

Saint Therese Catholic Church

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

April 25, 2021 **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

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 & CONFESSIONS

Saturday: 8:00 a.m. & Vigil at 5:00 p.m.

Sundays at 7:30, 9:00, 11:00 a.m., 5:00 p.m.

And Traditional Latin High Mass at 1:00 p.m.

Monday-Friday: 6:00 and 8:00 a.m. (the 8:00 a.m. daily and the Sunday 11:00 a.m. Masses are LIVE STREAMED on our Facebook page AND on our YouTube channel).

Monday, *Tuesday (in *Spanish) and Thursday EVENINGS: Mass at 7:00 p.m. (these are also LIVE STREAMED)

CONFESSIONS 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@saintthersecarmeliteschool.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.



“I am the **Good Shepherd**, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for my sheep.”

-John 10:
14-15

FROM THE PASTOR

Christ is risen!!! He is risen indeed!!!

Dear Parishioners and Other Friends,

Greetings in the Joy of Jesus, Crucified and Risen once for all, and in the Power of the Holy Spirit, and the Love of the Father!

Today is Good Shepherd Sunday, and the **whole week is dedicated to prayer for Vocations to all states in the life of the Church**. Jesus, the Good Shepherd, calls everyone *by name*. No one is left out. Everyone has a vocation, either to the married life, consecrated single life, religious life, or to the priesthood. Those are the four vocations, or states of life in the Church. Let us pray that each person hears his or her personal calling from the Good Shepherd and follows Him. For those of us who already have received our vocation from Jesus, let us pray for the grace to invite Him in and renew us in our vocation, so that all of us may that New Life in His Kingdom right now, not only after we die.

The following article is a much-loved classic written by James K. Wallace in December of 1949 and published by Reader's Digest several times. If you love Psalm 23, you are sure to find this article uplifting! **-Fr. Thomas of the Trinity**

The Basque Shepherd and Psalm 23

Old Fernando D'Alphonso is a Basque shepherd employed by one of the big Nevada sheep ranches. He is rated as one of the best sheep rangers in the state, and he should be; for he is descended from at least 20 generations of Iberian shepherds. But D'Alphonso is more than a shepherd; he is a patriarch of his guild, the traditions and secrets of which have been handed down from generation to generation. Despite a 30-year absence from his homeland, he is still full of the legends, the mysteries, and the religious fervor of his native hills. I sat with him one night under the clear, starry skies, his sheep bedded down beside a pool of sparkling water. As we were preparing to curl up in our blankets, he began to quote the 23rd Psalm.

There, in the desert, I learned the shepherd's literal interpretation of this beautiful poem. "David and his ancestors," said D'Alphonso, "knew sheep and their ways, and David has translated a sheep's musing into simple words. The daily repetition of this Psalm fills the shepherd with reverence for his calling... We take this poem as a lodestone to guide us. It is our bulwark when the days are hot or stormy; when the nights are dark; when wild animals surround our bands. Many of its lines are statements of the simple requirements and actual duties of a Holy Land shepherd, whether he lives today or followed the same calling 6000 years ago. Phrase by phrase, it has a well understood meaning for us."

"The Lord is my shepherd; I shall not want." "Sheep instinctively know," said D'Alphonso, "that they have been folded for the night, the shepherd has mapped out their grazing for the morrow. It may be that he will take them back over the same range; it may be that he will go to a new grazing ground. They do not worry. His guidance has been good in the past and they have faith in the future because they know he has their well-being in view."



"He maketh me to lie down in green pastures." "Sheep graze from around sunrise until late morning. They then lie down for three or four hours and rest," said D'Alphonso. "When they are contentedly chewing their cud, the shepherd knows they are putting on fat. Consequently, the good shepherd starts his flocks out in the early hours on the rougher herbage, moving on through the morning to the richer, sweeter grasses, finally coming with the band to a shady place for its forenoon rest in fine green pastures, for the best grazing of the day. Sheep, while resting in such happy surroundings, feel contentment."

"He leadeth me beside the still waters." "Every shepherd knows," said the Basque, "that sheep do not like to drink gurgling water. There are many small springs high in the Holy Land, whose waters run down the valleys, only to evaporate in the desert sun. Although the sheep need the water, they prefer not to drink from these fast-flowing streams. The shepherd must find a place where rocks or erosion have made a little pool, or else he fashions with his hands a pocket sufficient to hold at least a bucketful."

“He restoreth my soul; He leadeth me in the paths of righteousness for His name’s sake.” “Holy Land sheep exceed in the herding instinct of the Spanish Merino or the French,” D’Alphonso continued. “Each takes its place in the grazing line in the morning and keeps the same position throughout the day. During the day, however, sheep may leave its place and go to the shepherd. Whereupon the shepherd stretches out his hand as the sheep approaches with expectant eyes and mild little ‘baas’. The shepherd rubs its nose and ears, scratches its chin, whispers affectionately in its ears. The sheep, meanwhile, rubs against his leg, or if the shepherd is sitting down, nibbles at his ear and rubs its cheek against his face. After a few minutes of this communion with the master, the sheep returns to its place in the feeding line.”

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.” “There is a valley of the shadow of death in the Holy Land. It is south of the Jericho Road leading from Jerusalem to the Dead Sea and is a narrow passage through the mountain range. Climatic and grazing conditions make it necessary for the sheep to be moved through this valley for seasonal feeding. “The valley is four and a half miles long. Its sidewalls are over 1500 feet high in places and it is only 10 or 12 feet wide at the bottom. Travel through the valley is dangerous, because its floor, badly eroded by cloudbursts, has deep gullies. Actual footing on solid rock is so narrow in places that a sheep cannot turn around, and it is an unwritten law of shepherds that flocks must go up the valley in the morning hours and down towards the eventide, lest flocks meet in the narrow passage. Mules have not been able to make the trip for centuries, but sheep and goat herders from earliest Old Testament days have maintained a passage for their stock.

“About halfway through the valley, the walk crosses from one side to the other at a place where the path is cut in two by an eight-foot gully. One section of the path is about 18 inches higher than the other; the sheep must jump across it. The shepherd stands at this break and coaxes or forces the sheep to make the leap. If the sheep slips and lands in the gully, the shepherd’s staff is brought into play. The old-style crook is encircled around a large sheep’s neck or a small sheep’s chest, and it is lifted to safety. If a more modern narrow crook is used, the sheep is caught about the hoofs and lifted up to the walk. Many wild dogs lurk in the shadows of the valley looking for prey. After a band of sheep has entered the passage, the leader may come upon such a dog. Unable to retreat, the leader ‘baas’ a warning. The shepherd, skilled in throwing his rod, hurls it at the dog and knocks it into the washed-out gully where it is easily killed. Thus the sheep have learned to fear no evil, even in the valley of the shadow of death, for their master is there to aid them and protect them from harm.”

“Thou preparest a table before me in the presence of mine enemies.” “David’s meaning is a simple one,” said D’Alphonso, “when conditions on the Holy Land sheep ranges are known. Poisonous plants abound that are fatal to grazing animals. Each spring the shepherd must be constantly alert. When he finds the plants, he takes his mattock and goes on ahead of the flock, grubbing out every stock and root he can see. As he digs out the stocks, he lays them upon little stone pyres, some of which were built by shepherds in Old Testament days, and by the morrow, they are dry enough to burn. In the meantime, the sheep are led into the newly-prepared pasture, which is now free from poisonous plants and, in the presence of their deadly plant enemies, they eat in peace.”

“Thou anointest my head with oil; my cup runneth over.” “At every sheepfold, there is a big earthen bowl of olive oil and a large jar of water. As the sheep come in for the night through a gate, the shepherd lays his rod across the top of the gateway just higher than the back of his sheep. As each sheep passes in single file, he examines it for briars in the eyes, snags in the cheek, or scratches. When such conditions are found, he drops the rod across the sheep’s back and it steps out of line. Each sheep’s wounds are carefully cleaned. Then the shepherd dips his hand into the olive oil and anoints the injury. A large cup is dipped into the jar of water, kept cool by evaporation in the unglazed pottery, and is brought out—never half-full but always overflowing. The sheep will sink its nose into the water clear to the eyes, if fevered, and drink until refreshed. When all the sheep are at rest, the shepherd lays his staff on the ground within reach in case it is needed for protection of the flock during the night, wraps himself in his heavy woolen robe, and lies down across the gateway, facing the sheep, for his night’s repose. “So,” concluded D’Alphonso, “after all the care and protection the shepherd has given it, a sheep may well soliloquize in the twilight, as translated into words by David: ***“Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.”***



CALLED TO BE GOOD SHEEP



In today's First Reading from Acts (4:8–12), St. Peter explains to the leaders of Israel how he cured a crippled man (Acts 3:2-10). These leaders probably expected Peter to take credit for the cure, so they were waiting for him to hang himself by his words. Peter, of course, gives the credit to Jesus and then makes two important points. First, he calls Jesus the "stone you builders rejected, which has become the cornerstone." This quote from Psalm 118 was used often by the early Christians to show that Jesus was rejected by fellow Jews when He was crucified—though He was actually doing God's will by giving His life on the Cross. Thus He became not just a martyr, but also the Savior of the world! This gave comfort to those who had expected the leaders of Israel to follow Jesus and recognize Him as the Messiah. It also told those same leaders that they could be forgiven for crucifying Jesus **IF** they would simply repent.

The second point made by Peter was that Jesus is the **ONLY** Savior of the world. In those days, the Roman emperor was considered to be a god and was called a savior. Peter says this to the leaders because they had to obey the emperor and his appointed rulers. While we no longer look to politicians to be saviors, we need to remember that Jesus is **the** Savior: He forgives our sins, shows us how to love God and our neighbors,

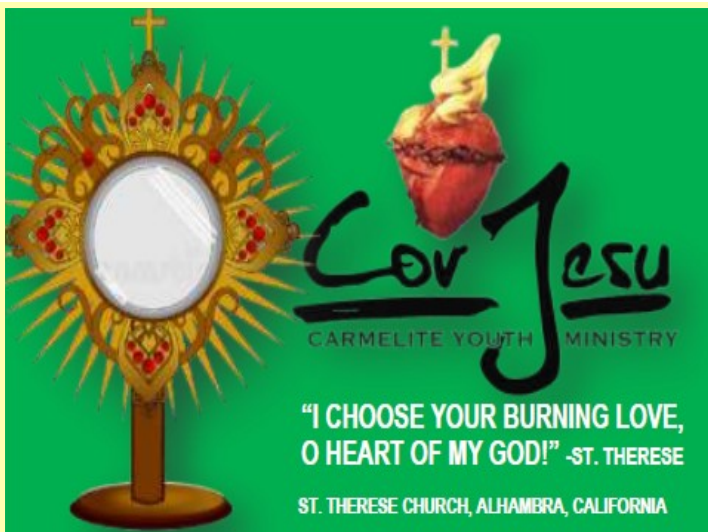
and hears our prayers. He lives in us to support us when the answer to our prayers is "no." And in the end, He is with us when we die to bring us to eternal life. When we love others (and are loved by others) we experience a taste of God's love. **Now the choice is yours: To reject the Savior or to make Him the cornerstone of your life.**

In today's Gospel reading (John 10:11-18), Jesus proclaims Himself the Good Shepherd and says of His followers, "...they will hear my voice, and there will be one flock, one Shepherd." Do we truly know the voice of Christ? Do we truly respond to the voice of our Shepherd with our own distinctive voices? How often do we attempt to imitate those around us, appropriating the response to Jesus of another member of the flock? Perhaps we need to balance the image of being sheep of one flock with the image from the Second Reading (1 John 3:1–2), which tells us that we are all children of God. What child has precisely the same interaction with parents as his or her siblings? Instead, they frequently do and say things to distinguish themselves in the eyes of their parents. Whether we use the image of children or of sheep to understand our relationship with Christ, we believe that we are all known and called by name. With this great gift comes a responsibility: To take time to discern exactly what our call is, and to determine precisely what the will of the Father is for each of us.

Many of our deepest experiences in life are of the belonging we feel among family or close friends. We may experience belonging within our Parish, even saying we are "at home" in our Faith Community. Sometimes, we say we belong to a school alumni association or to a social club of some sort. Our deepest belonging, however, is in the Heart of God. We are God's children, precious in His sight. We are so treasured that Jesus laid down His life for us. Knowing that we belong to God in Jesus Christ gives us a new, eternal perspective on life. Jesus describes the relationship between Himself and those who believe in Him in intimate terms—we who are in relationship with Christ know that our very lives depend upon Him.

The difference between a good shepherd and a hired hand is the difference between life and death. Unlike a hired hand who only works for pay and would run away at the first sign of difficulty, Jesus is the Good Shepherd who willingly lays down His life for His sheep. The Good Shepherd draws the sheep near to Him. They belong to Him—not as possessions that can be discarded but as precious ones who are assured that they can rely on His care and protection. Without Him, they will be scattered and left on their own in what is often a dangerous world.

No sheep with any sense would wander off and leave the fold. Their shepherd provides them food and safety. Away from the fold, the sheep risk death in the jaws of wolves or starvation in the desert. **Jesus is the Good Shepherd and invites us to be good sheep.** Jesus has experienced the best and the worst of all that life has in store. He has known the simple joys and the deep disappointments of life; He has known temptation, anxiety, and fatigue. Jesus walks ahead of us, leading the way. We may be tempted to wander away, lured by temporary pleasures and tempted by the illusion of something better over the horizon. In the noise of daily life, surrounded by messages that compete with God and God's ways, it is easy to become distracted from what is important and lasting. Jesus, our Good Shepherd, invites us to be good sheep who are so close to Him that we hear and recognize His voice. As good sheep, we are called to follow the voice of the Shepherd, trusting that He will guide us to the best pasture, where we can thrive.



Do you want to be involved in this very important ministry to benefit our youth?

Then contact us at
ContactCorJesuSTCAhambra@gmail.com.

Also... SAVE THE DATE!
Friday, May 14, at 6:00 p.m.

More info to come soon!

1ST COMMUNION

If your child (in First Grade+) has been baptized but **has not yet received the Sacrament of First Holy Communion**, and you'd like to enroll him or her in our preparation classes, please contact Denise Lopez at deniseclopez7@gmail.com.

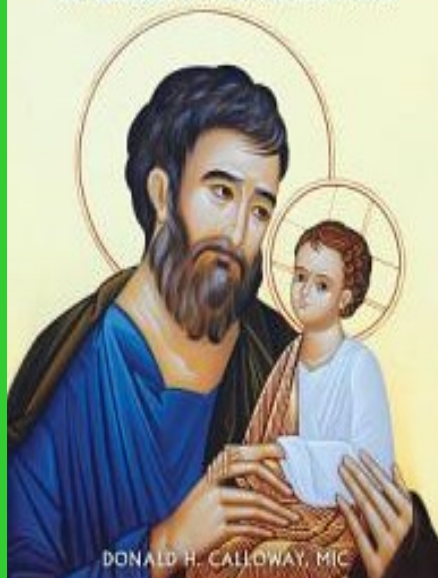


ALSO...

If anyone is able to volunteer to help with this program, please contact Denise as well!

CONSECRATION TO ST. JOSEPH

THE WONDERS OF OUR SPIRITUAL FATHER



CONSECRATION TO ST. JOSEPH

POPE FRANCIS HAS DECLARED THIS YEAR (through December 8, 2021) TO BE THE "YEAR OF ST. JOSEPH"!

For those who have been preparing to be consecrated to St. Joseph by either attending our preparation sessions OR by reading the consecration book on their own, the consecration will take place at a special **10:00 A.M. MASS THIS COMING SATURDAY, MAY 1ST**, the Feast of St. Joseph the Worker. **If you have been preparing on your own and would like to participate in the consecration on May 1, please call Maria Alejandra at 993-4236 as soon as possible.**

The book we are using is by Fr. Donald Calloway (shown to the left) and may be purchased in the office for \$15 (English or Spanish). You can also buy it from Amazon and other websites. Also available in the office is the healing "oil of St. Joseph". There is no fee for the oil, but donations are very welcome.

Mass & Prayer Nights

- **MONDAY MEDITATION NIGHTS:** Join us every **MONDAY** evening to strengthen your faith! The schedule is as follows: 7:00 p.m.: Mass; 7:30-8:00 p.m.: Adoration; 8:00-8:30 p.m.: Teaching/Meditation (indoors!)
- **TUESDAY NIGHTS:** For those wishing to celebrate Mass in Spanish, join us on Tuesday nights at 7:00 p.m.
- **THURSDAY NIGHTS:** Join us every **THURSDAY** evening in **HONOR OF ST. JOSEPH!** The schedule is: 6:30 p.m.: Viewing of an Episode of The Chosen; 7:00 p.m.: Mass; 7:30-8:30 p.m.: Adoration
- **FIRST FRIDAY MASS:** Come and honor the Sacred Heart of Jesus by attending Mass at 7:00 p.m. on the first Friday of each month. Next will be May 7th.
- **SATURDAY NIGHT HEALING PRAYER:** Join us **LIVE OR** via **ZOOM** for Fr. Thomas' **HEALING PRAYER TRAINING**. Training is held on **Saturday nights from 7:00 to 8:30 p.m.** (join anytime during that time slot). Here is the link: <https://zoom.us/j/91328296798?pwd=QzllQ3lSMG5aK3k3ZFJlN0gzaHV0dz09> . The Meeting ID is **913 2829 6798**, and the Passcode is **UC3YxA**.



MOTHER'S DAY BABY BOTTLE OUTREACH AND BABY SHOWER



GPS-Guadalupe Pregnancy Services Volunteers will be outside the church distributing **Baby Bottles on Mother's Day weekend (May 8 and 9)**. Please take a bottle and use it like a piggy bank to collect coins, cash, or checks. Your donations help support the life-affirming services of GPS: parenting, personal development, and spiritual enrichment programs for pregnant mothers and mothers with infants and toddlers. Every Bottle Counts! We will collect them on the weekend of May 22 and 23.

ALSO ON MOTHER'S DAY WEEKEND: Please bring a **Baby Shower Gift for Baby and Mom!** We will have a crib outside the church on that weekend for you to place the gifts.

ITEMS NEEDED FOR BABIES: Baby shampoo and wash, baby lotion, diaper rash cream, cornstarch-based baby powder, Q-Tips, sippy cups, spoons/forks, socks for boys/girls (12-18 months), clothing, wash cloths and towels, diapers, sizes 3, 4, 5, 6 and pull-ups, sizes 2T/3T, wipes, formula, baby food jars, toys, books

ITEMS NEEDED FOR MOMS: Shampoo, conditioner, deodorant, toothpaste, toothbrush, lotion, facial moisturizer, bar soap, feminine hygiene products, dish soap, detergent, cleaning products

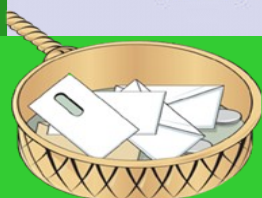
FOOD ITEMS NEEDED FOR THE MOMS' PANTRIES: Cereal/oatmeal, canned fruits and vegetables, rice/beans, snacks/cookies

FINANCIAL OFFERINGS

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!



	April 17 / 18, 2021	March 20 / 21.....	\$22,385.00
Unrestricted.....	\$10,758.00	March 27 / 28.....	\$12,043.00
Restricted	\$ 425.00	April 3 / 4	\$22,145.00
T O T A L	\$11,183.00	April 10 / 11.....	\$46,798.00

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

Mass Intentions

April 24 through May 1, 2021

Saturday:

5:00 pm: Sr. Mary Karen, OCD, INT

Sunday

*7:30 a.m.: Esther Victor, RIP

7:30 am: Stephen Vasari, INT

9:00 a.m.: Cesar Gilberto Ruiz, RIP

11:00 a.m.: Michelle Martinez, INT

1:00 p.m.: Ursulina Aquino, RIP

5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Tony Brajkovich, RIP

*7:30 a.m.: Tony Brajkovich, RIP

8:00 a.m.: Boyd Johnson, RIP

7:00 p.m.: Roland De La Rosa, RIP

Tuesday:

6:00 a.m.: Flora Santoso, RIP

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

8:00 a.m.: Sheny Lopez, B-Day INT

7:00 p.m. (Spanish): Mrs. Chandya, INT

Wednesday:

6:00 a.m.: Gloria Mariana Kostner, INT

*7:30 am: Mainhardt von Nayhauss, RIP

8:00 a.m.: Fr. Philip Sullivan, OCD, INT

Thursday:

6:00 a.m.: Valeriana Barbeyto, RIP

*7:30 am: Angelina Brajkovich, RIP

8:00 a.m.: Fr. Matthias Lambrecht, OCD, INT

7:00 p.m.: Roland De La Rosa, RIP

Friday:

6:00 a.m.: Michael Pagano, RIP

*7:30 am: Patrocinio Gonzales, RIP

8:00 a.m.: Vivian Huang, RIP

Saturday:

*7:30 am: Carmelite Community

8:00 a.m.: Carl Thompson, INT

*Held at the Carmelite Chapel,
215 East Alhambra Road

***OPEN TO THE PUBLIC! (Mon-Sat.)**

LIVE STREAMED MASSES:

8:00 a.m. Daily Mass (Monday–Saturday),

11:00 a.m. Sunday Mass and 7:00 p.m.

Monday, Tuesday, and Thursday evening

Masses (and any other special evening

Masses) are all live streamed on

Facebook AND YouTube (for those

not attending)—links on our website’s

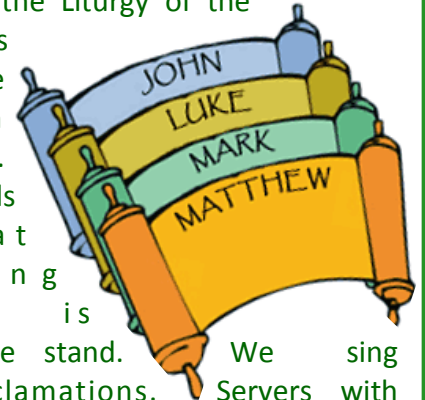
home page (top left column).

FEAST OF FAITH

The Gospel Reading

The climax of the Liturgy of the Word comes with the proclamation of the Gospel.

Everything tells us that something important is happening. We stand. We sing special acclamations. Servers with candles and sometimes incense lead the deacon or priest to the ambo, where the reading is proclaimed from a special book.



All of the readings are important, but the liturgy directs special attention to the Gospel for a reason. “Among all the inspired writings, even among those of the New Testament, the Gospels have a special place, and rightly so, because they are our principal source for the life and teaching of the Incarnate Word, our Savior” (Dei Verbum, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council, 18). In the Gospels, the narrative of Christ’s saving life, death, and resurrection continues to be proclaimed in our midst.

Our Sunday Lectionary is structured so as to allow us to hear as much of the Gospels as possible. The readings are arranged in a three-year cycle. In Year A, the Gospel readings are taken mainly from Matthew; in Year B, from Mark and John; and in Year C, from Luke. In this way, over the course of three years, we hear a substantial portion of all four Gospels.

PERSONAL AD

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 Parishioner

WHY IS IT
 A man wakes up after sleeping
 under an ADVERTISED blanket
 on an ADVERTISED mattress
 and pulls off ADVERTISED pajamas
 bathes in an ADVERTISED shower
 shaves with an ADVERTISED razor
 brushes his teeth
 with ADVERTISED toothpaste
 washes with ADVERTISED soap
 puts on ADVERTISED clothes
 drinks a cup
 of ADVERTISED coffee
 drives to work
 in an ADVERTISED car
 and then
 refuses to ADVERTISE
 believing it doesn't pay.
 Later if business is poor
 he ADVERTISES it for sale.

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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 email him at kjetton@la-archdiocese.org

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