

April 2 & 3, 2022 The Fifth Sunday of Lent

Mass Times and Intentions

<b><u>Week of Apr 2 &amp; 3</u></b>		
<b>Saturday</b>	<b>6:30 pm</b>	
<b>Sunday</b>	<b>10:30 am</b>	<b>For the parishioners of St. Mary’s and St. Thomas</b>
<b>Monday</b>	<b>6:30 pm</b>	<b>Mass</b>
<i>Tuesday</i>	<i>6:30 pm</i>	<i>Mass at St. Thomas</i>
<b>Wednesday</b>	<b>8:00 am</b>	<b>Mass</b>
<i>Thursday</i>	<i>*****</i>	<i>NO Mass</i>
<i>Friday</i>	<i>8:00 am</i>	<i>Mass at St. Thomas (Stations of the Cross—St. Thomas)</i>

<b><u>Week of Apr 9 &amp; 10</u></b>		
<b>Saturday</b>	<b>6:30 pm</b>	
<b>Sunday</b>	<b>10:30 am</b>	<b>For the repose of the soul of Joshua Pallotta</b>

Join us as we recite the Holy Rosary every Saturday evening at 6 pm and Sunday mornings at 10 am.

† PRAYER CONCERNS †

For all our sick and shut-ins, as well as our troops. For all who have died and all members of St. Mary’s & St. Thomas. For Prayer Chain requests please call Cathy Kennedy at 644 5073.

†Eucharistic Adoration†      **Wednesday mornings after 8:00 am Mass**  
**Reconciliation**                      **Wednesday’s after Mass/Saturday’s 6-6:20 pm**

**Universal Synod:** The Universal Synod was developed by the Vatican to gather input from Catholics from around the world about how we can better listen and communicate with each other. Every parishioner is encouraged to take part by completing an "individual survey" online at [vermontcatholic.org/universalsynod](http://vermontcatholic.org/universalsynod) This spring delegates from all parishes will meet with Bishop Coyne to discuss the survey results. If you have any questions please do not hesitate to call the parish office or speak to Father Calapan.

Our Holy Week Schedule is now available at the doors.

Thank you for supporting the Cambridge Food Shelf!



READINGS FOR THE WEEK

**Apr 4**  
Dn 13:1-9, 15-17, 19-30, 33-62  
Ps 23:1-3a, 3b-4, 5, 6  
Jn 8:12-20

**Apr 5**  
Nm 21:4-9  
Ps 102:2-3, 16-18, 19-21  
Jn 8:21-30

**Apr 6**  
Dn 3:14-20, 91-92, 95  
Dn 3:52, 53, 54, 55, 56  
Jn 8:31-42

**Apr 7**  
Gn 17:3-9  
Ps 105:4-5, 6-7, 8-9  
Jn 8:51-59

**Apr 8**  
Jer 20:10-13  
Ps 18:2-3a, 3bc-4, 5-6, 7  
Jn 10:31-42

**Apr 9**  
Ez 37:21-28  
Jer 31:10, 11-12abcd, 13  
Jn 11:45-56

**Apr 10**  
Lk 19:28-40  
Is 50:4-7  
Ps 22:8-9, 17-18, 19-20, 23-24.  
Phil 2:6-11  
Lk 22:14—23:56

Palm Sunday

Next Sunday is called both “Palm Sunday” or “Passion Sunday.” It commemorates Jesus’ triumphal entry into Jerusalem when the crowd had palm branches. Also, the narrative of the Passion is read on this Sunday.

Holy Week begins on Palm Sunday. The commemoration of the entrance of the Lord into Jerusalem is celebrated with a solemn procession, in which the congregation, in song and gesture, imitate the Hebrew children who went to meet the Lord singing, “Hosanna.”The palms are blessed so that they can be carried in the procession. They should be taken home to serve as a reminder of the victory of Christ which is celebrated in the procession and as a witness to faith in Jesus Christ, the messianic king, and in his Paschal Victory.

At his triumphal entry to Jerusalem, Jesus claimed the right of a king. Jesus’ power is built upon God’s peace, the only power that could redeem us from our sins. The reaction of the crowd showed that they recognized him as their messianic king. Their spreading out of garments came from the tradition of Israelite kingship. It was a gesture of enthronement in the tradition of David, and it pointed to the Messianic hope that grew out of the Davidic tradition. The pilgrims who came to Jerusalem with Jesus were caught up in the disciples’ enthusiasm. They now spread their garments on the street along which Jesus passed. They pluck branches from the trees and cried out verses from Psalm 118, words of blessing from Israel’s pilgrim liturgy, which on their lips become a Messianic proclamation: “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!”

Originally “hosanna” was an urgent plea, meaning something like: Come to our aid! The priests would repeat it in a monotone on the seventh day of the Feast of Tabernacles. But as the Feast of Tabernacles gradually changed from a feast of petition into one of praise, so too the cry for help turned more and more into a shout of jubilation. By the time of Jesus, the word also had Messianic overtones. In the Hosanna acclamation, we find an expression of the complex emotions of the pilgrims accompanying Jesus and of his disciples: joyful praise of God at the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God’s kingship over Israel would be reestablished.

**But was the crowd that cheered Jesus’ arrival the same one that demanded his crucifixion just a few days later? Pope Emeritus, Benedict XVI argues that it was not:** “All three Synoptic Gospels, as well as Saint John, make it very clear that the scene of Messianic homage to Jesus was played out on his entry into the city and that those taking part **were not the inhabitants of Jerusalem**, but the crowds who accompanied Jesus and entered the Holy City with him. This point is made most clearly in Matthew’s account through the passage immediately following the Hosanna to Jesus, Son of David: “When he entered Jerusalem, all the city was stirred, saying: Who is this? And the crowds said: This is the prophet Jesus from Nazareth of Galilee” (Mt 21:10–11). . . People had heard of the prophet from Nazareth, but he did not appear to have any importance for Jerusalem, and the people there did not know him. The crowd that paid homage to Jesus at the gateway to the city was not the same crowd that later demanded his crucifixion.”

The passion narrative occupies a special place in the liturgy. It is sung or read in the traditional way by three persons who take the parts of Christ, the narrator, and the people. The passion is proclaimed by deacons or priests, or by lay readers. The part of Christ is reserved to the priest.

*Next weekend when we read the “Passion,” the congregation has its role too. Beginning on page 605 in our Mass Books, the congregation responds reading aloud all parts bolded “C” for crowd.*

Second Collection next weekend for the people of Ukraine

**PRAY THE HOLY ROSARY EVERY DAY!**  
**Jesus is coming back! Are you ready?**

***Offertory Receipts for 3/19 & 20***  
**FY22 Weekly Goal: \$1,050**

<b>Last Week</b>	<b>= \$</b>	<b>1811.35</b>
YTD Actual	= \$	41228.57
YTD Budget	= \$	39900.00
Over (Under)	= \$	1328.57

**THANKS FOR SUPPORTING OUR SPONSORS WHO MAKE OUR BULLETIN POSSIBLE!**