

MARK 11:1-10

When they drew near to Jerusalem,
to Bethphage and Bethany, at the Mount of Olives,
Jesus sent two of his disciples, and said to them,
'Go into the village opposite you,
and immediately as you enter it
you will find a colt tied, on which no one has ever sat;
untie it and bring it. If any one says to you,
"Why are you doing this?" say, "The Lord has need of it
and will send it back here immediately."'”
And they went away, and found a colt tied at the door out in the open
street; and they untied it.
And those who stood there said to them,
'What are you doing, untying the colt?’
And they told them what Jesus had said; and they let them go.
And they brought the colt to Jesus, and threw their garments on it;
and he sat upon it.
And many spread their garments on the road,
and others spread leafy branches which they had cut from the fields.
And those who went before and those who followed cried out,
'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!'

COMMENTARY: The above gospel is normally read prior to entering the Church on Palm Sunday. Jesus arrives not on a powerful horse, as the Roman soldiers will, but on a beast of burden. Humility is highlighted right throughout the passion story.

Space does not permit the printing of the longer passion story (Mark 15:1-39). However, during the week you are encouraged to make your way through the Passion story in at least one of the gospels.

Liturgy of The Word

PALM SUNDAY

3.24.24



My God, my God, why have you abandoned me?

All who see me deride me.

They curl their lips, they toss their heads.
'He trusted in the Lord, let him save him;
let him release him if this is his friend.'

Many dogs have surrounded me,
a band of the wicked beset me.

They tear holes in my hands and my feet
I can count every one of my bones.

They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me!

I will tell of your name to my brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.

ISAIAH 50:4-7

The Lord has given me disciple's tongue.
So that I may know how to reply to the wearied
he provides me with speech.
Each morning he wakes me to hear,
to listen like a disciple.
The Lord has opened my ear.

For my part, I made no resistance,
neither did I turn away.
I offered my back to those who struck me,
my cheeks to those who tore at my beard;
I did not cover my face against insult and spittle.

The Lord comes to my help,
so that I am untouched by the insults.
So, too, I set my face like flint; I know I shall not be shamed.

COMMENTARY: This is one of those texts in the Old Testament, whereby the early Church holds on to the belief that this is a clear reference to the Messiah. They are looking back with the knowledge of how Jesus suffered.

What we can say is that Jesus was the God's servant 'par excellence'. The scripture is saying first of all, that the servant of God listens, then obeys with confidence that God will not abandon them.

PHILIPPIANS 2:6-11

His state was divine, yet Christ Jesus did not cling
to his equality with God

but emptied himself
to assume the condition of a slave
and became as human beings are;

and being as all humans are, he was humbler yet,
even to accepting death, death on a cross.

But God raised him high and gave him the name
which is above all other names
so that all beings in the heavens, on earth
and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim Jesus Christ as Lord,
to the glory of God the Father.

COMMENTARY: In reading the above, note the four paragraphs and see them as stages in the process of the Incarnation.

Jesus is divine – lets go of his divinity – becomes human and humble to the point of death (totally surrendered to the Father). Next comes the Resurrection and all proclaiming him as 'Lord'. Everything for the glory of God.

This text clearly illustrates the reality of God entering our humanity. Look at it intellectually first of all, but see into it with the heart.