

Saint Therese Catholic Church

1100 East Alhambra Road, Alhambra CA 91801 | (626) 282-2744 | www.StThereseChurchAlhambra.org

March 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 Chandy, OCD

Deacons: Deacon Joseph Mizerski X333;

Deacon Gilbert Vargas X333

Annulments: Lorraine Mizerski X333

Vocations:

For the Carmelites: www.discalcedcarmelitefriars.com

For the Archdiocese: (213) 637-7515

Parish Secretary:

Denise McMaster-Holguin X223 denisekay@hotmail.com

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director:

Charlotte Lansberg X226 / cjlansberg@gmail.com

Respect Life Ministry / Vox Vitae:

Catherine Contreras X112



SAINT THERESE CARMELITE SCHOOL
(626) 289-3364

Principal: Alma Cornejo X661

www.SaintThereseCarmeliteSchool.com

principal@sainttheresecarmeliteschool.com

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

Jesus went to Jerusalem and found in the temple those who sold oxen, sheep, and doves, as well as the money changers. He made a whip out of cords and drove them all out of the temple, and spilled the coins of the money changers and overturned their tables. To those who sold doves He said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, *Zeal for your house will consume me*. At this the Jews answered and said to Him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up". But he was speaking about the temple of His Body (John 2:13-21).



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.

MASSES AND SERVICES

Saturday: 8:00 a.m. & Vigil at 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 8:00 a.m.—the 8:00 a.m. daily and the Sunday 11:00 a.m. Masses

are LIVE STREAMED on our Facebook page

AND on our YouTube channel.

Monday & Thursday evenings:

Mass at 7:00 p.m.

CONFESIONS 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.



INDOOR MASSESDaily at 6:00 & 8:00 a.m.**Monday & Thursday at 7:00 p.m.****Sunday: 7:30 a.m., 11:00 a.m.,**

*1:00 p.m. (*Latin),

and 5:00 p.m. **LIVE STREAMED MASSES** on Facebook/YouTube: highlighted aboveOUTDOOR MASSES**Saturday Vigil at 5:00 p.m.****Sunday at 9:00 a.m.**CLOISTERED NUNS' CHAPEL**(215 East Alhambra Road)****The Monday through****Saturday 7:30 a.m. Mass****is now OPEN to the public.**

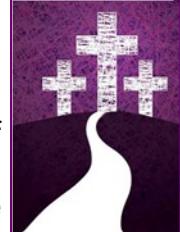
FROM THE PASTOR

Dear Parishioners,

Blessed Springtime of soul and body, everyone! We are continuing to open up gradually and are grateful for your continued support, prayers, and patience. Be assured that we, the Carmelite priests and brothers and the St. Therese Church and School staff and faculty are united with you in this time of suffering and patient endurance in hope. We are not sure yet when we will be fully open, but when we are, we will celebrate it together with some communal prayer and thanksgiving, a High Mass, and some communal activities. Please let us/me know of any ideas you and the Holy Spirit come up with that can help us toward this end.

To continue our Lenten focus on "**I wish to know Christ and the Power of His Resurrection and to have Communion with Him in His Suffering**," here are some more thoughts by **Dr. Mary Healy** (a member of the Pontifical Biblical Commission and a Scripture professor at Sacred Heart Seminary in Detroit) on what this sharing in the Power of Christ's Resurrection looks like for faith-filled Christians seeking also to share in His Suffering:

Fraternally in Jesus and Mary and Joseph, Fr. Thomas, OCD



A Tsunami of Secularism

To understand clearly what God is doing in relation to healing, we need to consider it within the broader context of our times. Christians in every age are called to read the signs of the times and interpret them in the light of the Gospel. We ought to regularly ask questions like these: What events and currents of thought are influencing the hearts and minds of people of our time? What are the global trends that will have an impact on future generations? What is the Lord calling us to do in response? What is the Spirit saying to the churches? (Rev 2:7). In October 2012, bishops from around the world were gathered in Rome for a synod on evangelization—three weeks of intense discussions on the current state of the Church and how to mobilize Catholics to spread the Gospel. One of them used a striking phrase: A "tsunami of secularism," he said, "has engulfed the Western world." With that phrase, he captured the drama in which the Church is living today.

The last few generations have witnessed an abandonment of Christian faith and a secularization of society on a scale never before seen in history. Vast numbers of people baptized as Christians are no longer practicing the Faith and no longer have any connection with Christ or the Church. Many are living a practical Deism: they believe that perhaps in some sense God exists, but that He does not intervene in human history or act directly in our lives. The universe is a closed system in which everything can be explained by the laws of physics and biochemistry. With the loss of Christian faith has come the denial of basic moral truths, such as the inviolable dignity of human life and the sanctity of marriage. At the same time, a new kind of militant atheism has arisen, which not only argues against the existence of God, but ridicules Christianity and condemns all religions as equally irrational and dangerous. As Pope Benedict XVI wrote: "In our days, in vast areas of the world, the Faith is in danger of dying out like a flame which no longer has fuel..."

The real problem at this moment of our history is that God is disappearing from the human horizon and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects. The absence of God in our society leaves an inner void that people seek to fill with all kinds of counterfeits. There is a growing culture of narcissism, in which the highest values are ascribed to self-fulfillment, physical attractiveness, sexual freedom, and the accumulation of possessions. These empty pursuits have in turn led to a landscape of broken relationships, broken lives, loneliness, addiction, and the whole array of societal evils that St. John Paul II summed up as "the culture of death."

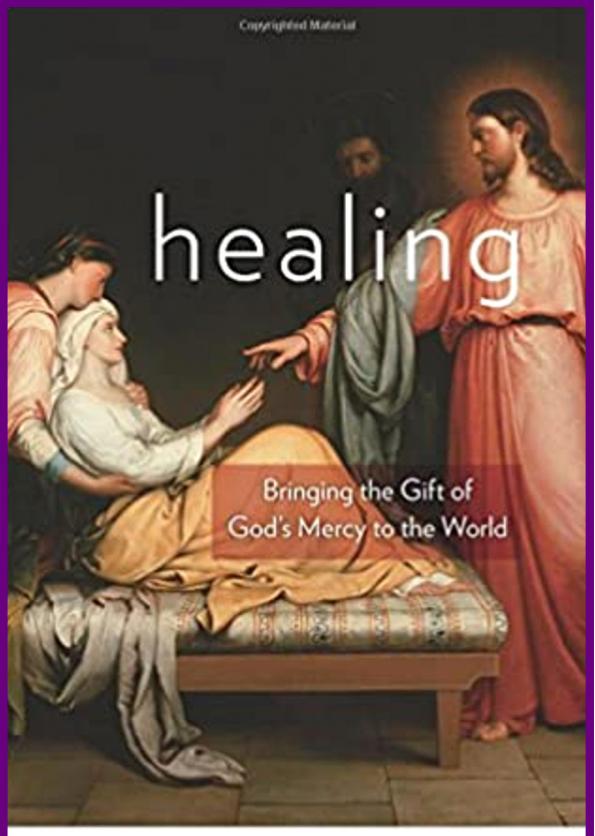
A recent news item illustrates this profound darkness. A Belgian woman named Nancy Verhelst grew up with parents who treated her with utter contempt. "I was the girl that nobody wanted," she told a reporter. "While my brothers were celebrated, I got a storage room above the garage as a bedroom. 'If only you had been a boy,' my mother complained. I was tolerated, nothing more." Perhaps it is not surprising that as an adult Nancy renamed herself Nathan and sought to remake herself as a man. We can only imagine the hurt and confusion of this broken person. But instead of offering her hope and healing, the best that a godless, secular society could do for her was provide sex-change surgery. After the operation, instead of feeling the peace she longed for, Nancy was disgusted with what she saw in the mirror and felt like a monster. And at that point, the best that a godless, secular society could offer her was to end her life. On September 30, 2013, Nancy was killed in an assisted suicide by lethal injection under Belgium's euthanasia law. Truly, Satan is a tyrant—the thief who "comes only to steal and kill and destroy" (John 10:10).

The world has become a war zone, where countless people are spiritually wounded and in dire need of help. A fierce battle is going on for the hearts and souls and minds of this generation. The stakes are high. What is going to meet the challenge of our times? No human strategy or plan or program will suffice. It is God alone who holds the answer. "Not by might, nor by power, but by my Spirit, says the Lord of Hosts" (Zech. 4:6). The answer to the "tsunami of secularism" is nothing less than a tsunami of the Spirit—a proclamation of the Gospel in the supernatural power of the Holy Spirit, accompanied by healings, signs, and wonders that tangibly demonstrate God's love and convince people that Jesus Christ is truly alive.

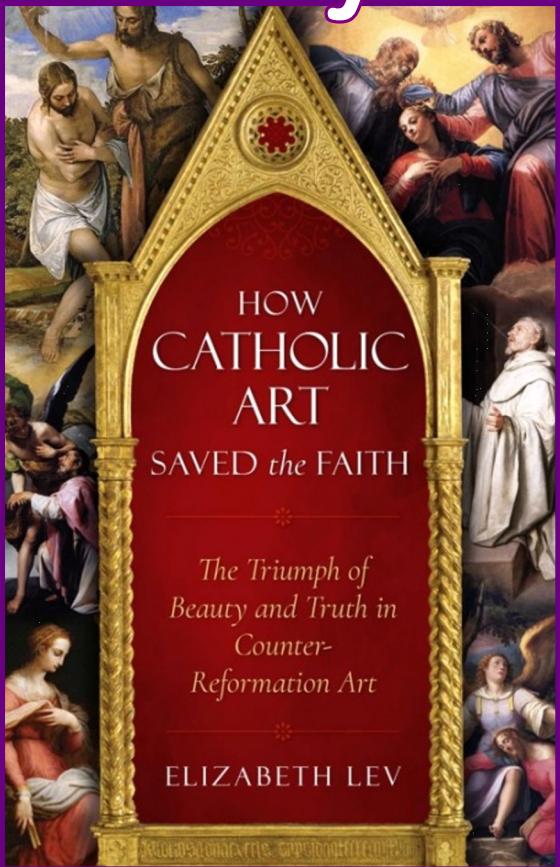
The Call to a New Evangelization: As society has descended into spiritual and moral darkness, the Church has been sounding a trumpet call to Christ's followers to let their light shine all the more brightly. For more than three decades, the popes have been ringing out a summons to engage in a new evangelization—a renewed proclamation of the good news of Christ to the people of our time. The pontiffs have made clear that it is no longer only remote, unreached people who need to be evangelized but also, and especially, those in our own post-Christian society who no longer believe or practice the Faith. The summons actually began with Vatican Council II, when bishops and theologians were led to reflect deeply on the Church's evangelical mission. For centuries, Catholics had been accustomed to thinking of evangelizing as a specialty work carried out only by priests or religious who are called to the foreign missions. The Council declared that in fact it is the duty of every Christian.

Following the Council, St. Pope Paul VI wrote an apostolic letter in which he affirmed, "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize." St. John Paul II coined the term, "New Evangelization," explaining that it is new not in content—it is the same Gospel that has been preached for two millennia—but "in ardor, in method, and in expression." It is new in ardor in that all Catholics need to be rekindled in a fire of zeal to proclaim Christ to others in both word and deed. It is new in method in that we must use methods adapted to our own time, including new and creative means of reaching people as well as up-to-date technologies. It is new in expression in that we cannot simply repeat formulas from the past but must speak in ways that touch the hearts and minds of this generation. In 2001, St. John Paul II expressed the urgency of this task: "Over the years, I have often repeated the summons to the new evangelization. I do so again now, especially in order to insist that we must rekindle in ourselves the impetus of the beginnings and allow ourselves to be filled with the ardor of the apostolic preaching which followed Pentecost. We must revive in ourselves the burning conviction of St. Paul, who cried out: 'Woe to me if I do not preach the Gospel!'" (1 Cor. 9:16).

(Excerpted from Mary Healy's book, *Healing: Bringing the Gift of God's Mercy to the World*).



Beauty Will Save the World



This book (*How Catholic Art Saved the Faith: The Triumph of Beauty and Truth in Counter-Reformation Art*) presents the major challenges the Church faced during the age of the Protestant Reformation that were effectively answered through art and architecture. While some works date from the first response to Luther in the 1520's and a few others from the late 1600's, most of the art discussed is the product of the immediate generations following the Council of Trent—from 1570 to 1650. Three sections are devoted to considering the issues of sacraments, intercession, and the role of human cooperation in salvation, as explored in art. Each section, in turn, contains seven chapters that look at specific issues and situations, and then present works of art created to address those issues. The final chapter is dedicated to Michelangelo's Last Judgment, the ultimate Catholic response to the Protestant Reformation, summing up the most essential doctrines of salvation and projecting them toward a glorious destiny intended by God for every living soul.

The art of this tumultuous period represented a concerted effort to reinforce ancient teaching with new pictures, confronting modern crises with images of eternal truths. The innovations of this period in art were less a reaction to the prodding of the Protestant Reformation and more a dynamic renewal of an engagement with the arts that had been going on since the third century. For this reason, instead of using the term Counter-Reformation, suggesting that the period was merely a reaction to the tumult of Martin Luther, John Calvin, and companions, this book will employ the term Catholic Restoration to emphasize that, after the shock

of the early events, the Church proactively represented her ancient teaching through the powerful language of art.

Fundamentally, the beauty in these pages is the fruit of conflict, where the natural collides with the supernatural, the universal call to sainthood encounters humanity's fallen nature, the personal relationship with God confronts the mission of the universal Church, and man's desire for stability is threatened by the modern options that ever-expanding knowledge brings. The Church proposed that the most fruitful place for this debate, which ignites creativity like flint and tinder, was on canvas, not in the streets.

The works discussed in this book were primarily selected from the Italian peninsula. Although Spain and some of the Netherlands also produced magnificent art to reinforce Catholic tenets—particularly Marian teaching and Eucharistic theology—the closest collaboration between artists and theologians took place in the city-states of Italy: Florence, Venice, Milan, Naples, and Rome. Here, the post-Reformation era created a “terroir” where particular nutrients—popular piety, artistic excellence, public processions—created a fertile soil where many “varietals” could flourish, producing many different yet excellent “vintages.”

Many of these works have found their way to museums all over the world, but some remain above the altars and in the chapels for which they were commissioned, so the reader might view this book as an invitation to a pilgrimage to see these works with the same eyes as the faithful who walked from city to city on their way to Rome for the great Jubilee Years.

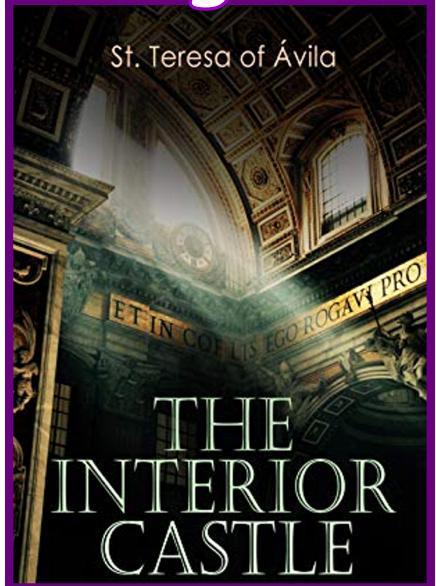
It is my sincere hope that in reading this book, you will revel in meeting new artists and seeing new works of art, enjoy learning more about the painters you already knew, and take pride in the unique and extraordinary contribution to culture that the Catholic Church gave to art. Art of the Catholic Restoration was intended to delight and to teach (*delectere et docere*). It is my greatest hope that you will find both knowledge and pleasure in these pages.

(Elizabeth Lev's Introduction in her book, *How Catholic Art Saved the Faith: The Triumph of Beauty and Truth in Counter-Reformation Art*, published by Sophia Institute Press, and available from Amazon and religious book stores.)

Quiet Listening Prayer

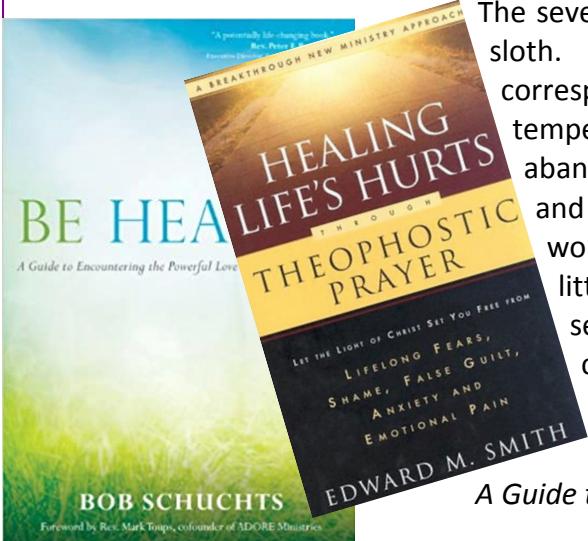
The following is from St. Teresa of Avila's book, *Interior Castle* (IV, 2, 9)

In order to deal with the prayer of recollection, I postponed mention of the effects or signs in souls to whom God, our Lord, gives this prayer of quiet. What an expansion or dilation of the soul is may be clearly understood from the example of a fount whose water doesn't overflow into a stream because the fount itself is constructed of such material that the more water there is flowing into it, the larger the trough becomes. So it seems to be the case with this prayer—and many other marvels that God grants to the soul—for He enables and prepares each soul so it can keep everything within itself. Hence, this interior sweetness and expansion can be verified in the fact that the soul is not as tied down as it was before in things pertaining to the service of God, but it has much more freedom. Thus, in not being constrained by the fear of Hell—because there is an even greater fear of offending God!—it loses servile fear and is left with great confidence that it will enjoy Him. The fear it used to have of doing penance and losing its health has disappeared, and it now thinks it will be able to do all things in God and has greater desire for penance than previously. The fear it used to have of trials now seems to be tempered. Its faith is more alive; it knows that if it suffers trials for God, His Majesty will give it the grace to suffer them with patience. Sometimes it even desires them because there also remains a strong will to do something for God. Since its knowledge of God's grandeur grows, it considers itself to be more miserable. Because it has already experienced spiritual delight from God, it sees worldly delights as filth. It finds itself withdrawing from them little by little, and it is more master of itself for so doing. In sum, there is an improvement in all the virtues. It will continue to grow if it doesn't turn back now to offending God; because if it does, then everything will be lost, however high on the summit the soul may be. Nor should it be understood that if God grants this favor once or twice to a soul, all these good effects will be caused. It must persevere in receiving them, for in this perseverance lies all our good.



Healing Prayer

"Sin and wounds have different sources and effects. The source of personal sin is choice ('We all, like sheep, have gone astray...' (*Isaiah 53:6*). Sin is an act of self-infliction, while a wound is inflicted by the sinful acts of others, resulting in a state of emotional woundedness due to misinterpretations made about the act. We did not choose to be hurt, rejected or violated; nevertheless the wound is present" (Dr. Ed Smith, *Theophostic Beyond Tolerable Recovery*, page 221).



The seven deadly sins are: pride, greed, lust, envy, gluttony, wrath, and sloth. Each of these can be overcome with their seven corresponding virtues: humility, charity, chastity, gratitude, temperance, patience, and diligence. The seven wounds are: abandonment, shame, fear, powerlessness, rejection, hopelessness, and confusion. Sin not only causes wounds, it also grows out of wounds. Remember, Jesus said, "woe to those who caused these little ones to sin" by wounding them (*Matthew 18*). Each of the seven wounds, if not healed, eventually sets us up for the corresponding deadly sin.

(The above is taken from Dr. Ed Smith's book, *Healing Life's Hurts: Theophostic Prayer*, and Bob Schuchts' book, *Be Healed: A Guide to Encountering the Powerful Love of Jesus in Your Life*)

Mass & Prayer Nights

- MONDAY NIGHTS:** Join us 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 (indoors!)
- Call the office to see if we will continue Mass in Spanish on **TUESDAY NIGHTS** at 7:00 p.m.
- THURSDAY NIGHTS:** Join us every THURSDAY evening to refresh your soul! The schedule is: 6:30 p.m.: Viewing of an Episode of The Chosen; 7:00 p.m.: Mass; 7:30-8:30 p.m.: Adoration
- SATURDAY NIGHT HEALING PRAYER:** Join us **LIVE** (outside) OR 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=QzIiQ3ISMG5aK3k3ZJLNOgzaHV0dz09> (no spaces).



CONSECRATION TO ST. JOSEPH



CONSECRATION TO ST. JOSEPH

PREPARE TO CONSECRATE YOURSELF TO ST. JOSEPH! We will continue to meet on either Wednesday afternoons or Wednesday evenings through March 17 in the Guadalupe Courtyard.

If you obtained the Consecration to St. Joseph book but are preparing on your own (not joining us on Wednesdays) AND **you wish to be consecrated to St. Joseph, please call the office so that we know you will be joining us for the Mass and Consecration on the Feast of St. Joseph, Friday, March 19, at 7:00 p.m.** Books are still available for purchase in the office for \$15 each. You can also find the book on Kindle on Amazon. For more info, contact Maria Alejandra de Jesus at 993-4236.

HELP SUPPORT THE CLOISTERED CARMELITE NUNS!

It's not too late to donate to our Cloistered Carmelite Nuns and their evangelical life of praying for the Church and for all of us. PINK DONATION ENVELOPES can be found on the tables at the back of the church and on the table behind the chairs in our "outdoor church".

All donations go towards providing for the Nuns' daily needs and for the upkeep of their monastery—this year more than ever! Since many churches have been closed due to the pandemic, they have lost most of the income they earn from providing Communion breads to parishes. God bless and reward your generosity!



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!



February 27 / 28, 2020	January 30 / 31.....\$ 8,315.00
Unrestricted.... \$ 7,621.00	February 6 / 7.....\$13,344.00
Restricted \$ 626.00	February 13 / 14.....\$24,223.00
T O T A L \$8,247.00	February 20 / 21.....\$19,038.00

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

Mass Intentions

For the Week of
March 6 through 13, 2021

Saturday:

5:00 p.m.: Robert "Bob" Lessard, RIP

Sunday

*7:30 a.m.: Michael Le, RIP

7:30 am: Fr. Philip Sullivan, OCD, INT

9:00 a.m.: Parishioners

11:00 a.m.: Jason Armando Arenas, B-Day INT

1:00 p.m.: Maria Alejandra de Jesus, B-Day INT

5:00 p.m.: Albert Macedonio, RIP

Monday:

6:00 a.m.: The McAllister Family, INT

*7:30 a.m.: Maria Concepcion Aguilar, RIP

8:00 a.m.: Vilma Gargano, RIP

Tuesday:

6:00 a.m.: Jaime Datu Reyes, RIP

*7:30 a.m.: Michael Le, RIP

8:00 a.m.: Robert Kirin, RIP

Wednesday:

6:00 a.m.: Maria and David Gayman, INT

*7:30 am: Marie Valdez, RIP

8:00 a.m.: The McAllister Family, INT

Thursday:

6:00 a.m.: Balfour Alexander Wong, RIP

*7:30 a.m.: Michael Le, RIP

8:00 a.m.: Rica Yan, Th'gvg INT

Friday:

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

7:30 a.m.: Gabriel Anyanwu & Family INT

8:00 a.m.: Jose Munoz, RIP

Saturday:

*7:30 a.m.: Carmelite Community

8:00 a.m.: 1) Bro. Jason Parrott, OCD, B-day INT
2) Fr. Matthias Lambrecht, OCD, B-day INT

*Held at the Carmelite Chapel,
215 East Alhambra Road

***NOW OPEN TO THE PUBLIC! (Mon-Sat.)**

LIVE STREAMED MASSES:

8:00 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).



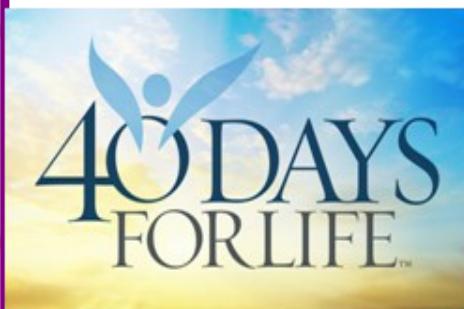
STATIONS

Please join us every Friday evening of Lent at **7:00 p.m.** in the church for the **STATIONS OF THE CROSS**. This sacred tradition of meditating upon the events of Christ's suffering and passion is so important for getting closer to Our Lord.



40 DAYS FOR LIFE

The annual SPRING CAMPAIGN is taking place now through March 28. Join Vox Vitae in praying



a n d witnessing for life in front of at Planned Parenthood in Pasadena (1045 North Lake Avenue) on Fridays (Noon to 5:00 p.m.) and Saturdays (10:00 a.m. to 3:00 p.m.) For more info, email pgrimm@righttolifeleague.org or call (626) 398-6100 or go to <https://www.40daysforlife.com/>

EASTER FLOWERS

In order to decorate the church (and the outside worship area) for Easter, we are in need of donations for Easter Flowers. Please help by picking up one of the flower envelopes, which are available on the tables at the entrances to the church and under the tent outside.





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Parishioner

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