

Saint Theresese Church

January 21, 2018

Ministered by the Discalced Carmelite Friars

Established 1924

www.StThereseChurchAlhambra.org

510 North El Molino Street - Alhambra, California 91801 282-2744 - FAX 282-7560

(Unless otherwise indicated, all the telephone numbers in the bulletin are in the (626) area code).

Pastor: Fr. Philip Sullivan, OCD (222) **Associate Pastor:** Fr. Bernard Perkins, OCD (232)

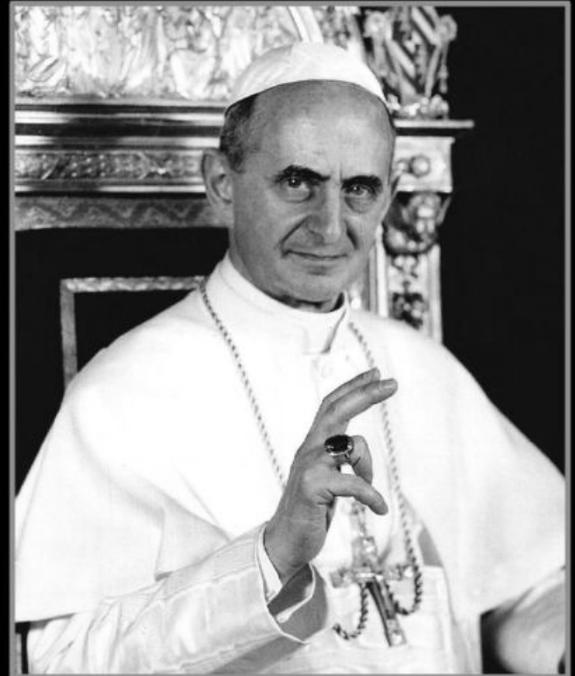
In Residence: Fr. Albert Bunsic, OCD (335); Dcn. Bro. Matthias Lambrecht, OCD (224); Bro. Jason Parrott, OCD

Deacon Couples: Deacon Joseph & Lorraine Mizerski (333); Deacon Gilbert & Frances Vargas (333)

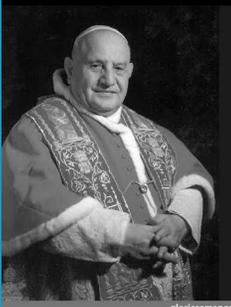
Vocations: Carmelite: (909) 629-9495; Archdiocesan (213) 637-7515

50th ANNIVERSARY OF *Humanae Vitae*

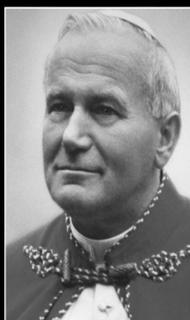
Blessed Pope Paul VI,
Prophet for our times,
Pray for us!



Heroes of the Culture of Life



"All must recognize that human life is sacred from its very inception. It reveals the creating hand of God." --Pope St. John XXIII



Contraception contradicts the full truth of the sexual act as the proper expression of conjugal love.

—Pope St. John Paul II

Masses:

Monday-Saturday:

6:00 & 8:00 a.m.

Carmelite Cloister: 7:30 a.m.

Saturday Vigil: 5:00 p.m.

Sunday:

7:30, 9:00, 11:00 a.m.,

& 5:00 p.m.

Latin High Mass: 1:00 p.m.

Humanae Vitae (On Human Life)



A Summary of the Encyclical Letter Issued by Pope Paul VI on July 25, 1968

When the news emerged in 1968 that Pope Paul VI intended to issue an encyclical on the use of artificial birth control, many people thought that the Church might say that artificial contraception might not be intrinsically evil. However, when *Humanae Vitae* was released, Pope Paul VI reaffirmed the traditional Catholic teaching on birth control and abortion. Today, as the destruction of the family that Paul VI predicted is well under way, the encyclical is regarded by many as prophetic.

Subtitled "On the Regulation of Birth," *Humanae Vitae* begins by noting that "The transmission of human life is a most serious role in which married people collaborate freely and responsibly with God the Creator." The increase in global population, "a new understanding of the dignity of woman and her place in society, of the value of conjugal love in marriage and the relationship of conjugal acts to this love," and "man's stupendous progress in the domination and rational organization of the forces of nature" has raised "new questions" that "the Church cannot ignore." Each of these new questions is a moral one, which **requires from the teaching authority of the Church a new and deeper reflection on the principles of the moral teaching on marriage**—a teaching which is based on the natural law as illuminated and enriched by divine Revelation." Referring to the commission appointed by John XXIII, Paul VI noted that its findings were not unanimous, and he had a personal duty to examine the issue. Ultimately, the moral teaching on marriage comes down to a question of natural law, which declares "the will of God, and its faithful observance is necessary for men's eternal salvation."

"The question of human procreation," the Holy Father notes, involves "the whole man and the whole mission to which he is called." Married love is "total": The spouses give themselves to each other unconditionally. It is "faithful and exclusive." And, "Finally, this love is fecund" (fertile), which means that it is ordered toward parenthood. But responsible parenthood can either welcome more children or hold off on having others "for serious reasons and with due respect to moral precepts," which means recognizing "their own duties toward God, themselves, their families and human society." **Those duties include respecting the natural law, which reveals that the marriage act has both unitive and procreative aspects, which cannot be separated.** "An act of mutual love which impairs the capacity to transmit life...contradicts the will of the Author of Life." We acknowledge God's design by "respecting the laws of conception," which allows us to be "the ministers of the design established by the Creator." **Therefore, artificial birth control, sterilization, and abortion "are to be absolutely excluded as lawful means of regulating the number of children."**

Noting that some advocates of artificial birth control argue "that human intelligence has both the right and responsibility to control those forces of irrational nature which come within its ambit and to direct them toward ends beneficial to man," Paul VI agrees. BUT this "must be done within the limits of the order of reality established by God." That means working with "the natural cycles immanent in the reproductive system" rather than frustrating them. Marital intercourse during infertile periods remains open to God's design, and through it married couples "express their mutual love and safeguard their fidelity toward one another." While Paul VI does not use the term, today we call this use of the natural cycles of fertility and infertility **Natural Family Planning(NFP)**.

The use of NFP, the Holy Father notes, promotes self-discipline and chastity, whereas artificial contraception "could open wide the way for marital infidelity and a general lowering of moral standards." The explosion of the divorce rate and the extensive recourse to abortion as a backup to contraception since the promulgation of *Humanae Vitae* are only two of the reasons that Pope Paul VI has been regarded as a prophet. There is also the danger that a husband might come to regard his wife as "a mere instrument for the satisfaction of his own desires," since artificial contraception removes any need to be aware of his wife's biological cycles.

Long before China instituted her "one child per family" policy, Paul VI noted that the widespread acceptance of artificial contraception would make it easier for governments to force couples to use such contraception. "Consequently," he wrote, "unless we are willing that the responsibility of procreating life should be left to the arbitrary decision of men, we must accept that there are certain limits, beyond which it is wrong to go, to the power of man over his own body and its natural functions—limits, let it be said, which no one, whether as a private individual or as a public authority, can lawfully exceed." Pope Paul VI knew that *Humanae Vitae* would be controversial. But, he declared, the Church "does not, because of this, evade the duty imposed on her of proclaiming humbly but firmly the entire moral law, both natural and evangelical." Like Christ, the Church "is destined to be a 'sign of contradiction'".

Marriage Means Being Open to Life

Marriage and conjugal love are by their nature ordained towards the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. By its very nature, the institution of marriage and married love are ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory. The most serious duty of transmitting human life, for which married persons are the free and responsible collaborators of God the Creator, has always been a source of great joy to them, even if sometimes accompanied by difficulties and distress.

In the task of transmitting life, therefore, they are not free to proceed completely at will, as if they could determine in a wholly autonomous way the honest path to follow; but they must conform their activity to the creative intention of God, expressed in the very nature of marriage and of its acts, and manifested by the constant teaching of the Church. On the other hand, to make use of the gift of conjugal love while respecting the laws of the generative process means to acknowledge oneself not to be the arbiter of the sources of human life, but rather the minister of the design established by the Creator.

Fecundity is a gift, an end of marriage, for conjugal love naturally tends to be fruitful. A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of the mutual giving, as its fruit and fulfillment. So the Church, which “is on the side of life” teaches that “each and every marriage act must remain open to the transmission of life. This particular doctrine, expounded on numerous occasions by the Magisterium, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act.”

Called to give life, spouses share in the creative power and fatherhood of God. “Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby cooperating with the love of God the Creator and are, in a certain sense, its interpreters. They will fulfill this duty with a sense of human and Christian responsibility. The family is based on marriage, that intimate union of life between a man and a woman which is constituted in the freely-contracted and publicly-expressed indissoluble bond of matrimony, and is open to the transmission of life; marriage is the natural institution to which the mission of transmitting life is exclusively entrusted. The revealing sign of authentic married love is openness to life.

It is in their bodies and through their bodies that the spouses consummate their marriage and are able to become father and mother. In order to respect the language of their bodies and their natural generosity, the conjugal union must take place with respect for its openness to procreation; and the procreation of a person must be the fruit and the result of married love. Created in the image and likeness of God, the origin of all life, men and women are called to be partners with the Creator in transmitting the sacred gift of human life.



This Monday, January 22, the 45th Anniversary of Roe v. Wade, the Knights of Columbus will hold their **Annual Respect Life Rosary** in front of the Ninth Circuit Court of Appeals (125 S. Grand Avenue), Pasadena (street parking). This peaceful one-hour event will begin at Noon. All are invited to attend and pray the Rosary.

For more info, email David at legisperitis@yahoo.com or Tim at jayod@verizon.net or call 422-3211.

An Analysis of Roe and Doe

By Mark Crutcher of Life Dynamics

Before 1973, abortion had been considered a matter for each state to decide through their legislatures. However, writings from justices on the Supreme Court at that time make it clear that they were looking for a case that would remove abortion from the political process and allow the judicial system to take control of the issue. In order to accomplish this, the Court had to solve two problems. First, neither the word abortion nor any reference to it is contained in the Constitution. Second, given the repeated failures in state legislatures to legalize abortion, the Court feared that any decision they issued legalizing unrestricted abortion-on-demand might be met with a level of political resistance that would ultimately undo the decision.

To address the first concern, the Court ruled in *Roe vs. Wade* that, even though the right to abortion is not actually stated in the Constitution, it emanates from a penumbra of the right to privacy. (A penumbra is defined as a shadow.) Then, to neutralize the possibility of a political backlash against the decision, the Court included language in *Roe* that appears to allow states to pass some restrictions on abortion. The most important example of this language is: “*State regulation protective of fetal life after viability thus has both logical and biological justifications. If the State is interested in protecting fetal life after viability, it may go so far as to proscribe abortion during that period, except when it is necessary to preserve the life or health of the mother.*” *Roe vs. Wade*

The Court was counting on the probability that prohibiting abortion after viability—except when the mother’s life or health are at risk—would seem like a reasonable compromise to most people. But the rhetoric they used in *Roe* to create this compromise has two major flaws. First, viability is a moving target and is nothing more than a function of medical technology. This is proven by the fact that, today, premature babies routinely survive with no health problems at gestational ages that would have been unthinkable a hundred years ago. It should also be pointed out that a fundamental conflict of interest is created here since, in the context of abortion, the decision about whether an unborn child is viable or not is left up to the one doing the abortion.

Beyond that, the biggest problem with this paragraph is in the word “health.” Judicial documents such as this inevitably contain a definition section that defines any words or terms that could be ambiguous or misinterpreted. But, interestingly, no definition for “health” was included in *Roe*. However, that doesn’t mean a definition for it was omitted. Sometimes, the Court issues what are called “companion decisions.” These decisions are made up of two or more cases on a common or closely related subject that must be read together in order to get the full impact of the rulings. This is what happened in the case of *Roe vs. Wade*. It was part of a companion decision along with a case called *Doe vs. Bolton*. And in that ruling, the definition of “health” is given: “... *in the light of all factors—physical, emotional, psychological, familial, and the woman’s age—relevant to the well-being of the patient. All these factors may relate to health.*” (*Doe vs. Bolton*, 1/22/73, January 22, 1973)

The Court’s strategy is transparent. In *Roe*, they included wording that could be perceived as a compromise, based that compromise on the word “health,” and left out any definition for this word. Then, at the same moment, they issued *Doe* with a “catch-all” definition of health that is so broad it could apply to any circumstance in which a girl or woman might be pregnant. The effect was to take the “compromise” included in *Roe*—which the Court clearly did not want—and quietly remove it in *Doe*. What the justices understood was that had they included their definition for health in *Roe*, the American people would have seen that they were making unrestricted abortion-on-demand legal throughout pregnancy. But the court also realized that *Roe* would get all the media attention and, thus, allow *Doe* to fly under the radar. In effect, *Doe* was not intended to merely define “health,” it was going to also conceal it from the public.

And that is exactly what happened. Despite the fact that *Doe vs. Bolton* would have as much impact on abortion policy as *Roe vs. Wade*, media coverage at the time generally made no mention of it. As a practical matter, only the legal community was aware of *Doe* or paid any attention to it. Over the years, even many judicial scholars who support legalized abortion have acknowledged that *Roe* was a political decision rather than a judicial one and that the Court simply “manufactured” a Constitutional right to abortion. This has caused *Roe* to often be characterized as an exercise in raw judicial power, with one former Supreme Court justice predicting that *Roe*, “... is clearly on a collision course with itself ...”

It is also interesting to note that the litigants in the two companion decisions have since publicly renounced the legalization of abortion. Both Norma McCorvey (*Roe*) and Sandra Cano (*Doe*) have stated that they were deceived and manipulated by the attorneys involved. Since 1973, most pro-life legislation has been limited to regulating the practice of abortion rather than preventing it. These laws have dealt with issues like parental notification for minors, waiting periods, informed consent, clinic safety standards, etcetera. This approach is driven by the conclusion that *Roe* and *Doe* will not allow for anything beyond that. Recently, however, laws that would prohibit some specific abortions have been passed in a few jurisdictions. They are, of course, immediately challenged by the abortion lobby and sent into the federal court system where they face an uncertain future. It seems clear that, in order for these statutes to be ruled Constitutional, the Supreme Court will have to either overthrow *Roe* and *Doe* or, at minimum, toss out certain parts of them.

Be A Voice for Life: Vox Vitae

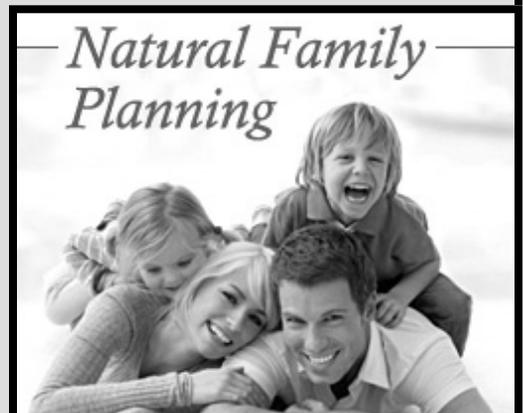


Back by popular demand: Vox Vitae Day and Sidewalk Advocates for Life! It will be held on **Saturday, February 10, from 10:00 a.m. to 4:00 p.m.!** Sidewalk Advocates for Life Training. Sidewalk Advocacy saves lives! Call (213) 395-8977 to reserve your seat. Adults \$25; Students \$15 (includes lunch and workbook).

About Natural Family Planning

- ◆ NFP reflects the dignity of the human person within the context of marriage and family life, promotes openness to life, and recognizes the value of the child. By respecting the love-giving and life-giving natures of marriage, NFP can enrich the bond between husband and wife. No drugs, devices, or surgical procedures are used to avoid pregnancy. (Standards for Diocesan Natural Family Planning Ministry, U.S. Conference of Catholic Bishops, 2010, p. 23).
- ◆ NFP makes use of periodic abstinence from sexual intercourse based upon the observation of the woman's natural signs of fertility, in order to space births or to limit the number of children when there is a serious reason to do so... this practice fosters in couples an attitude of respect and wonder in the face of human life, which is sacred. It also fosters profound respect for one's spouse, which is necessary for authentic intimacy. (Marriage: Love and Life in the Divine Plan, U.S. Conference of Catholic Bishops, 2009, p. 20).
- ◆ When...by means of recourse to periods of infertility, the couple respect the inseparable connection between the unitive and procreative meanings of human sexuality, they are acting as "ministers" of God's plan and they "benefit from" their sexuality according to the original dynamism of "total" self-giving, without manipulation or alteration. (John Paul II, Familiaris consortio, no. 32).

To learn more about Catholic teaching on responsible parenthood and NFP, visit the U.S. Conference of Catholic Bishops NFP Program's website at www.usccb.org/issues-and-action/marriageand-family/natural-family-planning.



Mother of 17 to be Honored at February 9th Gala

Speaking of openness to life, in less than three weeks we will honor **MRS. IRENE GRIMM** at

Saint Therese
Carmelite School's
**ANNUAL SILENT
AUCTION GALA**
On Friday, February 9,
At Almansor Court



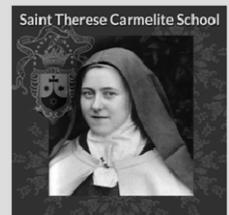
Mrs. Grimm was selected because of her beautiful example of Catholic motherhood in bringing up her SEVENTEEN children in the Catholic Faith and being a loving grandmother to 140 grandchildren and 110 great-grandchildren (250!). Many of those children and grandchildren serve as ushers, altar servers, cantors, and choir members.

JOIN US! If you would like to attend the Silent Auction gala, go to the School's **Bidpal website** at www.bidpal.net/stcsauction OR call the school at 289-3364, ext. 662. Tickets are \$75 per person if reserved by January 26. After that date, tickets will be \$100 each.

To observe Catholic Schools Week, Saint Therese School also invites everyone to attend their



FAMILY MASS at 9:00 a.m.
next Sunday, January 28,
followed by an **OPEN HOUSE**
between 10:00 a.m. and 3:00 p.m.



Bring your family members, friends, and anyone you think might benefit by learning about our classical curriculum.

Mass Intentions

Floral Dedications

For Week of 1/20/18 TO 1/27/18

Saturday:

5:00 p.m.: Maria & Raymond Pimental, INT

Sunday:

*7:30 am: Sr. Anna, INT

7:30 a.m.: Alex, Lauren, and Ellena Cheah, INT

9:00 a.m.: Philip Liu, Jr., INT

11:00 a.m.: Kenneth Locke, RIP

1:00 p.m. (Latin): Rose Go, INT

5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Flora & John Santoso, INT

*7:30 a.m.: Sr. Maria Thomas, OCD, RIP

8:00 a.m.: Al Sanchez, RIP

Tuesday:

6:00 a.m.: Teddy Yang, INT

*7:30 a.m.: Sr. Mary Peter, OCD, INT

8:00 a.m.: Loreta Moretti, RIP

Wednesday:

6:00 a.m.: Nicolas & Christina Yang, INT

*7:30 a.m.: Catherine Nuong Tran, RIP

8:00 a.m.: Ray Tittmann, B-day INT

Thursday:

6:00 a.m.: Eileen Sheridan Wibbeke, RIP

*7:30 a.m.: Catherine Nuong Tran, RIP

8:00 a.m.: Zeferina Gomez, RIP

Friday:

6:00 a.m.: Injo Tek Hoh Lan, RIP

*7:30 a.m.: Sr. Lucy, OCD, RIP

8:00 a.m.: Hilario Casado, INT

Saturday:

6:00 a.m.: Robert Williamson, RIP

*7:30 a.m.: Carmelite Community

8:00 a.m.: D. T. Meehan, RIP

*Held at the Carmelite Chapel, 215 East Alhambra Road
Open to the public every day except Sundays/holidays.

This week's Floral Dedication is:

**In
Thanksgiving
for
the
30th
Anniversary of
Eucharistic
Adoration
at St. Therese**



Make arrangements for a dedication in someone's honor, for a special occasion, or in memory of loved ones! Just leave a message for Giovanna Setiady at 281-9049.

Deaths

Please pray for the repose of the souls of:

- ◆ Helen Sugar
 - ◆ Fran Meyer (wife of Bob Meyer)
- Funeral Arrangements are as follows:
Rosary on Thursday,
January 25, at 5:00 p.m., AND
Funeral Mass on Friday, January 26,
at 4:00 p.m., followed by
a Reception in the Hall

National Sanctity of Life Day—January 22, 2018

The following is an excerpt from a Proclamation made by President Ronald Reagan for the first National Sanctity of Life Day in 1984: *The values and freedoms we cherish as Americans rest on our fundamental commitment to the sanctity of human life. Abortion is a tragedy that is in sad contrast with our belief that each life is sacred. These children will never laugh, never sing, never experience the joy of human love; nor will they strive to heal the sick or feed the poor, or make peace among nations. Abortion has denied them the first and most basic of human rights, and we are infinitely poorer for their loss. We are poorer not simply for lives not led and for contributions not made, but also for the erosion of our sense of the worth and dignity of every individual. We have been given the precious gift of human life, made more precious still by our births in this land of freedom. It is fitting, then, on the anniversary of the Supreme Court decision in Roe v. Wade that struck down State anti-abortion laws, that we reflect anew on these blessings, and on our corresponding responsibility to guard with care the lives and freedoms of even the weakest of our fellow human beings.*

Therefore, I, Ronald Reagan, President of the United States of America, do hereby proclaim January 22 as National Sanctity of Life Day. I call upon the citizens of this blessed land to gather on that day in homes and places of worship to give thanks for the gift of life, and to reaffirm our commitment to the dignity of every human being and the sanctity of each human life.

INFORMATION PAGE

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Tuesday, 1/16/18 — 5:00 P.M.

BULLETIN FOR SUNDAY:

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1 Through 8

SPECIAL INSTRUCTIONS: