

Friday 3rd April

– Good Friday

Reflections on the Cross

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<https://zoom.us/j/82311473640>

LORDSBRIDGE TEAM
OF CHURCHES



Collect

Eternal God,
in the cross of Jesus
we see the cost of sin
and the depth of your love:
in humble hope and fear
may we place at his feet
all that we have and all that we are,
through Jesus Christ our Lord. **Amen**



Hymn – My song is love unknown

- 1 My song is love unknown,
My saviour's love to me;
love to the loveless shown,
that they might lovely be.
O who am I,
that for my sake
my Lord should take
frail flesh and die?
- 2 He came from His blest throne
salvation to bestow;
but men made strange, and none
the longed-for Christ would know:
But O! my friend,
my friend indeed,
who at my need
his life did spend.
- 3
- 4 They rise and needs will have
my dear Lord made away;
a murderer they save,
the prince of life they slay,
Yet cheerful he
to suffering goes,
that he his foes
from thence might free.
- 5 Here might I stay and sing,
no story so divine;
never was love, dear king!
Never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

3 Sometimes they strew his way,
and his sweet praises sing;
resounding all the day
Hosannas to their king:
Then “crucify!”
is all their breath,
and for his death
they thirst and cry.

Samuel Crossman (1623-1683) (Public Domain)

Seized in the Garden at Night. John 18.1-18

Jesus, having prayed, left with his disciples and crossed over the brook Kidron at a place where there was a garden. He and his disciples entered it.

Judas, his betrayer, knew the place because Jesus and his disciples went there often. So Judas led the way to the garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords. Jesus, knowing by now everything that was imploding on him, went out and met them. He said, “Who are you after?” They answered, “Jesus the Nazarene.”

He said, “That’s me.” The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb.

Jesus asked again, “Who are you after?” They answered, “Jesus the Nazarene.”

“I told you,” said Jesus, “that’s me. I’m the one. So if it’s me you’re after, let these others go.” (This validated the words in his prayer, “I didn’t lose one of those you gave.”)

Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest’s servant, cutting off his right ear. Malchus was the servant’s name. Jesus ordered Peter, “Put back your

sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

Then the Roman soldiers under their commander, joined by the Jewish police, seized Jesus and tied him up. They took him first to Annas, father-in-law of Caiaphas. Caiaphas was the Chief Priest that year. It was Caiaphas who had advised the Jews that it was to their advantage that one man die for the people.

Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in. The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?" He said, "No, I'm not."

The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

Behold the Lamb of God (from 'Messiah') **– George Frederic Handel**

Behold the Lamb of God,
that taketh away the sin of the world.

John 1. 29b (Public Domain)

The Interrogation John 18.19-27

Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a traitor? Question those who have been listening to me. They know well what I have said. My teachings have all been above board."

When he said this, one of the policemen standing there slapped Jesus across the face, saying, “How dare you speak to the Chief Priest like that!” Jesus replied, “If I’ve said something wrong, prove it. But if I’ve spoken the plain truth, why this slapping around?” Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, “Aren’t you one of his disciples?” He denied it, “Not me.”

One of the Chief Priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again, Peter denied it. Just then a rooster crowed.

The King of the Jews John 18.28-40

They led Jesus then from Caiaphas to the Roman governor’s palace. It was early morning. They themselves didn’t enter the palace because they didn’t want to be disqualified from eating the Passover. So Pilate came out to them and spoke. “What charge do you bring against this man?”

They said, “If he hadn’t been doing something evil, do you think we’d be here bothering you?” Pilate said, “You take him. Judge him by your law.”

The Jews said, “We’re not allowed to kill anyone.” (This would confirm Jesus’ word indicating the way he would die.)

Pilate went back into the palace and called for Jesus. He said, “Are you the ‘King of the Jews?’” Jesus answered, “Are you saying this on your own, or did others tell you this about me?”

Pilate said, “Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?” “My kingdom,” said Jesus, “doesn’t consist of what you see around you. If it did, my followers

would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king."

Then Pilate said, "So, are you a king or not?" Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice."

Pilate said, "What is truth?" Then he went back out to the Jews and told them, "I find nothing wrong in this man. It's your custom that I pardon one prisoner at Passover. Do you want me to pardon the 'King of the Jews'?" They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter.

The very air that Pilate breathes, the voice
With which he speaks in judgment, all his powers
Of perception and discrimination, choice,
Decision, all his years, his days and hours,
His consciousness of self, his every sense,
Are given by this prisoner, freely given.
The man who stands there making no defence,
Is God. His hands are tied, His heart is open.
And he bears Pilate's heart in his and feels
That crushing weight of wasted life. He lifts
It up in silent love. He lifts and heals.
He gives himself again with all his gifts
Into our hands. As Pilate turns away
A door swings open. This is judgment day.

Malcolm Guite

The Thorn Crown of the King John 19.1-19

So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, "Hail, King of the Jews!" Then they greeted him with slaps in the face.

Pilate went back out again and said to them, “I present him to you, but I want you to know that I do not find him guilty of any crime.” Just then Jesus came out wearing the thorn crown and purple robe. Pilate announced, “Here he is: the Man.”

When the high priests and police saw him, they shouted in a frenzy, “Crucify! Crucify!” Pilate told them, “You take him. You crucify him. I find nothing wrong with him.” The Jews answered, “We have a law, and by that law he must die because he claimed to be the Son of God.” When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, “Where did you come from?” Jesus gave no answer.

Pilate said, “You won’t talk? Don’t you know that I have the authority to pardon you, and the authority to - crucify you?” Jesus said, “You haven’t a shred of authority over me except what has been given you from heaven. That’s why the one who betrayed me to you has committed a far greater fault.”

At this, Pilate tried his best to pardon him, but the Jews shouted him down: “If you pardon this man, you’re no friend of Caesar’s. Anyone setting himself up as ‘king’ defies Caesar.” When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, Gabbatha). It was the preparation day for Passover. The hour was noon. Pilate said to the Jews, “Here is your king.” They shouted back, “Kill him! Kill him! Crucify him!”

Pilate said, “I am to crucify your king?” The high priests answered, “We have no king except Caesar.” Pilate caved in to their demand. He turned him over to be crucified.

Crucifixus a 8 – Antonio Lotti

Crucifixus etiam pro nobis
sub Pontio Pilato.

He was crucified for us
under Pontius Pilate.

Passus et sepultus est.

He suffered death and was buried.

Anonymous, from the Credo of the Ordinary of the Mass (Public Domain)

The Crucifixion John 19.19-37

They took Jesus away. Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is Golgotha), where they crucified him, and with him two others, one on each side, Jesus in the middle. Pilate wrote a sign and had it placed on the cross. It read:

Jesus the Nazarene
the King of the Jews.

Many of the Jews read the sign because the place where Jesus was crucified was right next to the city. It was written in Hebrew, Latin, and Greek. The Jewish high priests objected. “Don’t write,” they said to Pilate, “‘The King of the Jews.’ Make it, ‘This man said, ‘I am the King of the Jews.’”” Pilate said, “‘What I’ve written, I’ve written.”” When they crucified him, the Roman soldiers took his clothes and divided them up four ways, to each soldier a fourth. But his robe was seamless, a single piece of weaving, so they said to each other, “Let’s not tear it up. Let’s throw dice to see who gets it.” This confirmed the Scripture that said, “They divided up my clothes among them and threw dice for my coat.” (The soldiers validated the Scriptures!)

While the soldiers were looking after themselves, Jesus’ mother, his aunt, Mary the wife of Clopas, and Mary Magdalene stood at the foot of the cross. Jesus saw his mother and the disciple he loved standing near her. He said to his mother, “‘Woman, here is your son.”” Then to the disciple, “‘Here is your mother.”” From that moment the disciple accepted her as his own mother.

Jesus, seeing that everything had been completed so that the Scripture record might also be complete, then said, “‘I’m thirsty.””

A jug of sour wine was standing by. Someone put a sponge soaked with the wine on a javelin and lifted it to his mouth. After he took the wine,

Jesus said, “It’s done . . . complete.” Bowing his head, he offered up his spirit.

Then the Jews, since it was the day of Sabbath preparation, and so the bodies wouldn’t stay on the crosses over the Sabbath (it was a high holy day that year), petitioned Pilate that their legs be broken to speed death, and the bodies taken down. So the soldiers came and broke the legs of the first man crucified with Jesus, and then the other. When they got to Jesus, they saw that he was already dead, so they didn’t break his legs. One of the soldiers stabbed him in the side with his spear. Blood and water gushed out.

These things that happened confirmed the Scripture, “Not a bone in his body was broken,” and the other Scripture that reads, “They will stare at the one they pierced.”

Jesus, remember me – Taizé

Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.

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His spirit and his life he breathes in all
Now on this cross his body breathes no more
Here at the centre everything is still
Spent, and emptied, opened to the core.
A quiet taking down, a prising loose
A cross-beam lowered like a weighing scale
Unmaking of each thing that had its use
A long withdrawing of each bloodied nail,
This is ground zero, emptiness and space
With nothing left to say or think or do
But look unflinching on the sacred face
That cannot move or change or look at you.

Yet in that prising loose and letting be
He has unfastened you and set you free.

Malcolm Guite

The Lord's Payer

Standing at the foot of the Cross
as our Saviour taught us, so we pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.**

Jesus is laid in the tomb. John 19.38-42

After all this, Joseph of Arimathea (he was a disciple of Jesus, but secretly, because he was intimidated by the Jews) petitioned Pilate to take the body of Jesus. Pilate gave permission. So Joseph came and took the body.

Nicodemus, who had first come to Jesus at night, came now in broad daylight carrying a mixture of myrrh and aloes, about seventy-five pounds. They took Jesus' body and, following the Jewish burial custom, wrapped it in linen with the spices. There was a garden near the place he was crucified, and in the garden a new tomb in which no one had yet been placed. So, because it was Sabbath preparation for the Jews and the tomb was convenient, they placed Jesus in it.

When I survey the wondrous cross

- 1 When I survey the wondrous cross
on which the prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast
save in the cross of Christ, my God!
All the vain things that charm me most,
I sacrifice them through his blood.
- 3 See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?
- 4 His dying crimson, like a robe,
spreads o'er his body on the tree;
then am I dead to all the globe,
and all the globe is dead to me.
- 5 Were the whole realm of nature mine,
that were a present far too small.
Love so amazing, so divine,
demands my soul, my life, my all.

Isaac Watts (1674-1748) (Public Domain)

Here at the centre everything is still
Before the stir and movement of our grief
Which bears its pain with rhythm, ritual,
Beautiful useless gestures of relief.
So they anoint the skin that cannot feel
Soothing his ruined flesh with tender care,
Kissing the wounds they know they cannot heal,
With incense scenting only empty air.
He blesses every love that weeps and grieves

And makes our grief the pangs of a new birth.
The love that's poured in silence at old graves
Renewing flowers, tending the bare earth,
Is never lost. In him all love is found
And sown with him, a seed in the rich ground.

Malcolm Guite

O Saviour of the world – John Goss

O Saviour of the world,
who by thy cross and precious blood hast redeemed us.
Save us and help us, we humbly beseech Thee, O Lord.
Amen.

Conclusion

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

Go in peace to love and serve the Lord.
In the name of Christ. Amen.