

## 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:** Mark 14:1-15, 47.

### COMMUNION ANTIPHON:

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

## THE WEEK AHEAD

# Live the Word

### Mon 29 Mar HOLY WEEK

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

Judas's words sound very altruistic, but they mask a selfish and deceitful heart. Holy Week is a good time for us to reflect on our deeper motives for saying or doing some of the things we do.

### Tue 30 Mar HOLY WEEK

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

What must Jesus have felt after three years with Judas? Jesus watched sadly as he left the room. He didn't try stop him, but trusted in his Father's overarching goodness, whom he knew could transform disaster into life.

### Wed 31 Mar HOLY WEEK

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

Only after a great struggle to have his suffering taken away does Jesus turn his entire self in surrender to the Father. Knowing this, we can find kinship with Jesus when we go through our own suffering.

### Thu 1 Apr HOLY THURSDAY

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

"In the garden of Gethsemane, Jesus struggled and anguished but remained true to his course. Do not hoard, do not cling – not even to life itself. Let it go, let it be" – Cynthia Bourgeault.

### Fri 2 Apr GOOD FRIDAY

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

"If we're not trained in letting go of our pain, transforming it, turning crucifixion into resurrection, so to speak, we'll hand it off to our family, to our children, to our neighborhood, to our nation" – Richard Rohr OFM.

### Sat 3 Apr HOLY SATURDAY

Genesis 1:1-2:2; Psalm 104; Mark 16:1-7

A person in the dark reality of suffering, illness or depression may not be inclined to think about the idea of Resurrection. And yet, it is there, waiting for them. In time and prayer it will come.

### Sun 4 Apr RESURRECTION OF THE LORD

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

Today we celebrate how God brings good out of evil, and how death changes or transforms to life. It reveals Jesus' risen presence with us. Today we celebrate with great joy and hope.

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

# Catholic Link

## LITURGY AND LENT

Palm Sunday • Year B  
Divine Office: Week II • 28 March 2021

# Lord, I am not Worthy

This Lent we have been considering the many opportunities which the Liturgy provides for repentance and forgiveness. Our final reflection is on the prayer we say immediately before Communion:

*Lord, I am not worthy  
that you should enter  
under my roof,  
but only say the word  
and my soul shall be  
healed.*

This prayer is an almost exact replica of the words spoken to Jesus by the centurion who begged that his servant should be healed, substituting "servant" with "soul". Some languages, like Italian, allow for further substitutions: Lord, I am not worthy to partake at your table... However, all retain "I am not worthy...". And that is true. We're not! We are like Moses before the burning bush, having to remove our shoes in a gesture of humility and repentance for we stand on holy ground.

The problem is we get stuck on that part of the prayer. Maybe it is psychological, maybe we have guilt complexes and a poor self-image, so it is easy to stay on the thought of unworthiness. This writer recalls being a guest at someone's home for dinner. The hostess anxiously apologised for every item on the menu – the starters were too salty, the meat was too tough, the veggies too soggy, the dessert not properly set. On and on she went, despite protestations to the contrary that in fact everything was delicious, so that in the end the meal was ruined by her constant apologies.

It is the same with this beautiful prayer before Communion. Don't get bogged down with the

first part. Yes, admit your unworthiness, just as during other parts of the Liturgy we have had opportunities to acknowledge sinfulness, but move on confidently and with full faith to state your trust in God's forgiveness:

"But only say the word and I shall be healed." Believe in God's word! Believe in only "one" word from God! That's all it takes, and you ARE forgiven. You are healed. You are made worthy. You are free to go up and partake of Holy Communion.

Pope Francis says that the Eucharist is not God's reward for the virtuous but God's remedy for the sick. Jesus gave his body and poured out his blood "for the forgiveness of sins".

There is a powerful scene in the old movie, Luther, where Luther is riddled with feelings of guilt. One of his fellow monks says to him, "OK, Martin, recite the Creed." Luther begins: "I believe in God the Father Almighty... etc." He comes to the final few lines of the Creed with the words, "I believe in the forgiveness of sins...". His brother monk stops him right there and says: "Do you? Really?"

God's forgiveness is the air that we breathe. We are surrounded by the Divine Breath – the Holy Spirit – whom the priest invokes in the words of absolution as "sent for the forgiveness of sins."

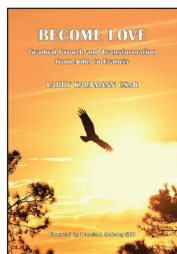
Looking back over the last six Lenten episodes of the *Catholic Link*, each of which has highlighted an aspect of repentance and forgiveness in the Liturgy, need we any longer hesitate to trust in, to believe in, to surrender to, Divine Forgiveness – unworthy as we are?



Moses and the Burning Bush (17th C) by Sébastien Bourdon in the Hermitage Museum, St Petersburg

Fr Larry Kaufmann presents Pope Francis' teaching on "the law of gradualness" in personal growth, using this insight as a key to unlocking John's Gospel. He shows how Jesus patiently accompanies individuals like Nicodemus, the woman at the well, or doubting Thomas in a gradual coming to faith, stretching them beyond their imagined limitations.

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