

Luke's Gospel mentions only cloaks; Matthew, Mark and John all include palms and branches as well.

It is Palm Sunday. Why palms?

A custom of the time, joyful people would lay branches or clothing at the feet of victorious kings or heroes as they returned home. Old Testament Israelites hailed the procession of King David and the triumphant return of the ark to Jerusalem in this way.

In this New Testament gospel, great crowds are hailing the return of Jesus, Saviour and Son of David, to that same city a thousand years later.

As we listen to this gospel, we are reminded of the promise of Jesus' *second* coming, when we "will see the Son of Man coming upon the clouds of heaven with power and great glory" (Matt 24:30), and of the great multitude who will stand before the heavenly throne holding palm branches in their hands (Rev 7:9), and the arrival of the new Jerusalem.

Luke 19:28-40

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as Jesus had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought the colt to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully, and with a loud voice, for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." Jesus answered, "I tell you, if these were silent, the stones would shout out."



The Church's liturgy and her sacraments, like the blessed palms, are full of meaning. Our Palm Sunday fronds are not a superstitious charm; they are a visible sign of our *ongoing participation* in hailing Christ as Paschal Victor and Saviour, our King and heavenly destination.

On Palm Sunday, we are not only commemorating a historical event, we are actively participating in it! We hold high our blessed palms to celebrate the triumph of the Resurrected Christ over sin and death.

Palms which have been blessed are holy and treated with reverence. Crosses can be woven after Mass, or try hanging fronds near the crucifix at home. Every time we see the palms, we remember Christ our King and Saviour. Like holy water they should never be thrown out, but returned to the earth, either buried or burned.

If this is Jesus' triumphant entry into Jerusalem, why is he riding on a donkey?

In ancient times, kings would ride steeds when going to war, and ride donkeys in times of peace.

What is Jesus telling me?

Jesus is entering Jerusalem as a triumphant king, but he is riding a donkey. His kingdom will not be won through war. Instead he will bring victory and peace, once and for all, by sacrificing himself on a cross.

The people spread their cloaks at Jesus' feet as he approaches; his apostles offer their cloaks also.

Instead of palm branches, the people in Luke's Gospel offer their costliest piece of clothing to Jesus.

What is Luke trying to tell us about following Jesus?

How do I live this example today?




From the Catechism of the Catholic Church

"Who do people say the Son of Man is?" Jesus would ask his disciples.
Peter answers, "You are the Messiah, the son of the living God." (Matthew 16:13)

Jesus accepted Peter's profession of faith by announcing his imminent Passion. He is the Son of Man "who came down from heaven," in his redemptive mission as the suffering Servant: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many." The true meaning of his kingship is revealed only when he is raised high on the cross. Only after his Resurrection will Peter be able to proclaim Jesus' messianic kingship to the people of God: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." (Acts 2:36) (from CCC 440)

Spend 4 minutes. Discover more about [Palm Sunday](#) from www.catholic.org or have some fun with the [Skit Guys](#) as they explore what Palm Sunday is ... and is not. More videos [here](#).

Trouble with the Nelson Diocese website? We're working on it! Try refresh  a few times.

Hosanna!

In the Bible, Jesus points to the trust, willing dependence, and open hearts of children as an example for all Christians.

Scribes were well-educated in the Law of Moses, and honoured leaders in their community. After Jesus enters Jerusalem, the scribes hear children calling out praise to Jesus near the temple. The children are calling "Hosanna!" to Jesus, which means "Save, we ask!"

The scribes are too concerned with themselves - their own knowledge, power, and status - to see Jesus for who he is, but the children understand. The children tell everyone the good news - Jesus is the Messiah, Saviour of the world!

At Mass, when I sing "Hosanna!" I am welcoming Jesus into my heart. When Jesus is in my heart, other people can see him too. Other people can see Jesus when I ...

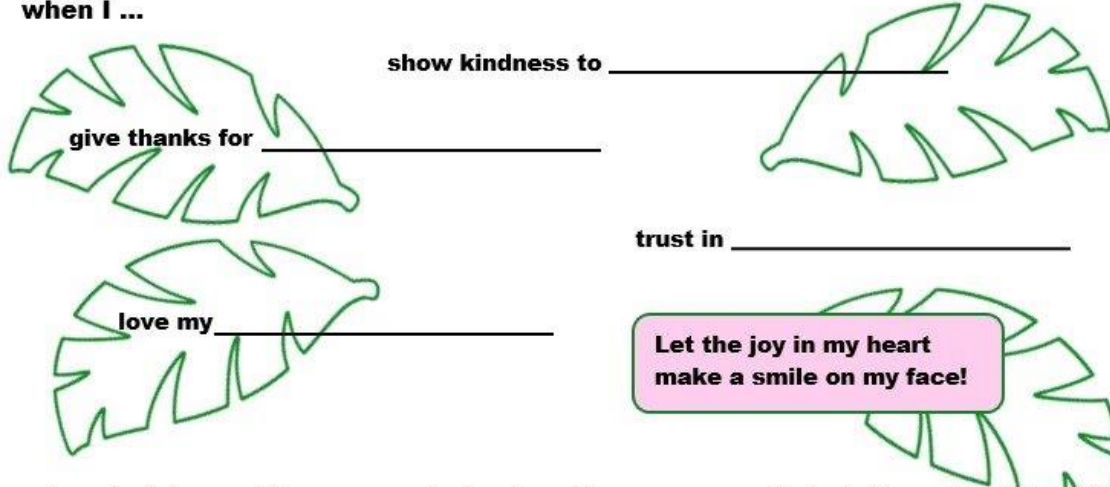
show kindness to _____

give thanks for _____

love my _____

trust in _____

**Let the joy in my heart
make a smile on my face!**



When asked who would be greatest in the kingdom of heaven ... Jesus called a child over, placed the child in their midst, and said, "Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven." (Matthew 18:2-3)