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# WEEKLY NEWS

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✠ Second Sunday in Passiontide, Palm Sunday ✠

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## On Sundays

**Low Mass** at 8 a.m. at The Lady Altar after which silence is kept in S John's Chapel for

**Centering Prayer.** At 10 o'clock we pray the **Rosary.**

**Confessions** are heard in Church from 10.30-10.50. **Terce** is recited at 10.30 followed by **Solemn or Sung Mass** at 11 and **Coffee Hour** just after Mass in the Parish Hall. When scheduled, the **Sunday Forum** is then held in the adjacent Yarnall Room.

**Vespers** is chanted in Latin at 3 p.m. in the church followed by the **Novena** to Our Lady of Clemency and **Benediction.**

## Weekdays

**Daily Mass** is offered Monday through Friday at 12.10 p.m. (10 a.m. on Saturdays and holidays).

**Vespers** is recited in the Church at 5.30 p.m. Monday through Friday and at 3 p.m. on Saturdays followed by **Shrine Prayers** to Our Lady of Clemency.

## OUR HOLIEST WEEK

Dearly Beloved in Christ,

Beginning today the church leads our hearts into Christ's Passion. At mass we hear the Passion According to S Matthew chanted solemnly by the choir's deacons of the passion in dramatic dialogue with the full choir. On Good Friday the Passion of S John will be offered with similar artistry and care. At the low masses of Holy Tuesday and Wednesday the celebrant will read S Mark's and S Luke's accounts of our Lord's Passion. Ideally each of us will be able to spend time this week pondering these four accounts of the saving mystery of God's love made so plain on the Altar of the Cross.

Each week in this newsletter we rely on notes from The Saint Andrew Daily Missal as a brief and reliable commentary on the mass. Here are Dom Gaspar's summaries of each Gospel's Passion.

*Saint Matthew 26. 1-75; 27. 1-66*

As of old on Sinai the blood of the victims sealed the covenant of God with His people, so on the cross the Blood of the perfect Victim, Jesus, will seal the new covenant between God and man, as it was foretold by the prophets. St. Matthew's account emphasizes the fulfillment of the Scriptures; the whole sombre tragedy takes place according to the divine plan; the prophecies are fulfilled, Jesus is indeed the promised Messias.

*Saint Mark 14. 1-72; 15. 1-46*

St. Mark's narrative shows clearly the relentlessness of the chiefs of the people who desired the death of Jesus and, as a contrast, the Saviour's calmness and the fashion in which, freely and spontaneously, He goes to His death. This death is accompanied by a series of marvels the meaning of which is interpreted by the centurion's profession of faith: "In truth, this man was the Son of God." St. Mark wrote his Gospel for the Gentiles whom he desired to bring to believe in our Saviour's divinity.

## About today's Mass

Today's liturgy is made up of two distinct parts: the first imbued with joy is the Solemn procession of palms; the second, whose keynote is sadness, is the Mass with the singing of the Passion.

Jesus' solemn entry into Jerusalem is the fulfillment of the prophecy of Zacharias (9.9) referred to by the Gospel at the blessing of palms. (See also Isaiah 62.11). The acclamations of the crowd are taken from Psalm 117, 25-26; this liturgical chant for the procession entering the Temple on the important feast of Tabernacles is especially suitable reading today. Christ's triumphant entry into the holy city recalls others: Israel's entry into the Promised Land...the entry of the Ark into Jerusalem which had been captured by David...At Jerusalem in the fourth century on the very spot where the event took place, was read today the passage from the Gospel which describes the triumphant entry of Jesus into Jerusalem when He was hailed by the people as Son of David and King of Israel. A bishop, mounted on an ass, next rode up to the church of the Resurrection on the

### *Saint Luke 22.1-71; 23.1-53*

St. Luke, especially impressed by our Saviour's loving mercy, emphasizes, in his account of the passion, our Lord's looking at Peter after his denial, the words of comfort to the women of Jerusalem, the forgiveness of His executioners and the promise made to the good thief. St. Luke is the evangelist of mercy and forgiveness.

### *Saint John 18. 1-40; 19. 1-42*

In St. John's account of the passion, which is set within the context of the celebration of the Jewish Passover, it appears as a mystery of salvation, whose meaning is suggested by the wound from the soldier's lance: Christ's death gives birth to the Church as the sacrifice of the lamb at the ancient Passover gave birth to the people of the old Law. Jesus goes to His passion with the assurance of one fulfilling a mission. He explains that He is king, but that His kingdom which is spiritual is not of this world. He dominates His opponents; He knows that His death will show His victory and the end of Satan's reign.

Yours faithfully,  
*Fr. Alton*



Mount of Olives surrounded by the crowd bearing branches of palm and singing hymns and antiphons The Church of Rome adopted this practice about the ninth century and added to it the blessing of palms.

— Dom Gaspar Lefebvre, O. S. B.