

## **2015 Lent Reflection Series Walking with Jesus in his Passion**

Following is St. Mark's account of Jesus' passion. As you pray with Jesus passion using the Ignatian method of praying with scripture summarized on the back side of this page, engage yourself and your life in these events. Let yourself be intimately attentive to Jesus' sufferings during your contemplations. Be sure to share with Jesus, not only your reactions to his suffering, but also your concerns, needs, desires, sufferings. Be attentive to God's response to you.

Don't try to cover all of the events of the passion in a single prayer period. After reading the passage the first time, pick a portion each day that draws you and focus on that.

During your prayer, it is recommended that you attend to three things, allowing them to throw light on each event in the passion:

First: I watch how Jesus suffered in His humanness, and how He desired to suffer. With great reverence, I wonder: What did He think here? How did this affect His sensibility? Whose unfaithfulness stung Him deepest? And am I amazed that He "desired" to suffer all this – in the sense that He could have retreated into the divinity, but did not. He really felt every prick of His skin; He really endured every insult and betrayal; He actually had to have faith and hope in God.

Second: I consider in how many ways Jesus disguised His true being, the divinity.

Third: I beg God to teach me, deep in my sensibility, that Jesus Christ suffered all this for me. And I beg God to help me accept what I ought to do and to suffer for Jesus in my turn.

[from Joseph A. Tetlow, S.J., *Choosing Christ in the World*]

### ***Mark 27: 22-54***

Pilate said to them, "Then what shall I do with Jesus called Messiah?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!"

When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children."

Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him,

saying, "Hail, King of the Jews!" They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him. As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. And when they came to a place called Golgotha (which means Place of the Skull), they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, "You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, (and) come down from the cross!" Likewise the chief priests with the scribes and elders mocked him and said, "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'" The revolutionaries who were crucified with him also kept abusing him in the same way. From noon onward, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "This one is calling for Elijah." Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, "Wait, let us see if Elijah comes to save him." But Jesus cried out again in a loud voice, and gave up his spirit.

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***Reminder of method of Ignatian Contemplation:***

- Step 1:** I settle into a comfortable, alert posture and become conscious of the loving presence of God through the Holy Spirit.
- Step 2:** I ask for the grace that I desire from this period of prayer. (I ask God for sorrow with Jesus sorrowing, anguish with Jesus in anguish, tears and deep grief because of the great affliction Jesus endures for me.)
- Step 3:** I read the passage of Scripture once, then again, to be familiar with the details.
- Step 4:** I compose the place...setting the scene and the characters in my imagination.
- Step 5:** I enter the scene as a participant to watch, listen, notice, and interact.
- Step 6:** I close prayer with an expression of gratitude to God for this experience of intimacy with Jesus.