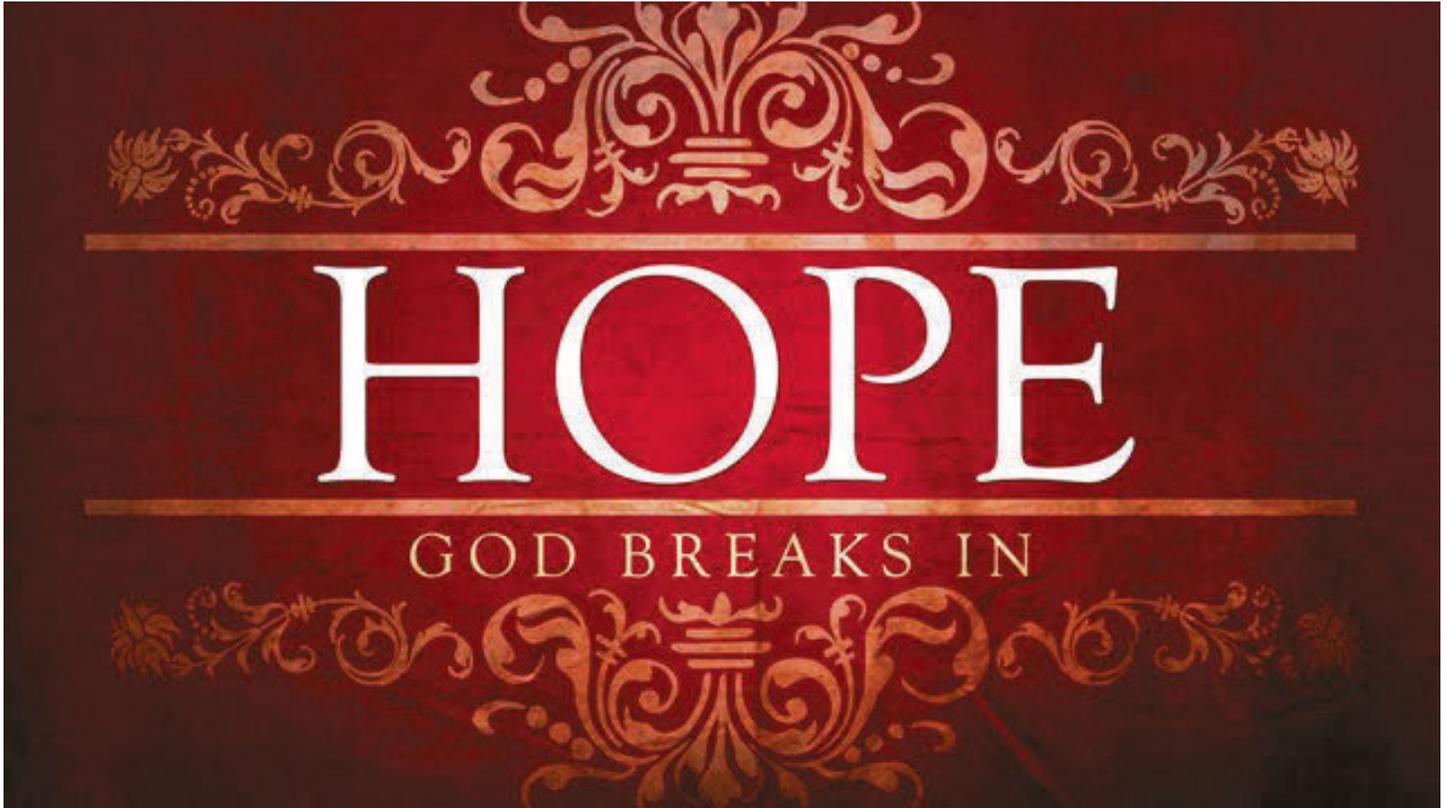




*St. Therese of the Child Jesus Catholic Church and School*

1260 N.E. 132nd Ave., Portland, OR 97230  
503-256-5850  
www.stthereseor.org

November 28, 2021 - First Week of Advent



**SACRAMENT OF THE EUCHARIST**

Saturday Vigil Mass . . . . . 5:00 p.m.  
Sunday Mass . . . . . 10:00 a.m.  
Wednesdays . . . . . 9:00 a.m.

**RECONCILIATION**

Please feel free to call the office to schedule an appointment for Reconciliation.

**SCHOOL OFFICE INFORMATION**

Phone . . . . . (503) 253-9400  
www.stthereseschool.org

**PARISH OFFICE INFORMATION**

Office Hours . . . . . Monday to Thursday  
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Portland, OR 97230  
Phone . . . . . (503) 256-5850  
Website . . . . . www.stthereseor.org

**STAFF MEMBERS**

Pastor . . . . . Rev. Stephen Michael Geer  
Business Manager . . . . . Mrs. Penny Montani  
School Principal . . . . . Mrs. Rosemarie El Youssef  
Liturgy . . . . . Mrs. Stella Armstrong  
Facilities Manager . . . . . Mr. Matthew Shelton  
Receptionist . . . . . Mrs. Colleen Royle

# Christmas Mass Schedule

SAINT THERESE OF THE CHILD JESUS CHURCH

1260 NE 132nd Ave., Portland, OR 97230

December 24, 2021 (Friday)  
Vigil of the Nativity of the Lord  
4:00 p.m.



December 24, 2021 (Friday)  
The Nativity of the Lord (Night)  
8:00 p.m.

December 25, 2021 (Saturday)  
The Nativity of the Lord  
10:00 a.m.

December 26, 2021 (Sunday)  
The Holy Family of Jesus, Mary and Joseph  
10:00 a.m.

Note: There will be NO Saturday Vigil Mass at  
5:00 p.m. on December 25th.





## Fr. Steve's Homily



### DYING AND RISING: NOVEMBER 14, 2021

At baptism humans become 'anointed ones' – Christians. Think of a King's seal pressed into wax. The wax is molded with the king's image, becoming an icon thereof. Similarly, the baptized have been conformed with Christ – with the very essence of his life on earth: This becomes so much the pattern of the Christian's life that it literally forms us into his image, preparing us for heaven and the glories of eternal life. This calling is lived out both liturgically and experientially, the one meant to inspire and inform the other. As a result, we become sacramental people, the liturgy of the Church being entrusted to us that we may live out our lives fearlessly in the same manner as our Savior. For that reason, like our Lord, the Christian must expect persecutions, unjust suffering, betrayal, rejection by loved ones, indifference, and sometimes martyrdom. We

are not only not especially spared any of these things, we are asked to bear even more of them for the sake of the Kingdom.

As it is with you and I, so with the Church. The history of the Catholic Church is not some kind of upwardly trending march to triumph and glory. Rather, it is a roller coaster ride which in itself provides its members with many heartaches and not a few scandals. For every great saint of the Church, there are thousands of mediocre sinners, many of whom are infrequently contrite or open to transformation. Not a few of these have throughout history occupied positions of great authority. Dying and rising anew is the history of the Church as well as each of its members and will be so until the end.

It now seems likely that the Catholic Church in the West suffers from a profound sickness that will likely bring her close to death. When this dying becomes world-wide, then we can be sure that we have entered the Times of Tribulation prophesized by the evangelists. Such Times are the last period of dying the faithful will suffer as a whole and are characterized by a widespread apostasy of Church teaching and a defection from the faith at unheard of numbers. Only a small remnant of the faithful will remain and even these will be forced into hiding. But rising always follows dying and the Rising at the end of these Times will be ushered in by Christ himself. At his Second Coming, the Lord returns as promised to bring down the curtain of history and to judge the living and the dead. As a result, the new creation of Christ will be established forever. One might well ponder whether or not we are at the beginning of these last times? Many think we are, but in fact no one can yet be sure. What is sure is that we are always well advised to live as if the end times had already begun.

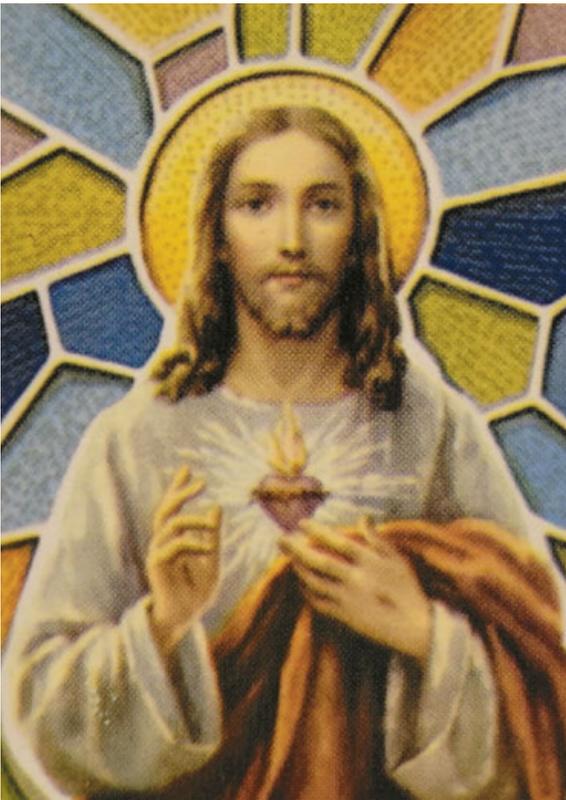


Gather as a Parish and Celebrate

## *Our Parish Year of Heart of Jesus, Heart of Families*

*One family, One Heart at a Time*

We do not know what the future holds and the challenges of the past two years might lead us to wonder what lies ahead in the coming year. We may not know for sure what the future holds but giving to Jesus a minute of each day, a minute at a time gathered as a family, is the key to opening up our home to his gift of peace. We invite you to join this little devotion to the Sacred Heart of Jesus as we look forward to the coming new year. It is a confident reminder that, although we continue to live within the pandemic restrictions, we have the Most Sacred Heart of Jesus connecting us together as a family and as a parish.



### *Gather Around the Heart of Jesus!*

Let the Parish Office know that you are joining the **Heart of Jesus, Heart of Families** Devotion. We will have a special Book of Intentions for the Sacred Heart of Jesus Devotion. All families who pray together to the Sacred Heart of Jesus will be included in the Intentions Book. Please call 503-256-5850 or email [info@stthereseor.org](mailto:info@stthereseor.org) if you have any questions. If you need the image of the Sacred Heart of Jesus (above) printed, please swing by the Parish Office and we will print you one.

### **TO START:**

As family, select an image of the Sacred Heart of Jesus.

Put the image of the Sacred Heart of Jesus in a place that is accessible to all members of your household.

As a family, decide when, what time of each day, that you will gather for a minute as a family in front of the Sacred Heart of Jesus.

Assign a “timekeeper” for each day: someone who will call everyone to gather around the Sacred Heart of Jesus at the appointed time. The timekeeper is also the one who is responsible for letting everyone know that one minute is up.

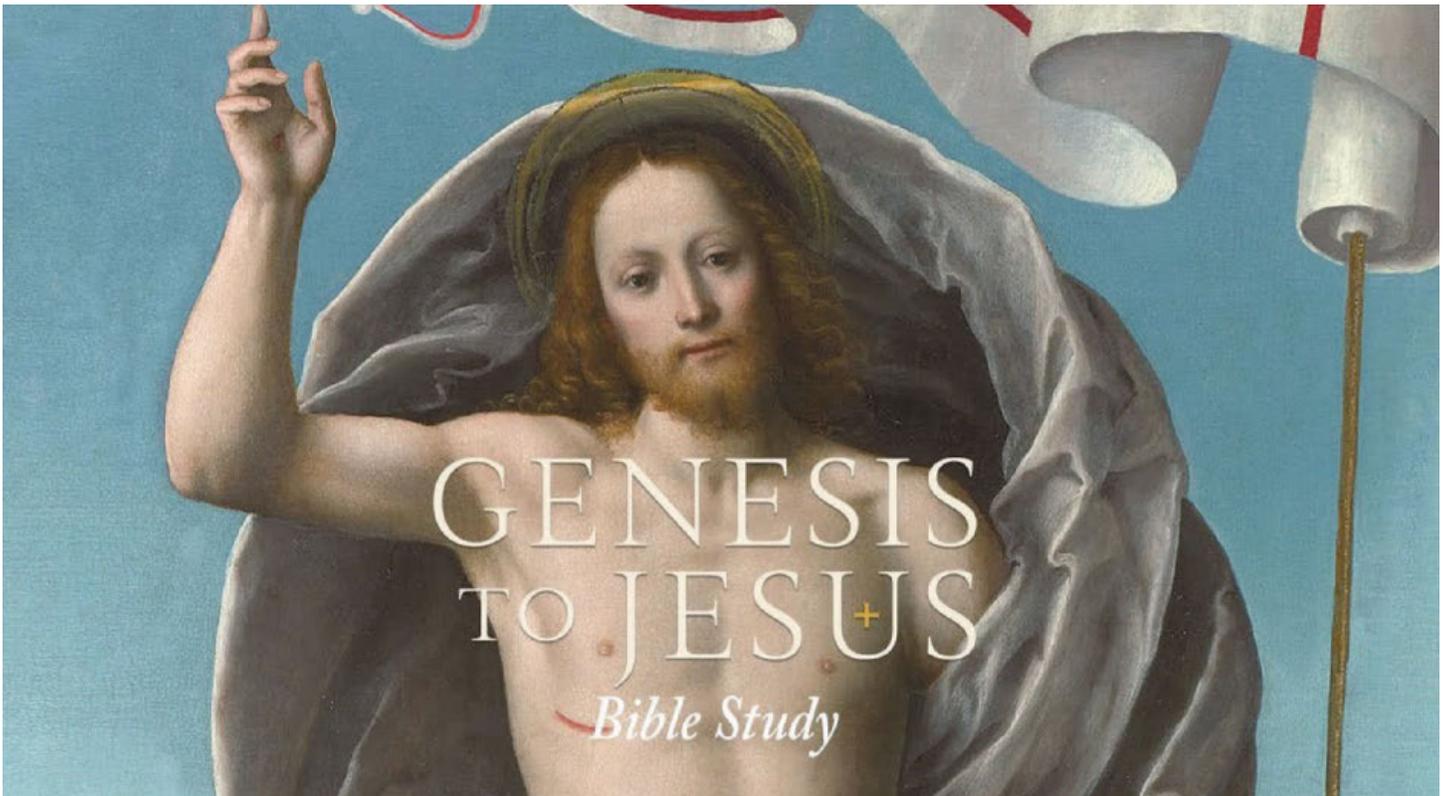
Gather quietly or pray silently for one minute. Or you may say aloud as a family: “Thank you, Heart of Jesus, for today.”

The family decides if they want to increase the time to two, three minutes.

The family might want to try praying Padre Pio’s prayer: “Most Sacred Heart of Jesus, we put our trust in You. Amen.”

Do this everyday as a family.





Call 503-256-5850 or email [stella@stthereseor.org](mailto:stella@stthereseor.org) if you want to join the **Genesis to Jesus Bible Study Program**. You have the option to take it online, in person, or both! This is open to parishioners of other parishes as well. If you've always wanted to get a good grasp on how to read the Bible but need help in doing it please give this study a chance. We start December 7th!

#### **ABOUT THE GENESIS TO JESUS BIBLE STUDY:**

What is the Bible, where does it come from, and what is its purpose? How are Catholics supposed to read the Bible and what story does it tell? These are the ever-important questions answered in ***Genesis to Jesus***. Join us to learn the basic Catholic principles for reading Scripture and to survey the broad outlines of the books of the Bible and their place in the story of salvation.

The study consists of four main parts: the videos, the workbook, the supplemental materials, and the leader guide. The videos contain the bulk of the content, and can be viewed by themselves for a rich catechetical experience, but they were designed to be accompanied by the workbook. With a space for notes, recommended reading assignments, review questions, discussion questions and review notes, you'll be fully prepared to absorb the rich content from the videos. Call the Office 503-256-5850 and look for Stella or email [stella@stthereseor.org](mailto:stella@stthereseor.org).

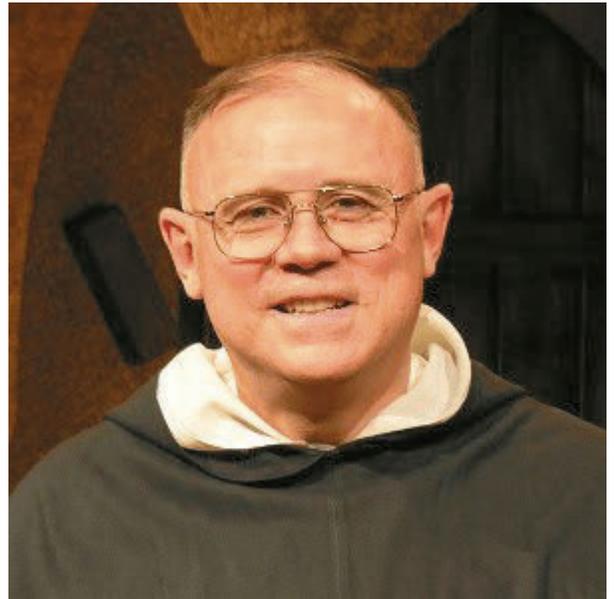


#### **WE NEED YOUR HELP!**

After Mass, kindly close missals and hymnals and place them back in the pew holder as seen on the left. Please put trash in your pockets or purses and do not leave them in the pew holder or throw them on the floor. Please do not stick gum underneath the pew. Little things that we do to care for our place of worship show respect both to God and to our fellow worshippers. This is our home, our parish.

## WATCH ONE HOUR

BY FR. BRIAN MULLADY



"Could you not watch one hour with me?" (MT. 26:40) The Lord speaks to the disciples when they are overcome by sleep while he is wrestling with the passion which he must undergo. Are you often like them? Do you often seem to be asleep spiritually in all the tensions and frustrations of daily life? Do you try to find your remedies in drugs, alcohol, having the perfect family, the perfect job, the perfect life, the perfect children? Do you always have to be right, beautiful, intelligent and successful, and hate every minute of it? This is because you are blocking the love God has for you.

You are created to be so completely in love with God that each moment of every day has divine meaning. You are created to know yourself, the world, and others from the divine point of view. Christ is pouring out his love for you much as he did when he wrestled with the passion in the garden, and yet you are so preoccupied with other things that you do not notice.

The only remedy for this spiritual torpor is prayer. This is not just vocal prayer, although vocal prayer is important. But the prayer which alone can heal must involve a communion of hearts of a regular basis, just as a good marriage must involve more than just words. A good marriage must also involve a communion of hearts on a regular basis. If the spouses never speak alone, the communication suffers.

One time-honored practice of spiritual communication is the holy hour in the presence of the Blessed Sacrament. The origin of the holy hour is the question Christ asked his disciples in the Garden: "Could you not watch one hour with me?" If you are in the midst of spiritual torpor or just wish to grow in the spiritual life, you must spend time with God.

### **What is a holy hour?**

A holy hour is spending time with God. Just as communication in marriage means listening, so the holy hour means listening; only in this case it means listening to God. Just as you must spend time with our spouse just pursuing the personal relationship of husband and wife, so you must spend time with God. The holy hour places one in the presence of God to do just that.

### **Why should it be done in the presence of the Blessed Sacrament?**

A holy hour can be done anywhere that you can bring your own self before the presence of God. There are several reasons for recommending that this be done in the presence of the Blessed Sacrament. The first is that this is an extension of the Eucharist in which Christ gives himself as our Living Bread for our spiritual life. The second is because it is normally a place without distractions. The third is that in Holy Communion your soul is permeated with God like wax melted into wax. There can be no deeper presence of God here on earth than the one brought to us in transubstantiation. This is why it called the "Real Presence."

### **What do I do during a holy Hour?**

A holy hour is not a project to be accomplished but an exercise of love. You can read a spiritual book, say the Rosary, perform some act of piety which means something in your life, or you can just DO nothing. Just rest with the Lord. The important thing is to realize that you need time apart from the liturgical prayer of the Mass and even obligatory prayers like the Liturgy of the Hours for priests where you experience God's personal care for you alone.



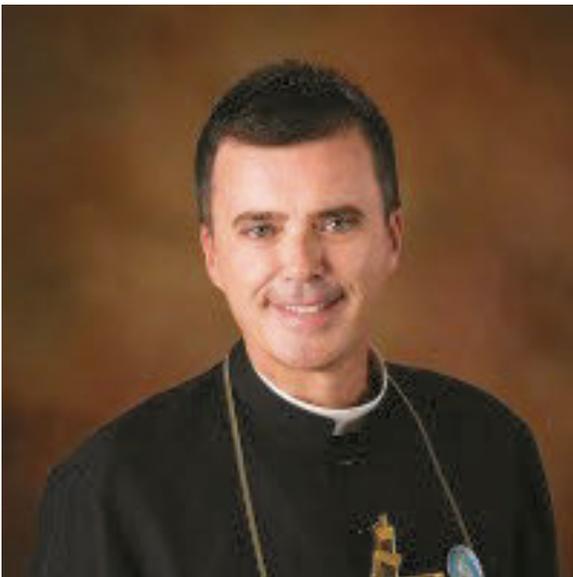
Many people think there is a plaster of Paris image to which they need to conform and they try to look like the statues they see in the church. They do not want to talk about negative or hurtful things in God's presence because they think that this is unfitting. You cannot be like that. You must bring the REAL YOU before God. This means yourself with all the hurts, the warts and the strengths. You must ask God to heal you of your faults and help you to use your strength for his goodness.

### How can I pray?

Normally, the classic method of experiencing the loving God and his providence for you takes four forms. The first is the recalling of some mystery of grace, which can either be found in Scripture, in the lives of the saints, or in a spiritual or theological book. This is reading (lectio). Once you place some mystery of grace before the eyes of your heart, then you apply it to your own life in some trouble or weakness, then you apply this mystery to some gift of God's goodness you have received either in yourself, from another, or from him. This is meditation (meditatio). You yourself respond to this desire for healing or knowledge of gifts received by a sighing of the heart, which may or may not be put into words. This is prayer (oratio). Finally, you rest in the goodness of God with the knowledge that God loves you so much to aid you in healing or shower you with his blessings. This is contemplation (contemplatio).

"O God, you are my God; for you I long, for you my soul is thirsting; my body pines for you like a dry weary land without water. So I will gaze on you in the sanctuary to see your strength and your glory. My soul shall be filled as with a banquet." (Psalm 63)

St. John Vianney is reputed to have asked a man who sat quietly for hours before the tabernacle what he was doing. The man replied, "I do not know. I look at him and he looks at me, and we are happy together."



## FR. WADE MENEZES ANSWERS YOUR QUESTION

**Why Does God Ask Us To Pray?** St. Augustine gives us a simple answer: God wishes us to *exercise our desire* through prayer, so that we may be *able to receive what He is preparing to give us*.

**St. Augustine, Bishop and Doctor of the Church:** "Why He (God) should ask us to pray, when He knows what we need (even) before we ask Him, may perplex us if we do not realize that Our Lord and God does not want to know *what we want* (for [as God] He cannot fail to [already] know it) but [He] wants us rather to *exercise our desire* through our prayers, so that we may be *able to receive what He is preparing to give us*. His gift is very great indeed, but our capacity is too small and limited to receive it. That is why we are told: '*Enlarge your desires; do not bear the yoke with unbelievers*' (Cf., 2 Corinthians 6:14). The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed... When the Apostle (Paul) tells us: '*Pray without ceasing*' (1 Thessalonians 5:17), he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of Him Who alone is able to give it." (From a letter to Proba, Liturgy of the Hours, Vol. IV, p. 408-409, emphasis added)

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