

SAINT THERESE CATHOLIC CHURCH

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

July 19, 2020 **MINISTERED BY THE DISCALCED CARMELITE FRIARS** Estab. 1924



Pastor: Fr. Philip Sullivan, OCD X222;
Associate Pastor: Fr. David Guzman, OCD X232;
Carmelite Vocation Director: Fr. Matthias Lambrecht, OCD X224

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Deacons: Deacon Joseph Mizerski X333;
Deacon Gilbert Vargas X333

NEW PARISHIONERS

Register online!
Download the registration form from our website:

www.StThereseChurchAlhambra.org

SAINT THERESE CARMELITE SCHOOL (626) 289-3364, X660

www.SaintThereseCarmeliteSchool.com

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Principal@sainttheresecarmelite-school.com

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



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RELIGIOUS EDUCATION

For Grade School, Confirmation for Youth & Adults, RCIA, and Liturgical Ministries—
Call the main Office.

MASSES AND SERVICES

Saturday Vigil: 5:00 p.m.
Sunday Mornings: 7:30, 9:00, 11:00 a.m.,
Traditional Latin High Mass: 1:00 p.m.
and Sunday Evening at 5:00 p.m.;

Monday-Saturday: Noon

Confessions in the Parking Lot on Saturdays from 3:30 to 5:00 p.m.





“If you pull up the weeds you might uproot the wheat along with them. Let the weeds and the wheat grow together until harvest.”

Matthew 13:29-30



July
19
2020

Sixteenth Sunday
in Ordinary Time

FRESH LESSONS

Today we are faced with the powerful and almighty God, who deals with us, not out of anger and punishment, but out of kindness and forgiveness. God is forgiving and loving to those who ask and persevere in prayer. Even if we don't know how to pray, the Spirit of the Lord helps us, for God knows what the Spirit means, "because [the Spirit] intercedes for the holy ones according to God's will" (Romans 8:27). With God's help, we can be the good seed and not the weeds. If we contemplate the parables, and pray for the guidance of the Spirit, we are able to see ever fresher lessons in these stories.

PARABLES

These are the weeks of parables, and although we have heard them all many times, they never lose their freshness, for always, if we look, we can perceive a new angle.

The parable of the weeds and the wheat, so simple on its surface, is puzzling enough for the disciples to ask Jesus for an explanation. In our own gardens, we tend to yank up the weeds all through the growing season. But in the parable, the weeds and the wheat are allowed to grow together until the harvest. If the good people and the evil people remain mixed throughout life, it puzzles us sometimes: why are people who do bad things not punished? How is it that God allows bad things to happen to good people?

THOSE TINY THINGS

Our God is indeed a God of might; yet that might leads not to vengeance, but to forgiveness. Everyone is offered an opportunity—many opportunities—for forgiveness. Even a little good can blossom into something wonderful. The mustard seed of the Middle East is so tiny that one can barely pick one up with one's fingertips. (Those familiar with the Catechesis of the Good Shepherd know about this wonderful parable, and the tiny dish of mustard seeds that is kept in the atrium for the children to contemplate.) Yeast makes the dough rise to be baked into delicious bread. All of these wonders come from tiny beginnings, if we are ready to hear and understand these mysteries.

Our prayer too is heard by God, even if we do not really understand what we are praying for: "for we do not know how to pray as we ought, but the Spirit . . . intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit" (Romans 8:26-27).

So if our small prayers are offered with a sincere heart, they are heard by God, even if we don't always know what it is we do when we pray. Are we praising, blessing God, asking for something? The Spirit knows and intercedes for us.

TODAY'S READINGS

Wisdom 12:13, 16-19
Psalm 86: 5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43 [24-30]

"Have You Heard of St. Herman Neudich?"

By Fr. Philip
Sullivan, OCD

In my homily on July 1, 2020, I spoke about the “**hermeneutic of continuity.**” If you Google this term, you’ll find a lot of articles written by Pope Benedict XVI—or by Cardinal Ratzinger, as he was known when he first used that term. He’s not actually the first to have used it; it was presented first by St. John XXIII in his speech inaugurating the second Vatican Council in October of 1962; and then by St. Paul VI in his Discourse for the Council’s conclusion in December of 1965. On December 22, 2005, Pope Benedict addressed the Roman Curia and spoke about Vatican II’s “hermeneutic of continuity” versus the rupture that has happened since then (the full speech can be found on the Vatican website at http://www.vatican.va/content/benedict-xvi/en/speeches/2005/december/documents/hf_ben_xvi_spe_20051222_roman-curia.html).



Now, I’m a Vatican II priest, and I only preside at the Novus Ordo Mass—which I know can be celebrated beautifully. The hermeneutic of continuity doesn’t only apply to the correct interpretation of Scripture, the right celebration of the Mass, or the proper interpretation of the documents of Vatican II. The hermeneutic of continuity is something for us to ponder, especially now in our own country, as we see people tearing down sacred and historic statues that communicate to the world NOT slavery but, instead, our country’s *VICTORY OVER* slavery!



Look around. We are *NOT* a racist country! We are the *MOST* multi-cultural country in the world! People come here from all over the world. In any case, tearing down those statues—removing things that are visually sacred and historic to our country’s tradition—reminds me of things that have been going on in the Church since the 1970’s: **Altar rails being torn down, tabernacles being removed, statues being carted away, stained glass windows being taken out.** All of this was done to rebuild and change the Catholic Church, but what has it led to?! It should give us some pause to witness the tearing down of these sacred and historic statues of our country since we have been doing this in the Catholic Church for decades.

We have fifty years to look back on and to ask the question that Pope Benedict asked in 2005: “**Is there a hermeneutic of continuity or is there a rupture in the interpretation and the handing-on of the sacredness, the tradition, and the history of the Catholic Church?**” I challenge you to think about that. **Hermeneutics is all about the correct interpretation of something, the proper transmission of it, and the right application.** It could be applied to Sacred Scripture or Sacred Liturgy, but it could also be the hermeneutic of continuity in our country; for instance, the correct interpretation of the U.S. Constitution, if and how it is getting properly and accurately handed on to the next generation, and its right application.

I stand before you as a Catholic priest, fifty years after the Vatican II Council. What will this country look like fifty years from now, when the generation of that time asks what the Constitution actually says and IF and HOW it was accurately passed on? The hermeneutic of continuity! We cannot afford to remove the visual, the sacred, the historic, and the traditional. It will cause division and confusion! (continues on next 2 pages)

How do we segue from the hermeneutic of continuity into today's first reading from Zechariah (9:9-10)?

Well, Zechariah is an interesting prophet whom we hear about today as he is prophesying some time after the Babylonian exile. You know what happened at the Babylonian exile in 586 B.C., right? The temple was destroyed! The Babylonians then removed all that was visual, practical, historic, and traditional. (Does that sound familiar? It should, because it's happening right now in our country!) The Israelites were then liberated—but liberated to live in a ruined country. Their religious identity is ruined; their political identity is in shambles; their financial state is destroyed. They're having to rebuild from the rubble of the temple and the capitol. A very challenging time for the Israelites, no doubt. Comparing this time to ours is most telling.

Go back and listen to the words of Zechariah. He says there's going to be a kingdom from one sea to the next, from one river to the next. I mean, he sounds a little out of touch if you ask me, right?! Imagine being an Israelite in the 6th Century B.C. and listening to Zechariah talk about an expansive kingdom to a broken people without a temple or a capitol, living in financial ruin. He must have seemed awfully strange to them; like when we have to listen to Nancy Pelosi proclaim that she is Catholic. D-i-s-c-o-n-n-e-c-t!

Well, back up a little. Before the Babylonians, it was the Assyrians; before them, it was the Judges; before them, it was the Israelites' Exodus from Egypt; before that, it was the Flood; before that, it was the banishment from Eden. Fast forward to after the Babylonian exile to when the Greeks come and create havoc upon this people, followed by the Romans and, even now, if you turn on the news, you can see they're still surrounded by enemies! So, just when is this kingdom going to be established from one sea to the next, Zechariah? Well, it's here, my brothers and sisters. It's called the "Roman Catholic Church," the "Bride of Christ," and it spans from Uganda to China to Australia to every country large and small—from one sea to the next! It is Christ's Kingdom established upon the earth!

Now if you go back and read a little further in Zechariah's prophesy, you will hear that Zechariah says, "...you will gaze upon Him whom you have pierced." How could they have any idea what Zechariah was talking about. We, however, are fortunate to know *exactly* what he was talking about—especially when he talks about a King riding in on the foal of an ass (Palm Sunday), and a King who has been pierced through (Our Lord on the Cross), and a Kingdom that spans from one ocean to the other (The Roman Catholic Church!).

This is why the Psalmist, King David, turns to Our Lord in prayer and says, "My King and my God," (**Psalm 145:1-2, 8-14**) because the Kingdom that Zechariah is prophesying about is no ordinary kingdom of this world. And Jesus Christ is no ordinary king—He is THE King and He is God! What does St. Paul mean when he talks about "the spirit and the flesh"? (**Romans 8:9, 11-13**). I think we can get kind of hyper-focused on saying we have to "discipline our flesh"—although, yes, of course, we have to discipline our bodies—but I think in this instance St. Paul is really talking about detaching ourselves from the things of this world. In other words, the Catholic Church is the only Kingdom we need on earth. Don't try to create your kingdom here, because our true King, our Lord and Savior, has established His Kingdom for us in Heaven. We have to stay focused on *THAT* Kingdom, especially when we see the world crumbling around us, just as the Israelites watched their world crumble around them.



I think the Scriptures really speak to us in a unique way in this time that we are living in right now. We have one King, and He is God. We have one Kingdom that awaits us, and that is Heaven. Remember, two Sundays ago, Jesus warned His listeners: "Do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna" (Matthew 10:28).

In today's **Gospel (Matthew 11:25-30)**, we hear Our Lord praying to God the Father. I think it's very important for us to hear this intimate prayer between the Son and His Father, because very rarely in the Scriptures do we get such a glimpse of Jesus speaking to His Father. Think about it. We hear Him teaching us *how* to pray ("Our Father..."), and we see Him doing a lot of healing and preaching; but seldom do we get to enter into the intimacy of the Son praying to His Father. We know God to be Creator, Maker, Judge and, as King David is identifying Him, King. But those are things that God **DOES**. He creates, He reigns, He judges. When we talk about **WHO** God **IS**, He **IS** Father. Who is God, but Father—the eternal Father.

Jesus says, "Come to me all you who are weary and find life burdensome..." Raise your hand, right! Here I am, Lord! I find life very burdensome right now—living in these very confusing times with the Coronavirus, rioting, and a false narrative of racism. Jesus is offering us a reprieve, He is offering us rest; but what does that look like? What does rest look like when Jesus says, "Come to me when you are burdened, and you will find rest"? Allow me to offer these examples as rest from our burdens: Moments of prayer before the Blessed Sacrament, attending Mass every day and receiving Our Lord in the Eucharist to strengthen your marriage, praying, and sacrificing for someone in your family—or maybe even for your enemy—going into the silence of your room to find some moments of quiet to listen to God whispering to you (and I know, moms and dads, that's hard to do when you have nine kids running around the house). It's not a good idea to ask Our Lord to take away your sufferings, but instead ask Him to give you the grace to endure your sufferings well, for the sake of His Kingdom in Heaven.

The yoke that our Lord talks about is, according to Brant Petre, a **double yoke**. It reminds me of that famous poem, *Footsteps in the Sand*. The man complains to Jesus, "Why did you abandon me after you said you would always be with me? When I was in the hardest, most troubling times of my life, all I saw was *ONE* set of footprints in the sand." Our Lord said to him in prayer, "It was then that I picked you up and carried you." I love that image. I know it's one that is well known to you, but it's a good image to ponder again—especially in the difficult times that await us. **Our yoke is easy,**



This homily was given
by Fr. Philip on
Sunday, July 5, 2020

because our Lord is carrying us through. Our burden is light, because our Lord is always with us.

Wait, are you still waiting to find out who St. Herman Neudich is? I'm sorry, but he doesn't actually exist—but **Hermeneutics** does! I just wanted to make sure you're still with us! **Hermeneutics is: 1) the correct interpretation of something, especially the interpretation of biblical texts, wisdom literature, and philosophical texts; 2) the proper transmission of that interpretation, and 3) the right application of it.** Let's get it right!

**May the Lord bless you, protect you from all evil—AND
from all misinterpretation—and bring you to everlasting life.**

GPS - GUADALUPE PREGNANCY SERVICES' OPEN HOUSE

GPS is Celebrating its Tenth Anniversary!

Come celebrate with us at our **OPEN HOUSE / LUNCHEON** (including dessert, tours, and prizes)! Special Guest: Auxiliary Bishop David O'Connell.

It will be held on **Saturday, August 1, 2020, from 12:00 - 2:00 p.m.**, at 1168 San Gabriel Boulevard, Unit E-F, Rosemead 91770. Donations welcomed but not required.

RSVP: Please RSVP (with your name and the number of guests) by going to the GPS website (www.pregnancy-gps.org) and clicking on the link ("Click here to RSVP") which is directly under the picture shown to the right... OR call/text (323) 360-5186.



NOVENA FOR POLICE & FIRE DEPARTMENTS



The **Knights of Columbus** will be praying a Novena in support of our local Police and Fire Departments. **Please join us** to show support for their dedicated service through these troubling times. The Novena began on Friday, July 17, and will continue daily through Saturday, July 25, from **7:00 to 8:00 p.m. each week day night** and from **10:00 to 11:00 a.m. each weekend day**. We will have Knights present at each of the **five Alhambra locations shown below** (one police station and four fire departments). For additional information, please call (888) 869-3124.

Police Department: 211 S. First St.; **Fire Station #71:** 301 N. First St.; **Fire Station #72:** 1215 S. Sixth St.; **Fire Station #73:** 2200 W. Main St.; **Fire Station #74:** 2505 N. Norwood Pl.

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 last few weekends.

July 4 / 5, 2020

Unrestricted.....	\$12,873.00
Restricted.....	\$ 2,785.00
TOTAL.....	\$15,658.00

May 22-June 5.....	\$29,717.00
June 13/14.....	\$37,138.00
June 20 / 21.....	\$16,824.00
June 27 / 28.....	\$12,213.00

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

Mass Intentions

Today's Readings

For the Week of July 18 through July 25, 2020

Saturday:

5:00 p.m.: Mark and Wieslaw Adamowicz, RIP

Sunday

*7:30 a.m.: Cristina Nera, OCDS, RIP

7:30 a.m.: Zenaida Calayan, RIP

9:00 a.m.: Parishioners

11:00 a.m.: Carmen Kelly, Birthday INT

1:00 p.m.: (Latin): Jay Parker, INT

5:00 p.m.: Roland de la Rosa, RIP

Monday:

*7:30 a.m.: Frank & Ines Quevedo, RIP

1) Christina Chernick, RIP

2) Disc. Carmelite Friars of the Cal-Az Prov, INT

Tuesday:

*7:30 a.m.: Maryanne Losorelli, Birthday

Noon: 1) Karina Laigo, INT

2) Fr. John Hopkins, INT

Wednesday

*7:30 a.m.: Steven Garcia, RIP

Noon: 1) Ed Paulino, INT

2) Lorenzo Zino, Birthday INT

Thursday:

*7:30 a.m.: Souls in Purgatory

Noon: 1) Souls in Purgatory

2) Ernesto Garcia, INT

Friday:

*7:30 a.m.: Laigo Family, INT

Noon: 1) Karina Therese Laigo, INT

2) George Watson, RIP

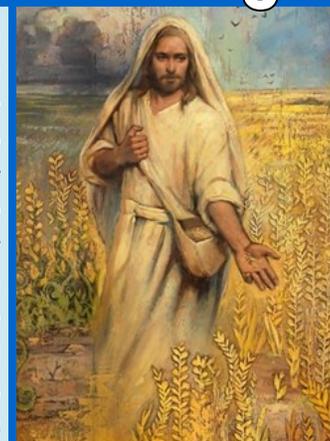
Saturday:

*7:30 a.m.: Carmelite Community

Noon: 1) Karina Therese Laigo, INT

2) Angelo Lahoz, INT

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



A God who judges with leniency and clemency, a Spirit groaning because we know not how to pray, a patient master waiting to separate wheat and weeds, a tiny seed growing into a great bush, and the miracle of yeast and flour! All of these images found in our readings today speak of the unexpected, the countercultural, and of the compassion and intimacy of our relationship with God. Many times we are afraid to come to God in prayer, or we may turn away from our God because of our weakness and sinfulness. We are not presented with a vengeful God who is waiting to smite us, but a God of infinite love and wisdom and patience who will show us the way. What an amazing gift this is!

We live in an instant world of microwaves and drive-thru's—a disposable society in which things quickly become obsolete. So, today's message is very strange. In all the readings today, and especially in the Gospel, we see transformation, but it is not something that happens overnight, nor does it take place without effort. We are met with parables of a patient and loving God who can see a positive outcome at the end and is willing to wait and nourish us and help us all to get there. The sower's seeds require a growth period and some careful sorting. To make the bread, one must knead it and wait patiently. In planting a mustard seed, something so tiny yields great results, but not until after completing a period of dormancy and waiting.

In our own growth, something usually spurs us on and calls us to change. For a young couple who find out they're expecting, this may be the impetus to "grow up" and straighten out their spending habits. For another, perhaps a heart attack calls one to wake up get a second chance at life. Losing a job or a spouse or surviving a car accident may mean it is time for a "do-over." Isn't it amazing to realize that we are blessed with a tender, loving God who will walk through all these changes in our lives and cajole us into a better self?

