

Crucified Christ in Holy Week

Brown, Raymond E. *A Crucified Christ in Holy Week, Essays on the Four Gospel Passion Narratives*. Collegeville: The Liturgical Press, 1986.

Raymond E Brown, *A Crucified Christ in Holy Week* (Collegeville: The Liturgical Press, 1986),

Fr. Raymond E. Brown, S.S., (1928-1998) was the Auburn Distinguished Professor of Biblical Studies at Union Theological Seminary in New York City. He is the author of some twenty-five books on the Bible and past president of three of the most important biblical societies in the world, by appointment of two popes (Paul VI in 1972, John Paul II in 1996) he was a member of the Roman Pontifical Biblical Commission. *Time* magazine has called him “probably the premier Catholic Scripture scholar in the U.S.”

Pilate, not Jesus, is the one who is really on trial, caught between light and darkness, truth and falsehood. Jesus challenges him to hear the truth. (John 19:37); but his cynical response “What is truth?” is in reality a decision for falsehood. John is warning the reader that no one can avoid judgment when he or she stands before Jesus. **Raymond E Brown, *A Crucified Christ in Holy Week* (Collegeville: The Liturgical Press, 1986), 10.**

Lent is the time when we all are on trial, not Jesus because he is not guilty but we are for being greedy, selfish, ignoring the needs of the poor and homeless. **Jean**

Lent is the time to reflect on our lives and who we are: As Brown reflected upon his own life, we are called to participate by asking ourselves how we would have stood in relation to the trial and crucifixion of Jesus. With which character in the narrative would we identify ourselves? **Jean**

We readers or hearers are meant to participate by asking ourselves how we would have stood in relation to the trial and crucifixion of Jesus. With which character in the narrative would I identify myself? The distribution of palm in church may too quickly assure me that I would have been among the crowd that hailed Jesus appreciatively. Is it not more likely that I might have been among the disciples who fled from danger, abandoning him? Or at moment in my life have I not played the role of Peter, denying Jesus, or even Judas, betraying him? Have I not found myself like the Johannine Pilate, trying to avoid a decision between good and evil? Or like the Matthew Pilate, have I made a bad decision and then washed my hands so that the record could show that I was blameless? Or, most likely of all, might I not have stood among the religious leaders who condemned Jesus? Raymond E Brown, *A Crucified Christ in Holy Week* (Collegeville: The Liturgical Press, 1986), 10-11.

Hope: Abandoned by his disciples, betrayed by Judas, denied by Peter, accused of blasphemy by the priests, rejected in favor of a murderer by the crowd, mocked by the Sanhedrin and by Roman troops and by all who came to the cross, surrounded by darkness, and seemingly forsaken by his God, in this one dramatic moment Jesus is fully vindicated. God has answered Jesus’ cry by replacing the Temple as the locus of worship and by offering in its place His own Son who will be confessed by Gentiles and Jew alike. **Raymond E Brown, *A Crucified Christ in Holy Week* (Collegeville: The Liturgical Press, 1986), 32.**