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In Mark's Gospel, Jesus' disciples are rarely models of faith and do little to invoke confidence in their capacity to continue his ministry after his death. They fare no better in Mark's narrative of Jesus' passion and death. At the Last Supper, the disciples insisted that none among them would betray Jesus. When Jesus predicted that their faith would be shaken in the events ahead, Peter and the other disciples protested vehemently. Yet in the garden of Gethsemane, Jesus returned three times to find them sleeping. Jesus prayed in agony over his impending fate while his disciples slumbered through the night. Just as Jesus predicted, Peter denied Jesus, and the disciples were absent during Jesus' passion and death. Only the women who had been followers of Jesus in Galilee are said to have been present at the Crucifixion, but they remained at a distance.

Throughout this Gospel, Mark challenges the reader to consider the claim with which the Gospel begins: Jesus is the Son of God. When we read Mark's account of the passion, we begin to comprehend the deeper theological statement being made about Jesus' death. In Mark's telling of the passion narrative, Jesus understood his death to have been preordained, and he accepted this death in obedience to God's will. Jewish Scripture is quoted only once, but there are several references to the fulfillment of the Scriptures. Jesus understood his anointing in Bethany as an anticipation of his burial, and he announced that this story would be told together with the Gospel throughout the world. Jesus predicted his betrayal by Judas as well as Peter's denial. At his arrest, Jesus acknowledged that the preordained time had arrived. Jesus was both confident and silent before his accusers. After he was sentenced to death, Jesus did not speak again until his final cry from the cross. The bystanders misunderstood and believed that he was calling for Elijah. The Roman centurion, however, affirmed what Mark has presented throughout this Gospel: Jesus is the Son of God. Nowhere was this revealed more fully than in his death on the cross.

During Holy Week, we prayerfully remember the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son.



ST. MONICA PARISH

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PASTOR: **Rev. Mark Bautista**
DEACON: **Wilbur Victoria**

PARISH OFFICE HOURS

Monday – Friday

9:30 am – 1 pm / 1:30 pm – 4:30 pm

MASS SCHEDULES

WEEKDAYS: **9:00 am**

SATURDAYS: **9:00 am & 5:00 pm**

SUNDAYS: **9:00 am, 11:00 am
& 4:00 pm (YVR)**

CONFESSION SCHEDULES

SATURDAYS: **9:45 am—10:30 am**

20 minutes before Daily Mass

BAPTISM every Saturday @ 11am

WEDDING – Please call the Parish Office
at least 6 months in advance.

FUNERAL, HOUSE BLESSING, SICK CALL

Please call the Parish Office.

WEDNESDAY:

Perpetual Help Novena after 9am Mass

FRIDAY:

Holy Hour after 9am Mass

1st SATURDAY:

Rosary for Vocation after 9am Mass

Palm Sunday of the Lord's Passion Weekend of March 23/24, 2024

This weekend we participate in the proclamation of the passion and death of Jesus according to the Gospel of Mark. In the extended version of this weekend's Gospel reading, Jesus is at Gethsemane, praying to his Father, in much emotional distress. He knows he can save himself. He can escape over the Mount of Olives in the dead of night and make his way safely into the Judean desert. Instead, Jesus chooses obedience to his Father and waits for his persecutors. As Saint Paul puts it in the second reading, Jesus is "obedient to the point of death." Jesus' obedience is a lesson for those who are good stewards of their life in Christ. Let us reflect on how we might be more obedient to the will of God instead of our own will.



Good Friday Collection: Needs of the Church in the Holy Land

Political and economic instability, poverty, and discrimination make it difficult to live in the lands where Christ once walked.

On Good Friday, March 29, there will be a special collection to support the Church of the Holy Land. Your tax-deductible gift will enable many social, educational, and parish renewal projects, and permit a measure of peace for Christians who depend on your support more than ever. Donations can be made in person at the parish or online at rcav.org/holy-land.

The Parish will have 'Bread & Soup Dinner' on Good Friday (4:30pm) inside the Hall. Sign up sheet to bring Bread & **Vegetable** Soup is at the Foyer. Thank you for your generosity.

The Enshrinement of 'San Pedro Calungsod' statue at St Monica will be on APRIL 19. Parish will be giving chasubles to 2 Bishops & 10 Priests attendee. We are now accepting minimum donations of \$125 (bishops chasuble) & \$75 (priests chasuble).

HOLY WEEK OBSERVANCES

Palm Sunday, March 24 ~ 9 AM, 11 AM

Palms will be distributed on Saturday, March 23 @ 5 pm

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EASTER TRIDUUM

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Holy Thursday, March 28 ~ LORD'S SUPPER – 7 PM

ADORATION inside the HALL – 8 pm to 11 pm

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Good Friday, March 29

CONFESSION – 10:30 am to 11:30 am ~ STATIONS OF THE CROSS – 2 PM

PASSION OF THE LORD – 3 PM ~ BREAD & SOUP DINNER – 4:30 PM

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Holy Saturday, March 30 ~ EASTER VIGIL – 9 PM

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EASTER SUNDAY, March 31 ~ 9 AM, 11 AM

Background on the Gospel Reading

[Sunday Connection | Loyola Press](#)

This Sunday, called Palm or Passion Sunday, is the first day of Holy Week. Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday are called the *Triduum*—three days that are the highlight of the Church year. There are two Gospels proclaimed at today's Mass. The first Gospel, proclaimed before the procession with palms, tells of Jesus' triumphant entrance into Jerusalem. Riding on a borrowed colt, Jesus was hailed by the crowds as they blessed God and shouted "Hosanna!" This event is reported in each of the four Gospels.

At the Liturgy of the Word on Palm Sunday, the events of Jesus' passion are proclaimed in their entirety. In Lectionary Cycle B, we read the passion of Jesus as found in the Gospel of Mark. We will hear these events proclaimed again when we celebrate the Triduum later in the week. On Good Friday, we will read the passion of Jesus from the Gospel of John.

In Mark's Gospel, Jesus' passion and death are presented as the consequence of the tension between the Jewish authorities and Jesus that had been building throughout his public ministry. This tension reached its breaking point when Jesus drove the merchants and moneychangers from the Temple. After this event, the chief priests and scribes began seeking a way to put Jesus to death, and yet, this is only the surface explanation for his death.

When Jesus was arrested and brought before the Sanhedrin—the council of Jewish priests, scribes, and elders—he was charged with blasphemy, citing his threat to the Temple. When he was brought before Pilate, however, the religious authorities presented his crime as a political one, charging that Jesus claimed to be king of the Jews. In continuity with a theme of Mark's Gospel, the messianic claim of Jesus is widely misunderstood.

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Divide your returns with your God. Share your gains with Christ. Make Christ a partner in your earthly possessions so that he will also make you co-heir of his heavenly kingdom. —St Cyprian of Carthage