

# Saint Therese Catholic Church

1100 East Alhambra Road, Alhambra CA 91801 | (626) 282-2744 | [www.StThereseChurchAlhambra.org](http://www.StThereseChurchAlhambra.org)

February 7, 2021

MINISTERED BY THE DISCALCED CARMELITE FRIARS

Estab. 1924

**Pastor:** Fr. Thomas Koller, OCD X222

**Associate Pastor:** Fr. David Guzman, OCD X232

**In Residence:** Fr. Albert Bunsic, OCD;

Fr. Bernard Perkins, OCD X225; Bro. Jason Parrott, OCD;

Fr. Godfrey Chandya, OCD

**Deacons:** Deacon Joseph Mizerski X333;

Deacon Gilbert Vargas X333

**Annulments:** Lorraine Mizerski X333

#### Vocations:

For the Carmelites: [www.discalcedcarmelitefriars.com](http://www.discalcedcarmelitefriars.com)

For the Archdiocese: (213) 637-7515

#### Parish Secretary:

Denise McMaster-Holguin X223 [denisekay@hotmail.com](mailto:denisekay@hotmail.com)

**Finance:** Noralyn Cailan X228 / [cailannocds@gmail.com](mailto:cailannocds@gmail.com)

#### Music Director:

Charlotte Lansberg X226 / [cjlansberg@gmail.com](mailto:cjlansberg@gmail.com)

#### Respect Life Ministry / Vox Vitae:

Catherine Contreras X112

## MASSES AND SERVICES

### ALL SERVICES ARE OUTDOORS

**Saturday: 9:00 a.m. & Sunday 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/UCnVT2tTus0wnxlypGOeuf0g>**

**s0wnxlypGOeuf0g**

**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.**



## SAINT THERESE CARMELITE SCHOOL

(626) 289-3364

Principal: Alma Cornejo X661

[www.SaintThereseCarmeliteSchool.com](http://www.SaintThereseCarmeliteSchool.com)

[principal@sainttheresecarmeliteschool.com](mailto:principal@sainttheresecarmeliteschool.com)

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

## SACRAMENTS:

Baptisms: Register online

Weddings: Register online  
at least six months in advance.

Anointing: Call the office.



On leaving the synagogue Jesus entered the house of Simon and Andrew with James and John. Simon's mother-in-law lay sick with a fever. They immediately told Him about her. He approached, grasped her hand, and helped her up. Then the fever left her and she waited on them. He cured many who were sick with various diseases, and He drove out many demons... He told them, "Let us go on to the nearby villages that I may preach there also. For this purpose have I come." So He went into their synagogues, preaching and driving out demons throughout the whole of Galilee (Mark 1:29-31,34,3-39).

New Parishioners: Welcome to St. Therese! Please register online: [www.StThereseChurchAlhambra.org](http://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 THE PASTOR

Hi(gh) in the Holy Spirit, everyone! Thank you again for all of your ongoing sacrifices in these troubled times! Let us keep helping one another to grow in trust—especially of our invisible Heavenly Family and of St. Joseph in this year dedicated to him.

Towards that end, here is a bio of St. Andre Bessette, one of St. Joseph's greatest friends EVER! We have some Oil of St. Joseph available in the parish office that you can pick up and use. St. Andre encouraged the faithful to use this oil for physical, mental, and spiritual illnesses. He asked people to rub some of the oil on themselves wherever they were hurting and to pray for nine days to St. Joseph—in their own words or using a set prayer. The oil, which the Oratory of St. Joseph in Montreal, Canada, makes available, comes from the sanctuary lamp burning next to Jesus in the Tabernacle located in the Oratory/Basilica.

**Fr. Thomas of the Trinity, OCD**

## **BROTHER ANDRE—HIS LIFE AND TIMES (1845-1937)**

St. Andre was born as Alfred Bessette on August 9, 1845, in Quebec, Canada. In 1849, when Alfred was four, his father moved the family over 500 miles to Farnham, where he hoped to lift them from poverty while working as a lumberman. However, he died five years later when he was crushed by a falling tree. His mother found herself widowed at 40, with 10 children in her care. Three years later she died of Tuberculosis, having never fully recovered from her husband's death. Much later, Brother Andre was heard to say: "I rarely prayed for my mother, but I often prayed to her."

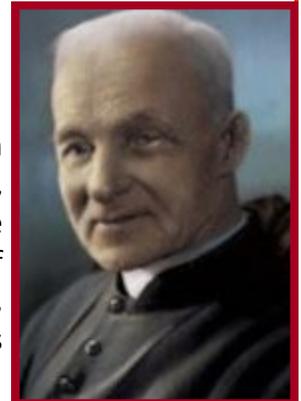
So, when Alfred was 12, his family was dispersed and he was forced to leave school to look for work. He began thirteen years of wandering from job to job as an unskilled worker. Later, he made his living as a farm boy, tinsmith, blacksmith, baker, cobbler, and coachman.

Following the flow of French-Canadian emigrants, he went to the United States and worked four years in the textile mills. Even in poor health, he put his whole heart into his work. "Despite my weak condition, I did not let anyone get ahead of me as far as work was concerned," he said later. In 1867, he returned to Canada with thousands of others who were to witness the dawn of the Canadian Confederation.

Three years later, Alfred presented himself as a candidate at the novitiate of the Congregation of Holy Cross in Montreal. Because of his uncertain health, his superiors had doubts concerning his religious vocation. Finally, he was accepted and given the name Brother Andre. He was made porter at Notre Dame college and was known to say: "When I entered the community, my superiors showed me the door, and I remained there 40 years without leaving." He also washed floors and windows, cleaned lamps, brought in firewood, and worked as a messenger. Soon Brother Andre also began visiting the sick and the broken-hearted. He invited them to pray to St. Joseph to obtain favors. Before long, many people reported their prayers were being answered. In the meantime, because many of those around him experienced miraculous healings, Brother Andre earned the reputation of a miracle-worker. But he strongly protested: "I am nothing... only a tool in the hands of Providence, a lowly instrument at the service of St. Joseph. People are silly to think that I can perform miracles. It is God and St. Joseph who can heal you, not I."

He built a chapel with the help of friends and with the money he earned giving haircuts to the students of the college. He was certain that St. Joseph wanted a place on the mountain, and he spent his whole life preparing a beautiful shrine in the saint's honor.

His aloofness in the presence of strangers contrasted sharply with the carefree side he showed friends. He loved to tease. He would often say: "You must not be sad; it is good to laugh a little." Brother Andre was always cheerful and tried to communicate his happiness to others, especially to the poor and unfortunate. He used his sense of humor to share his joy and to slip some good advice into a conversation, or to change the subject when a verbal attack on someone was brewing.



The first small chapel had been erected in 1904, but it soon became too small to receive all the people who were coming to the mountain. The chapel was extended in 1908 and again in 1910. Still, a larger church was needed! In 1917, a new church, able to hold a thousand persons, was inaugurated. This, however, was only the starting point of an even more important endeavor. During his whole life, Brother Andre devoted his efforts to building the Oratory, which was to become the world's greatest sanctuary dedicated to St. Joseph. And yet, Brother Andre never referred to it as "my project" or "my work". On the contrary, he said: "God chose the most ignorant one. If there was anyone more ignorant than I am, God would have chosen him." When crowds came to the Oratory for important celebrations, Brother Andre would go into seclusion. He would hide behind the choir and pray quietly.

The economic crisis of 1931 forced the construction of the basilica to come to a standstill. In 1936, the authorities of the Congregation of Holy Cross called a special meeting to decide if the project should continue, especially since snow and frost threatened to damage the roofless structure. The provincial summoned Brother Andre for his opinion. The aging brother had only a few words for the assembly: "This is not my work, it is the work of St. Joseph. Put one of his statues in the middle of the building. If he wants a roof over his head, he'll take care of it." Two months later, the congregation had the necessary funds to continue working on the construction.

His kindness and compassion were matched by a sharpness of mind which prompted him to say: "It is surprising that I am frequently asked for cures, but rarely for humility and the spirit of faith. Yet, they are so important." Another time he said: "If the soul is sick, one must begin by treating the soul." His often repeated questions and advice were well known: "Do you have faith? Do you believe that God can do something for you? Go confess yourself to the priest, go to Communion and then come back to see me." These were the words he used constantly when asked for favors and cures. Brother Andre understood the value of suffering and spoke with depth when addressing the subject. "People who suffer have something to offer to God. When they succeed in enduring their suffering, that is a daily miracle." To someone suffering, he said: "Do not seek to have these trials lifted from you. Instead, ask for the grace to bear them well." He always denied that he had any gift of healing and encouraged people to see a doctor for treatment. To doctors, he said: "Your science was given to you by God. You must thank Him and pray to Him."

Brother Andre said, "God gave us the commandments and it is in observing them that we show whether we love God. Pray that you may obtain a true love of God. God loves us so much. He wants us to love Him." His way of speaking about God helped him succeed in sowing seeds of hope in the people he met. One of his friends said: "I never brought a sick person to Brother Andre without that person returning home enriched. Some were cured. Others died some time later, but Brother Andre had consoled them." He also said, "You know, it is permitted to desire death if one's unique goal is to go toward God. When I die, I will go to Heaven, I will be much closer to God than I am now; I will have more power to help you."

A few months before his death, those around him heard him cry out, "I am suffering so much, my God! My God!" And then, in a very weak voice: "Here is the grain," as if referring to the Gospel ["Unless the grain of wheat falls into the ground and dies, it remains alone. But if it dies, it brings forth much fruit" -Jn 12, 24]. "He spent his whole life speaking of others to God, and of God to others," said a friend of Brother Andre's. It is difficult to say at what point in his life work began and ended, and at what point prayer started and ended; the two seemed to flow so naturally one into the other.

He died January 6, 1937, at the age of 92, with reports of more than a million people at his wake and burial, and was then placed in a simple tomb in the basilica on Mount Royal. To this day, thousands of visitors come to St. Joseph Basilica to receive physical and spiritual healing. At his canonization by Pope Benedict on October 17, 2010, the Archbishop of Montreal spoke, comparing André's path to sainthood to the Olympics. He said, "when André was proclaimed 'venerable' in 1978, it was akin to his winning a bronze medal; his 1982 beatification qualified him as a silver medalist; now in attaining sainthood, he has won the gold."

# Healing Prayer Formation

"Before Jesus' gaze, all falsehood melts away. This encounter with Him—as it burns us, transforms and frees us—allows us to become truly ourselves ...His gaze, the touch of His heart, **heals us through an undeniably painful transformation** 'as through fire'. But it is a blessed pain, in which the holy power of His love sears through us like a flame, enabling us to become totally ourselves and thus totally of God."

**Pope Benedict XVI**  
*Spe Salvi, 47*



## Beauty Will Save the World

By Elizabeth Lev (*How Catholic Art Saved the Faith*)

Caravaggio may seem the most unlikely choice to spearhead a public-relations campaign for the Catholic Church. This aggressive, unconventional artist rarely followed rules—whether legal or artistic—and was more frequently under arrest than in Eucharistic adoration. **Yet this brilliant painter joined several other "misfit" artists—hypochondriac Barocci, alcoholic Annibale Carracci, gritty Ribera, and scandal-ridden Artemisia Gentileschi—to become the visual-arts SWAT team of the Catholic Church in an age of crisis: the post-Reformation era.** A dark and divisive cloud swept through Europe in the wake of October 31, 1517, when Martin Luther's Ninety-Five Theses challenged almost every aspect of the Faith. Confusion reigned supreme regarding everything from the sacraments, which accompanied human beings from birth to death, to the saints, who set daily examples in the liturgical calendar. Was Jesus present in the Eucharist? Could the procession of historical Christian heroes in Heaven assist the living? Was Mary's role in the story of salvation solely that of the "God bearer," with no lasting influence over the Church? As these questions of faith took a geopolitical turn toward issues of power, the debate grew increasingly ugly. Harsh language disseminated through the printing press was supplemented by vicious images, such as Lucas Cranach's Passionary of Christ and The Antichrist series from 1521, where thirteen woodcuts showing scenes from the life of Christ were contrasted with those of the Antichrist, represented as the Roman pontiff. Violence escalated, dialogue broke down, and brother turned against brother as the wars of religion began.



Article continues next week

Caravaggio's *THE TAKING OF CHRIST*, 1602 ~ "The one I kiss is the man; arrest him and lead Him away..."~Judas (Mark 14:44)

# FINANCIAL OFFERINGS

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!**



January 23 / 24, 2020  
Unrestricted.....\$ 7,202.00  
Restricted .....\$ 451.00  
**T O T A L .....\$7,653.00**

December 26 / 27.....\$21,067.00  
January 2 / 3.....\$24,498.00  
January 9 /10.....\$26,934.00  
January 16 / 17.....\$19,969.00

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

# Quiet Listening Prayer

**Sal:** The Holy Spirit makes a difference, then. Good. But what difference?

**Chris:** The same kind of difference Jesus does. Just as Jesus gives you a new relationship with God the Father, the Holy Spirit gives you a new relationship with Jesus.

**Sal:** What new relationship?

**Chris:** There are a lot of aspects to it, but the heart of it is that Jesus becomes *real* to you, not just ideal or abstract. You *know* Him, not just know *about* Him. It's as big a change as Job found at the end of his story, when the God he had been praying to and complaining to and calling on finally came to him. When that happened, Job said, "I had heard of you with the hearing of the ear, but now I see you with the seeing of the eye." Firsthand knowing instead of secondhand. And that's a big difference as well. Imagine your father had left home to fight in some foreign war when you were born, and you never saw him. You only got letters from him (that's like the Bible), and your mother told you about him (she's like the Church). Then one day he shows up at your front door and comes in, and you hug him and talk with him and play with him—you *meet* him.

**Sal:** I see. You mean the Holy Spirit brings Jesus home to me, sort of?

**Chris:** Exactly.

**Sal:** That *is* a tremendous difference.

**Chris:** Like the difference between a photograph and a person.

**Sal:** So the Holy Spirit makes Jesus more than just "thought about". More than "believed in," too? Beyond faith?

**Chris:** Not *beyond* faith, no; your faith *deepens*. It becomes more than an intellectual faith. You believe in Jesus, not just believe *things about* Jesus. You trust Him. You get to know Him, as you get to know a friend. By experience.

**Sal:** By feeling? Is that what you mean by "experience"?

**Chris:** No, not just feeling. Feeling is only a part of it. It's deeper than feeling, just as human love and human friendship is deeper than feelings. Feelings can change, but the relationship can endure. The feelings are only *in* you, but the relationship is *between* you and your friend. Feelings are subjective, but relationships are objective. The change the Holy Spirit makes is more than a subjective thing, a change in your feelings. It's a change in the real

## THE DYNAMITE IN PRAYER

By Peter Kreeft  
PART TWO OF EIGHT



relationship between you and God.

**Sal:** And this is true about my prayer *and* about my life, right?

**Chris:** Right.

**Sal:** O.K., I think I see *where* the change is: in the relationship, not just in me. But I'm not clear *what* the change is.

**Chris:** One part of it is that the action doesn't come only from you, but from God. The energy of God comes into your prayer and into your life.

**Sal:** Is that what the Holy Spirit is, "the energy of God"?

**Chris:** Yes, but remember, He's a Person, not just energy in the abstract.

**Sal:** It sounds exciting. He sounds exciting. He must make prayer exciting.

**Chris:** Yes, but He doesn't give you a perpetual high. Remember, it's not primarily a matter of feeling. So even when you don't *feel* God is there, you still *know* He is.

**Sal:** With your mind?

**Chris:** No, it's more than intellectual, just as it's more than emotional. Deeper than both: the real presence of a person—a divine Person. All three of them, in fact.

**Sal:** It sounds incredibly precious.

**Chris:** It is. More precious than anything in this world. So precious that even if only one person who reads this book believes this one point and decides to ask God for the Holy Spirit (and everyone who asks, receives), then it will be infinitely worth all the time and effort of writing and publishing and distributing it to thousands of others, just for that one.

**Sal:** It sounds too good to be true, too good for me. I'm not good enough for it, I mean.

**Chris:** That's right. You're not. Nobody is. Nobody deserves God. God works by love, not justice. It's sheer grace, sheer gift. And He's free. He comes with the package deal. The Spirit comes with the Father and the Son.

**Sal:** Aren't there a lot of people who are living on only a third or two thirds of the package?

**Chris:** Yes!

(Continues next week with Part Three!)

# Putting Prayer into Practice

## Masses/Adoration on Mondays and Thursdays

### MONDAY NIGHTS

Join your Parish Community every **MONDAY** evening to strengthen your faith! The schedule is as follows:

- 7:00 p.m.: Mass
- 7:30-8:00 p.m.: Adoration
- 8:00-8:30 p.m.: Teaching



You can also watch *The Chosen* on YouTube.com.

### THURSDAY NIGHTS

Join your Parish Community every **THURSDAY** evening to refresh your soul! The schedule is as follows:

- 6:30 p.m.: Viewing of an Episode of *The Chosen*
- 7:00 p.m.: Mass
- 7:30-8:30 p.m.: Adoration



Be sure to dress warm! (Bring a blanket!)



## CONSECRATION TO ST. JOSEPH

**PREPARE TO CONSECRATE YOURSELF TO ST. JOSEPH!** Our first gatherings will be **THIS WEDNESDAY, FEBRUARY 10**, and then each Wednesday thereafter through March 17 in the Guadalupe Courtyard. Choose either **Noon** or **6:00 p.m.** to attend (enter through the door by the Adoration Chapel).

The Consecration will take place on the Feast of St. Joseph, **Friday, March 19**. Books are available for purchase for \$15 each. Call to arrange to pay for/pick up. For more info, contact Maria Alejandra de Jesus at 993-4236.

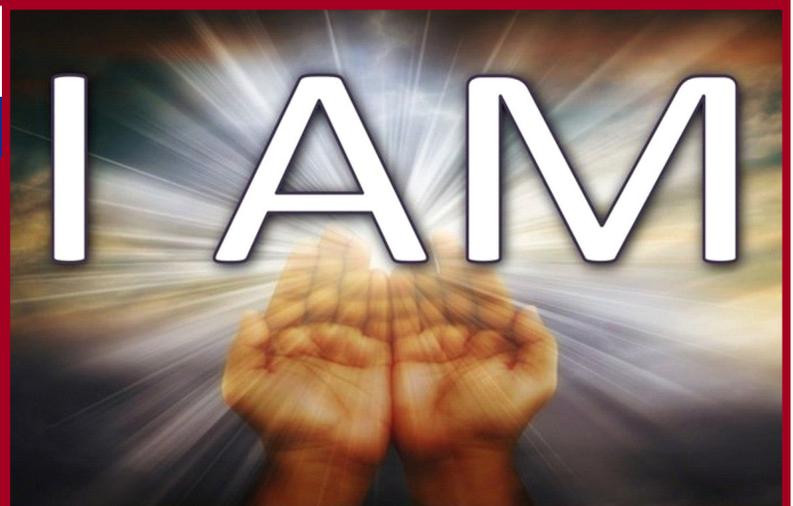
## Saturday Evenings

### HEALING PRAYER TRAINING

You are invited join other parishioners VIA ZOOM for Fr. Thomas' HEALING PRAYER TRAINING. Training is held on **Saturday nights from 7:00 to 8:30 p.m.** (join anytime during that time slot).

Here is the link: <https://zoom.us/j/91328296798?pwd=QzllQ3lSMG5aK3k3ZFJLN0gzaHVOdz09> (no spaces).

The Meeting ID is **913 2829 6798**, and the Passcode is **UC3YxA**.



**the LORD, your Healer**

# Mass Intentions

**For the Week of  
February 6 through February 13, 2021**

**Saturday:**

5:00 p.m.: Ernest Emond & Family, RIP

**Sunday**

\*7:30 a.m.: Sr. Anna, OCD, INT

7:30 a.m.: Parishioners

9:00 a.m.: Sr. Marie Antoinette, DC, RIP

11:00 am: Ralph Tamez, RIP

1:00 p.m.: (Latin): Sam Wichairud, RIP

5:00 p.m.: Rodolfo & Carmelita Deypalan 56th Anniv

**Monday:**

6:00 a.m.: Patricia Gonzalez San Miguel RIP

\*7:30 a.m.: Sr. Anna, OCD, INT

9:00 a.m.: Leroy Garrett RIP

**Tuesday:**

6:00 a.m.: Jean Motz, RIP

\*7:30 a.m.: Sr. Anna, OCD, INT

9:00 a.m.: Fr. Chris Ailors, INT

**Wednesday:**

6:00 a.m.: Gonzalo Torres, RIP

\*7:30 am: Fr. Adam Gonzales, OCD, INT

9:00 a.m.: Jay Shower, RIP

**Thursday:**

6:00 a.m.: Sophie Waxman, RIP

\*7:30 a.m.: Sr. Anna OCD, INT

9:00 a.m.: Raphael & Hermila Vidrio, RIP

**Friday:**

6:00 a.m.: Gonzalo & Daisy Torres, RIP

7:30 a.m.: Fr. Adam Gonzales, OCD, INT

9:00 a.m.: Heidi Tittmann, B-day INT

**Saturday:**

\*7:30 a.m.: Carmelite Community

9:00 a.m.: 1) Matthew Ng, INT

2) Raphael & Hermila Vidrio, RIP

\*Held at the Carmelite Chapel,  
215 East Alhambra Road

**(CLOSED TO THE PUBLIC)**

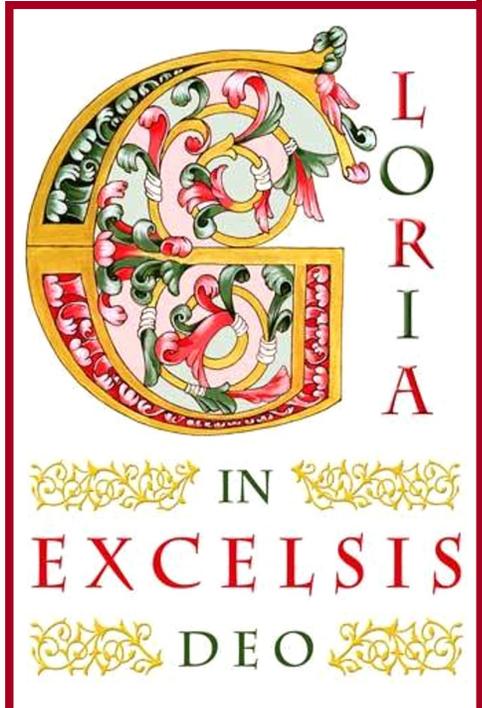
**LIVE STREAMED MASSES:**

**9:00 a.m. Daily Mass (Monday—  
Saturday) and 11:00 a.m. Sunday  
Mass are both live streamed on  
Facebook AND YouTube  
(for those not attending).**

# Feast of Faith

## The Gloria

The Gloria, or Glory to God, follows the penitential rite. Both are acts of praise. In the penitential rite, we sing of the mercy of Christ. In the Gloria we praise God's saving action in the universe.



The Gloria is a relatively late addition to the Mass. It first appeared in the Roman liturgy in the sixth century, and then it was sung only by the pope—and only on Christmas! With time, the hymn came to be sung by bishops on major feasts, and then by priests; finally, it became the song of the entire assembly. With the advent of more elaborate musical settings, the people gradually stopped singing the Gloria, until this song of the people became the exclusive domain of the priest and the choir. But the liturgical reforms have restored it to its place as primarily the song of the assembly.

The language of the Gloria echoes the New Testament canticles. It may be begun by the priest, the cantor, and the entire assembly in varied combinations. The Gloria is sometimes called the “greater doxology,” and in some ways it is like an extended, ecstatic version of the familiar doxology (“Glory be to the Father”) prayed in the Divine Office and the Rosary.

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Parishioner

**WHY IS IT**  
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 and pulls off ADVERTISED pajamas  
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 shaves with an ADVERTISED razor  
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 with ADVERTISED toothpaste  
 washes with ADVERTISED soap  
 puts on ADVERTISED clothes  
 drinks a cup  
 of ADVERTISED coffee  
 drives to work  
 in an ADVERTISED car  
 and then . . . .  
 refuses to ADVERTISE  
 believing it doesn't pay.  
 Later if business is poor  
 he ADVERTISES it for sale.

**WHY IS IT?**



**Consider  
 Remembering  
 Your Parish in  
 Your Will.**

For further information,  
 please call the Parish Office.

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