

# CHRIST OUR SAVIOR CATHOLIC PARISH

**MARCH 27 & 28, 2021**  
**PALM SUNDAY OF THE PASSION OF THE LORD**  
**DOMINGO DE RAMOS**

**Mass Times/Horario de Misas**  
**Saturday/Sábado Vigilia**  
4:00 pm English  
6:00 pm Español

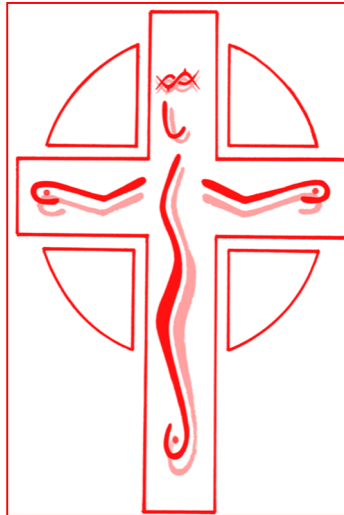
**Sunday Masses:**  
8:30 am English  
10:30 & 12:30 p.m. Español  
2:30 PM Vietnamese

**Weekday Masses (English)**  
8:00 AM - Mon., Tues., Thurs., Fri. & Sat.  
**First Friday/Primer Viernes**  
7:00 pm Español

**Baptisms/Bautismos**  
Call Office/Llame La Oficina

**Confessions/Confesiones**  
Saturday/Sábado 2:30-3:30 p.m.  
English and Spanish  
No appointment required  
No Requiere Cita

**Eucharistic Adoration**  
Exposición del Santísimo Sacramento  
First Friday/ Primer viernes 8:00 a.m.  
Despues de la misa de la 8:00 a.m.



REV. JOSEPH ROBILLARD  
PASTOR  
REV. RUDY PRECIADO  
IN RESIDENCE

DEACON TOM CONCITIS  
DEACON LOUIS GALLARDO  
DEACON JOE GARZA  
DEACON JORGE SANCHEZ

LUIS A. RAMIREZ  
PARISH DIRECTOR

ROSA RUIZ DE MAYORGA  
COORDINATOR FAITH FORMATION  
YAZMIM ABREU  
COORDINATOR YOUTH MINISTER  
DIEGO VELASCO  
CONFIRMATION/YOUTH MINISTER

SCOTT MELVIN  
DAVID ESPINOSA  
MUSIC MINISTRY

NANCY LOPEZ  
DEAF MINISTRY

PARISH OFFICE STAFF  
VICKIE COLON  
CONSUELO SANCHEZ  
SUSANA VENTURA

**CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR**



**PARISH OFFICE HOURS — HORAS DE LA OFICINA**  
**MON., TUES., THUR., FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P.M.**  
**TUESDAY, THURSDAY — 5:00 — 8:00 P.M. SATURDAY 9:00 A.M. — NOON**  
**714-444-1500 WWW.COSCP.ORG 2000 W. ALTON AVE. SANTA ANA, CA. 92704-7169**



Mass Intentions Please Call: 714-444-1500  
 Para Intenciones de la Misa Llame: 714-444-1500

**Saturday/sábado March 27, 2021**  
 8:00 a.m. *Marta Solis & Alberto Trinidad-Intentions*  
 4:00 p.m. *For the People of the Parish*  
 6:00 p.m. *Angelina Lopez—Intentions*  
**Sunday/domingo March 28, 2021**  
 8:30 a.m. †*Rowell Ramirez*  
 10:30 a.m. *Virgin Mary; All Souls—Intentions*  
 12:30 p.m. †*Nancy Moran Sanchez*  
 2:30 p.m. *VMI Intentions*  
**Monday/lunes March 29, 2021**  
 8:00 a.m. †*Francisco Castañon*  
**Tuesday/martes March 30, 2021**  
 8:00 a.m. †*Marcela Cobey; †William E. Cobey*  
**Thursday/jueves April 1, 2021**  
 7:00 p.m. *Holy Thursday—Multilingual Mass*  
**Friday/viernes April 2, 2021**  
 8:00 a.m. *Good Friday—Morning Prayer*  
 5:00 p.m. *Good Friday Service—English*  
 6:30 p.m. *Good Friday Service—Vietnamese*  
 8:00 p.m. *Good Friday Service—Spanish*  
**Saturday/sábado April 3, 2021 Holy Saturday**  
 8:00 a.m. *Morning Prayer*  
 8:00 p.m. *Easter Vigil—Multilingual*

# HOLY WEEK

**Holy Thursday April 1**  
 8:00 a.m. Morning Prayer *English*  
 7:00 p.m. Mass; the Last Supper  
*English Spanish Vietnamese*  
**Good Friday April 2**  
 8:00 am Morning prayer  
 5:00 pm Service, *English*  
 6:30 pm Service *Vietnamese*  
 8:00 pm Service, *Spanish*

**Holy Saturday April 3**  
 8:00 am Morning *English*  
 8:00 pm Easter Vigil  
*English, Spanish, Vietnamese*



**Easter Sunday April 4**  
 8:00 am Mass – *English*  
 10:30 am Mass – *Spanish*  
 12:30 pm Mass – *Spanish*  
 2:30 pm Mass – *Vietnamese*

# SEMANA SANTA

**Jueves Santo 1 de Abril**  
 8:00 a.m. Morning Prayer *inglés*  
 7:00 p.m. Misa; Última Cena  
*inglés, español, vietnamita*  
**Viernes Santo 2 de Abril**  
 8:00 am La Oración de la mañana  
 5:00 pm Servicio, *inglés*  
 6:30 pm Servicio *vietnamita*  
 8:00 pm Servicio, *español*  
**Sábado Santo 3 de Abril**  
 8:00 am La Oración de la mañana; *inglés*  
 8:00 pm Vigilia de Pascua  
*inglés, español, vietnamita*



**Domingo de Pascua 4 de Abril**  
 8:00 am Misa – *inglés*  
 10:30 am Misa – *español*  
 12:30 pm Misa – *español*  
 2:30 pm Misa – *vietnamita*

**Holy Week**

Even though we are social distancing, let's be joined in prayer as we enter into the holiest of weeks. We are many parts, but we are all one Body.



**PALM SUNDAY** - Let's display our palm branches or any greenery on our door, windows, balconies.



**HOLY THURSDAY** - Let's display candles or lanterns on our porch, windows, or balconies.



**GOOD FRIDAY** - Let's display a cross on our doors to commemorate this holy day.



**EASTER SUNDAY** - Let's drape white fabric on our doors, windows, or balconies to share the message that Jesus has Risen!

*Easter is not suspended. It is lived in every home.*

## PASTOR'S MESSAGE

This past year has passed living with the pandemic. All of us have a longing for a return to normal. We hope to be able to return to the activities we have enjoyed in the past, especially activities we enjoy. We hope to return to celebrating Mass inside, with a Church that is full.



I believe normal is an illusion. It is not real. We have memories of what we did in the past. We like some form of predictability. We like to be able to plan and have everything go just as we had hoped. The reason that normal is an illusion is that each moment of life is uniquely different and offered new understanding of the world around us and who we are.

I remember passing by the property of our Church is being built, as a bean field that stretched from Bear Street to Greenville. Nearby on Bear Street was the Boy Scout Office. I remember when the only store at South Coast Plaza was Sears. The sights and landmarks of my youth are always changing.

I am not the same person I was in times past. I carry memories of how things used to be. With time and experiences, I have changed. I have incorporated these changes into my thinking and disposition. My normal of the present moment will be different tomorrow.

I am sometimes tempted with the sin of nostalgia. I get tempted to think that the past was better than the present. I keep looking back at what has happened and long for the past to return. To go back is to forget everything I have learned. It would mean that I would have to make the same mistakes again to learn the lessons that have formed me over time. It would mean that I was stuck in the past wondering why everyone around me has changed.

We are about to experience the great Metanoia, the great conversion of life. Resurrection is not normal. Resurrection is the changing into the glory of what God intended for us. We are not returning to the Garden of Eden, but experiencing a radical love that transforms us into creatures who are loved into forgiveness, not into existence.

The Passion of Jesus Christ is not a remembering of what happened to Jesus. It is instead an invitation to see in this story of His death our lives in a new way. With the pandemic, we can understand this Sunday in a different way than before. This is not a normal story, but rather an opening to a new possibility. With the story of Jesus' Passion, we are created anew.

## MENSAJE DEL PASTOR

*Ha pasado un año viviendo con la pandemia. Todos anhelamos volver a la normalidad. Esperamos poder volver a las actividades que disfrutamos en el pasado. Esperamos volver a celebrar la Misa en el interior, con una Iglesia llena.*

*Creo que lo normal es una ilusión. Esto no es real. Tenemos recuerdos de lo que hicimos en el pasado. Nos gusta alguna forma de previsibilidad. Nos gusta poder planificar y hacer que todo salga como esperábamos. La razón por la que lo normal es una ilusión es que cada momento de la vida es singularmente diferente y ofrece una nueva comprensión del mundo que nos rodea y de quiénes somos.*

*Recuerdo pasar por la propiedad de nuestra Iglesia que se está construyendo. Antes era un campo de frijoles que se extendía desde Bear Street hasta Greenville. Cerca de Bear Street estaba la Oficina de los Boy Scouts. Recuerdo cuando la única tienda en South Coast Plaza era Sears. Los lugares de interés y los puntos de referencia de mi juventud siempre están cambiando.*

*No soy la misma persona que era en el pasado. Llevo recuerdos de cómo solían ser las cosas. Con el tiempo y las experiencias he cambiado. He incorporado estos cambios en mi pensamiento y disposición. Mi normalidad del momento presente será diferente mañana.*

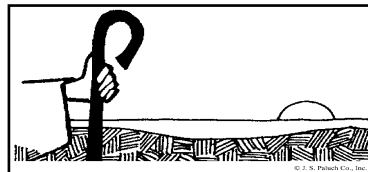
*A veces me tienta el pecado de la nostalgia. Me siento tentado a pensar que el pasado fue mejor que el presente. Sigo mirando hacia atrás a lo que ha sucedido y anhelo que el pasado regrese. Volver es olvidar todo lo que he aprendido. Significaría que tendría que volver a cometer los mismos errores para aprender las lecciones que me han formado a lo largo del tiempo.*

*Estamos a punto de experimentar la gran Metanoia, la gran conversión de la vida. La resurrección no es normal. La resurrección es el cambio en la gloria de lo que Dios quiso para nosotros. No volvemos al Jardín del Edén, sino que experimentamos un amor radical que nos transforma en criaturas amadas en perdón, no en existencia.*

*La Pasión de Jesucristo no es un recuerdo de lo que le sucedió a Jesús. En cambio, es una invitación a ver en esta historia de Su muerte nuestras vidas de una manera nueva. Con la pandemia, podemos entender este domingo de una forma diferente a la anterior. Esta no es una historia normal, sino más bien una apertura a una nueva posibilidad. Con la historia de la Pasión de Jesús, somos creados de nuevo.*

*The LORD is my shepherd; I shall not want.*

—Psalm 23:1



*El Señor es mi pastor, nada me falta.*

— Salmo 23 (22):1

## REFLECTIONS ON THE READINGS

## HOLY WEEK

For the Palm Sunday Gospel, we return to the Gospel according to Mark. The account of the Passion takes up nearly one-third of Mark's entire Gospel and, of all the evangelists, he is the one who presents the details most graphically. He depicts the humanity of Jesus most intensely, describing his sufferings thoroughly. Mark portrays Jesus as a complete fulfillment of the "Suffering Servant" of Isaiah, the obedient, humble slave dying on a cross of whom Paul speaks in Philippians. But it is important to remember that we call this "Holy Week" and not "sad week" or "suffering week," for each of the readings today, even the lamentations of the psalm, end in the promise of the strength and hope that is granted by God to those who faithfully give of themselves in love. As we enter into this week through these readings, we must reflect deeply on the sufferings of Jesus, but still be confident in the joy of risen, eternal life that awaits all of us who faithfully walk with him through these days.

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## HOLY VIRGIN OF GUADALUPE



Holy Virgin of Guadalupe, Queen of the Angels and Mother of the Americas. We fly to you today as your beloved children.

We ask you to intercede for us with your Son, as you did at the wedding in Cana.

Pray for us, loving Mother, and gain for our nation and world, and for all our families and loved ones, the protection of your holy angels, that we may be spared the worst of this illness.

For those already afflicted, we ask you to obtain the grace of healing and deliverance. Hear the cries of those who are vulnerable and fearful, wipe away their tears and help them to trust.

In this time of trial and testing, teach all of us in the Church to love one another and to be patient and kind. Help us to bring the peace of Jesus to our land and to our hearts.

We come to you with confidence, knowing that you truly are our compassionate mother, health of the sick and cause of our joy.

Shelter us under the mantle of your protection, keep us in the embrace of your arms, help us always to know the love of your Son, Jesus.

Amen

Archbishop Jose Gomez, President, USCCB

## REFLEXIONEMOS SOBRE LA LECTURAS

## SEMANA SANTA

*Por el Evangelio del Domingo de Ramos, volvemos al Evangelio según San Marcos. El relato de la Pasión ocupa casi un tercio de todo el Evangelio según Marcos y, de todos los evangelistas, él es quien presenta los detalles más gráficos. Marcos representa la humanidad de Jesús con mayor intensidad, describiendo sus sufrimientos a fondo. Presenta a Jesús como el cumplimiento completo del "Siervo sufriente" de Isaías, el esclavo humilde y obediente que muere en la cruz y de quien Pablo habla a los filipenses. Pero es importante recordar que a esto lo llamamos "Semana Santa" y no "semana triste" o "semana de sufrimiento", porque cada una de las lecturas de hoy, incluso los lamentos del Salmo, terminan con la promesa de la fuerza y la esperanza que son otorgadas por Dios a los que fielmente dan de sí mismos en amor. A medida que entramos a esta semana por vía de estas lecturas, debemos reflexionar profundamente sobre los sufrimientos de Jesús, pero con la tranquilidad de la alegría de la vida resucitada y eterna que nos espera a todos los que fielmente caminamos con él durante estos días.*

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## VIRGIN SANTÍSIMA DE GUADALUPE



*Riena de los Ángeles y Madre de las Américas  
Acudimos a ti hoy como tus amados hijos.*

*Te pedimos que intercedes por nosotros con tu Hijo Como lo hiciste en las bodas de Caná.*

*Ruega por nosotros, Madre amorosa,  
y obtén para Nuestra nación, nuestro mundo,  
y para todas nuestras familias y seres queridos,  
la protección de tus santos ángeles,  
para que podamos salvarnos de lo peor de esta  
enfermedad.*

*Para aquellos que ya están afectados,  
te pedimos que les concedas la gracia de la sanación y la liberación.  
Escucha los gritos de aquellos que son vulnerables y temerosos, seca  
sus lágrimas y ayúdalos a confiar.*

*En este tiempo de dificultad y prueba,  
Enséñanos a todos en la Iglesia a amarnos los unos a los otros y ser  
pacientes y amables.*

*Ayúdanos a llevar la paz de Jesús a nuestra tierra y a nuestros  
corazones.*

*Acudimos a ti con confianza, sabiendo que realmente eres Nuestra  
madre compasiva, la salud de los enfermos y la causa de Nuestra  
alegría.*

*Refúgiamos bajo el manto de tu protección, manténnos en el abrazo de  
tus brazos, ayúdanos a conocer siempre el amor de tu Hijo, Jesús.  
Amen*

Arzobispo José Gómez, Presidente, USCCB

### The Liturgies of Holy Week

Holy Week is the culmination of the liturgical year. During these holy days, the liturgy will lead us, with Jesus, to the depths and to the heights.

It begins with a harsh juxtaposition, as we carry palms in remembrance of Christ's triumphant entry into Jerusalem and then listen to the Passion according to Matthew, as the King is handed over for crucifixion. Then, on Holy Thursday, we remember the night Jesus was handed over—the night he gave himself for us and to us, to live in our midst forever in the sacrament of his Body and Blood. On Good Friday, we touch with our hands the mystery of the Lord's cross, the instrument of torture that has become the tree of life. Then, at the great Easter Vigil, the lighting of the paschal candle speaks to us of the triumph of light over darkness, of life over death. The resurrection of the Lord becomes a living reality in our midst as the catechumens for whom the Church has prayed throughout Lent are plunged into the mystery of Christ's death and share in the glory of his resurrection. These are indeed holy days, the culmination of the Church's liturgy, and an invitation to participate in the very life of Christ. Come, let us worship.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

### FIESTA DE LA FE

#### El ambón

*Esta parte del espacio litúrgico es mucho más que un pódium o tribuna. Es la sede de la Palabra de Dios. Es la montaña desde la cual se proclama la Buena Nueva al pueblo de Dios que, a menudo, sufre las desventajas. Es un eco claro del espacio elevado que había en las sinagogas judías desde el cual se recitaba la Escritura. En nuestros templos, tiene un lugar propicio porque en la acción de proclamar, Cristo está presente. Las historias que desde aquí se proclaman, en sus orígenes fueron historias orales cuya intención era ser contadas a otra generación. Puesto que este lugar está reservado especialmente para la proclamación de la Palabra de Dios, reconociendo que desde ahí Dios habla a su pueblo, debe dársele un respeto semejante al del altar. Esta es la mesa de la palabra que nos conduce a la mesa eucarística. Esta acción de proclamar nos recuerda al mismo Jesús, en la sinagoga, cuando proclamó: "El Espíritu del Señor está sobre mí, porque él me ha ungido para que dé la Buena Noticia a los pobres; me ha enviado a anunciar la libertad a los cautivos y la vista a los ciegos, para poner en libertad a los oprimidos, para proclamar el año de gracia del Señor" (Lucas 4:18 – 19).*

—Miguel Arias, Copyright © J. S. Paluch Co.



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“The days of Jesus’ life-giving death and glorious resurrection are approaching, the hour he triumphed over Satan’s pride, the time we celebrate the great event of our redemption” (Preface of the Lord’s Passion II, *Sacramentary*). Thus the Church begins the one week of the year that we formally designate as “Holy.” Simple rituals can link the domestic church to parish church and Church universal. Enthroned Sunday’s palms where you pray, behind the family crucifix, even as part of front door decorations: “Christ reigns here,” they proclaim; “all are welcome!” During the first three days of Holy Week, ready Easter clothes, prepare festal foods, clean the house, beautify the yard. Late Holy Thursday afternoon, share Lent’s final meal before the Lord’s Supper Mass. Pitcher, bowl, and towel make a fitting centerpiece; perhaps conclude the meal by washing each other’s feet. On Good Friday, observe the paschal fast from food—from TV and computer, too! Then come to Holy Saturday’s Vigil with mind clear, stomach empty, and heart full of “holy anticipation” that bursts into living flame when the new fire is kindled.

—Peter Seagnelli, Copyright © J. S. Paluch Co.

### LA VISITA A LAS SIETE IGLESIAS

El Jueves Santo por la noche, una vez que se ha trasladado el Santísimo Sacramento al monumento y se ha expuesto para la adoración de los fieles, existe la tradición popular de visitar siete iglesias o templos. Dicha tradición se inició gracias al fervor eucarístico de san Felipe Neri (1515-1595), motivando a la gente a que al visitar los templos para la adoración al Santísimo Sacramento también meditara los siete momentos o “visitas” que Jesús realizó la noche de su juicio. La meditación comienza precisamente en el huerto de los olivos para concluir en el Calvario. El hecho de que Jesús sea llevado de un lado a otro, se recuerda en un contexto de fe y adoración su presencia real en la sagrada Eucaristía. Para las visitas no hay un ritual establecido, no obstante, la práctica popular es rezar una estación al Santísimo Sacramento (Tres Padrenuestros, incluyendo Avemaría, Gloria al Padre y la jaculatoria eucarística) y luego dejar un momento de silencio para acompañar a Jesús en su agonía. La última visita debe ser en la parroquia doméstica.

—Miguel Arias, Copyright © J. S. Paluch Co.

**LIFE, JUSTICE AND PEACE  
CATHOLIC TEACHING PUT INTO PRACTICE**

**Encyclical from Pope Francis, Fratelli Tutti**

58. The Book of Job sees our origin in the one Creator as the basis of certain common rights: "Did not he who made me in the womb also make him? And did not the same one fashion us in the womb?" (*Job* 31:15). Many centuries later, Saint Irenaeus would use the image of a melody to make the same point: "One who seeks the truth should not concentrate on the differences between one note and another, thinking as if each was created separately and apart from the others; instead, he should realize that one and the same person composed the entire melody".<sup>[54]</sup>

59. In earlier Jewish traditions, the imperative to love and care for others appears to have been limited to relationships between members of the same nation. The ancient commandment to "love your neighbour as yourself" (*Lev* 19:18) was usually understood as referring to one's fellow citizens, yet the boundaries gradually expanded, especially in the Judaism that developed outside of the land of Israel. We encounter the command not to do to others what you would not want them to do to you (cf. *Tob* 4:15). In the first century before Christ, Rabbi Hillel stated: "This is the entire Torah. Everything else is commentary".<sup>[55]</sup> The desire to imitate God's own way of acting gradually replaced the tendency to think only of those nearest us: "The compassion of man is for his neighbour, but the compassion of the Lord is for all living beings" (*Sir* 18:13).

60. In the New Testament, Hillel's precept was expressed in positive terms: "In everything, do to others as you would have them do to you; for this is the law and the prophets" (*Mt* 7:12). This command is universal in scope, embracing everyone on the basis of our shared humanity, since the heavenly Father "makes his sun rise on the evil and on the good" (*Mt* 5:45). Hence the summons to "be merciful, just as your Father is merciful" (*Lk* 6:36).

**GOD'S BLESSINGS for a MINDFUL HOLY WEEK...**

**LA VIDA, JUSTICIA Y PAZ  
LA ENSEÑANZA CATÓLICA PUESTA EN PRÁCTICA**

**Enciclica del Papa Francisco, Fratelli Tutti**

*58. El libro de Job acude al hecho de tener un mismo Creador como base para sostener algunos derechos comunes: «¿Acaso el que me formó en el vientre no lo formó también a él y nos modeló del mismo modo en la matriz?» (31,15). Muchos siglos después, san Ireneo lo expresará con la imagen de la melodía: «El amante de la verdad no debe dejarse engañar por el intervalo particular de cada tono, ni suponer un creador para uno y otro para otro [...], sino uno solo»<sup>[54]</sup>.*

*59. En las tradiciones judías, el imperativo de amar y cuidar al otro parecía restringirse a las relaciones entre los miembros de una misma nación. El antiguo precepto «amarás a tu prójimo como a ti mismo» (Lv 19,18) se entendía ordinariamente como referido a los connacionales. Sin embargo, especialmente en el judaísmo que se desarrolló fuera de la tierra de Israel, los confines se fueron ampliando. Apareció la invitación a no hacer a los otros lo que no quieres que te hagan (cf. Tb 4,15). El sabio Hillel (siglo I a. C.) decía al respecto: «Esto es la Ley y los Profetas. Todo lo demás es comentario»<sup>[55]</sup>. El deseo de imitar las actitudes divinas llevó a superar aquella tendencia a limitarse a los más cercanos: «La misericordia de cada persona se extiende a su prójimo, pero la misericordia del Señor alcanza a todos los vivientes» (Si 18,13).*

*60. En el Nuevo Testamento, el precepto de Hillel se expresó de modo positivo: «Traten en todo a los demás como ustedes quieran ser tratados, porque en esto consisten la Ley y los Profetas» (Mt 7,12). Este llamado es universal, tiende a abarcar a todos, sólo por su condición humana, porque el Altísimo, el Padre celestial «hace salir el sol sobre malos y buenos» (Mt 5,45). Como consecuencia se reclama: «Sean misericordiosos así como el Padre de ustedes es misericordioso» (Lc 6,36).*

**BENDICIONES de Dios para una SEMANA SANTA CONSCIENTE...**

## TREASURES FROM TRADITION

Although the procession with palms has an unforgettable grip on our imagination, the real emphasis of this day's liturgy is contained in its name: The Sunday of the Lord's Passion. Since 1955, the old custom of a blessing of palms with procession of the people has marked the entry of the Church into a time so rich that it is called "Holy Week." The center of today's liturgy, however, is the solemn reading of the Passion, this year taken from Mark's Gospel. Our community is to be transformed by its celebration of Easter, and so this week everything is made new. Soon, the bishop will celebrate the "Chrism Mass" when the holy oils for the sacraments will be completely replenished and blessed, and transported from the cathedral to every parish. Easter is the first Sunday after the first full moon of springtime. Be on the lookout later this week for this "paschal" moon, rising in the east at the precise moment the sun sets in the west. Imagine: a day when there is not a single moment when the earth is not bathed in light from the heavens. We are on the threshold of the three great days (Triduum): Friday, Saturday, and Sunday, beginning at sunset on Thursday when the parish gathers in response to the Lord's command: "Do this in memory of me."

—James Field, Copyright © J. S. Paluch Co.

### Last weekend to participate in the confidential online survey

"Disciple Maker Index" will close on **Monday, March 22**. We need your input to help our parish plan for the future and help us all become better disciples. You will be asked to reflect on your own spirituality and to provide feedback on our parish's effort to help you grow. Survey can be taken in English, Spanish, & Vietnamese.

If you do not have access to a computer, you may get a printed copy of the DMI survey after Mass in English, Spanish or Vietnamese. Please return it so that your input is included in the summary report for our parish.

### Último fin de semana para participar en

La encuesta confidencial en línea llamada "Índice Creador de Discípulos". Se cerrará el **lunes 22 de marzo**. Necesitamos su opinión para ayudar a nuestra parroquia a planificar el futuro y ayudarnos a todos a convertirnos en mejores discípulos. Se le pedirá que reflexione sobre su propia espiritualidad y que brinde comentarios sobre el esfuerzo de nuestra parroquia para ayudarlo a crecer

### Cuối tuần cuối cùng nộp bản khảo sát trên giấy

Nếu bạn đã lấy một bản sao giấy của Khảo sát "Chỉ số người tạo đệ tử" rất quan trọng đối với giáo xứ của chúng tôi, vui lòng nộp nó vào cuối tuần này để câu trả lời của bạn sẽ được đưa vào báo cáo. Điều này sẽ giúp giáo xứ của chúng tôi lập kế hoạch cho tương lai và giúp tất cả chúng tôi trở thành những môn đệ tốt hơn.

## TRADICIONES DE NUESTRA FE

Esta es Semana Santa, semana en la cual los cristianos conmemoramos con palmas, y ramos los eventos centrales de nuestra fe; eventos que alimentan nuestro espíritu con el pan y el vino del amor divino; eventos que se clavan en nuestras almas como Cristo en su cruz; eventos que nos hacen resucitar de nuestros problemas con la esperanza pascual de la liberación de todo aquello que nos perjudica, que nos agobia, que nos oprime y nos deprime.

Estaremos allí con nuestros parientes y con gente que no conocemos pero que son nuestros hermanos y hermanas en Cristo gracias a los eventos de la semana en que Jesús entró glorioso a Jerusalén, partió el pan, falleció en el árbol de la cruz y fue sepultado. Esta Semana nos une al misterio pascual de Jesús. Celebrando estos ritos antiguos y variados por todo el mundo. Durante esta semana el tiempo y el espacio se cancelan para unirnos a los misterios que celebramos, a nuestras familias, a los cristianos por todo el mundo y a través de los siglos.

—Fray Gilberto Cavazos, OFM, Copyright © J. S. Paluch Co.

### The Little Ones LOS MÁS PEQUEÑOS

Jim Burrows



As Jesus was going, the people were spreading their coats on the road. As soon as he was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, shouting: "Blessed is the king who comes in the name of the Lord: Peace in heaven and glory in the highest!" Lk 19:36-38

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*Mientras El iba a avanzando, tendían sus mantos por el camino. Cuando ya se acercaba, junto a la bajada del monte de los Olivos, toda la multitud de los discípulos, regocijándose, comenzó a alabar a Dios a gran voz por todas las maravillas que habían visto, diciendo. "¡Bendito el Rey que viene en el nombre del Señor! ¡Paz en el cielo y Gloria en las Alturas! Lc 19:36-38*

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