

# St. Stephen Catholic Church

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Msgr. Timothy Dyer, Pastor

Rev. Theodore Smith, O. Praem., Auxiliary for Hungarians



*Március - März - March 2018*

Parish Office Hours:

Monday-Friday: 9:00am – 12:00pm & 1:00pm – 7:30pm

Saturday : 9:00am – 12:00pm & 1:00pm – 3:30pm

Sunday: 9:00am – 1:30pm

Parish Office is located at:

St. Patrick Church

1046 E. 34th St.

Los Angeles, CA 90011

On **Sunday, March 11<sup>th</sup>**, **April 22<sup>nd</sup>**, and **May 20<sup>th</sup>**, Sister Sophia Farkas will hold religious instruction in Hungarian for children in the Hall after lunch, followed by religious instruction in Hungarian for the adults at 2pm in the Church. All are welcome.

### **Good Friday is March 30**

Ash Wednesday and Good Friday are obligatory days of universal fast and abstinence. Fasting is obligatory for all who have completed their 18th year and have not yet reached their 60th year. Fasting allows a person to eat one full meal. Two smaller meals may be taken, not to equal one full meal. Abstinence (from meat) is obligatory for all who have reached their 14th year.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more fully and to celebrate more readily his Resurrection. Fridays in Lent are obligatory days of complete abstinence (from meat) for all who have completed their 14th year.

Stations of the Cross in Hungarian (Keresztúti ájtatosság) will take place in the Church at 1:00PM every Sunday during Lent.

***Daylight Saving Time begins March 11!***



***Don't forget to turn your clocks ahead 1 hour***

### **March 11, Sunday – 2<sup>nd</sup> Collection:**

#### **The Catholic Relief Services Collection**

Your support of this collection gives aid to victims of persecution and natural disasters, provides legal services to poor immigrants, and advocates for the powerless. Through your generosity, six Catholic agencies will help Jesus as he bears the disguise of the vulnerable refugee, the immigrant family, and the poor and marginalized. Please prayerfully consider contributing to the collection.

### ***Mark your Calendars...***

**Sunday, April 15** we will be celebrating the 90<sup>th</sup> Anniversary of St. Stephen Church. There will only be one Mass at 10:00am celebrated by our Pastor, Msgr. Timothy Dyer, Rev. Theodore Smith, and Msgr. Helmut Hefner. Mass will begin with a procession in the street in front of the church. The wearing of traditional folk-costumes is encouraged.

Lunch will be available after Mass in the Hall. We kindly request the donation of desserts for lunch as well as flower petals for the procession. More details will be announced as they become available.

**Parish Calendar for March 2017**

**March 4, Sunday – Third Sunday of Lent – violet**

9:15 AM - German Mass / Deutsche Messe  
~OPEN~

10:45 AM - Hungarian Mass / Magyar mise  
Vilmos and Anna Binger (deceased) Géza Binger

**March 11, Sunday – Fourth Sunday of Lent – 2<sup>nd</sup> Collection: Catholic Relief Services Collection – violet or rose**

**Daylight Saving Time begins – turn your clocks ahead 1 hour!**

9:15 AM - German Mass / Deutsche Messe  
Ella Hefner (deceased) The Hefner Family

10:45 AM - Hungarian Mass / Magyar mise  
The deceased members of the Nagy Family Xénia Nagy

Sister Sophia Farkas will be giving Catechetical instruction in Hungarian for children in the hall after lunch and for adults at 2:00 pm in the Church.

**March 18, Sunday – Fifth Sunday of Lent – violet**

9:15 AM - German Mass / Deutsche Messe  
Sofie Haberstroh (deceased) The Burmeister Family

10:45 AM - Hungarian Mass / Magyar mise  
István Prihisztál (deceased) The Prihisztál Family

**March 25, Sunday – Palm Sunday of the Passion of the Lord– red**

9:15 AM - German Mass / Deutsche Messe  
~OPEN~

10:45 AM - Hungarian Mass / Magyar mise  
Imre Zelizi (deceased) The Faithful

**The traditional Palm Sunday lunch at St. Stephen's, lángos and gulyás soup, will be served by the St. Stephen Society at 11:00AM. Please come and enjoy this once in a year specialty.**

Please contact Monika Mohos before or after Sunday Mass for any Mass intentions you would like to request. You may also contact her by phone at:

**(818) 846-2651**

or by email at:

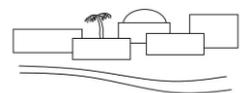
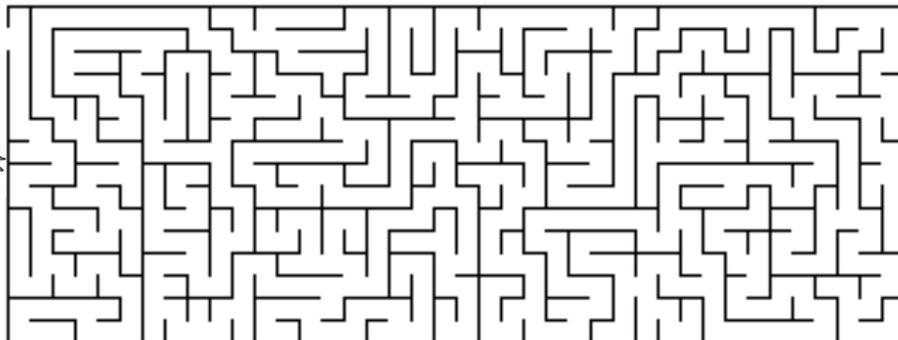
**monikamohos@yahoo.com**

The bulletins are sent to the printing company at least one month in advance. Mass intentions received after the printing deadline may not appear in the bulletin, but are offered all the same.

# Palm Sunday



Find the road to Jerusalem.



## History of Palm Sunday

by Fr. Francis X. Weiser

As soon as the Church obtained her freedom in the fourth century, the faithful in Jerusalem re-enacted the solemn entry of Christ into their city on the Sunday before Easter, holding a procession in which they carried branches and sang the Hosanna (Matthew 21, 1-11). In the early Latin Church, people attending Mass on this Sunday would hold aloft twigs of olives, which were not, however, blessed in those days.

This Palm Sunday procession, and the blessing of palms, seems to have originated in the Frankish Kingdom. The earliest mention of these ceremonies is found in the Sacramentary of the Abbey of Bobbio in northern Italy (beginning of the eighth century). The rite was soon accepted in Rome and incorporated into the liturgy. The prayers used today are of Roman origin. A Mass was celebrated in some church outside the walls of Rome, and there the palms were blessed. Then a solemn procession moved into the city to the basilica of the Lateran or to Saint Peter's, where the Pope sang a second Mass. The first Mass, however, was soon discontinued, and in its place only the ceremony of blessing was performed. Even today the ritual of the blessing clearly follows the structure of a Mass up to the Sanctus.

Everywhere in medieval times, following the Roman custom, a procession composed of the clergy and laity carrying palms moved from a chapel or shrine outside the town, where the palms were blessed, to the cathedral or main church. Our Lord was represented in the procession, either by the Blessed Sacrament or by a crucifix, adorned with flowers, carried by the celebrant of the Mass. Later, in the Middle Ages, a quaint custom arose of drawing a wooden statue of Christ sitting on a donkey (the whole image on wheels) in the center of the procession. These statues (Palm Donkey; Palmesel) are still seen in museums of many European cities.

As the procession approached the city gate, a boys' choir stationed high above the doorway would greet the Lord with the Latin song, *Gloria, laus et honor*. This hymn, which is still used today in the liturgy of Palm Sunday, was written by the Benedictine Theodulph, Bishop of Orleans (821):

Glory, praise and honor,  
O Christ, our Savior-King,  
To thee in glad Hosannas  
Inspired children sing.

After this song, there followed a dramatic salutation before the Blessed Sacrament or the image of Christ. Both clergy and laity knelt and bowed in prayer, arising to spread cloths and carpets on the ground, throwing flowers and branches in the path of the procession. The bells of the churches pealed, and the crowds sang the Hosanna as the colorful procession entered the cathedral for the solemn Mass.

In medieval times this dramatic celebration was restricted more and more to a procession around the

church. The crucifix in the church yard was festively decorated with flowers. There the procession came to a halt. While the clergy sang the hymns and antiphons, the congregation dispersed among the tombs, each family kneeling at the grave of relatives. The celebrant sprinkled holy water over the graveyard; the procession formed again and entered the church. In France and England they still retain the custom of decorating graves and visiting the cemeteries on Palm Sunday.

The inspiring rites and ceremonies of ancient times have long since disappeared, only the sacred texts of the liturgy are still preserved. Today the blessing of palms and the procession (if any) are performed within the churches preceding the Mass. In America, Catholic, and some Episcopal, churches distribute palms to all the congregation.

The various names for the Sunday before Easter come from the plants used--palms (Palm Sunday) or branches in general (Branch Sunday; Domingo de Ramos; Dimanche des Rameaux). In most countries of Europe real palms are unobtainable, so in their place people use many other plants: olive branches (in Italy), box, yew, spruce, willows, and pussy willows. In fact, some plants have come to be called palms because of this usage, as the yew in Ireland, the willow in England (palm-willow) and in Germany (Palmkatzchen). From the use of willow branches Palm Sunday was called Willow Sunday in parts of England and Poland, and in Lithuania Verbu Sekmadienis (Willow-twig Sunday). The Greek Church uses the names Sunday of the Palm-carrying and Hosanna Sunday.

Centuries ago it was customary to bless not only branches but also various flowers of the season (the flowers are still mentioned in the antiphons after the prayer of blessing). [35] Hence the name Flower Sunday which the day bore in many countries--Flowering Sunday or Blossom Sunday in England, Blumensonntag in Germany, Pasques Fleuris in France, Pascua Florida in Spain, Viragvasarnap in Hungary, Cvetna among the Slavic nations, Zaghkasart in Armenia.

The term Pascua Florida, which in Spain originally meant just Palm Sunday, was later also applied to the whole festive season of Easter Week. Thus the State of Florida received its name when, on March 27, 1513 (Easter Sunday), Ponce de Leon first sighted the land and named it in honor of the great feast.

In central Europe, large clusters of such plants, interwoven with flowers and adorned with ribbons, are fastened to the top of a wooden stick. All sizes of such palm bouquets may be seen, from the small children's bush to rods of ten feet and more. The regular palm, however, consists in most European countries of pussy willows bearing their catkin blossoms. In the Latin countries and in the United States, palm leaves are often shaped and woven into little crosses and other symbolic designs. This custom was originated by a suggestion in the ceremonial book for bishops, that little crosses of palm be attached to the boughs wherever true palms are not available in sufficient quantity.