

SAINT THERESE CATHOLIC CHURCH September 27, 2020

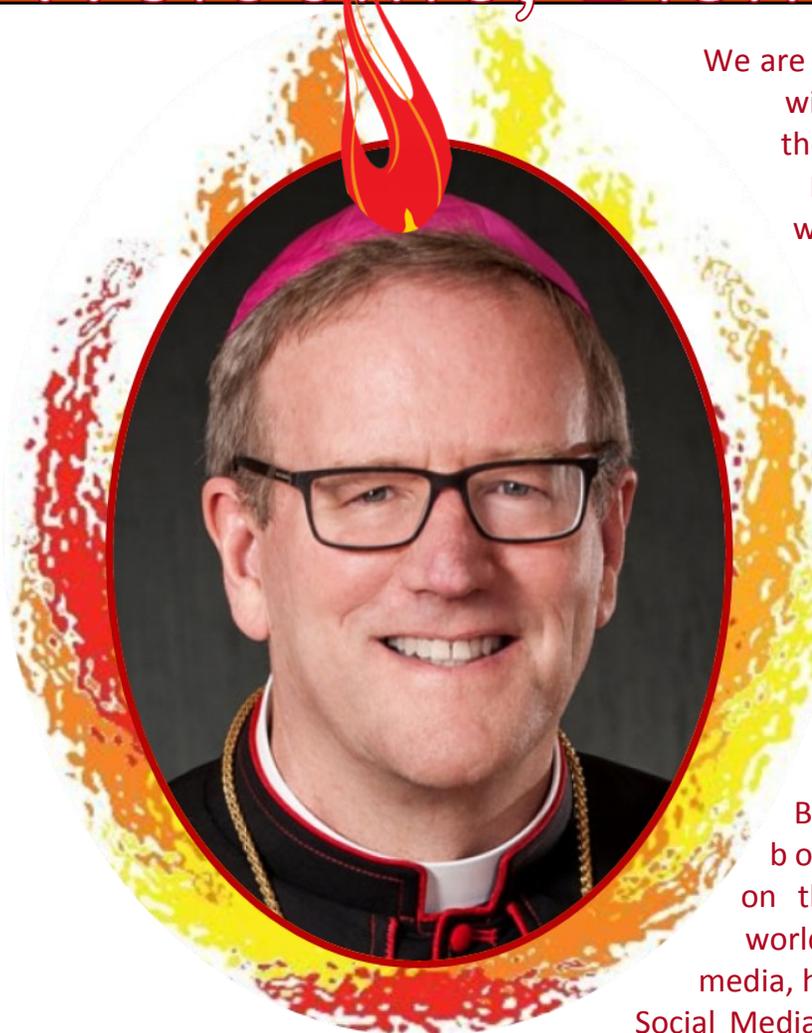
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Special Edition!



The Sacrament of Confirmation

Welcome, Bishop Barron!



We are very blessed to have Bishop Robert Barron with us at St. Therese Church to celebrate the Sacrament of Confirmation this weekend.

For the few of you who are not familiar with him, Bishop Barron is an Auxiliary Bishop for the Santa Barbara Pastoral Region of the Archdiocese of Los Angeles. He is also the founder of the Catholic ministerial organization, *Word on Fire*, and was the host of the TV series *Catholicism*, an award-winning documentary about the Catholic faith, which aired on PBS. Previously, he served as rector at Mundelein Seminary in the Archdiocese of Chicago, the city where he was born in 1959.

Bishop Barron has published numerous books, essays, and articles on theology and spirituality. As one of the world's most followed Catholics on social media, he has been informally called the "Bishop of Social Media" and the "Bishop of the Internet". As of

this past July, his regular YouTube videos have been viewed over 50 million times, he has over 3 million followers on Facebook, 260,000 on Instagram, and 166,000 on Twitter. In addition, he has been invited to speak about the Faith at the headquarters of Amazon, Facebook, and Google and has been the keynote speaker at conferences all over the world.

Bishop Barron begins one of his talks on Confirmation with these words: "The Sacrament of Confirmation should be seen in the context of all the other Sacraments. The Sacraments have to do with life. Baptism is the giving of the spiritual life; Penance is the restoration of the spiritual life; the Eucharist is the nourishment of the spiritual life; Holy Orders and Marriage are the vocational focusing of the spiritual life. What is Confirmation? It is the strengthening, the confirming, of the spiritual life. Specifically, that means, the stirring up of the gifts of the Holy Spirit. The Holy Spirit is the love that connects the Father and the Son. It's the LOVE that the Father and Son share for each other. To be drawn into the power of the Spirit, therefore, is to be drawn into the heart of the spiritual life, the Heart of the Life of God." (To hear this entire talk—approximately 10 minutes long—go to his website: <https://www.wordonfire.org/resources/blog/bishop-barron-on-the-sacrament-of-confirmation/19468/>)



All About Confirmation

Confirmation Is the Perfection of Baptism: Although, in the West, the Sacrament of Confirmation is usually received as a teenager several years after making First Communion, the Catholic Church considers Confirmation the *second* of the three Sacraments of Initiation (Baptism being the first and Communion the third). Confirmation is regarded as the perfection of Baptism, because, as the Rite of Confirmation states, "by the Sacrament of Confirmation, the Baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith..."

The Form of the Sacrament of Confirmation: Many people think of the laying on of hands, which signifies the descent of the Holy Spirit, is the central act in the Sacrament of Confirmation. The essential element, however, is the anointing of the confirmand (the person being confirmed) with chrism (an aromatic oil that has been consecrated by a bishop). The anointing is accompanied by the words, "Be sealed with the Gift of the Holy Spirit". This seal represents the safeguarding, by the Holy Spirit, the graces conferred on the Christian at Baptism.

Eligibility for Confirmation: All Christians who have been baptized are eligible to be confirmed and, while the Western Church suggests receiving the Sacrament after reaching the "age of reason," it can be received at any time. (A child in danger of death should receive Confirmation as soon as possible, no matter his or her age.) A confirmand must be in the state of grace before receiving the Sacrament of Confirmation. If the Sacrament is not received immediately after Baptism, the confirmand should participate in the Sacrament of Confession before Confirmation.

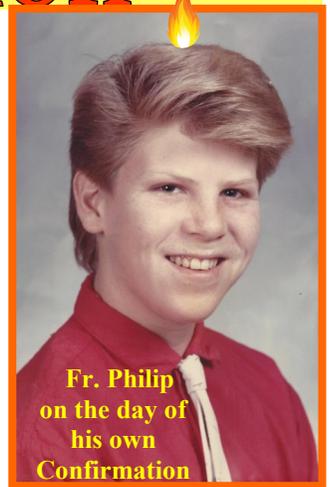
The Effects of the Sacrament of Confirmation: The Sacrament of Confirmation confers special graces of the Holy Spirit upon the person being confirmed, just as such graces were granted to the Apostles on Pentecost. Like Baptism, therefore, it can only be performed once. Confirmation increases and deepens all of the graces granted at Baptism. The Catechism of the Catholic Church lists five effects of Confirmation:

- It roots us more deeply in the divine filiation (our adoption as children of God);
- It unites us more firmly to Christ;
- It increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action, to confess the name of Christ boldly, and to never be ashamed of the Cross.

The Minister of the Sacrament of Confirmation: As the Catechism of the Catholic Church points out, "The original minister of Confirmation is the bishop." Each bishop is a successor to the apostles. The Acts of the Apostles mentions the apostles imparting the Holy Spirit to believers by the laying on of hands (Acts 8:15-17 and 19:6). The Church has always stressed this connection of Confirmation, but there are differences in the East and the West:

Confirmation in the Eastern Church: In the Eastern Catholic (and Eastern Orthodox) Churches, the three sacraments of initiation are administered at the same time to infants. Children are baptized, confirmed (or "chrismated"), and receive Communion (in the form of the Sacred Blood, the consecrated wine), all in the same ceremony, and always in that order. Since the timely reception of Baptism is very important, and it would be very hard for a bishop to administer every baptism, the bishop's presence, in the Eastern Churches, is signified by the use of chrism consecrated by the bishop. The priest, however, performs the confirmation.

Confirmation in the Western Church: The Church in the West came up with a different solution—the separation in time of the Sacrament of Confirmation from the Sacrament of Baptism. This allowed infants to be baptized soon after birth, while the bishop could confirm many Christians at the same time, even years after baptism. Eventually, the current custom of performing Confirmation several years after First Communion developed, but the Church continues to stress the original order of the sacraments, and Pope Benedict XVI, in his apostolic exhortation *Sacramentum Caritatis*, suggested that the original order should be restored. Even in the West, priests can be authorized by their bishops to perform confirmations (adult converts are often baptized and confirmed by priests).



The Gifts of the Holy Spirit



Although the New Testament does not refer to Isaiah 11:2 (*"The Spirit of the Lord shall rest upon Him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord"*), regarding the Seven Gifts of the Holy Spirit, Catholicism teaches that initiates receive these gifts at Baptism, and that they are strengthened at Confirmation, so that one can proclaim the truths of the faith:

"The reception of the Sacrament of Confirmation is necessary for the completion of baptismal grace" (88) for "by the Sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (89). According to the Catechism of the Catholic Church, these seven gifts "...complete and perfect the virtues of those who receive them."

WISDOM is considered the first and the greatest of the gifts. It acts upon both the intellect and the will. According to St. Bernard, it both illumines the mind and instills an attraction to the divine. Wisdom is the perfection of the theological virtue of charity.

UNDERSTANDING is a perceptive intuition which illuminates the mind to grasp the truths of faith. It does not involve a comprehensive understanding of the mysteries of faith, but helps a person understand that these mysteries are credible, compatible with, and related to each other, and not unreasonable. The gift of understanding perfects the theological virtue of faith. The difference between the gift of wisdom and the gift of understanding is that "...the latter is a view taken by the mind, while the former is an experience undergone by the heart; one is light, the other love, and so they unite and

COUNSEL enables a person to judge promptly and rightly, especially in difficult situations. It perfects the cardinal virtue of prudence. While prudence operates in accord with reason as enlightened by faith, the gift of counsel operates under the guidance of the Holy Spirit to illuminate the will of God.

FORTITUDE is often identified with courage, but Aquinas takes its meaning to also encompass endurance. It is a willingness to stand up for what is right in the sight of God, even if it means accepting rejection, verbal abuse, or physical harm. The gift of fortitude allows people the firmness of mind that is required both in doing good and in enduring evil.

KNOWLEDGE: The gift of knowledge allows one, as far as is humanly possible, to see things from God's perspective. It "allows us to perceive the greatness of God and his love for his creatures" through creation.

PIETY accords with reverence. A person with reverence recognizes his total reliance on God and comes before God with humility, trust, and love. Thomas Aquinas says that piety perfects the virtue of religion, which is an aspect of the virtue of justice, in that it accords to God that which is due him. "Piety is not mere outward religiosity; it is that genuine religious spirit which makes us turn to the Father as his children and to grow in our love for others, seeing them as our brothers and sisters,..."

FEAR OF THE LORD is akin to wonder (or awe): With the gift of fear of the Lord, one is made aware of the glory and majesty of God. A person with wonder and awe knows that God is the perfection of all one desires. This gift is described by Aquinas as a fear of separating oneself from God. He describes the gift as a "filial fear," like a child's fear of offending his father, rather than a "servile fear," that is, a fear of punishment. Fear of the Lord is the beginning of wisdom. It is the perfection of the theological virtue of hope.



The Fruits of the Holy Spirit

The Fruits of the Holy Spirit are very different from the Gifts of the Holy Spirit. The Gifts are indelible marks on our souls, along with sanctifying grace, and remain in us as permanent dispositions to help us follow the promptings of the Holy Spirit. We lose them only when we are not in the state of grace because of unconfessed mortal sin. The Fruits of the Holy Spirit, on the other hand, are the effects in us of living a life of holiness--according to the Spirit and the will of God. The Catechism describes them as "perfections that the Holy Spirit forms in us as the first fruits of eternal glory" (CCC 1832).

These twelve fruits are as follows:

CHARITY: We exhibit the virtue of charity, or love, by our unselfish devotion and care for God and our neighbor. Charity encompasses our love for God and of our neighbors. This kind of love is not simply a passing feeling or infatuation. It is an unconditional kind of love that expects nothing in return.

JOY: We live with joy when we recognize that true happiness comes, not from money or possessions, but from knowing and following Christ. The joy that is part of the twelve fruits is not an emotional state. It is a lasting kind of happiness that can only be realized when we put God at the center of our lives.

PEACE: We are freed from worrying about trivial things because of the inner peace we have with God in our hearts. Peace is tranquility that can be experienced when we put our complete trust in God and believe that He will provide for our needs.

PATIENCE: We demonstrate patience by treating others with thoughtfulness and tolerance. Patience allows us to have compassion over people in spite of their flaws and weaknesses. This fruit comes from an understanding of our own imperfect state and how God has given us His unconditional love and mercy--so we should do the same for others.

KINDNESS: We live the virtue of kindness by treating others as we want to be treated. Kindness is more than being kind to others. It is having a heart that is willing to do acts of compassion and give to others above and beyond what we owe to them.

GOODNESS: We exhibit goodness when we honor God by avoiding sin and always trying to do what we know is right. Being good involves constant renouncing of evil in our day-to-day actions. When we are good, we are constantly seeking the path of righteousness and strive to do God's will even at the expense of earthly success.

GENEROSITY: We demonstrate the fruit of generosity when we share our gifts and possessions with others.

GENTLENESS: Gentle people act calmly and avoid actions that might lead others to anger or resentment. To be gentle in behavior means having a heart of forgiveness and grace. It means not being easily provoked and choosing a response of meekness and peace rather than one that leads to revenge.

FAITHFULNESS: We are faithful when we are committed to the teachings of Jesus, the Scriptures, and the Catholic Church. To have faith means living according to the will of God and believing that He is the master of our life.

MODESTY: We exhibit modesty by being pure in our thoughts, words, and dress. Being modest also means being humble. It is believing that any of our successes, blessings and talents are gifts from God. It also means being content with what we have and not harbor any selfish ambitions.

SELF-CONTROL: We exercise self-control by working to overcome the temptations we face and by trying always to do God's will. It does not mean denying ourselves what we need or want, but it is the ability to exercise moderation in everything we do.

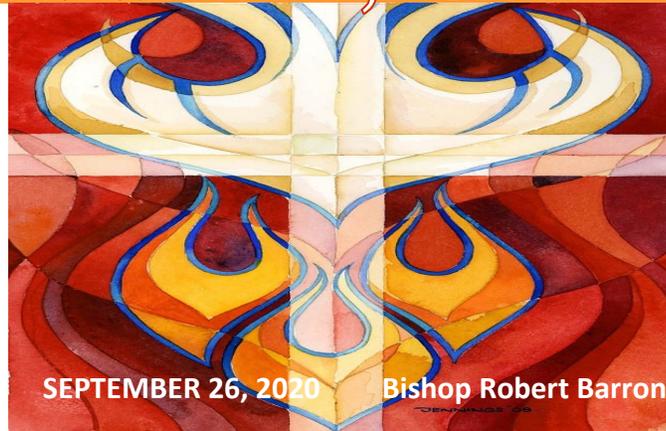
CHASTITY: We live the virtue of chastity when we use the gift of sexuality wisely, according to God's plan. Chastity means giving ourselves to Christ completely whether as a priest, religious or layman. All vocations are called to behave chastely in their way of living. Chastity also means indulging our physical desires within the right context such as being sexually pure before marriage and by remaining faithful to one's spouse.

As Catholics, we are expected to manifest these twelve fruits in our day-to-day actions. It can be a struggle to remain steadfast and live a Christian way of life especially with all the mixed messages and negative influences that we receive from our culture. However, these should only challenge us to cultivate our character and follow Christ more closely.



Congratulations, Confirmandi!

ALCAYDE, Kauai
 ALZONA, Gabrielle
 AMBUUL, Mary Clare
 AMBUUL, Stephen Joseph
 AVELLAN, Ariana Gabriella
 AYA-AY, Kaylee Michelle
 BALDONADO, Alissa Anne
 BATTLES, Owen
 BELTRAN, Omar
 BLACKWELL, Grace Patri
 BOLES, Jim
 BOTTS, Xitlali Victoria
 BRADY, Lucy
 BRUSH, Adelle
 BUCHANAN, James
 BUCHANAN, Paula
 BUNTARJA, Isaac
 BURNHAM, Elizabeth
 CAREY, Ella
 CARTER, Henry Francis
 CASADO, Nikolas
 CASADO, Olivia Michelle
 CERVANTES, Juan Pablo
 CHEANG, Laura
 CHRISTIAN, Elizabeth
 CHRISTIAN, James
 COLLINS, Ciara
 COLLINS, Seamus
 CORTES, Jacqueline
 CORTES, Wendy
 COSGROVE, Caramia
 COSGROVE, Emanuela
 COSGROVE, Joaquin Jude
 DARR, Aliya
 DARR, Gianna
 DECKER, Justin
 DE LISIO, John Charles
 DELOSO, Michael
 DENNY, Andrew
 DENNY, Grace
 DENNY, Matthew
 DE TEZANOS PINTO, Manuel
 DE TEZANOS PINTO, Santiago
 EVANS, Grace
 EVANS, Lillian
 FESER, Gemma
 FESER, Kilian
 FLORES, Penelope
 FRIEDL, Rylan
 GALLO, Joshua



GASCA, Ana
 GIGLIOTTI, Bruno
 GOMEZ, Christian
 GOMEZ, Gabriel
 GOMEZ, Sergio David
 GORTON, Cate
 GRIFFIN, Catherine
 GRIFFIN, Maria Teresa
 GRIFFIN, Virginia
 GRIMM, Benedict
 GRIMM, Frederick
 GRIMM, Leon
 GRIMM, Marisa
 GRIMM, Natalie
 GRUMBINE, Elizabeth
 GRUMBINE, Helen
 GUARDADO, Joaquin
 GUARDADO, Lucia
 GUEVARA, Karla
 GUZMAN, Jacob
 HAGER, Adam
 HAGER, Erin
 HALPIN, Becket
 HALPIN, Elijah
 HALPIN, Timothy
 HARO, Benicio
 HARO, Joaquin
 HWANG, Jade
 JARA, Jacob
 KACHIRISKY, Hannah
 KACHIRISKY, Luke
 KARNIS, Luke
 KIENKER, Alexander
 KIENKER, Nicholas
 KOES, Tyler
 LARIOS, Shao-An
 LAUE, Anne-Marie

LEMMON, Marguerite
 LESSARD, Deirdre
 LUMIBAO, Iana
 LUNA, Manuel
 MARSDEN, Finn
 MARTIOSO, Joclyn
 MARTIOSO, Natalia
 MAUS, Kika Karadi
 McCALL, Mary
 McCARTY, Erin
 MEJIA, Diego
 MENDEZ, Melissa
 MENDOZA, Julianne
 MIGLIOZZI, Amalea
 MIRELES, Liam
 NORTON, Livia
 NUNEZ, Olaf Ernesto
 O'BRIEN, Tatum
 ODONO, John
 OGAZ-ARENAS, Erick
 OGAZ-ARENAS, Katherine
 O'NEILL, Jenna
 OROZCO, Addison
 OROZCO, Blake
 ORTIZ, Cane
 ORTIZ, Frank
 ORTIZ, Megan
 ORTIZ, Sophia
 PASILLAS, Alejandra
 PAULSON, Raymond
 PEREZ, Donna
 PETERSON, Madeleine
 PLASCENCIA, Diego
 PLASCENCIA, Josemaria
 PRIBE, Andrew
 PRIBE, Richard
 RALEIGH, Joseph
 RAMOS, Aidan
 RANEY, Melissa
 RENTERIA, Jordy
 REYES, Adrian
 RIBAYA, Janessa
 RIBAYA, Joshua
 RIVERA, Sophia
 ROBERTS, Douglas
 ROBERTS, Ella Jean
 ROBEZZOLI, Dante
 ROMERO, Daniella
 ROMERO, Noel
 ROMERO, Santiago
 ROSENBERGER, Arianna
 RUDDER, Emma Rose
 RUTZEN, Sarah Marie
 SANDBERG, Renee
 SANDOVAL, Joseph
 SANTISTEBAN, Xochitl
 SARIOGO, John
 SCHNEIDER, Andrew
 SETIABUDI, Nicole
 SEWARD, Katelyn
 SHAHIN, Andrew
 SHORT, Michael
 SOLOMON, Michael
 STANDAGE, Sarah
 TALBOT, Mary Kate
 TIERNEY, Anita
 TIERNEY, Augustine
 TIERNEY, Elizabeth
 TIERNEY, Robert
 TITTMANN, Charles
 TITTMANN, Maria Lucia
 TITTMANN, Phillip
 TOMOOKA, Vincent
 TRAN, Johnny
 VAN KEUREN, Sophia
 VAN KEUREN, William
 VAZQUEZ, Arianna
 VEGA, Mario
 VELASQUEZ, Paloma
 VENTURA-BROWN, Katherine
 VO, Melissa
 WALL, Karl
 WALL, Walter
 WEN, Xinai Amy
 YSMAEL, Clareanne
 ZAMPIELO, James
 ZINO, Chiara
 ZINO, Lorenzo
 ZINO, Xavier

Mass Intentions

Symbols of the Holy Spirit

**For the Week of
September 26–October 3, 2020**

Saturday:

5:00 p.m.: Sean Cox, INT

Sunday

*7:30 a.m.: Bobby Abeleda, INT

7:30 a.m.: Kay Fitzpatrick, INT

9:00 a.m.: Jose Contreras, RIP

11:00 a.m.: Andrew Kanamu, INT

1:00 p.m.: (Latin): Ursulina Aquino, RIP

5:00 p.m.: Parishioners, RIP

Monday:

*7:30 a.m.: Bobby Abeleda, INT

9:00 a.m.: 1) Josephine Vasari, Birthday INT

2) Brigit Grimm, 21st Birthday INT

Tuesday:

*7:30 a.m.: Angelle Francisce & Katrina Therese Laigo INT

9:00 a.m.: 1) Michelle Martinez, INT

2) Stephen Johnson, INT

Wednesday

*7:30 a.m.: Luis Motta, Jr., Birthday INT

9:00 a.m.: 1) Eulogio Cailan, RIP

2) Suzanne Phaneuf, RIP

Thursday—FEAST OF ST. THERESE:

*7:30 a.m.: Mother Brenda Marie, OCD, INT

9:00 a.m.: 1) Paul & Klaudia Santoso, INT

2) Nicole & David Bise, INT

3) Karina Therese Laigo, INT



Friday:

*7:30 a.m.: Philip Yan, RIP

9:00 a.m.: 1) Cailan Family NT

2) Anais & Christopher Hwee, INT

3) Paul & Klaudia Santoso, INT

Saturday:

*7:30 a.m.: Carmelite Nuns Community

9:00 a.m.: 1) Engracia P. Vales, INT

2) Cathleen Thompson, RIP

*Held at the Carmelite Nuns' Chapel,
215 East Alhambra Road
(CLOSED FOR NOW)



**A 9:00 a.m. daily
Mass (Monday—
Saturday) is held
outside for the
public;**

**it is live streamed on
Facebook for those not
attending. The
Sunday 11:00 a.m.**

Mass is also live streamed on Facebook.



In the Church's liturgical prayers and art, several symbols are used to represent the Holy Spirit, all of them with biblical backgrounds.

FIRE: The fire that appeared on Pentecost was reminiscent of the fire in the burning bush on Mount Sinai from which God spoke to Moses. Fire calls attention to the strength and force of the Holy Spirit.

WIND: The wind that appeared on Pentecost was reminiscent of the wind that blew over the waters at the beginning of Creation. The wind calls attention to the Holy Spirit breathing life into the Church.

WATER: Water represents the cleansing and life-giving action of the Holy Spirit at Baptism.



CLOUD: The cloud is used as a symbol of the Holy Spirit because clouds provide life-giving water.

OIL: Anointing with oil is a symbol of the Holy Spirit's uniting us with Jesus, the Messiah, the Anointed One.

SEAL: Official documents carry a seal on them, so the seal is a symbol of the permanent effect of the Holy Spirit on the lives of those who are filled with the Spirit.

DOVE: The dove is a symbol of the Holy Spirit that comes to us from the story of Jesus' baptism, when Jesus saw "the Spirit, like a dove, descending upon Him" (Mark 1:10).

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WHY IS IT
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 and pulls off ADVERTISED pajamas
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 shaves with an ADVERTISED razor
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 with ADVERTISED toothpaste
 washes with ADVERTISED soap
 puts on ADVERTISED clothes
 drinks a cup
 of ADVERTISED coffee
 drives to work
 in an ADVERTISED car
 and then . . .
 refuses to ADVERTISE
 believing it doesn't pay.
 Later if business is poor
 he ADVERTISES it for sale.
WHY IS IT?



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