



# SACRED HEART OF JESUS PARISH

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## April 5, 2020 Palm Sunday of the Passion of the Lord

### Who Is this Man?

He is a convicted criminal. He is a threat to the sovereignty of Rome, because he might be a rival king; a challenge to Jewish religious tradition, for he interprets the law by his own authority. Still, he is just a common carpenter; a sometimes preacher and healer like many others; a man whose friends and followers have deserted him and are in hiding. At least this is how some might describe Jesus. But we know better.

He fits well the Isaian image—a man with “a well-trained tongue” who knows “how to answer the weary” (Isaiah 50:4). He also resembles the Psalm 22 sketch of one to scoff at and mock, one whose hands and feet are pierced, an image also found in the Gospel account of his suffering and death. This is a man rejected, beaten, and nailed to wood like a piece of flimsy material. Who is this man and why was he so hated?

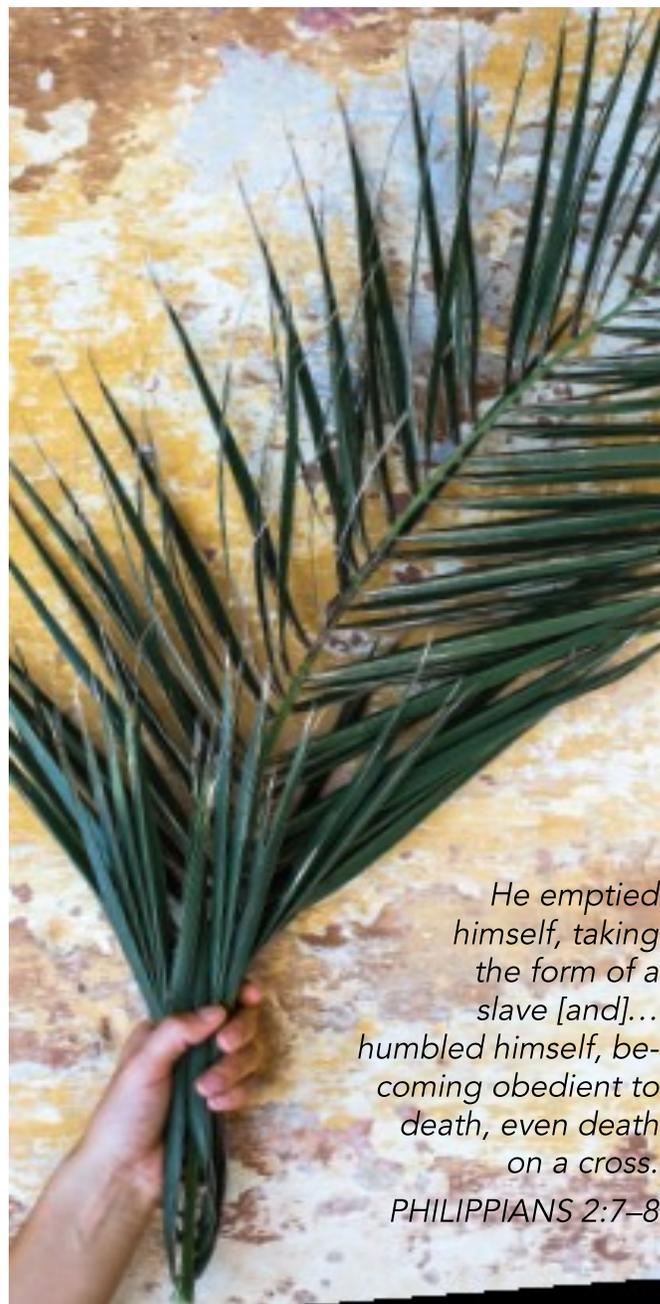
The hymn in Philippians 2 probably offers the best likeness of him. He was in the form of God, but out of love for others he took on the form of a slave so that he might serve them. What about this was so objectionable? Does he represent an idea of God that is too different from the one with which we have grown comfortable? As a man for others, does he put our own selfishness to shame? Does his desire to serve challenge our propensity to control? Is this why he has been rejected?

—Sr. Dianne Bergant, CSA

#### *For Reflection:*

*What does Jesus’ self-emptying tell us about God?*

*How would your world change if you chose to serve others rather than control them?*



*He emptied himself, taking the form of a slave [and]... humbled himself, becoming obedient to death, even death on a cross.  
PHILIPPIANS 2:7-8*

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Brother Paul Jorns, C.Ss.R.

**Calendar**

**Monday**  
APRIL 6

Monday of Holy Week  
Isaiah 42:1-7;  
John 12:1-11

**Tuesday**  
APRIL 7

Tuesday of Holy Week  
Isaiah 49:1-6  
John 13:21-33, 36-38

**Wednesday**  
APRIL 8

Wednesday  
of Holy Week  
Isaiah 50:4-9a  
Matthew 26:14-25

**Thursday**  
APRIL 9

Holy Thursday  
Exodus 12:1-8, 11-14  
1 Corinthians 11:23-26  
John 13:1-15

**Friday**  
APRIL 10

Good Friday  
Isaiah 52:13-53:12  
Hebrews 4:14-16; 5:7-9  
John 18:1-19:42

**Saturday**  
APRIL 11

Holy Saturday  
Genesis 1:1-2:2 or 1:1,  
26-31a  
Genesis 22:1-18 or  
Genesis 22:1-2, 9a, 10-13,  
15-18  
Exodus 14:15-15:1  
Isaiah 54:5-14 or  
Isaiah 55:1-11  
Baruch 3:9-15,32-4:4  
Ezekiel 36:16-17a, 18-28  
Romans 6:3-11  
Matthew 28:1-10

**Sunday**  
APRIL 12

Easter  
Acts 10:34a, 37-43  
Colossians 3:1-4 or  
1 Corinthians 5:6b-8;  
John 20:1-9 or  
Matthew 28:1-10

# Dear Padre,

## How can I use Jesus' entry into Jerusalem to find spiritual meaning for myself during Holy Week?

The Gospel tells us that Jesus goes to Jerusalem knowing he will suffer and die there. Jerusalem is the place where prophets have been killed in the past (Matthew 23:37). Jesus predicts his passion in the Gospel of Matthew three times (Matthew 16:21, 17:22, and 20:17). Jesus, the one sent by God, will meet the same fate as the prophets who had been sent by God to call Jerusalem to conversion. He goes to Jerusalem as a prophet, to preach God's saving word to the very people who will turn on the messenger.

Jesus isn't fooled by the enthusiastic crowd of people who throw him a welcome party and refer to him as the prophet coming in God's name. He tells them that he comes in humility, as the prophet foretold: "Your king comes to you, meek and riding on an ass" (Matthew 21:5).



He challenges their expectations by referencing the prophet Zechariah's humble king. In the second reading we hear a hymn to Jesus' humility, which praises his willingness to give of himself, even unto death.

Jesus' hopes aren't based on the crowd's emotions. He has chosen to obey his Father's will,

and if that obedience leads him to the place where prophets have gone before him, so be it. He is ready to suffer and die. We need Jesus' example and grace to remain faithful in the face of flattery, scorn, and threat. Live this week seeking to have the mind of Christ, to live his humility.

— Fr. Timothy McCanna, CSsR (Sundaybulletin@Liguori.org)

## A word from POPE FRANCIS



Jesus enters Jerusalem. The liturgy...somehow expresses the contradictory feelings that we too, the men and women of today, experience: the capacity for great love, but also for great hatred; the capacity for courageous self-sacrifice, but also the ability to "wash our hands" at the right moment.

— Palm Sunday Holiday, March 25, 2018



# Pope Francis recalls St. Alphonsus' prayer for spiritual Communion

In this time of health emergency in which Masses with the participation of the faithful are suspended in Italy and other countries, the Pope calls for spiritual Communion. During the morning celebration at Casa Santa Marta, he often recites the prayer of Saint Alphonsus Maria de Liguori.

Not being able to receive the Eucharist does not mean not being able to welcome Jesus within one's heart. In the history of the Church, there is an ancient praxis, confirmed in particular by the Council of Trent, which Pope Francis recalled several times during this pandemic time. It is a spiritual communion, that is, with a prayer one expresses the ardent desire since it is not possible to receive sacramental communion, to welcome Jesus Christ at least spiritually. Inviting to Spiritual Communion, Pope Francis often recites this prayer of Saint Alphonsus Maria de' Liguori during Masses in Santa Marta:

**My Jesus, I believe that you are truly present in the Most Blessed Sacrament.  
I love you above all things and desire you in my soul.  
Since I cannot receive you sacramentally now,  
come at least spiritually into my heart.  
As you have already come,  
I embrace you and with all my being unite myself with you;  
never let me be separated from you.**

"In this pandemic situation, in which we find ourselves living more or less isolated, – the Pope said at the Angelus of March 15th – we are invited to rediscover and deepen the value of communion that unites all members of the Church. United to Christ we are never alone, but we form one Body, of which He is the Head. It is a union that is nourished by prayer, and also by spiritual communion in the Eucharist, a practice very much recommended when it is not possible to receive the Sacrament".

*by Amedeo Lomonaco – Città del Vaticano – see full text (in Italian) on the page [www.vaticannews.va](http://www.vaticannews.va)*