

Palm Sunday of the Passion of the Lord

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All bulletin submissions must be sent in writing and received in the parish office by Tuesday at 12 noon.

Mission Statement:



"Seeking to grow in prayer, forgiveness and mutual support to bring the love of God to fellow parishioners and neighbors"

Please remember in your prayers all those who are sick or suffering, especially those homebound or in nursing homes.

Refresh them Lord, with your healing grace.

Dan Fox, Tom Sturgis, Dottie Trant, Pat Galbraith, Mary Reinhard, Fr. Ron Aubry, Don Deibel, Eddie Linser, Mark Rogers, Heather Breedlove, Gene, & Tom Sheridan, Deacon Paul Deshaies, Ben Nye, Ralph Tallarico.

"How do I make a return to the Lord for all he has done for me." (Ps. 116:12)

March 17-18

Due to an early bulletin deadline the collection will be reported next week. **Thank you**

Activities at St. Agnes this week

SATURDAY, March 24, Vigil

4:30 p.m. Judy Gerardi †
by John & Jenny Gerardi

SUNDAY, March 25, Palm Sunday

Jer. 31:31-34; Heb. 5:7-9; Jn. 12:20-33

10:00 a.m. Parishioners of St. Agnes †
by parish

Holy Week

MONDAY, March 26,

No Mass At. St Agnes

TUESDAY, March 27,

7:00 p.m. For Missionary Vocations
by parish

WEDNESDAY, March 28,

9:00 a.m. Jeanette Cahill
by Mia Gilbert

The Holy Triduum

HOLY THURSDAY, March 29,

Mass of the Lord's Supper

7:00 p.m. Charles Oxier, Jr. (living) †
by Joanna Policaro

GOOD FRIDAY, March 30,

The Passion of the Lord

Parish Office closed

7:00 p.m. Passion Service



HOLY SATURDAY, March 31, *Easter*

Vigil

8:30 p.m. Intention of the celebrant

EASTER SUNDAY, April 1,

Acts 10:34a, 37-43; Col. 3:1-4; Jn. 20:1-9

10:00 a.m. Parishioners of St. Agnes †
by parish

The Parish Office will be closed April 2.

Liturgical Ministers for March 29-April 1

| | Altar Servers | Lectors | EMHC | Greeter/Usher |
|------------------------------|---|---------------------------|-----------------------------|---|
| March 29 7:00 p.m. | † T. Nance W. Maria, A. Concha-Perez, J. Fox | A. Fox J. Concha-Perez | I. Montano C. Marcum | @T. Nance, B. Crown S. Baker, R. Rivera |
| March 30 7:00 p.m. | † T. Nance D. Fox | J. Szabo S. Orduna | T. Nance F. Arias | @ E. & J. Saldivar, E. & R. Garcia-Santiago |
| March 31 8:30 p.m. | † P. Higgins J. & D. Fox, T. Nance | L. Higgins B. Fox | C. Marcum B. Greenwood | @T. Villa, P. Higgins B. Crown, L. Higgins |
| April 1 10:00 | † J. Concha-Perez, J. Cabrera, A. Concha-Perez, A. Lopez | C. Cabrera T. Ferguson | J. Concha-Perez, J. Eddy | @L. Malan, L. Rangel, C. Washington, A. Rivera |

Collection Counters: 3/25: B. Greenwood, A. Concha
Church linens: 3/25: I. Montano; 4/1: K. Jackson

4/1: T. Nance, D. Fox

Pray for our men and women in uniform.

Palm Sunday

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.

SundayConnection@LoyolaPress.com

Please consider joining our young people for the **Good Friday "Walking Stations of the Cross"**. The walk begins with opening prayer at St. Joseph Cathedral, 212 E. Broad St., Columbus, at 8 a.m., Friday, March 30.

Good Friday Collection: The Catholic Church's annual Collection for the Holy Land helps maintain Christian sites in the Holy Land.