



## PALM SUNDAY 24th of March - Cycle B



### THE FREE MAN



### SETTING

We are in the prelude to the Great Week, at the gates of Jerusalem, where it had to arrive.

We become especially aware in these moments, in this entire process and in what remains to be done.

As you are, from that simplicity, welcoming the moment, the circumstances, open to the entrusted mission.

Let us take this path with the Jesus of life, who opens and always gives.

Let us prepare to live this Triduum, of passion, death and resurrection.

We walk with you towards Easter, Jesus.

## **SONG. HOSSNA IN THE HIGHEST**

<https://www.youtube.com/watch?v=00>

### **THE WORD OF GOD**

#### **First reading. Isaiah 50, 4-7**

We have always read these strange texts that are part of the book of Isaiah and that are called the "Songs of the Servant." These songs are of particular interest to us Christians for two reasons: first because of the message that Isaiah himself wanted to give to his contemporaries through these lines; later, because the first Christians applied this text to Jesus Christ.

#### **Psalm 21 (22), 8-24**

This Psalm 21/22 has some surprises in store for us. That's right: it begins with the phrase: "My God, my God, why have you abandoned me?" », which has caused a lot of ink to flow. The problem is that we take the phrase out of its context and, suddenly, we are often tempted to misunderstand it. To grasp the true meaning, you must read the entire psalm. It is quite long, thirty-two verses, which means that we rarely go to the end. And what does the final sentence say? Well, it is a thanksgiving: «You have answered me! And I proclaim your name before my brothers; I exalt you in the entire assembly.

**Philippines 2, 6-11.** Two things to keep in mind: first, once again, we are struck by the insistence of the New Testament on the theme of the Servant: "he emptied himself by taking the form of a servant." It is clear that the first Christians faced with the scandal of the cross meditated a lot on the songs of the Servant from the book of Isaiah. Second: "He, despite his divine condition, did not flaunt his category of God", a phrase that must be read as follows: "Because he was of divine condition, he did not want to vindicate his right to be treated the same as God"

#### **Read the Passion of Christ according to Saint Mark 14, 1-15, 47**

#### ***Comment to deepen the text:***

Who then is Jesus, this man who teaches with incomparable authority, who has the power to perform extraordinary miracles and

commands even evil spirits upon whom, with a word, he imposes silence? This question runs through the Gospel of Mark. However, the evangelist says several times, Jesus himself formally forbids hasty responses. Jesus did not want the crowd, carried away by enthusiasm without discernment, to be deceived about his person and his mission.

The Gospel according to Saint Mark thus evokes the pedagogical approach of a baptismal initiation that avoids breaking through stages. It is only at the end of the journey that the catechumen will be asked for a personal and thoughtful response: "Now, tell us who Jesus Christ is to you." Because that moment of decisive commitment is the moment of the Passion of the Lord. Then the veil is torn. Everything that could be illusory disappears. He who has followed Jesus this far finds himself in front of the Crucified, abandoned by all those who, yesterday, surrounded him and hailed him, including his disciples with the exception of some women "who watched from afar" and, apparently, abandoned by God himself. But, "a centurion standing there in front of Jesus, seeing how he had expired, cried out: 'Truly, this man was the Son of God.' It is there and at that moment that, paradoxically, the true identity of Jesus is revealed and the authenticity of the Christian faith is verified. Finally, the Gospel of the Passion according to Saint Mark leaves us in front of the empty tomb with Mary Magdalene and Mary the mother of Joseph. For the Christian as for Jesus, the dawn of the resurrection is beyond the silence and the night of the Passion: It is necessary to wait, in faith and hope, for the new day to dawn.

### **Tips for prayer**

- Contemplate, listen, pray with everything that the readings transmit to us this day.
- Who is Jesus for you? Which Jesus do you follow?



**AMBIENTAL MUSIC. Samba - Ludovico Einaudi**

<https://youtu.be/zGZR76viVC0?si=cvagIYMohrM5oi3p>

## EVERY GESTURE

Every moment,  
this moment,  
the circumstances,  
This process,  
this passion  
Each word,  
every silence.  
Your face,  
Your look,  
your gestures.  
The entrance  
Through the door.  
Without avoiding anything,  
leaving history  
come to life,  
in your life.  
Like one more.  
walking serenely.  
Patient,  
between gestures and  
confusing words.  
Patient,  
mission assumed  
in your guts.

Patient,  
imperturbable,  
outside.  
Welcoming everyone,  
knowing what  
there is behind  
posturing looks,  
of false appearances.  
Listening to the mass  
that acclaims and condemns.  
The truth is one,  
You have it clear,  
is in the Father,  
the one who accompanies you  
always.  
Let us contemplate with you  
what happens outside,  
what happens inside.  
In condition,  
of slave,  
of one more,  
of man  
You walk towards  
Easter.

## SONG. HOSSANA: SPRINGVALE VIDEO CHANNEL

<https://www.youtube.com/watch?v=YApEIjvE6S4>



**Sisters of Charity of St. Anne.**

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**Cuidando**  
Protegiendo

