



The Meditation

Palm Sunday

March 25th, A.D. 2018



Entry into Jerusalem (1308/11)

Duccio di Buoninsogna (c.1255 – c. 1311)

Italian painter from Siena

2. PALM SUNDAY

Love to The End

Holy Week is the greatest week in the Church's Year. The church commemorates the chief events of the life of Jesus Christ: His death and resurrection. Nowhere else does Holy Mother Church show more clearly the connection between death and life, struggle and victory, cross and resurrection. Jesus taught us by His example, what He later confirmed by His words:

"Ought not Christ to have suffered these things, and to enter into his glory?" (St. Luke; Chap. 24, Vs. 26.) The **Benedictus** antiphon for this coming Tuesday: (Office of *Lauds* for Tuesday in Holy Week), reminds us of this great truth: *"Now before the Feast of the Passover, when Jesus knew that his hour was come, having loved his own, He loved them unto the end."* (St. John; Chap. 13, Vs. 1) * No love can be complete if it does not include the gift of self; *"Greater love hath no man than this, that a man lay down his life for his friends."* (St. John Ch. 15, Vs. 13)

The Church, between Palm Sunday and Easter Day, commemorates the greatest and holiest event in the world's history – the Passion and death of its Saviour. The liturgies of that week, as found in the Missals and Breviaries, are filled with lessons, prayers, and ceremonies. Holy Church recounts in the most moving ways, every detail of our Divine Lord's sufferings, but she never loses sight of the fact that Christ's task as Saviour didn't end at His death, but was completed with His glorious resurrection, from which it should never be separated.

Wherever in this week's liturgies we may find compassion for our tortured and humiliated Saviour, we shall find the triumphant assurance that death is but the passage to the glory of the Resurrection. Just as a mother comforts her children in times of trials and troubles by reassuring them of better days to come, so does our Holy Mother Church repeat what she learned from Jesus: Must not Christ suffer, and we with Him, and thereby enter into glory? Christ's Passion is our passion (now, or one day to come).

The names given to this coming week differ from one land to another. We call it **Holy Week**. It is also known as the *Good Week, the Silent Week, the Great Week, the Dark Week; the Week of the Vigil, the Week of the Passion, The Week of the Cross, the Week of Love, the Week of Grace*. All of these names prove the importance and the value which the Church and the faithful of all ages have attached to it. They also indicate the spirit and the atmosphere with which we should pass these coming days. The dispositions in which to meditate upon the Passion are primarily *prayer, silence, solitude, and penance* and if we have not kept a Lenten discipline, this is the week to do it! If we have not yet made our confession: NOW is the time! You have but to call your priest for an appointment. NO priest will ever be too busy to hear confession. It is one of the great duties he was ordained for. This week is the time when Christ gives us "the uttermost proof of His love". He reveals to us both His human greatness and divine power.

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Palm Sunday was a day of Glory. The crowds would have made Jesus king. His disciples acclaimed Him and yet, Jesus wept over His holy city, which in a few days, was to witness His death. Jesus retreated into the desert to the astonishment of His followers, who had been swept up in the exuberance of the moment. He knew they were still thinking in earthly terms regarding His Kingship, and He knew that time had not yet come.

We call Maundy Thursday the Thursday evening of that week. Jesus bade farewell to His mother and His apostles and spoke His final words to them. His sacerdotal (priestly) prayer served as His last will and testament, in which He insisted on brotherly charity and unity. His whole existence had passed under the sign of love; now He prepared to give its uttermost proof. He had given His disciples His doctrine and His life, and even after His death He did not leave them orphans. He instituted the Eucharist, giving Himself anew under the species of bread and wine, and ordained them priests, in order that His Mystery of love might endure until the very end of time.

*At the Supper with the twelve
Thou, O Christ, was seated;
And hast prophesied Thy death
Soon to be completed;
And hast pointed Judas out
By the morsel meted:
And unto Gethsemane,
After, hadst retreated.***

His Passion begins on the following day, *Good Friday*. His life of sacrifice will be consummated on the Cross, the Cross which in the future will be the center of the world, the *only* source of salvation for mankind, the throne from which He will reign. By His shameful death He gains for His own, life . . . life of glory.

He reposes, on *Holy Saturday*, in the darkness of the tomb, while the light which He came to bring rises slowly over the entire world.

He will rise again on *the third day*, victorious over death, hell, and the imprisonment of the grave, proving by His resurrection, the truth of His doctrine, and at the same time giving us the pledge of our immortality and while we remain in this life – hope.

Let us ask our Blessed Lord in our prayers that we all may pass the coming days in the solitude of our own hearts, in prayer and penance, meditating on His mysteries of love that He freely and unconditionally gives to us, as the Church expresses them in her somber yet profound Liturgy. Let us find time to meditate and pray upon the great events that are to come. Events that changed the world forever.

MEDITATION NOTES:

* *Ref: The Anglican Breviary: page C285 (509).*

***Hymn from the Sarum Missal: 12th century England. From a translation by John Neal.*

Prory Kalendar

For the week of:
March 25th to April 1st - A.D. 2018
In HOLY WEEK



Sunday, March 25thPalm Sunday

Monday, March 26th Monday in Holy Week...Lenten Fast Day

Tuesday, March 27th Tuesday in Holy Week...Lenten Fast Day

Wednesday, March 28th Spy Wednesday.....Fast and Abstinence



Thursday, March 29thMaundy Thursday

Fast day



Friday, March 30th Good Friday



Fast & Abst.



Saturday, March 31st Holy Saturday

Fast day



Sunday, April 1st . . EASTER DAY- Sunday of the Resurrection



KALENDAR KEY:

Abt. = Abbot, Abs. = Abbess, Abp = Archbishop, Anc. = Anchorite, Ancs. = Anchoress, Ap. = Apostle, Bl. = Blessed, Br. = Brother, Bp. = Bishop, Card. = Cardinal, C. or Conf. = Confessor, Comm. = Commemoration/Commemorate, Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Lay Brother, LSr. = Lay Sister, K. = King, Mat. = Matron, M. = Monk, **M.M. = Month's Mind (Requiem for the recently departed on the 30th day after death or burial).** Myr. = Martyr, N. = Nun, Obl. = Oblate, P. = Priest, Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, **RM = Requiem Mortuorum, (Mass and Offices for the departed once a month as designated on Kalendar).** SDcn. = Sub Deacon, Q. = Queen, Ven. = Venerable, Vir.=Virgin, W. = Widow.

FASTING KEY: A = Abstinence, F = Fast, F & A = Fast and Abstinence

RELIGIOUS ORDER ABBREVIATIONS: C.O = Congregation of the Oratory (Oratorians), C.P. = Congregation of the Passion (Passionists), C.S.J. = Congregation of the Society of Jesus (Jesuits), Er. Cam. = Camaldolese Hermits, F.P. O. = Franciscans of the Primitive Observance, O. Car. = Carmelite Order, O. Cart. Carthusian Order, O.C.D. = Order of Discalced Friars (Carmelites), O.F.A. = Augustinian Order, O.F.M = Order of Friars Minor (Franciscans), O.F.M. Cap = Capuchin Order, O.P. = Order of Preachers (Dominicans also called 'Blackfriars'), O. Praem. = Order of Canons Regular (Norbertines), O.S.B. = Order of St. Benedict (Benedictines), O.Ss. S. = Bridgettines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian Observance (Trappists/Trappistines), O.C.S.O. = Cistercian Order of the Strict Observance (Trappists/ Trappistines). Tert. = Tertiary (Third Order religious).

About the Meditation and About Us

The Meditation is an online apostolate of **Our Lady of Seven Sorrows Priory** in Raymond, Maine, USA. We are an Anglican-Catholic Benedictine contemplative community that follows the Holy Rule of St. Benedict, the 5th century Father of Western Monasticism. We are resident within the Diocese of the Northeast (DNE), of the Anglican Church in America (ACA), a member of the worldwide Traditional Anglican Communion (TAC).

The Meditation is a weekly online offering that is sent out free of charge to anyone who desires to receive it. Subscribers may copy and pass along **The Meditation** to their families and friends, or send us their e-address (*with their permission*) to add to our subscription list so they may receive it directly from us. Each issue is sent out as a BCC (Blank Copy) in respect to subscriber privacy and online security.

To subscribe, contact us at: klamarre@maine.rr.com **To read past issues of the Meditation,** please go to **our website** at: www.ourladyofsorrows.org and you can find them in the section marked "Meditations" on the homepage.

PLEASE NOTE: In respect to our contemplative vocation and the animals in our rescue and rehab center, we do not have guest or bathroom facilities and do not regularly receive visitors.

Fr. Kevin is available to hear confessions and give spiritual direction by appointment only. Please contact via email to make an appointment or to make us aware of your needs, concerns and intentions for our prayerful attention. It is our privilege to pray for you.



Feasts, Fasts, and Other Things

By Br. A, Chip Munk, O.S.B.



PALM SUNDAY



*All glory, laud and honor
To Thee, Redeemer, King,
To Whom the lips of Children
Made sweet Hosannas ring.*

*The people of the Hebrews
With psalms before Thee went;
Our praise and prayer and anthems
Before Thee we present.*

The Hymn: *Gloria laus et honor tibi sit Rex Christe Redemptor*

Theodulf, Bishop of Orleans, 9th cent, France.

Translated by John Neale – 19th cent. England

The various names for the Sunday before Easter come from the plants used to honor that day when our Lord entered Jerusalem in triumph - palms or branches in general. It is referred to as “Branch Sunday” in some Hispanic places! Real palms were unobtainable in most European countries, so in their place people used other plants that were of local origin: olive branches in Italy, box yew, spruce, willows, and pussy willows in England and Ireland. Some plants began to be referred to as palms because of this use, such as the yew and willow in England. I wrote in an earlier Meditation, about how yew trees still grow in front of many old churches in England. They were planted there hundreds of years ago for the express purpose of having available yew branches for Palm Sunday, and when needed, the stout wood that makes up the reliable English long bow.

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Centuries ago, it was customary to bless both the branches and also the various flowers that began to blossom during this time. This may raise a few eyebrows of my fellow New Englanders for as I write this article, we have a March blizzard going on outside!



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So, in some places this Sunday is referred to as “Flower Sunday” and “Blossom Sunday” The term *Pascua Florida*, meant Palm Sunday in Spain. It was later applied to the whole festive season of Easter Week. Did you know that’s how our state of Florida got its name? It was on March 27th, 1513 (Easter Day) that the Spanish explorer Ponce de Leon first sighted the land and named it in honor of the Great Feast. The spiritual effect of sighting land on Easter Day must have had a great impact on his crew after being at sea for months !

As soon as the Church obtained her freedom from Roman persecution in the fourth century, the faithful in Jerusalem re-enacted with great solemnity, the entry of our Lord into the city on this Sunday before Easter, by holding a procession in which they carried branches and sang the “Hosanna” (*see St. Matthew; Chap. 21, Vss. 1-11*). People attending Mass in the churches around Rome, would hold twigs of olives aloft, which were not yet blessed in those days.

The rite of the solemn blessing of the ‘palms’ seems to have originated in the Frankish kingdom. The earliest mention of these ceremonies is found in the pages of the Bobio Sacramentary (Northern Italy) from the beginning of the 8th century. The rite was soon accepted in Rome and was incorporated into the universal liturgy.

Everywhere in Medieval times, following the custom at Rome, 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, abbey, 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.

A boy’s choir stationed high above the doorway of the church where the Mass was to be celebrated, would greet the arrival of the Lord with the Latin song: *Gloria, laus et honor* (*All Glory, Laud and Honor*) as the procession approached the city gate. This hymn is still used today in the Palm Sunday liturgy. The hymn’s English translation by John Neale is a classic that is found in hymnals everywhere.

There followed a dramatic salutation before the Blessed Sacrament or the image of Christ at the conclusion of the hymn and both clergy and laity knelt and bowed in prayer. Cloths and carpets were spread from the entrance of the church to the sanctuary, upon arriving, and flowers and branches were strewn in the path of the resuming procession. The church bells pealed, and the attending crowd sang the “Hosanna” as this colorful procession concluded and Mass began.

This dramatic procession, in later Medieval times, was restricted more and more to a procession around the church. It would enter the churchyard where the graves were, and would halt while the clergy sang hymns and antiphons. The families of those buried there would gather around their relative’s graves, and the celebrant would sprinkle one and all with holy water

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throughout the graveyard. The procession would reform and enter the church. The custom of decorating and blessing the graves on Palm Sunday is still performed in many places in France and England today.

Today, the blessing of palms and the procession are usually performed within the churches themselves. The blessing of the palms has been simplified and is now short and simple compared to the elaborate rituals of former times. Parishes and monasteries who observe the traditional liturgies have restored some of the old rituals that were part of their specific observances.

EASTER CLEANING: The three days after Palm Sunday are devoted, in many countries, to a thorough cleaning of the house according to an ancient tradition. The most vigorous cleaning of the whole year. Carpets, couches, armchairs, and mattresses are carried outside and every speck of dust is beaten out of them! Floors and furniture are scrubbed and waxed. Curtains are changed and windows cleaned... in short, homes buzz with activity. No time is wasted in the kitchen except to clean it up, so all meals are casual and light. Everything has to be back in its place all spic and span on Wednesday evening and ready for the great feast to come. Folks in many Slavic countries, also decorate their homes with green plants, and if real ones are not yet available, artificial flowers too. These flowers are usually quite ornate and covered with ancient designs that are traditional to the location.

This traditional spring cleaning is, of course, to make the home as neat as possible for the greatest holiday of the year; a custom taken over from the ancient Jewish practice of ritual cleansing and sweeping of the whole house as prescribed in preparation for the Feast of the Passover.

Spring cleaning in America has taken on a secular and generic form. It has its roots in Europe, but is generally done sometime during the spring instead of any specific time. Most Americans focus on basements and garages instead of the house proper, for that's where the real clutter is. It would be a great tradition for a family to establish, if they were to get together on those three days in Holy Week for cleaning up the family home. Traditions beget the making of memories when practiced in a regular fashion, and we hear the constant complaint today that there is not enough 'family' or 'quality time' . . . well, here's one idea that will bring a family together and give a home a good cleaning to boot! Hmmm, perhaps our ancestors were on to something after all.

Feasts, Fasts, and Other Things *from:* **The Chipmunk's Nutshell Library** is presented by **Br. A. Chip Munk, O.S.B.** Br. Chip is our very academic monk of **Our Lady of Seven Sorrows Priory** in Raymond, Maine, USA.



10.

Animal News

By Sr. Mary-Francis, O.S.B.



Oliver the Brave!

Well, the truest and most telltale sign of spring is here. No, it is not the buds on the trees or the flocks of birds at the feeder. It is most definitely not a brave crocus or daffodil, as they are still buried in feet of snow. No, the truest “tell” that spring is coming, is the horses starting to shed their winter coat. How divinely planned it is that horses should begin losing their fur just at the time when barn birds and others are building their nests and planning their families. The chatter is amazing as the word is spread around that there is new, warm fur on the ground to line the nests with to keep the eggs and new babies warm in this unpredictable weather. Almost every other eave space inside the barn houses a nest and the body heat from the horses rises in the barn to these nests. The babies will become adults and eat the mosquitos and flies that plague the horses while they have their shiny, shorter, and much lighter summer coats. It is edifying to see how, maybe unbeknown to them all, the divine plan of God in nature plays out, with each player doing their part to help the other complete the cycle of the seasons and of life.

HAPPY SPRING!!

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A Note to Our Faithful Subscribers:

**We hope to get a special Holy Week Edition out to you by
mid-next week.**



Our writing team is hard at work to make the deadline...

Prayers appreciated!

PAX

