

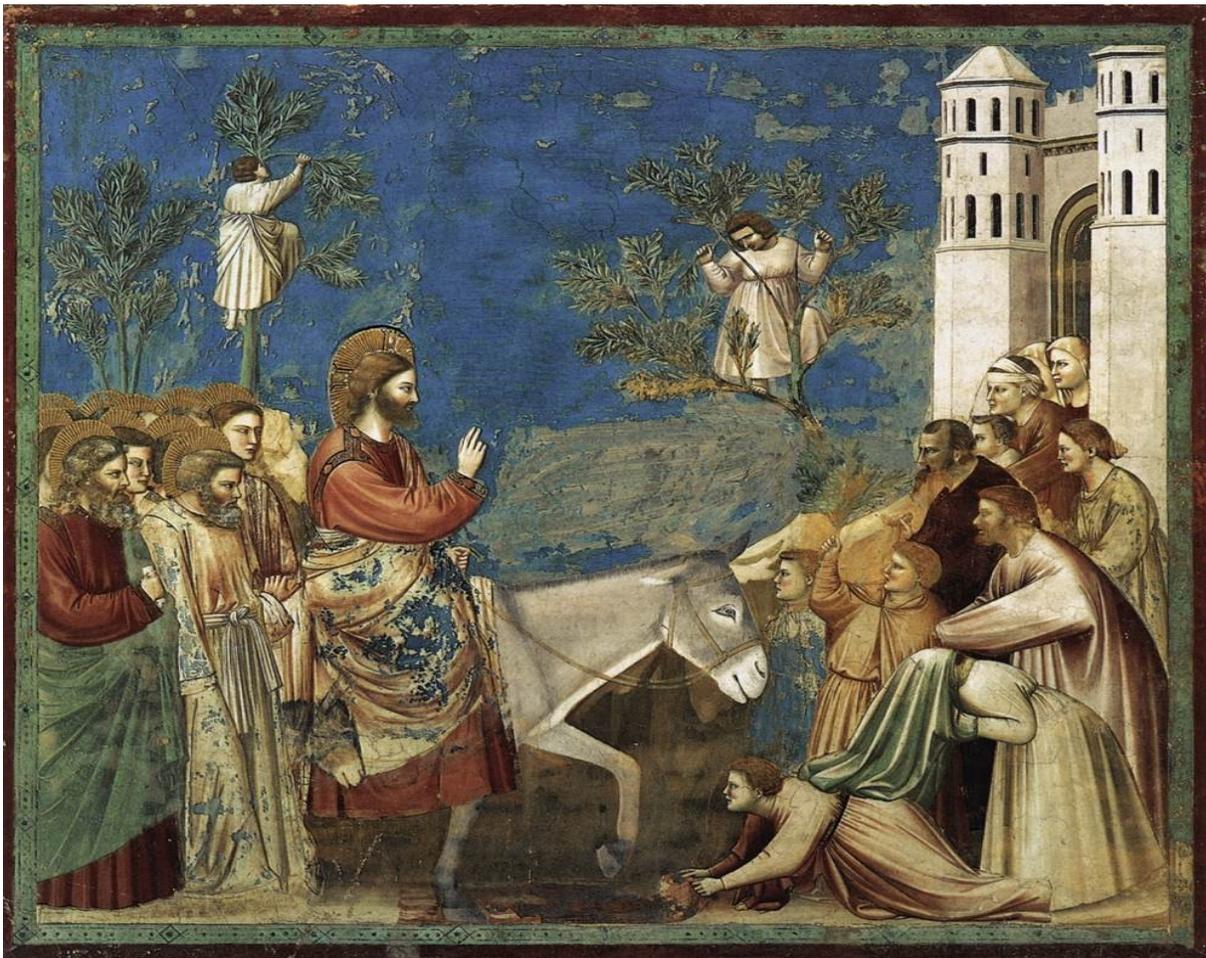
April 13th, A.D. 2014

PALM SUNDAY
also called
The SECOND PASSION SUNDAY in Quadragesima - Tide

THE MEDITATION

The Holy Gospel according to St. Matthew; Ch. 21, Vss. 1 - 9

(The People's Anglican Missal, Page A 143)
(St. Joseph Sunday Missal - (1953 ed.), Pg. 208)



"Entrance into Jerusalem"
by Giotto, A.D. 1305

Gospel Meditation Summary: Fulfilling an ancient prophecy, Jesus rides into Jerusalem in triumph, and the Jews cry out, “Blessed is he who comes in the name of the Lord.”

“ The multitudes with flowers and branches go forth to meet their Redeemer : and render worthy homage to the triumphant conqueror : the Gentiles with their lips proclaim the Son of God : and in the praise of Christ their voices thunder through the sky : Hosanna in the highest.” (Antiphon upon the Procession of the Palms – Palm Sunday Liturgy)

BLESSED IS HE

The Meditation for today uses the Gospel account from St. Matthew that describes Jesus' triumphant entry into Jerusalem. (*Chapter 21; Verses 1- 9*) That account is located within the Liturgy of the Day, in the service of the *Blessing of the Palms*. The appointed Gospel for this day is the *Passion according to St. Matthew ,Chapter 27*). Today's Meditation will reflect upon the entry into Jerusalem, for it sets the stage for all that is to follow in the coming week.

The point was made in last week's Meditation about how the direction the Gospel, as well as the Liturgy, had turned from our own inward looking experience of Lent, to a direction that was described as '*Christ-ward*', for everything from that point on in the two weeks of Passiontide is centered upon the direct words and actions of Jesus. This change in 'direction', if you will, serves not only to direct, but to *include* us with our Lord, and in some small way, be a part of His journey and better understand and accept that it is *our* journey as well; the journey of Salvation.

There is another change that is to be noticed in today's Gospel if we think about it. Jesus' actions with the people, in past accounts, have been carried out in the light of His knowledge of human nature, especially its weaknesses. Our Lord has healed the sick, raised the dead, fed people's bodies and souls. He is keenly aware that as a result of these actions of love and compassion, they have misinterpreted His words and actions and have wanted to force the kingship upon Him. He has always escaped in the nick of time.

Today it all appears to be different. Jesus deliberately exposes Himself to the glorification of the crowd as He and His apostles enter Jerusalem. Jesus exercises His rights as the Creator-Owner of all things when He tells the apostles to borrow the ass and its colt and bring them to Him.

Jesus accepts the joyous acclaim of the disciples and the people. He is pleased at the way they show their enthusiasm, spreading their garments and tree branches in His path and shouting, “*Hosanna to the Son of David ! Blessed is He that cometh in the Name of the Lord!*”

Jesus knows what the people are really thinking about. They believe that He has finally consented to rule the nation as a political figure *and* that their joy is not wholly spiritual. Even so, He is glad for their tribute. He knows that, if there is a self-interest in the Hosannas of the adults . . . the childrens' shouts rise from innocent and love-filled hearts. He fully understands such love and readily accepts.

Unlike past accounts in the Gospels, Jesus seems to want this loud acclamation. He rejoices in it, so much so much that St. Luke even quotes His reply to the long faced, angry Pharisees who demand that He rebuke the people: “*I tell you that, if these should hold their peace, the stones would immediately cry out.*” - (*Luke; Ch. 19, Vs. 40*).

3.

Christ seems to be saying that He is willing to accept ardent praise as it comes, and when it comes, and from no matter whom it comes – even from those who in five short days will use those same mouths to cry out again, only then for His blood . . . for His death.

ACCEPTING THE PALM

Our meditation for today shows that it might be well for us to begin by thinking about the willingness of Christ to be acclaimed by the people, for this shows us that He truly is man. It proves also, that He is indeed the King of Kings and it proves that He is God above all – God hungers for human love. It has always been so in His dealings with the likes of us; fallible, broken, and hurting creatures. It will always be so. We ask ourselves where the mystery lies in this. Is it in the depths of Christ's divine goodness that finds its joy in stimulating human hearts to their deepest fulfillment . . . to the love that literally makes them to want to become like Him? Those who have even a minimal relationship with Christ seek to emulate Him . . . seek to make that *conversio* (conversion), sometimes taking a lifetime to accomplish, but persevering in that goal. How much more beautiful would this world be if those who didn't know the *Love of Christ* did ?!

We don't know the “*big answers*” and in this life most likely never will. But we *do* know that the mystery of Palm Sunday will go on until the end of time. Jesus Christ will always be giving Himself to us; to our cities, dioceses, parishes, schools, religious houses; hoping for the shouts of adoration that we are most capable of giving Him, knowing all the while that we, in our fickleness will soon and often turn away from Him to other enthusiasms and attractions, and in some cases crucifying Him *again* . . . with our sins.

However, if Christ gives Himself to us often enough (which He does out of His unending love for us, despite ourselves), perhaps some day our hearts will be firmly set, in that spot where true love is to be found, never to be changed again. The words of a beautiful Communion Hymn come to mind especially right now:

*Thou didst die that I might live;
Blessed Lord, thou came'st to save me:
All that love of God could give
Jesus by His sorrows gave me.*

*Thou didst give thyself for me,
Now I give myself to thee.*

Today at Mass, in Churches everywhere, the faithful will receive a palm from the hands of the priest. A palm that has been blessed. The recipient accepts the palm reverently kissing it. They share, by the acceptance of the palm, their willingness to die with Christ, to walk the Way of Sorrows with Him in the coming days.

The palm branch will be taken home. It will remind us, in the months ahead, every time that we look at that palm, that we have only one vocation: to cry out with our voices and our lives:” *Hosanna to the Son of David!*” To die with Christ and to rise with Him, and to live for Him. Glory and praise to Thee, most Redeemer blest !



Prayer for the Day: Blessed is He who cometh in the Name of the Lord !

A Palm Sunday Procession of the Past



Today, in many of our parishes, we re-enact the triumphal entry of our Lord Jesus into Jerusalem by holding a solemn procession, carrying palm branches and singing appropriate hymns. A beautiful and up lifting experience in even the smallest of churches! Not so long ago, in many places, actual processions took place in cities and villages just as our picture depicts. Choir and clergy lead the procession followed by a bishop (on foot). The local priest would ride a donkey, holding aloft the Body of Christ in a beautiful monstrance for all along the way to venerate. The people were welcomed to join in the procession carrying palms. In northern regions of Europe where palm branches were not available, everyone made do with a branch of a tree that was locally known. The yew was preferred in

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England, in Germany, the willow. The procession would make its way around a prescribed route through the city, town, or village, and then all would retire to the church for the Palm Sunday Mass. Our illustration dates around the late 1500's, but we know that such processions continued up to the 19th century in most of Europe and lasted into the 20th in Russia until the communists tried to put an end to public religious displays.



- Br. Chip, O.S.B.

The Meditation is produced by the Benedictine Community of

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This is a free on-line ministry of our community to anyone who wishes to receive it. Please feel free to copy and pass on this meditation to anyone you feel might benefit from it. To be placed on our weekly mailing list, please contact Father Prior Kevin at : klamarre@ourladyofsevensorrows.org
Visit our Web – Site for previous editions of **The Meditation** at: www.ourladyofsevensorrows.org

PLEASE NOTE: SUNDAY MASS OPEN TO THE PUBLIC WILL RESUME ON SUNDAY, APRIL 27th, THE FIRST SUNDAY AFTER EASTER (LOW SUNDAY) AT 8:30 A.M.

Also, Please Note: There are no Public Rest Room facilities at the Priory, please plan accordingly.

PRIORY KALENDAR

Palm Sunday

The Second Passion Sunday in “ Quadragesima – tide”

Week of April 13th to April 20th - A.D. 2014

Sunday, April 13th PALM SUNDAY Holy Week commences. (Note 1.)

Monday, April 14th Monday in Holy Week

Tuesday, April 15th Tuesday in Holy Week.

Wednesday, April 16th . . . Wednesday in Holy Week.

Thursday, April 17th Maundy Thursday. . . Sacred Triduum begins.

Friday, April 18th ...GOOD FRIDAY - in the Sacred Triduum. - F& A - Lenten fast ends at Sunset.

Saturday, April 19th Holy Saturday - in the Sacred Triduum.

Sunday, April 20thEASTER DAY - Alleluia – Alleluia – Alleluia; Christus Ressurexit!

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KEY: *Ab.* = Abbot, *Abs.* = Abbess, **Ap** = Apostle, *Bp.* = Bishop, *C. or Conf.* = Confessor, *Comm.* = Commemorate, *Dcn.* = Deacon, *Doct.* = Doctor of the Church, *K* = King, *M.* = Monk, *Myr.* = Martyr, *N.* = Nun, *P* = Priest, *Po.* = Pope, *Q.* = Queen, *Vir.* = Virgin, **A** = Abstinence, **F** = Fast, **F & A** = Fast and Abstinence

Notes: 1.) The following Saints Feasts are only held as commemorations this week: *St. Justin – Apr. 14,* *St. Benedict Joseph Labre – Apr. 16th* *St. Alphege – Apr. 19th* *St. Stephen Harding to be observed later in year.*

Lenten Fasting Rules (Traditional)

Fast: The taking of only one full meal (which may include meat) and two smaller meatless meals that don't equal one large meal. No eating between meals, but water, milk, tea, coffee, & juices are okay. **Meat is allowed at one meal** (assuming abstinence isn't also expected on a given day. Traditionally everyone over 21 years of age and under 59 years of age is bound to observe the laws of the fast. The present code of Canon Law for Roman Catholics sets the ages of 18 – 59 as the limits.

Partial Abstinence: Meat and soup or gravy made from meat may be eaten once a day at the principal meal.

Abstinence: In both the Roman and Traditional Anglican Churches, abstinence means a refraining from eating the meat from mammals, fowl, and from soup and gravy made from them. Fish is allowed, hence Fridays have been called “Fish Fridays.” Traditionally, the laws of abstinence apply to all aged 7 and over.

The Lenten Fast Ends at Sunset on Good Friday – a Light collation may be taken.



The Instruments of the Passion

WE ARE ALWAYS LOOKING FOR BENEFACTORS TO HELP FINANCIALLY WITH THE ANIMALS. IF YOU OR SOMEONE THAT YOU KNOW WOULD LIKE TO HELP, SIMPLY MARK YOUR CHECK “FOR THE ANIMALS”. IT WILL BE GRATEFULLY RECEIVED AND DEEPLY APPRECIATED....THANK YOU!

P A X

