

SAINT THERESE CATHOLIC CHURCH

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

September 13, 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

In Residence:
Fr. Albert Bunsic, OCD
Fr. Donald Kinney, OCD
Bro. Jason Parrott, OCD (7th Grade Teacher)
brjasonoths@gmail.com

Deacons: Deacon Joseph Mizerski X333;

NEW PARISHIONERS

Register online!

Download the registration form from our website:

www.StThereseChurchAlhambra.org

Parish Secretary:
Denise McMaster-Holguin X223
denisekay@hotmail.com

Annulments: Lorraine Mizerski X333
lmizerski@sbcglobal.net

Finance: Noralyn Cailan X228
cailannocds@gmail.com

Music Director:
Charlotte Lansberg X226



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

www.SaintThereseCarmeliteSchool.com

Principal: Alma Cornejo X661
Principal@saintthersecarmelite-school.com

Chaplain: Fr. Matthias Lambrecht, OCD X224

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

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—9:00 a.m.: Outside for the Public; Noon: Live streamed on Facebook

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



Then came Peter to him, and said, Lord,
 how oft shall my brother sin against me,
 and I forgive him? till seven times?
 - Jesus saith unto him, I say not unto thee;
 Until seven times: but, Until seventy times seven.

Matthew 18:21-22

DailyVerses.net



Peter asked,
 "Lord,
 how often
 must I forgive?
 As many as
 seven times?"

MATTHEW 18:21

GOD'S MERCY

In many of our relationships with others—friends, spouse, neighbors, or co-workers—often the most difficult times come when someone damages the relationship. There are moments when only apology and forgiveness can lead to healing. In this week's readings, we are reminded how our connection with God is woven into our relationships with others. God is the source of all mercy, and all of us stand in need of forgiveness. As we are able to accept the mercy of God deep within our hearts, we become empowered to show mercy to others. When things go badly in our relationships, we can remember that God is present at the center of these difficult moments. God is offering grace to ask forgiveness, to receive apology, and to accept the forgiveness extended to us.

FORGIVEN AND FORGIVING

In today's Gospel, Jesus calls his followers to forgive "seventy-seven" times. In other words, stop keeping track when forgiving others. But when we are hurt, this is really hard to do. In fact, to protect ourselves from further hurt, we might be inclined to do the opposite, and lash out. Jesus teaches the futility of this approach.

Jesus' parable of the unforgiving servant reminds us that in the course of our lives we have harmed others, and so distanced ourselves from God. We have also been harmed by others. Like the servant, we sometimes owe a debt, and sometimes others owe a debt to us. Here we are invited to stop the cycle of pain with the grace of mercy. We are called to imitate our God, who forgives wholeheartedly.

PROTECTING THE VULNERABLE

It is also tempting to view this teaching on forgiveness in isolation. This would suggest that the burden is placed entirely upon the offended person to go on forgiving, without mentioning any accountability on the part of the offending person. This interpretation can often be dangerous. The call to forgive should never be used as a cover for bullying or for oppressive relationships of any kind.

It is helpful to consider all of chapter 18 in Matthew's Gospel, which teaches about forgiveness and reconciliation, and the exercise of authority in the Christian community. Last week's Gospel (Matthew 18:15–18) provides guidance on how Christians can call to accountability someone who has hurt others, to protect the weak, and to seek reconciliation as a community. The parable we hear today reminds us that, like the master who protected the second servant from the cruelty of the unforgiving servant, God seeks to guard the most vulnerable from harm.

The Gospel of Matthew presented an alternative to the violence-based order of his day. Matthew described Jesus' vision of community, in which power is used at the service of all and the vulnerable are protected and cherished.

TODAY'S READINGS

Sirach 27:30 — 28:7
 Psalm 103:1–4, 9–12
 Romans 14:7–9
 Matthew 18:21–35

TWENTY-
 FOURTH
 SUNDAY
 IN
 ORDINARY
 TIME
 SEPTEMBER
 13
 2020

Meet our Future Pastor, Fr. Thomas Koller, OCD

Fr. Thomas was born in Graz, Austria, but by the time young Arnold Schwarzenegger began frequenting the gym in that town, the Koller family and little Thomas had already immigrated to the United States.

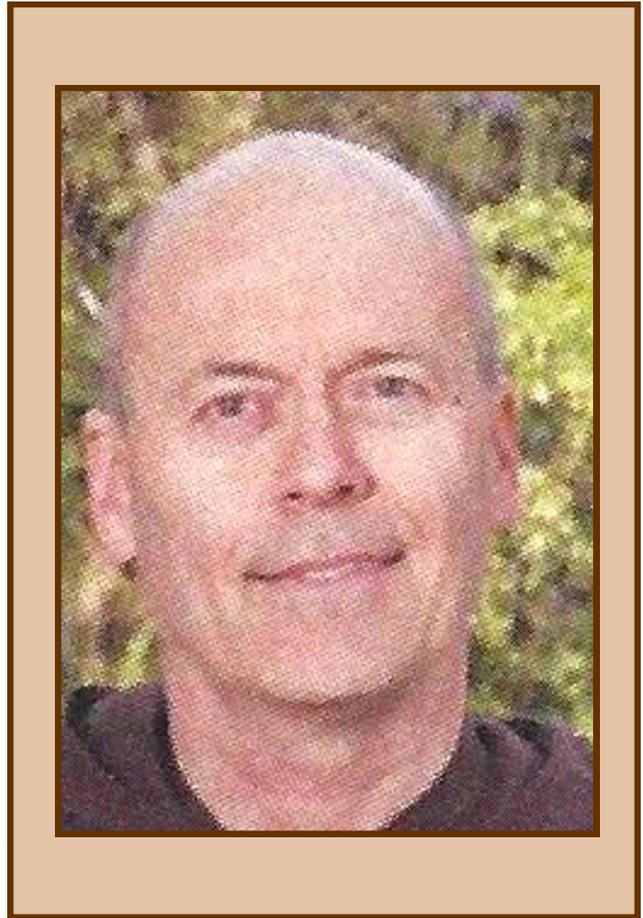
After growing up in the city of Covina (where his mother still lives), **Fr. Thomas of the Holy Trinity** entered the Carmelite order in 1983 and was ordained on June 30, 1990, here at St. Therese Church—alongside Fr. Matthew Williams, the pastor here from 1999 to 2005.

Fr. Thomas went on to study internationally, with an emphasis on Biblical Studies, while growing fluent in a number of languages—both modern and ancient.

Depending upon how long you've been a parishioner here, you may remember when Fr. Thomas was assigned to St. Therese from March of 1991 through September of 1993. During those days, he could often be seen skateboarding around town—all while wearing his Carmelite habit.

In the coming months, when he returns to the San Gabriel Valley to accept his call to be pastor of St. Therese, you will find that this well-educated polyglot is also a prayerful priest very devoted to Our Lord, the Church, and the Order of Mt. Carmel.

We will let you know when we find out when he will arrive to begin his pastorship. In the meantime, please pray for him, for our “dearly-departing” priests, Fr. Philip and Fr. Matthias, and for all the friars at St. Therese.



CONFIRMATION TO TAKE PLACE SEPTEMBER 26

ATTENTION: Confirmation Students AND RCIA Students



Bishop Robert Barron will be coming to St. Therese on Saturday, September 26, to celebrate the 5:00 p.m. Mass and confer the Sacrament of Confirmation!

The Sacrament will be conferred upon the students from both Year One and Year Two (those who were scheduled to receive last May **AND** those students originally slated to receive in May of 2020). This Sacrament will also be conferred onto the Confirmation students from St. Monica's Academy and onto the Confirmation students who are home schooled.



In order to receive the Sacrament on September 26, you **MUST** e-mail the Parish Secretary at denisekay@hotmail.com in order to register your name and get the necessary form. Bishop Barron says you **MUST** have chosen your Confirmation name so that it can be provided on the form. We **MUST** hear from you in order for you to receive the Sacrament.



Today's Scripture Readings



A son and father parted ways after the business they shared went bankrupt. The son blamed the father. They did not speak to each other again for ten years. Then the father became seriously ill. The mother called the son and told him he had better come soon. The son walked sheepishly into the hospital room. The father motioned his son to him and whispered: "Did you ever think you could do anything that would keep me from loving you?" Resentment and anger are foul things, the first reading from Sirach (27:30 —28:7) tells us. Remember the last things. Stop hating. Live by the commandments.

As St. Paul writes to the Romans (14:7–9), we are to live for the Lord and die for the Lord. Jesus' parable in today's Gospel (Matthew 18:21–35) reminds us of God's compassion. The immense sin of humanity has been

forgiven and stricken from the record. We are to forgive others in the same way.

"You missed the point," we might be tempted to shout at the servant in today's Gospel. His master had just forgiven a huge debt when he cried for mercy, and yet, when given the opportunity to show mercy himself, he instead acted violently and with retribution toward a fellow servant. Certainly, he had missed the point of his master's merciful actions toward him, and suffered the consequences as a result. He is not alone, however. We all "miss the point" sometimes—we miss the point of God's enduring covenant of love, and miss the mark in our call to live as though we are the Lord's, for this is who we are.

When Peter asked Jesus how many times he must forgive, he was probably stunned at Jesus' response. Peter had asked, "As many as seven times?" Seven being the perfect number, surely this is enough forgiveness, Peter likely thought. Jesus' response seems lavish beyond proportion. "I say to you, not seven times but seventy-seven times." Jesus understands the fullness of God's mercy and teaches that disciples are called to this same lavish outpouring of mercy. God showers compassion on humanity, beyond what might seem sensible or wise, yet we are called to "remember the Most High's covenant, and overlook faults," to give others the benefit of the doubt, knowing that God does this and more with us, each and every day. As recipients of God's compassion, we must extend forgiveness and care beyond what might seem reasonable, because God's love is beyond human reason. (Continued on next page)

All this might seem just too much for us. It is one thing to recognize God’s enduring covenant love. It is another to grasp that we are called to the same sort of lavishness in mercy and forgiveness ourselves. St. Paul helps us put this in perspective. We no longer live for ourselves, but for the Lord. In life and death, we belong to God and are called to be witnesses to God’s love, even in the most challenging circumstances. A friend turns away from us; we are called to turn toward the friend with mercy. A co-worker hurts us; we are called to approach him or her with forgiveness, seventy-seven times no less! God’s love is always about what is just and right. As God’s people, we live and die for the Lord, forgive even when it doesn’t make sense to do so, and leave the rest in God’s hands.

So does forgiveness exclude tough love? Does it mean we have to let someone hurt us over and over? No, it is possible to forgive someone and also prevent them from hurting us, if we do it with love. For instance, we might forgive an alcoholic family member, but still insist that they get help. We can forgive a son or daughter who breaks the law, but still let them face the consequences so they learn from their mistake. We may forgive a friend who borrows money without repaying it, but still refer them to a credit counselor, instead of lending them more money. Since forgiveness is part of love, it is also part of tough love.

We also forgive because we want to be forgiven. Or more accurately, we forgive because we have been forgiven. Jesus has already died for our sins. His resurrection shows us that the Father accepted the sacrifice of His Son Jesus for our sins. If we truly believe that Jesus is risen and that we will rise to eternal life with Him in spite of our sins, how can we refuse to forgive someone who hurts us? When we promise to take up our cross each day to follow Jesus, we must remember why Jesus took up His cross and realize that we have to forgive as He does. That is why the cross is such a powerful symbol. It challenges us to accept suffering for Jesus' sake. It reminds us that sometimes our cross is simply forgiving someone rather than hurting them back or hating them. If Jesus gave His life to forgive us, how willing are we to spread that forgiveness?

40 Days for Life: Let's End Abortion!



From September 23 through November 1, you’re invited to join other Christians for “40 Days for Life”—40 days of prayer and fasting for an end to abortion.

To take part, you will simply stand in the public right-of-way outside Pasadena Planned Parenthood and peacefully pray anytime during the 40-day vigil. You are also asked to help spread the word about this important community outreach. If you’d like more information—and especially if you’d like to volunteer to help—please contact the coordinator at pgrimm@righttolifeleague.org or visit www.40DaysForLife.com.

FINANCIAL OFFERINGS “...FOR God loves a cheerful giver” (2 Corinthians 9:7)

May God reward you!

August 29 / 30, 2020

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August 1 / 2.....	\$30,236.00
August 8 / 9.....	\$15,170.00
August 15 / 16.....	\$30,236.00
August 22 / 23....	\$12,389.00

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

Mass Intentions

Saint of the Week

For the Week of
September 12 through September 19, 2020

Saturday:

5:00 p.m.: Daisy Torres, RIP

Sunday

*7:30 a.m.: John Bosco Chan, RIP
7:30 a.m.: Goh & Cheah Families, INT
9:00 a.m.: Parishioners
11:00 a.m.: James Mizerski, RIP
1:00 p.m.: (Latin): Gabriel Anyanwu & Family, INT
5:00 p.m.: Roland de la Rosa, INT

Monday:

*7:30 a.m.: Sr. Teresa, OCD, B-day INT
9:00 a.m.: 1) Clara Grace Magringka, RIP
2) Ruth Laigo, INT

Tuesday:

*7:30 a.m.: Bernie Grimm, B-day INT
9:00 a.m.: 1) John Santoso, INT
2) Disc. Carmelite Friars of CA-AZ, INT

Wednesday

*7:30 a.m.: Lina Kasian, INT
9:00 a.m.: 1) Anthony V. Cailan, INT
2) Steven Brunaczki, INT

Thursday:

*7:30 a.m.: Horace & Maria Mazloom, RIP
9:00 a.m.: 1) Jose N. Vales, RIP
2) Camille Macedonio, RIP

Friday:

*7:30 a.m.: Sr. Kim Marie, OCD, INT
9:00 a.m.: 1) McAllister Family, INT
2) Lilian Vales Arevalo, INT

Saturday:

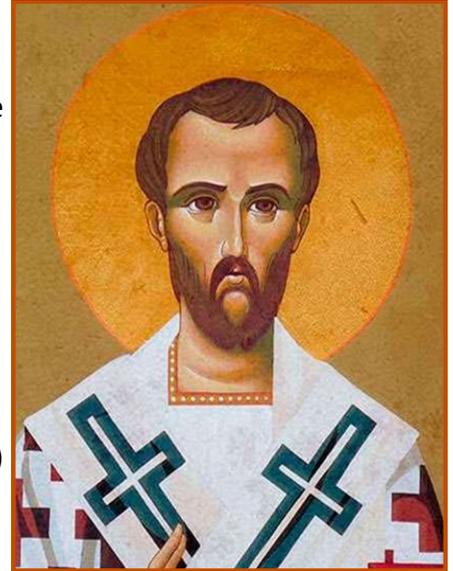
*7:30 a.m.: Carmelite Community
9:00 a.m.: 1) George Watson, RIP
2) Cristina Nera, RIP

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

9:00 a.m. Daily Mass
(Monday–Saturday) is held
outside for the **public**;
it is live streamed on
Facebook for those not
attending. The Sunday
11:00 a.m. Mass
is also live streamed
on Facebook.

ST. JOHN CHRYSOSTOM (c. 344-407)
Feast Day: September 13

“Speaking truth to power” may have become just another cliché, but doing precisely that cost John “the Golden Mouth” (Chrysostom) his diocese and, after exile and a forced march, his health and life.



“Renowned for eloquence, heroic in suffering” (Sacramentary), John’s scriptural insights still comfort and challenge. Mystical theologian, he bids Eastern Christians, whose principal Divine Liturgy bears his name, to lift up their hearts to “God, ineffable, beyond comprehension, invisible, beyond understanding, existing forever, always the same.”

Model pastor, he warns Roman Catholics in the Liturgy of the Hours not to neglect God-in-the-flesh: “Would you honor Christ’s body? Do not scorn His nakedness, honoring Him here in church with silken robes, while neglecting Him cold and naked outside.

What use to burden Christ’s altar with golden chalices, while Christ himself starves to death? What use dressing the altar with gold-woven cloths, while denying the shivering Christ the clothes He needs? Do not adorn the church while ignoring your needy brother: he is the most precious temple of all!”



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