



PALM SUNDAY OF THE LORD'S PASSION

March 28th, 2021

Gospel Reading

Jesus is sentenced to death and crucified. The centurion who witnessed his death declared, "This man was the Son of God." (Mark 14:1—15:47)



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.

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.



DONATION ONLINE:

Consider switching your support of the parish to Pre-Authorized Giving (PAG forms are available in the parish office and through parish website) or credit card, or single monthly donation through the "DONATE now" button at : www.archtoronto.org. Please call the parish office for information at 416-291-9422

HOLY WEEK & EASTER SCHEDULE



PALM SUNDAY OF THE LORD'S PASSION

March 27/28

Confession—4:00pm-4:45pm

SATURDAY—5:00pm

SUNDAY—8:30, 10:00, 11:30, 1:00

THE LORD'S SUPPER

THURSDAY, APRIL 1ST

7:30PM

Adoration of the Blessed Sacrament will follow until midnight

THE PASSION OF OUR LORD (GOOD FRIDAY)

Friday, April 2nd

12:00NOON / 3:00PM

THE RESURRECTION OF THE LORD (EASTER VIGIL)

SATURDAY, APRIL 3RD

AT 8:00PM

NO MORNING MASS

NO 5:00PM MASS



THE RESURRECTION OF THE LORD

Sunday, April 4th

MASSES;

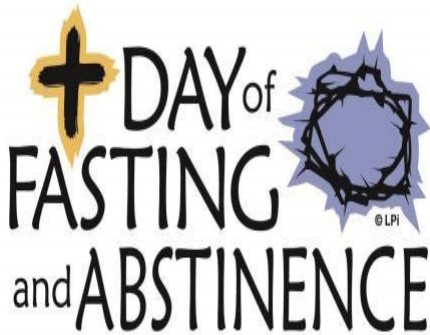
8:30, 10:00, 11:30, 1:00

FASTING AND ABSTINENCE

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.



CHARITABLE TAX RECEIPTS

Your Charitable Tax Donation receipts are now available for pick up from the parish office on Monday & Wednesday from 9 am to 12 noon & 1:30 to 4:00 pm.

Please call the parish office and let us know when you will pick up your receipt.



The Church is open Monday - Saturday from 9 am to 12 noon for personal prayer....

Mass Intentions FOR THE WEEK



March 29 - April 4, 2021

Monday, March 29

8:30 am: Community of Prince of Peace

Tuesday, March 30

8:30 am: + Luz Ruelos

Wednesday, March 31

8:30 am: + Feliza Vigilia

Thursday, April 1

8:30 am: + Fred Lao

Friday, April 2

Saturday, April 3

Sunday, April 4

8:30 am: + Jose Naguiat

10:00 am: + Domenico Lazzaro

11:30am: + 1st death anniversary Sydney Freitas

1:00 pm - Community of Prince of Peace

DIVINE MERCY NOVENA + MERCY SUNDAY



April 11th, 2021 at 3:00PM

Exposition / Benediction of the Blessed Sacrament/
Divine Mercy Chaplet

EVERYONE IS WELCOME!



PLEASE CONNECT US THROUGH OUR WEBSITE

www.princeofpeacesc.archtoronto.org



You can work wonders!



Let us pray!

For those who are sick members of our parish and those who love and minister to them.



Light a Prayer Candle

Sanctuary Lamps

Offerings

- 1) *For all those sick with the coronavirus and those taking care of them*

PRE-AUTHORIZED GIVING PROGRAM

The Archdiocese of Toronto has established a Pre-Authorized Giving Plan (PAG) to assist you in your support of the work of Prince of Peace Parish, through your regular parish offerings (this does not include special collections). The Plan is administered through the Office of Development of the Archdiocese of Toronto and tax receipts will be issued for all offertory gifts. Enrollment forms available at the parish office.

Offertory Collection

Last Sunday Collection: \$ 8, 592.25

Thank you for your generous hearts!



I was glad when they said...Let us build the house of God