



# SAINT THERESE CATHOLIC CHURCH

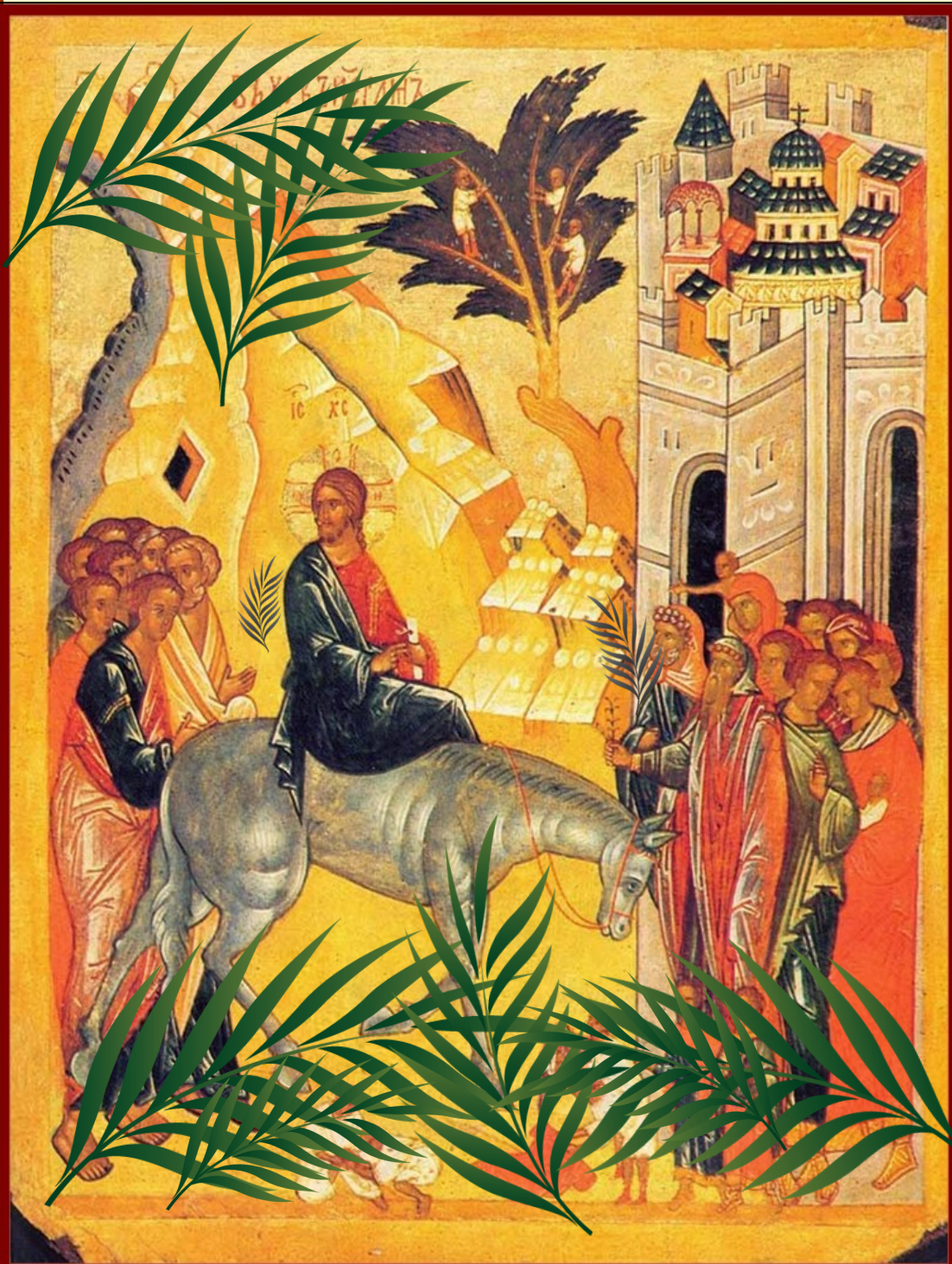
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April 5, 2020

MINISTERED BY THE DISCALCED CARMELITE FRIARS

Estab. 1924

## PALM SUNDAY OF THE PASSION OF THE LORD



Today the Church brings us to what may be one of the favorite liturgies of many Catholics: Palm Sunday of the Passion of the Lord, popularly known simply as "Palm Sunday".

With the Palm Sunday readings, the Church ushers us into the climax of the liturgical year in the celebration of Holy Week. This is the last Sunday feast before the beginning of the Triduum, which will climax in the celebration of Easter, the "Feast of Feasts" (CCC 1169).

Palm Sunday commemorates the entrance of Jesus into Jerusalem (Matthew 21:1-9), when palm branches were placed in His path, before His arrest on Holy Thursday and His crucifixion on Good Friday.

In ancient times, palm branches symbolized goodness and victory. They were often depicted on coins and important buildings.

**"Blessed is He who comes in the name of the Lord; Hosanna in the highest!"**

# "The Jewish Roots of Palm Sunday"



Unlike other Masses, Palm Sunday contains **TWO** proclamations of the Gospel. In the first, we read... *When they drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once."* This happened so that what had been spoken through the prophet might be fulfilled: *'Say to daughter Zion, Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden.'*

*The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and He sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding Him and those following kept crying out and saying: 'Hosanna to the Son of David; blessed is He who comes in the name of the Lord; hosanna in the highest.' And when He entered Jerusalem, the whole city was shaken and asked, 'Who is this?' And the crowds replied, 'This is Jesus, the prophet from Nazareth in Galilee.'"*

Now, there are many aspects of this event that could command our attention. But the two that I think are most critical to a proper understanding of the event are (1) the Jewish roots of Jesus' act of riding the colt into the city, and (2) the Jewish roots of the crowd's response to His action. As is fairly well known, by choosing to publicly mount and ride a "colt" into Jerusalem in the midst of the procession of so many Passover pilgrims into the city, Jesus is performing what scholars refer to as a prophetic sign—a symbolic act which is meant to both symbolize and set in motion some major event in the history of salvation. In this case, Jesus' act of riding the colt into Jerusalem harks back to Zechariah's prophecy of the advent of the Messiah—the long-awaited king of Israel—to the city of Jerusalem (see Zechariah 9:9). However, there is more here than simply an implicitly messianic public act. For when we go back to the prophecy of Zechariah and read it in its full context, we discover several other important features of this particular Messianic King: *"Rejoice greatly, O daughter of Zion! Lo, your King comes to you, humble and riding on an ass, on a colt, the foal of an ass. He shall command peace to the nations; His dominion shall be from sea to sea—to the ends of the earth. Because of the Blood of my Covenant with you, I will set your captives free from the pit"* (Zechariah 9:10-11). Three aspects of Zechariah's prophecy are worth highlighting here: (1) He is a king of peace, not war; (2) He is king of the whole world; and (3) He will set His people free from "the Pit"—the realm of the dead—through the Blood of the Covenant.

At the moment of Jesus' death, it is a Gentile centurion who recognizes the innocence of Jesus. After the earthquake and Jesus' death, the centurion said, *"Truly, this was the Son of God!"* As I was preparing this reflection, I could not help but note one striking application to the present celebration of the liturgy. Not only does Jesus' rule over the Gentile nations begin when the Gentile centurion recognizes His innocence, but it is also at this very moment—the moment of His death—that the Lectionary contains a rule for the faithful throughout the world to kneel. By inserting our act of kneeling into the moment between Jesus' death and the recognition of the Gentile centurion, in a certain way, the Liturgy itself realizes the prophecy of Zechariah. One cannot help but see in the liturgical act of the faithful kneeling in silence at the death of Jesus a fulfillment of the Second Reading for Palm Sunday: *"Christ Jesus, though He was in the form of God, did not regard equality with God something to be grasped. Rather, He emptied Himself, taking the form of a slave... He humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, **God greatly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bend**"* (Philippians 2:6-11).

Third and finally, according to Zechariah's prophecy, the King who rides the colt into Jerusalem will not deliver His people through the shedding of blood in battle, but through the mysterious "Blood of the Covenant," which will somehow set captives free from the realm of the dead known as "the Pit" in the Old Testament (Zech 9:10-11). Once again, this Old Testament background of Jesus' Triumphal Entry on Palm Sunday ultimately points forward to what He will accomplish in His Passion. For in the Upper Room, at the Last Supper, we find a striking parallel with Zechariah's prophecy: *While they were eating, Jesus took bread, said the blessing, broke it and, giving it to His disciples, said, "Take and eat; this is my Body." Then He took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my Blood of the Covenant, which will be shed on behalf of many for the forgiveness of sins"* (Matt. 26:26-28).

Jesus is signaling much more than just the fact that He is the Messiah. He is also signaling what kind of Messiah He will be and by what means He will set His people free—not by the blood of warfare, but by the Blood of the Covenant, which He will pour out under the appearance of wine in the Upper Room and on the Cross on Good Friday. It is by means of this Blood that He promises the penitent thief that he will not go down to the Pit, but into the glory of Paradise.

**PARISHIONERS!  
YOU MAY PICK  
UP YOUR  
BLESSED PALMS  
FROM IN FRONT  
OF THE CHURCH  
TODAY  
(SUNDAY)!**



# . . .By Dr. Brant Pitre

Finally, bringing our reflection to a close, I would like to make one last point about the crowd's response to Jesus' triumphal entry, with their proclamation of the words *"Blessed is the King who comes in the name of the Lord!"* (Luke 19:38). As is also well known, the crowd is taking this chant from Psalm 118, a popular song that was sung during the feasts of Passover and Tabernacles. However, once again, when we go back and look at the Psalm in context, we discover yet again several striking features of the King whose arrival is being celebrated:



*"Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD... The stone which the builders rejected has become the cornerstone. Save us, we beseech thee, O LORD! O LORD, we beseech thee, give us success! Blessed be he who enters in the name of the LORD! We bless you from the house of the LORD. The LORD is God, and he has given us light! Bind the festal procession with branches, up to the horns of the altar! Thou art my God, and I will give thanks to thee"* (Psalm 118:19,22, 25-28).

Although much could be said about this passage, for our purposes here, one point above all should stand out: When the crowds greet Jesus with palm branches and chants, they are reenacting the words of Psalm 118. Yet in the Psalm itself, notice that the King is not simply coming into the city ('open to me the gates')—He is going up to the Temple to offer sacrifice. And not just any kind of sacrifice, but the "thanksgiving" sacrifice, known in Hebrew as the todah offering (see Leviticus 7).

Once this Old Testament background to the crowd's response is in place, the deeper meaning of Jesus' Triumphal Entry is revealed. The crowds with their branches and their Psalms have it right: Jesus is the King of Israel; He has come to His city; and He is going up to the altar to offer a sacrifice of thanksgiving. But the sacrifice He is going to offer is not that of bulls or goats, but of Himself. And the todah that he will give will begin with the Eucharist celebrated in the Upper Room and will be consummated on the altar of the Cross.

In other words, at every Mass, when we proclaim, *"Blessed is He Who Comes in the Name of the Lord, Hosanna in the Highest!,"* we are not only remembering the first Palm Sunday, but we are also celebrating the liturgical coming of the King into our midst, as He "ascends" to the altar of the Eucharist. As He said at the Last Supper, there He "pours out" the Blood of the New Covenant in the one eternal offering by which we, too, are given peace and prepared to enter into the Kingdom of Paradise.

Their acclamation, *"Blessed be He who comes in the name of the Lord,"* is taken up by the Church in the "Sanctus" of the Eucharistic liturgy that introduces the memorial of the Lord's Passover. Jesus' entry into Jerusalem manifested the coming of the Kingdom that the King-Messiah was going to accomplish by the Passover of His Death and Resurrection. It is with the celebration of that entry on Palm Sunday that the Church's liturgy solemnly opens Holy Week (CCC 559-560).

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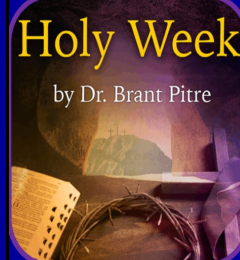
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These days of being homebound are perfect to BE FORMED IN YOUR FAITH! Get the family together and watch a Catholic Family movie together! It's FREE for you, our parishioners! FORMED was designed to help us "Explore our Catholic Faith," "Explain our Faith Formation," and to "SHARE our Faith". To get started, go to our website's home page (center column), scroll down until you see REGISTER NOW in the logo, click on it, and it will take you to the FORMED website. Then click on "Find your Parish or Organization," enter St. Therese, Alhambra, and then your name and your email address. That's it! You will have access to hundreds of movies, audios, and books.

**LISTEN TO THE AUDIO, "HOLY WEEK" by Dr. Brant Pitre. You will take a Scriptural walk from Palm Sunday to Holy Saturday.**

**Learn about Jesus' triumphal entry into Jerusalem, why He cursed a fig tree, the importance of the "Blood and Water" that flowed out from Christ's side, and more.**



# MAKING A SPIRITUAL COMMUNION

Pope Francis, Archbishop Gomez, and many bishops are encouraging us to deepen our love for the Eucharist during these difficult times when we are deprived of it. There is an ancient tradition in the Church of making a "Spiritual Communion." This began centuries ago when daily reception of the Eucharist was not allowed, and when some people could receive Holy Communion only once a year!

St. Alphonsus de Ligouri (1696-1787) wrote a very beautiful prayer for "Spiritual Communion" which you could pray every day:

"My Jesus, I believe that You are truly present in the Most Blessed Sacrament. I love You above all things, and I desire to possess You within my soul. Since I am unable now to receive You sacramentally, come at least spiritually into my heart. I embrace You as being already there and unite myself wholly to You. Never permit me to be separated from You by sin. Amen."



## CORONAVIRUS PLENARY INDULGENCE

The Vatican's Apostolic Penitentiary has granted a plenary indulgence for people with COVID-19, for those who care for them, **and for those who pray for them.** So all of us can all take part in this new plenary indulgence.

Plenary indulgences are a dogma of the Church and an ancient practice of the faithful. Plenary indulgences remit all temporal punishment due to sin, either for oneself or for a soul in purgatory. They must be accompanied by full detachment from sin.

**The conditions of an indulgence are: sacramental confession, reception of the Eucharist, and prayer for the intentions of the Pope, such as the recitation of the Creed, the Our Father, and the Hail Mary.**

What is unusual about this Corona Virus Plenary Indulgence is the statement that the person praying for it **"has the will to satisfy these conditions as soon as possible,"** since it may not be possible for people to get to confession and receive the Eucharist for a long time.

A person can receive one Plenary Indulgence a day. **It would be beautiful to offer this Indulgence every day for a different deceased person!**

## PRAYER TO ST. THERESE FOR PROTECTION DURING THE CORONAVIRUS PANDEMIC

Dear St. Therese of the Little Way, You bore so patiently the disappointments allowed by God, and preserved in the depths of your soul an unchanging peace because you sought only God's Will. By your love and suffering while on earth, you won power with God, which you now enjoy in Heaven. Since your life began there, you have showered down countless blessings on this poor world and have been an instrument used by Our Divine Lord to work innumerable miracles. With this in mind, we now ask you to pray for us during this deadly pandemic so that, through you, God will heal those who are sick and will protect the healthy from contracting the Coronavirus. We ask for complete conformity to God's will in this and all the trials of life. Amen.



### WORDS OF ST. THERESE:

"I do not fear the trials of this earthly life, for even in the most bitter suffering, we can see that it is His loving hand which allows them. When we are expecting nothing but suffering, we are quite surprised at the least joy; and then suffering itself becomes a joy when we see it as a precious treasure."

"I do not intend to remain inactive in Heaven. I want to work for the Church and for souls. I have asked this of God and I am certain that He will grant my request. I will spend my Heaven doing good upon earth. This is not impossible since the Angels, though always enjoying the Beatific Vision, watch over us. No, I cannot be at rest until the end of the world."

# LIVE STREAMED MASS FROM ST. THERESE CHURCH!

## WE ARE NOW LIVE STREAMING THE HOLY SACRIFICE OF THE MASS!

The Holy Sacrifice of Mass is the central act of worship in the Church, one which we, as practicing Catholics, have an obligation to attend at least on Sundays. Now, however, through no fault of our own, we have been deprived of that privilege of attending.

As of last weekend, we are now **LIVE STREAMING Mass** every day of the week: **Mondays through Saturdays at Noon from the Adoration Chapel, and Sundays at 11:00 a.m. from the church** (this will continue throughout the quarantine).

Just go to our **Facebook page** at <https://www.facebook.com/stthereseoflisieuxalhambra> and scroll down until you see the most recent live streamed Mass. These Masses are being celebrated privately by our Carmelite Fathers at St. Therese Church. Later, they will also be posted on our website.

You can also “attend” the Mass with our neighbors, the Carmelite Sisters of the Most Sacred Heart of Los Angeles. They have a daily Mass **Monday through Saturday, which streams at 6:15 a.m. and Sundays at 11:15 a.m.**—at either <https://www.Facebook.com/CarmeliteSisters> OR at <https://www.instagram.com/carmelitesistersocd>.



**Praise God for His goodness!**

# READINGS FOR HOLY WEEK

## READINGS FOR PALM SUNDAY:

- Gospel at the Procession with Palms — Jesus’ entry into Jerusalem (Matthew 21:1-11).
- First Reading — In spite of my sufferings I am not disgraced. I am not put to shame (Isaiah 50:4-7).
- Psalm 22 — My God, my God, why have you abandoned me?
- Second Reading — Christ emptied himself, and God filled this emptiness with exaltation (Philippians 2:6-11).
- Gospel — The account of Christ’s passion according to Matthew (Matthew 26:14 — 27:54).



## READINGS FOR HOLY THURSDAY, GOOD FRIDAY, HOLY SATURDAY, AND EASTER SUNDAY

- Holy Thursday:** Exodus 12:1-14; Psalm 116:12-18; 1 Corinthians 11:23-26; John 13:1-15
- Good Friday:** Isaiah 52:13- 53:12; Psalm 31:2, 6, 12-17, 25; Hebrews 4:14-16; 5:7-9; John 18:1- 19:42

### Holy Saturday:

#### Seven Old Testament Readings:



- a) Genesis 1:1 — 2:2; Psalm 104:1-14, 24, 35
- b) Genesis 22:1-18; Psalm 16: 5, 8-11
- c) Exodus 14:15- 15:1-18
- d) Isaiah 54:5-14; Psalm 30:2-6, 11-13
- e) Isaiah 55:1-11; Is 12:2-6
- f) Baruch 3:9-15, 32- 4:4; Psalm 19:8-11
- g) Ezekiel 36:16-17-28; Psalm 42:3-5; 43:3-4

Romans 6:3-11; Psalm 118:1-2, 16-23; Matthew 28:1-10



**Easter Sunday:** Acts 10:34-43; Psalm 118:1-2, 16-23; Colossians 3:1-4; John 20:1-9

# FINANCIAL OFFERINGS *"...for God loves a cheerful giver" (2 Corinthians 9:7)*

## May God reward you!

Below you will find the total collections for the last few weekends.



March 21 / 22, 2020

Unrestricted.....	\$302.00
Restricted .....	\$ 60.00
<b>T O T A L .....</b>	<b>\$362.00</b>

February 22 / 23.....	\$22,852.00
February 29 / Mar. 1..	\$20,392.00
March 7 / 8.....	\$14,115.00
March 14 / 15.....	\$15,809.00

**Check Users:**  
Please use a donation envelope in order to more easily credit your account.

Dear Parishioners,

## YOUR HELP IS NEEDED!

I know that all of us are being challenged during this worldwide pandemic. Most apparent that these are strange days is that celebrating public Masses has been suspended—not only in our own Archdiocese but throughout our country and the world! However, just because we are not able to celebrate public Masses for you, St. Therese Church still has many operating costs. Therefore, we ask you not to forget us during this time, but instead continue to make your tithes and offerings to help us to meet our many expenses. You can do this by utilizing the online donation service, **FAITH DIRECT**, accessible from the home page of our website. You may also mail your donation to us (510 North El Molino Street, Alhambra 91801) or drop it in the mail slot to the right of the office door. We know that during hard times, tithing is usually the first expense people cut out. Our prayer, though, is that the generosity of our parishioners will see us through this crisis, and we'll be able to pay our bills and continue our mission during this very difficult period of history.

God bless each and every one of you,

Fr. Philip, Pastor

## HOLY WEEK AT HOME



Create a simple prayer space in your home, and gather there to pray during the week with these ideas:

**Palm Sunday:** Pick up your palms from in front of the church! Read the first Palm Sunday Gospel (Mt 21:1-11) and meditate on or discuss what Jesus might be thinking as He enters Jerusalem for the last time.

**Holy Thursday:** Bake bread for sharing at dinner; make a ritual of stripping the dinner table of all cloths and decorations after dinner. Share something with each family member.

**Good Friday: Fast & Abstain!** Pray the Stations of the Cross at 3:00 p.m.

**Holy Saturday:** In the morning, read Psalm 64 and then enjoy a simple meal. Do something relaxing.

**Easter Sunday:** Dress up the dinner table again. Include candles and crosses, so that the candy baskets aren't the only festive items present. Sing *Alleluia* and read the Easter Gospel (John 20:1-9) with solemnity and joy.

## LENTEN INSPIRATION

On Fridays of each week (by 3:00 p.m), Fr. Matthias uploads a short video with a **Lenten inspirational**

With Fr. Matthias, OCD -  
Inspired by our Patroness,  
St. Therese of Lisieux

**message**

from our patroness, **St. Therese**, onto the church's Facebook page and the home page of our website. These are inspired by the words of our patroness, St. Therese and include a weekly family challenge. To find



the videos on Facebook, enter <https://www.facebook.com/stthereseoflisieuxalhambra> (please "like" our page after you watch the video!).

# Mass Intentions

## For Holy Week April 4 through April 11, 2020

**Saturday Vigil of Palm Sunday:**  
7:30 p.m.: Jose Maria Gopez, RIP

**Palm Sunday**

\*7:30 a.m.: Abby Cano, INT  
7:30 a.m.: Goh and Cheah Families, INT  
9:00 a.m.: Roland de la Rosa, RIP  
11:00 a.m.: Darey, Penny, Tristan, and Zarah Huo, INT  
1:00 p.m.: (Latin): Parishioners  
5:00 p.m.: Gilberto Gomez, RIP

**Monday:**

6:00 a.m.: Merle & Martin Smith, INT  
\*7:30 a.m.: Mother Brenda Marie, OCD, INT  
8:00 a.m.: Mark & Wieslaw Adamowicz, RIP

**Tuesday:**

6:00 a.m.: John Kienker, Sr., RIP  
\*7:30 a.m.: Sr. Kim Marie, OCD, INT  
8:00 a.m.: Elena Saucillo, INT

**Wednesday**

6:00 a.m.: Cesar Torres, RIP  
\*7:30 a.m.: Nikki & Martin Smith, Jr., INT  
8:00 a.m.: Paul Saucillo, INT

**Holy Thursday:**

\*5:00 p.m.: Angie Young, RIP  
7:30 p.m.: Disc. Carmelite Friars of Cal-Ariz Prov, INT

**Good Friday:**

No Masses

**Holy Saturday:**

\*6:00 p.m.: Carmelite Community  
7:30 p.m.: Doroteo Garcia, Jr., & Lourdes Jimenez, RIP

**\*All Masses, including the Masses at the Cloistered Nuns' Chapel, are CLOSED to the public during the Corona Virus Pandemic.**

### NOTICE RE MASS INTENTIONS:

Rest assured that, although Mass is currently not being celebrated publicly, the Carmelite Fathers are celebrating private Masses for all the above Mass intentions.

# Outside the Parish

Pilgrimage to the Most Blessed Sacrament Shrine, Hanceville, Alabama, on **July 21 - 28**, with a visit to EWTN! Enjoy Mother Angelica's little piece of heaven. More info : Albert & Mary Helen Estrada (626) 285-6687 ( space is limited).

Carmelite Pilgrimage for the 20th Anniversary of the liturgical feast of Divine Mercy on **September 6 - 18, 2020**, to Lithuania, Poland & Prague, Czech Republic, led by a Carmelite Friar (TBA). Includes: Medieval Vilnius: Ostra Brama, Hill of Crosses, Our Lady of Siluva, Poland: Sokolka-2008 Eucharistic Miracle, Lichen Stary-Largest Basilica in Poland, Glogowiec-Birthplace of St. Faustina, Czestochowa, Krakow; Wadowice-birthplace of Pope St. John Paul II, Lagiewniki-Divine Mercy Shrine, Convent of Sisters of Mercy & Sanctuary of Divine Mercy, Tatra Mountains in Zakopane-Fatima Shrine, Old World Prague: City Tour, Church of Our Lady Victorious, Infant Jesus of Prague. Cost: \$3995 from LAX (based on double room occupancy). Includes: R/T air from LAX w/airport taxes. Land travel by Luxury Coach, 3 & 4 Star Hotels, Breakfast/Dinner Daily, Guided Tours, All Entrance Fees, Daily Holy Mass. For more information contact: Louisa (323) 360-5186 or Jack (323) 403-8768 - St. Olav Travel - <https://stolavtravel.com>.

**HELP FOR MARRIAGES:** 82% of marriages that complete the nine-month *Retrouaille* (REH-tro-v-eye) program are still together five years later? For questions or registration, call 909-900-5465 or visit [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com). Confidential!

You are invited to join Fr. Joe Joseph's Pilgrimage to SWITZERLAND, GERMANY, THE NETHERLANDS BELGIUM, including the OBERAMMERGAU-PASSION PLAY from **SEPT. 2-14, 2020** Contact Bernadette at [bcorp1114@gmail.com](mailto:bcorp1114@gmail.com) or 323-547-6618 /323-344-1548.

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# Personal Ads

Lady would like to buy your unused portable heater. If you have one to spare, please call Irene at 213-247-5734.

**LADY SEEKS TO RENT** a studio or 1-BR apt. Good-paying, quiet tenant. Can pay up to \$750/mo, plus a \$500 security deposit. Call Irene at 627-1899.