

Hosanna!

PALM SUNDAY OF THE LORD'S PASSION

During this Holy Week when Jesus gave his life for love, let us truly love one another

San Ignacio de Loyola Parish

March 20, 2016

REFLECTION ON THE WORD

Jesus suffers, dies and is buried. All because neither the Jewish leadership, the Roman leadership, nor the apostles understood. Throughout Luke's passion account, Jesus is trying to turn his accusers and hearers away from their understanding of kingdom to



embracing "the kingdom of God". He is trying to show them that what they really want is upon them, just in a way different from what they expect. The "kingdom of God" that Jesus proclaims is so different.

What reigns in his kingdom is not power, wealth or fame; not freedom from misunderstanding and suffering or even death; not betrayal, denial and abandonment. What reigns in "the kingdom of God" is patience and caring, forgiveness and reconciliation, promise full of life and dying full of promise. All this is what Luke's passion account sets before us.

The "kingdom of God" is not a place we can enclose, not a space we can occupy. It is a face we encounter—the very face of God, the very presence of God. The kingdom is present whenever we speak the truth about who we know and follow, shower compassion upon those sorrowing or in need, forgive those who harm us, bring hope to the despairing, commend ourselves to God with conviction and purpose.

Words to reflect upon:
What reigns in "the kingdom of God"

**Holy, Holy, Holy Lord, God of Hosts,
Heaven and earth are full of your glory!
Hosanna in the highest!
Blessed is he who comes in the name of the Lord!
Hosanna in the highest!**

Know What Must be Done and Do It

Today, we enter into a week made "holy" forever by the self surrendering love of Jesus - for us all. All week, we remember how he loved us. Whatever we do, no matter how busy or "distracted" we might be, we can let the power of this week be in the background of our daily reflections. He entered into our life - with its profound joys and its punishing evils - that we might never experience those struggles alone. So no matter what we experience this week, we can let it become a "holy" week, letting it all be touched by the graces of this week. From the humble, yet triumphant, entry into Jerusalem, to our standing together at the foot of his cross, this can be a week which helps us bring all of the elements of our lives, all our experiences of sin and death, into the font of his redeeming, liberating death and resurrection.

Words to reflect upon: a week made "holy" forever

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people,
1 Timothy 2:1

LET US PRAY TOGETHER TODAY FOR THE CHRONICALLY ILL:
Sylvia Tasner, Fr. Vega, Jerry and Albert Vega, Rudy & Sonia Méndez, and Don and **Maggie Maziarz**,
prayer Let us join hearts today in community and ask God for the strength we need and the protection we depend on as we journey with Jesus to Jerusalem and the cross this week.

— THE LITURGICAL CORNER

The Sixth Sunday of Lent, which used to be called Palm Sunday, is now referred to as Palm Sunday of the Lord's Passion or simply Passion Sunday. This is the beginning of Holy Week which culminates in the celebration of the Tridium (Holy Thursday, Good Friday and the Easter Vigil on Holy Saturday) and ends with evening prayer on Easter Sunday. Plan to be part of these liturgies with your San Ignacio community and immerse yourself in the most important celebrations of the liturgical year. Don't let them pass by without you. Be actively engaged with your church family at this holy time.

When reading the Gospel's passion narratives, it is important to note something the four evangelists have in common: There's almost no mention of Jesus' physical suffering. Though we've traditionally been encouraged to concentrate on the painful bodily aspects of his passion and death, our sacred authors present us with a different picture, for example describing Jesus' actual crucifixion using the fewest words possible, simply stating, "They crucified him".

The evangelists certainly zero in on Jesus' suffering, but for them his pain is much more psychological than physical. Their purpose in writing these narratives is not to lead us to proclaim, "Thank you, Jesus, for dying for me!" They're much more interested in having us simply say, "Thank you, Jesus, for showing me how to die!" Thus we can all imitate his psychological suffering: the pain and death that accompanies the daily giving of oneself for others.

That's why our evangelists constantly point out the mental stress and pain Jesus endures during his passion and death. His followers constantly misunderstand him, they desert him, one even swears he's never even met him. Yet Jesus methodically continues giving himself to them, no matter their reaction to that giving. Nothing can stop him from demonstrating his love for others, even if those others reject him.

Know What Must Be Done in This World and Do It

Self Reflection

What road are you on? What is your life goal? Make a chart of your life, from where you've come and to where you want to go. What do you need to do to get there? Begin now doing it.

Begin again

What can you do in your family, neighborhood, city or nation to sharpen your vision of the reality around us? How will you "set your face like flint" and live the Jesus life in this world?

Live Anew

Whose cross do you carry besides your own? Do something concrete to lessen the burden of another's cross, someone you don't know, or don't like, or even consider helping an enemy.



THE PRACTICE OF HOLY WEEK

"Let us take time this week to be present to someone who suffers. Sharing the pain of a fellow human will enliven Scripture and help us enter into the holy mystery of the redemptive suffering of Christ."

"Let us resolve to make this week holy by sharing holy peace and joy within our families, sharing family prayer on a regular basis, making every meal a holy meal where loving conversations bond family members in unity, sharing family work without grumbling, making love not war, asking forgiveness for past hurts and forgiving one another from the heart, seeking to go all the way for love as Jesus went all the way for love."



— Sister Thea Bowman

PRAYING WITH SCRIPTURE

Psalm 22

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



conveys the despair that must have accompanied the crucifixion for the disciples. Luke does not put this psalm on Jesus' lips as both Mark and Matthew do, but it is familiar. Enemies seemed to surround the disciples just as they surrounded Jesus. And the disciples not only abandoned Jesus, but did not even appear to trust each other.

But from somewhere, the rest of the psalm bursts forth: The Lord does not stay far off; he rescues and delivers. The words of Isaiah also echo the idea that disgrace and shame are not the final answer. The early church community recognized in the words of this psalm the terrible suffering of the crucifixion. Yet they came to understand that Jesus took all the suffering unto himself. The acknowledgement begins to dawn: Salvation has already been won. Life has conquered death. Their response was to trust that God continues to act this way and confess, as Paul does in Philippians, that Jesus Christ emptied himself in obedience, even unto death.

here is a good poem to carry with you during Holy Week:

Come, come, whoever you are,
Wanderer, worshipper, lover of leaving—
it doesn't matter.
Ours is not a caravan of despair.
Come, even if you have broken your vows
a hundred times
Come, come again, come, come.

—Rumi