

SAINT THERESE CATHOLIC CHURCH

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December 27, 2020 **MINISTERED BY THE DISCALCED CARMELITE FRIARS** Estab. 1924

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Deacons: Deacon Joseph Mizerski X333;

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Annulments: Lorraine Mizerski X333

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Catherine Contreras X112

MASSES AND SERVICES

ALL SERVICES ARE OUTDOORS

Saturday Vigil: 5:00 p.m.

Sundays at 7:30, 9:00, 11:00 a.m., 5:00 p.m.

And Traditional Latin High Mass at 1:00 p.m.

Monday-Friday: 6:00 and 9:00 a.m.—the 9:00

a.m. Mass is live streamed on our Facebook

page AND on our YouTube channel:

[https://www.youtube.com/channel/UCnvT2tTus](https://www.youtube.com/channel/UCnvT2tTus0wnxlypGOeuf0g)

0wnxlypGOeuf0g

Confessions under the red umbrellas on

Saturdays from 3:00 to 6:30 p.m. and on

Sundays from Noon to 1:00 p.m.

SACRAMENTS:

Baptisms: Register online

**Weddings: Register online
at least six months in advance**

Anointing: Call the office.



SAINT THERESE CARMELITE SCHOOL

(626) 289-3364

Principal: Alma Cornejo X661



www.SaintTheresseCarmeliteSchool.com
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See our VIDEOS on the School's Facebook page
or on the Church's website > Our School > Videos

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout...and the Holy Spirit was upon him. It had been revealed to him...that he should not see death before he had seen the Messiah of the Lord. ...When the parents brought in the Child Jesus to perform the custom of the law in regard to Him, he took Him into his arms and blessed God, saying: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the people, a light for revelation to the Gentiles, and glory for your people Israel. Then Simeon...said to Mary His mother, "Behold, this child is destined for the fall and rise of many in Israel, a sign that will be contradicted; and your soul also a sword shall pierce..." (Luke 2:25-35).

THE PRESENTATION



WITH SIMEON AND ANNA

New Parishioners: Welcome to St. Therese! Please register online: www.StThereseChurchAlhambra.org

We have a mail drop in front of the office at 510 North El Molino Street. It is located on the right side of the door.

FROM FR. THOMAS, Pastor



Merry NEW YEAR'S MASS SCHEDULE Christmas!

New Year's Eve, December 31: 6:00 a.m., 9:00 a.m., and 7:30 p.m. Vigil

New Year's Day, January 1 (Feast of Mary, Mother of God): 10:00 a.m. ONLY

NOTE: Please check with the office or our website for any last-minute changes.



In this Octave of Christmas the Church encourages us to take a long, loving look at the Holy Family: Jesus, Mary, and St. Joseph. St. Joseph tends to get the least attention, so why don't we take a look at him in particular, with the hope of drawing closer to the real person and greatest earthly father. Here he is, then, in the words of Venerable Fulton J. Sheen (from his book, *The World's First Love: Mary, Mother of God*).

Was [St. Joseph] old or young? Most of the statues and pictures which we see of Joseph today represent him as an old man with a gray beard, one who took Mary and her vow under his protection with somewhat the same detachment as a doctor would pick up a baby girl in a nursery. We have, of course, no historical evidence whatever concerning the age of Joseph. Some apocryphal accounts picture him as an old man; Fathers of the Church, after the fourth century, followed this legend rather rigidly.

But when one searches for the reasons why Christian art should have pictured Joseph as aged, we discover that it was in order better to safeguard the virginity of Mary. Somehow, the assumption had crept in that senility was a better protector of virginity than adolescence. Art thus, unconsciously, made Joseph a spouse, chaste and pure by age, rather than by virtue.

But this is like assuming that the best way to show that a man would never steal is to picture him without hands. But more than that, to make Joseph out as old portrays for us a man who had



little vital energy left, rather than one who, having it, kept it in chains for God's sake and for His holy purposes.

To make Joseph appear pure only because his flesh had aged is like glorifying a mountain stream that has dried. The Church will not ordain a man to his priesthood who has not his vital powers. She wants men who have something to tame, rather than those who are tame because they have no energy to be wild. It should be no different with God. Furthermore, it is reasonable to believe that Our Lord would prefer, for a foster-father, someone who had made a sacrifice rather than someone who was forced into it. There is the added historical fact that the Jews frowned on a disproportionate marriage between what Shakespeare calls "crabbed age and youth"; the Talmud admits

disproportionate marriages only for widows or widowers. Finally, it seems hardly possible that God would have attached a young mother, probably about sixteen or seventeen years of age, to an old man. If He did not disdain to give His Mother to a young man, John, at the foot of the Cross, then why should He have given her an old man at the crib?

A woman's love always determines the way a man loves: she is the silent educator of his virile powers. Since Mary is what might be called a "virginizer" of young men as well as women, and the greatest inspiration of Christian purity, should she not logically have begun by inspiring and virginizing the first youth whom she had probably ever met—Joseph, the Just? It was not by diminishing his power to love, but by elevating it, that she would have her first conquest, and in her own spouse, the man who was a man, and not a mere senile watchman!

Joseph was probably a young man, strong, virile, athletic, handsome, chaste, and disciplined; the kind of man one sees sometimes shepherding sheep, or piloting a plane, or working at a carpenter's bench. Instead of being a man incapable of loving, he must have been on fire with love. Just as we would give very little credit to the Blessed Mother if she had taken her vow of virginity after having been an old maid for fifty years, so neither could we give much credit to a Joseph who became her spouse because he was advanced in years. Young girls in those days, like Mary, took vows to love God uniquely, and so did young men, of whom Joseph was one so preeminent as to be called the "just." Instead, then, of being dried fruit to be served on the table of the King, he was rather a blossom filled with promise and power. He was not in the evening of life but in its morning, bubbling over with energy, strength, and controlled passion."

The Presentation

On this feast of the Holy Family, the Gospel recounts the **Presentation at the Temple**, an early episode in the life of Jesus—as well as the Third Joyful Mystery of the Rosary.

St. Luke tells us how Mary and Joseph took the



the Infant Jesus to the Temple in Jerusalem forty days after His birth to complete Mary's ritual purification after childbirth, and to perform the redemption of the firstborn son, in obedience to the Torah (Leviticus 12, Exodus 13:12–15).

Luke explicitly says that Joseph and Mary take the option provided for poor people (those who could not afford a lamb), sacrificing "a pair of turtledoves, or two young pigeons". Leviticus 12:1–4 indicates that this event should take place forty days after birth for a male child, hence the Presentation is officially celebrated forty days after Christmas (on February 2).

Upon bringing Jesus into the temple, they encountered Simeon. The Gospel records that Simeon had been promised that "he should not see death before he had seen the Christ" (Luke 2:26). Simeon then uttered the prayer that would become known as the Canticum of Simeon, which prophesied the redemption of the world by Jesus: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel" (Luke 2:29–32).

Simeon then prophesied to Mary: "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted, and your soul also a sword shall pierce, so that the thoughts of many hearts may be revealed" (Luke 2:34–35). The elderly prophetess Anna was also in the Temple, and offered prayers and praise to God for Jesus, and spoke to everyone there of His importance to redemption in Jerusalem (Luke 2:36–38).

The Feast of the Presentation is among the most ancient feasts of the Church. Celebration of the feast dates from the fourth century in Jerusalem, with sermons by the several bishops in both the fourth and fifth centuries.

THE YEAR OF ST. JOSEPH

Pope Francis has dedicated the year from December 8, 2020, to December 8, 2021, to St. Joseph. December 8, 2020, was the 150th anniversary of the proclamation of St. Joseph as the Patron of the Universal Church. Along with the holy year, the Apostolic Penitentiary also issued a decree granting special indulgences for the duration of the special year, which is “to perpetuate the entrustment of the whole Church to the powerful patronage of the Custodian of Jesus.”



CONSECRATION TODAY!

Those who have been preparing for the **St. Joseph Consecration will be consecrated today, December 27, at the 9:00 a.m. Mass. If you have already made a consecration to St. Joseph and would like to RENEW it, you may come forward with the others. For any questions, please contact Maria Alejandra at 993-4236.**

During this period, the faithful will have the opportunity to commit themselves “with prayer and good works, to obtain, with the help of St. Joseph, head of the Holy Family of Nazareth, comfort and relief from the serious human and social tribulations that besiege the contemporary world today.” The decree signed by Cardinal Mauro Piacenza, the Major Penitentiary of the Apostolic Penitentiary, and the Regent, Fr. Krzysztof Nykiel, notes that devotion to St. Joseph has grown

extensively throughout the history of the Church, “which not only attributes to him high reverence after that of the Mother of God, but has also given him multiple patronages. St. Joseph, an authentic man of faith, invites us to rediscover our filial relationship with the Father, to renew fidelity to prayer, and to listen and correspond with profound discernment to God’s will.” Therefore, the gift of an indulgence granted through a decree of the Apostolic Penitentiary by mandate of the Holy Father “will be of great benefit to the perfect attainment of the appointed purpose.”

Requirements for the plenary indulgence:

The plenary indulgence is granted to the faithful under the usual conditions—1. Sacramental confession, 2. Eucharistic Communion, and 3. Prayer for the Pope’s intentions— to those who, with a spirit detached from any sin, participate in the Year of St. Joseph by doing any of the following things:

- Meditate for at least 30 minutes on the Lord’s Prayer;
- Take part in a Spiritual Retreat of at least one day that includes a meditation on St. Joseph;
- Perform a spiritual or corporal work of mercy in honor of St. Joseph;
- Recite the Holy Rosary in his honor and seeking his intercession;
- Entrust one’s daily activity to the protection of St. Joseph;
- Invokes the intercession of St. Joseph for the unemployed so they can find dignifying work;
- Recite the Litany to St. Joseph or any other prayer to St. Joseph proper to the other liturgical traditions, for the persecuted Church and for the relief of all Christians suffering all forms of persecution;
- Recite any legitimately-approved prayer in honor of St. Joseph, especially on March 19 or May 1.

FOR THE SICK, ELDERLY, ETC.

Amid the ongoing Covid-19 health crisis, the gift of **the plenary indulgence is also extended to the sick, the elderly, the dying, and all those who for legitimate reasons are unable to leave their homes**, if they are detached from any sin and have the intention of fulfilling, as soon as possible, the three usual conditions and recite an act of piety in honor of St. Joseph, offering to God the pains and hardships of their lives.

Mass, Adoration, The Chosen: MOVED TO WEDNESDAY

Because this Thursday is New Year's Eve and the Vigil for the Feast of Mary, Mother of God, the schedule has been amended as follows:

WEDNESDAY, DECEMBER 30:

7:00 p.m.: Mass

7:30 p.m.: Adoration

8:00 p.m.: Viewing of the *Pilot Episode of *THE CHOSEN*

THURSDAY, DECEMBER 31:

7:30 p.m.: Vigil Mass for the Feast of Mary, Mother of God



***Pilot Episode: "The Shepherd"** - Simon, a shepherd who is lame in one leg, suffers various forms of ostracism: he isn't allowed in the synagogue, he can't sell his sheep because it is blemished, and he is sent away from the campfire at night by his fellow shepherds. But then some angels appear to the shepherds and tell them about the newborn Messiah. The shepherds all go to see the baby, and Simon is first to be allowed to hold the newborn Baby (lasts approximately 20 minutes).



You can also watch *The Chosen* on [YouTube.com](https://www.youtube.com).

FINANCIAL OFFERINGS

*"...for God loves a cheerful giver"
(2 Corinthians 9:7)*

May God reward you! Below you will find the total collections for the previous four weekends.

NOTE: There is a second collection on the 2ND WEEKEND each month for our School.

THANK YOU FOR YOUR GENEROSITY!



November 14 / 15.....	\$11,536.00
November 21 / 22.....	\$19,595.00
November 28 / 29.....	\$12,058.00
December 5 / 6.....	\$14,691.00

NOTICE: The bulletin editor was on Christmas break and had to submit the bulletins before the collections after December 6 were counted.

Check Users:

Please use a donation envelope in order to more easily credit your account.

We are God's Holy Family on Earth



The Old Testament Scriptures are filled with many stories of barren couples who were miraculously granted the gift of children by God. Surely, the best known among these is the first reading from today (Genesis 15:1-6; 21:1-3), from which Luke took inspiration when he recounted the miraculous birth of John the Baptist to Zechariah and Elizabeth, and the more miraculous birth of Jesus to Mary and Joseph.

In each instance, we are given examples or role models of those who trusted in God. More than examples of those who trust, they are models of self-surrender. They abandoned their own presuppositions and prejudices

about the workings of the world and turned their lives over to belief in a God who can make life grow where none ought to; a God who can turn death around into a new and unimagined life; a God who can, today, take a tiny child of humble parents in an insignificant town and make Him into a light for all the world. This is what we, as God's holy family, are called to do each day: to trust not in ourselves and the way we think things should be, but to open ourselves and surrender ourselves in faith to a God of endless promise.

"Family" may have a lot of different connotations these days. In the United States, the nuclear family of "father, mother, child" is less common now. In a recent survey by the Pew Research Center, four in ten babies are born to single mothers. Other children are being raised by grandparents or foster parents.

In today's Genesis story, Abraham was ready to concede to another form of family, making the child of one of his servants his heir. The reading from Hebrews (11:8, 11-12, 17-19) praises the faith of those early leaders, and speaks of God telling Abraham that his "descendants will be more numerous than the stars."

PRAYER CORNER

The love of the soul's Bridegroom is not the only requisite for conquering the strength of the sensitive appetites; an enkindling with urgent longings of love is also necessary. For the sensory appetites are moved and attracted toward sensory objects with such cravings that if the spiritual part of the soul is not fired with other, more urgent longings for spiritual things, the soul will be able neither to overcome the yoke of nature nor to enter the night of sense; nor will it have the courage to live in the darkness of all things by denying its appetites for them (-St. John of the Cross, *Ascent*, Book 1, Chapter 14, No. 2).

Mass Intentions

For the Week of
December 26, 2020,
through January 2, 2021

Saturday:

5:00 p.m.: Christmas Novena 1

Sunday

*7:30 a.m.: Christmas Novena 2
 7:30 a.m.: Edna Mancao/Mary Rose/Patrick Rosal, INT

9:00 a.m.: Kitty Ellis, INT
 11:00 am: Parishioners

1:00 p.m.: (Latin): Maria Mazilli, RIP
 5:00 p.m.: Clyde Sookhan, B-Day INT

Monday:

6:00 a.m.: Christmas Novena 3
 *7:30 a.m.: Poor Souls in Purgatory
 9:00 a.m.: Raymond & Nicole Tittmann, 24th Anniv

Tuesday:

6:00 a.m.: Rudy Murillo, RIP
 *7:30 a.m.: Linda Kay Hesse, RIP
 9:00 a.m.: Christmas Novena 4

Wednesday:

6:00 a.m.: Christmas Novena 5
 *7:30 am: Delia Lorenzo, B-Day INT
 9:00 a.m.: 1) Shania Gez, INT
 2) Frances Magana, INT

Thursday:

6:00 a.m.: Robert Sacripanti, INT
 *7:30 a.m.: Christmas Novena 6
 9:00 a.m.: Roland de la Rosa, RIP

Thursday, Vigil for Mary, Mother of God:

7:30 p.m.: Virgil & Maria Odone, 17th Anniv.

Friday, Feast of Mary, Mother of God:

*7:30 a.m.: Edna Mancao/Mary Rose/Patrick Rosal, INT
 10:00 a.m.: 1) Lupe A. Cano, RIP
 2) Christmas Novena 7
 3) Marie Wood, RIP

Saturday:

*7:30 a.m.: Carmelite Community
 9:00 a.m.: 1) Virgilio B. Odone, B-day INT
 2) Timothy & Lisa Lang, INT

*Held at the Carmelite Chapel,
 215 East Alhambra Road
(CLOSED TO THE PUBLIC)

LIVE STREAMED MASSES:

9:00 a.m. Daily Mass (Monday—Saturday) and 11:00 a.m. Sunday Mass are both live streamed on Facebook AND YouTube

Feast of Faith

P r o c e s s i o n s

Why does the liturgy begin with a procession? It is not just a practical matter of getting the ministers of the liturgy from the



sacristy to the sanctuary. The procession is a powerful sign of who we are as Christian people. We are not static, staying in one place. We are going somewhere. Our procession leads us to the altar, the sign of Christ's presence in our midst. We move, we process, because we recognize our need for what Christ is preparing for us at that table. We go forward eagerly, because we are hungry for that heavenly food.

This procession is an orderly one: servers, deacon, priest presider. Each is set apart by distinctive vesture: albs for the altar servers, dalmatic for the deacon, chasuble for the priest. The procession is an image of the hierarchical structure of the Church.

On a deeper level it is an image of unity in diversity. We are all on a journey to the heavenly city, but each of us is clothed with different gifts. We all receive the call to service, but not in the same way. Only by coming together in all our wonderful variety can we achieve the work of the kingdom.

PLEASE PRAY FOR THE REPOSE OF THE SOULS OF:

+ Patricia Venti + Dr. George Hugo

+Aurora Casas



+ Ruth Martinez

+ Robert Turicchi

+ Jack Romano

+ Fr. John Melka, OCD

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Parishioner

WHY IS IT
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 of ADVERTISED coffee
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WHY IS IT?



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