

Gospel 17th October 2021. Cycle B
Sunday 29th Week Ordinary Time

SHOW WITH HIS LIFE THE PATH



OF HUMILITY, OF SERVICE

AMBIENCE

Lord, inspire in my life how to be the voice that proclaims You from the small things.

To walk freely, knowing that You love me as I am, and you wait to change to the best that I can be.

We keep on walking together; you are the guidance and the reminder.

You invite me to walk, to grow, to be, to be and be...

First and last, walking and seeing beyond that, on the way, everything is made up.

And in everything love and serve.

Song. Love and Serve (By: Bukas Palad, Jesuits)

<https://www.youtube.com/watch?v=iIMQezGtl7E>

GOSPEL - Mark 10, 35-45,

"James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you. 'And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John. So, Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.' "

Deepening the text

Let's start with the last words of the text «a ransom for many»: Unfortunately today the meaning of these words has completely changed in relation to what they meant in the time of Jesus and we run the risk of understanding it in another way. Today, when we heard the word, is in the context holding people as hostage. Therefore is about paying the ransom demanded by the kidnappers, the only means of obtaining the release of the hostage. However, in the time of Christ, the meaning of the word "ransom" meant deliverance. The Greek word that has been translated as ransom, comes from a verb that means "to untie, to set free, to liberate."

Thus regarding to the Greek text of the Gospel according to St. Mark, It would be a contradiction to think that Jesus must pay for us. The same, this contradiction completely disfigures the image of God. On the other hand, we know well that all the prophets have fought with all their strength against the horrible practice of human sacrifice. So, It did not occur to them for a second that God might demand the execution of his Son to appease their anger.

They were believers, and for this reason, they awaited the definitive liberation of the humanity from every evil that makes people suffer; physical, moral or spiritual evil.

The disciples heard Jesus say: « I must consecrate my life to this divine work of liberation of the whole humanity ». But Jesus also tells them that this work of liberation of humanity passes through the conversion of the heart of man; and he knows this is going to cost him his life. Jesus has just announced them for the third time his passion, death and resurrection. This announcement does nothing more than confirm their fears. When Jesus tells them: « Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with? » is a way to tell them that he cannot avoid the journey of suffering and death « for the Son of Man came not to be served but to serve and to give up his life ». The figure of the servant, announced by Isaiah, was for the first Christians the only way to understand the incomprehensible: the king of the world humbled instead of crowned. And, throughout the centuries, this phrase of Jesus is still echoed. Let's say that the work of liberation of humanity is not finished. This work will need yet other witnesses. "May your love, Lord, be upon us, as our hope is in You."

Keys for Prayer:

1. How have you understood the message of Jesus? How does He convey it or how do the apostles interpret it?
2. What liberation has Jesus brought you? Do you accept to go through the cross or are you still waiting for the glory that the world seeks?
3. Who needs to be set free around you today? In our society?

LIKE THE GOD WHO SERVES _____

INSTRUMENTAL MUSIC. KITARO Full Album

<https://www.youtube.com/watch?v=25fvkLMu7EQ>

THE PROPHET OF NAZARETH

Like the one who always serves.

The son who was sent, coherent Prophet

That suffers with his people and saves.

Servant that leads us to God's love and mercy,

who is with all of us,

that seek Him,
also those who don't seek him.
the God of all, a humanized God.
He learned in weakness
is fashion in that, and
is shown pointing out the way to God.
The Prophet of Nazareth
walks towards Jerusalem.
We, your disciples
long to be with You.
To partake in your life is
to welcome the cross, hard task.
To proclaim the Gospel,
compromises our life.
Treat everyone with love
and according to what they need.
Welcome and serve and love.
Accompany walking with those who suffer.
denounce the injustice.
And to listen the clamor of the earth,
To serve touching the clay,
and molding it with gentleness.
Walk barefoot and
have the heart, well disposed.
To welcome the joy and the cry.
Put a word of hope,
on the path travelled by the little ones,
the ones who have nothing,
those without a concrete face and
ell and live Jesus,
Prophet of all.

SONG. GREAT IS YOUR LOVE-

<https://www.youtube.com/watch?v=TsrHayhf0EQ>



Sisters of Charity of Saint Anne. Zaragoza
C/ Madre Ráfols, 13 - 50.004 - ZARAGOZA (Spain)
www.chcsa.org

