

# THEME 1

# PERSONAL PRAYER

## MK 10: 35 - 45

<sup>35</sup> James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." <sup>36</sup> And he said to them, "What is it you want me to do for you?"

<sup>37</sup> And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."

<sup>38</sup> But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" <sup>39</sup> They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; <sup>40</sup> but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

<sup>41</sup> When the ten heard this, they began to be angry with James and John. <sup>42</sup> So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup> But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup> and whoever wishes to be first among you must be slave of all. <sup>45</sup> For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

### Tips for personal prayer:

*After the third announcement of Jesus' suffering and death, it's James and John who show how far they are from Jesus' way of thinking. The two brothers have followed Jesus since the beginning of his public ministry, they are his first companions together with Peter and Andrew, they have abandoned everything, family and profession, to be with him, and somehow they feel they are the "elders" of the community. Here they are, now, presenting themselves to Jesus to tell him what they think they "deserve" for the future, when Jesus, the Messiah King, will establish his kingdom: "Grant us to sit, one at your right and one at your left in your glory". It is a claim more than a question, made by those who think exactly as we do so often in our daily lives: relationships count, so it is necessary to claim their weight. As a matter of fact, this demand of the two brothers immediately arouses an outraged reaction in the other disciples, who complain out of jealousy and because they are bothered by their claim. Then Jesus calls all twelve of them around him and gives them a very instructive lesson, because it is an apocalypse of worldly, political power. He says: "You know", because it is enough to look, to observe, "that those who are considered the rulers of the people dominate, and their leaders oppress them. But this is not so among you (Non ita est autem in vobis). Beware, Jesus does not say: "Among you it ought not be so", making a wish or giving a command, but: "Among you it is not so", that is, "if it is so, you are not my community!" (E. Bianchi)*

- = Jesus made himself a servant and gave his life as ransom for the multitudes, that is, for everyone. Jesus did not dominate, but he always served until he became a slave, until he washed others' feet, until he accepted an ignominious death, assimilated to the evildoers. What personal experience have you had of this style of leadership? How have you lived it?
- = What aspects of your culture are criticized by this Gospel? And how do you experience that?
- = What conversion does the Gospel call you to as an animator in the ministries in which you are involved?