

Saint Therese Catholic Church

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

May 30, 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

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

MASSES & CONFESSIONS

Masses—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 Masses: 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).

Masses on Monday, *Tuesday (in *Spanish)

and Thursday EVENINGS: 7:00 p.m.

(these are also LIVE STREAMED)

CONFESSIONS (OUTSIDE) Saturdays from 3:00

to 6:30 p.m. and Sundays from Noon to 1:00 p.m.



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

SACRAMENTS:

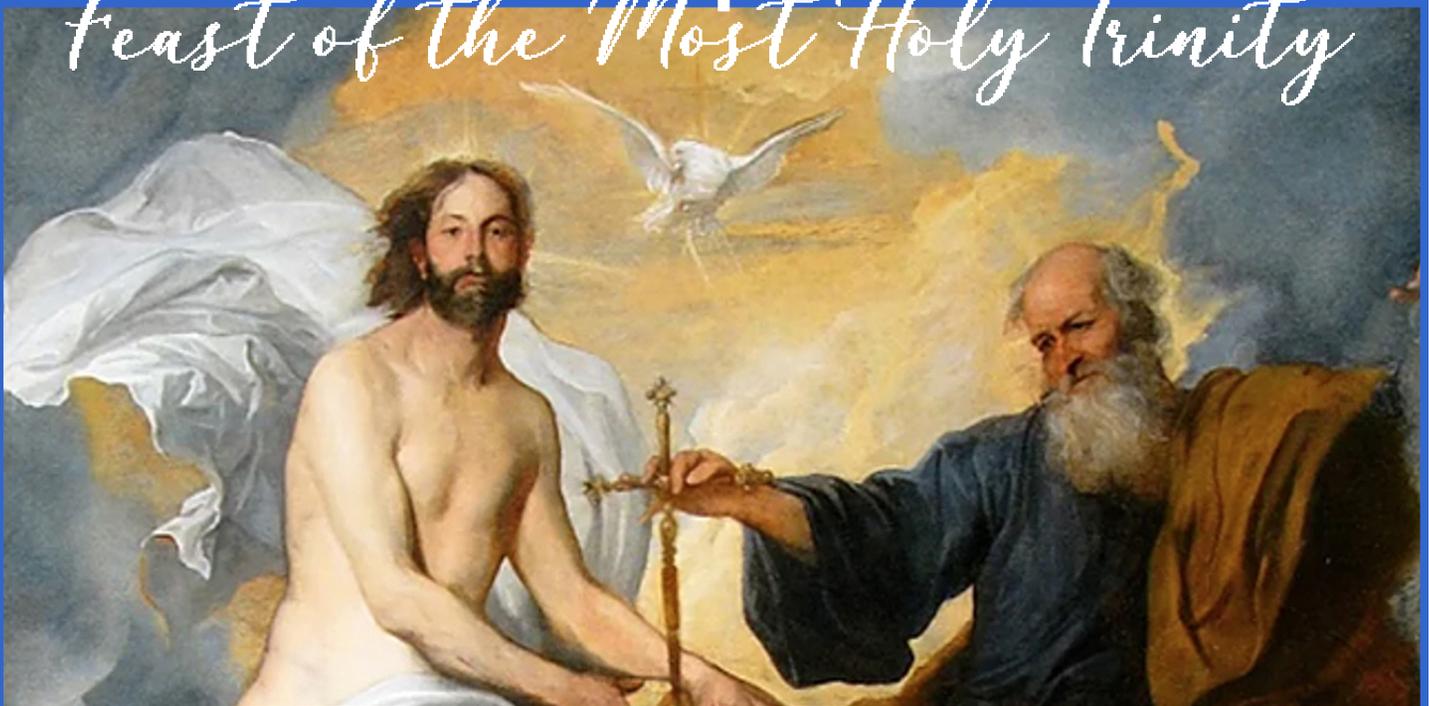
Baptisms: Register online

Weddings: Register online
at least six months in advance

Anointing of the Sick: Call the office.



Feast of the Most Holy Trinity



FROM FR. THOMAS OF THE TRINITY



Blessed Trinity Sunday and Octave Day of Pentecost Sunday—and Happy Memorial Day Weekend! We are saying extra prayers for all those soldiers throughout the history of this great country of ours who have given their lives—and for their loved ones!!! And thank you to everyone who helped make Pentecost Sunday and this whole week extra special!

Without the outpouring of the Holy Spirit 2000 years ago and at our Confirmation, we would never be able to receive the revelation that **God is Three-in-One!** And that revelation is an indication of how much those Three Persons love us. They have freely shared with us their deepest secret: that God is not a lonely God, but Father, Son, and Holy Spirit! To help us all keep growing in intimacy with the Trinity—and to go out and help others to do the same—check out this talk by Ryan Mahle entitled, "Traditional and

Charismatic?" Here is the link: https://drive.google.com/file/d/1u3JIL39PmxnxJKnH3fh8a_Nov4IUM6cv/view?usp=sharing (Note: Ryan Mahle is a Catholic speaker and the Director of Encounter Ministries' Satellites). Campuses).

Here are some thoughts on the revelation of God's greatest secret (from **Frank Sheed, *Theology and Sanity***, Chapter Six): **THREE PERSONS IN ONE NATURE: THE IMPORTANCE OF THIS DOCTRINE** - The notion is unfortunately widespread that the mystery of the Blessed Trinity is a mystery of mathematics; that is to say, of how one can equal three. The plain Christian accepts the doctrine of the Trinity, while the "advanced" Christian rejects it; but too often what is being accepted by the one and rejected by the other is that one equals three. The believer argues that God has said it, therefore, it must be true; the rejecter argues that it cannot be true, therefore, God has *not* said it. A learned non-Catholic divine, being asked if he believed in the Trinity, answered: "I must confess that the arithmetical aspect of the Deity does not greatly interest me." If the learned can think that there is some question of arithmetic involved, the ordinary man can hardly be expected to know any better. Nor does he. Consider what happens when a believer in the doctrine is suddenly called upon to explain it (and note that, unless he is forced to, he will not talk about it at all: there is no likelihood of his being so much in love with the principal doctrine of his Faith that he will WANT to tell people about it).

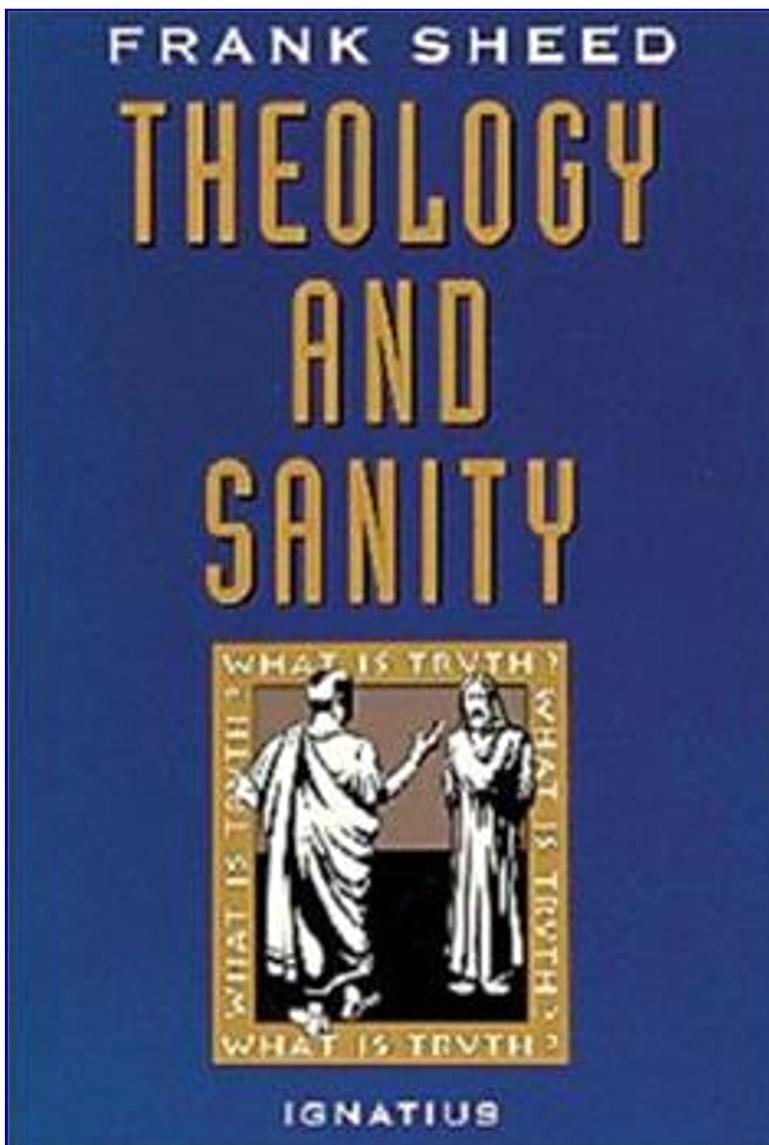
Anyhow, here he is: He has been challenged, and must say something. The dialogue runs something like this: **BELIEVER:** "Well, you see, there are three persons in one nature." **QUESTIONER:** "Tell me more." **BELIEVER:** "Well, there is God the Father, God the Son, God the Holy Ghost." **QUESTIONER:** "Ah, I see, three Gods." **BELIEVER** (shocked): "Oh no. Only one God." **QUESTIONER:** "But you said three; you called the Father God. That makes ONE; and you called the Son God—TWO; and you called the Holy Ghost God—THREE." Here the dialogue form breaks down. From the believer's mouth there emerges what can only be called a soup of words, sentences that begin and do not end, words that change into something else halfway. This goes on for a longer or shorter time. But finally there comes something like: "Thus, you see, three is one and one is three." The questioner not unnaturally retorts that three is not one, nor one three. Then comes the believer's great moment. With his eyes fairly gleaming, he cries: "Ah, that is the mystery. You have to have faith!"

Now it is true that the doctrine of the Blessed Trinity is a mystery, and that we can know it only by faith. But what we have just been hearing is not the mystery of the Trinity, it is not the mystery of anything; it is wretched nonsense. It may be heroic faith to believe it, like the man who wished there were four of 'em that he might believe more of 'em; or it may be total intellectual unconcern? God has revealed certain things about Himself, and we accept the fact that He has done so—but find in ourselves no particular inclination to follow it up. God has told us that He is three persons in one Divine nature, and we say "quite so," and

proceed to think of other matters, last week's retreat or next week's confession or Lent or Lourdes or the Church's social teaching or foreign missions. All these are vital things, but compared with God Himself, they are as nothing: and the Trinity is God Himself. These other things must be thought about, but to think about them exclusively and about the Trinity not at all is plain folly. And not only folly, but a kind of insensitiveness, almost a callousness, to the love of God. For the doctrine of the Trinity is the innermost life of God, His profoundest secret. He did not have to reveal it to us. We could have been saved without knowing that ultimate truth. In the strictest sense, it is His business, not ours. He revealed it to us because He loves men and so wants not only to be served by them, but truly known by them. It is the surest mark of love to want to be known. The revelation of the Trinity was in one sense a more certain proof even than Calvary that God loves men. To accept it politely and think no more of it is an insensitiveness beyond comprehension in men who quite certainly love God: as many certainly do who could give no better statement of the doctrine than the believer in the model dialogue we have just been considering.

How did we reach this curious travesty of the supreme truth about God? The short statement of the doctrine is, as we have all heard all our lives, that there are three PERSONS in one NATURE. But if we attach no meaning to the word PERSON and no meaning to the word NATURE, then both the nouns have dropped out of our definition, and we are left only with the numbers three and one, and get along as best we can with these. Let us agree that there may be more in the mind of the believer than he manages to get said; but the things that do get said give a pretty strong impression that his notion of the Trinity is simply a travesty. It does him no positive harm provided he does not look at it too closely; but it sheds no light in his own soul: and his statement of it, when he is driven to make a statement, might very well extinguish such flickering as there may be in others. The Catholic whose faith is wavering might well have it blown out altogether by such an explanation of the Trinity as some fellow Catholic of stronger faith might feel moved to give: and no one coming fresh to the study of God would be much encouraged.

II. PERSON & NATURE - Let us come now to a consideration of the doctrine of the Blessed Trinity to see what light there is in it for us, being utterly confident that, had there been no light for us, God would not have revealed it to us. There would be a rather horrible note of mockery in telling us something of which we can make nothing. The doctrine may be set out in four statements: 1) In the one Divine Nature, there are three Persons: the Father, the Son, and the Holy Ghost; 2) The Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost is not the Father: no one of the Persons is either of the others; 3) The Father is God, the Son is God, the Holy Ghost is God; 4) There are not three Gods but one God. (To read Frank Sheed's words on the Holy Trinity in their entirety, please see our electronic bulletin link or call the office.)



A THREE-IN-ONE LOVE

Today we celebrate the solemnity of the Most Holy Trinity, a feast the Church sets aside to focus our attention on the mystery of our God, who is One, yet Three Persons—Father, Son, and Holy Spirit. Today's Scriptures tell the astonishing stories—from Moses in the Old Testament to the end of Matthew's Gospel—of how we mere humans are intended to be intimately associated with our loving God ("astonishing" is the term that Pope Clement of Alexandria used in referring to the Holy Trinity).

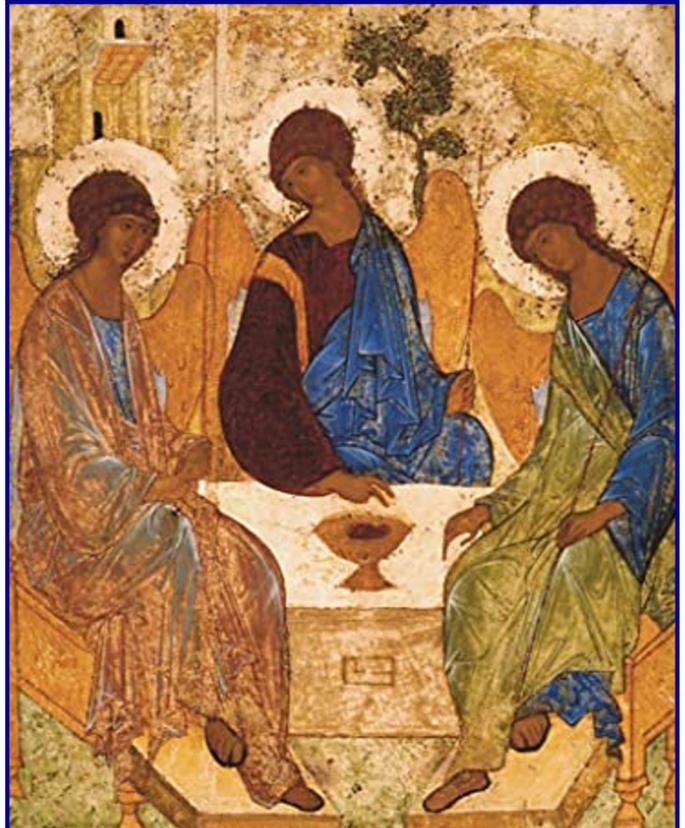
The first reading from Deuteronomy (4:32–34, 39–40) emphasizes both God's awesome greatness and amazing nearness. Moses reminds the new generation of Israelites of the "astonishing" fact that, even though the ancient world teemed with gods, their God was the only God, that "there is no other." It might seem beyond belief, but the God of all creation speaks to us, protects us, and guides us.

St. Paul in his letter to the Romans (8:14–17) writes about those who follow the Spirit as being "sons of God," which, of course, would make us brothers and sisters of Christ and, as he says, "joint heirs with Christ." Another astonishing statement! St. Paul describes how we are to relate to the three persons who are one God. We are led by the Spirit to meet God the Father as adopted children. Our adoption is such that we are even heirs with our brother Christ, the second Person of the Trinity, in whose sufferings we must also share.

In Matthew's Gospel (28:16–20), Jesus speaks with His authority as God the Son and sends us to teach and baptize in the name of the Trinity. He bestows the Holy Spirit on the world as His continuing presence and force of divine revelation. How can we not be astonished? **The Most Holy Trinity is the central truth and, indeed, mystery of our lives as believers in God.** Even so, few seem to be able talk about the Trinity. Must we be satisfied to take this truth as an inscrutable object of faith that we can easily ignore? Not at all! We are immersed in Trinitarian reality in many ways.

Remember the words of God in Scripture when the world and all its wonders were coming to be? Each stage in creation begins with "Let **US...**" (Genesis 1:26). This is not merely the "Royal We." This is God as a plurality of Being. In Isaiah, the seraphim cry out, "Holy, holy, holy . . ." (Isaiah 6:3). Ancient Middle Eastern superlatives come in threes, but why not consider it a sign of God's three-ness? And these Old Testament foreshadowings are nothing compared to our well-known baptismal formula: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Notice that "name" is singular, and yet refers to three persons. Finally, as Christ tells the Apostles in today's Gospel, they are to go out and teach in that same singular triple name.

The **famous icon by the fourteenth-century iconographer Andrej Rublev** (shown to the right) is a depiction of the Trinity densely packed with symbolic content. The three "angels" sitting at a table are actually meant to be the Father, the Son, and the Holy Spirit. They relate to each other in loving gestures, often described as "dance-like." And yet this triangular circle seems incomplete. Indeed it is, because **WE must become one with this circle of life-giving love.** As in a dance, we are drawn into the divine life in the Trinitarian embrace of abundant glory and harmony. Then we complete the movement by taking that love incarnated out to the world, revealing the mystery to our sisters and brothers through our own lives.



GOODBYE, CHARLOTTE!



ALL ARE INVITED to a Going-Away Party for our Music Director/Organist, Charlotte Lansberg!

Charlotte is sad to leave us, but wishes to live near her family in Ventura.

For a chance to say “farewell,” a light lunch will be held in the Parish Hall **next Sunday, June 6**, after the 11:00 a.m. Mass. (approximately **12:30 p.m.**).

Please join us to thank Charlotte and wish her well—as well as to visit with the other members of the Parish Community.

FIRST COMMUNION CLASSES



If your child (in First Grade+) has been baptized but **has not yet received the Sacrament of First Holy Communion**, and you'd like to enroll him or her in our preparation classes, please contact **Denise Lopez**

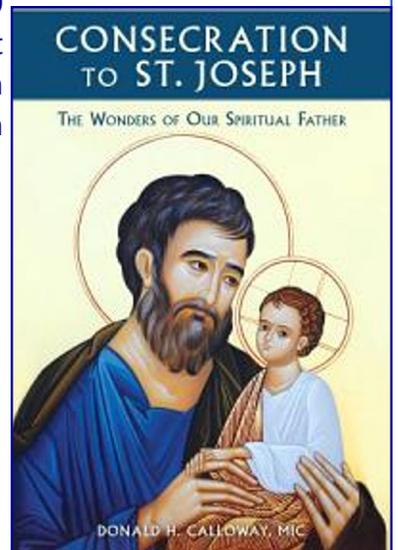
at deniseclopez7@gmail.com.

ALSO... If you are interested in volunteering with this program, please contact Denise as well!

CONSECRATION TO ST. JOSEPH

The next consecration to St. Joseph will be on Friday, July 16, the Feast of Our Lady of Mount Carmel. The first gathering of those wishing to prepare themselves to be consecrated to St. Joseph will be **Wednesday, June 9**, in the Our Lady of Guadalupe Courtyard. You can choose to attend at either 12 Noon or 6:00 p.m. We will meet both times each Wednesday through July 14.

The book we use to prepare is **Consecration to St. Joseph** by Father Donald Calloway. They are available for purchase in the office for \$15 each.



CONGRATULATIONS, REV. MR. LOPEZ!



**Thank you, DEACON DANIEL LOPEZ,
for all the help and support you have given to St.
Therese Parish over the last few years!**

We are proud to announce that Daniel was ordained to the transitional diaconate yesterday, May 29, at the Cathedral of Our Lady of the Angels in Los Angeles. Today, May 30, he will assist at both our 9:00 a.m. and 11:00 a.m. Masses.

Daniel has been a true blessing to our parish with his assistance at our Masses—serving both reverently and faithfully. Please keep praying for him as he continues his path towards ordination as a Roman Catholic Priest for the Archdiocese of Los Angeles.

MASS & PRAYER NIGHTS

- **MONDAY MEDITATION 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/Meditation (indoors!)
- **TUESDAY NIGHTS:** Celebrated in **SPANISH!** Join us at 7:00 p.m.
- **THURSDAY NIGHTS:** Join us every **THURSDAY** evening in **HONOR OF ST. JOSEPH!** 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
- **FIRST FRIDAY MASS:** Come and honor the Sacred Heart of Jesus by attending Mass at 7:00 p.m. on the first Friday of each month. Next will be **FRIDAY, June 4**, followed by adoration and prayer.
- **SATURDAY NIGHT HEALING PRAYER:** Join us **LIVE 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).



FINANCIAL OFFERINGS

May God reward you for giving from your heart! Below you will find the total collection for last weekend, as well as for the previous four weekends. Note: There is a second collection on the 2ND WEEKEND OF EACH MONTH for our School.



May 22 / 23, 2021
 Unrestricted..... \$19,497.00
 Restricted\$ 1,152.00
T O T A L\$20,649.00

April 24 / 25.....\$24,007.00
 May 1 / 2.....\$16,135.00
 May 8 / 9.....\$13,970.00
 May 15 / 16.....\$26,895.00

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

Mass Intentions

May 29 through June 5, 2021

Saturday:

5:00 pm: Edward Henry Lopez, RIP

Sunday

*7:30 a.m.: Sr. Cecilia, OCD, B-Day INT

7:30 am: Donna Spencer, INT

9:00 a.m.: Karina Therese B-Day INT

11:00 a.m.: Carmen Kelly, RIP

1:00 p.m.: Pi-Wu Chuang, RIP

5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Martinus Sagiri Hardjusas Mita RIP

*7:30 a.m.: Mary Catherine Bacciarini Fluetsch, RIP

8:00 a.m.: Flora Santoso, RIP

7:00 p.m.: Roland de la Rosa, RIP

Tuesday:

6:00 a.m.: Sr. Carmela of the Bl. Sac'ment, OCD INT

*7:30 a.m.: Noralyn Cailan, INT

8:00 a.m.: Mary Louise Atencio, INT

7:00 p.m. (Span): Fr. Thomas Koller, OCD, INT

Wednesday:

6:00 a.m.: Virginia Ireland, INT

*7:30 am: Mary Catherine Bacciarini Fluetsch, RIP

8:00 a.m.: Victoria Sandoval, RIP

Thursday:

6:00 a.m.: Otto Lopez, B-Day INT

*7:30 am: Family Theater Prod./Holy Cross Family Ministries & Staff, INT

8:00 a.m.: Gracie Holman, B-Day INT

7:00 p.m.: Roland de la Rosa, RIP

First Friday:

6:00 a.m.: Charles, Silvia, & Melissa De Carlos INT

*7:30 am: Mary Catherine Bacciarini Fluetsch, RIP

8:00 a.m.: Flora Santoso, RIP

7:00 p.m.: Fr. David Guzman, OCD, INT

Saturday:

*7:30 am: Carmelite Community

8:00 a.m.: Anna Le Thu & Family, INT

*Held at the Carmelite Chapel,
215 East Alhambra Road

LIVE STREAMED MASSES:

8:00 a.m. Daily Mass (Monday—Saturday),
11:00 a.m. Sunday Mass and **7:00 p.m.** Monday,
Tuesday, and Thursday evening Masses (and any
other special evening Masses) are all live
streamed on Facebook AND YouTube (for those
not attending)—links on our website's home
page (top left column).

An Infinite Love

By Tom Schmidt

When I was much younger, I used to think that God was totally invisible, not to be experienced as those in the Bible did. After all, they heard God's voice in the fiery cloud; they saw the waters parted so they could pass through—all the things that Moses talks about in today's first reading. But then I ask myself, "Do I want my faith to be based on special effects? Do I want to be like the people who believe in extra-terrestrials because they saw a light in the sky that they could not explain? Or do I want to trust Jesus, who told Thomas, **'Blessed are they who have not seen and have believed'**" (John 20:29).



A newborn child can remind us of God the Father creating the earth and all living things. When we see the Cross, we recall Jesus' saving death and resurrection. When we share our faith, we know that it's the Holy Spirit giving us the words to speak and the courage to speak them. Without seeing the pillar of fire that led the Hebrews from Egyptian slavery, nor the wounds in Jesus' hands after His resurrection, nor the tongues of flame over the apostles at Pentecost—we can still experience God in Three Persons!

The three are not just equal parts of God, one-third of God each. No, **EACH PERSON IS TOTALLY GOD!** That is why we say **God is love**: Three infinite Persons united in one substance or being, so the love they have for the others is infinite. The actions that show each Person's qualities are not done by that Person alone. Everything God does is done by all three Persons. So you could say that everything the Trinity does is done out of love.

PERSONAL AD

FOR RENT: Beautiful furnished room in Temple City (new bed, desk, compact refrigerator, TV, microwave, night table and lamp. \$850 per month. Call 215-3159 and leave a message.