

One of my favourite pieces of Scripture is found in Psalm 90:4, wherein the writer says to God, ***“To your eyes, a thousand years are like yesterday, come and gone, no more than a watch in the night.”*** To God, time means nothing. And so, our lives on Palm Sunday sit alongside that of Isaiah in 540-ish BC, Paul – around the year 62 AD – and Matthew, between 80–90 AD. In God’s sight, we are therefore the primary recipients of His Word – mediated in Scripture today through Isaiah’s prophecy, Paul’s letter, and Matthew’s Gospel.

And so, the key question today is this: Am I seeking to become a conscious and active ***recipient*** and ***sharer*** of God’s Word? I’ll ask it in another way: How do I seek to both ***receive*** and ***share*** God’s Word – aka Jesus? Our first and second readings speak to the ways we’re invited into these two inseparable aspects of the Christian faith.

Isaiah writes, ***“Each morning, the Lord wakes me to hear; to listen like a disciple. The Lord has opened my ear.”*** Our prayers can be limited to memorised words without the heart or requests for God to satisfy our needs. If that’s the extent of our prayer, we miss the best part: listening for the gentle whisper of God’s voice in stillness, silence, and solitude.

What else does Isaiah write? ***“The Lord has given me a disciple’s tongue. So that I may know how to reply to the wearied, he provides me with speech.”*** A disciple’s tongue is not being given words to ensure my prayer is effective, but the right words to ***share*** for the sake of others – consciously leading them into the freedom of Jesus himself.

This sense of God’s Word, which we’re called to ***receive*** and ***share*** is reinforced in the second reading – addressed not just to the Philippians, but to our parish, to this faith community. ***“God raised***

[Jesus] on high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.”

When Jesus is truly **received** as Lord and King, even the way we use our bodies changes. This is why our posture in Mass is so important. We sit to listen to the readings and homily; we stand for the Gospel and when we're praying out loud; and for those who are able, we “bend the knee” by kneeling during the most intimate parts of the Mass as a posture of adoration.

But for those who consciously and actively **receive** Jesus, that's not the end of the story is it – what else does Paul say? “...and that **every tongue should acclaim Jesus Christ as Lord...**”

Sounds like our Mission, doesn't it? **To actively accompany people to encounter Jesus.** Acclaiming Him Lord comes from the tongue, and so, notwithstanding the crippling culture of silence many grew up in – “We don't talk about that” – **sharing** the ways we have **received or experienced** Jesus (*apart from through Eucharist*) is how we come to **know** whether we've received Him in tangible ways outside of Eucharist at all.

And so to conclude, as we plunge into Holy Week by following Jesus from “Hosanna” to the Cross, may we listen consciously and actively, **receive** Him fully, and **speak** boldly of His love—knowing that, in God's sight, this very moment stands alongside Isaiah, Paul, and Matthew. May we proclaim what our lips confess: Jesus Christ is Lord, to the glory of God the Father, now and forever. Amen.