

"Though he was God, he did not regard equality with God something to be grasped, rather, he emptied himself ... even to the point of death on a cross."

We began our liturgy with the joyous proclamation of the coming of Jesus into Jerusalem - from where? The Mt. Olives - it was from that place that the people believed the Messiah would come - with power and might, the Lord of heaven and earth, would change everything, would bring freedom from oppression and discrimination, would set the captives free. Yet we conclude the story with his death and burial. Was the prophecy wrong? Didn't he come from the Mt. of Olives? So says the story - twice - for that is where Gethsemane probably was. Yet he stands before Pilate who has the authority to have him killed - with no armies, no power or might, just humiliation. Hosanna to the Son of David.

The profound act of trust: *"Let this cup pass from me; yet, not as I will, but as you will."* If we had to put into a sentence what the discipleship of Jesus means, it would be just that. Thy will, not my will be done. And the result is not humiliation but strength. Isaiah's words: *"The Lord God is my help, therefore I am not disgraced; I shall not be put to shame."* Jesus is silent before Caiaphas not out of humiliation but out of strength. Ultimately it is not the sword which shows power, it is love. That which lies so bedrock within Jesus, lies within us as well. *"No storm can shake my inmost calm, while to that rock I'm clinging."* Love is Lord of heaven and earth.

In the letter to the Philippians, just before what we heard today, Paul writes: *"Have among yourselves the same attitude that is also yours in Christ Jesus."* That's why we tell the story, that's why we remember - so that we might be strengthened to live it.