

Saint Therese Church

Ministered by the Discalced Carmelite Friars

www.StThereseChurchAlhambra.org

510 North El Molino Street - Alhambra, California 91801 282-2744 - FAX 282-7560

(Unless otherwise indicated, all the telephone numbers in the bulletin are in the (626) area code).

Pastor: Fr. Philip Sullivan, OCD (332) **Associate Pastors:** Fr. Bernard Perkins, OCD (232)

and Fr. Leonel Varela, OCD **In Residence:** Fr. Albert Bunsic, OCD and

Deacon Bro. Charles Nawodylo, OCD **Deacon Couple:** Deacon Joe & Lorraine Mizerski (333)

Vocations: Carmelite: (909) 629-9495 - Archdiocesan: (213) 637-7515

April 10, 2016

Established 1924

SPECIAL EDITION DEDICATED TO THE MOST HOLY EUCHARIST

THE EUCHARIST:

The Source and Summit of the Christian Life

The Catechism of the Catholic Church (1324-1327), states, "*The Eucharist is "the Source and Summit" of the Christian life. The other sacraments are bound up with the Eucharist and are oriented toward it. For in the Blessed Eucharist is contained the whole spiritual good of the Church, namely Christ Himself, our Pasch. The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and also of the worship men offer to Christ and through Him to the Father in the Holy Spirit. Finally, by the Eucharistic celebration we unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all. In brief, the Eucharist is the sum and summary of our faith. Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.*"



"Heaven for me is hidden in a little Host Where Jesus, my Spouse, is veiled for Love. I go to that Divine Furnace to draw out life, and there my Sweet Savior listens to me night and day.

'O Jesus! Near the Eucharist, I am able to sacrifice myself in silence, to wait for Heaven in peace, keeping myself open to the rays of the Divine Host. In this Furnace of Love, I shall be consumed, And like a Seraphim, Lord, I shall love You.'"

—St. Therese of Lisieux

BODY, BLOOD, SOUL, AND DIVINITY

By Fr. Philip Sullivan, O.C.D. (Pastor)



Do you know what the word “holy” means? It comes from the Hebrew word, “Kiddushin,” which is the process of sanctification or dedication specifically for the Jewish betrothal process. In a loose usage of the word, holy means to be “set apart,” as a bride is set apart from other women for her bridegroom. We refer

to many people and things as holy based on this definition of being set apart. Catholic churches, too, are set apart and are holy places, not because of their beauty but because of what Catholic churches contain, the Eucharist:

THE BODY, BLOOD, SOUL, AND DIVINITY OF OUR LORD AND SAVIOR, JESUS CHRIST.

Faithful Catholics come to this holy place every week to celebrate and recall the Betrothal event of Calvary, which began with a Supper and ended with the consummating and sacrificial love of Jesus, the Bridegroom, once and for all on the Cross. The holy hour we spend at Mass is time we set apart from all other time so that we may become what we receive, the Eucharist. Both time and space are set apart for a specific action and for a specific purpose, the Eucharist. We then become set apart and unite our worship with the Eternal Banquet which Christ promises to those who “eat His Flesh and drink His Blood” (John 6:53). In order to hear what God is communicating to us in the intimate reception of Holy Communion, like a bridegroom whispering sentiments of love to his bride, we have to allow for silence.

Do you come to Mass to fulfill an obligation? Hopefully not! We do not celebrate Mass to fulfill an obligation but rather to have an encounter with the Resurrected Christ—as did Mary Magdalene, Peter, Thomas, the men on the road to Emmaus, and many others. We can be sure that all, with the exception of the Blessed Virgin Mary, had sinful lives prior to experiencing the mysterious presence of Jesus in His Glorious Resurrection. Hopefully, we attend Mass with the same burning desire as Mary Magdalene had when she ran to the Open Tomb of Christ, or when Peter and John raced each other to the Open Tomb of Christ! Running to Mass on Sundays and Holy Days is not just an obligation; rather, we run to Mass, the Open Tomb of Christ, because it is our duty and our salvation to experience the Resurrected Christ in His Flesh and Blood, the Eucharist!

Does it surprise you that so few of Our Lord’s disciples actually went to the Open Tomb of Christ? Would it surprise you to know that roughly 30% of the 69.5 million Roman Catholics living in the United States believe in the True Presence of Jesus in the Holy Eucharist? At St. Therese Carmelite School, 30% would get you a big, fat “F”! We are FAILING to live out what Christ expects from His disciples when we do not attend Mass on Sundays and Holy Days. However, 70% of doubters seems consistent with the majority who walked away from Our Lord during the “Bread of Life Discourse” (John 6:22-59), the few who stood at the Cross of our Lord’s Crucifixion (Matthew 27:32), and the few who ran to the Open Tomb of Christ (John 20:1-18). While 2,000 years have passed and many claim to be Christian, it seems too few Catholics have the burning desire to run to Mass (the Open Tomb of Christ) to experience the Resurrection in the Eucharist. It would seem that 70% of our Lord’s “friends” are too busy or too bored to follow His instruction: “Do this in remembrance of Me” (1 Corinthians 11:24); (Luke 22:19). His words spoken to the Apostles should shake us to the core: “Will you leave also?” (John 6:67).

Mass is the holy event which requires us to check our degrees at the door, to turn off the world, and to humbly and sincerely surrender to God’s Love. We must realize that the Eucharist elevates us beyond what is popular reasoning and beyond our own limited ability to comprehend the Presence of Jesus in the Eucharist. In order to receive the physical presence of Our Lord in the Eucharist, we must first run to the Open Tomb of Christ every Sunday—or every day if you can!—and then humbly pray the words of St. Thomas, the Doubting Apostle, “My Lord and my God!” (John 20:28).

God’s unselfish Love is victorious! Death has NO power over this Love. This Love is communicated at every Mass in the whispering words of the Bridegroom at Consecration: “This is My Body”. . . “This is My Blood” (Luke 22:15-20). This Love is offered in the joyful Resurrection of Jesus the Bridegroom and must be humbly received by His faithful Bride, the Church. Thus, Jesus Christ in the Eucharist sets us apart, allowing us to become what we consume, to become holy because “the Lord God is holy” (Leviticus 19:1). What is your response? Are you one of the 30% who run to the Open Tomb of Christ every Sunday to encounter the Resurrected Lord in the Eucharist? Or are you part of the 70% who are perhaps too busy or too bored?

“For He has risen, just as He said. Come and see where the Lord was placed” (Matthew 28:6).

HOW TO PROPERLY RECEIVE OUR LORD IN HOLY COMMUNION

By Ruben Beltran (Coordinator of the St. Therese Confirmation Program)

It is crucial for every Catholic to know that our Lord Jesus Christ is truly, really, and substantially present in the Eucharist. Therefore, it is important for Catholics to know how to properly prepare to receive our Lord in Holy Communion. First, let us begin with a person's spiritual state. The Catechism of the Catholic Church states in paragraph 1385: *To respond to this invitation, we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the Bread or drinks the Cup of the Lord in an unworthy manner will be guilty of profaning the Body and Blood of the Lord. Let a man examine himself, and so eat of the Bread and drink of the Cup. For anyone who eats and drinks without discerning the Body, eats and drinks judgment upon himself."* Anyone conscious of a grave sin must receive the Sacrament of Reconciliation before coming to receive Holy Communion.



Also in Paragraph 1457 the Catechism states: According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." **Anyone who is aware of having committed a mortal sin must NOT receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession.**

But how are we to receive the Eucharist physically? Is it more proper to stand or kneel? The norm in the United States is that Holy Communion is to be received standing. However, if an individual person wishes to receive Communion while kneeling, it is perfectly appropriate for them to do so, and the priest should not hinder them unless there is good reason. The Congregation for Divine Worship and the Discipline of the Sacraments states: *"Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not allowed to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Host kneeling or standing. However, the Precious Blood should be received standing only."*

Furthermore, to the question of whether it is more appropriate to receive on the tongue or in the hand, the Congregation for Divine Worship and the Discipline of the Sacraments goes on to say: Although each of the faithful always has the right to receive Holy Communion on the tongue at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the recognition of the Apostolic See has given permission, the Sacred Host is to be administered to him or her. **However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.**

The document also states that it is prohibited for the faithful to take the Host for themselves from the hands or chalice of the Minister. It is also prohibited for spouses to give Communion to each other. Communion should be received individually and not as a couple or group. The Priest and the Extraordinary Ministers, when necessity calls for their assistance, are the only ones allowed to distribute Holy Communion. For those who wish to receive in the hand, it would be wise to keep the words of St. Cyril of Jerusalem in mind. "Make your left hand like a throne to support your right hand in order to receive the Celestial King. Treat the consecrated host with great care, ensuring that pieces do not fall on the ground, as we would not let pieces of gold to fall to the ground."

The Eucharist is not a mere symbol. Jesus was not speaking figuratively or metaphorically in the Gospels; He said what He meant and meant what He said (Lk 22:14-20, Jn 6:22). The Eucharist IS LITERALLY the Body, Blood, Soul, and Divinity of our Lord Jesus Christ. It is the Source and Summit of our faith. To reject this truth is to reject Christ and His Catholic Church.

ORDINARY AND EXTRAORDINARY MINISTERS OF HOLY COMMUNION

By Rhonda Storey (Director of Religious Education)



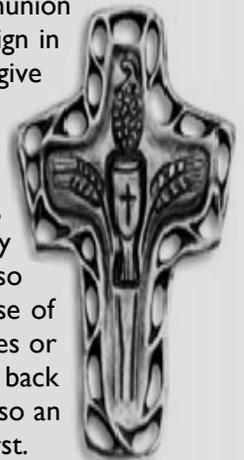
What is an Extraordinary Minister of Holy Communion? What is the role of lay Ministers in the distribution of Holy Communion? A Eucharistic minister who is not ordained is called an "Extraordinary Minister of Holy Communion." The **ordinary** Ministers of Holy Communion are bishops, priests, and deacons—all of whom have received the Sacrament of Holy Orders. The Church does permit the use of Extraordinary Ministers of Holy Communion under certain circumstances. The Catechism, quoting the Code of Canon Law [can. 230 § 3], states: "When the necessity of the Church warrants it and when Ministers are lacking, lay persons ... can also ... distribute Holy Communion in accord with the prescriptions of law" (no. 903).

Liturgy Guides - In every celebration of the Eucharist, there should be a sufficient number of Ministers of Holy Communion so that it may be distributed in a reverent and orderly manner. Bishops, priests and deacons distribute Holy Communion in virtue of their office as ordinary Ministers of the Body and Blood of the Lord. When

the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such Ordinary Ministers of Holy Communion are not present, "the priest may call upon Extraordinary Ministers to assist him, i.e., duly instituted acolytes or even other faithful who have been delegated for this purpose. In case of necessity, the priest may also delegate suitable faithful for this single occasion (GIRM 162)."

Extraordinary Ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence. In all matters they should follow the guidance of the Diocesan Bishop (*Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America*, NDRHC, no. 28). **All Extraordinary Ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated Body or Blood [GIRM, 280].** (NDRHC, 29).

Serving at St. Therese: Here at St. Therese, we use Extraordinary Minister (E.M.) Communion tags. Fifteen minutes prior to each Mass, each Minister should go to the Sacristy vestibule to sign in and retrieve the assigned tag. If you haven't picked up your tag before Mass, the Sacristan will give your assignment and tag to another Minister. It is important to arrive early to Mass, be dressed appropriately and modestly—without distracting jewelry or flashy nail polish. You should also be wearing an E.M. tag. Wearing the tag is very important because it keeps the correct number of Extraordinary Ministers. The bigger Masses, such as the Holy Triduum Masses, Confirmation, Ordinations, Christmas, and special Solemnity Masses, use all attending clergy (Ordinary Ministers) and Confirmed Acolytes **first**. Sometimes the older adult Altar servers are also Ministers so the congregation cannot see the count that the Sacristan is using. Also, in the case of Good Friday, only Hosts are distributed, no Cups. If you are attending one of these larger Masses or see extra Concelebrants, a Bishop, or several priests on the Altar, please see the Sacristan in the back first before going into the Sanctuary as an E.M. If the tags are not hanging in their spots, that's also an indication that something different may be going on and you should check in with the Sacristan first.



After Communion, ciboriums are to be placed only on the Altar, but Communion cups and patens are to be taken into the Marian chapel for purification by a priest or deacon. Any remaining Precious Blood can be consumed by an E.M., but ONLY in the chapel, NEVER in the body of the Church in view of the congregation. If a minister cannot consume remaining Precious Blood, he or she should place the pacificator over the chalice and let the Sacristan know.



Rome Has Spoken - In a 1987 letter to Archbishop John L. May, Apostolic Pro-Nuncio Pio Laghi conveyed the directives of Cardinal Paul Augustin Mayer, head of the Vatican Congregation of Sacraments: "To be sure, the faculty granted to the laity enabling them to distribute Holy Communion as Extraordinary Ministers of the Eucharist (Canons 230 §2; 910 §2) represents without a doubt one of the most suitable forms of lay participation in the Church's liturgical action. On the one hand, this privilege has provided a real help to both the celebrant and to the congregation on occasions when there exists a large number of people receiving Holy Communion. On the other hand, however, in certain instances, significant abuses of this privilege have taken place. Such abuses have led to situations where the *extraordinary* character of this ministry has been lost. At times, it also appears as though the designation of Extraordinary Ministers becomes a kind of reward to repay those who have worked for the Church; but in fact it is a privilege and an honor and not a right."

Liturgy of the Eucharist—As the *Agnus Dei* or *Lamb of God* is begun, the Bishop or priest alone, or with the assistance of the deacon, and, if necessary, of concelebrating priests, breaks the Eucharistic Bread. Other empty ciboria or patens are then brought to the altar as necessary. The deacon or priest places the Consecrated Bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other deacons or concelebrating priests.

If Extraordinary Ministers of Holy Communion are required by pastoral need, **they should not approach the altar before the priest has received Communion.** After the priest has concluded his own Communion, he distributes Communion to the Extraordinary Ministers, assisted by the deacon or concelebrant. After all Extraordinary Ministers of Holy Communion have received the Eucharist, the bishop or priest celebrant reverently hands vessels containing the Body or the Blood of the Lord to the deacons or Extraordinary Ministers who will assist with the distribution of Holy Communion. The deacon may assist the priest in handing the vessels containing the Body and Blood of the Lord to the Extraordinary Ministers of Holy Communion (NDRHC, 40).

INSTITUTED ACOLYTES

In 1972, Pope Paul VI revised several ministries and minor clerical orders. One ministry that was preserved was the ministry of the Instituted Acolyte. While the term acolyte is at times used when referring to young men and women who assist at the altar (altar servers), the ministry of Instituted Acolyte is a permanent institution. Because the ministry has its roots in the formation of ordained clergy, the ministry is reserved to men. The Instituted Acolyte is appointed to assist the deacon and serve the priest in the celebration of the liturgy.

At St. Therese Church, both **Peter Pham** and **Gil Vargas** serve as our Instituted Acolytes.

The proper and only permissible form for distributing Holy Communion is to offer the consecrated Hosts by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." **No other words or person's names should be added;** and the formula should not be edited in any way (GIRM, 161; 284-287).

If a Host or some particle of it falls, it should be picked up reverently by the minister. The Host may be consumed or completely dissolved in water before being poured down the *sacarium*. Should there be any mishap, for example, if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the *sacarium*.

The sacred vessels are to be purified by the priest, the deacon or an **Instituted Acolyte**. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward. It is strictly forbidden to pour the Precious Blood into the ground or into the *sacarium*. (NDRHC, 51-55). Similarly, "Consecrated Hosts are to be reserved in a ciborium or vessel in sufficient quantity for the needs of the faithful; they are to be frequently renewed and the old hosts properly consumed" (*Code of Canon Law, no. 939*). *Burying Hosts or Consecrated Eucharistic Bread is strictly forbidden.*



Suggested Prayer Form After Receiving Holy Communion:

When a Communicant has the Lord within him or her, it is vitally important to spend time praying. To help you be focused, use the letters in the word ALTAR:

**A=Adore; L=Love;
T= Thank; A=Ask;
R=Resolve.**

This will help to remember to tell God how and why you Adore and Love Him; to Thank Him for His gifts and graces and express gratitude for His life on earth and for His Passion, Death, and Resurrection, etc.; to Ask Him for whatever you need; and to tell Him that you **Resolve** to follow Him and obey Him, etc. This prayer form is especially useful if you are feeling distracted or preoccupied.

SERVING AS AN “EXTRA-ORDINARY” MINISTER OF THE EUCHARIST

By Lorraine Mizerski (Coordinator of Altar Ministries)

Notice the title: “**EXTRA-Ordinary Minister**” of the Eucharist. This title means that we are **EXTRA** Ministers, and that the Priests, Deacons, and any visiting clergy are the **ORDINARY** Ministers of the Eucharist. If additional Ministers are needed because there are not enough ordained clergy to distribute the Eucharist in a timely and orderly manner, the laity are assigned as **EXTRA-ORDINARY** Ministers. We, as the laity who serve at the altar, must be careful that we do not refer to ourselves as Ordinary Ministers as that is the title reserved only for Clergy.

In 1978 the Bishops of the United States voted to extend permission for the congregation to receive the Eucharist under both species—the Bread and the Wine—at Sunday and Holy Day Masses. This welcomed change has increased the need for “Extra-Ordinary Ministers” in the sharing of Communion. I have been privileged to have been a part of this ministry for over twenty years. I feel extremely blessed to share in this ministry because God unites the Extraordinary Ministers of the Eucharist to the members of the Congregation, into the Body of Christ through our Baptism.

When the Minister says, “The Body of Christ” or “The Blood of Christ,” our proper response should be, “AMEN,” which literally means, “**I BELIEVE!**” or “**SO BE IT!**”. As an Extraordinary Minister, it saddens me when members of the congregation do not respond with AMEN. This is why you have come to this celebration, not to socialize with the Extraordinary Minister standing in front of you, but to give full honor and glory to Our Lord in His Precious Body and Blood. We are to treat Our Lord’s Body and Blood with dignity and respect, as it truly is His Body and Blood. Holy Communion is the gift of receiving the Lord Jesus. You are not given a wafer to handle as you would a cookie or to chew as a piece of gum! No! It is the Body, Blood, Soul, and Divinity of Jesus Christ! The Cup from which you sip contains the Consecrated Blood of Christ Crucified. His Blood is NOT a “terrible-tasting wine”—as one of our parishioners says on a regular basis! Scandalous! The Eucharist is the Real Presence of our Crucified Lord and Savior. After receiving Holy Communion and returning to your pew, kneel down to say prayers of Thanksgiving. One should certainly not leave church immediately after receiving! **Jesus Christ has given us so much in this Eucharistic Celebration that we should give Him our utmost respect and love before, during, and after our reception of Holy Communion.**



“THIS IS MY BODY”

Edited by Catherine Contreras
(Coordinator of Respect Life & Vox Vitae)

BE A
VOICE
FOR
LIFE

Did you ever realize that the same words used by Jesus to save the world are also used by some to promote abortion? The words, “**This is my body,**” are spoken with meanings directly contrary to each other. Scripture tells us that on the night before He died, the Lord took bread, blessed it, broke it, and gave it to His disciples, saying, “This is My Body, which is given up for you.” He was indicating how He would give that same Body on the Cross. He sacrificed Himself to destroy the power of sin and death—that we might live. As a result, He welcomes us into His Kingdom and makes us members of His Body!

On the other hand, abortion supporters say, “This is my body. I can do what I want to it—to the point of killing life within it.” Same words, different results. **Christ gives His Body away so others might live; abortion supporters cling to their own bodies so others might die.** In giving His Body, Christ teaches the meaning of love: “*I sacrifice myself for the good of the other.*” Abortion teaches the opposite of love: “*I sacrifice the other for the good of myself.*” Christ declares, “Do this in memory of me.” He calls us to do what He did, and that is precisely how we reverse the dynamic of abortion. Mom and Dad must say to their child, “*This is my body, my life, given for you,*” rather than, “*This is my body, my life, so go away!*”

Human happiness and fulfillment are never found by pushing others out of the way, but are found by pushing ourselves out of the way. We, too, are called to give our lives for our brothers and sisters, and thus to realize in the fullness of truth the meaning and destiny of our existence. It is no accident that the same words, “This is my body,” are used for such different purposes. A spiritual conflict rages here. We win—in our own lives and in the world—by living these words in self-giving, life-giving love. **Let us all pray for an end to abortion, for help for women in crisis pregnancies, and for healing for all those who are suffering from a past abortion. Let us be a Voice for Life!** (Article by Fr. Frank Pavone)

Mass Intentions

For the Week from 4/9/16 to 4/16/16

Saturday:

5:00 p.m.: Augustin Juarez RIP

Sunday:

*7:30 a.m.: Kenneth Locke RIP
7:30 a.m.: Jean Putnam RIP
9:00 a.m.: The Barnett Family INT
11:00 a.m.: Tim & Susan Halpin & Family INT
1:00 pm (Latin) Nicholas Lee & Isabella Lee INT
5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Anthony Cailan INT
*7:30 a.m.: Carol Parker RIP
8:00 a.m.: Luis Figueroa RIP

Tuesday:

6:00 a.m.: Angela Gomez INT
*7:30 a.m.: Maria Concepcion Castillo RIP
8:00 a.m.: Joe & Ailish Daly INT

Wednesday:

6:00 a.m.: Tai-Seng, Yu-Mei, and Kuo-Sung Huo RIP
*7:30 a.m.: Gil Leyritana RIP
8:00 a.m.: John Willis RIP

Thursday:

6:00 a.m.: Thelma Piol INT
*7:30 a.m.: Guillermina Leyritana RIP
8:00 a.m.: Miriam Motta INT

Friday:

6:00 a.m.: Carol Burke RIP
*7:30 a.m.: Adelaida G. Hernandez INT
8:00 a.m.: Estella Meza Sanchez RIP

Saturday:

6:00 a.m.: Engracia Vales INT
*7:30 a.m.: Carmelite Community
8:00 a.m.: Fe Leyritana RIP

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

Intentions of our Holy Father for April 2016:

1) That small farmers may receive a just reward for their precious labor; and 2) That Christians in Africa may give witness to love and faith in Jesus Christ amid political conflicts.

Lectors

Saturday:

5:00 p.m. Lorraine Mizerski / Marta Timar

Sunday:

7:30 a.m. Blanca Ruvalcaba / Ron Sandoval
9:00 a.m. Lily Edusma / Beatriz Pelayo-Garcia
11:00 a.m. Andy Zepeda / Pat Cervantes
5:00 p.m. Miriam Lopez

WHAT PERPETUAL EUCHARISTIC ADORATION IS AND ITS HISTORY AT ST. THERESE CHURCH By Denise Holguin (Parish Secretary)

Perpetual Eucharistic Adoration is the adoration of Jesus Christ, truly present in the Holy Eucharist. The Eucharist is displayed in a special holder called a "monstrance," so Jesus can be worshiped day and night. He loves us without limit—offering Himself to us in the Holy Sacrament of the Eucharist. Can we not give Jesus a few minutes of love and adoration in return? ("Could you not keep watch with Me for one hour?" --Matt. 26:40). During Eucharistic Adoration, we "watch and wait," we remain "silent" in His Presence, and open ourselves to His Graces. By worshipping the Eucharistic Jesus, we become what God wants us to be! Like a magnet, the Lord draws us to Himself and gently transforms us.

History of Adoration at St. Therese Church: For three days in early December 1987, St. Therese Church held a Solemn Exposition of the Blessed Sacrament. Fr. Raymond Duboise had spoken at all the Masses held the preceding weekend in order to urge us to commit to praying before Jesus in the Blessed Sacrament in preparation for a Perpetual Eucharistic Adoration program.

Fr. David then enlisted the help of parishioners Chuck Johnson, Bobbie Field, Joanne Hill, and Teresa Flagstad (all are now deceased) to serve as the first Eucharistic Adorers Committee. They organized and coordinated the program by getting sign-ups and by creating a schedule. On January 24, 1988, less than two months after that Exposition, St. Therese Church formally began the centuries-old practice of adoring Jesus in the Blessed Sacrament in its own Perpetual Eucharistic Adoration Chapel. January 2016 marked the **28th Anniversary** of the beginning of the Perpetual Eucharistic Adoration program at St. Therese.

The first chapel was in a room on the east side of the altar. In the early 90's, it was moved to the west side of the main vestibule. In December of 2012, the Carmelite Friars moved out of the former rectory, allowing all its rooms to be used as offices or conference/counseling rooms. What was the priests' dining room is now our current chapel. Its vestibule was once the bedroom of Fr. Jerome Lantry, and thus is dedicated to him. Our current chapel was dedicated on February 2, 2015, the Feast of the Presentation.

Special Intention: When Adoration was founded at St. Therese, one of its primary intentions was to pray for Vocations—in particular to our own Carmelite Community and our Archdiocese. **The prayers of our adorers have been very successful**, shown by the fact that, since 1988, St. Therese Church has been the site of the ordinations of twelve Discalced Carmelite Friars (Bro. Charles is scheduled to be the 13th ordination here—on June 18th!). Eleven other Carmelite Friars have been ordained in other locations—totaling 24 in 28 years!

INFORMATION PAGE

Bulletin Number:
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CHURCH NAME AND ADDRESS
ST. THERESE
510 N. El Molino St.
Alhambra, CA 91801

Telephone: (626) 282-2744

Contact Person: DENISE MCMASTER-HOLGUIN - (626) 282-2744

email: denisekay@hotmail.com

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SPECIAL INSTRUCTIONS: