



ST EDWARD THE CONFESSOR

An Anglican / Episcopal
Christian community in Lugano

PAROLA, MUSICA, SILENZIO
Un Evento Ecumenico
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Introduction

A Gospel Reading on the trial of Jesus - Luke Chapter 23 (NIV) vv 1-25

Then the whole assembly rose and led him off to Pilate. And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah, a king. So Pilate asked Jesus, “Are you the king of the Jews?” “You have said so,” Jesus replied.

Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”

But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. He plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies.

Pilate called together the chief priests, the rulers and the people, and said to them, “You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him.” But the whole crowd shouted, “Away with this man! Release Barabbas to us!” (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)

Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, “Crucify him! Crucify him!” For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him.”

But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

Tutta l'assemblea si alzò, lo condussero da Pilato e cominciarono ad accusarlo: «Abbiamo trovato costui che sobillava il nostro popolo, impediva di dare tributi a Cesare e affermava di essere il Cristo re». Pilato lo interrogò: «Sei tu il re dei Giudei?». Ed egli rispose: «Tu lo dici».

Pilato disse ai sommi sacerdoti e alla folla: «Non trovo nessuna colpa in quest'uomo».

Ma essi insistevano: «Costui solleva il popolo, insegnando per tutta la Giudea, dopo aver cominciato dalla Galilea fino a qui».

Udito ciò, Pilato domandò se era Galileo e, saputo che apparteneva alla giurisdizione di Erode, lo mandò da Erode che in quei giorni si trovava anch'egli a Gerusalemme.

Vedendo Gesù, Erode si rallegrò molto, perché da molto tempo desiderava vederlo per averne sentito parlare e sperava di vedere qualche miracolo fatto da lui. Lo interrogò con molte domande, ma Gesù non gli rispose nulla. C'erano là anche i sommi sacerdoti e gli scribi, e lo accusavano con insistenza. Allora Erode, con i suoi soldati, lo insultò e lo schernì, poi lo rivestì di una splendida veste e lo rimandò a Pilato. In quel giorno Erode e Pilato diventarono amici; prima infatti c'era stata inimicizia tra loro.

Pilato, riuniti i sommi sacerdoti, le autorità e il popolo, disse: «Mi avete portato quest'uomo come sobillatore del popolo; ecco, l'ho esaminato davanti a voi, ma non ho trovato in lui nessuna colpa di quelle di cui lo accusate; e neanche Erode, infatti ce l'ha rimandato. Ecco, egli non ha fatto nulla che meriti la morte. Perciò, dopo averlo severamente castigato, lo rilascerò». . Ma essi si misero a gridare tutti insieme: «A morte costui! Dacci libero Barabba!». Questi era stato messo in carcere per una sommossa scoppiata in città e per omicidio.

Pilato parlò loro di nuovo, volendo rilasciare Gesù. Ma essi urlavano: «Crocifiggilo, crocifiggilo!». Ed egli, per la terza volta, disse loro: «Ma che male ha fatto costui? Non ho trovato nulla in lui che meriti la morte. Lo castigherò severamente e poi lo rilascerò».

Essi però insistevano a gran voce, chiedendo che venisse crocifisso; e le loro grida crescevano. Pilato allora decise che la loro richiesta fosse eseguita. Rilasciò colui che era stato messo in carcere per sommossa e omicidio e che essi richiedevano, e abbandonò Gesù alla loro volontà.

<https://www.biblegateway.com/passage/?search=Luca+23&version=CEI;NIV>

Music & silence

Oh who is that young sinner by A.E. Housman

Oh who is that young sinner with the handcuffs on his wrists?
 And what has he been after that they groan and shake their fists?
 And wherefore is he wearing such a conscience-stricken air?
 Oh they're taking him to prison for the colour of his hair.

'Tis a shame to human nature, such a head of hair as his;
 In the good old time 'twas hanging for the colour that it is;
 Though hanging isn't bad enough and flaying would be fair
 For the nameless and abominable colour of his hair.

Oh a deal of pains he's taken and a pretty price he's paid
 To hide his poll or dye it of a mentionable shade;
 But they've pulled the beggar's hat off for the world to see and stare,
 And they're haling him to justice for the colour of his hair.

Now 'tis oakum for his fingers and the treadmill for his feet
 And the quarry-gang on Portland in the cold and in the heat,
 And between his spells of labour in the time he has to spare
 He can curse the God that made him for the colour of his hair.

Alfred Edward Housman (26 March 1859 - 30 April 1936), usually known as A. E. Housman, was an English scholar and poet. He published two volumes of poetry during his life, including A Shropshire Lad (1896), which was widely read during World War I. His poems use concise, expressive language and symbolism and were popular with English composers of the early 20th century and were often set to music.

Music & silence

Midnight On The Great Western by Thomas Hardy

In the third-class seat sat the journeying boy,
 And the roof-lamp's oily flame
 Played down on his listless form and face,
 Bewrapt past knowing to what he was going,
 Or whence he came.

In the band of his hat the journeying boy
 Had a ticket stuck; and a string
 Around his neck bore the key of his box,
 That twinkled gleams of the lamp's sad beams
 Like a living thing.

What past can be yours, O journeying boy
Towards a world unknown,
Who calmly, as if incurious quite
On all at stake, can undertake
This plunge alone?

Knows your soul a sphere, O journeying boy,
Our rude realms far above,
Whence with spacious vision you mark and mete
This region of sin that you find you in,
But are not of?

Thomas Hardy (2 June, 1840 – 11 January, 1928) was an English novelist and poet. A Victorian realist in the tradition of George Eliot, he was influenced both in his novels and in his poetry by Romanticism, including the poetry of William Wordsworth. He was highly critical of much in Victorian society, especially on the declining status of rural people in Britain, such as those from his native South West England.

Music & silence

Final Prayers and Blessing

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and may Almighty God bless you (+),
the Father and the Son, and the Holy Spirit. **Amen**

