

April 6<sup>th</sup>, A.D. 2014

**PASSION SUNDAY**

**5<sup>th</sup> Sunday in Lent - ( Quadragessima – Tide )**

**THE MEDITATION**

*The Holy Gospel according to St. John ; Chap. 8 Vss. 46 – 59.*

**( 1928 Book of Common Prayer, Page 133 )**

**( The People's Anglican Missal, Pages A 128 – A 129 )**

**( St. Joseph's Continuous Sunday Missal - ( 1958 ed.), Pgs. 415 - 416 )**



**Jesus discoursing with the Pharisees and the Jews in the Temple**  
*from a contemporary painting*

**Gospel Meditation Summary: Jesus justifies Himself and claims to be God, while His enemies accuse Him of being possessed by a devil.**

*“ Give sentence with me O God, and defend my cause from the ungodly people : O deliver my soul from the deceitful and wicked man : for thou art the God of my strength“ - ( Psalm 43 - Introit verse for Passion Sunday )*

**I AM**

Today's appointed Gospel account brings the reality home to us that the temper of our Lenten journey is about to change. For the past few weeks, we have been looking inward to a deepening of our own over all spiritual experience, as well as doing the best we can to observe the Lenten obediences that we set for ourselves on Ash Wednesday or before. Today's Gospel causes us to look outward . . . or perhaps *Christ-ward*, for the coming days will be focused on His journey, a journey that will lead Him to Calvary . . . and ultimately to *our* Salvation.

We might be a little startled over the temperament of today's Gospel. We might ask ourselves what has happened to these men with whom Jesus is having a discourse, that they would hate Him so violently? Do they even know? Jesus tries to reason with them, but their hatred has closed their minds to the truth. He tells them what their trouble is: *“ He that is of God, heareth God's words : ye therefore hear them not. ”*

We must wonder then, if these men are not of God, then, of whom are they?

They persist in their insults. They call Him the worst name that was possible at that time, A Samaritan, and then charge that Jesus has a devil in Him. Our Lord answers: *“ I have not a devil, but I honor my Father, and you do dishonor me. And I seek not my own glory : there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. ”*

The accusations and answers begin to pile up. They bring in the name of Abraham, father of their nation. Jesus replies: *“ Your father Abraham rejoiced to see my day : and he saw it and was glad. ”* At this point, some of the men in the crowd lose it, and scream at Him: *“ Thou art not yet fifty years old, and hast thou seen Abraham?”* Calmly and with deep dignity Jesus replies: *“Verily, verily I say unto you, before Abraham was, I am.”*

**I Am.** That is what God called Himself when speaking to Moses from the burning bush. Those awesome words from the mouth of our Lord seem to these men to be the height of blasphemy, for they think Jesus is only a man, maybe some sort of a weird prophet, but certainly nothing more. They prepare to deal out the ancient punishment for blasphemy, but before they can grab the stones with which to kill Him, Jesus hides Himself, and goes out of the temple.

We wonder what our Lord must have been thinking about during this encounter. The external audible conflict taking place within this discourse must have been painful enough, but it doesn't conceal *the inner conflict in His mind – that being His revulsion against their hatred of Him, against the torture and dying that Jesus knows is inevitable – which will grow and evolve in His mind until that moment when our Lord will cry out: “ My God, my God, why hast Thou forsaken me?”*

### 3.

#### HE WHO IS OF GOD

It is Christ's very nature to love and be loved. Here, however, He feels the full force of the hatred of men. It is painful to be the recipient of hate. It must be harder still for Jesus to realize what ravages hate can work in the hearts of men. For, despite all of their faults, these enemies are dear to our Lord. Jesus loves them. He will even ask from the Cross that His dear Father forgive them. He will die as much for them, as He died for us.

It's much easier to be sympathetic with Jesus than with His ( or our ) enemies but we should recall the words which He will use on the cross: "*They know not what they do.*" They really did *not* know Jesus for Who He was. They did not know His resurrection and His triumph over sin and death – events that prove beyond question that before Abraham came to be *HE is. I am !*

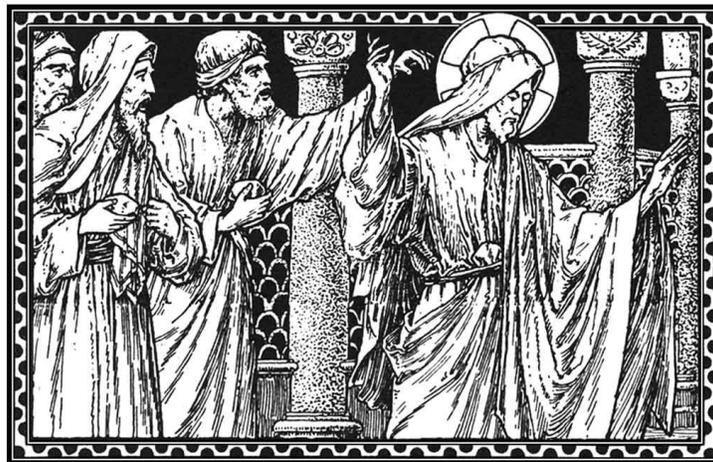
We *do* know Jesus, on the other hand. We know Him as the suffering Savior who proves *to be God.* We still do what His enemies did, even with this knowledge, and experiencing his special care and love for us all. We refuse Jesus our love. How can that be if we call ourselves 'believers' ? It's very simple; *We continue to sin.*

Today is Passion Sunday. The Church is going to re-enact the Passion and death of Jesus Christ in a few days. The shadows are starting to lengthen, the sky is beginning to darken, as the world, no ... the universe, prepares for that; "*conflict stupendous*" between *Life* and death.

Jesus says to all of us, "*If I say the truth, why do ye not believe me? He that is of God heareth God's words.*"

How shall we answer our Lord Jesus? We can only say, praying that He will confirm our sincerity, "*I will give thanks unto the Lord with my whole heart : O do well unto thy servant, that I may live, and keep thy word : quicken (enliven) thou me, according to thy word, O Lord.*" ( *Psalm 119 – Offertory Verse for the Mass of the day.*)

What is the Word of God that Jesus would have us hear? It is this verse from Psalm 143 ( 142): "*O Lord, Teach me to do Thy will*" Teach us to love.



**Prayer for the Day: HE WHO IS OF GOD HEARS THE WORDS OF GOD.**



**A LENTEN EXERCISE:** It is our Lord, Jesus Christ, who receives the offering of our sins and in turn, pardons us and washes our souls clean in the most holy Sacrament of Penance. This wondrous supernatural act can only come from a God who loves us beyond our abilities to comprehend such love. We return to the confessional, again and again, and we are pardoned. Such Love the Father has for us! Can we ever thank Him enough?! The priest, who acts in the Person of Christ in the administration of this important Sacrament knows, that he too, is a sinner. He is after all, only a man . . . a member of the human race and therefore a fallen creature, too. He accepted, in deep faith and trust, that he has been called by Almighty God, despite all that man's failings ( and yes, his own sinfulness ); been tried, instructed, tested, and ordained to a Sacred Ministry that is mandated to glorify God and to bring God's love to all in the knowledge and reception of His Son, Jesus Christ. How awesome, beautiful, and yet terrible a task ! The priest knows that one day, he will be judged upon all that he has done, all that he has *not* done, and all that he has left undone. Is it any wonder that before he enters the confessional he offers special prayers to the Father to assist him in the task of forgiveness and reconciliation? Is it any wonder that a priest wouldn't tremble before administering this powerful Sacrament? Is it any wonder that a priest might even balk at entering a confessional given what he knows is at stake?!

**Pray for your priests !** Ask God to strengthen them in their faith and vocations. Ask God to continue to give them the courage to persevere in a vocation that has seen and still sees great persecution ( sometimes by the very people that the priest serves ).

**Love your priests !** Don't look for, or try to find fault in the things that a priest does or does not do . . . or perhaps does badly . . . *God will take care of that.* Lift up your priests in prayer, so they can lift you up in their prayers more fully, and become *better priests* ! Remember, in one way priests are like everyone else . . . a work in progress. No one knows the perilous journey a priest makes to protect himself, his flock, and all who are sent his way, against the world, the flesh, and the devil... only the Priest himself and God does . . . as it should be. Think of the great loneliness that can befall one in such a journey! Have compassion for these men who give all they can to emulate their Master !

The next time you make your humble Sacramental Confession, upon receiving absolution from the priest, please mark well his final words: "*Go in peace, thy sins are put away. And of your Christian charity, please pray for me, a miserable sinner.*" Charity and Love . . . the duties of all Christians!

5.

*“ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

*And when he had so said, he shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again,*

***Peace be unto you : as my Father hath sent me, even so send I you.***

***And when He had said this, he breathed on them, and saith: Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.”***

***- Gospel of St. John; Chapter 20, Verses 19 - 23***



*“Come unto me all ye that travail and are heavy-laden, and I will refresh you.”*

**A Prayer for the Week**

*O merciful God, give us a right understanding of ourselves, and of Thy threats and promises, that we may neither cast away our confidence in Thee. Break not the bruised reed, nor quench the smoking flax. Deliver us from the fear of the Enemy. Lift up the Light of Thy countenance upon us, and give us peace now and evermore.*

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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](mailto:klamarre@ourladyofsevensorrows.org)  
 Visit our Web – Site for previous editions of **The Meditation** at: [www.ourladyofsevensorrows.org](http://www.ourladyofsevensorrows.org)

**PLEASE NOTE: PUBLIC SUNDAY MASSES WILL RESUME IN THE SPRING.**  
**CONVENTUAL MASSES ONLY FOR THE WINTER.**

## PRIORY KALENDAR

### Passion Sunday

**The Fifth Sunday in Lent - “Quadragesima – tide”**

**Week of April 6<sup>th</sup> to April 13<sup>th</sup> - A.D. 2014**

**Sunday, April 6<sup>th</sup> . . . Passion Sunday - The Fifth Sunday Before Easter**

Monday, April 7<sup>th</sup> . . . *feria*

**Tuesday, April 8<sup>th</sup> . . . *feria***

Wednesday, April 9<sup>th</sup> . . . *feria* . . . . . **Abstinence**

Thursday, April 10<sup>th</sup> . . . *feria*

Friday, April 11<sup>th</sup> . . . . . *Comm. St. Leo the Great – Po. C. & D. ( 5<sup>th</sup> cent.) & Note 1. F. & A.*

Saturday, April 12<sup>th</sup> . . . *feria*

**Sunday, April 13<sup>th</sup> . . . PALM SUNDAY**

**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

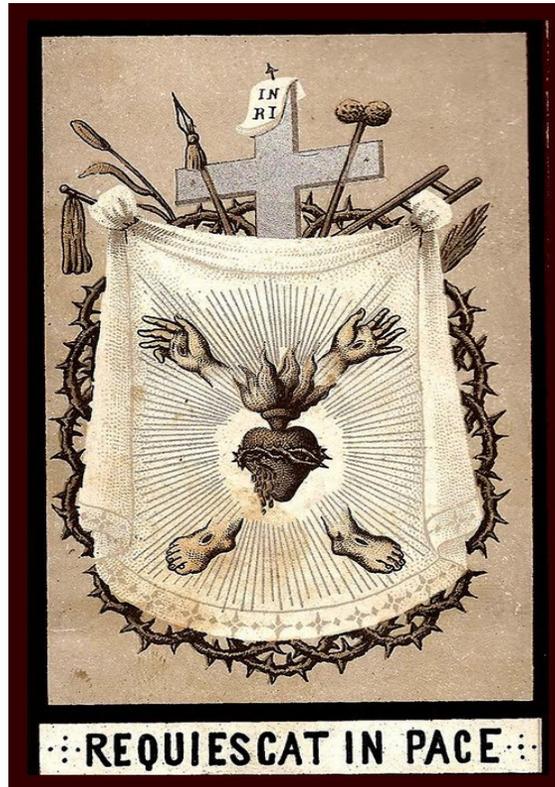
**Notes:** 1.) **St. Gemma Galgani; V. & Mystic (19<sup>th</sup> cent.)**

### 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 Cannon 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 Passion**  
(an antique Holy Card)

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!

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