

## Palm Sunday Prayer

### Preparation

Before coming read Mark 11.1-10; bring branches of palm, olive, or local native tree.



### Welcome & Message from Euphrasie

Dear Sisters,  
Holy Week,  
the Passion,  
merits of His  
wishes us to  
be for us a  
at an intimate union with God.



Professed, Novices and Postulants, During these days of especially consecrated by holy church to the remembrance of Death and Resurrection of Jesus, let us ask Him, through the Passion and Death, to make us all that His Sacred Heart be. From Nice, to the Sisters in Deal. ... May this great week Holy Week in every sense of the word (so that) we can arrive From Cuers, to the Sisters, Lyons.

Euphrasie's letters, both dated Palm Sunday March 1872, cross time and call us to seize the day. "In journeys often" Euphrasie has travelled about 400 kms (between Nice and Cuers). Steeped in Mission, she urges us to embrace *this great week ... in every sense of the word* after Jesus' own Sacred Heart.

- ♥ Pause to reflect on Euphrasie's Palm Sunday message. ... ..
- ♥ We ask to become "*all that Jesus' wishes us to be*" ... .. to be close to his heart ~ for how else might RNDMs have a heart for the world?

### Isaiah 50. 4 – 7 The Third Suffering Servant Song

We sing verse 4 of the Reading letting ourselves be drawn into a deeper, more expansive relationship with Jesus. (see music attached)

*Each morning you wake us to hear, to listen like a disciple.*

*Your word enters deep in our hearts, we know that you are near.*

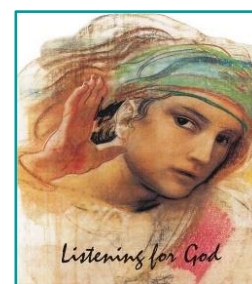
Monks of Weston Priory, "Each Morning You Wake Us To Hear", *Sound of Silence*

- ♥ "*Each morning you wake us to hear*"  
What do these words evoke in you? ... ..

- ♥ "*To listen ... like a disciple*"

*"The Spirit of the Lord wants (in us) a heart that listens"*

(Euphrasie, June 1881)



Pietro Annigoni

The root meaning of 'disciple' is 'learner'.

*"The aim of our lifelong formation is to enable us to listen to God as Mary did, and to welcome the gift of sharing in the Divine Missions in our world today. Like her, we learn to develop a disciple's heart ready to be sent beyond boundaries, risking all for the reign of God."* Constitutions 61

- ♥ "*Your word enters deep in our hearts; we know that you are near.*"

This is what happened to St Augustine: *"You pierced my heart with your word, and I fell in love with you."* (Confessions X, 8)

- ♥ Notice what word pierces your heart as you "*enter this great week, Holy Week.*"

We sing again the refrain: *Each morning you wake us to hear, to listen like a disciple.*

*Your word enters deep in our hearts we know that you are near.*

### Philippians 2. 6 - 11 (Optional or later for private prayer)

Like Isaiah's poetic *Suffering Servant Song*, this early Christian song heightens our experience of the Incarnation mystery. Liturgical prayer calls God all-powerful, almighty. But the Philippians hymn celebrates God's humble, vulnerable, self-emptying love enfleshed in Jesus.

Play attached "**Memory of the Passion**" & sing the refrain (or choose your own music for this hymn)

*May the Passion of Jesus Christ be always within our minds and hearts  
So the life of Jesus too, may be in us*

Though he was one with God, Jesus did not cling to his equality with God  
But emptied himself to become a slave, being born in human form. *Refrain*

Being in human form he humbled himself and surrendered unto death  
Became obedient unto death on a cross. Therefore God raised him on high. *Refrain*

That at the name of Jesus ev'ry knee should bow in heaven and on earth,  
and ev'ry tongue confess that Jesus Christ is Lord to the glory of God. *Refrain*  
Joachim Rego C.P. & Paul Gurr O. Carm, "Memory of the Passion" *Whispers of God's Love*

- ♥ Pause to meditate on the Mystery of Christ's Incarnational Love revealed in his Passion. ... ..  
We enter Holy Week contemplating the overwhelming beauty of such Incarnational love.

### Gospel: Imaginative Prayer

**Imagine** a beautiful spring day about the year 30. Passover festivities start today, the most sacred week of the Jewish year. **Imagine** being on Mount of Olives on the eastern side of Jerusalem. Feel the anticipation and excitement in the air. Jesus has planned a processional entry into the holy city Jerusalem. He has mounted a young donkey and is starting out down the slope to enter the city. With the other disciples we set off either side of Jesus. We start chanting *Hosanna, hosanna*, cheering Jesus on. We RNDM's are thrilled to be among the Galilean peasant disciples. As the procession gains momentum, we wave our branches. The crowd swells as local people and Passover pilgrims hear that Jesus from the peasant village of Nazareth, healer, teacher, glorious and fearless proclaimer of God's reign, is entering the city. Nothing can restrain our joy. With one voice we keep up the cry, shouting *"Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven"*.

... ..

On the opposite side of the city from the west, another procession is on the move. **Imagine** Pontius Pilate, Roman Governor of Judea, Idumea and Samaria arriving from his palace in Caesarea Maritima riding a war horse. **Imagine** the military bravado, demonstrating imperial power: cavalry, foot soldiers, leather armour, helmets, weapons, banners, golden eagles mounted on poles, sun glinting on metal and gold, the sounds of marching feet, the creaking of leather, the clinking of bridles, drums beating, dust swirling, eyes of silent onlookers ~ some curious, awed, resentful. Pilate's mission is to reinforce the Roman garrison, to violently suppress any uprising of the people which could break out at Passover, when Jews celebrated liberation from an earlier empire. Pilate's procession also displays Roman theology: the emperor was not just the ruler of Rome but, *son of god, lord, and saviour, bringer of peace to all on Earth*.

Jesus' procession is a pre-arranged 'counterprocession' to Pilate's. Planning it in advance, Jesus had told two disciples to go to the next village and get a donkey that had never been ridden. His action is clear as he jubilantly fulfills the prophetic words of Zechariah 9 *"A king will come to Jerusalem riding on a colt, the foal of a donkey ... and he shall command peace to the nations ... he will be king of peace"* Pilate's procession embodied the dominant power, glory and violence that rules the world. Jesus' procession embodies an alternative vision, of justice, beauty, and peace of the kingdom of God.

Adapted, "Palm Sunday" *The Last Week* by J D Crosson & M J Borg

- ♥ Reflect on the two contrasting processions. ... What feelings, thoughts and prayers arise for you ~ seeing the same raw realities of power, domination, violence, facing us today?
- ♥ Share your responses one-to-one.

**Concluding hymn "Blessings on the King"** (attached - or choose your own hymn)



***Blessings on our King! Blessings on our King!  
Honour! Glory! Praise and Thanks! Blessings on our King!  
Jesus is our King! There is just one Lord!  
Lord of life and Lord of death! Jesus is our Lord!***

*Who do you say I truly am? What is your faith in me?  
You are the One, promised of old! Son of the living God! **Refrain***

*This is my Son, truly Beloved! My Spirit lives in Him!  
Listen to Him, open your hearts! He is my gift to you! Sing your praises now!  
Sing Hosanna! Sing! We praise you; we bless you, Lord! Blessings on our King! **Refrain**  
Frank Andersen MSC "Blessings On Our King" Galilee Song*

