

St. Therese Catholic Church

August 7, 2022 Ministered by the Discalced Carmelite Friars Est. 1924

510 North El Molino Street | Alhambra CA 91801 | (626) 282-2744 | www.StThereseChurchAlhambra.org



“Gird your loins and light your lamps and be like servants who await their Master’s return from a wedding, ready to open the door immediately when He comes and knocks. Blessed are those servants whom the Master finds vigilant on His arrival. Amen, I say to you, He will gird Himself, have them recline at table, and proceed to wait on them.”

- Luke 12:35-37

MASSES | CONFESSIONS

Masses—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 Masses: 6:00 and 8:00 a.m.

(the daily 8:00 a.m., the Sunday 11:00 a.m., and the weekday 7:00 p.m. Masses are **LIVE STREAMED** on Facebook AND YouTube);

Rosary: Mon-Sat after the 8:00 a.m. Mass

Masses on Monday, *Tuesday (*Spanish), Wednesday & Thursday EVES at 7:00 p.m.

First Friday Mass: 7:00 p.m.

CONFESSIONS: Wednesdays from 8:00 to 9:00 p.m.; Saturdays from 3:00 to 6:30 p.m. and Sundays from Noon to 1:00 p.m.

Carmelite Nuns’ Chapel: 7:30 a.m., Mon.-Sat.

OFFICE HOURS | CONTACTS

Monday – Friday: 9:00 am-1:00 pm and 2:00 pm-5:00 pm (CLOSED 1:00 to 2:00 p.m.)

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: Dcn Joseph Mizerski | Dcn Gilbert Vargas X333; **Annulments:** Deacon Gilbert Vargas X333

Vocations: -For the Archdiocese: (213) 637-7515

-For the Carmelites: www.discalcedcarmelitefriars.com

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

Finance: Noralyn Cailan X228 / cailannocds@gmail.com

Music Director: Paula Grimm | pgrimm.dir@gmail.com

Respect Life Ministry: Catherine Contreras XI12

ST. THERESE CARMELITE SCHOOL

(626) 289-3364

www.SaintThereseCarmeliteSchool.com

Principal: Alma Cornejo X661

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 of the Sick:** Call the office

Letter from the Pastor

Blessed 19th Sunday of Ordinary Time, everyone!

Thank you, Fr. Philip, for celebrating a Memorial Mass for your dear mother here yesterday, and for allowing so many of us who knew and loved her to join you in grieving and in thanksgiving. Our heartfelt condolences to you and your siblings.

I hope some of you had the chance to experience the Encounter Ministries Summer Intensive at St. Philip's this past week, and received some healing from life's many hurts. These words of Jesus in today's Gospel are some of the most consoling words that we will ever hear; they give us the confidence that, if we ask, we will receive healing from Him, since He wants to heal us way more than we want to be healed: **"Do not be afraid any longer, little flock, for your Father is pleased to give you the Kingdom. ...be like servants who await their master's return from a wedding, ready to open the door immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them."**

Can I share a quick healing story I heard from a parishioner last week? A woman came up after the 11:00 a.m. Mass to ask for healing prayer for her knee. As we began to pray, she said, "Oh, by the way, I want to let you all know that a few weeks ago at Mass, during the homily, I heard the invitation for Jesus to come and speak to anyone who was struggling with rejection. Well, I have worked a lot on forgiving the people who have hurt and rejected me during my life, but there was always some lingering sense of my heart still being stuck, not free. All of a sudden, I had a flood of memories of all the people who have rejected me and it felt as if each of those rejections was being released and flowing out of me, leaving a growing sense of freedom and peace that continued throughout the rest of the Mass."

Thank You, Jesus, for that gift she received and for reminding us that the greatest of Your healing gifts, inner healing, can happen very quickly—even if it often takes longer. Let us continue to look at how the Sacrament of Baptism heals our experiences of being rejected (see below). **Fraternally in Jesus and Mary and Joseph, -Fr. Thomas**

How Baptism Heals Wounds of Rejection

(Chapter 3 of *Be Transformed: The Healing Power of the Sacraments* by Bob Schuchts)

(Continued from last Sunday, July 31, 2022)

Donna, a woman I prayed with during a healing service, is a prime example of how our unhealed wounds can cause us to unwittingly wound ourselves and others. Conversely, her healing process is a beautiful reminder of our baptismal inheritance as beloved children of the Father, showing how His merciful love heals the wounds of rejection in us and enables us to spread His love to others. Brought up in a good Christian family, one where faith remained centrally important, Donna received the sacrament of Baptism as an infant. Her parents took seriously their responsibility of bringing her up in the Faith. Donna's religious practices remained important to her even during the many years she felt alienated from God and unworthy of His love. A profound moment of grace came during a healing service when she reached out for the Father's mercy. After going to confession for the first time in twenty years and receiving the Lord's forgiveness, the priest encouraged her to receive extra prayer for healing.

Donna made her way to the back of the church and tapped me on the shoulder. Before she could say a word, she burst into tears. Drawing close so that no one else could hear, she whispered: "I have had three abortions. I just went to confession and the priest told me to find you for more prayer." Nearly her entire adult life had been overshadowed by this secret and accompanying guilt and self-hatred. My heart broke for her and for her aborted children as she recounted how she had suffered and unwittingly caused these children horrific suffering. Though she had been forgiven by the priest in confession, she told me she could not receive God's mercy, nor could she ever forgive herself.

I knew that none of my words could penetrate the fortress of her self-contempt, which was keeping torrents of pain and horror buried deep inside her heart. After finding a quiet space where she could share freely, I asked her if we could pray. When she consented, we together asked the Holy Spirit to reveal to us whatever He wanted Donna to know. After several minutes of silence in listening prayer, I could see Donna's facial expressions relax as she seemed to be receiving new insights from the Holy Spirit. When she was ready, she began to speak these revelations out loud: "I now understand why I did what I did. I have felt rejected my entire life. I don't know why. My parents are loving people, but I could never believe they loved me or that I was loveable. Somehow my mother's angry outbursts early in my life left me feeling like I was not wanted from the very beginning. I also don't think she was ready for me when she got pregnant. I always felt like I was a burden to her."

Donna then said, "When I became pregnant the first time as a teenager, my first thought was that "everyone will reject me when they find out." I feared my mother's reaction the most. But I said to myself, 'That is no reason to have an abortion.' I knew it was wrong. Then a second thought came, one that convinced me I had to protect this baby inside me from feeling rejected all her life because she would be 'illegitimate.' I couldn't bear the thought of her going through her whole life feeling the way I have. I had to save her from that. When I got pregnant again in my twenties and a third time in my thirties, I knew I had to 'protect' these children in the same way. What difference did it make if I had more abortions? I knew I could never undo the first one, and my life was already ruined."

Donna continued: "Now that I am seeing everything clearly, I can't believe how blind I was to what was really going on. Those babies were God's gifts entrusted to me to love and nurture, even though I was not following God's will at the time. Can you believe what I did? In trying to prevent them from feeling rejected, I completely rejected them and kept them from ever knowing they were loved and accepted by anyone." At this point, Donna's tears turned into deep sobs as she faced the truth of what she had done. She seemed horrified as she described to me images of her babies as they were being rejected in the womb. After releasing years of deeply held pain, Donna shared more conviction from the Holy Spirit: "Somehow, I thought I was guarding my children from feeling that same pain I felt. ...but how awful that I didn't really protect them; I hurt them. I didn't want them to feel 'unwanted,' but then in the end I treated them like they were totally unwanted—not only by the rest of the world but especially by me. I am their mother, and I rejected them way more than my mom ever rejected me. I didn't want them to be a burden in my life. ...Oh no, I am so much worse than my mother!"

At this point, I sensed that I needed to stop Donna because she was now twisting the Holy Spirit's liberating insights and turning them into more ammunition for self-rejection. Perceiving the father of lies trying to steal her healing, I asked her if we could pray again. We began asking the Holy Spirit to heal these wounds of rejection, both in Donna's life and in the lives of her unborn, aborted babies. Over the next twenty minutes, Donna's sorrow turned into an overflowing joy as the Father quieted her in His love. In the sanctuary of her heart, the Holy Spirit led Donna through the process of healing her wounds and releasing her shame and guilt. He began by bringing her back to the moment of her Baptism as an infant and showing her how the Father loved and accepted her before she could do anything good or bad. He showed her that original sin was washed away at her Baptism, not because she earned it but because of Jesus' sacrifice on the cross. He pointed out that her confession was a renewing of these baptismal graces. Jesus atoned for her sin because He loved her.

The Holy Spirit further revealed to Donna that Jesus' death on the cross was similar to an abortion. He was pierced and bled; His innocent life was cut off by others who were deceived by the evil one. They were acting out of their own fears and rejection wounds. If Jesus could forgive those people, who rejected and aborted His life, He could certainly forgive her. (After these insights, Donna reported that she was able to receive God's mercy and forgiveness. We walked through a simple prayer together so she could actively forgive herself and ask her babies to forgive her. After our vocal prayer, she responded with deep healing sobs, releasing more of the self-rejection, sorrow, and guilt she had been carrying.)

As we continued listening in prayer, Donna realized that her parents were actually delighted to have had her when she was conceived, even if they were not completely ready for her birth. She saw that her mother's anger was not because Donna was unlovable or a burden but that it came out of her mother's own frustrations, wounds, and sins. (At this point Donna felt compelled to stop and forgive her mother; when she finished forgiving, her face lit up with a big smile.)

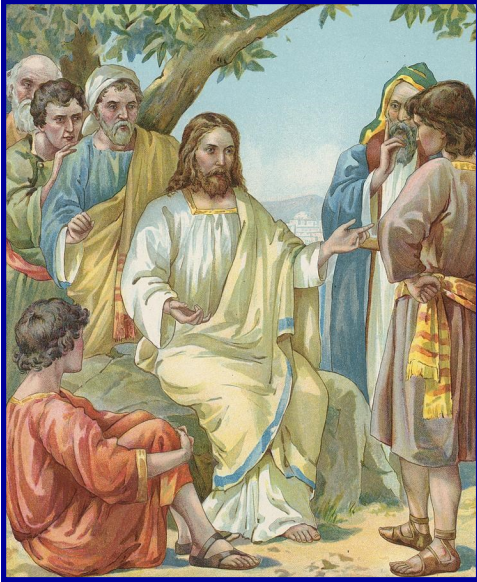
Finally, the Holy Spirit prompted Donna to offer her children to Jesus (Mark 10:14; CCC, 1261). As Donna offered each child to Jesus, she began to laugh with great joy and relief, trusting for the first time that her babies were safe, no longer rejected or forsaken but forever loved and cherished in Heaven where they would one day be reunited with her and her parents. As Donna spoke, I thought of the Scripture passage, "See what love the Father has bestowed on us that we may be called the children of God. Yet so we are" (1 John 3:1).

As we finished our prayer, we each blessed the Father with a heartfelt prayer of thanksgiving, grateful that we had been blessed to participate in this mystery of redemption, one that began in each of our lives at baptism. Now as imitators of the Father, we were given the honor of interceding for her unborn and unbaptized children, who, after all this time, did not have to live as rejected or unwanted children but could receive the blessing of the Father as His beloved sons and daughters. We simply did what the Church teaches for all unbaptized children: "With respect to children who have died without baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation" (CCC, 1283). Donna's story illustrates how vulnerable we are to turning away from our heavenly Father even though He has joined us to Christ and calls us His beloved children. Though we have the Holy Spirit to guide us, there is another spirit in the world actively trying to destroy us and to lead us to reject God. As the Church and Scripture teach, we are in a real battle for our souls (1 Peter 5:8-10).

(THIS EXCERPT WILL CONTINUE IN NEXT WEEK'S BULLETIN)



Are You Talking To Me



Last Sunday's "Parable of the Rich Fool" delivered a compelling reason to do the right thing—now: "You fool, this night your life will be demanded of you." Today, Jesus warns us: "You also must be prepared, for at an hour you do not expect, the Son of Man will come." Though we do not know when our Master will come, we do know what our Master expects to find. Jesus expects us to be vigilant and diligent in our work for the Kingdom, but also filled with reverent mercy toward our fellow servants and ourselves. **What changes do I need to make, right now, so that the many people outside "the Master's house" will want to come inside to experience the healing comfort of Jesus' own mercy in the compassion of Jesus' modern-day disciples?**

Whatever our other differences, we moderns dread delay; we hate to wait! All three of today's readings call us to faith-filled vigilance, "focused" waiting, holy patience. In communion with our ancestors across the centuries—those to whom Wisdom and Hebrews were addressed—we, recalling the Rich Fool's sudden demise, must work, witness, and worship in this world with our hearts set on the future that God has prepared for us, the fulfillment of bold and beautiful promises: deliverance from threats without and burdens within, a

heavenly homeland, a city yet to come. Well might all of us called to spiritual vigilance also spare a thought for those who work while others sleep—police, firefighters, first responders—making our own the night prayer attributed to Saint Augustine: **"Keep watch, dear Lord, with those who wake, or watch, or weep tonight, and give your angels and saints charge over those who sleep. Tend your sick ones, O Lord Christ, give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. Amen."**

Our watchfulness is to be not only prayerful but service-oriented, that active-contemplative balance so often proposed by Luke's Jesus. Though ignorance of the Master's wishes may win some a reprieve, Jesus presumes that we who are listening to Him now will not qualify for such mitigation. Luke depicts Jesus the Master "girding" Himself, just as the disciples have been told to do, and serving the servants who persevered in their service of watching and working. How often we brush off a thank-you from others by saying, "It was the least I could do!" And, sadly, how often we do the least we can! But true discipleship, in Luke's perspective, is not settling for the least we can get away with until our Master's return, but getting ready by always being ready for His kingdom to come.

Parables usually have a surprise twist and this one is no exception. The Master is so pleased that HE begins to wait on the servants and serves them a meal. (I can almost hear the disciples saying, "No way!") Peter is a man who is not afraid to speak up or ask a question. That may be one of the reasons Jesus made him the head of the apostles. **Perhaps when Peter asks Jesus whom the parable is meant for, he was thinking, "Surely, we will be prepared when Jesus comes again. He must be talking about the rest of the people."** Instead of answering Peter's question, it seems at first that Jesus ignores him! Jesus expands on the theme of readiness by describing the servant who took advantage of the Master's absence—he will be punished severely. To answer Peter's question indirectly, Jesus warns that the servant who knew his duties would be punished more than one who was ignorant of those expectations. **Peter and the disciples should have seen themselves as the servants who knew what was expected.**

That warning is one for us to hear also. We may look down on non-Christians or wonder if they will get to Heaven. But the Lord doesn't expect as much from those who don't know God. Instead of judging them, we would be better off looking at ourselves. Am I serious about my faith, serious enough to show it in my actions? Has my good example ever brought a non-believer to the Church? If I can see Jesus in someone who doesn't know the Lord, the respect I show that person could draw them to believe.

There are examples of this even in our own parishes. If you have been in your parish for many years, you could be expected to notice a newcomer more readily. How do you welcome them? Do you get so comfortable with your friends that you don't think about reaching out to a visitor? I think Jesus would expect those of us who feel at home in our church to make an effort to bring new members into our circle.

"So how much does Jesus expect of me?" The answer could be in how well you know Jesus.

Feast of the Assumption of Mary

The Feast of the Assumption of Mary into Heaven is on **Monday, August 15**. Although it is **not a day of obligation this year** because it falls on a Monday, you are encouraged to attend Mass to honor Our Blessed Mother. **Masses will be in the morning at 6:00 and 8:00 a.m., and in the evening at 7:00 p.m.**

What does the Church teach about the assumption of Mary? First, in discussing the assumption, the Catholic Catechism affirms that Mary did not suffer from original sin but was conceived full of grace. According to this doctrine, known as the Immaculate Conception, God’s supernatural life dwelt in Mary from the very beginning of her existence. From a Catholic perspective, the Immaculate Conception is not simply about Mary; ultimately, it is about the mystery of Jesus Christ. God became man in Mary’s womb. Since Jesus is the all-holy God, the Second Person of the Trinity, He is worthy to dwell in a pure vessel. Thus, it is fitting that God would prepare Mary as an immaculate dwelling, full of grace and not stained by sin.

Second, the Catechism teaches that Mary was taken to Heaven when the course of her earthly life was finished. The Church does not declare whether Mary died and then was assumed into Heaven or whether she was assumed before she died. It leaves open both possibilities. However, the majority of theologians and saints throughout the centuries have affirmed that Mary did experience death—not as a penalty for sin but in conformity to her Son, who willingly experienced death on our behalf. In support of this latter view, St. John Paul II said, “The Mother is not superior to the Son who underwent death, giving it a new meaning and changing it into a means of salvation.” Third, the Catechism affirms that Mary was taken body and soul into heavenly glory right at the end of her earthly life. One of the consequences of original sin is the corruption of the body (Genesis 3:19). If Mary was full of grace and did not suffer from original sin, it is fitting that she, like her Son, would not experience such bodily corruption.

Although there are no explicit texts in Scripture for Mary’s assumption, some biblical themes shed light on this doctrine. Enoch was taken into Heaven without seeing death (Hebrews 11:5), and Elijah was whisked into Heaven by the chariots of fire at the end of his life (2 Kings 2:11). If God could assume these righteous men of the Old Testament, it stands to reason that Jesus would assume His own mother as well. Even more, since the Bible presents Mary as the first Christian disciple, it is fitting that she would be the first to receive the blessings of following Christ. At the Annunciation, Mary was the first to hear and accept God’s word (Luke 1:38,45); she responded by going in haste to help Elizabeth. She also describes herself as a servant of the Lord (Luke 1:38,48). Mary remains faithful to her Son, following Him even to the cross (John 19:25–27), where she experiences the fulfillment of Simeon’s prophecy at the Presentation: “A sword will pierce through your own soul also” (Luke 2:35).

She gathers with the apostles for prayer even after her Son’s Ascension (Acts 1:14). Thus, the New Testament presents a clear portrait of Mary as the first and preeminent disciple of Christ, who hears the word of God and keeps it in her heart. Since one of the blessings promised to all faithful disciples is victory over death, it is fitting that Mary, the first and model disciple of Christ, would be the first to receive this blessing. Catholics thus believe that the privilege of resurrection promised to all faithful Christians was given first to Mary and in a totally unique way. While the rest of us look forward to our bodies being raised to glory at the end of time, Mary experienced the resurrection and glorification of her body at the moment her earthly life ended.

Finally, let us consider what a moment the Assumption must have been for Mary! In describing this scene, some Church Fathers spoke of Jesus Himself coming back to earth to take His mother and bring her to her heavenly home. More recently, St. John Paul II said that the Assumption truly was an event of love, in which Mary’s ardent longing to be with her Son was finally fulfilled. In fact, many paintings of the Assumption portray Mary rising in splendor on a cloud to Heaven, received by the angels with trumpets and celebration, and reunited joyfully with her beloved Son.



FINANCIAL OFFERINGS

May God reward you for giving from your heart! Below you will find the total collection for last weekend, as well as for the previous four weekends. Note: There is a second collection on the 2ND WEEKEND OF EACH MONTH for our School.



July 30 / 31, 2022

Unrestricted..... \$8,443.00
 Restricted\$ 155.00
T O T A L.....\$8,598.00

July 2/3 \$19,921.00
 July 9/10\$22,082.00
 July 16/17\$ 8,686.00
 July 23/24\$16,119.00

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

Fasting from Anger

PAUSE TO HEAR GOD SPEAK:

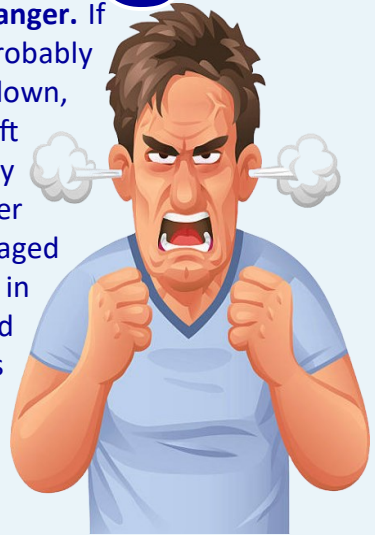
“This deadly cancer of anger... makes us unlike ourselves, makes us like timber wolves or furies from Hell, drives us forth headlong upon the points of swords, makes us blindly run forth after other men’s destruction as we hasten toward our own ruin.”

-St. Thomas More

“Do not let anger upset your spirit, for anger lodges in the bosom of a fool.”

-Ecclesiastes 7:9

Today, I choose to fast from the sin of anger. If you've ever been really angry, you probably wondered to yourself after you settled down, “Who was that person?!” Your anger left you physically, emotionally, and mentally exhausted. If you turned that anger outward, you probably damaged relationships. Anger is a devastating sin in our lives. Think of sinful anger as a wild animal. It has sharp claws and vicious teeth, and it wants to destroy everything around it while destroying itself in the process.



Oftentimes, we get angry when we feel out of control—we learn that we can control those around us with our anger. The sin of anger connects powerfully to the wound of rejection, although it can also connect to feelings of powerlessness and fear. Whether our anger is outward (rage, violence, abuse) or more subtle (passive-aggressive), it is damaging to ourselves and those around us. Let's have the courage to look honestly at our anger and bring it to God.



Take time to ask yourself . . .

- What kinds of things make me angry?
- When I am angry, what am I feeling?
 - ◊ Rejection?
 - ◊ Powerlessness?
 - ◊ Fear?

Pray slowly... Heavenly Father, in the name of our Lord Jesus Christ, I renounce anger and repent all the ways I have sinned because of it. I reject every form of anger in my life. I ask you, Father, to forgive me, and I forgive myself for my angry heart and actions. Holy Spirit, make me aware of any angry thoughts, feelings, and actions. Amen.

The above is taken from the book, *Lenten Healing*, by Ken Kniepmann—available for sale in the parish office.

Mass Intentions

August 6 to 13, 2022

Saturday Evening:

5:00 p.m.: Charles "Chuck" Marikian, RIP

Sunday:

*7:30 a.m.: William & Carmen Cuellar, RIP

7:30 a.m.: Jennifer Gargano, INT

9:00 a.m.: Napoleon DeMailig, RIP

11:00 a.m.: Rosita Reyes De Lacayo, RIP

1:00 p.m.: Nicole Holguin, INT

5:00 pm: Parishioners

Monday:

6:00 a.m.: Saad & Nada Jamoua, INT

*7:30 a.m.: Silvestre Contreras, RIP

8:00 a.m.: Therese & Luis Zaldivar, INT

7:00 p.m.: Lacha Kayavong, RIP

Tuesday:

6:00 a.m.: Ryan and Andrew Jamoua, INT

*7:30 a.m.: Antonio Villanueva, INT

8:00 a.m.: Carmen Ayala Lemus, RIP

7:00 p.m.: Angie Sandoval, INT

Wednesday:

6:00 a.m.: Ilda Owens, RIP

*7:30 a.m.: Dec. Religious, Relatives, and Benefactors of the Carmelite Order

8:00 a.m.: Freddy Grimm, 15th Birthday INT

7:00 p.m.: Monica Gilkey, RIP

Thursday:

6:00 a.m.: Christian Jarbou & Bushra Yaldo, INT

*7:30 a.m.: Antonio Villanueva, INT

8:00 a.m.: Sebastian & Girace, INT

7:00 p.m.: Anna Baffa, RIP

Friday:

6:00 a.m. Mark Holman, Birthday INT

7:30 a.m.: Gabriel Anyanwu & Family, INT

8:00 a.m. Gonzalo & Daisy Torres, RIP

Saturday Morning:

*7:30 a.m.: Carmelite Community

8:00 a.m.: Kin Cheah & Florence Goh, INT

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

The Carmel Chapel is open to the public every day **except Sundays.**

LIVE STREAMED MASSES:

The 8:00 a.m. Daily Mass (Monday—Saturday), the 11:00 a.m. Sunday Mass, and the 7:00 p.m. weekday Masses are live streamed on Facebook AND YouTube (for those unable to attend due to illness, etc.). Links to those two sites are on our website's home page (in the top left column).

Quiet Listening Prayer

From *THE WAY OF PERFECTION* by St. Teresa of Jesus (of Avila)

This prayer is something supernatural, something we cannot procure through our own efforts. In it the soul enters into peace or, better, the Lord puts it at peace by His presence, as He did to the just Simeon, so that all the faculties are calmed. The soul understands in another way, very foreign to the way it understands through the exterior senses, that it is now close to its God and that not much more would be required for it



to become one with Him. This is not because it sees Him with the eyes either of the body or of the soul. The just Simeon didn't see any more than the glorious, little, poor child. For by the way the child was clothed and by the few people that were in the procession, Simeon could have easily judged the Babe to be the son of poor people rather than the Son of our heavenly Father. But the Child Himself made Simeon understand. And this is how the soul understands here, although not with as much clarity. For the soul, likewise, fails to understand how it understands. But it sees it is in the Kingdom, at least near the King who will give the Kingdom to the soul. And seemingly the soul has so much reverence that it doesn't even dare ask for this. The state resembles an interior and exterior swoon; for the exterior man doesn't want any activity. But like one who has almost reached the end of his journey, he wants to rest so as to be better able to continue; in this rest his strength for the journey is doubled (Chapter 31, No. 2).

Outside the Parish

Carmelite Pilgrimage with FR. RAYMOND BUENO, OCD, to the Marian Shrines of Wisconsin on October 5-12. \$3,295 (double room occupancy) includes round-trip non-stop AA flights from LAX, land travel by deluxe coach, 3*/4* hotels with private bath/daily breakfast/dinner, all touring, daily Mass. \$200 Early bird Discount by May 15th. Add \$450 for single room occupancy. For details, call Louisa & Jack Day at (323) 360-5186 or (323) 403-8768

14-day pilgrimage to the Holy Land (September 28 to October 11, 2022, led by Fr. Darrin Merino, CMF, for \$4,989). For more information, contact Parishioners Albert and Mary Helen Estrada at (626) 285-6687 or remembertoptl@sbcglobal.net.

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