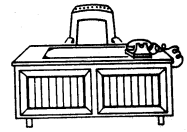


# Palm Sunday of the Passion of the Lord

March 28, 2021



From the Desk of  
Fr. Romanus

**Dear Parishioners,**

Palm Sunday Reflection:

This weekend, we join Catholic and Christian communities all over the world in celebrating Palm Sunday. Before the liturgical reforms of the Second Vatican Council, the celebration of Palm Sunday (Passion Sunday) was on the fifth Sunday of Lent. The Sunday that followed was designated the Second Sunday of the Passion. Now, we celebrate Palm Sunday on the Sunday following the Fifth Sunday of Lent and got rid of the Second Sunday of the Passion.

Palm Sunday recalls the triumphant entry of Jesus into Jerusalem where the events of the Paschal Mystery would unfold in rapid succession. Before entering Jerusalem, Jesus spent some time in Bethany visiting with friends, doing last minute miracles, and teaching the people. In Jerusalem, we will see the fulfilment of the prophecies about “the Suffering Servant.”

Knowing what Jesus knew about his fate in Jerusalem, many of us would have dreaded going there. As a man on a mission, Jesus was undeterred by the challenges and adversities that lay ahead. With renewed anticipation, albeit trepidation, we are invited to accompany Jesus on this triumphant entry into Jerusalem.

Palm Sunday is one of those monumental events in Jesus’ life recorded by all four canonical gospels (Mark 11:1-10; Matthew 21:1-11; Luke 19:28-40; and John 12:12-16). We proclaim one of these gospels at the beginning of the entrance procession, separate from the passion narrative. In this Sunday’s entrance gospel from Mark, Jesus sends two of his disciples to fetch the colt he would ride on for the big entry into Jerusalem. Jesus is fully in control of the events, with no room for negotiation, not even with the colt’s owner. All that the colt owner needs to know is that the Master has need of it and will send it back when he is done. One may wonder why Jesus rode into Jerusalem on a colt/donkey rather than a horse. Well, in ancient times, colts or donkeys were peaceful animals, while horses were associated with wars and battles. Certainly, those who were expecting a political messiah would have preferred Jesus charging into Jerusalem on a white horse like a conquering emperor.

The crowd’s response to Jesus’ triumphant entry was deafening as they underscored the acceptance of Jesus’ Messianic identity. They strew leafy branches on his path, not to impede his entry but as a sign of honor and admiration. John’s gospel is the only gospel that mentions ‘palm fronds’ while the synoptic gospels speak of ‘leafy branches.’ That detail is important for John since the palm branch is a special symbol of triumph and victory in Jewish tradition. The enthusiastic crowd welcomed Jesus as King, proclaiming in unison, “Hosanna! Blessed is he who comes in the name of the Lord! .... Hosanna in the highest!”

This year’s passion narrative from also from Mark’s gospel (John as alternative) sets the tone for Holy Week and the Triduum. The narrative invites a deeper appreciation of God’s unconditional love revealed in Jesus Christ of Nazareth. Of course, the irony is not lost on us, that is, the fact that some in the crowd would be among those screaming for his crucifixion in the passion narrative. With friends like these, who needs an enemy? Perhaps, the most hurtful is the betrayal of his closest friends in the passion narrative. Judas betrayed him with a kiss and the rest ran off when the going got tough. Even Peter who swore to give his life for him ended up denying him three times. I guess the lesson is that those who put their faith in humans rather than God are bound to be disappointed. How about you? When was the last time you betrayed a friend? How often have you betrayed God?

Wishing you a blessed Holy Week!

*Fr. Romanus*