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JERUSALEM

Blessed is he who comes
in the name of the Lord!

MATTHEW 21:9

APRIL 5
2020

PALM
Sunday
OF THE PASSION
OF THE LORD

Holy Week And The Paschal Triduum

Sunday, March 28 - Sunday, April 4, 2010

“The days of Jesus’ life-giving death and glorious resurrection are approaching, the hour he triumphed over Satan’s pride, the time we celebrate the great event of our redemption” (Preface of the Lord’s Passion II, Sacramentary). Thus the Church begins the one week of the year that we formally designate as “Holy.” Simple rituals can link the domestic church to parish church and Church universal. Enthroned Sunday’s palms where you pray, behind the family crucifix, even as part of front door decorations: “Christ reigns here,” they proclaim; “all are welcome!” During the first three days of Holy Week, ready Easter clothes, prepare festal foods, clean the house, beautify the yard. Late Holy Thursday afternoon, share Lent’s final meal before the Lord’s Supper Mass. Pitcher, bowl, and towel make a fitting centerpiece; perhaps conclude the meal by washing each other’s feet. On Good Friday, observe the paschal fast from food—from TV and computer, too! Then come to Holy Saturday’s Vigil with mind clear, stomach empty, and heart full of “holy anticipation” that bursts into living flame when the new fire is kindled.

—Peter Scagnelli, Copyright © J. S. Paluch Co.

PRAYER IN A TIME OF PANDEMIC

O God of compassion,
your people are anxious
in this time of pandemic.
Send your Holy Spirit among us
to dispel our fears.
We cry out to you in our confusion;
comfort us in our affliction.
Grant our leaders wisdom to guide us.
Strengthen and sustain those who are ill,
and be with those who care for them.
Help us to travel this road
in solidarity with our neighbors,
with our eyes fixed on the salvation
promised us through the death and resurrection
of your Son,
who is Lord forever and ever.
Amen.

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Readings for the Week

- Monday:** Is 42:1-7; Ps 27:1-3, 13-14; Jn 12:1-11
Tuesday: Is 49:1-6; Ps 71:1-6, 15, 17;
Jn 13:21-33, 36-38
Wednesday: Is 50:4-9a; Ps 69:8-10, 21-22, 31, 33-34;
Mt 26:14-25
Thursday: Chrism Mass: Is 61:1-3a, 6a, 8b-9;
Ps 89:21-22, 25, 27; Rv 1:5-8;
Lk 4:16-21
Lord’s Supper: Ex 12:1-8, 11-14;
Ps 116:12-13, 15-16bc, 17-18;
1 Cor 11:23-26; Jn 13:1-15
Friday: Is 52:13 — 53:12; Ps 31:2, 6, 12-13,
15-17, 25; Heb 4:14-16; 5:7-9;
Jn 18:1 — 19:42
Saturday:
a) Gn 1:1 — 2:2 [1:1, 26-31a];
Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35; or
Ps 33:4-7, 12-13, 20-22;
b) Gn 22:1-18 [1-2, 9a, 10-13, 15-18]; Ps 16: 5, 8-11;
c) Ex 14:15 — 15:1; Ex 15:1-6, 17-18;
d) Is 54:5-14; Ps 30:2, 4-6, 11-13;
e) Is 55:1-11; Is 12:2-6;
f) Bar 3:9-15, 32 — 4:4; Ps 19:8-11;
g) Ez 36:16-17a, 18-28; Ps 42:3, 5; 43:3-4 or
Is 12:2-3, 4bcd, 5-6 or Ps 51:12-15, 18-19;
h) Rom 6:3-11; i) Ps 118:1-2, 16-17, 22-23;
Mt 28:1-10
Sunday: Acts 10:34a, 37-43; Ps 118:1-2, 16-17,
22-23; Col 3:1-4 or 1 Cor 5:6b-8;
Jn 20:1-9 or Mt 28:1-10 or
(at an afternoon or evening Mass)
Lk 24:13-35



Today’s Readings

Gospel at the Procession with Palms — Jesus’ entry into Jerusalem (Matthew 21:1-11).

First Reading — In spite of my sufferings I am not disgraced. I am not put to shame (Isaiah 50:4-7).

Psalm — My God, my God, why have you abandoned me? (Psalm 22).

Second Reading — Christ emptied himself, and God filled this emptiness with exaltation (Philippians 2:6-11).

Gospel — The account of Christ’s passion according to Matthew (Matthew 26:14 — 27:66 [27:11-54]).

The English translation of the Psalm Responses from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

Five Simple Ways to Celebrate Holy Week at Home

Create a simple prayer space in your home, and gather there to pray during the week.

Palm Sunday: At your regular Mass time, read the first Palm Sunday Gospel (Mt 21:1–11) and meditate on or discuss what Jesus might be thinking as he enters Jerusalem for the last time.

Holy Thursday: Bake bread for sharing at dinner; make a ritual of stripping the dinner table of all cloths and decorations after dinner.

Good Friday: Pray the Stations of the Cross at 3 p.m.

Holy Saturday: In the morning, read Psalm 64 and break your Good Friday fast solemnly with a simple meal.

Easter Sunday: Dress up the dinner table again. Include candles and crosses, so that the candy baskets aren't the only festive items present. Sing Alleluia and read the Easter Gospel (Matthew 28:1-10) with solemnity and joy.

Look online for other suggestions for celebrating Holy Week at home, to deepen and enrich your experience at this time of social isolation.

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The journey of Lent brings us to an encounter with the cross. During Lent, we have been led more deeply into questions at the heart of our faith: Who is God? And who are we, the Church? The Gospel of Matthew indicates that, in the crucifixion, God's true nature is most fully revealed in Jesus. In Jesus, God is the self-emptying One, who embraces humility and suffers rejection, as Paul tells the Philippians. God's power is redefined, present not in coercion and violence, but in Jesus' unbounded love. We the Church can learn who we are, the followers of the Crucified One, when we bear crosses that offer life and hope to the world. We more fully become the Church when we empty ourselves by sharing in others' sufferings, rejecting violence, and taking risks for justice and reconciliation. Like Jesus, we may reveal God's power as compassion and mercy.

Enduring Hope

Today's passage from Isaiah presents us with a common human dilemma: what do we do with our suffering? The speaker describes himself as God's faithful servant, who suffers beatings and mockery. We can't be sure who the speaker is, but we can see his extraordinary response. He chooses not to fight back, not to respond to violence with violence. He chooses to endure with hope that God, in God's own way, will deliver and vindicate him. Christians later saw this passage as a poignant description of Jesus' suffering in his passion. We all have many experiences of tragic or undeserved suffering. We might desire to run from our pain, or to

inflict suffering upon others, or to live in despair. In faith, we are invited to share in the suffering of Jesus, sharing also with all who suffer similarly. We can place our wounds in God's hands. We may live in enduring hope that Christ is indeed present and accompanies us in our pain. In God's own way, our suffering may be transformed, so to serve God's purposes.

A New Kingdom

The Gospel of Matthew, using various symbols from scripture, presents Jesus as the true and victorious king who begins a new kingdom. After his royal entrance into Jerusalem, Jesus ascends his scandalous and paradoxical throne, the cross. The cross reveals the nature of his kingdom, based on God's forgiveness and sacrificial love. Evil forces thrive when violence stirs even more violence. By accepting his suffering and offering forgiveness, Jesus broke the primary cycle of violence. The Gospels proclaim that the powers of evil, though continuing their effects today, were decisively defeated on the cross. The resurrection of Jesus launches the reign of God, which will be fully complete upon Jesus' return. We are now offered a new path for being human by which, empowered by the Holy Spirit, we may partner with God to create new cycles of life and hope.

Today's Readings: Mt 21:1–11; Isa 50:4–7; Ps 22:8–9, 17–18, 19–20, 23–24; Phil 2:6–11; Mt 26:14 — 27:66 [27:11–54]

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April 5, 2020
At the name of Jesus
every knee should bend . . .
and every tongue confess
that Jesus Christ is Lord.

Philippians 2:10, 11

Palm Sunday

OF THE PASSION OF THE LORD

Treasures From Our Tradition

Most Christians today receive a bunch of palm fronds, olive branches, pussy willow, or forsythia (a relative of the olive) to carry in procession and to bear home in blessing. Some even offer sprigs of palm or other branches as a gesture of peace to those they have offended. The desire is to make a clean sweep of your spiritual house before the Easter feast.

Accepting the branch is a token of the bearer's willingness to journey with the Church through a grateful remembrance of Jesus Christ's passion, death, and life-giving resurrection. Traditionally, the plants associated with today's feast are planted in cemeteries as a sign of Christ's victory over death and the promise of new life.

The joy of this day's opening procession soon gives way to a solemn reading of the Passion, this year according to Matthew. The ritual is meant not only to strengthen us to hear this account, but to stir us up to accompany the Church on this journey through Holy Week. It also prepares us for next Sunday's joyful renewal of our baptismal vows.

—Rev. James Field, Copyright © J. S. Paluch Co.

Hosanna!

"Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest" (Matthew 21:9). With these words the Church enters the holiest of weeks, commemorating the passion, death, and resurrection of Christ. When the people of Jerusalem cried out with their "hosannas," they were using an ancient Hebrew shout of acclamation that meant "Pray, save us." The king to whom they were shouting eventually would save them, but in a way that would be far from what they expected. Salvation would come from the wood of the cross as Jesus hung there to bring freedom from sin and life through death, opening the gates of heaven for all who put their faith and trust in him.

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Saints and Special Observances

- Sunday:** Palm Sunday of the Passion of the Lord
Monday: Monday of Holy Week
Tuesday: Tuesday of Holy Week
Wednesday: Wednesday of Holy Week; Passover begins
Thursday: Holy Thursday; The Sacred Paschal Triduum
Friday: Friday of the Passion of the Lord (Good Friday); Fast and Abstinence
Saturday: The Easter Vigil in the Holy Night; Holy Saturday

The Cross

We should glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

—Entrance Antiphon, Evening Mass of the Lord's Supper, The Roman Missal

God's Word for Children



Palm Sunday of the Passion of the Lord

People are willing to do many things for those they love.

But do you know what Jesus was willing to do?

Find and use the nine hidden words in the cross to complete the "Greatest Love Story" ever!

When the _____ came,
Jesus was _____ and
went to the cross. There he
suffered and _____
to take away the
_____ for
our _____. He did this out
of his deep _____ for
everyone in the _____. Tell
_____ today, what
_____ did for them!

The cross-shaped word search contains the following words:

- love (vertical, top arm)
- died (vertical, top arm)
- obedient (horizontal, left arm)
- sins (horizontal, right arm)
- someone (horizontal, right arm)
- Jesus (vertical, bottom arm)
- punishment (vertical, bottom arm)
- time (vertical, bottom arm)
- WORLD (vertical, bottom arm)



April 5, 2020

Palm Sunday of the Passion of the Lord

Today's passage from Isaiah presents us with a common human dilemma: what do we do with our suffering? The speaker describes himself as God's faithful servant, who suffers beatings and mockery. We can't be sure who the speaker is, but we can see his extraordinary response. He chooses not to fight back, not to respond to violence with violence. He chooses to endure with hope that God, in God's own way, will deliver and vindicate him. Christians later saw this passage as a poignant description of Jesus' suffering in his passion.

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5 de abril de 2020

Domingo de Ramos "de la Pasión del Señor"

El pasaje de hoy del profeta Isaías nos presenta con un dilema humano común, ¿qué hacemos con nuestro sufrimiento? El profeta se describe a sí mismo como un fiel siervo de Dios, que sufre golpes y burlas. Exactamente no se sabe quién escribió este texto, pero podemos apreciar su extraordinaria respuesta. Él elige no contraatacar, no responder a la violencia con violencia. Él elige sobrellevar con esperanza que Dios, a la manera de Dios, cumpla y lo justifique. Tiempo después los cristianos vieron en este pasaje una descripción del sufrimiento y pasión de Jesús.

Todos tenemos muchas experiencias de un sufrimiento trágico o inmerecido. Podemos desear echarnos a correr y alejarnos de nuestro sufrimiento, o lastimar u ocasionar sufrimiento a alguien más o vivir con desesperación. Con fe, estamos invitados a compartir el sufrimiento de Jesús, y acompañar aquellas personas que conocemos que están sufriendo. Podemos poner nuestras heridas en las manos de Dios. Podemos vivir con una esperanza persistente de que Cristo en verdad está presente y nos acompaña en nuestro dolor. A la manera de Dios, nuestro sufrimiento puede ser transformado, para que sirva para los propósitos de Dios.

UN NUEVO REINO

El Evangelio de Mateo, usando varios símbolos de las Escrituras, presenta a Jesús como el verdadero y victorioso rey que comienza un nuevo reino. Después de su entrada real a Jerusalén, Jesús asciende a un trono paradójico y escandaloso, la cruz. La cruz revela la naturaleza de su reino, basado en el perdón de Dios y su amor expiatorio. Las fuerzas del mal prosperan cuando la violencia suscita más violencia. Al aceptar su sufrimiento y al ofrecer perdón, Jesús rompe el círculo primario de la violencia. Los evangelios proclaman que las fuerzas del mal, aun cuando continúan sus efectos hasta hoy, fueron derrotados en la cruz.

La resurrección de Jesús pone en marcha el reino de Dios, el cual será cumplido al regreso de Jesús. Ahora se nos ofrece, como seres humanos, un nuevo camino por medio del cual y empoderados por el Espíritu Santo, podemos ser colaboradores junto con Dios para crear ciclos nuevos de vida y esperanza.

Lecturas de hoy: Mt 21:1-11; Is 50:4-7; Sal 22 (21):8-9, 17-18, 19-20, 23-24; Flp 2:6-11; Mt 26:14 — 27:66 [27:11-54]



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