

St. Therese Catholic Church

September 12, 2021 **Ministered by the Discalced Carmelite Friars** Est. 1924

OFFICE HOURS | CONTACTS

Monday – Friday: 9:00 am-1:00 pm; 2:00 pm-5:00 pm

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

Annulments: Deacon Gilbert Vargas X333

Vocations: For the Archdiocese: (213) 637-7515

For the Carmelites: www.discalcedcarmelitefriars.com

Parish Secretary:

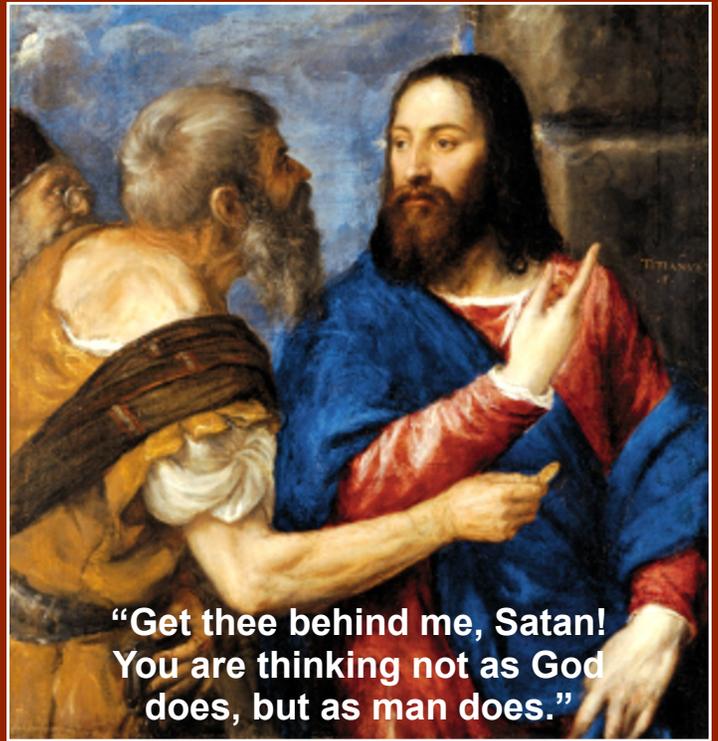
Denise McMaster-Holguin X223 denisekay@hotmail.com

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director: Paula Grimm | pgrimm.dir@gmail.com

Respect Life Ministry / Vox Vitae:

Catherine Contreras XI12



**“Get thee behind me, Satan!
You are thinking not as God
does, but as man does.”**

He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took Him aside and began to rebuke Him. At this He turned around and, looking at His disciples, rebuked Peter and said, “Get thee behind me, Satan! You are thinking not as God does, but as man does” (Mark 8:31-33).

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, the Sunday 11:00 a.m., and the 7:00 p.m. weekday Masses are **LIVE STREAMED** on our Facebook page AND on our YouTube channel).

Masses on Monday, *Tuesday (in *Spanish) & Thursday EVENINGS at 7:15 p.m.—preceded by a showing of The Chosen, Season 2, from 7:00 to 7:15 pm;

Mass on Wednesday at 7:00 p.m.

CONFESSIONS (OUTSIDE)-Wednesdays from 8:00 to 9:00 p.m.; Saturdays from 3:00 to 6:30 p.m. and Sundays from Noon to 1:00 p.m.

“For whoever wishes to save his life will lose it, but whoever loses his life for My sake and that of the Gospel will save it” (Mark 8:35).



ST THERESE CARMELITE SCHOOL
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.



FROM OUR PASTOR

September 12
Holy Name of Mary



Blessed 24th Sunday of Ordinary Time, everyone! Normally, if the 12th of September didn't fall on a Sunday, we would be celebrating the Holy Name of Mary. The Church teaches that "there is salvation in no one else, for there is no other Name (but the Name of Jesus) under Heaven given among men by which we must be saved"(Acts 4:12). And yet, besides celebrating the Holy Name of Jesus (January 3), the Church also celebrates one other Name, because it, too, is amazingly powerful, since the person that Name makes present is inseparably united with the Person of Jesus. Here is what St. Bernard says about her in one of his homilies:

"Mary...descended from the House of David. She would not have been engaged to a man of the House of David if she herself had not also been of this royal house. But the truth which the Lord swore to David was accomplished in her. He was the only trustee and the witness of the fulfillment of the promise. This verse ends: 'And the Virgin's name was Mary.' Let us now say a few words about this name, which means 'Star of the Sea' and is so becoming to the Virgin Mother. Surely, she is very fittingly likened to a star. The star sends forth its ray without harm to itself. In the same way, the Virgin brought forth her Son with no injury to herself. The ray no more diminishes the star's brightness than does the Son His Mother's integrity. She is indeed that noble star risen out of Jacob whose beam enlightens this earthly globe. She it is whose brightness both twinkles in the highest Heaven and pierces the pit of Hell, and is shed upon earth, warming our hearts far more than our bodies, fostering virtue and cauterizing vice. She, I tell you, is that splendid and wondrous star suspended as by necessity over this great wide sea, radiant with merit and brilliant in example. O you, whoever you are, who feel that in the tidal wave of this world you are nearer to being tossed about among the squalls and gales than treading on dry land, if you do not want to founder in the tempest, do not avert your eyes from the brightness of this star. When the wind of temptation blows up within you, when you strike upon the rock of tribulation, gaze up at this star, call out to Mary. Whether you are being tossed about by the waves of pride or ambition or slander or jealousy, gaze up at this star, call out to Mary. When rage or greed or fleshly desires are battering the skiff of your soul, gaze up at Mary. When the immensity of your sins weighs you down and you are bewildered by the loathsomeness of your conscience, when the terrifying thought of judgment appalls you and you begin to founder in the gulf of sadness and despair, think of Mary. In dangers, in hardships, in every doubt, think of Mary, call out to Mary. Keep her in your mouth, keep her in your heart. Follow the example of her life, and you will obtain the favor of her prayer. Following her, you will never go astray. Asking her help, you will never despair. Keeping her in your thoughts, you will never wander away. With your hand in hers, you will never stumble. With her protecting you, you will not be afraid. With her leading you, you will never tire. Her kindness will see you through to the end. Then you will know by your own experience how true it is that 'the Virgin's name was Mary'.

"But now we must rest awhile for fear that we do no more than cast a fleeting glance at the brightness of such splendid light. And if I may appropriate the words of the Apostle: 'It is good that we are here' sweetly to contemplate in silence what no long-winded discourse could ever adequately explain. By devout contemplation of this twinkling star, this interval will allow us to refresh our minds."

Do you and I call on her Name and thus bring ourselves into her presence throughout the day? Do we do the same with Jesus?

**Fraternally in Jesus and Mary and Joseph,
Fr. Thomas of the Trinity**

"FAITH AND WORKS" WORK TOGETHER

Our readings from Isaiah (50:4–9) and from the Gospel of Mark (8:27–35) confront us with the fact that the invitation to faith leads us into suffering. In Isaiah, the prophet accepts pain and shaming from others, as he trusts in God. In Mark, Jesus is blunt about this: “Whoever wishes to come after Me must deny himself, take up his cross, and follow Me.” From toddlerhood to old age, we grow in mastery of our own lives, our bodies, and our destiny. This mastery is hard won, and we don’t let go of autonomy easily.

However, faith is a process of giving God control of our lives. It is very hard for us to do this, but perhaps what we are being asked to do is not to become passive and babyish, but to allow God to direct where our self-mastery will lead and what it will accomplish. We are asked to relinquish the need to control the results of our efforts; to risk, as Jesus did, the loss of everything we are working to achieve. Jesus points out that avoiding our fears and clinging to illusion and superficial comforts will not give us what we really want from life. He offers a better, deeper life, a life grounded in God’s love. It is lived in hope of resurrection and the final triumph of this love.

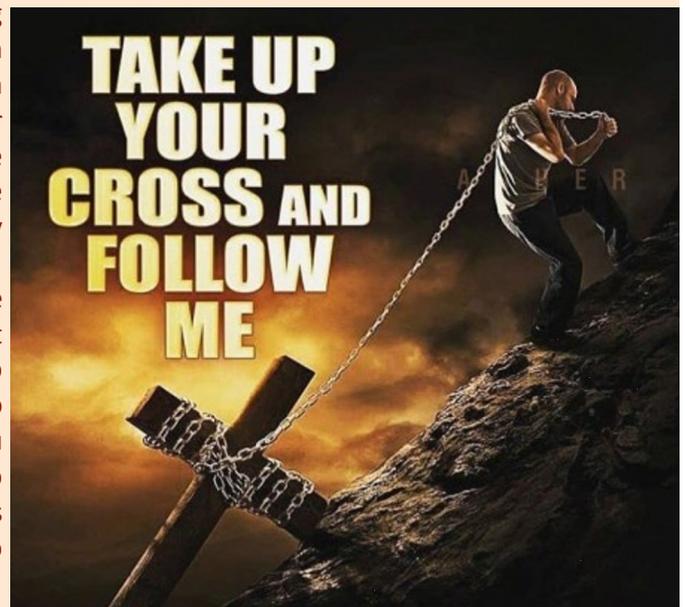
Sometimes we think the argument of “faith versus works” started with the Reformation; but today’s Second Reading from James’ letter (James 2:14–18) shows that it was already being debated in New Testament times. The simplified version of the debate has the Reformers saying that faith alone is all we need to be saved, while the Catholic side says we also have to do good to be saved

James’ letter is designed to enlarge your faith. James knew that his community faced trials that could lead them to abandon the Faith, or perhaps to reduce their faith to a comfortable, manageable size. James calls the reader to resist reducing faith to safe and intellectual assent to teachings, and instead to expand one’s faith to actively engage in good works, especially in service to the poor. To have a “large” faith is to move from apathy toward others’ sufferings to empathy and action. A large faith leads to a large heart, where we can take in the enormity of suffering in the world around us—not become overwhelmed by it—and do what we can to relieve it. With a large heart, we can even squarely face our own sufferings, accepting our own tragedies with hope, and walking in empathy with all who suffer.

The Gospel of Mark reaches a turning point in today’s passage. About halfway through Mark’s Gospel, Jesus’ disciples begin to understand Jesus as the Messiah (or Christ). And Jesus begins to spell out just what is expected of those who follow Him. The story then shifts to learning just what being Christ, and following Christ, actually means. Jesus shatters the expectation of a political or military power defeating Israel’s oppressors and reveals a different kind of Messiah. The disciples later come to see that this different Messiah offers a different understanding of power—and of life itself. We inhabit a world that honors power over others—through wealth or achievement or violence. Jesus invites us into a community and a way of life that honors the power of love and service to others. Lived fully, it is truly a different way of life. It is marked by great suffering and great joy, because it embraces the fundamental pattern of the death and resurrection of Jesus.

Jesus came to show that only God is Holy. Our holiness comes from loving God and loving others. Because Jesus is the Son of God, He is the best way to know God. So believing in Jesus is not just believing that He exists, but also believing in the Love Jesus showed by His life and death. We believe in a Person who loves us and shows us that God is not our boss or judge; He is our Father. He gives us life and protects us; He supports us and also lets us learn from our mistakes. Then He forgives us, showing that He loves us even when we turn away from Him.

So if we truly believe in Jesus, we will believe in what He said and did. We will follow His commandment of love, not because we want to avoid evil, but because we love Him so much we want to be just like Him. We help others, not to make us look good, but to show them how good God is. So you cannot truly believe in Jesus without wanting to help others to know and love Him, too. Jesus’ way of saying that in today’s Gospel was to tell us to take up our cross and follow Him. To do that is truly a work of faith!



SALE OF OLIVE WOOD ITEMS

After each of the Masses NEXT WEEKEND, **September 18 and 19**, you will have the opportunity to purchase religious items carved from olive wood by Christian artisans living in the Holy Land. All proceeds will go to support their families in the Holy Land.

✠ **Made in Holyland** ✠

Handmade Olive wood carving
by Christian families in Bethlehem



**Religious
Items**



NO TIME LIKE THE PRESENT

A TALE OF THREE MONKS AND THE DEVIL

The Devil appeared to three monks and said to them, "If I gave you each the power to change something from the past, what would you each change?" The first of them, with great apostolic fervor, replied, "I would prevent you from making Adam and Eve fall into sin so that humanity could not turn away from God."



The second, a man full of mercy, said to him, "I would prevent you being given the power to roam the earth seeking the ruin of souls—and would condemn you to Hell for eternity."

The third, instead of responding to the tempter, got on his knees, made the Sign of the Cross, and prayed to God, "Lord, free me from the temptation of desiring what could have been but was not." The Devil, upon hearing this, gave a raucous cry and, shuddering with pain, vanished from their sight.

The first two monks said to the third, "Brother, what did you mean by that?" He replied, "First, we must *NEVER* dialogue with the Devil. Second, *NOBODY* has the power to change the past. Third, Satan's desire was *NOT* to prove our virtue, but to trap us in the past, so that we would neglect the present—which is the only time we have to cooperate with God's grace and fulfill His will."

MORAL OF THE STORY: Of all the Devil's temptations, the one that catches the most people and prevents them from being happy is, "Wish for What Could Have Been But Was Not." The past is left to the mercy of God; the future to His Providence. Only the present is in our hands. **Live in the moment and trust in God!**

NO VACCINE EXEMPTIONS

The Archdiocese of Los Angeles, in accordance with the Vatican and the United States Conference of Catholic Bishops (USCCB), recommends that all members of the Catholic community, who are able to receive a COVID-19 vaccine, should do so. "Receiving one of the COVID-19 vaccines ought to be understood as an act of charity toward the other members of our community. In this way, being vaccinated safely against COVID-19 should be considered an act of love of our neighbor and part of our moral responsibility for the common good." -USCCB

Since the vaccinations for COVID-19 have been found morally acceptable to protect the lives and ensure the health of all in our communities, **the Archdiocese will not provide religious exemptions to receiving a vaccine against COVID-19. Parishes have also been instructed not to provide religious exemption letters regarding the COVID-19 vaccination.** The following links might be helpful in understanding the morality of receiving the vaccine:

- <https://www.usccb.org/news/2021/us-bishop-chairmen-doctrine-and-pro-life-address-usejohnson-johnson-covid-19-vaccine>
- <https://www.catholic.org/CCC-vaccine-moral-acceptability>

Let us continue to pray for all who have died from this terrible illness, for their loved ones who are experiencing the pain of loss, and for all who continue to work diligently to care for the sick and serve all in need during these challenging times.



THE REAL ST. THERESE

A continuing bulletin feature, excerpted from *The Passion of St. Therese of Lisieux* by Bishop Guy Gaucher

CHAPTER 1, ISSUE 1 (continued): On July 22, 1597, St. Teresa of Avila, the great reformer, wrote to the prioress at Seville about a postulant: "It does not suit us at the present time to accept her. First of all, on account of her age, but also because no monastery should accept *three* sisters, still less ours, where the numbers are so few." What would she have said of the Lisieux monastery accepting *four* sisters *and* a cousin?! The Lisieux community consisted then of twenty-four religious, including four lay-sisters and five novices. An extern sister formed the link between the enclosure and the outside world. The youngest of the Martin sisters, but the third to enter, "little Therese," as she was referred to in Lisieux, had only one companion younger than herself, the novice Sr. Marie of the Trinity. The term



"little Therese" was not used to mean a frail young girl, for her 5 feet, three inches, made her the tallest of the Martin sisters. One of the rare photographs taken within the enclosure without her Carmelite veil shows a beautiful young woman, with an open, determined face. The profound gaze seems to be caught up elsewhere. Some of the sisters, including the prioress, found her "very pretty." According to her contemporaries, she was "usually smiling," but this smile was rarely captured in film, because of the length of time needed for exposure. If Sr. Therese occupied a rather unusual place in the community, it was not because she had been given special treatment on account of the circumstances surrounding her entrance. On the contrary: in September 1893, three years after her profession, according to the Constitutions, she should have left the novitiate; but, "out of humility and also zeal for the good of the novices," she asked to remain.

She, therefore, held a somewhat unique position in the novitiate. Mother Agnes explained the reason: "When I was elected prioress in February 1893, I was obliged to make Mother Marie de Gonzague the novice mistress. Lest the novices suffer, I asked Sr. Therese of the Child Jesus, who was then twenty and the senior novice, to look after her two companions, Sr. Marthe and Sr. Marie Madeleine (who had entered six months earlier). Both were lay-sisters. In actual fact, Therese had charge of the novices. Mother Marie de Gonzague herself had chosen her to be her assistant, and it was Therese's duty to instruct them when necessary.

It was a difficult and very delicate situation that continued until March 1897 when Mother Marie de Gonzague was elected prioress. At that time, she confirmed Sr. Therese to work with the novices, but without giving her the title, "Novice Mistress." Without having the official title, Therese was aware of the insecurity of her position. She calmly accepted the consequences and devoted herself wholeheartedly to the five religious then in the novitiate. She also held the office of assistant-sacristan and helped with art work. In March 1896, she asked for a duty that had never attracted anyone: to help the sister in charge of the linen room, Sr. Marie of Saint-Joseph, "a poor sister whom no one could get along with." Even the best thought this task beyond their strength. Such were Therese's external duties.

She was the last-born of the Martin family and she now found herself last in Carmel. Outside of the novices, she was the youngest in the community. A solemnly-professed choir sister for seven years, she did not have a voice in the chapter as her two sisters were already members of it. Sr. Genevieve (her sister Celine) described her sister's situation thus: "Even at the end of her life, when she enjoyed a certain influence, no one ever thought of giving her a right to sit on the Chapter. She did not have the right to vote, but she could have at least been a member of the Chapter. Instead, like sisters deprived of membership as a punishment, she used to make her suggestions to the novices, and then withdraw humbly from the meeting."

Dinner & Auction Evening Masses



Modern Cocktail Society

The Disalced Carmelite Friars of St. Therese invite everyone to attend **The Little Way Dinner and Benefit Auction**, on **Friday, October 1**, at Almansor Court in Alhambra. **This year's Lantry Award recipients are parishioners Dr. Bernhard and Mrs. Kay Tittmann.** The event

Please note that the evening Masses on **Monday, Tuesday, and Thursday will not begin until 7:15 p.m.**, as each will be preceded by a showing of a portion of Season Two of *The Chosen*.

includes cocktails and hors d'oeuvres, a 3-course dinner, silent and live auctions, and dancing to **Modern Cocktail Society**. To purchase a ticket or make a donation, go to <https://one.bidpal.net/stcsauction/welcome>



PRAY FOR UNBORN BABIES! EVENING MASSES/DEVOTIONS

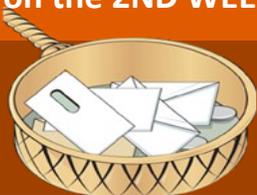
Join other committed Catholics in praying in front of the Planned Parenthood "clinic" at 1045 North Lake Avenue, Pasadena. There is always someone there on **Tuesdays and Fridays from 9:00 to 10:00 a.m.** praying the Rosary and Divine Mercy chaplet. Your witness and prayers could save an innocent life and/or change hearts! This is not a political issue; this is a human rights issue. Until we protect the dignity of the most vulnerable, how can we stand up for other human right violations and injustices? For more info, call Maria Alejandra at 993-4236.

- **MONDAY MEDITATION NIGHTS:** The schedule is as follows: 7:00 p.m.: Showing of a portion of Season 2 of *The Chosen*; 7:15 p.m.: Mass; 7:45-8:15 p.m.: Adoration; 8:15-8:45 p.m.: Teaching/Meditation.
- **TUESDAY SPANISH MASS NIGHTS:** Mass Celebrated in SPANISH! The schedule is as follows: 6:30 p.m.: ROSARY in Spanish; 7:00 p.m.: Showing of a portion of Season 2 of *The Chosen*; 7:15 p.m.: Mass
- **WEDNESDAY AFTERNOONS:** St. Joseph Prayer Group meets at 3:00 p.m. in front of St. Joseph's statue.
- **WEDNESDAY MASS & CONFESSION NIGHTS:** Mass begins at 7:00 p.m., followed by outdoor Confessions at 8:00 p.m.
- ***THURSDAY NIGHTS IN HONOR OF ST. JOSEPH:** The schedule is: 7:00 p.m.: Showing of a portion of Season 2 of *The Chosen*; 7:15 p.m.: Mass; 7:45-8:45 p.m.: Adoration and *HEALING PRAYER (*in the main vestibule and on the sides of the church).
- ***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. The Mass is then followed by adoration AND *HEALING PRAYER (*in the main vestibule and on the sides of the church).
- **SATURDAY NIGHT HEALING PRAYER TRAINING:** Join us in the church on Saturday nights from 7:00 to 8:30 p.m.



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.



September 4 / 5, 2021
 Unrestricted..... \$12,981.00
 Restricted\$ 2,654.00
T O T A L\$15,635.00

August 7 / 8\$12,277.00
 August 14 / 15\$24,941.00
 August 21 / 22.....\$12,068.00
 August 28 / 29.....\$18,883.00

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

Mass Intentions

September 11—September 18, 2021

Saturday:

5:00 p.m.: Poor Souls in Purgatory

Sunday

*7:30 am: Joseph Thanh/Maria Ha Nguyen, INT

7:30 a.m.: Parishioners

9:00 a.m.: Poor Souls in Purgatory

11:00 a.m.: Gonzalo & Daisy Torres, RIP

1:00 p.m.: Karla Guijarro, INT

5:00 p.m.: Gabriel Anyanwu & Family, INT

Monday:

6:00 a.m.: Alex, Lauren, & Emily Cheah, INT

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

8:00 a.m.: Doc Hart, RIP

7:00 p.m.: Julio Alberto Leguicamon, RIP

Tuesday:

6:00 a.m.: Poor Souls in Purgatory

*7:30 a.m.: Joseph Hoang Dang RIP

8:00 a.m.: Maureen Grobarek, INT

7:00 p.m.: (Span): Rosalina Gramajo, RIP

Wednesday:

6:00 a.m.: Poor Souls in Purgatory

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

8:00 a.m.: Bernie Tittmann, B-Day INT

7:00 pm: Mary Rose Goh, INT

Thursday:

6:00 a.m.: Poor Souls in Purgatory

*7:30 a.m.: Anthony Cailan, B-Day INT

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

7:00 p.m.: Anthony Amezola, INT

Friday:

6:00 a.m.: Leonard Taufik Solichin, RIP

*7:30 am: Jose N. Vales, RIP

8:00 a.m.: Poor Souls in Purgatory

Saturday:

*7:30 a.m.: Carmelite Community

8:00 a.m.: Michael Anthony Odonon, B-Day INT

***Held at the Cloistered Carmelite Chapel, 215 E Alhambra Rd
OPEN TO THE PUBLIC Mon.-Sat.**

LIVE STREAMED MASSES:

The 8:00 a.m. Daily Mass (Monday—Saturday), the 11:00 a.m. Sunday Mass, and the 7:00 p.m. weekday Masses are live streamed on Facebook AND YouTube (for those unable to attend due to illness, etc.).

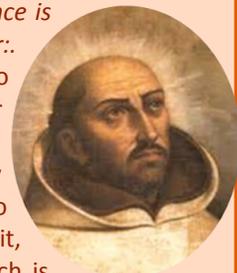
Links to those two sites are on our website's home page (in the top left column).

Quiet Listening Prayer

From ASCENT OF MT CARMEL by St. John of the Cross

Three three signs and why their presence is necessary for one to advance in prayer:

As for the first sign, there are two reasons almost comprised in one for requiring spiritual persons to give up the imaginative way, or sensory meditation, when they are unable to meditate or derive satisfaction from it, and enter the way of the spirit, which is the contemplative way.



This is why people experience difficulty and displeasure when, despite their being in this calm, they meet others who want to make them meditate and work with particular concepts. Their experience resembles that of a suckling child who finds that the breast is taken away just when it is beginning to taste the milk that was gathered there for it. As a result it is forced to renew its efforts of grasping and squeezing. Or their experience is like that of a person who, while enjoying the substance of the fruit, once the rind is peeled is forced to stop and begin again to remove the rind from the fruit even though the fruit has already been peeled. In such an instance the person would fail to find the rind and cease enjoying the substance of the fruit that is at hand. Or this is like turning away from a captured prey to go hunting for another.

Many behave similarly at the beginning of this state, thinking that the whole matter consists in understanding particular ideas and in reasoning through images and forms (the rind of the spirit). Since they do not encounter these images in that loving, substantial quietude where nothing is understood particularly and in which they like to rest, they believe they are wasting time and straying from the right road; and they turn back to search for the rind of images and reasoning. They are unsuccessful in their search because the rind has already been removed.

There is no enjoyment of the substance nor ability to meditate, and they become disturbed with the thought of backsliding and going astray. They are indeed getting lost, but not in the way they imagine, for they are losing the exercise of their own senses and first mode of experience. This loss indicates that they are approaching the spirit being imparted to them, in which the less they understand the further they penetrate into the night of the spirit—the subject of this book. They must pass through this night to a union with God beyond all knowing.

PERSONAL AD

Seeking part-time housekeeping help for a disabled senior near Alhambra. Location accessible by bus. Call Mary at 840-0955.

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