

SUNDAY MASS

ENTRANCE ANTIPHON:

Hosanna to the Son of David, blessed is he who comes in the name of the Lord, the King of Israel: Hosanna in the highest.

FIRST READING: Isaiah 50:4-7.

RESPONSORIAL PSALM: Psalm 22.

RESPONSE:

My God, my God, why have you forsaken me?

1. All who see me deride me; they curl their lips, they toss their heads; 'He trusted in the Lord, let him save him; let him release him, for in him he delights'. **R**
2. For dogs have surrounded me; a band of the wicked besets me. They tear holes in my hands and my feet; I can count every one of my bones. **R**
3. They divide my clothing among them, they cast lots for my robe. But you, O Lord, do not stay afar off; my strength, make haste to help me! **R**
4. I will tell of your name to my kin, and praise you in the midst of the assembly; 'You who fear the Lord, give him praise; all descendants of Jacob, give him glory; revere him, all you descendants of Israel'. **R**

SECOND READING: Philippians 2:6-11.

GOSPEL ACCLAMATION:

Glory and praise to you, O Christ. Christ became obedient for us unto death, even death on a cross. Therefore God has highly exalted him, and bestowed on him the name which is above every name. Glory and praise to you, O Christ.

GOSPEL: Luke 22:14-23, 56.

COMMUNION ANTIPHON:

Father, if this chalice cannot pass without my drinking it, your will be done.

THE WEEK AHEAD

Live the Word

Mon 11 Apr HOLY WEEK

Isaiah 42:1-7; Psalm 27; John 12:1-11

Have you ever thought of how many sins and wrong decisions are driven by fear? Fear of failing, of being criticized, of making a mistake. Jesus shows us the way in spite of our fears, and to trust God with the outcome.

Tue 12 Apr HOLY WEEK

Isaiah 49:1-6; Psalm 71; John 13:21-33, 36-38

Our faith lies in the works of our God who transformed the apparent failure of Jesus on the cross to the glory of Easter morning. God can also transform our apparent failures day by day, if we allow it.

Wed 13 Apr HOLY WEEK

Isaiah 50:4-9; Psalm 69; Matthew 26:14-25

How do I use the gifts God has given me? Like other gifts do I return them because of the size or the colour; do I recycle and pass them on to others; or do I hide them in a drawer? What kind of recipient am I?

Thu 14 Apr HOLY THURSDAY

Exodus 12:1-8, 11-14; Psalm 116; John 13:1-15

If you knew your last moments on earth were imminent, what might you offer as a final farewell? Jesus models a response for us, leaving a legacy that is a summary of all that his life has been about.

Fri 15 Apr GOOD FRIDAY

Isaiah 52:13-53:12; Psalm 31; John 18:1-19:42

"Jesus' body is a standing icon of what humanity is doing and what God suffers 'with,' 'in,' and 'through' us. It is an icon of utter divine solidarity with our pain and our problems" – Fr Richard Rohr OFM.

Sat 16 Apr HOLY SATURDAY

Genesis 22:1-18; Psalm 16; Luke 24:1-12

... we sit beside the tomb of our lives contemplating the bittersweet mystery of our life with Jesus. What is it all about? Right now the meaning of that beloved friendship seems hidden. And so we wait!

Sun 17 Apr RESURRECTION OF THE LORD

Acts 10:34, 37-43; Psalm 118; John 20:1-9

Why do you seek the living one among the dead? This has to be the most stunningly joyful question in all of Scripture. We still feel the shocking wonder. He defeated death – his own and ours!

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial))

Catholic Link

PASCHAL POETRY

Palm Sunday • Year C
Divine Office: Week II • 10 April 2022

The Donkey

Poetry has profound ways of expressing emotion, insight and even surprise that prose struggles to do. During Holy Week and Easter, *Catholic Link* will present reflections

on the mysteries we celebrate by drawing on the power of poetry.

There's a delightful Palm Sunday poem by G.K. Chesterton called "The Donkey" (Read the full poem at www.poetryfoundation.org). In this poem, the humble donkey on whose back Jesus rode into Jerusalem ponders on its characteristics, its reputation, and its moment of glory. Seeing itself as "the devil's walking parody" with its "monstrous head and sickening cry, and ears like errant wings", the donkey goes on to describe itself in ways that could be applied to Jesus himself. This was surely Chesterton's intention, with echoes of the Prophet Isaiah's description of the "suffering servant" which we always hear proclaimed on Good Friday, "Starve, scourge, deride me: I am dumb, I keep my secret still."

Mulling over this poem we begin to see who the real "beast of burden" is. The donkey comes to represent Christ who carried the burden that no one else could bear – the sins of the world. Christ looked even more "monstrous" than the donkey (Isaiah 52:14 – "no looks to attract our eyes"). His "sickening cry" from the cross echoes down the ages, "My God, my God, why have you forsaken me?" (Matthew 27:46). Four times in the Gospels we observe that Jesus remained silent – "dumb" like our donkey.

But the hour of glory came. The final stanza has a triumphant donkey speaking:

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.



Entry of Christ into Jerusalem (1320) by Pietro Lorenzetti

The donkey previously so hard on itself, realises its dignity and finds a voice. The lowly beast of burden becomes a bearer of the King. In those few minutes, as Jesus sat upon the donkey, there was no living creature on earth closer to Christ. It may have been derided as a stupid animal yet is used by God for the most triumphant journey in history, highlighting the difference between God's wisdom and ours.

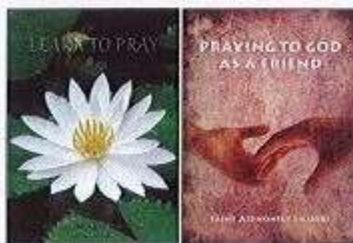
Staying with our poem's image while taking a big dose of humility and a bigger dose of humour, maybe we should see ourselves in that donkey. Maybe we feel our worthlessness. Maybe we are hung up on what others may think about us. Maybe, just like the donkey we look into a mirror and don't like what we see. What a picture Chesterton paints: "ears like wings" (poor creature!).

But Jesus chooses us. Not a stunning horse, not a graceful camel, but just a humble donkey. He sees us as who we truly are, made in God's image and likeness. He asks us to carry him for a while, until we work out that he's the one who is actually carrying us.

This is the "hour" that Christ had often said would come, his hour of suffering and of glory. It becomes our hour too as Christ recognises the intrinsic worth of each one of us and calls on us to be part of his redeeming message, however humble our role may be.

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