

## **PALM SUNDAY OF THE LORD'S PASSION**

*Gospel: Matthew 26:14-27:66*

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." When they had sung the hymn, they went out to the Mount of Olives.

Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he

will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?"

At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death."

Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over.

While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had

hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, "After three days I will rise again." Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, "He has been raised from the dead," and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

## **REFLECTION 1: DECISION IN JERUSALEM**

Jesus' whole existence was for the sake of the reign of God. Jesus was working towards the restoration of Israel, so as to create a space where God's reign could thrive. His entrance into the capital city on a young donkey was one of those final efforts. It was well planned in detail before hand and not just a casual event. As he enters Jerusalem, many festal pilgrims who are also on the road to the capital accompany Jesus. Large groups of pilgrims were usually greeted in Jerusalem with the words 'blessed is he who comes in the name of the Lord', at the moment when they entered the space before the Temple area. Here this welcoming cry has been transformed into an acclamation addressed exclusively to Jesus and in addition the shout now comes from the pilgrims themselves.

This is nothing less than a royal entrance. The scene in Luke describes the entry of a king into his city, the arrival of the messiah on Zion. In a sense Jesus is taking possession of his city. Passages in the Old Testament spoke of the mount, a donkey as the one destined for the messiah, 'Lo, your king comes to you, humble and riding on a donkey' (Zech. 9:9). Jesus rides not on a parade horse, but on a donkey, the beast of the poor. He is the longed-for king in whom God is well pleased. Ancient cities received a royal ruler with branches and garments spread on the road and 'hosanna' (originally a plea for help) had now become a cry of homage and rejoicing. Jesus was surrounded by excited festal pilgrims, some from Galilee who had seen his miracles – most recently the healing of the blind beggar Bartimaeus in Jericho.

Nowhere in the Gospel accounts is there the slightest indication that Jesus distanced himself from the acclamations of the crowd around him. He wanted to come to the city as a poor unarmed king, the messiah of peace and the one who proclaimed the reign of God. Jesus read the Bible with profound sensibility of what is essential, being extremely reticent about using the word 'messiah'. The concept could all too easily be misunderstood in a political sense while Jesus would have understood it in a deeper than many of those who were shouting it. The solemn entrance into the city was connected with his understanding of the reign of God that was breaking out. It had been proclaimed everywhere, but especially in Jerusalem – not only proclaimed but made present in a sign by Jesus as representative of the reign of God. He was aware that everything would be decided in Jerusalem. A confrontation was imminent. This was the centre of Israel and there the people of God gathered around the Temple for the greatest feast of the year. There at the Passover feast all Israel was represented and the knowledge of the reign of God must be as public as possible. We now enter with Jesus in spirit into the city of Jerusalem on his sorrowful journey to Golgotha. Palm Sunday was the calm before the storm.

## **REFLECTION 2: MATTHEW'S PASSION STORY**

Each Gospel writer wrote an account of the Passion and while they agree on the main themes of the story, each has different angles and emphases. So, let us at the outset of Holy Week review how Matthew, selected by the liturgists for Year A of our three-year cycle, tells about the last days of Jesus.

Matthew is the only Gospel writer to name the price of the betrayal. Thirty silver shekels was the amount set by the Old Testament law to be paid in compensation to the owner of a slave gored by an ox (Ex 21:32). When Jesus announces that he will be betrayed by one of his own, Judas asks in a show of false innocence: "Surely not I, rabbi?" He is seized by remorse and brings the money back to the priests. When they refuse to accept it he throws the money down on the temple floor. It is blood money and so cannot be put in the temple treasury, but will be used to provide a burial ground for vagrants.

Matthew is the only evangelist to mention the wife of Pilate. As the trial reaches its climax, she sends her husband a message, "Have nothing to do, for today I have suffered a great deal because of a dream about him (Mt 27:19) Matthew is clearly suggesting that Gentiles like Pilate and later the centurion who was in charge of his execution and declares him to be God's Son, were convinced of the innocence of Jesus and so guilt for his death must be laid at the door of the temple hierarchy and their cronies. Matthew wants to shift the blame from the Romans to the Jewish authorities.

Matthew's account of Calvary up to the death of Jesus contains most of the details familiar to the other Gospels. However, he alone describes the unusual events that take place as soon as Jesus breathes his last. "The tombs also were opened and many bodies of the saints who had fallen asleep were raised." Matthew alone describes them. Matthew seems to have a special interest in earthquakes. A great earthquake on Easter Sunday causes the tomb to split open and the risen Lord to emerge. Pondering on Ezekiel's vision of the valley of the dry bones, (Ezek 37) heralds the opening of graves and the restoration of Israel to its own land, inspires Matthew's way of stating that with the death of Jesus, the final age has begun and instead of leaving us on Calvary in the dark, our evangelist has already pointed us in the direction of the Easter dawn.

### **REFLECTION 3: MATTHEW'S PASSION ACCOUNT**

The question as to why Jesus had to die on the cross is a common one. In this regard, the Gospel of Matthew (Year A) is distinctive. For instance, the death of Jesus, provokes certain supernatural and human responses - the tearing of the curtain of the Temple and the raising of the holy ones. The narrator uses the acclamation of the centurion and those with him (he is not alone as in Mark's account) together assert that Jesus is truly the Son of God.

Matthew constructs his description of Jesus' death in such a way as to show that the spirit which comes upon Jesus at his baptism and empowers his ministry, is released at the moment of his death on the cross; 'and when Jesus had cried out again in a loud voice, he gave up his spirit (pneuma) (Matt: 27:50). At that moment of the earth shakes and the rocks split, and the holy ones are liberated from the tombs and appear to many in the holy city. These events are God's immediate response to the releasing of the Spirit and the death of Jesus. They tell us that God's presence symbolises a mission to all nations. The temple was the physical symbol of God's presence among his own people (Jews) until now veiled behind the curtain; is at this moment torn in two and is no longer symbolically veiled from the people. The resurrection of the holy ones prefigures a mission to all nations. And so, the releasing of the spirit results in a life-giving event, making possible the resurrection of others.

Some Gentiles at the crucifixion of Jesus, acknowledge Jesus as Son of God and this foreshadows Jesus' commissioning of his followers to make disciples of all nations. In this way the Holy Spirit and the mission to the nations comes through the Risen Lord. The call goes out not just to Jesus disciples but also to Matthew's audience, his readers, that is you and me!! We are all part of Jesus' package, to make disciples of all the nations.