

Pray for Humility

***Let us briefly meditate on the humility of Jesus. He chose to be what we call "humiliated" but in His own eyes, He wanted it. Christ's humility is not only an inspiration for us to accept, but we should be resigned to being humiliated, providing we know that it's God's will. We should also prefer to be humiliated to that which is in the eyes of others is elevating, because Christ chose to be humiliated. Pray for humility and the moment you are humiliated, "Thank Jesus".

***(Excerpted from: www.therealpresence.org)

Prayer:

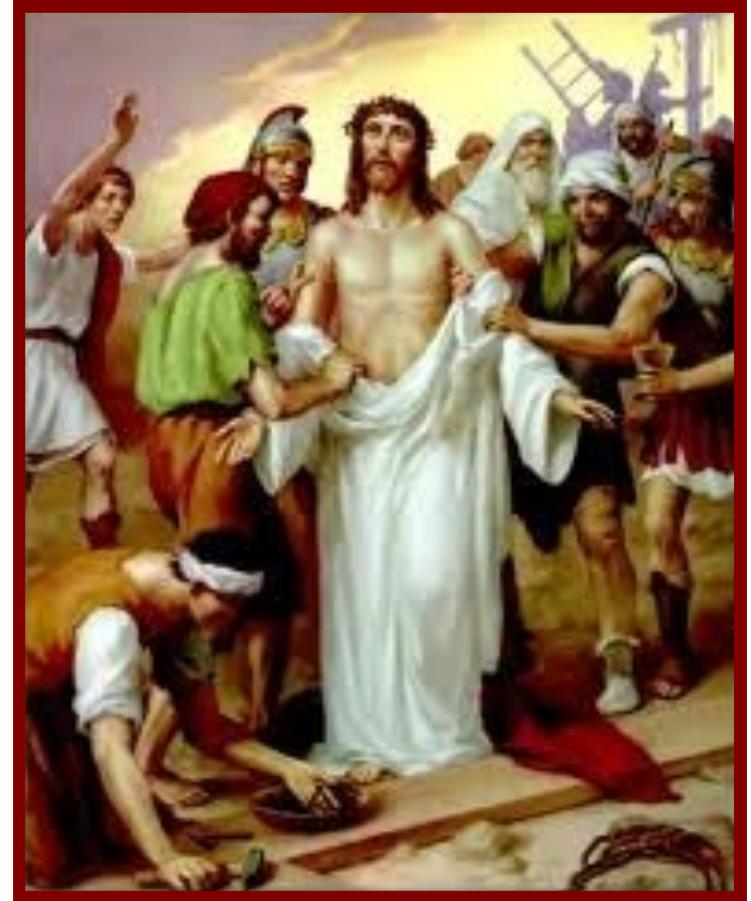
***Lord Jesus, You were stripped of Your garments,
exposed to shame, cast out of society.
You took upon Yourself the shame of Adam, and You healed it.
You also take upon Yourself the sufferings
and the needs of the poor, the outcasts of our world.
And in this very way You fulfill the words of the prophets.
This is how You make us realize that Your Father
holds You, us, and the whole world in His hands.
Give us a profound respect for man
at every stage of his existence,
and in all the situations in which we encounter him.
Clothe us in the light of Your grace.

***(excerpted from: [//airmaria.com](http://airmaria.com))



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Jesus Is Stripped of His Garments



... True glory will only return to us
through profound humiliation
and contempt of ourselves...

Jesus Is Stripped of His Garments

*From the Gospel according to Matthew, 27: 33-36: "And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall, but when He tasted it, He would not drink it. And when they had crucified Him, they divided His garments among them by casting lots; then they sat down and kept watch over Him there."

Meditation

Jesus is stripped of His garments. Clothing gives a man his social position; it gives him his place in society, it makes him someone. Jesus' public stripping means that Jesus is no longer anything at all, He is simply an outcast, despised by all alike. The moment of the stripping reminds us of the expulsion from Paradise: God's splendor has fallen away from man, who now stands naked and exposed, unclad and ashamed. And so Jesus once more takes on the condition of fallen man. Stripped of His garments, he reminds us that we have all lost the "first garment" that is God's splendor.

At the foot of the Cross, the soldiers draw lots to divide His paltry possessions, His clothes. The Evangelists describe the scene with words drawn from the Psalm 22: 19: by doing so they tell us the same thing that Jesus would tell His disciples on the road to Emmaus: that everything takes place "according to Scriptures". Nothing is mere coincidence; everything that happens is contained in the Word of God and sustained by His Divine Plan.

The Lord passes through all the stages and steps of man's fall from grace, yet each of these steps, for all its bitterness, becomes a step towards our redemption: this is how He carries home the lost sheep. Let us not forget that John says that lots were drawn for Jesus' tunic, "woven without seam from top to bottom" (John 19: 23). We may consider this as a reference to the High Priest's robe, which was "woven from a single thread", without stitching (Fl. Josephus, all, 161).

For Jesus, the Crucified One, is the true High priest.

*(excerpted from:// airmaria.com)

**In the sharing of and yet not tearing of Jesus' garments, Jesus gives us a sense that His sacrifice is for all and for unity. His garments represents His legacy to the world and for those who receive them a share in His inheritance. Sharing His garment, symbolic of His person, life and work, points to the fact...(they) share in His inheritance. A similar theme can be found with His tunic: "The seamless robe was not torn... The undivided robe stands for the unity of the community Jesus left behind. His clothes were given to people who were not His followers and as such this gives us hope for all who have ever strayed from His path, He died so that all might be saved and we should all stand in union in that knowledge.

Since the Renaissance, commentators have focused on the description of the robe, many have found significance in comparison with Exodus and the mention of priestly garments 'tunics of finely woven linen', as supported by Josephus Flavius, a Jewish contemporary to Jesus, who noted that the robe 'consists not of two parts... but it is woven from a single length of thread'. Here we can perceive Jesus as our high priest whose death is offered for others, John 17; 19 'And for their sakes I sanctify myself, so that they may be sanctified in truth'. The robe symbolizes the (High) priesthood of Jesus, a priesthood remaining intact after His death as He continues His High Priestly Prayer on the behalf of His disciples at the Last Supper.

Therefore, in the humiliation of Jesus we see that sacrifice given for all, as a high priest would have sacrificed animals on behalf of the people. Done indiscriminately and for a sense of unity among us. The fulfillment of Scripture means that, despite the seeming initial humiliation and degradation, Jesus is actually glorified to rise Lord over all.

** (Excerpted from: Article written by Amanda Foan)