

Gospel 28th March 2021. **Palm Sunday.** Cycle B

LORD OF PASSION



BETWEEN DIVINITY AND HUMANITY

SETTING

Jerusalem, Jerusalem... At the end of the Lenten journey, we relocate by opening ourselves to the mystery of the One who gives life.

Silence amid the bustle and Jesus walked, always in the presence of the Father. I open myself to you, Lord giver of grace, I want to walk with you, by your side, and to follow your footsteps.

SONG. In your Hands (Lyrics) - Jesus Cabello

https://www.youtube.com/watch?v=YFjQ_fmDmf4

GOSPEL. PASSION ACCORDING TO ST. MARK 15:1-39

C. Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

S. “Are you the king of the Jews?”

C. Jesus replied:

+ “You have said so.”

C. The chief priests accused him of many things. So again Pilate asked him,:

S. “Aren’t you going to answer? See how many things they are accusing you of.”

C. But Jesus still made no reply, and Pilate was amazed. Now it was the custom at the festival to release a prisoner whom the people requested. A man called Barabbas was in

prison with the insurrectionists who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did. Pilate asked:

S. “Do you want me to release to you the king of the Jews?”

C. Pues sabía que los sumos sacerdotes se lo habían entregado por envidia. Pero los sumos sacerdotes soliviantaron a la gente para que pidieran la libertad de Barrabás. Pilato tomó de nuevo la palabra y les preguntó:

As he knew it was out of self-interest that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead. Pilate asked them:

S. “What shall I do, then, with the one you call the king of the Jews?”

C. They shouted again:

S. “Crucify him!”

C. Pilate asked:

S. “Why? What crime has he committed?”

C. But they shouted all the louder:

S. “Crucify him!”

C. Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him:

S. “Hail, king of the Jews!”

C. Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him. A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. They brought Jesus to the place called Golgotha (which means “the place of the skull”). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him.

Dividing up his clothes, they cast lots to see what each would get. It was nine in the morning when they crucified him. The written notice of the charge against him read: the king of the jews. They crucified two rebels with him, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying,

S. “So! You who are going to destroy the temple and build it in three days, come down from the cross and save yourself!”

C. In the same way the chief priests and the teachers of the law mocked him among themselves by saying:

S. “He saved others,” they said, “but he can’t save himself! Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe.”

C. Those crucified with him also heaped insults on him. At noon, darkness came over the whole land until three in the afternoon. And at three in the afternoon Jesus cried out in a loud voice:

+ “Eloi, Eloi, lema sabachthani?”

C. Which means:

+ “My God, my God, why have you forsaken me?”

C. When some of those standing near heard this, they said:

S. “Listen, he’s calling Elijah.”

C. Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink, saying:

S. “Now leave him alone. Let’s see if Elijah comes to take him down.”

C. With a loud cry, Jesus breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Jesus, saw how he died, he said,:

S. “Surely this man was the Son of God!”

WE DEEPEN THE GOSPEL.

First of all, we will contemplate two peculiarities of the Passion in Mark: **the solitude of Jesus and his silence.**

The solitude of Jesus: in the narration of the Passion according to St. Mark, Jesus is particularly alone; after Peter's denial, there is no friendly presence beside him; women are named only after his death.

As for his silence, it is impressive: a few words in the course of the process, later, Mark says: “But Jesus still made no reply”. Pilate himself is surprised: “Aren’t you going to answer? See how many things they are accusing you of.” But Jesus still made no reply, and Pilate was amazed. (Mk 15:4-5). Then, on the cross, a single expression: “My God, my God, why have you forsaken me?” A Jew would not be mistaken to hear it: it is the beginning of a victory song, Psalm 21/22. These words are not a cry of despair, nor of doubt! This Psalm says well the thanksgiving prayer of those who recognize that his salvation is owed to God alone. *«You have answered me, Lord! And I proclaim your name to my brethren... I praise you in full assembly. Praise the LORD, you who love him!*

Faced with this loneliness and this silence of Jesus, we inevitably ask ourselves «What is his secret? Because, this man goes, in a short time, from popularity to dishonor. He lets himself be done in triumph. He allows himself to be done, even more, in the chase. And, proceeding in this way, he continues keeping the secret that he has kept all his life. Only after the Resurrection will his disciples finally be able to understand him.

As far as we are concerned, let us see what Mark wants us to feel with **it is from a pagan from whom the first profession of faith comes: “Truly, this man was the Son of God!”**

CLUES FOR THE PRAYER.

1. I contemplate in silence the development of the events and the gestures of Jesus.
2. I remember so many people in our world who continue to go through similar situations. I pray for them. May they find a sustaining light in these circumstances.
3. What do the attitudes of Jesus teach me in these circumstances? What are his gestures inviting me to?

Ambiental Music. Pablo Ferrandez – Rachmaninoff, Melody, Op. 21, No. 9

https://www.youtube.com/watch?v=f1BGjJSZi3g&list=RDCLAK5uy_n9hGvSNdO2TpX8juiThvnfrfi1qNRnY&index=5

PASSION ACCORDING TO LIFE

Passion, barefoot.

First of all, contradiction,
acclamation penetrated by the cross.
Humility facing the deception and emptiness.
Humanity facing triumphalism.
Religion facing norms, closed tradition.
Lord of Passion, deep, quiet.

Passion of God, Incarnated.

To whom they applaud and cheer.
It is also the Passion of the Father.
Without understanding, but in his hands.
They feel empty admiration.
Behind lowering, passion, cross...

Passion of Humanity.

Unanimous shouts,
with hope in their mind,
between applauses and songs,
Jesus awakens tenderness.
There is not always constancy.
Fading in many,
not willing to welcome in following.
Confusion? Fear of where to reach?
And there, Life goes on, alive.

Passion for you, for us.

Are you mass? Do you think? Do you cheer, sing and go on?
Keep it up!
Lent is walking up,
Jerusalem is cross,
Easter, life.

Passion of Life and lives.

Engraved in flesh,
sculpted in wood, the palm caresses.
Very slow, drowned feelings.
Life opens to the Eternal,
Passion in harmony, give Life up,
to give birth on sustained Easter.

SONG. How much life in worth - JESUS CABELLO

<https://www.youtube.com/watch?v=2eZAuJyp9ns&t=37s>



Sisters of Charity of Saint Anne. Zaragoza