

SAINT THERESE CATHOLIC CHURCH

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

November 22, 2020 **MINISTERED BY THE DISCALCED CARMELITE FRIARS** Estab. 1924

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

Deacons: Deacon Joseph Mizerski X333;

Deacon Gilbert Vargas X333

Annulments: Lorraine Mizerski X333

Vocations:

For the Carmelites: www.discalcedcarmelitefriars.com

For the Archdiocese: (213) 637-7515

Parish Secretary:

Denise McMaster-Holguin X223 denisekay@hotmail.com

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director:

Charlotte Lansberg X226 / cjlansberg@gmail.com

Respect Life Ministry / Vox Vitae:

Catherine Contreras X112

MASSES AND SERVICES

OUTDOOR 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-Friday—6:00 and 9:00 a.m.: Outside

for the Public—the 9:00 a.m. Mass is live

streamed on our Facebook page

AND on our YouTube channel:

[https://www.youtube.com/channel/UCnvT2tTus](https://www.youtube.com/channel/UCnvT2tTus0wnxlypGOeuf0g)

0wnxlypGOeuf0g

Confessions under the red umbrellas on

Saturdays from 3:00 to 6:30 p.m. and on

Sundays from Noon to 1:00 p.m.

SAINT THERESE CARMELITE SCHOOL

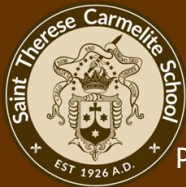
(626) 289-3364

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: Call the office.



*"And before Him shall be gathered all
nations; and He shall separate them
one from another, as a shepherd
divideth his sheep from the goats."*

-MATTHEW 25:32

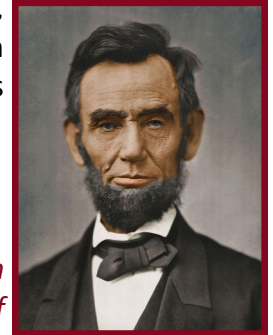
New Parishioners: Welcome to St. Therese! Please register online: www.StThereseChurchAlhambra.org

We have a mail drop in front of the office at 510 North El Molino Street. It is located on the right side of the door.

PASTOR'S THANKSGIVING MESSAGE

Dear St. Thérèse Church Parishioners, Family, Friends, and Visitors,

Blessed Thanksgiving Week! As we enter into this last week of the Old Year of Grace 2020 and prepare for the New Year of Grace 2021, let us with the eyes of Christian faith, love, and hope look over this past year. Let us give thanks and praise to the Blessed Trinity for all that has come our way and, in the aftermath of the elections, let us hear once again the words of the 16th President of the United States of America, Abraham Lincoln, who gave us this wonderful yearly feast:



Thanksgiving Proclamation (1863) By President Abraham Lincoln

It is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with a sure hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is the Lord.

We know that by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world. May we not justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people. We have been the recipients of the choicest bounties of Heaven, we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It has seemed to me fit and proper that God should be solemnly, reverently, and gratefully acknowledged, as with one heart and one voice, by the whole American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November as a day of Thanksgiving and praise to our beneficent Father who dwelleth in the heavens.

The Friars and I hope to see many of you at this Thursday's **Thanksgiving Mass at 10:00 a.m.** (see Page Five for more dates and times).

God bless you,
Fr. Thomas of the Trinity, OCD
Pastor

A Soldier's Prayer

(written by an anonymous
Confederate soldier
during the U.S. civil war)

I asked God for strength,
that I might achieve,
I was made weak, that I might
learn humbly to obey....
I asked for health,
that I might do greater things,
I was given infirmity, that I
might do better things....
I asked for riches,
that I might be happy,
I was given poverty,
that I might be wise....
I asked for power, that I might
have the praise of men,
I was given weakness, that I
might feel the need of God....
I asked for all things,
that I might enjoy life,
I was given life,
that I might enjoy all things....
I got nothing that I asked for
but everything that
I had hoped for,
Almost despite myself, my
unspoken prayers
were answered.
I am among all men most
richly blessed.

GRATITUDE AS PRAYER OF ADORATION

By Deborah
Smith Douglas

Because giving thanks to the Lord in the midst of extra pain and suffering is never easy, I would also like to share this sound advice and insight from a woman named Deborah Douglas. -Fr. Thomas

Several years ago, at the invitation of an old friend, I joined her in an unusual email correspondence. Every day we agreed we would exchange short lists of particular things in our lives for which we were grateful. "Particular" was mandatory—no vague generalizations about good health or pleasant weather were allowed. Our identified blessings might be small, but they had to be specific: a ripe peach at breakfast, a family quarrel resolved, a finch's nest discovered outside the kitchen window, a lost letter found, a tedious task accomplished.

Soon after beginning this regimen of gratitude, my friend fell and broke her arm and I underwent surgery to repair a torn tendon in my shoulder. We kept careful track of every miniscule gain during our recoveries, noting each small step out of disability and pain—not only as milestones but also as gifts. We realized, as we taught ourselves systematically to account for all we might be thankful for under those circumstances, that gratitude is not simply an easy emotion or obvious response: it can be a challenging discipline, with far-reaching implications for the way we see the world.

Scientists are beginning to recognize the potential consequences of habitual gratitude for human health and well-being. Cognitive psychologists urge their patients to list things they are grateful for as part of a process of behavioral modification—an exercise which trains those who may be habitually discouraged, resentful, or exhausted by depression, to begin to see patches of light in the prevailing darkness, to be able to shift from a dominant attitude of negativity to a more positive approach to their situation. My wise grandmother used to admonish me when I complained about some childish misfortune: "Count your blessings, missy." She was right: focusing our attention on our blessings can, as research now demonstrates, yield increased energy and optimism, better physical health, relief of depression, and measurable progress toward personal goals. My friend and I certainly found this to be true. As we deliberately sought out specific blessings in our lives, we began to see how lavishly those blessings were strewn across our paths. We began to be *more* grateful, more cheerful, more patient with others and ourselves. Gratitude, in other words, "works."

But practicing gratitude is not just "effective" in a short-term utilitarian way; it can also transform the way we see and live and pray—it can transform our very selves! What began as a simple accounting of the mercies in our lives—that we might give more authentic thanks for them—gradually came to change not only *what* we saw ("things" to thank God for) but *how* we saw them (with amazement, joy, love, and praise). Saluting a greater number of the manifold blessings half-hidden in the landscape of our daily lives led us to a qualitative change of perception. It was as though we were looking at **Rubin's vase-faces**—those cognitive optical illusions developed by the Danish psychiatrist Edgar Rubin early in the 20th century, which may first appear to be an image of a vase or goblet and then may subsequently be seen (with no change in the image itself) as two human faces in profile.

Rubin demonstrated with these images that we do not automatically "see" anything; our brains shape what our eyes observe. What at first might seem just a picture of a light-colored vase against a dark background can also be seen as two dark faces looking at each other against a light background: the positive image and its negative counterpart both present at once, both available to our perception, but one—at least initially—more difficult to recognize. We interpret reality and make choices all the time about what our eyes perceive, and we can train that perception to see in new ways so that we can be aware of both the figure of the vase and the independent validity of the field that surrounds it. By the same token, we can learn to see grace in all things. Changing ourselves begins with changing our perspective. As C. S. Lewis pointed out, "what you see...depends a good deal on where you are standing; it also depends on what sort of person you are." That is the second gift our practice of gratitude gave my friend and me: over time, we came to see not only the glass as half-full rather than half-empty, but we came to see more deeply into the mystery of things. We began to see grace as both the figure and the ground of our lives, surrounding and defining everything. The eyes of our eyes were opened, as the poet e.e.cummings put it and, in St. Paul's words, "the eyes of our hearts were enlightened" (Ephesians 1:18).



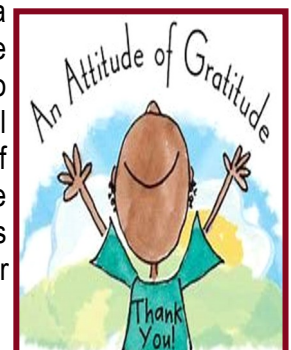
A habit of gratitude, then, can give us a more positive outlook on life and can actually change the way we perceive reality. Gratitude is also enjoined upon us almost as a commandment. For Jews and Christians, who know God to be the fount of all blessing, gratitude has always been an essential part of worship. We are to make a "sacrifice" of thanks and praise to God (Psalm 50:23, Psalm 116:17; Hebrews 13:15) which certainly suggests that such gratitude is not always easy. St. Paul insists that it is not just for the obviously good things that we are to thank God: "We must *always* give thanks to God" (2 Thessalonians 2:13).

Why would our faith insist that we always, in all circumstances, give thanks to God? Of course, God does not require our perpetual flattery or that we deny heart-breaking reality and feign gratitude. I now suspect that the wisdom behind the insistence on giving thanks at all times may be linked with the insight of Dr. Rubin's vase-face experiment: we must come to see that both the figure and the ground of our experience are real, discernable, and full of meaning—full of God. We must not only thank God for the "good things" that happen to us, but be willing to thank Him for the "bad things" as well. Otherwise, as Henri Nouwen points out, we tend to divide our lives into "good things to remember with gratitude and painful things to accept or forget." We are usually willing to find God in obvious blessings (the "figure" in Rubin's experiment). We may need practice to see that God is also present in our negative experiences, giving meaning and hope even in the darkest times. God's invitation to us is to realize that in fact there is nothing outside the realm of His mercy, that everything is grace, that "there is faithfulness at the heart of all things."

In fact, a discipline of gratitude offers far more than psychological benefits; for Christians, it offers an opportunity to deepen our intimacy with God, to focus our awareness of and trust in God. "Counting our blessings" can lead to a change of attitude, then to a change of perception itself. Finally, a practice of gratitude can lead to a profound change of heart. We can glimpse the truth of William Blake's insight that "gratitude is Heaven itself." **In this landscape of prayer—which is the landscape of our ordinary lives—little tributaries of gratitude can pour into great rivers of adoration and lead at last into the unfathomable depths of contemplation. This journey to the eternal seas usually begins with the smallest of streams.**

For C. S. Lewis, connecting gratitude with adoration began with an actual stream in a forest he encountered on a walk with a friend. As they walked, they discussed Christian worship, particularly the centrality of adoration. Lewis claimed that one should begin prayer of adoration by summoning up everything we believe about "the goodness and greatness of God, by thinking about creation and redemption and all the blessings of this life." But his friend, objecting to this abstract hypothetical approach, turned to the brook beside them and splashed his face and hands in the little waterfall, asking: "Why not begin with this?" Spontaneous delight in the sheer gratuitousness of natural beauty leads naturally to gratitude and then to adoration. The "cushiony moss, the coldness and sound and dancing light" of that woodland stream, Lewis realized, "were no doubt very minor compared with "the means of grace and the hope of glory." But the moss and the water and the light were not theoretical, they were tangible and fully present to his senses: "they were manifest: they were not the hope of glory; they were an exposition of the glory itself." Appreciation of the gift of any good thing can lead us to love of the Giver. Awareness of blessing leads to adoration, as Lewis points out: "One's mind runs back up the sunbeam to the sun." Even these small and ordinary pleasures can be what C. S. Lewis calls "patches of God-light in the woods of our experience"—the first steps on the way from simple gratitude for a gift to the depths of contemplative, self-surrendered adoration of God for God's own sake. As the Benedictine monk and writer David Steindl-Rast has observed, "Gratefulness is a school in which one learns love." And we must begin, as Lewis did, where we are: with the concrete and particular. The more we grow in gratitude, the more we see that it is God alone who authors all the blessings in our lives.

And that is what will lead us into the darker holiness of gratitude that can sing underground, that can—as St. Paul insists we must—"give thanks in all circumstances." Eventually, by making a habit of gratitude, we can come to rejoice in the presence of the Giver even when there is no apparent gift. I have not yet been required to go to that austere place where faith abides when all else is lost. But I have come close enough to see it from a distance. I have had a glimmer of the faith of the saints and prophets who can say in the face of utter desolation: "Though the fig tree does not blossom, nor fruit be on the vine, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will trust in the God of my salvation" (Habakkuk 3:17-19). I am not there yet. Those heights and depths of abandonment to Divine Providence are still far ahead of me. But I believe that we find deep joy as we learn to give thanks in all circumstances, "the joy of courageous trust, the joy of faith in the faithfulness at the heart of all things." That is where this river runs, and I pray that God has brought me safe thus far and that I am on the way to those silver seas where God is all in all, where gratitude is Heaven itself.



MARK YOUR CALENDARS!

MASS & CONFESSION

Masses & Confessions
are outdoors
and in English except,
of course, the Latin Mass.



Monday through Friday: 6:00 a.m. & 9:00 a.m.

Saturday: 9:00 a.m. and 5:00 p.m. Vigil Mass (No 6:00 a.m. on Saturday!)

Sunday: 7:30 a.m., 9:00 a.m., 11:00 a.m., 1:00 p.m. Traditional Latin Mass, 5:00 p.m.

LIVE STREAMED MASSES ON FACEBOOK & YOUTUBE: Monday through Saturday at 9:00 a.m.; and Sunday at 11:00 a.m. (with the exceptions on holidays/holy days listed below).

CONFESSIONS are heard outside under the red umbrellas from **3:00 to 6:30 p.m. on Saturdays AND from Noon to 1:00 p.m. on Sundays.**

If you are attending the **5:00 p.m. vigil Mass**, please do not go to confession after 5:00 p.m.; Go before 5:00 as it is more important that you give your full attention to the Mass.

THANKSGIVING DAY, Thursday, November 26: We will have **ONE MASS ONLY** that day, which will be held at **10:00 a.m.** (it will also be live streamed) - **NO 6:00 or 9:00 a.m. Masses. ALSO... THERE WILL BE NO 6:00 A.M. MASS ON THE FRIDAY AFTER THANKSGIVING (November 27).**

FEAST OF IMMACULATE CONCEPTION on Tuesday, December 8: Mass times will be at 6:00 a.m., 9:00 a.m. (live streamed), and 7:30 p.m.

FEAST OF OUR LADY OF GUADALUPE on Saturday, December 12: We will have **ONE MASS ONLY**, which will be held at 10:00 a.m. (it will also be live streamed) - **NO 6:00 or 9:00 a.m. Masses.**

MONDAY MEDITATION WITH THE FRIARS: This is held every Monday from 7:00 to 8:30 p.m. in the outdoor Guadalupe Courtyard. You may join us in person (wear a mask and enter through the door on the parking lot side by the Adoration chapel) **OR** you may join us from your home by logging in on **Zoom:**

<https://zoom.us/j/99950705744?pwd=dUldlXBIVlqcG1ZnRLQlFJWjhZZa09>. The **PASSCODE** you will need to enter is: **1gxM2J**

TUESDAYS & SATURDAYS: Street Hockey at 7:00 p.m. (see Page Six for details).

THURSDAYS: Eucharistic Adoration from **7:00 to 7:45 p.m.**, followed by viewing *The Chosen*, an eight-part dramatic series about the beginnings of Jesus' ministry, **from 7:45 to 8:30 p.m.** Because it's Thanksgiving this Thursday, November 26, the next Adoration/movie night will be **Thursday, December 3** (Episode Two). You can also watch *The Chosen on YouTube.com*.



FINANCIAL OFFERINGS

"...for God loves a cheerful giver"

May God reward you! Below you will find the total collections for the previous four weekends.

NOTE: There is a second collection on the 2ND WEEKEND each month for our School.

THANK YOU FOR YOUR GENEROSITY!



November 7 / 8, 2020
 Unrestricted.....\$23,582.00
 Restricted\$ 5,767.00
T O T A L \$29,349.00

October 10 / 11 \$27,817.00
 October 17 / 18 \$13,169.00
 October 24 / 25 \$21,432.00
 October 31 / Nov. 1... \$18,892.00

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

STREET HOCKEY IN THE PARKING LOT!



Join Fr. Thomas and others to play street hockey in the parking lot at 7:00 p.m. on **TUESDAYS** and **SATURDAYS**.

Bring a hockey stick if you have one (we have *some* extras) and wear either athletic shoes or roller skates/blades.

Bring a mask as well!

PRE-ORDER TAMALES!



Last chance to pre-order tamales for pick-up on Thanksgiving, **THIS THURSDAY!** To place your order, please call Maria Alejandra at 993-4236.

All proceeds benefit Saint Therese Carmelite School!

THANKSGIVING BASKETS

FOOD COLLECTION TODAY (SUNDAY, November 22)!



Please bring your DONATIONS OF NON-PERISHABLE FOOD (cans, boxes, etc.) AND TURKEYS to the **Parish Hall TODAY, Sunday, November 22**, after any of the Masses. These items will be used to create food packages for those in need for their Thanksgiving dinner. We will then distribute them on Monday evening, November 23. God bless you for thinking of others, especially during what may be a very difficult time for them.

Mass Intentions

**For the Week of
November 21 through 28, 2020**

Saturday:

5:00 p.m.: Alexandra Smaldino, INT

Sunday

*7:30 a.m.: Grace Lowenberg, INT
7:30 a.m.: Narciso Deresma, INT
9:00 a.m.: Fr. Robert Barcelos, OCD, INT
11:00 a.m.: Maureen Lynch Grobarek, RIP
1:00 p.m.: (Latin): Jose Aclaro, INT
5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Mariano V. Dy, RIP
*7:30 a.m.: Sr. Cecilia, OCD, INT
9:00 a.m.: Max Tittmann, 22nd Birthday, INT

Tuesday:

6:00 a.m.: Hilario Casado, RIP
*7:30 a.m.: John Okamoto, RIP
9:00 a.m.: Armando C. Cano, RIP

Wednesday

6:00 a.m.: Guadalupe Nogal, RIP
*7:30 a.m.: Sr. Cecilia, OCD, INT
9:00 a.m.: Piedad Lakindanum, RIP

Thursday—THANKSGIVING

6:00 a.m.: No Mass
*7:30 a.m.: Saucedo Family, INT
10:00 a.m.: Otto Lacayo, Birthday INT

Friday:

6:00 a.m.: Hilario Casado, INT
*7:30 a.m.: Grace Lowenberg, INT
9:00 a.m.: Nathan Sebastian E. Pulido, INT

Saturday:

6:00 a.m.: Marie Chavez, RIP
*7:30 a.m.: Carmelite Community
9:00 a.m.: Hilario Casado, RIP

*Held at the Carmelite Chapel,
215 East Alhambra Road
(CLOSED TO THE PUBLIC)

LIVE STREAMED MASSES:

**9:00 a.m. Daily Mass (Monday—
Saturday) and Sunday 11:00 a.m.
Mass are both live streamed on
Facebook AND YouTube
for those not attending.**

Saint of the Week

**BLESSED MIGUEL AGUSTÍN PRO
(1891-1927)**

Feast Day: November 23

Graham Greene's classic novel, *The Power and the Glory*, immortalized Mexico's persecuted Church of the 1920s. But photographs of Father Pro—arms outstretched to



image Christ Crucified, kneeling in prayer before the firing squad, crumpled dead on the ground—visually remind us that not long ago, not far away, the Faith we take for granted cost everything! Born to a mining family, Miguel became a Jesuit priest and was sent to study Catholic labor movements in Belgium in preparation for evangelizing Mexico's workers. But he returned to find a Mexico determined to annihilate Catholicism and, like priests before him during Roman persecutions, England's Reformation, and in China today, ministered secretly to an "underground Church" until apprehended and sentenced to the firing squad.

In his final moments, Father Pro blessed his executioners, forgave his enemies, and shouted, "Viva el Cristo Rey!—Long Live Christ the King!"—his defiant, dying proclamation of ultimate, transcendent loyalty. Father Pro's martyrdom reinvigorated that beleaguered Church, whose countless faithful, never again afraid, would throng Pope John Paul II when he visited Pro's beloved Mexico fifty-two years later.



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 in an ADVERTISED car
 and then
 refuses to ADVERTISE
 believing it doesn't pay.
 Later if business is poor
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WHY IS IT?



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 Remembering
 Your Parish in
 Your Will.**

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 please call the Parish Office.

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