



FOUR PATHS. ONE JOURNEY.

Weekly Gospel Reflection

Following the Three-Year Sunday Gospel Reading Cycle, the reflections are broadcast live each Wednesday as well as being recorded so you may view at your convenience.



 Weekly Gospel Reflection
QUADRATOS COMMUNITIES

Mark

7th Sunday of The Great 100 Days

Full Text: **Mark 14:1 – 15:47**

Our Portion: **Mark 15:16 - 41**

Then the soldiers lead Jesus into the courtyard of the palace (that is, the governor's headquarters); and they call together the whole cohort. And they clothe Jesus in a purple cloak; and after twisting some thorns into a crown, they put it on him/her.

And they begin saluting Jesus, "Hail, Sovereign of the Jewish People!" They strike his/her head with a reed, spit upon him/her, and kneel down in homage to him/her.

After mocking Jesus, they strip him/her of the purple cloak and put Jesus' own clothes on him/her. Then they lead Jesus out to crucify him/her.

The soldiers compell a passer-by, who is coming in from the country, to carry Jesus' cross; it is Simon of Cyrene, the father of Alexander and Rufus.

Then they bring Jesus to the place called Golgotha (which means the place of a skull). And they offer Jesus wine mixed with myrrh; but Jesus does not take it.

And they crucify Jesus, and divide his/her clothes among them, casting lots to decide what each will take.

It is nine o'clock in the morning when they crucify Jesus. The inscription of the charge against Jesus reads, "Sovereign of the Jewish People." And with Jesus they crucify two bandits, one on Jesus' right and one on the left.

Those who pass by deride him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

In the same way the chief priests, along with the scribes, are also mocking Jesus - among themselves - saying, "Jesus saved others; he/she cannot save himself/

herself. Let the Messiah, the Holy One of Israel, come down from the cross now, so that we may see and believe.”

Those who are crucified with Jesus also taunt him/her.

When it is noon, darkness comes over the whole land until three in the afternoon.

At three o'clock Jesus cries out with a loud voice, “Eloi, Eloi, lema sabachthani?”

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

*Why so far from my delivery
So empty in the anguish of my words?
I call to you in the daytime but you don't answer
And all night long I plead restlessly, uselessly.*

*Utterly alone, I am cast out of the circle.
A worm, a living reproach, scorned and despised,
even less than despised,
Unheard, unseen, unacknowledged, denied.*

*All who encounter me revile me with cynic laughter
Shaking their heads, parting their nattering lips, mocking,
“Let him throw himself at God for his deliverance,” they say,
“Since that is who he trusts let the Lord save him.”*

*And they are right:
How not trust You, and what else to trust?
You I entered on leaving the womb
You I drank at my mother's breast
I was cast upon You at birth
And even before birth
I swam in You, my heart's darkness*

*So now, in this very place, I call on You.
There is no one left.*

*Be the center
Of the center
Of the circle*

*May Your heart live forever
May all the ends of the earth remember and return to You*

*And all the families of all the nations bow before You
For all that is-
Is your domain.*

*Your flame kindles all that lives and breathes
And You are the motive force of all activity
The yearning of the grasses, the lovers' ardor.*

*For none can keep alive by his/her own power—
You alone are the soul's radiance.*

*Distant ages to come shall serve You,
Those people not yet born
Will sing of Your uprightness, Your evenness, Your brightness
To a people not yet born,
That is still yet to come,
That this - is - how you are.*

(Psalm 22 translated by Norman Fischer)

When some of the bystanders hear this, they say,

“Listen, Jesus is calling for Elijah.”

Someone runs, fills a sponge with sour wine, puts it on a stick, and gives it to Jesus to drink, saying,

“Wait, let us see whether Elijah will come to take Jesus down.”

Then Jesus gives a loud cry and breathes his/her last.

At that moment, the curtain of the temple is torn in two, from top to bottom.

Now when the centurion, who stands facing Jesus, sees the way that Jesus breathes his/her last, the soldier says,

“Truly this man/woman was God's Son / God's Daughter!”

There are also women looking on from a distance. Among them are Mary Magdalene, and Mary - the mother of James the Younger and Joses - and

Salome. These three have followed Jesus and provided for him/her when Jesus was in Galilee.

And there are many other women - who had also come up to Jerusalem - with Jesus.

Reflection

On the Seventh Sunday of The Great 100 Days, we reflect and pray the Passion account from that year's gospel. This year is the 'Year of Mark's Gospel'. So on this Passion Sunday, we pray Mark's account of the passion which includes Jesus' arrest, trial, death and burial. Through the lens of Quadratos, we understand that this text – though its core is a recitation of history – its intent is to guide us on *our own* passion on the Second Path.

In the ancient Great100 Days, there was no Palm Sunday, marking Jesus' entrance into Jerusalem. The addition of a Palm Sunday arose from atonement theology, where the end of Lent became an extended meditation on the 'supposed' historicity of Jesus' final days. The problem is that the sequence of each Passion is not a telling of history but is composed to be a spiritual guide along that path.

This week, please read, reflect upon and pray the entire text of Mark's Passion (Chapter 14:1 through 15:47). Also, if you wish, read pages 166 to 176 in *Radical Transformation or Heart and Mind Third Edition* along with Norman Fischer's text of Psalm 22, found in the books on pages 180-182.

How are we to understand Mark's Passion through the lens of theosis rather than atonement? Recall that Mark's totem is a lion. When I think of the Lion in connection with this gospel, I associate it with Aslan, the Noble Lion in C.S. Lewis' *The Lion, The Witch and The Wardrobe* who willingly suffers so as to free a people.

In a like sense, Jesus is not suffering and dying in Mark, feeling the pain of abandonment because of our sins. Jesus is showing us how to accept and move with a certain type of pain that is requisite for our waking and deepening on the journey of transformation.

I recall the Buddhist prayer before meditation:

*Grant that I may be given the appropriate sufferings and difficulties
on this journey so that my heart may be awakened
and my practice of compassion and liberation
for all beings may be fulfilled.*

In light of Mark's Passion, look back over the previous six gospel texts of the Great 100 Days.

In what way, does this passion help you to yearn to be more awake – yearn to accept sufferings as part of awakening, and yearn to know a deeper union and sense of oneness with others? with all?

Journey/Schema of The Great 100 Days

- 1st Opening Sunday: Transfiguration - Revere the Opposites
- 2nd Temptation: To Fall into Either/Or – First Anointing with Ash
- 3rd Get Behind Me: Yearn for Spirit's Design – Seek Humility
- 4th Cleanse the Old Temple – Root Out Attitudes/Feelings
- 5th The Holy One so Loves Us in Our Unawareness
- 6th Unless a Grain of Wheat Falls into the Earth
- 7th Mark's Passion / Our Passion on The Second Path
- 8th 1st Sunday of Easter
-
- 15th Closing Sunday: Feast of Pentecost