

Palm Sunday of the Lord's Passion

March 24, 2024

At the processions with palms Mark 11:1-10 or John 12:12-16

Gospel (the passion) Mark 14:1 -15:47 or Mark 15:1-39 (short form)

Mark 11:1-10

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'" So, they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it.

So, they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"

John 12:12-16

When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel." Jesus found an ass and sat upon it, as is written: Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt. His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.

Mark 14:1-15:47 (the passion)

The Passover and the Feast of Unleavened Bread were to take place in two days' time. So, the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, "Not during the festival, for fear that there may be a

riot among the people."

When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him, they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready. Make the preparations for us there."

The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve.

And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him, one by one, "Surely it is not I?" He said to them, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee." Peter said to him, "Even though all should have their faith shaken, mine will not be." Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open

and did not know what to answer him. He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand."

Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled." And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again, the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'" At that the high priest tore his garments and said,

“hat further need have we of witnesses? You have heard the blasphemy. What do you think?” They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, “Prophecy!” And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest’s maids came along. Seeing Peter warming himself, she looked intently at him and said, “You too were with the Nazarene, Jesus.” But he denied it saying, “I neither know nor understand what you are talking about.” So, he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, “This man is one of them.” Once again, he denied it. A little later the bystanders said to Peter once more, “Surely you are one of them; for you too are a Galilean.” He began to curse and to swear, “I do not know this man about whom you are talking.” And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, “Before the cock crows twice you will deny me three times.” He broke down and wept.

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, “Are you the king of the Jews?” He said to him in reply, “You say so.” The chief priests accused him of many things. Again, Pilate questioned him, “Have you no answer? See how many things they accuse you of.” Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, “Do you want me to release to you the king of the Jews?” For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, “Then what do you want me to do with the man you call the king of the Jews?”

They shouted again, “Crucify him.” Pilate said to them, “Why? What evil has he done?” They only shouted the louder, “Crucify him.” So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “All Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull — They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.” Likewise, the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” which is translated, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with

wine, put it on a reed and gave it to him to drink saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last.

Here all kneel and pause for a short time.

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

Mark 11:1-10

Jesus' actions as recorded by Mark here are largely symbolic and they reinterpret messianic traditions. Jesus does not enter Jerusalem on foot as an ordinary pilgrim. Instead, he rides like a messianic king. A king has the right to claim the property of another when needed. Jesus claimed the use of the donkey but he will return it when it is no longer needed. Jesus is in control of the situation. He knows in advance where the donkey will be, and that the disciples will be questioned when they attempt to take it, and how they are to respond.

As Jesus enters the city, he comes over the hill of the Mount of Olives, riding in triumph into Jerusalem, a place long associated with the Messiah. People spread their cloaks before him as they once did for the King. Jesus' entrance is described in way that points to the fulfillment of messianic expectations.

John 12:12-16

While John does not give details of Jesus' entry into Jerusalem, the significance is clear. The Passover celebrates and commemorates the people's liberation from slavery and their birth as a nation. The crowd have come to take part in the celebration. Here the people go out to meet Jesus and greet him with palm branches, a symbol of victory. They believe that Jesus is the one who comes in the name of the Lord, and that he is the King of Israel. Jesus not ride on a horse in triumph, but a donkey. John include that fact that disciples are left confused as to the meaning of what they are witnessing.

Mark 14:1-15:47 (long) or 15:1-39 (short)

The passion accounts are the only parts of the gospel material that existed from the first in the form of continuous narratives. They were probably constructed as Christian narratives for liturgical recital. Each passion has its particular theological emphasis.

Mark's account presents a continuous narrative of the events of Jesus's passion from the preparation of the Passover meal to Jesus' death and burial. The events from the anointing of Jesus to their conclusion seem to be the unfolding of a plan. This notion is reinforced by Jesus' describing how the room for the Passover was to be found, and the predictions of betrayal by Judas and Peter.

The narrative is consistent with the life of Jesus, in his relations with religious leaders, and among the common people and those on the fringe of society. It is only the women who remain faithful and look on while he is being crucified and tend to his burial. The men who are his followers betray and deny him, and flee to safety. And it is foreigners who assist in carrying the cross, a centurion who at Jesus' death remarks that "Truly this

man was the Son of God!” and Joseph of Arimathea, a member of the Jewish council who asks Pilate for the body of Jesus.

Reflection Questions:

1. What are some of the things you are feeling as you reflect on these gospel texts?
2. Where do you personally find it easiest to imagine yourself in these readings, and where the most difficult?
3. What would you like to say to Jesus as you reflect on these readings?
4. What would you like to say to the Father?
5. How do you understand the events that these readings record as an expression of God’s desire to be in a loving and life-giving relationship with you, and with all men and women, and all of creation?
6. Can you take the time now to begin to express to God whatever is on your heart as you reflect on the events that are recorded in these readings?

The gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to fr.paul.gallagher.ofm@gmail.com.

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. Their homepage is <https://fscclalledtobe.org/>. One link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material will be posted on Fridays and will be available until the following Friday when the new material is posted.

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Excerpts from the readings for March 24, 2024, Palm Sunday of the Lord's Passion

At the Procession With Palms - Gospel

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he said to two of his disciples, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone asks, 'Why are you doing this?' reply, 'The Master has need of it and will send it back.'" So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and leafy branches that they had cut from the fields. Those preceding and following him kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"

At the Mass —

The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord God is my help, I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

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

All who see me scoff at me; they mock me with parted lips, they wag their heads:

"He relied on the Lord; let him deliver him, let him rescue him, if he loves him."

Indeed, many dogs surround me, a pack of evildoers closes in upon me;

They have pierced my hands and my feet; I can count all my bones.

They divide my garments among them, and for my vesture they cast lots.

But you, O Lord, be not far from me; O my help, hasten to aid me.

I will proclaim your name to my brethren; in the midst of the assembly I will praise you:

"You who fear the Lord, praise him; give glory to him; revere him, all you descendants of Israel!"

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Excerpts from Mark 11:1-10; Isaiah 50:4-7; Psalm 22:8-9, 17-24; and Philippians 2:6-11

(See excerpts from the passion Gospel on the next three pages)

Gospel—the Passion

The Passover and the Feast of Unleavened Bread were to take place in two days' time.

So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death.

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a woman came with an alabaster jar of perfumed oil, costly genuine spikenard.

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The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial.

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his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

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'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?'"

Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them. When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him, one by one, "Surely it is not I? "He said to them, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

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Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled." And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth. They seized him, but he left the cloth behind and ran off naked. They led Jesus away to the high priest, and the chief priests, the elders, and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging,

"We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'"

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Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!"

While Peter was below in the courtyard, one of the high priest's maids came along.

Seeing Peter warming himself, she looked at him and said, "You too were with the Nazarene, Jesus."

But he denied it saying, "I neither know nor understand what you are talking about."

So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, "This man is one of them." Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean."

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a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

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Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so."

The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer?"

See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested.

A man called Barabbas was then in prison along with rebels who had committed murder in a rebellion.

The crowd came forward and began to ask him to do for them as he was accustomed.

Pilate answered, "Do you want me to release to you the king of the Jews?"

For he knew that it was out of envy that the chief priests had handed him over.

But the chief priests stirred up the crowd to have him release Barabbas for them instead.

Pilate said to them, "Then what do you want me to do with the man you call the king of the Jews?"

They shouted again, "Crucify him." Pilate said to them, "Why? What evil has he done?"

They only shouted the louder, "Crucify him." So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort.

They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, "Hail, King of the Jews!" and kept striking his head with a reed and spitting upon him.

They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

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Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross." Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself.

Let the Christ, the King of Israel, come down now from the cross

that we may see and believe." Those who were crucified with him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem. When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.

Excerpts from Mark 14:1—15:47

Friends,

Here are the gospel background and reflection questions for March 24th, as prepared by Franciscan spiritual director Fr. Paul Gallagher. On this Passion Sunday, we hear Mark's version of Jesus' passion. "This is my blood of the covenant, which will be shed for many. I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." "Father, take this cup away from me, but not what I will but what you will." They shouted, "Crucify him." "Truly this man was the Son of God!"

The other readings also have direct references to various mistreatments, and to dying on a cross, and being revered. In the first reading from Isaiah, "I gave my back to those who beat me, my face I did not shield from buffets and spitting." "The Lord is my help, I am not disgraced; I shall not be put to shame." Psalm 22 foreshadows numerous details from the Passion: "My God, why have you abandoned me? All who see me scoff at me; they have pierced my hands and my feet; they divide my garments among them." "You, my Lord, O my help, I will proclaim your name. Revere him, all you descendants of Israel!" In the second reading, from the letter to the Philippians, Paul writes, "Christ Jesus emptied himself, becoming obedient to the point of death on a cross. Because of this, at the name of Jesus every knee should bend. Jesus Christ is Lord."

This Sunday there are two readings of gospels. The first occurs at the procession with palms before the mass. This year we have Mark's version of the palms story, where people spread their cloaks on the road, and others spread leafy branches, greeting Jesus with palms and hosannas as he entered Jerusalem on a colt.

Joe

> i < May the Word light your way each day!