

A prayer for each day

Holy Week 2019

Palm Sunday

14 Give me your grace,
 good Lord,
 to walk the narrow way
 that leads to life,
 to bear the cross with Christ;
 to have the last thing in
 remembrance,
 to have ever before my eye
 my death that is ever at hand;
 to make death no stranger to me,
 to pray for pardon before
 the Judge come,
 to have continually in mind
 the passion that Christ
 suffered for me;
 for his benefits unceasingly
 to give him thanks,
 and buy the time again that
 I before have lost. Amen.

ST. THOMAS MORE

Monday of Holy Week

15 O Jesus, come back into
 our society, our family
 life, our souls, and reign there
 as our peaceful sovereign.
 Enlighten with the splendor
 of faith and the charity of your
 tender heart the souls of those
 who work for the good of the
 people, for your poor. Impart
 in them your own spirit, a
 spirit of discipline, order, and
 gentleness, preserving the flame
 of enthusiasm ever alight in
 their hearts. May that day come
 very soon when we shall see you
 restored to the center of civic
 life, borne on the shoulders of
 your joyful people. Amen.

ST. JOHN XXIII

This week's Scriptures

REV. GEORGE SMIGA

The utmost love of Christ

At the deepest level Holy Week celebrates the love of God that is the source of our salvation. The gospel of the Evening Mass of the Lord's Supper on Holy Thursday (April 18) begins: "Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end." In Greek the words "to the end" carry two meanings. Temporally the phrase tells us that Jesus loved those who belonged to him to the end of his life. But descriptively the phrase asserts that Jesus loved in the fullest possible way, a way that surpasses all imaginable loving.

As the gospel on Holy Thursday continues, love becomes obvious as Jesus washes the feet of his disciples. When we hear the Passion of John on Good Friday (April 19), love is active as Jesus entrusts his mother to the Beloved Disciple on Calvary. But there is also a surprising act of love that Jesus shows to Judas, his betrayer. On Tuesday of Holy Week (April 16) Jesus reclines at table with his disciples on the night before he will die and announces that one of them will hand him over. A discussion arises as to which disciple it will be. Jesus tells the Beloved Disciple

Good Friday: The Passion of the Lord

REV. GEORGE SMIGA

Interpreting John's passion account

In this most holy week of the liturgical year, our readings are filled with the glory of Christ's sacrifice and resurrection. But there is also danger in the texts we proclaim. A naïve reading of the accounts of Jesus' passion can lead to the conclusion that the Jewish people were responsible for Jesus' death. John's passion narrative, which we read on Good Friday, is a good example of this potential misunderstanding.

Who are "the Jews"?

In several passages, it is said that those who approach Pilate and call for Jesus' death were "the Jews." A moment's reflection would prompt us to ask, "Which Jews?" Jesus was Jewish. So were all his disciples. The only way we can read the text sensibly is to conclude that when the gospel refers to "the Jews" it has a subset of Jews in mind. When we explore who this subset might be, the passage offers a likely solution. Pilate's audience is alternately described as "the Jews" and "the chief priests." This implies that the subset of Jews who cooperated in Jesus' death were the temple authorities. This conclusion squares with history: Jesus died by crucifixion, which was a Roman form of execution.



OUR EUCCHARISTIC LITURGY

Introductory Rites

ENTRANCE ANTIPHON

(Turn to the appropriate day)

GREETING

In the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

- 1** The grace of our Lord
Jesus Christ,
and the love of God,
and the communion
of the Holy Spirit
be with you all.
And with your spirit.

- 2** Grace to you and peace
from God our Father
and the Lord Jesus Christ.
And with your spirit.

- 3** The Lord be with you.
And with your spirit.

PENITENTIAL ACT

Brethren (brothers
and sisters),
let us acknowledge
our sins,
and so prepare ourselves
to celebrate the sacred
mysteries.

*After a brief pause for silence,
one of the following forms is used:*

**1 I confess to almighty God
and to you, my brothers
and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and
in what I have failed to do,**

And, striking their breast, they say:

**through my fault,
through my fault,
through my most grievous fault;
therefore I ask blessed Mary
ever-Virgin,
all the Angels and Saints,
and you, my brothers
and sisters,
to pray for me to the Lord
our God.**

May almighty God have
mercy on us,
forgive us our sins,
and bring us to
everlasting life. **Amen.**

**2 Have mercy on us, O Lord.
For we have sinned against you.**

Show us, O Lord, your mercy.
And grant us your salvation.

May almighty God have
mercy on us,
forgive us our sins,
and bring us to
everlasting life. **Amen.**

**3 The celebrant makes the following
or other invocations:**

You were sent to heal
the contrite of heart:
Lord, have mercy.

(OR: Kyrie, eleison.)

Lord, have mercy.

(OR: Kyrie, eleison.)

You came to call sinners:
Christ, have mercy.

(OR: Christe, eleison.)

Christ, have mercy.

(OR: Christe, eleison.)

You are seated at the right
hand of the Father to
intercede for us:

Lord, have mercy.

(OR: Kyrie, eleison.)

Lord, have mercy.

(OR: Kyrie, eleison.)

Today in Focus

APRIL 14 » PALM SUNDAY OF THE PASSION OF THE LORD

Jesus took his place



Every year, the Church opens a window into Christ's suffering, so we understand the love that compelled him. "Jesus took his place at table with the apostles." I was struck that these are words that begin the telling of the passion of Christ in Luke's gospel. Jesus is taking his place, in place of us.

He took his place as the sacrificial lamb during the passover meal. Then, he took his place in humble service. He took his place being counted among the wicked, losing all his social standing. He took his place interceding for us, then in undergoing scurrilous insults. He took his place in being convicted while innocent.

As the painful description of our Lord's suffering continues, we see something else unfold. He received.

He received help, care, even pity. This, our Lord God, Savior and Redeemer, did. He received the final punishment with its nails and the crown of thorns. While he received the judgment of the world upon himself, he received the repentant sinner, hung alongside him. This is how our Savior lived—and died.

When you receive Christ in the Eucharist today, do so gratefully, humbly, and confidently. For God so loved the world that God gave all. For you. ● **JOHANNE BROWNRIGG**

Sunday, April 14

*The Commemoration of the
Lord's Entrance into Jerusalem*

**FIRST FORM:
THE PROCESSION**

*The assembly, carrying palm branches,
gather in a place distinct from the
church to which the procession will
move. They may sing Hosanna! or
another hymn. All make the sign of
the cross.*

Dear brethren
(brothers and sisters),
since the beginning of Lent
until now
we have prepared our hearts
by penance and charitable
works.
Today we gather together
to herald with the whole

Church
the beginning
of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion
and Resurrection.
For it was to accomplish this
mystery
that he entered his own city
of Jerusalem.
Therefore, with all faith and
devotion,
let us commemorate
the Lord's entry into the city
for our salvation,
following in his footsteps,
so that, being made by his
grace partakers of the Cross,
we may have a share also
in his Resurrection and
in his life.

Key to the Word

+ Passover Passover (Greek, *ta pascha*) was the annual Jewish celebration remembering God's deliverance of Israel from Egypt. The term recalls God's striking down of every Egyptian firstborn, both children and animals, and "passing over" the Hebrews whose houses were marked with lamb's blood (see Exodus 12). To this feast was joined an eight-day period when only unleavened bread could be eaten. Their leaven was not like our powdered yeast, but rather a fermentation agent as is used in making sourdough bread today. Thus leavened bread contained a corrupting agent that would render it "unclean" for ritual use on this most sacred feast.

† "I have eagerly desired to eat this **Passover**+ with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God."

N Then he took a cup, gave thanks, and said,

† "Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes."

N Then he took the bread,

said the blessing, broke it, and gave it to them, saying,

† "This is my body, which will be given for you; do this in memory of me."

N And likewise the cup after they had eaten, saying,

† "This cup is the new covenant in my blood, which will be shed for you.

"And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has

Responding in Prayer

•✻ PALM SUNDAY ✻•

God's servant desires to speak an encouraging word to the weary. ✚ *Who needs to hear a good word from me today?*

Jesus did not grasp at glory but emptied himself in service. ✚ *For whom can I empty myself in service today?*

Even in his own suffering, Jesus encourages others. ✚ *How can I forget my troubles and help someone in need today?*

In the introduction to the procession, we ask God to "increase the faith of those who put their hope in you." ✚ *Where is my faith weak today? For what do I hope?*

Rituals & Customs

HOLY THURSDAY

Originally, no Eucharist was celebrated during the week before Easter, but by the fourth century some areas began to celebrate Jesus' Last Supper on Thursday with a *Cena Domini* (Supper of the Lord).

During the Middle Ages, Christians rang bells throughout the service, then silenced all bells until Easter. Today, bells are often rung during the **Glory to God** on Holy Thursday (and again on Easter). Reconciliation of Penitents was another rite associated with Holy Thursday.

The day was also known as "Maundy" Thursday, which comes from the Latin *mandatum* (commandment), referring to Jesus' commandment to "love one another." Foot-washing, according to Jesus' example, symbolized this love and service.

Jesus' giving of himself as food and drink as well as the washing of feet point us to our serving ministries in the Church and in the world.