

EASTER TRIDUUM

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The Passion narrative begins by talking about preparations and expectation: Judas prepares his betrayal and the disciples arrange the necessary for the supper; Jesus prepares his own Passover and calls it "my hour," the one he has been longing for. God the Father also prepares to make everything that is best for him pass before our eyes: his Son reaching the end in obedience and faithful love, the Shepherd giving his life for his sheep.



Beyond the aspects of humility and service manifested by Jesus, the scene of the washing invites us to ask ourselves how we place ourselves before "the dirt" of others, before their defects, failures and sins... All this leads us to judge severely, to criticize, to distance ourselves, it impels him to come closer, to kneel down to wash and to give back to the other the possibility of continuing to walk.

Peter's resistance is also ours: it is difficult for us to enter into that "game of the Gospel" in which everything is upside down, but we are called to "have a share with Jesus" by doing with others what he did.



The scene in Gethsemane recalls something essential to our believing existence: Jesus goes back and forth from the Father to his disciples, passes again and again from prayer to relationship with his own and invites those who follow him to set foot in his same footsteps. It is as if he were saying: « Never separate God from your brothers »

There is an identification between how we relate to others and how we relate to God, and the only way to "evaluate" our faith in Him is to examine how our faith in others is.



"It is finished" (Jn 19:30)

We let that word of Jesus before he dies resound in us, with all that is in it of finishing work, of the end of the race, of the goal reached and the final journey.

Of him they said that he had loved to the end (Jn 13:1) and we expose before him our path of searches, works, failures and achievements.

We ask him to coincide with him in that vital trajectory of love, which is the only important thing.



"On the first day of the week, very early, still in the dark..." (Jn 20:1)

We become aware of what "is still night" in our life, of the dark aspects that make us recognize ourselves in the fear of the disciples, in the discouragement of those of Emmaus, in the unbelief of Thomas...

We open ourselves silently to welcome the One who can flood our darkness with His wonderful light.