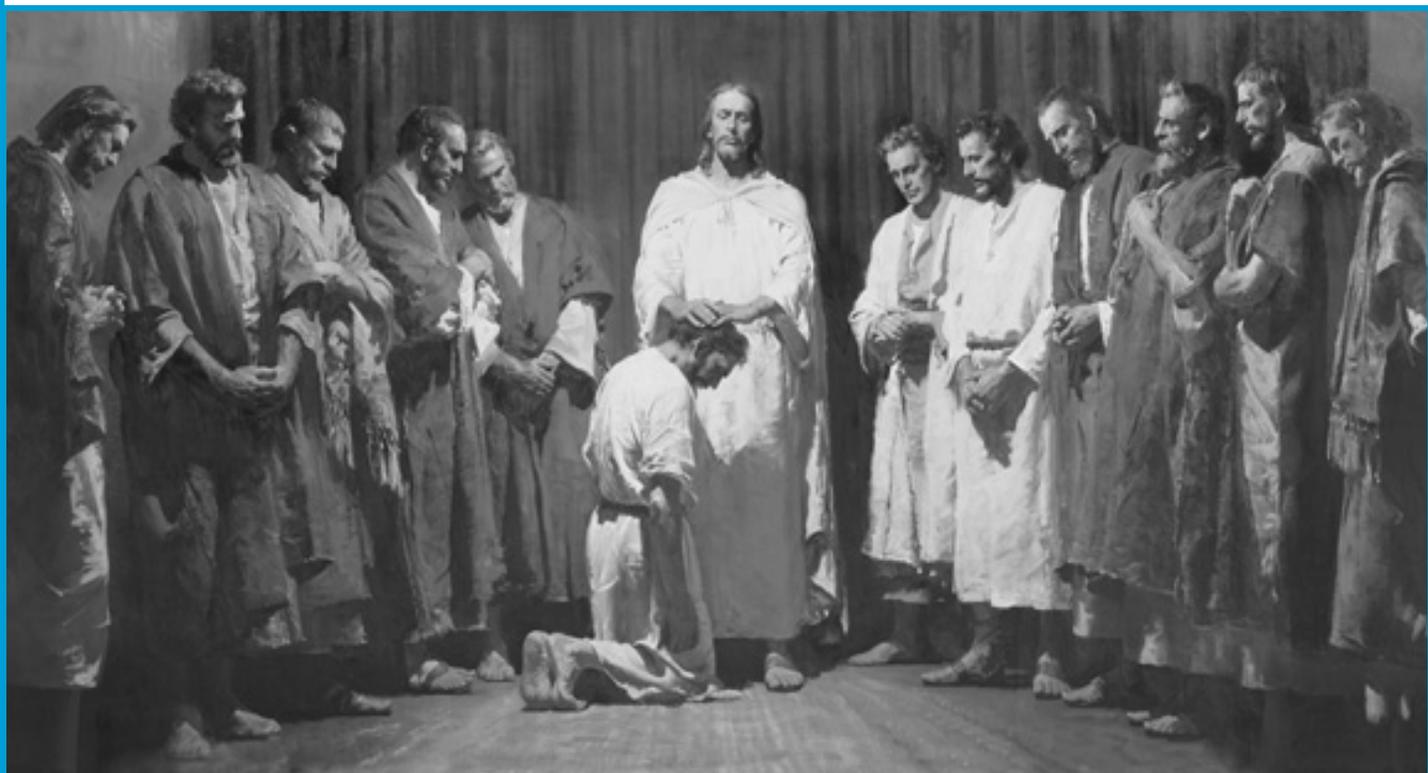


Special Edition Featuring
The Sacrament of Holy Orders

Saint Therese Church

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

www.StThereseChurchAlhambra.org



Unlike the priests of the Old Covenant, Jesus was both priest and victim. His unique sacrifice to the Father at Calvary was accomplished once for all, but is made present to us today in each Holy Mass. Christ uses this ministerial priesthood to build up His Church. In his *Summa Theologica*, St. Thomas Aquinas elaborates on the priesthood by stating, **“Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ.”** In his book *The Priest Is Not His Own*, the Venerable Archbishop Fulton Sheen observed, “Each time the priest speaks the words of consecration, he applies Calvary and its fruits to a particular place and a particular time. He takes the Cross of Calvary with Christ still hanging on it and plants it wherever it is he celebrates the Mass.” As Sheen further observes, “A priest become significant not by being a ‘regular guy’, but by being ‘another Christ’.” —Gary Zimak

Happy Father’s Day...

...to all the fathers of our Parish! May God strengthen you by His love and grant you all the blessings you need to care for your families.

—Fr. Albert, Fr. Bernard, Fr. Philip, and Fr. Charles

Living the Priesthood

By Fr. Philip Sullivan, OCD Pastor

Scripture states, "God is love and anyone who lives in love lives in God and God lives in him" (1 John 16). Is there anyone or anything in this life which can compare to the Love these words describe? It took approximately 10 years from the day I entered the Carmelite Monastery in San Jose, California, to the day I was ordained to the priesthood of Jesus Christ on August 4, 2007. I laid prostrate on the marble floor in the sanctuary of St. Therese Church. I can still feel the cold hard marble against my forehead; I can hear the Litany of the Saints rising up to heaven; I can feel the prayers of the faithful as the weight of world as my heart raced with anticipation and fear! Many times I have re-imagined the imposition of hands upon my head by the Bishop and the anointing of my hands with the fragrant oil of chrism. My hands then were tightly wrapped in cloth and at that moment I was eternally bound to Christ the Bridegroom and His Church the Bride. I watched the oil seep into the cloth. This cloth now awaits the hands of my Mother, as her hands will one day be wrapped with the same cloth on the day of her burial.

"You are a priest of the order of Melchizedek forever" (Hebrews 7: 18). I am a priest forever! Through the priesthood I have been able to experience the love of God described in John's Gospel: "God is love and anyone who lives in love lives in God and God lives in him" (1 John 16). Through the priesthood I have been able to understand these penetrating words of St. Augustine: **"To fall in love with God is the greatest of romances, to seek Him is the greatest adventure, to find Him is the greatest human achievement."** I am in love! My life, though lacking in years, has been an amazing adventure, and to find Jesus in His Priesthood has been my greatest achievement. My bride is, of course, the Church and there can be no other! The Bride of Christ is my bride. My bride is beautiful to behold and wonderful to be with. She is the Bride that demands everything from her Spouse. Jesus calls me each day to love His Bride with renewed love made in acts of service, patience, and forgiveness. I am in love! And as every husband knows, **"The measure of love is to love without measure"** (Francis de Sales).

I love the way my Bride sparkles as she is effortlessly one with the light. Her gentle glow in the morning before she is ablaze. I love the way my Bride smells with the fragrance of incense as its billowing smoke makes its way to God's Altar on High. I love the way she sings to her Bridegroom at Mass through her sacred music. I love Her prayers that console, heal, and forgive. I love the intimate whispers that I make to her at every Mass. I love her gentle and yet demanding responses that pierce my heart. My words are her words, my will is her will, my intention is her intention.

I love Her children, the Saints, who inspire us so much by their heroic faith. Most especially I love the martyrs because they

would prefer to die than to betray her. I love to offer the Holy Sacrifice of the Mass. How amazing it is to stand at the altar of sacrifice and repeat those consummating words of consecration: **"This is my Body which will be given up for you; this is the Chalice of my Blood, the Blood of the new and eternal Covenant, which will be poured out for you and for many for the forgiveness of sins."**

"God is love and anyone who lives in love lives in God and God lives in him." This life lived in love would have never been possible were it not for the love and encouragement I received and experienced in a loving home, where my parents passed on to me the greatest gift of all: the gift of faith--faith in a God we cannot always see. My parents taught me that God is a Father who whispers while the world is clanging all around us. My parents taught us to respond to God no matter what God is asking from us...everything and everyone. I am in love, and I love being a Catholic priest.

In every adventure in life there are always difficulties, trials, and persecutions. Just as married couples experience moments of tremendous obstacles, so do priests. However, St. Paul reminds us that **"love endures all things"** (1 Corinthians 13: 7). One of the most difficult challenges for me as a priest is preaching, especially when I preach what is not "popular" in our society today. But, St. Paul gives me courage in his words to St. Timothy, **"Preach the word, be urgent in season and out of season, convince, rebuke, and exhort; be unfailing in patience and in teaching...for the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths"** (2 Timothy 4:2-4).

As a priest, it is a constant challenge to suffer when the Bride is sick. When she suffers the pains of this world, the priest does not stand idle but preaches in defense of his bride. Like Christ, the priest takes on the sins of the world one after the other in every confession. He is weighed down with the Cross our Lord carried 2,000 years ago on Calvary. I have seen and have heard of things that would cause the strongest of men to retreat from the battle. However, I have not and will never give up because I am convinced that the promise of Jesus is true, that **"the gates of Hell shall not prevail"** (Matthew 16: 18). While we are still healing from the past sins of some bishops and priests, it is important for us to focus on the saints and martyrs of the Church, not her sinners; and it is essential that we strive to be among those saints. It is easy to complain and to point fingers. Yet, we can all agree that it is difficult to live authentic lives of holiness--no matter what vocation God has given us.





The Sacrament of Holy Orders

By Jim Campbell (Submitted by Rhonda Storey, DRE)



Jesus chose twelve men to be apostles. After His ascension, the apostles had the important mission of spreading the news about Jesus, but they were lacking one member. At a gathering of the disciples, Peter told the group that a replacement for Judas was needed. The man to be chosen needed to have been a witness to Jesus' life, death, resurrection, and ascension. Two men were proposed, Justus and Matthias. Peter and the apostles prayed for the Lord to show them whom to choose. Matthias was chosen and became the new apostle (Acts 1:15-26).

The pope and bishops are successors to the apostles, having been called and chosen to continue Jesus' work. All members of the Church participate in the priesthood of all believers through Baptism. However, some men are called to serve Jesus and the Church through the celebration of the Sacrament of Holy Orders. Holy Orders is the Sacrament through which the mission entrusted by Christ to His apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. Through their leadership in the Church, priests help continue Jesus' presence on earth in the tradition of the apostles. Those who are called to be priests are ordained through the Rite of Ordination. In celebrating this Rite, men receive a permanent spiritual mark, called a character, signifying that they represent Jesus' presence in the Church.

There are three levels of participation in the Sacrament of Holy Orders: It includes three degrees: episcopate (as bishop), presbyterate (as priest), and diaconate (as deacon). A bishop receives the fullness of the Sacrament of Holy Orders. He is the head or Ordinary of the local Church. The area entrusted to him is called a Diocese or Archdiocese. A bishop is also a member of the Episcopal college, which is all the bishops who, with the pope, guide the Church.

Priests serve the community in various ways. They may be called to serve in their Dioceses and/or as religious order priests, carrying out the mission of a particular religious community. They preside at liturgies, preach, administer the Sacraments, counsel people, serve as pastors, and teach. Deacons are ordained for service in the Church,

proclaiming the Gospel, teaching and preaching, baptizing, witnessing marriages, and assisting the priest celebrant at liturgies. Some deacons are studying to become priests; others are married men who are called to remain deacons for life and to serve the Church in this capacity.

Priests receive the Sacrament of Holy Orders in the Rite of Ordination. The bishop lays his hands on the head of the candidate and says a prayer asking for the outpouring of the Holy Spirit. In one part of the rite, the candidate lies in front of the altar while the Litany of the Saints is sung or recited. In another part of the rite, a priest's hands are anointed with chrism. In the rite for a bishop, the new bishop's head is anointed.

Congratulations

... to Fr. Charles Nawodylo
of Jesus and Mary
upon his ordination as a
Roman Catholic Priest
on June 18, 2016!



Stop by our Adoration Chapel to adore Jesus in the Blessed Sacrament. Perpetual Adoration began here in January 1988, with the special intention for an increase in vocations.

May God bless
you today and
every day!



WHAT IS APOSTOLIC SUCCESSION (By Catholic Answers): It is the line of bishops stretching back to the apostles; it's the uninterrupted transmission of spiritual authority from the Apostles through successive popes and bishops. In order that the full and living Gospel might always be preserved in the Church, each of the twelve apostles left a bishop as his successor. Thus all priests, ordained by bishops in the apostolic succession, are also part of the succession. For biblical corroboration look at Acts 1:21-26, where the apostles acted swiftly to replace the Judas' position. After choosing Matthias they laid hands on him to confer apostolic authority. Also in 1 Timothy 4:14, where Paul reminds Timothy that the office of bishop had been conferred on him through the laying on of hands.

The testimony of the early Church is deafening in its unanimous assertion of apostolic succession. Far from being discussed by only a few writers, the belief that the apostles handed on their authority to others was one of the most frequently and vociferously defended doctrines in the first centuries of Christianity.



Altar Boys and the Priesthood

By Brian Williams

(Submitted by Rhonda Storey, DRE)

Next year will mark twenty-three years since the Congregation for Divine Worship and the Sacraments formally permitted girls to serve the altar at Mass. There are few topics which can generate as much discussion and debate as this one. For years the faithful have been told that altar girls do not negatively impact priestly vocations. Indeed, far too many have approached this simply as a matter of "gender-equality" for young girls. Some even argue that the Church has spoken and it is time to accept this decision and move on. Nothing could be further from the truth.

Born Out of Dissent - First we need to clarify that this is strictly a discussion of Church discipline and not an issue of doctrine. As with several other contemporary crises, the practice of girls serving at the altar was born out of

dissent. Despite clarifying statements from Rome in both 1970 and again in 1980, the liturgical abuse still continued. With the revision of the **Code of Canon Law in 1983** the opportunity for change presented itself. From the point of view of liturgical law, an official interpretation of **Canon 230, Paragraph 2**, of the Code led to a 1994 letter from the **Congregation for Divine Worship and the Sacraments** clarifying that "girls may serve at the altar, but bishops are not bound to permit them to do so." (Zenit News Agency, "Female Altar Servers," February 3, 2004).

It is also important to note, however, that the same 1994 letter from the Congregation also stated that: **"The Holy See wishes to recall that it will always be very appropriate to follow the noble tradition of having only boys serve at the altar."** As is well known, this has led to a reassuring development of priestly vocations. **Thus the obligation to support such groups of altar boys will always continue.** Much like the excessive use of Extraordinary Ministers of Holy Communion, it is astonishing just how quickly altar girls serving at Mass became the norm. To date, only the **Diocese of Lincoln, Nebraska**, has never implemented the use of altar girls at Mass in the United States.

Priestly Vocations - Regardless of what anyone contends, this is not an issue of gender equality. Indeed, no one has a *right* to serve at the Mass. As a father of five, four of whom are girls, the equality argument rings hollow to me. To discuss altar girls under the banner of equality is to impose a false, secular notion of participation into the sacred and eternal realm of the liturgy. We all participate in the Holy Sacrifice of the Mass, regardless of what our roles are or aren't.

There are two vitally important questions that we need to be asking: *First, shouldn't we do all that we can to assist young men to discern a possible calling to the priesthood? Secondly, if we determine that young men are more likely to discern a vocation to the priesthood by being altar servers, shouldn't we seek to increase their participation?* I have often heard that there isn't much data to support the argument that altar serving leads young men to the priesthood. This is uniformly untrue. For several years now the **Center for Applied Research in the**

Ministries at the Altar for Children:

We are excited to promote the following for the children and youth of St. Therese Parish:

Knights of the Altar is for responsible boys in the 3rd Grade and above who have made their First Communion and would like to serve as acolytes with the Priests at the Altar. They arrive 15 minutes before Mass and work with the Sacristan and Celebrant to prepare the vessels, books, candles, and incense for Mass. For more information please contact Jack Goodwin at

Training will be on Tuesday, July 23, from 12:00 to 3:00 p.m. in the Church for ALL current and NEW servers.

The Sacristan Guild is for responsible youth in the 7th Grade or above who would like to serve as Sacristans. Each Mass has its own Sacristan. Sacristans arrive 30 minutes before Mass and prepare the vessels and books. Sacristans are mature, responsible servers who organize the different elements needed for the Mass. They are reliable and committed assistants to the priests in guiding the acolytes before, during, and after the Mass. They are ready to assist the priest and acolytes with any need that may arise during Mass. They also leave things neat and put away for the next Mass. For more information please contact: rhondalstorey@gmail.com. **Training will be on Tuesday, July 23, 12:00 to 3:00 p.m. in the Church for ALL current and NEW sacristans.**

Apostolate (CARA) has conducted an annual *Survey of Ordinands to the Priesthood*, with typical response rates being between 65 to 75 percent. Questions address such topics as ordinands' age, ethnicity, siblings, education, and participation in parish ministries. Of the hundreds of men surveyed (who have since been ordained to the priesthood), an overwhelming majority were altar servers during their formative years. Surveys over the last four years provide the following numbers: *In 2010, 70 percent of the 339 respondents had been servers; In 2011, 71 percent of the 329 respondents had been servers; In 2012, 75 percent of the respondents had been servers; and in 2013, 67 percent of the 366 respondents had been servers.* This is incredibly relevant data which should receive much more attention when discussing this topic.

A Return to the Noble Tradition - In July 2005, *Catholic World Report* published priestly vocation statistics from the previous year for the United States. Conducted over 10 years after Rome officially permitted girls to serve at the altar, it is interesting to note what it revealed. The previously mentioned Diocese of Lincoln, Nebraska (which had never implemented girl altar servers) led the entire nation with one seminarian per 2,625 Catholics. In the intervening years we have begun to see a modest, but consistent, increase in parishes reverting back to a boys-only policy for altar serving. The basic reasoning goes something like this: *Boys want to serve with other boys. Returning to the noble tradition of boys-only serving at the Mass facilitates greater participation by young men. These young men, through their years of service, are then assisted in their formation and discernment for a possible calling to the priesthood. From this we then see a steady and consistent growth in men entering the seminary and, eventually, in more men being ordained.*

Father John Hollowell, with his *On This Rock* blog, has done a great service by conducting a survey of several parishes which have made the switch from co-ed servers to males only. The below chart and data are courtesy of Fr. Hollowell's research. While the sample size is small, it is still difficult to argue with an average increase of 450 percent in boys serving at the altar.

PARISH	CITY/STATE	# OF SERVERS BEFORE	# OF SERVERS AFTER	RESULT
St. John	Osgood, IN	9	18	Doubled
St. Luke	Indianapolis, IN	20	120	6X larger
Annunciation	Brazil, IN		16	3.2X larger
Holy Family	St. Louis Park, MN	12	100	8.3X larger
Cardinal Ritter	Indianapolis, IN	5	25	5X larger
Our Lady, Star of the Sea	Bennerton, WA	20	100	5X larger

In the coming years it is my sincere hope that more parishes, and even possibly dioceses, take a serious and prayerful second look at their policy for altar serving. Let us remove the emotions, polemics, and agendas from this discussion and simply seek what is best for the priesthood and for Holy Mother Church.



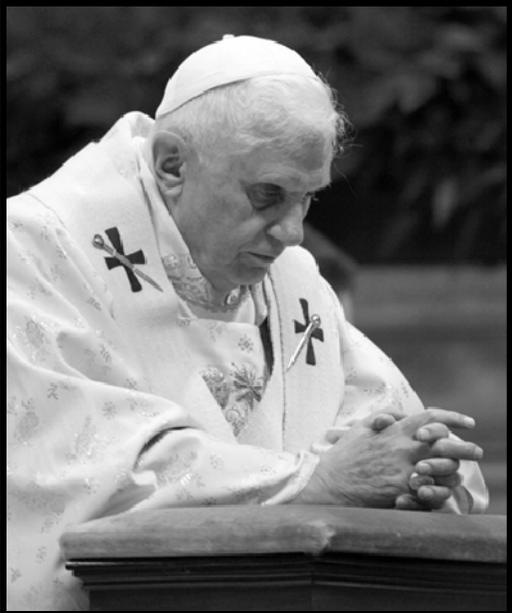
NOTE: We are proud to announce that we have three men currently in the seminary from St. Therese Parish, all of whom have served the Mass here at our Church. (One of them is in the photo to the right—second from the right). In an effort to promote more boys to the vocation of the priesthood, we would like to invite your sons to this important and enriching ministry of service at the Altar of the true High Priest, Jesus Christ (details below).

ALTAR SERVER TRAINING on Saturday, July 23, from 12:30 to 3:00 p.m. in the Church (pizza will be served at the lunch benches **BEFORE** the training from 12-12:30!) *This session is for both new AND continuing St. Therese Altar servers!* The training will be led by Fr. Philip, Fr. Charles, and Jack Goodwin.

Servers must be in the Third Grade or above and have made their First Communion. Parents are encouraged to stay and be part of the learning process! Registration forms for new boys will be available at the training. We hope to see many of you there!! For more information or questions, please contact Rhonda Storey at rhondalstorey@gmail.com OR at 284-0020, ext 225.

THE REASON WHY WOMEN CAN'T BE PRIESTS

By Ruben Beltran, Confirmation Coordinator and Apologist



Why can't women be fathers? Ten years ago this question would have made no sense. Obviously, women cannot be fathers for the same reason that men cannot be mothers: It is biologically and spiritually impossible. But today, with such confusion about self-identity and gender, the question has become a valid and sensible one. However, this question is not new to the Catholic Church. The reservation of priestly ordination to men is perhaps one of the most controversial teachings of the Church. So why only men? Many people will argue that the only reason Jesus chose men was because he was conforming to a misogynistic time. However, if we look at Jesus' actions in the Gospels, we clearly see he wasn't a conformist. Calling the Pharisees and Sadducees a "brood of vipers" and turning over the money changers' tables weren't exactly in line with Jewish customs. Jesus' interactions with women show a deliberate pattern of breaking Jewish and cultural norms. For example, Jesus talked publicly with a Samaritan woman; He took no notice of the legal impurity that resulted from being touched by the woman with a hemorrhage; He pardoned with compassion the woman caught in adultery, showing that women shouldn't be judged more harshly than men; He allowed women to accompany Him in His ministry; and, perhaps most telling of all, women were the first witnesses of the Resurrection and were charged with

bringing that message to the apostles, even though a woman's testimony counted as nothing in court.

Keeping all this in mind, we can see that Christ choosing only men as Apostles was a deliberate action. As Joseph Cardinal Ratzinger noted before his election as Pope: "One forgets that in the ancient world all religions also had priestesses. All except one. The Jewish. Christianity, here too following the 'scandalous' original example of Jesus, opens a new situation to women: it accords them a position that represents a novelty with respect to Judaism. But of the latter, he preserves the exclusively male priesthood." What Cardinal Ratzinger is pointing out here is that if Jesus did choose women to be priestesses, it would not have been as much of a shock as people think. All religions had priestesses. The astonishing thing was that they were absent from the community of Jesus Christ. As clearly stated in Scripture, Jesus broke many Jewish customs; however, here he deliberately retains it.

We must also look at the Priesthood as a Sacrament. According to the Catechism of the Catholic Church: "The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each Sacrament." The Sacraments are outward "signs" which represent spiritual realities. For example, washing with water at Baptism signifies cleansing from sin, regeneration, and participation in the mystery of Christ's death and resurrection. The water is an outward "sign" of what is really taking place spiritually. In the incarnation, Christ was born male and the priest is a sacramental sign or "icon" of Jesus Christ. Pope John Paul II alludes to this when he states that the apostles and their successors were given the mission of "representing" Christ. The Priest at Mass stands in *Persona Christi* (in the person of Christ); and Christ the Head and Mediator is male; therefore, the priest who represents Him must be male. Bonaventure adds to this a theological argument based on the long-standing tradition of regarding the bishop as the "spouse" or "bridegroom" of his diocese. Because of this, only a male should receive priestly ordination. Crucial to this theological argument is his suggestion that the sacramental symbolism of the priesthood reflects the bishop (or priest) in relationship with the Church, the "Bride of Christ".

I would like to close with an excerpt from "Light of the World," an interview with Pope Benedict XVI. In this book Pope Benedict XVI explains the Church's position on the matter. "John Paul II's formulation is very important: The Church has 'no authority' to ordain women. The point is not that we are saying we don't want to, but that we can't. The Lord gave the Church a form with the Twelve and, as their successors, with the bishops and the presbyters, the priests. This form of the Church is not something we ourselves have produced. It is how He constituted the Church. Following this is an act of obedience. This obedience may be arduous in today's situation. But it is important precisely for the Church to show that we are not a regime based on arbitrary rule. We cannot do what we want... Incidentally, women have so many great and meaningful functions in the Church that there can be no question of discrimination." Finally, if there is any doubt of the Church's respect for women, we need only look at Our Holy Mother, whom the Church formally declared to be the **Queen of Heaven (Oct. 11, 1954, Pope Pius XII)**.

Mass Intentions

For Week of 6/18/16 TO 6/25/16

Saturday:

5:00 p.m.: James DeTardo INT

Sunday:

*7:30 a.m.: Isidore Arrambide INT
 7:30 a.m.: Zoilo & Maria Mauriz INT
 9:00 a.m.: Virgilio Lazatin INT
 11:00 a.m.: Jesus Alcaraz RIP
 1:00 pm (Latin) Arthur Kowalski RIP
 5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Father's Day Novena 1
 *7:30 a.m.: Jan Feiner INT
 8:00 a.m.: Carol Beal INT

Tuesday:

6:00 a.m.: Wendy, Warren, Tim & Mary Chang INT
 *7:30 a.m.: Father's Day Novena 2
 8:00 a.m.: Gloria Villa INT

Wednesday:

6:00 a.m.: Ron Ellis RIP
 *7:30 a.m.: Isidore Arrambide INT
 8:00 a.m.: Father's Day Novena 3

Thursday:

6:00 a.m.: Father's Day Novena 4
 *7:30 a.m.: King Autry RIP
 8:00 a.m.: Belen Juarez RIP

Friday:

6:00 a.m.: Tai-Seng, Yu-Mei, Kuo-Xiang Huo RIP
 *7:30 a.m.: Father's Day Novena 5
 8:00 a.m.: Rebecca Saucillo INT

Saturday:

6:00 a.m.: Isidore Arrambide INT
 *7:30 a.m.: Carmelite Community
 8:00 a.m.: Father's Day Novena 6

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

Floral Dedications

This week's dedication is:

In Honor of
Fr. Charles Nawodylo, OCD,
 upon his Ordination on
June 18, 2016

Congratulations!



ANNIVERSARIES OF PRIESTHOOD

On June 3, 2017, Fr. Albert will celebrate 50 years a priest! On August 29, 2016, Fr. Bernard will celebrate 34 years a priest! On August 4, 2016, Fr. Philip will celebrate nine years as a priest. And this weekend, on June 18, 2016, Deacon Brother Charles will begin his first year in the Holy Priesthood of Jesus Christ!

Each of these priests heard God calling, whispering, purposing—and each answered, *"Speak, Lord, your servant is listening."* The priesthood adventure continues until death... for there is no parting with this Bride; she remains eternal.

Please pray for all priests, that they may faithfully persevere until that day when the Lord calls them to eternal rest. At that time may each be able to say, along with St. Paul,

"I have fought the good fight, I have finished the race, I have kept the faith".
 (2 Timothy 4:7).



Thou art a priest
 forever
Psalms 110
 after the order of
 Melchizedek

QUOTES BY SOME NOTABLE PRIESTS:



St. John Vianney, the Patron of Priests (the Cure of Ars): "The priesthood is the love of the Heart of Jesus. When you see a priest, think of our Lord Jesus Christ. If a priest realized what he is, he would die."

St. Padre Pio: "I should like to shed, not a few tears, but torrents of tears, when

faced with the mystery of God as Victim during the Mass, surrounded by all Paradise reverently descended on the altar."

Ven. Archbishop Fulton Sheen: "We as priests speak for the dumb, atone for the sinful, plead for the Judases, and intercede for those 'who do not know what they are doing.'"

INFORMATION PAGE

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