



**IMPORTANT! APRIL MEETING**

**The normally scheduled Oblate meeting would occur on Easter Sunday. The meeting will be moved to the following week, Sunday, April 23 at 2:30PM.**



**ON THE THRONE OF THE CROSS**

Why does Jesus enter Jerusalem? Or better: how does Jesus enter Jerusalem? The crowds acclaim him as King. And he does not deny it, he does not tell them to be silent (cf. Lk 19:39-40). But what kind of a King is Jesus? Let us take a look at him: he is riding on a donkey, he is not accompanied by a court, he is not surrounded by an army as a symbol of power. He is received by humble people, simple folk who have the sense to see something more in Jesus; they have that sense of the faith which says: here is the Saviour. Jesus does not enter the Holy City to receive the honours reserved to earthly kings, to the powerful, to rulers; he enters to be scourged, insulted and abused, as Isaiah foretold in the First Reading (cf. Is 50:6). He enters to receive a crown of thorns, a staff, a purple robe: his kingship becomes an object of derision. He enters to climb Calvary, carrying his burden of wood. And this brings us to the second word: Cross.

Jesus enters Jerusalem in order to die on the Cross. And it is precisely here that his kingship shines forth in godly fashion: his royal throne is the wood of the Cross! It reminds me of what Benedict XVI said to the Cardinals: you are princes, but of a king crucified. That is the throne of Jesus. Jesus takes it upon himself... Why the Cross? Because Jesus takes upon himself the evil, the filth, the sin of the world, including the sin of all of us, and he cleanses it, he cleanses it with his blood, with the mercy and the love of God. Let us look around: how many wounds are inflicted upon humanity by evil! Wars, violence, economic conflicts that hit the weakest, greed for money that you can't take with you and have to leave. When we were small, our grandmother used to say: a shroud has no pocket. Love of power, corruption, divisions, crimes against human life and against creation! And – as each one of us knows and is aware - our personal sins: our failures in love and respect towards God, towards our neighbour and towards the whole of creation.

Jesus on the Cross feels the whole weight of the evil, and with the force of God's love he conquers it, he defeats it with his resurrection. This is the good that Jesus does for us on the throne of the Cross. Christ's Cross embraced with love never leads to sadness, but to joy, to the joy of having been saved and of doing a little of what he did on the day of his death.

Pope Francis  
 Palm Sunday Homily, World Youth Day  
 March 24, 2013

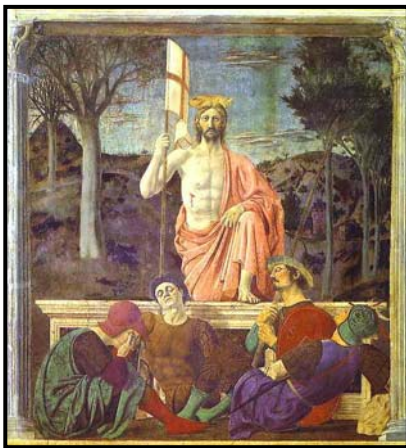
## QUESTIONS FOR NEXT MEETING

We only just touched on "God's Plan and Judah's Response" from *Trust* (Isaiah 30:8-26). You should reflect on the following questions:

1. Where do you see a critical conflict between our society's norms and values and those identified in God's word?
2. Have you ever felt insecure or unworthy in God's presence? Did that prevent God from accepting you or using you for a greater purpose?
3. When have you experienced the collapse of some false sense of security? Where did you turn for help?
4. Isaiah's words call Judah to a level of trust that may seem foolish, naïve, or impractical. When have you been encouraged to defy what seems logical and trust instead that God will show you a better way?
5. Psalm 27:14 indicates that waiting for the Lord requires courage. What does your experience teach you about this need for courage?
6. Sometimes it seems that God is slow to act or even deaf to people's needs. How can waiting, rest, and quiet become important spiritual tools?

For the second half of the meeting we will continue our discussion of *Reflections on the Psalms*, specifically Chapter 9, 'A Word About Praising'

1. What is C.S. Lewis's stumbling block in the demand made by all religious people that we should "praise God"; still more in the suggestion that God demanded it?
2. A picture is admired because it deserves or demands it. Lewis connects this to God demanding praise. He is that object that is to be admired or appreciated. He is that object to admire which is to simply be awake, to have entered the real world. What is the result of a person who does not appreciate God?
3. We delight to praise what we enjoy because the praise not merely expresses but also what? Explain what that means.
4. If it was possible for a created soul to fully "appreciate" what would that mean?
5. Along these lines of appreciation Lewis finds it easiest to understand the Christian Doctrine that "Heaven" is a state in which angels now, and men hereafter are perpetually employed in praising God. To see what the doctrine really means we must suppose ourselves to be what?



## THAT DAY WHICH HAD NO SUNSET

Mary found Jesus in the flesh. For this she was keeping watch. Over his tomb she had come to mount guard while it was still dark. You, who no longer ought to know Jesus according to the flesh but according to the spirit, will be able to find him spiritually if you seek him with a like desire, if he finds you likewise vigilant in prayer. Say then to the Lord Jesus with the desire and the affection of Mary: "My soul has longed for you during the night, my spirit too, deep within me; from early morning I will keep watch for you" (Is 26:9). Say with the voice and the mind of the Psalmist: "God, my God, for you as soon as it is light I keep watch, my soul is a thirst for you" (Ps 62:2) ....

Keep watch then, brothers and sisters, intent in prayer; keep watch and carefully guard your actions; especially since the morning of that day which has no sunset has already shone upon us. For already eternal light has come back to us from the nether regions, more serene and more pleasing, and the morning has given its welcome to the newly restored Sun. Indeed it is time now for us to arise from sleep; the night has passed away, while the day has drawn near. Keep watch, I say, that the morning light may rise for you, that is Christ, whose coming forth has been made ready like the dawn, ready to renew often the mystery of the morning of his resurrection in those who keep watch for him. Then you will sing with jubilant heart: "God the Lord has shone upon us. This is the day which the Lord has made; let us exult and rejoice in it" (Ps 117:27,24).

Guerric of Igny, Sermon 35



*Indeed, Nothing Is to Be Preferred to the Work of God. (RB 43)*

**APRIL**

- 2 Fifth Sunday of Lent (Week I)
- 9 Palm Sunday (Week II)
- 13 Holy Thursday
- 14 Good Friday
- 16 Resurrection of the Lord
- 23 Second Sunday of Easter (Mercy Sunday) (Week II)
- 25 Mark, Evangelist, Feast
- 28 *Louis De Montfort, Priest, Religious founder. (Opt Memorial)*
- 29 Catherine of Siena, Virgin, Doctor of the Church. Memorial
- 30 Third Sunday of Easter (Week III)



**NECROLOGY**

*Please remember to pray for the following deceased monks of the Abbey.*

**APRIL**

- 13 Br. Xavier Segerer (1903)
- 16 Br. Richard Kleiner (1940)

**MAY**

- 5 Fr. Edward Bissy (1969)
- 7 Fr. Ambrose Andelfinger(1889)
- 7 Fr. Adelard Bouvilliers (1950)
- 9 Br. Anthony Cahill (1985)
- 17 Fr. Leo Kuntz (1917)
- 18 Fr. Alphonse Buss (1951)
- 24 Fr. Hugh Hagerty (1979)
- 24 Fr. Matthew McSorley (2012)
- 26 Br. Andrew Huemer (1900)
- 27 Fr. Charles Kastner (1959)
- 30 Fr. Francis Meyer (1905)
- 31 Br. Joseph Maria Rabbani (1972)



**WHY THE PSALMS**

We believe that the divine presence is everywhere and that in every place the eyes of the Lord are watching the good and the wicked (Prov 15:3). But beyond the least doubt we should believe this to be especially true when we celebrate the divine office.

We must always remember, therefore, what the Prophet says: Serve the Lord with fear (Ps 2:11), and again, Sing praise wisely (Ps 46[47]:8); and, In the presence of the angels I will sing to you (Ps 137[138]:1). Let us consider, then, how we ought to behave in the presence of God and his angels, and let us stand to sing the psalms in such a way that our minds are in harmony with our voices.

Whenever we want to ask some favor of a powerful man, we do it humbly and respectfully, for fear of presumption. How much more important, then, to lay our petitions before the Lord God of all things with the utmost humility and sincere devotion. We must know that God regards our purity of heart and tears of compunction, not our many words. Prayer should therefore be short and pure, unless perhaps it is prolonged under the inspiration of divine grace. In community, however, prayer should always be brief; and when the superior gives the signal, all should rise together.

Rule of St. Benedict  
Chapters 19 and 20

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**PLEASE REMEMBER TO BRING YOUR OBLATE PSALTERS TO THE MEETINGS.**

**ANTIPHONS FOR LENT AND EASTER**

For those Oblates currently using the *Oblate Psalter*, antiphons for use during Lent and Easter are available in PDF format from the Oblate website:

[http://oblatesosbelmont.org/wp-content/uploads/2017/03/Seasonal-Antiphons\\_revLent\\_Easter.pdf](http://oblatesosbelmont.org/wp-content/uploads/2017/03/Seasonal-Antiphons_revLent_Easter.pdf)

A link has been placed on the home page. It can be printed locally. Download the file and then print the pages as you need them. They are arranged by week so print two pages at a time (two pages will fit on one 8.5x11 piece of paper) and trim them so you can place them in the *Psalter*.

**OBLATE PSALTER**

We are currently sold out of the *Oblate Psalter*. We are preparing the texts for a second printing. If you would like a copy please email George Cobb at gkcobb0929@gmail.com. The cost is \$15.00 a copy plus shipping if you want it mailed.

## WHAT IS DIVINE MERCY?

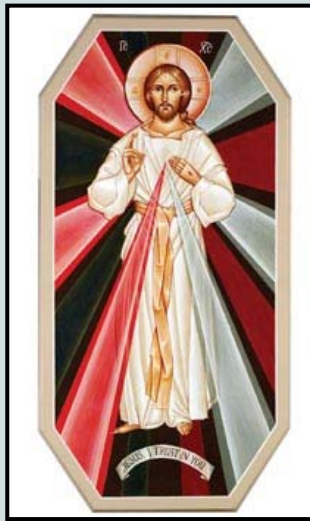
4. It is important then that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter, which from now on throughout the Church will be called "Divine Mercy Sunday." In the various readings, the liturgy seems to indicate the path of mercy which, while re-establishing the relationship of each person with God, also creates new relations of fraternal solidarity among human beings. Christ has taught us that "man not only receives and experiences the mercy of God, but is also called" to practice mercy towards others: "Blessed are the merciful, for they shall obtain mercy" (Mt 5: 7) (*Dives en Misericordia*, n. 14). He also showed us the many paths of mercy, which not only forgives sins but reaches out to all human needs. Jesus bent over every kind of human poverty, material and spiritual.

His message of mercy continues to reach us through His hands held out to suffering man. This is how Sr. Faustina saw Him and proclaimed Him to people on all the continents when, hidden in her convent at Łagiewniki in Krakow, she made her life a hymn to mercy: *Misericordias Domini in aeternum cantabo*.

5. Sr. Faustina's canonization has a particular eloquence: by this act I intend today to pass this message on to the new millennium. I pass it on to all people, so that they will learn to know ever better the true face of God and the true face of their brethren.

In fact, love of God and love of one's brothers and sisters are inseparable, as the First Letter of John has reminded us: "By this we know that we love the children of God, when we love God and obey his commandments" (5: 2). Here the Apostle reminds us of the truth of love, showing us its measure and criterion in the observance of the commandments.

It is not easy to love with a deep love, which lies in the authentic gift of self. This love can only be learned by penetrating the mystery of God's love. Looking at Him, being one with His Fatherly heart, we are able to look with new eyes at our brothers and sisters, with an attitude of unselfishness and solidarity, of generosity and forgiveness. All this is mercy!



To the extent that humanity penetrates the mystery of this merciful gaze, it will seem possible to fulfill the ideal we heard in today's first reading: "The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather everything was held in common" (Acts 4: 32). Here mercy gave form to human relations and community life; it constituted the basis for the sharing of goods. This led to the spiritual and corporal "works of mercy." Here mercy became a concrete way of being "neighbor" to one's neediest brothers and sisters.

6. Sr. Faustina Kowalska wrote in her Diary: "I feel tremendous pain when I see the sufferings of my neighbors. All my neighbors' sufferings reverberate in my own heart; I carry their anguish in my heart in such a way that it even physically destroys me. I would like all their sorrows to fall upon me, in order to relieve my neighbor" (Diary, 1039). This is the degree of compassion to which love leads, when it takes the love of God as its measure!

It is this love which must inspire humanity today, if it is to face the crisis of the meaning of life, the challenges of the most diverse needs and, especially, the duty to defend the dignity of every human person. Thus the message of divine mercy is also implicitly a message about the value of every human being. Each person is precious in God's eyes; Christ gave his life for each one; to everyone the Father gives His Spirit and offers intimacy.

7. This consoling message is addressed above all to those who, afflicted by a particularly harsh trial or crushed by the weight of the sins they committed, have lost all confidence in life and are tempted to give in to despair. To them the gentle face of Christ is offered; those rays from his heart touch them and shine upon them, warm them, show them the way and fill them with hope. How many souls have been consoled by the prayer "Jesus, I trust in you," which Providence intimated through Sr. Faustina! This simple act of abandonment to Jesus dispels the thickest clouds and lets a ray of light penetrate every life. Jezu, ufam tobie.

St. Pope John Paul II  
April 30, 2000

**The May meeting of the Oblates will be on the 21st at 2:30 unless otherwise announced.**