

## Homily for Sunday, 4/5/2020 - Palm Sunday

My brothers and sisters, For the Homily today, I turn to the words of others.

The following words, by Bishop Daniel Mueggenborg of Seattle, Washington, do a good job summing up one lesson from our Gospel today.

"As you hear this Gospel being proclaimed, you will notice one disappointing manifestation of sin after another. It is like a cascade of humanity's sin, weakness, and failure all rising up at once against Jesus. ... Jesus came to save us from our sins, and through His suffering, death, and resurrection He destroyed the power of sin and opened the way to eternal life. Thus, we should not be surprised to see the sinful actions of so many surrounding Jesus at this moment. Our Lord will take the worst the world has to offer and bury the power of sin forever. In the face of such malice, evil and hatred, Jesus responds with mercy and love on the cross. As a result of Jesus' death, we see virtue and faith begin to flow into the world as the veil of the temple is torn in two, the Kingdom of God initiated (for example, the earthquake and the saints rising from the dead), the centurion profess his faith, and Joseph of Arimathea care for the body of Jesus with respect and dignity. Indeed, darkness has not prevailed. The world has hope after all, thanks to the death and resurrection of Jesus."

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Bishop Mueggenborg also suggested this prayer to reflect on:

### Lord Jesus Christ

May your death be my life,  
and in your dying may I know how to live.  
May your struggles be my rest,  
your human weakness my courage,  
your embarrassment my honor,  
your passion my delight,  
your sadness my joy,  
and in your humiliation may I be exalted.  
May I find all my blessings in your trials.  
Amen.

— Prayer of St. Peter Faber, S.J.

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And from one other author - This is from a sermon by saint Leo the Great, pope, who was born around the year 400AD, and died November 10, 461AD.

This reading is found in the Office of Readings for Tuesday of the 5<sup>th</sup> Week of Lent.

Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. It should see with inner vision the meaning of the Lord's words when he spoke of the imminence of his passion: *The hour has come for the Son of Man to be glorified.* Afterward he said: *Now my soul is troubled, and what am I to say? Father, save me from this hour. But it was for this that I came to this hour. Father, glorify your Son.* When the voice of the Father came from heaven, saying, *I have glorified him, and will glorify him again,* Jesus said in reply to those around him: *It was not for me that this voice spoke, but for you. Now is the judgment of the world, now will the prince of this world be cast out. And I, if I am lifted up from the earth, will draw all things to myself.*

How marvelous the power of the cross; how great beyond all telling the glory of the passion: here is the judgement-seat of the Lord, the condemnation of the world, the supremacy of Christ crucified.

Lord, you drew all things to yourself so that the devotion of all peoples everywhere might celebrate, in a sacrament made perfect and visible, what was carried out in the one temple of Judea under obscure foreshadowings.

Now there is a more distinguished order of Levites, a greater dignity for the rank of elders, a more sacred anointing for the priesthood, because your cross is the source of all blessings, the cause of all graces. Through the cross the faithful receive strength from weakness, glory from dishonor, life from death.

The different sacrifices of animals are no more: the one offering of your body and blood is the fulfilment of all the different sacrificial offerings, for you are the true *Lamb of God: you take away the sins of the world.* In yourself you bring to perfection all mysteries, so that, as there is one sacrifice in place of all other sacrificial offerings, there is also one kingdom gathered from all peoples.

Dearly beloved, let us then acknowledge what Saint Paul, the teacher of the nations, acknowledged so exultantly: *This is a saying worthy of trust, worthy of complete acceptance: Christ Jesus came into this world to save sinners.*

God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the sinful, and, though the divine nature could not be touched by the sting of death, he took to himself, through his birth as one of us, something he could offer on our behalf.

The power of his death once confronted our death. In the words of Hosea the prophet: *Death, I shall be your death; grave, I shall swallow you up.* By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. *As all die in Adam, so all will be brought to life in Christ.*