

Saint Therese Church

www.StThereseChurchAlhambra.org

Special Edition

Our Blessed Mother



Happy
Mother's
Day!

REGINA CAELI

*Regina caeli, lætare,
Alleluia:*

*Quia quem meruisti
portare, alleluia,
Resurrexit, sicut dixit,
Alleluia,*

*Ora pro nobis Deum,
Alleluia.*

*Gaude et lætare, Virgo
Maria, alleluia.*

*Quia surrexit Dominus
vere, Alleluia.*

Oremus:

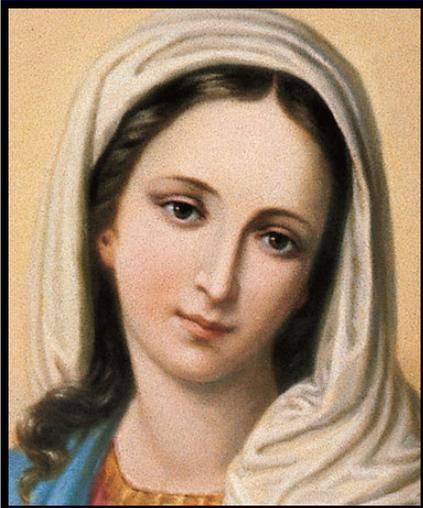
*Deus, qui per
resurrectionem Filii tui,
Domini nostri Iesu
Christi,
mundum lætificare
dignatus es:*

*præsta, quæsumus, ut
per eius Genitricem
Virginem Mariam,
perpetuæ capiamus
gaudia vitæ.*

*Per eundem Christum
Dominum nostrum.
Amen.*

The Four Marian Dogmas

By Father William G. Most (EWTN)



There are four dogmas (that part of doctrine which has been divinely revealed and formally declared by the Church) concerning Mary's personal relationship with God and her role in human salvation. They are:

1) Divine Motherhood: The Council of Ephesus (431) attributed to Mary the title, "**Mother of God**, since she begot the Word of God made flesh." St. Thomas Aquinas wrote, "From the fact that she is the Mother of God, she has a sort of infinite dignity..."

2) Perpetual Virginity: Both Matthew and Luke make it clear that Jesus' conception was without the intervention of a man. From the first formulations of faith, the Church professed that Mary remained a virgin during and after His birth (Council of the Lateran, 649). Vatican II (Lumen Gentium No. 57, 1964) reiterated the teaching by stating that "Christ's birth did not diminish Mary's virginal integrity but sanctified it." That word "integrity" refers to her physical condition. The original Hebrew of the Gospels is very broad and when it speaks of the "brothers and sisters" of Jesus, it doesn't mean siblings but covers any sort of relationship. For that matter, modern English uses these words to include members of fraternities and sororities.

3) Immaculate Conception Because God knew Mary would consent to be the Mother of God, He gave her the great grace of being immaculately conceived in the womb of her mother, St. Anne. The Immaculate Conception, defined by Pius IX on December 8, 1854, in his Apostolic Constitution, "Ineffabilis Deus," means that from the first instant of her conception, Mary's soul had sanctifying grace and was kept free of original sin, in anticipation of the future merits of her Son. This state of her soul was made manifest when the Angel Gabriel greeted her with, "Hail, full of grace." Pius IX, in defining the Immaculate Conception, said that even at the start, her holiness was so great that "none greater

under God can be thought of, and no one but God can comprehend it." Consequently, in declaring Mary immaculately conceived, the Church sees in Mary one who never denied God the least sign of love. Thus, the dogma declares that from her beginning Mary was exceptionally holy and in constant union with the sanctifying grace of the Holy Spirit.

4) The Assumption: The Assumption had been a part of the Church's spiritual and doctrinal patrimony for centuries. However, it was not made official dogma until it was proclaimed by Pope Pius XII on November 1, 1950, in his Encyclical, "Munificentissimus Deus," which stated that "Mary, Immaculate Mother of God, ever Virgin, after finishing the course of her life on earth, was taken up, body and soul, to heavenly glory." Although this dogma has no direct basis in Scripture, it was nonetheless declared "divinely revealed," meaning that it is contained *implicitly* in divine Revelation. Pope Pius, in defining the Assumption, explained that "Just as the glorious resurrection of Christ was an essential part and final sign of this victory over sin, so that struggle [Calvary] which was common to the Blessed Virgin and her Son, had to be closed by the glorification of her virginal body". As a result, just as He is now King of the Universe, she is Queen of the Universe."

Fifth Marian Dogma? In 1915, Cardinal Mercier of Belgium began a petition for a papal definition of Mary as "**The Spiritual Mother of All Humanity as Co-Redemptrix, Mediatrix, and Advocate.**" Now, over one hundred years later, well over eight million cardinals, bishops, priests, religious, and lay faithful from over 180 countries—including St. Maximilian Kolbe, St. Teresa of Calcutta, St. Josemaria Escriva, St. Padre Pio, Mother Angelica of EWTN, and Fatima visionary Sr. Lucia—have sent petitions to the Vatican asking for a solemn dogmatic definition (the same thing was done prior to the dogmatic declarations being made in 1854 and 1950). If you would like to send your own personal petition to Pope Francis to encourage him to proclaim Our Lady as the Spiritual Mother of all Peoples, mail a brief note to: His Holiness Pope Francis, Vatican City 00120. In her apparitions in Amsterdam between 1945 and 1959 as **Our Lady of the Nations** (approved on May 31, 2002, by Bishop Joseph Maria Punt, to be of "supernatural origin"), the Blessed Mother promised to intercede for the grace of world peace when the Holy Father proclaims this fifth Marian Dogma (5/31/1954).

Consecration to Mary's Immaculate Heart



"Behold Your Mother"



By Angela Avila

We are all familiar with Jesus' last few words from the Cross. Jesus, seeing his mother, locked eyes with her and said, "Woman, behold your son!" Then shifting his eyes ever so slightly, gazed intently upon the beloved disciple John. He said, "Behold your Mother" (John 19:27). How peculiar the word "behold". Jesus is inviting us into a mystery by one word, "behold." In the Greek language of the New Testament, behold means to see, look on, understand, perceive. With the little strength that Jesus has He emphasizes the crucially important word, "behold" or "see". What is so vitally important about the word "behold"? The word "behold" causes an earthquake-like shift within the role of the Blessed Virgin Mary. Not only is she Jesus' Mother, but she now becomes the Mother of the Faithful. John, the Blessed Disciple, becomes her son. The Faithful become her children. The nurturing care of the Mother of God expands and reaches toward the hearts of all the Faithful. A shift happens for the Beloved Disciple John, too. John is finally invited to see the Mother of God just as His Lord and teacher Jesus saw her and experienced her lessons and care.

Jesus' command to the Beloved Disciple required a response. How will he come to understand the Mother of God? What action must he take to fulfill Jesus' command? Scripture says, "from that hour he took her into his own home." The Beloved Disciple brought the Mother of God into his own home in order to fulfill Jesus' command, "Behold your Mother." Jesus in essence was saying, "Understand her virtues, learn the mysteries from her, partake in the fullness of her graces, pray, and ponder on the Truth, receive her love, the love which loved Me perfectly." Just prior to Jesus' crucifixion, He prayed to the Father for the disciples to become consecrated as Jesus Himself consecrated Himself by the truth (John 17:17-19). Therefore, isn't it possible for the Beloved Disciple to understand his consecration through the Mother of God?

The parents of St. Therese of the Child Jesus and of the Holy Face, Sts. Zélie and Louis Martin, welcomed the Blessed Virgin, Mother of God, into their homes. In fact, before their statute of the Immaculate Conception they consecrated their children. Their parents' humble consecration flooded their children's lives with graces. The five surviving children would dedicate their lives in service to Jesus as nuns. Later, St. Therese pronounced an act of consecration to the Blessed Virgin. She said, "I asked her to watch over me, placing into the act all the devotion of my soul; and it seemed to me, I saw her once again looking down and smiling on her little flower."

What is consecration? In the Old Testament, the word means to pronounce or observe as clean, to dedicate and prepare oneself, to sanctify, to consecrate, to complete, finish, fulfill, to make perfect. In the New Testament the word means to renew, inaugurate, and dedicate. Consecration is the entrance into the holy and sharing in the holiness of God alone. Consecration to Jesus through the Immaculate Heart of Mary unites us to Mary's perfect response of God. Consecration helps us to live Mary's virtues, receive from the fullness of her graces, and to pray and ponder on Jesus in deeper and richer ways through the Rosary. Consecration to Jesus through the Mother of God is to dedicate your life to service to Jesus by imitating the virtues of the Mother of God, experiencing her distributed graces, and so much more! We become whom we ponder!

2018 Consecration to Jesus Through Our Lady of Mount Carmel on July 16th

St. Therese Catholic Church invites you to join us for the upcoming Consecration. If you would like to join us, come to our weekly seminars beginning on June 16th to prepare for the Consecration. Keep an eye out for more information in future bulletin postings. For those who already have been consecrated, you are also welcome to join us at our monthly Consecration group gatherings on the first Sunday of each month at 6:30 p.m., in the Parish Hall. For more information, please contact Angela Avila at (702) 373-1822.

The Role of the Blessed

Redemptrix: Jesus redeemed us by dying on the Cross, thus restoring supernatural life to our souls. Mary cooperated in the work of this redemption beginning with her consent at the Annunciation. This is sometimes expressed by giving her the title "Co-Redemptrix," which speaks of her unique participation in our Redemption—with, through, in, and under Christ. Jesus is our Redeemer; Mary is our Co-Redemptrix **only** in cooperation with Him (Luke 1:38). Just as we focus on the sufferings of Jesus as the "price" He paid to redeem us (1 Cor. 6:20; 7:23), so too when we call Mary "Co-Redemptrix" do we focus on her cooperative role in His redemptive sufferings and death.

Many Protestants claim that certain Marian doctrines of the Church are unscriptural—especially any the references to her as "Co-Redemptrix" and "Mediatrix". But it's not true. At the Annunciation, she consented to be the Mother of the Messiah. As soon as the Archangel said, "He will reign over the house of Jacob forever," she was aware that *only* the Messiah could reign forever. She also knew all the ancient Scriptural prophecies about Him; e.g., *Isaiah 53*, which spoke of His sufferings and death. She gave her consent, her Fiat, when she said, "Be it done unto me according to your word."

As Jesus entered into His ministry, Mary faithfully stood by Him. As Christ suffered physically on the Cross, Mary suffered mystically, her heart "pierced" by the sword prophesied by Simeon, a Scriptural passage into which St. Luke interweaves both the Incarnation and the Passion, the joyful and the sorrowful mysteries. When she is given away beneath the Cross (Jn. 2:24; Jn. 19:26, Mk 3:31-35), this experience becomes a participation in the rejection that Jesus Himself endured in the Garden of Gethsemane (Mk 14) and on the Cross (Mk 15:34). Mary knew from *Isaiah 53:10* that "...it was the will of the Lord to crush Him with pain." Mary was then called upon to will what the Father willed: that He die—and die horribly—in order to redeem humanity.



Jesus, in Gethsemane, had said: "If it be possible, let this chalice pass away from me; yet, not as I will, but as Thou wilt." In other words, He obeyed. In Romans 5:19, St. Paul stresses that "...just as by the disobedience of the one man [the first Adam] the many were made sinners [having on them the stain of original sin], so by the obedience of the one Man [the New Adam] the many will be constituted to be just." In fact, had His death taken place without obedience, it would not have been a redemption, it would have been merely a tragedy. **So it was obedience that gave value to His death.**

In the very earliest writings of the Church Fathers, such as St. Justin Martyr (c. 145-150), we find the New Eve Doctrine; that is, "just as the first Eve contributed to the damage of original sin, so Mary, the New Eve, contributed to removing it, by her obedient acceptance to be the Mother of the Messiah." In the year 200, St. Irenaeus wrote, "By obeying, she became a **cause of salvation** for herself and for the whole human race.

At the Cross, Mary continued her fiat, her obedience. It was the love of the best of Mothers for the best of Sons. We cannot calculate the degree of difficulty of her obedience. God could have redeemed us with something immeasurably less painful—the

Incarnation itself would have been superabundant. Yet in His love of us, He would not stop short when there was any way to make it all richer. It was with that approach that He called for the death of His Son, that He called for Mary's immeasurably difficult obedience. Vatican II, in its teaching on the Co-Redemptrix, merely unfolded what the Scriptures contain and what the Church over the centuries has gradually revealed: "In suffering with Him as He died on the cross, Mary cooperated in the work of the Savior—in the essential requirement of the New Covenant—by obedience, faith, hope and burning love." Marian piety is thus necessarily a Passion-centered piety.

Mother in Our Salvation

By Father William G.
Most (EWTN)

Dr. Robert Fastiggi, a professor of Theology at Detroit's Sacred Heart Major Seminary and a member of the Theological Commission of the International Marian Association, stated, "Catholics as a whole are not used to the term 'Co-Redemptrix' and thus misunderstand it—thinking that it means that somehow Christ couldn't redeem us on His own—which is nonsense. After all, God could have chosen another way to redeem the human race, but He chose to involve Mary in the redemption as the Mother of the Redeemer." In early 2017, the Association submitted a 10-page document to Pope Francis, asking for the public recognition of the title of Mary as "Co-Redemptrix with Jesus the Redeemer." Dr. Fastiggi said that "the Co-Redemptrix title never places Mary on a level of equality with Jesus Christ, as to do so would constitute both heresy and blasphemy.

Additionally, there is papal precedent for the title. It is found in the writings of every Pope from Leo XIII up to and including Pope Benedict XVI. Pope Pius XI used the title 'Mary, Co-Redemptrix;' Pope Pius X approved a prayer referring to Mary as 'Co-Redemptrix of the Human Race;' and St. John Paul II used the title repeatedly. Pope Francis has not thus far mentioned the title of Co-Redemptrix; however, his devotion to Mary is well-known. This past March he established a new feast for Mary as the "Mother of the Church," to be celebrated annually on the Monday after Pentecost."

Mediatrice: Closely related to the Church's teaching on Mary's cooperation in the redemption is the teaching that she is also--with through, and under her Son--the Mediatrice of All Graces. The title "Mediatrice" is justified by her cooperation from the Annunciation, to Calvary, to her Assumption. After being assumed into heaven, by her motherly love, she takes care of the brothers and sisters of her Son who are still undergoing dangers and difficulties, until they enter their eternal home. Pope Leo XIII referred to Mary as having "practically limitless power." St. Pius X said she was the "dispensatrix" of all the gifts, and is the "neck" connecting the Head of the Mystical Body to its Members. Pius XII said "Her kingdom is as vast as that of her Son, since nothing is excluded from her dominion." These and many other texts speak in varied ways of Mary as Mediatrice of all graces. Protestants object to this, saying that there is only one mediator (1 Tim. 2:5).

We agree that: 1) There is only one Mediator who is such by His very nature, being both true God and true man;

2) There is only one Mediator whose work is necessary, without whom, there could be no salvation; and 3) There is only one Mediator who depends on no one else for power. Mary differs on all three counts: 1) Mary is only a human, but it is fitting that she is called Mediatrice since God chose her to be the Mother of the Redeemer and she consented to God's plan of salvation by proclaiming herself the "handmaid of the Lord"; 2) Her role was not necessary, since Christ was and is the perfect Redeemer and the perfect Mediator. Rather, Mary was associated with her Son by the free decision of the Father, a decision which we cannot ignore; 3) Her whole ability to do anything comes entirely from her Son, and hence we are not contradicting *Lumen Gentium* (No. 62), which says, "no creature can be counted together with Him." Really, the Father did not need her at all, except that if He decreed the incarnation, He necessarily decreed a Mother. But everything else in which He has employed her is not *needed*--only *wanted* by Him.

It is clear that the Father wants everything to be as rich as possible, so that He will not stop with something lesser if there is more that can be done. It is God's love of all goodness and good order that leads Him to act this way. Even though Calvary earned infinite forgiveness and graces and did not need the involvement of Our Lady, yet God willed to employ her. Even though there is no need of any other saints, yet He wills to use them--all to make everything as rich as possible.

Is Mary's mediation merely by intercession or does she play a role in the distribution of graces from the Father through her Son to us? The answer is "Yes, she plays a role in the distribution of graces!" Since Mary was associated with her Son in acquiring grace for us, she will also share with Him in distributing that grace to us. This fits well with the words of many of our Popes, who call her the *Administra of Grace*, meaning that she administers or dispenses grace. As St. Bernardine of Siena said, "**Every grace that is communicated to this world is dispensed from God to Christ, from Christ to the Virgin, and from the Virgin to us.**"



The Most Holy Rosary of the Blessed Virgin Mary



The word "rosary" comes from Latin and means a "garland of roses," the rose being one of the flowers used to symbolize the Virgin Mary. The Rosary has been called *the* preparation for contemplation and *the* prayer of saints. While the hands and lips are occupied with the prayers, the mind meditates on the mysteries from the Scriptures. In this way the heart, mind, and soul of the Christian is formed according to the Gospel examples of the Savior and His First Disciple, His Mother.

There has been a long-standing tradition in the Church that St. Dominic (1170-1221) was given the Rosary by the Blessed Mother. This revelation was made known in the late 15th century, more than 250 years after St. Dominic died, by a French Dominican priest, Blessed Alan de la Roche (1428-1478)—also known as Alanus de Rupe—who had a vision of the Blessed Mother giving the Rosary to St. Dominic (later known as the founder of the Dominican Order). St.

Dominic had been trying to reverse the teachings of the Albigenses, whose heresy was widespread in Europe, especially in southern France and Italy. The Albigenses denied the mystery of the Incarnation, rejected Church sacraments, and condoned many secular activities considered evil by the Church. Among the efforts by the Church to combat this heresy was the organization of the mendicant orders, including the one led by St. Dominic. Bl. Alan said that the Blessed Virgin told St. Dominic, "If you want to reach these hardened souls and win them over to God, preach my Psalter [Rosary]." After this his efforts against the heresy were most effective. Our Lady also made 15 promises to St. Dominic and Bl. Alan for those who pray the Rosary (you can find these on Page Seven; no one is obliged to believe any private revelation). Numerous popes have advocated Dominic as the source of the Rosary, among them Pope Benedict XIV (1740-58), Pope Leo X, St. Pius V, Pope Gregory XIII, Pope Sixtus V, Pope Clement VIII, Pope Alexander VII, Pope Innocent XI, Pope Clement XI, and many others who are all unanimous in declaring the Rosary to have been instituted by St. Dominic himself?" (Augusta T. Drane, "The History of St Dominic, 1891).

The Rosary includes six of Catholicism's most familiar prayers: the Apostles' Creed, the Our Father, the Hail Mary, the Glory Be, the Fatima Prayer, and the Hail, Holy Queen. The inclusion of these prayers in the Rosary did not happen overnight but was a lengthy evolution down through the centuries. Originally, the Our Father was said 150 times as a replacement for the psalms, saying the prayer on a rope with tied knots or by using a bag of pebbles. During the 11th century, St. Peter Damian suggested praying 150 Angelic Salutations, the Hail Mary, as an alternative prayer to the Our Father. The Hail Mary at that time consisted of Gabriel's angelic salutation to Mary ("Hail Mary, full of Grace; the Lord is with thee—see Lk 1:28-31), and the exchange between Mary and Elizabeth during the visitation ("Blessed art thou among women and blessed is the fruit of thy womb"—Lk 1:39-45). In 1365, a Carthusian monk named Henry of Kalkar (1328-1408) divided the 150 Hail Mary's into 15 groups of 10 beads each. He placed an Our Father between each group or decade (10 beads); the prayer was thus made up of 10 Hail Mary's, repeated 15 times with an Our Father in between each set.

By the first part of the 15th century the Hail Mary consisted of: "Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus." The third part, known as the petition ("Pray for us, O Holy Mother of God...") is traced back to the Council of Ephesus in 431. At that council, Church leaders officially defined Mary as not only the Mother of Jesus but as Mother of God. On the night this proclamation was made, the citizens of Ephesus marched through the town joyfully chanting, "Holy Mary, Mother of God, pray for us sinners". This petition, including the words "now and at the hour of our death" would become part of the prayer by the time Pope St. Pius V (1566-72) issued the papal bull, *Consueverunt Romani Pontifices*, in 1569, which encouraged the universal use of the Rosary.

Our Lady has made many appearances on earth since the time of St. Dominic. In almost all of the approved apparitions, she has asked for penance and for the praying of her Rosary for the conversion of sinners, and for peace in both the family and the world. If you aren't now praying the daily Rosary, it is never too late to start!

Mass Intentions

For the Week of 5/12/18 TO 5/19/18



Saturday:

5:00 p.m.: Lo Shiu Shum, RIP

Sunday:

*7:30 am: Engracia P. Vales, INT

7:30 a.m.: Frank J. Wing, RIP

9:00 a.m.: Corazon Aclaro, INT

11:00 a.m.: Magdalena Gomez, RIP

1:00 p.m. (Latin): Madeline Purdy, RIP

5:00 p.m.: Parishioners

Monday:

6:00 a.m.: Mother's Day Novena 1

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Fran Meyer, RIP

Tuesday:

6:00 a.m.: Mother's Day Novena 2

*7:30 a.m.: Mack Moore, INT

8:00 a.m.: Fran Meyer, RIP

Wednesday:

6:00 a.m.: Mother's Day Novena 3

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Fran Meyer, RIP

Thursday:

6:00 a.m.: Mary Rose Go, INT

*7:30 a.m.: Mother's Day Novena 4

8:00 a.m.: Jay Shower, RIP

Friday:

6:00 a.m.: Mother's Day Novena 5

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Albert Joseph Shower, RIP

Saturday:

6:00 a.m.: Mother's Day Novena 6

*7:30 a.m.: Carmelite Community

8:00 a.m.: Diane Hart & Siblings, INT

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

The 15 Promises of the Rosary

The following are the fifteen promises that Our Lady made to St. Dominic and Bl. Alan to those who will faithfully say the Rosary:

- 1) To all those who shall recite my Rosary devoutly, I promise my special protection and very great graces.
- 2) Those who shall persevere in the recitation of my Rosary shall receive some signal grace.
- 3) The Rosary shall be a very powerful armor against Hell; it will destroy vice, deliver from sin, and dispel heresy.
- 4) The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant divine mercies; it will substitute in hearts love of God for love of the world, and will lift them to the desire of heavenly and eternal things. How many souls shall sanctify themselves by this means!
- 5) Those who trust themselves to me through the Rosary shall not perish.
- 6) Those who shall recite my Rosary devoutly, meditating on its mysteries, shall not be overwhelmed by misfortune. The sinner shall be converted; the just shall grow in grace and become worthy of eternal life.
- 7) Those truly devoted to my Rosary shall not die without the Sacraments of the Church.
- 8) Those who recite my Rosary shall find during their life and at their death the light of God, the fullness of His graces, and shall share in the merits of the blessed.
- 9) I shall deliver very promptly from Purgatory the souls devoted to my Rosary.
- 10) The true children of my Rosary shall enjoy great glory in Heaven.
- 11) What you ask through my Rosary, you shall obtain.
- 12) Those who propagate my Rosary shall be aided by me in all their necessities.
- 13) I have obtained from my Son that all the members of the Rosary Confraternity shall have for their brethren the saints of Heaven during their life and at the hour of death.
- 14) Those who recite my Rosary faithfully are all my beloved children, the brothers and sisters of Jesus Christ.
- 15) Devotion to my Rosary is a great sign of predestination.



Floral Dedications

This week's Floral Dedication is:

In Honor of Fitzgerald Tan

