

Rectoría de San Juan de Dios

Good Friday

Is 52, 13-53, 12; Ps 31; Heb 4, 14-16.5, 7-9; Jn 18, 1-19.42

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Let Us Prove the Truth

The passion of Christ, recounted in the Gospel of Good Friday can awaken, after two thousand years, the deepest feelings in us. We can see ourselves reflected in Jesus, and that is valid, but the majority of the time, we are any of the characters who appear in the narrative of John the Evangelist.

We wonder: How was such an unjust trial of Jesus possible? And we can find the answer in lies, fear, and darkness. Jesus is fully composed during the trial because He has the truth about Himself, about God, and about the world. The rest understand very little.

At the center of the reading of the passion, as the “core idea,” Pilate asks Jesus if He is a king and Jesus answers: *“It is you who say it. Yes, I am a king. I was born for this; I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.”* *‘Truth,’ said Pilate. ‘What is truth?’*

This is a question that Jesus did not answer. But the answer was not left up in the air; it would be settled by all who approach the mystery of Christ. What is truth? The question is answered not as a theoretical discourse, but from the experience of love.

At this time of our lives, we can confirm that we rarely meet *the truth* face to face.. It seems that truth makes

us uncomfortable and we conceal it; we prefer simulation. Because of that attitude, we permit all kinds of injustice. But now, we want to prove the truth, that is to say, we want to enjoy the absence of deception and the presence of light.

Let us try to prove the truth:

1-The truth is in the plan of God.

As the history of our world proceeds, setting aside God's plan, when we are weary of deception, injustice, and evil, it is advisable to ask ourselves about God's plan so that we don't end up carrying out parallel plans that only further succeed in deepening our dark and ignorant condition.

The truth is proven in obedience. This means obedience in suffering, like the servant who is presented to us by Isaiah. One who was so disfigured that he no longer looked human. A servant of God is prepared to suffer for others. Sometimes he is burdened for a family and even for a people, but in the midst of that condition, consolation comes to him through victory.

The truth of the plan of God exposes the lies of the world. Today we can feel inspired to carry our cross and to be generous in alleviating the pain of others and in bringing joy to those who are sad; we can emerge from weakness and from the desert because, even though at first the plan of the Father seems so difficult, in the end, it is the only thing that endures.

2-The truth is in the gift.

They do not take the life of Jesus by force, as we have said. He gives it up, in the midst of the confusion of all those who accompany Him. They are all confounded,

but He is more clear than ever, sustained by a higher truth—His self-surrender. Therefore, we can read in the letter to the Hebrews that Jesus, *the high priest*, has not passed through an earthly sanctuary, but through His death and resurrection, and so has entered into the divine sphere, into the presence of God. He represents us before God.

It is only if we enter into this same dynamic of giving freely that we will be light so that many who live in confusion may prove themselves in the encounter with the truth.

John presents two gardens as scenes in the handing over of Jesus, the Garden of Olives and the garden in Golgotha, the place of the tomb where they put the body of Jesus. We understand *garden-life* as a place of hope. In the Garden of Olives, when Jesus gives Himself up, His captors are full of fear; they come in the darkness, in the absence of the truth. In the garden tomb where they laid the body of Jesus, when very few come out of their deception and darkness, the truth is barely visible.

3-The truth is that evil does not have the last word.

If we hold fast to our identity as Jesus does when He is arrested—*I Am*—in contrast to Peter who responds *I am not* when asked if he is a disciple, we prove the sweetness of a truth that surpasses all deception and sedition.

If we conquer the fear that paralyzes us, that fear that keeps us from accepting a mystery that is beyond our understanding, we prove the truth by daring to experience the pain and by looking calmly and with equanimity at events that push us to the limit, knowing that what is most valuable is yet to come.

If we remain faithful to Jesus, in the moment of the *tremendum*, we will be the beginning of hope.

We prove the truth and we see that all the rest is a stage setting that impedes our seeing natural beauty, the beauty of God, of man, and of the world.