

St. Therese Catholic Church

July 17, 2022

Ministered by the Discalced Carmelite Friars

Est. 1924

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



“There is need of only one thing. Mary has chosen the good part and it will not be taken from her” (Luke 10:42).

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 8:00 a.m. Mass

Masses on Monday, *Tuesday (*Spanish),

Wednesday & Thursday EVENINGS at 7:00 p.m.

First Friday Mass: 7:00 p.m.

CONFESSIONS (OUTSIDE)-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: 7:30 a.m., Mon.-Sat.

OFFICE HOURS | CONTACTS

Monday – Friday: 9:00 am-1:00 pm; 2:00 pm-5:00 pm

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 Chandy, 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 | pg Grimm.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

A Letter from the Pastor

Blessed 16th Sunday in Ordinary Time and Octave of Our Lady of Mt Carmel!!!

Thank you, Brother John Mark, for your reflections on Our Lady during the Novena these past nine days!

A brief note on today's Gospel: There is a serious translation problem that undermines the whole meaning of this well-known episode. Jesus does *NOT* say, "Mary has chosen the **better** part," but instead says, "Mary has chosen the **GOOD** part." In the original Greek, there is no comparative but only the simple adjective "good." Even though Martha is falling into the trap of starting to compare herself with others and worrying about how little she is being helped by her sister (a very understandable strategy when we are suffering more than those around us!), Jesus is *NOT* doing that at all! He wants to help Martha out of the distress that comes from making unnecessary comparisons. He is inviting her to see that her sister is also doing something good, and that **BOTH** of them are participating in **THE ONE THING NECESSARY** (spending time with Jesus, no matter what the task at hand might be). So cross that word "better" out of your Bible and write in the word "good." It really will help us all to see the **TRUE GOSPEL** (not a translator's opinion/decision), which sets us free.

One more thing... Here is a quote from the recently completed accreditation process for our Saint Therese Carmelite School: "The ACS WASC Commissioners have determined Saint Therese Catholic School (K-8) meets the ACS WASC criteria for accreditation... It is the decision of the Commission to grant six-year accreditation status through June 30, 2028, with a mid-cycle report in the 2024-2025 school year." **CONGRATULATIONS** to our School Principal, Mrs. Alma Cornejo, and her staff and students for this six-year accreditation status, which means the Commissioners were *very* pleased with what they observed.



Faternally in Jesus and Mary and Joseph, -Fr. Thomas, OCD

THE OVERTURNING OF ROE V. WADE

By Fr. Frank Pavone, Priests For Life

In the wake of the huge victory for the culture of life recently, here are some talking points that can help us give a reason for our hope with gentleness and reverence (2 Peter 3:15):

1. In *Roe v. Wade* (1973) and in *Planned Parenthood v. Casey* (1992), the Supreme Court took sides in the abortion debate and said that abortion, unlike any other medical procedure and unlike most other activities, had a special status as a "Constitutional right."
2. This meant it was very difficult for the law to prohibit or limit it. The Court said the American people, through their elected lawmakers, could not prohibit abortion prior to viability.
3. *Roe* and *Casey* did admit, however, that the "right to abortion" was not absolute, because along with the woman's freedom, there was also her health to protect and a developing life within her to consider. The Court said that the state does have an interest in protecting these, but it tied the hands of the state as far as how much protection it could provide.
4. Therefore, just about any time pro-life laws were passed, court battles would ensue, and the Supreme Court had to rule on abortion dozens of times. But the rules the Supreme used in order to evaluate laws about abortion kept changing and were unclear. Judges around the country were confused; therefore, how a court would rule about abortion laws became very unpredictable. And the people felt more and more powerless to make any meaningful changes.
5. In the *Dobbs* case, the Court examined the question of whether the Constitution really does confer a "right to abortion," and concluded that it does not. The *Dobbs* case was really the first time the Court adequately addressed this question, because *Roe* itself didn't make much of a Constitutional argument and used discredited history and outdated science; then *Casey* literally skipped over the core question of whether the Constitution confers a right to abortion.
6. By deciding that abortion is not a Constitutional right, the *Dobbs* case overruled *Roe* and *Casey* and returned the regulation of abortion to the people and their elected representatives. This means that the Supreme Court is no longer taking sides in the abortion debate, and is not imposing any national policy. Instead, it is leaving it to the American people to work out abortion policy through their elected representatives at every level of government.

7. The *Dobbs* case made clear that a “right to abortion” is nowhere in the text of the Constitution or in the history, tradition, and legal practices of our country. When the Courts consider a “Constitutional right,” it’s either in the text or in the history of the Constitution. Abortion is in neither. History shows it was a crime in every state.

8. Supporters of *Roe* and *Casey* say the “right to abortion” is rooted in the broader right of “privacy,” or in the provision of “liberty” in the 14th Amendment. But again, history does not show this, and the *Dobbs* Court reminded us that Courts need to be very cautious about reading into “liberty” rights that are not there. The Supreme Court has had to correct itself on this matter in the past.

9. As for privacy, the “right to abortion” is not like privacy rights which allow you to choose whom you will marry or how you will educate your children, because none of these or other widely-acknowledged privacy rights involve purposely ending a life. Even *Roe* and *Casey* acknowledge that abortion is inherently different, and “a unique act,” because of this.

10. In deciding cases, the Supreme Court looks at how it has ruled previously on similar issues, and has a presumption of sticking with past decisions, so that Court decisions have a certain amount of predictability and consistency. This is called “stare decisis.” But it’s not absolute, and is not “an inexorable command,” the Court has declared. The Court has reversed itself many times when it realized a past decision was wrong, as in *Brown v. Board of Education*, which, after 58 years, reversed *Plessy v. Ferguson*, which had legalized segregation.

11. The *Dobbs* case cited five reasons for overruling *Roe* and *Casey*. First, the decision that abortion was a “Constitutional right” was an egregious error, not on a small matter, but on a very deeply consequential matter, which it removed from the democratic lawmaking process.

12. The second reason is that the reasoning behind *Roe* and *Casey* were exceptionally weak. Both decisions drew lines about when and in what way abortion could be regulated, but gave no reason why the Constitution would require the lines to be drawn in those places. The policy they set was more like legislative activity than judicial activity. And *Casey*, although it upheld *Roe*, also modified it significantly, changed its reasoning, and overruled two other abortion cases that relied on it.

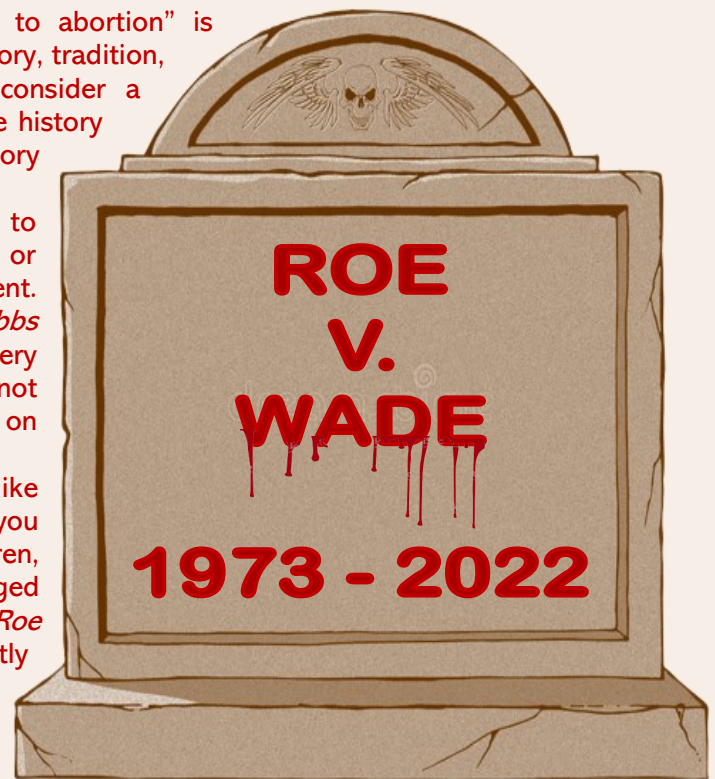
13. The third reason is that the standards the *Roe* and *Casey* decisions gave the Courts for evaluating the constitutionality of abortion laws were so vague, inconsistent, and undefined that they were unworkable. They did not provide the kind of clear and predictable guidance that courts and legislators needed.

14. The fourth reason is that the *Roe* and *Casey* decisions did damage to other areas of the law, including to free speech rights of those who oppose abortion, and to doctrines like “third-party standing,” which is usually not permitted, but which in abortion cases has allowed abortionists to represent their patients in court—patients who are complete strangers and who would be quite able to approach the Courts themselves.

15. The fifth reason is that—contrary to what *Casey* said—the advancement of women in society does not depend on the availability of abortion.

16. The *Dobbs* decision allows legislatures to pass any laws prohibiting or restricting abortion as long as there is a rational basis for those laws and that they are advancing a legitimate interest of the state. Legitimate interests would include, for instance, protecting unborn babies, women’s health, and the integrity of the medical profession, eliminating barbaric procedures, protecting unborn babies from pain, and other interests the state may identify.

17. In short, the Supreme Court no longer wants to be the “medical review board” for abortion policy, nor does it want to replace its judgment for the judgment of the lawmakers whom the people elect. Laws on abortion that are challenged in court are to be given “a strong presumption of validity.”



Faith and Love in the *Eucharist*

7-Day Eucharistic Conference

July 23 -30 { Mass 7:00 pm | Talk 8:00 pm



Fr. Ed Broom, OMV
Oblates of the Virgin Mary



St. Therese Roman Catholic Church, 1100 E Alhambra Rd, Alhambra, CA 91801

Fr. Ed Broom, OMV, will present this FREE 7-day Eucharistic Conference, "Faith and Love in the Eucharist," here in our church from July 23 to 30, 2022. It will begin each evening with Mass at 7:00 p.m., followed by the talk at 8:00 p.m. Don't miss the graces Jesus has in store for you at this conference!

Feast of the Parents of St. Therese



Last Tuesday, July 12, was the feast of St. Therese's parents, Saints Louis & Zélie Martin. The date was selected because July 12, 1858, was their wedding anniversary.

When they married, she was 27 and he was 35 (they are the first married couple officially canonized together—without other companions). They had nine children, five of whom lived to adulthood. Of these, four became cloistered Carmelite Nuns and one, Leonie, became a Visitation sister (the cause for her beatification was opened in 2015 and was successfully closed in February of 2020; the matter has now been transferred to the Congregation for the Causes of Saints in Rome, where it will be examined again).

Zélie died of cancer on August 28, 1877, at the age of 47, when St. Therese was four years old. Louis was 65 when Therese, in the garden of Les Buissonnets, asked him for permission to enter the Carmel of Lisieux. Louis died July 29, 1894, of stroke-related dementia, at the age of 70. The remains of both Louis and Zélie are in a crypt behind the Basilica of St. Therese in Lisieux, France, with Therese's words inscribed thereon: "God gave me parents more worthy of Heaven than of Earth."

Spending Time with the Lord

Is it possible to hear the Gospel story about Mary and Martha without immediately “hearing between the lines,” as Martha mutters to herself, “Why do I have to do all the work around here?” Or without always feeling the sting of Jesus’ gentle reprimand of Martha? Without slotting our friends into either the “Martha” or “Mary” column? Without quickly “translating” the story into a lesson about the value of listening over action? Interestingly, Mary never says a word in this story. All of the dialogue is between Jesus and Martha. The importance of first listening to Jesus is, without a doubt, essential to discipleship. We need to be deeply rooted in the Word of God if we want to spread the Good News and stand firm in time of trial or temptation. Yet, what does that mean when guests need to be fed?



Some hearing this Gospel may get the impression that Jesus favored Mary over Martha. But if they had both sat down to listen, there would have been no dinner to serve to Jesus. He wasn't just saying, "Sit down and listen." He meant that just as Mary was content to listen to Him, so Martha could have been content to prepare the meal for Him. However, instead of thinking of her work as a gift to Jesus, she was more concerned with why Mary was not helping her.

As we spend more time with the Lord in prayer, we begin to experience God's peace, which gives us the ability to better enjoy the truly good things in life.

TV & COMPUTER RECYCLING DRIVE

Here is your opportunity to get rid of old computers and televisions. Bring them to the designated area in our parking lot **ONLY** next **Saturday, July 23, between 9:00 a.m. and Noon.** Proceeds will benefit St. Therese.

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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 9 / 10, 2022

Unrestricted..... \$17,287.00
 Restricted\$ 4,795.00
TOTAL.....\$22,082.00

June 11/12..... \$23,042.00
 June 18/19..... \$10,107.00
 June 25/26..... \$10,720.00
 July 2/3\$19,921.00

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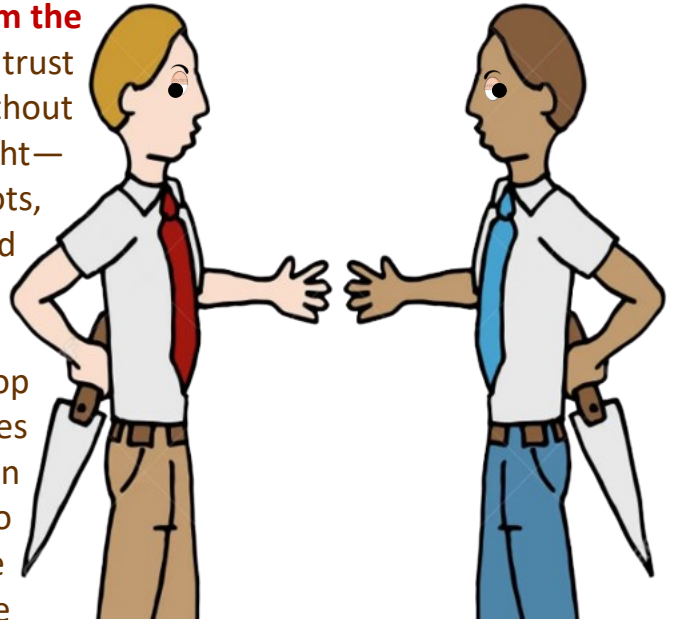
Fasting from the Wound of **Mistrust**

PAUSE TO HEAR GOD SPEAK:

“If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will He not much more provide for you, you of little faith?”
-Matthew 6:30

“Trust in the Lord with all your heart; on your own intelligence, do not rely.”
-Proverbs 3:5

Today, I choose to fast from the wound of mistrust. We trust people every day without giving it a second thought—other drivers, airline pilots, or the mechanic who fixed our brakes. Yet when we are hurt by those we know, we might stop trusting them. Sometimes that is wisdom. But we can also allow our hurts to influence the way we live

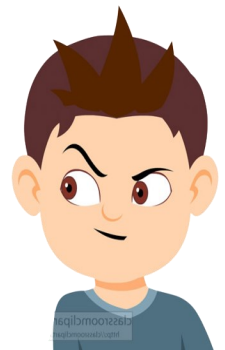


our daily lives. We stop trusting and begin to live cautiously. We expect that others will disappoint us and that they are not reliable. If you've ever found yourself thinking, “I knew it would end badly. I always thought they'd eventually hurt me,” mistrust probably has a place within your heart. We often mistrust God, too. If you think that He is smaller than your circumstances or that He isn't near—that is mistrust. Because of our mistrust, we withhold or pull back in order to protect ourselves. Let's start allowing Jesus to meet us in our mistrust.



TAKE TIME TO ASK YOURSELF:

- **What relationship in my life do I not trust? Why?**
- **With what part of my life do I not trust God? Why?**



PRAY SLOWLY:

Heavenly Father, in the name of our Lord Jesus Christ, I renounce mistrust and repent all the ways in which I have sinned because of it, particularly the ways in which I have relied on my own understanding and sabotaged relationships. I reject mistrust in every area of my life. I renounce any lies that I have come to believe, including lies such as “Everybody will eventually disappoint me” or “Miracles are for others.” I renounce any companion emotions such as fear, doubt, and unbelief. Send your Holy Spirit to bring me into the promise, power, and goodness you have planned for me. Amen.

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

Mass Intentions

July 16 to July 23, 2022

Saturday Evening:

5:00 p.m.: Cathleen Thompson, RIP

Sunday:

*7:30 a.m.: Mary Cassidy, RIP

7:30 a.m.: Parishioners

9:00 a.m.: Rosauero O'Campo, RIP

11:00 a.m.: John Berg, RIP

1:00 p.m.: Antonio Holguin, RIP

5:00 p.m.: Sum Chan, RIP

Monday:

6:00 a.m.: Stephen Vasari, RIP

*7:30 a.m.: Mary Cassidy, RIP

8:00 a.m.: Angelina Cunanan, RIP

7:00 p.m.: Gilbert & Evangeline Holman, RIP

Tuesday:

6:00 a.m.: Jonathan Solichin, B-Day INT

*7:30 a.m.: Mary Cassidy, RIP

8:00 a.m.: Mei-Lene Mak & Family, INT

7:00 p.m.: Josephine Vasari, INT

Wednesday:

6:00 a.m.: Mary Cassidy, RIP

*7:30 a.m.: Mary Cassidy, RIP

8:00 a.m.: Mary Correnti, RIP

7:00 p.m.: Arnold M. Testa, INT

Thursday:

6:00 a.m.: Mary Cassidy, RIP

*7:30 a.m.: Mary Cassidy, RIP

8:00 a.m.: Maryanne Losorelli, B-Day INT

7:00 p.m.: Souls in Purgatory

Friday:

6:00 a.m.: Jenaro Welsh, INT

*7:30 a.m.: Mary Cassidy, RIP

8:00 a.m.: Maria Alejandra Arenas, INT

Saturday Morning:

*7:30 a.m.: Carmelite Community

8:00 a.m.: Maramag Family, INT

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

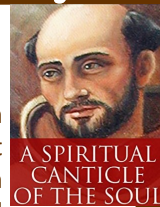
The Carmel Chapel is open to the public every day except Sundays.

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 Spiritual Canticle of St. John of the Cross (Stanza 29)



The soul, indeed, lost to all things and won over to love, no longer occupies her spirit in anything else. She even withdraws in matters pertinent to the active life and other exterior exercises for the sake of fulfilling the one thing the Bridegroom said was necessary [Luke 10:42], and that is: attentiveness to God and the continual exercise of love in Him. This the Lord values and esteems so highly that He reproved Martha when she tried to call Mary away from her place at His feet in order to busy her with other active things in His service; and Martha thought that she herself was doing all the work and Mary, because she was enjoying the Lord's presence, was doing nothing (Luke 10:39-41). Yet, since there is no greater or more necessary work than love, the contrary is true. ...It should be noted that until the soul reaches this state of union of love, she should practice love in both the active and contemplative life. Yet, once she arrives, she should not become involved in other works and exterior exercises that might be of the slightest hindrance to the attentiveness of love toward God, even though the work be of great service to God. For a little of this pure love is more precious to God and the soul, and more beneficial to the Church, even though it seems one is doing nothing, than all these other works put together... Great wrong would be done to a soul who possesses some degree of this solitary love, as well as to the Church, if we were to urge her to become occupied in exterior or active things, even if the works were very important and required only a short time. ...Let those, then, who are singularly active, who think they can win the world with their preaching and exterior works, observe here that they would profit the Church and please God much more, not to mention the good example they would give, were they to spend at least half of this time with God in prayer, even though they might not have reached a prayer as sublime as this. They would then certainly accomplish more, and with less labor, by one work than they otherwise would by a thousand. For through their prayer, they would merit this result, and themselves be spiritually strengthened. Without prayer, they would do a great deal of hammering but accomplish little, and sometimes nothing, and even at times cause harm. God forbid that the salt should begin to lose its savor (Matt. 5:13). However much they may appear to achieve externally, they will in substance be accomplishing nothing; it is beyond doubt that good works can be performed only by the power of God.

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