



ST.
FRANCIS XAVIER
CATHOLIC PARISH

March 24th, 2024

*In Thee, O Lord, have I put my
hope. Let me never be confounded.*

- St. Francis Xavier, S.J.

PALM SUNDAY

Easter Schedule on the Announcement page of the Insert.

This Sunday, besides its liturgical and popular appellation of Palm Sunday, has had several other names. Thus it was called Hosanna Sunday, in allusion to the acclamation wherewith the Jews greeted Jesus on His entry into Jerusalem. Our forefathers used also to call it Pascha Floridum, because the feast of the Pasch (or Easter), which is but eight days off, is to-day in bud, so to speak, and the faithful could begin from this Sunday to fulfil the precept of Easter Communion. It was in allusion to this name, that the Spaniards, having on the Palm Sunday of 1513, discovered the peninsula on the Gulf of Mexico, called it Florida.

We also find the name of Capililavium given to this Sunday, because, during those times when it was the custom to defer till Holy Saturday the baptism of infants born during the preceding months (where such a delay entailed no danger), the parents used, on this day, to wash the heads of these children, out of respect to the holy chrism wherewith they were to be anointed. Later on, this Sunday was, at least in some churches, called the Pasch of the competents, that is, of the catechumens, who were admitted to Baptism; they assembled to-day in the church, and received a special instruction on the symbol, which had been given to them in the previous scrutiny. In the Gothic Church of Spain, the symbol was not given till to-day. The Greeks call this Sunday Baïphoros, that is, Palm-bearing.



Darkness at Noon : Reflection for the Passion Of Our Lord

Crowned with thorns, our Lord is lifted up on the Cross, where He dies as “King of the Jews.” Notice how many times He is called “king” in today’s Gospel—mostly in scorn and mockery.

As we hear the long accounts of His Passion, at every turn we must remind ourselves—He suffered this cruel and unusual violence for us.

He is the Suffering Servant foretold by Isaiah in today’s First Reading. He reenacts the agony described in today’s Psalm, and even dies with the first words of that Psalm on His lips (see Psalm 22:1).

Listen carefully for the echoes of this Psalm throughout today’s Gospel—as Jesus is beaten, His hands and feet are pierced; as His enemies gamble for His clothes, wagging their heads, mocking His faith in God’s love, His faith that God will deliver Him.

Are we that much different from our Lord’s tormenters? Often, don’t we deny that He is King, refusing to obey His only commands that we love Him and one another? Don’t we render Him mock tribute, pay Him lip service with our half-hearted devotions?

In the dark noon of Calvary, the veil in Jerusalem’s temple was torn. It was a sign that by His death Jesus destroyed forever the barrier separating us from the presence of God.

He was God and yet humbled Himself to come among us, we’re reminded in today’s Epistle. And despite our repeated failures, our frailty, Jesus still humbles Himself to come to us, offering us His body and blood in the Eucharist.

His enemies never understood: His kingship isn’t of this world (see John 18:36). He wants to write His law, His rule of life on our hearts and minds.

As we enter Holy Week, let us once more resolve to give Him dominion in our lives. Let us take up the cross He gives to us—and confess with all our hearts, minds, and strength that truly this is the Son of God.

Dr. Scott Hahn



The parish staff knows of the following who are ill, in retired living accommodations, etc. **If you are aware of others, please let Father or the parish office know:** Carl Burrell, Bella Mally, Jane Soars, Eleanor Finley, Susan Fisher, Gerri Allen, Kathy McCarthy, Ken Keyes,, Mildred Crawford, and the residents of Franklin Hills Care Center and Cherrywood Place.

Prayers for the infirm and homebound are a work of mercy.

WEEKEND SCHEDULE

Saturday

3pm – Confessions (St. Francis Xavier)

4pm – Vigil Mass (St. Francis Xavier)

Sunday

7:30am – Holy Mass,
(St. Francis Xavier)

9:00am – Holy Mass (St. Patrick)

11:00am – Holy Mass,
(St. Francis Xavier)

ADDITIONAL INFORMATION

Daily Mass is celebrated in the Convent at St. Patrick's, Monday through Friday at 7:00 a.m.

School Mass at St. Patrick's is celebrated at noon Monday through Friday.

Please contact the parish office by email to arrange a baptism, marriage, or funeral, or to request a certificate.

To request the offering of the Holy Mass for your intention, please email the office or leave your intention in the Sunday collection basket.

St. Francis Xavier can be found online at sfxspokane.org or at [facebook.com/sfxspokane](https://www.facebook.com/sfxspokane)

Our Mailing Address is:
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Office Hours.

Tuesday, Thursday 9am-12pm.

Wednesday 9am-11am

THIS WEEK AT ST. FRANCIS XAVIER

MONDAY, MARCH 25TH

5:30pm Mass *Peter Schmitt*

TUESDAY, MARCH 26TH

8:00am , Mass *Georgia Schrempp*

WEDNESDAY, MARCH 27TH

NO CONFESSION AND MASS

HOLY THURSDAY, MARCH 28TH

6:00PM MASS

GOOD FRIDAY, MARCH 29TH

6:00PM MASS OF THE PRESANCTIFIED

SATURDAY EASTER VIGIL, MARCH 30TH

7:30pm, Mass

EASTER SUNDAY, MARCH 31ST

7:30 am, Mass *Pro Populo*

11:00 am, Mass *Pro Populo*



PAX

Holy Week Schedule

Wednesday March 27th **No** Confession and Mass

Holy Thursday March 28th **6pm** St Francis Xavier

Good Friday March 29th **6pm** St Francis Xavier

Holy Saturday March 30th **7:30pm** St Francis Xavier

Easter Sunday March 31st

Holy Mass **7:30am** St Francis Xavier

Holy Mass **9:00am** St Patricks

Holy Mass **11:00am** St Francis Xavier



Commentary on Palm Sunday by Dom Prosper Gueranger

Early in the morning of this day, Jesus sets out for Jerusalem, leaving Mary His Mother, and the two sisters Martha and Mary Magdalene, and Lazarus, at Bethania. The Mother of sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not death, it is triumph, that Jesus is to receive to-day in Jerusalem. The Messiah, before being nailed to the cross, is to be proclaimed King by the people of the great city; the little children are to make her streets echo with their Hosannas to the Son of David; and this in presence of the soldiers of Rome's emperor, and of the high priests and Pharisees: the first standing under the banner of their eagles; the second, dumb with rage.

The prophet Zachary had foretold this triumph which the Son of Man was to receive a few days before His Passion, and which had been prepared for Him from all eternity. 'Rejoice greatly, O daughter of Sion! Shout for joy, O daughter of Jerusalem!

Continued on Last Page...

Behold thy King will come to thee; the Just and the Saviour. He is poor, and riding upon an ass, and upon a colt, the foal of an ass.' [Zach. ix. 9]. Jesus, knowing that the hour has come for the fulfilment of this prophecy, singles out two from the rest of His disciples, and bids them lead to Him an ass and her colt, which they would find not far off. He has reached Beth phage, on Mount Olivet. The two disciples lose no time in executing the order given them by their divine Master; and the ass and the colt are soon brought to the place where He stands.

The holy fathers have explained to us the mystery of these two animals. The ass represents the Jewish people, which had been long under the yoke of the Law; the colt, upon which, as the evangelist says, no man yet hath sat [St. Mark xi. 2], is a figure of the Gentile world, which no one had ever yet brought into subjection. The future of these two peoples is to be decided a few days hence: the Jews will be rejected, for having refused to acknowledge Jesus as the Messiah; the Gentiles will take their place, to be adopted as God's people, and become docile and faithful.

The disciples spread their garments upon the colt; and our Saviour, that the prophetic figure might be fulfilled, sits upon him [Ibid. 7, and St. Luke xix. 35.], and advances towards Jerusalem. As soon as it is known that Jesus is near the city, the holy Spirit works in the hearts of those Jews, who have come from all parts to celebrate the feast of the Passover. They go out to meet our Lord, holding palm branches in their hands, and loudly proclaiming Him to be King [St. Luke xix. 38]. They that have accompanied Jesus from Bethania, join the enthusiastic crowd. Whilst some spread their garments on the way, others cut down boughs from the palm-trees, and strew them along the road. Hosanna is the triumphant cry, proclaiming to the whole city that Jesus, the Son of David, has made His entrance as her King.

Thus did God, in His power over men's hearts, procure a triumph for His Son, and in the very city which, a few days later, was to clamour for His Blood. This day was one of glory to our Jesus, and the holy Church would have us renew, each year, the memory of this triumph of the Man-God. Shortly after the birth of our Emmanuel, we saw the Magi coming from the extreme east, and looking in Jerusalem for the King of the Jews, to whom they intended offering their gifts and their adorations: but it is Jerusalem herself that now goes forth to meet this King. Each of these events is an acknowledgment of the kingship of Jesus; the first, from the Gentiles; the second, from the Jews. Both were to pay Him this regal homage, before He suffered His Passion. The inscription to be put upon the cross, by Pilate's order, will express the kingly character of the Crucified: Jesus of Nazareth, King of the Jews. Pilate, the Roman governor, the pagan, the base coward, has been unwittingly the fulfiller of a prophecy; and when the enemies of Jesus insist on the inscription being altered, Pilate will not deign to give them any answer but this: 'What I have written, I have written.' To-day, it is the Jews themselves that proclaim Jesus to be their King: they will soon be dispersed, in punishment for their revolt against the Son of David; but Jesus is King, and will be so for ever. Thus were literally verified the words spoken by the Archangel to Mary, when he announced to her the glories of the Child that was to be born of her: 'The Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob for ever.' [St. Luke i. 32]. Jesus begins His reign upon the earth this very day; and though the first Israel is soon to disclaim His rule, a new Israel, formed from the faithful few of the old, shall rise up in every nation of the earth, and become the kingdom of Christ, a kingdom such as no mere earthly monarch ever coveted in his wildest fancies of ambition.

This is the glorious mystery which ushers in the great week, the week of dolours. Holy Church would have us give this momentary consolation to our heart, and hail our Jesus as our King. She has so arranged the service of to-day, that it should express both joy and sorrow; joy, by uniting herself with the loyal hosannas of the city of David; and sorrow, by compassionating the Passion of her divine Spouse.



March 28 • 4 pm - March 30 • 1 pm
Men's and Women's Holy Week Retreat
 The Triduum in Light of the Holy Year of Prayer:
 Praying the Three Days of the Pascal Mystery with Fr. Roger Keeler

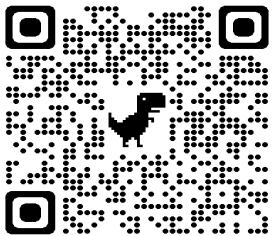
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