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**THE INGLEBOROUGH
TEAM OF CHURCHES**

1st April 2021

Good Friday On-line service

THE WAY OF THE CROSS



With thanks to Sheila Hunter, Timothy Fox, Carol Lupton, Dave Lewis and Judith Johnson

<p>Image 1: The Way of the Cross</p> <p>Image 2: African figure kneeling</p>	<p><u>Welcome & Introduction to service</u></p> <p><u>Prayer</u> Lord Jesus Christ, take us along that holy way you once took to your death, Take our minds, our memories, above all our reluctant hearts, and let us see what once you did for love of us and all the world.</p> <p><u>Hymn: Were you there?</u></p> <p>1 Were you there when they crucified my Lord? Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord?</p> <p>2 Were you there when they nailed him to the tree? Were you there when they nailed him to the tree? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they nailed him to the tree?</p> <p>3 Were you there when they laid him in the tomb? Were you there when they laid him in the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when they laid him in the tomb?</p> <p>4 Were you there when God raised him from the tomb? Were you there when God raised him from the tomb? Oh, sometimes it causes me to tremble, tremble, tremble. Were you there when God raised him from the tomb?</p>
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	<p><u>1. The Time has come</u> Reading: John 16:33 – 17:3</p> <p>Reflection: In this prayer recorded in John, Jesus addresses his Father using that intimate word of the Lord’s prayer ‘Abba’ – it comes from the intimate language of the family circle and reminds us of the oneness of the Father with the Son. They belong together in mutual glory. This is now the hour - not only of the death of the Son, but also the hour of his ultimate victory, when the Son will complete his mission and bring glory to the Father, and the Father will glorify the Son. The death and the sacrifice and the tragedy show the glory of God’s love for us. This is how God saves the world.</p> <p>In a moment of stillness, let us remind ourselves that what is about to unfold is not just a scene of crucifixion and suffering, but the action of the Father and the Son in bringing to birth an inextinguishable hope for the human race.</p> <p><i>Flute: Jesus Remember me when you come into your kingdom</i></p>
<p>Image 3: Scene with insert</p>	<p><u>2. Who is it you want?</u> John 18:1-6</p> <p>Reflection: ‘Jesus knowing all that was going to happen to him, went out and asked them, Who is it you want?’ Notice – Jesus ‘went out’ to those who came looking for him. When the answer comes ‘Jesus of Nazareth’, Jesus answers with a phrase that has special significance for John in his gospel: ‘I am he’ or ‘I am’. This is the phrase by which God reveals himself in the OT and now the officials from the chief priests and Pharisees who come with the soldiers to arrest Jesus recognise the significance of what Jesus says. John tells us that they drew back and fell to the ground. Who do we come looking for today? Do we know the significance of the one we seek? Do we recognise the power and presence of God in the person of Jesus? Let us pray: O Holy God, may this place and this hour Be the moment in which We truly encounter you, acknowledge you, hear and respond to you. Help us not to avert our eyes from the suffering of Jesus Grant us the courage to stand at the cross And glimpse what you have done to give us life.</p> <p><i>Stillness: Flute – Jesus remember me</i></p>

<p>Image 4: Jesus before Pilate</p>	<p><u>3. What is it You have done?</u> John 18:33-38 Reflection: What is it you have done? This is the first of two questions put by Pilate to Jesus. Pilate was troubled because he was finding it hard to identify a charge against Jesus. The conversation with Pilate was around whether or not Jesus was a king and, if so, what sort of king. Jesus makes it plain to Pilate that the true kingship that He exercises is not a matter of political power, but of hearing and believing the truth. ‘for this reason I was born,’ says Jesus, ‘to testify to the truth’ – the truth of God’s sovereignty over all things and all people. His birth, his life and his death were a mission of love from the Father, his life and his death not only showed us the way to God, but opened for us the way to God, to a new relationship with our Heavenly Father, the Sovereign of all.</p> <p>Are <u>we</u> clear what Jesus has done? Do we recognise the truth he came to bring? Do we see the difference Jesus has made and why some people even today find him a scandal or like Pilate, an irrelevance?</p> <p>Meditation: So simply, So unassumingly You show us the path to life; Yet we do not find it easy to follow it. We shrink at the cross. Teach us the strength of love And the power of forgiveness. Teach us the way of true humility That we may be free of all Arrogance and pretention. Deal with our hesitancy and our fears And give us strength to follow Where you would lead, That we may truly come to know The joy of being citizens Of your kingdom.</p>
<p>Image 5: Welsh window,</p>	<p><u>4. Where do you come from?</u> John 19:1- 3;7-11a Where do you come from? This is Pilate’s second question to Jesus and comes from the heart of the fourth Gospel, and the heart of the issues between Jesus and his fellow Jews. The question is not one of geographical location of Jesus’ home, but rather a question of his divine origin – it divided opinion in Jesus’ day, it divides opinion today. Jesus is very clear</p>

Mother
and child
+ I come
from
God..?

where he came from and where he is going, but on this occasion, he chooses to remain silent. So Pilate in exasperation says to Jesus, 'Don't you realise that I have power either to free you or to crucify you?' to which Jesus replies: 'You have no power over me if it were not given to you from above'. The truth is that the power that is important resides in one place only - with the sovereign God.

As Jesus was silent before Pilate, let us keep silence now
Conscious that we are in the presence of the Sovereign God and the Servant King.

Stillness (short moment of quiet)

Hymn: Servant King
The Servant King (From Heaven you came)
From heaven you came helpless babe
Entered our world, your glory veiled
Not to be served but to serve
And give Your life that we might live

This is our God, The Servant King
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to The Servant King

There in the garden of tears
My heavy load he chose to bear
His heart with sorrow was torn
'Yet not My will but Yours,' He said

Come see His hands and His feet
The scars that speak of sacrifice
Hands that flung stars into space
To cruel nails surrendered

So let us learn how to serve
And in our lives enthrone Him
Each other's needs to prefer
For it is Christ we're serving

(Extra section added 2013)
We bring our lives to you
A sacrifice for you
In view of love so true
We are changed, renewed

Graham Kendrick, Copyright © 1983 Thankyou Music

<p>Image 6: Mary at the cross</p>	<p><u>5. Near the Cross of Jesus stood his mother</u> John 19:16b-18;25-27 Here at the foot of the cross, stood the woman who gave life to the Son of God. I wonder what it must have been like for her to stand there and see her son humiliated, abused and dying a very public degrading death. Her grief must have been unimaginable. And Jesus, looking down at her from the cross, helpless to comfort her and ease her pain, commends her to the care of one of his closest disciples, to whom he says, 'Behold your mother'. Even now from within his pain, Jesus has the capacity to show concern for those close to him who suffer as they watch him die. These words, 'woman behold your son', and 'son behold your mother' are a reminder that our proper home is with the community arising from the ministry of Jesus, and that this community, must always remain open to embrace the stranger.</p> <p>Quiet: <i>Flute – Jesus remember me</i></p> <p>Collect</p>
<p>Image: Sun on horizon (+ kneeling figure at cross?)</p>	<p><u>6. Knowing that all was now completed</u> John 19:28-31 In the very last throes of physical death, at his ultimate point of exhaustion, Jesus says, I thirst. 'I am worn out calling for help,' says the psalmist (69;3) 'my throat is parched'. Jesus was given a sponge soaked in wine vinegar, lifted to his lips on a stalk of the hyssop plant. Then those final words: It is finished. Here, as the Lord dies, he also conquers. What is finished is not just the physical life, not even the human ministry, but the work of the Incarnate Word who had dwelt among us, full of grace and truth. His work is accomplished.</p> <p>Hymn: When I survey</p> <p>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.</p> <p>2 Forbid it, Lord, that I should boast save in the death of Christ, my God! All the vain things that charm me most, I sacrifice them through his blood.</p> <p>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?</p>

4 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.

Closing Prayer and Benediction
for Good Friday

God thank you for being with us in this wondering moment
where we stand poised between life and death,
filled to the brim with sorrow,
filled with thoughts of what has been
and what lies before us.
Thank you for the gift of life.
Thank you for our friend Jesus
who was a gift to the world,
a gift in each of our lives.
Comfort us even as we are shaken by the horror of these last hours.
Be our friend in this time of sorrow,
and sustain us in the days to come.

Now Jesus, may God bless you and keep you,
May the very face of God shine upon you, and be gracious to you,
May God's presence embrace you and give you eternal peace.
Amen.

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