

TRINITY NEWS

PALM SUNDAY

THE PROCESSION THAT PUBLICLY DISPLAYS A VOCATION: FIRST CENTURY DRAMA AT JERUSALEM

Now I become myself.

It's taken time, many years and places.

I have been dissolved and shaken

Worn other people's faces

-May Sarton

The central figure in the scene is not Moses or Elijah or Elisha. It is "the prophet Jesus from Nazareth in Galilee" (Matthew 21:11).

Thomas Merton said that "Nothing is permanent... Not even time."

But we invest time as we enter the fleeting moments of human destiny with memories that resonate vividly in our collective recollections.

- **Description:** This is the best attended public moment of Jesus' life. He rides by searching for eyes and expressions that may register some insights of his real identity and vocation. It is a crowded and yet lonely moment. By the ends of the week he will be hanging on a cross at a distance of half a mile, directly south of Calvary, from the scene in the Upper Room at Mt. Zion where he instituted a new sacred meal in Israel. The prophet from Nazareth entered the Upper Room as a prophet and left it as the Messiah. All of the events of Holy Week, including this procession, took place in close proximity and they are all connected in meaning and purpose.
- **Nurture and Identity:** As Parker Palmer says, "Vocation does not come from a voice 'out there' calling me to become something I am not. It comes from a voice 'in here' calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God." Jesus did not have to be Moses or Elijah or Isaiah. He just had to be Jesus of Nazareth, an identity shaped by God to reveal Messiah to the world. Jesus had to learn, as the letter to the Hebrews reminds us, and Parker Palmer reiterates, "There is a great gulf between the way my ego wants to identify me, with its protective marks and self-serving fictions, and my true self." My granddaughter Chelsea arrived with her own gifted form, with the shape of her own sacred soul. The true self is already there, a priceless gift, and our task is to help the child discover it. If we tread on sacred ground and distort the true self, then the child will need to reclaim it in order to blossom and feel safe and fulfilled.

- **Application:** Palm Sunday is a public statement by Jesus of his destiny. The rantings of the crowd meant nothing to him, but what he saw in himself that day meant everything. His ultimate expression of his real destiny and purpose had begun afresh with an intensity and depth that would shake heaven and earth. His mother would have been near at hand. What did she think of it all? Was her heart torn within at the obvious danger? Her heart will be pierced before the week is out as had been prophesied. In the Greek rite of the Eucharist the celebrant pierces the sacred bread with a lance as he says the words from the Gospel, "One of the soldiers pierced his side with a lance" (John 19:34). What pierced the heart of Christ as he rode into Jerusalem on the Day of the Palms as we call it?
- **Conclusion:** Will we have the strength and the courage to go on when our hearts are pierced and broken? The pearl of great price is to retain our true self through it all. That is, to be the person God wants us to be. It is what the journey of Holy Week and life itself is all about for the Central Figure and for us.

Bishop Arthur Jones

THIS WEEK:

LENTEN STUDY RESUMES ON APRIL 16 after the 7:00 p.m. Holy Eucharist.]

THURSDAY-FRIDAY: NON WORKING HOLIDAY. OFFICE CLOSED.

HOLY WEEK SCHEDULE OF SERVICES:

APRIL 14-APRIL 16. MONDAY, TUESDAY & WEDNESDAY.

- Holy Eucharist, 7:00 p.m.

APRIL 17. MAUNDY THURSDAY.

- Holy Eucharist & Washing of the feet, 7:00 p.m.

APRIL 18. GOOD FRIDAY.

- Stations of the Cross, 11:00 a.m.
- Liturgy of Good Friday, 12 noon.

APRIL 20. EASTER SUNDAY.

- Holy Eucharist, 7:30 & 9:30 a.m. *Easter egg hunt for the Sunday School children follows after the 9:30 a.m. Eucharist.*

NEXT WEEK'S READINGS:

Acts 10:34-43 ; Psalm 118 ; John 20:1-10 OR Matthew 28:1-10