

# SEVEN MOMENTS

A service of prayer and reflection for Good Friday



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wild goose  
publications



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*Seven candles are lit in preparation for the service.*

**Gathering words**

Along this way  
**We have walked with Christ.**

Along this way  
**We have shared his table.**

Along this way  
**He has washed our feet.**

Along this way  
**We approach the cross.**

Along this way  
**We fear the path.**

Behold the lamb of God who takes away the sins of the world.

**A Story – *Ragman***

**by Walter Wangrin Jr.**

**Introduction and prayer**

...Let us pray:

**God of the daytime and the night-time,  
God of light and darkness,  
God of joy and sorrow,  
we worship you.**

**Through you alone are we able to know that  
even in the darkest hours  
hope is present through Jesus Christ,  
our Saviour.  
Amen**

**1<sup>st</sup> MOMENT: ‘ECCE HOMO’ (Latin: Behold the Man) John 19:1–7**

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

**We sing: *Holy God* (Trisagion)**

ELW 160

The image shows a musical score for the hymn 'Holy God' (Trisagion). It consists of two systems of music, each with a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are: 'Ho - ly, ho - ly, ho - ly God, ho - ly and might - y, ho - ly and im - mor - tal, have mer - cy on us.'

Music: Russian Orthodox traditional

*The 1st candle is extinguished.*

*Silence*

### ***Reflection***

‘Here is the man’, ‘Ecce homo’, the Roman prefect said as he offered Jesus to the crowd. No name now for this nuisance-man whose silent threat causes such alarm. Yet even the no-name ‘Ecce homo’ has become a title for paintings, sculptures and verse over the centuries. A no-name title becoming his title, and a no-name handing-over soon to become his fate. Ecce homo – the Word made flesh.

### **2<sup>nd</sup> MOMENT: GABBATHA** *John 19:8–16a*

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.’

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called the Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’

The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified.

**We sing: *Holy God***

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

The image shows a musical score for the hymn 'Holy God'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are: 'Ho - ly, ho - ly, ho - ly God, ho - ly and might - y, ho - ly and im - mor - tal, have mer - cy on us.'

*The 2nd candle is extinguished.*

*Silence*

**Matthew sings: *Jesus, I Will Ponder Now***

**vs. 1-2 ELW 345**

**3<sup>rd</sup> MOMENT: GOLGOTHA** *John 19:16b–22*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was

written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ Pilate answered, ‘What I have written I have written.’

**We sing: *Holy God***

The image shows a musical score for the hymn 'Holy God'. It consists of two systems of music, each with a treble and bass staff. The lyrics are: 'Ho - ly, ho - ly, ho - ly God, ho - ly and might - y, ho - ly and im - mor - tal, have mer - cy on us.' The music is in a simple, hymn-like style with a key signature of one flat (Bb) and a common time signature (C).

*The 3rd candle is extinguished.*

*Silence*

### ***Meditation***

The article was finished and passed on to the editor for approval. Within a few minutes the call came. ‘Are you *sure* you want to say this?’ she asked. ‘It’s what happened,’ the reporter replied. ‘Those were the words that were used.’ ‘But they don’t quite reflect our brand, fit in with our readers. Maybe you could say “it seemed” ... or “it appeared that” ... or “she was unclear”.’ ‘But she wasn’t. She was clear about what was said and when it occurred and what was meant by it – very clear.’ ‘OK,’ the editor responded, ‘if it goes wrong, I’ll take the flak. Let it be as you have written.’ Pilate, in a moment of

bravery, insists on what has been written – no fudging – ‘the King of the Jews’ it is. Even in the face of the crowd sometimes it has to be said as it is. Even when the mood of the crowd threatens, sometimes it needs to be said as it is.

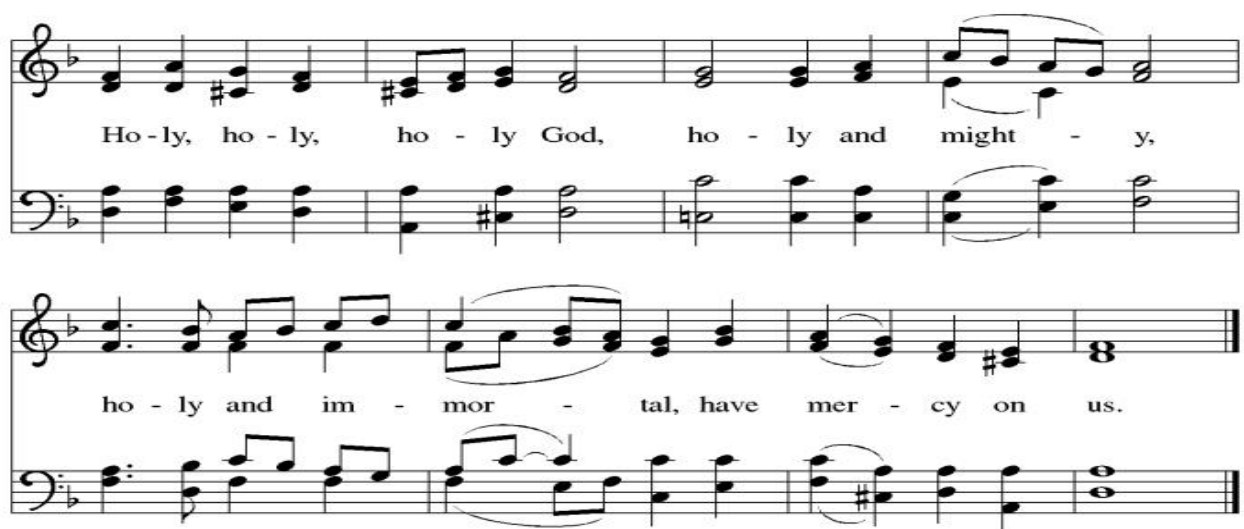
**Matthew sings: *Jesus, I Will Ponder Now***

**vs. 3 ELW 345**

#### **4<sup>th</sup> MOMENT: CASTING LOTS *John 19:23–25***

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfill what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did.

**We sing:**



Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are written below the notes. The first system covers the first two lines of lyrics, and the second system covers the last two lines. The music is written in a simple, hymn-like style with block chords and some melodic lines.

*The 4th candle is extinguished.*

*Silence*

**5<sup>th</sup> MOMENT: 'HERE IS YOUR MOTHER' *John 19:25–27***

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

**We sing:**

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass staff. The first system contains the lyrics 'Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,'. The second system contains the lyrics 'ho - ly and im - mor - tal, have mer - cy on us.' The music is written in a key with one flat (B-flat) and a common time signature. The melody is primarily in the treble clef, with the bass clef providing harmonic support. There are various musical notations including notes, rests, and slurs.

*The 5th candle is extinguished.*

*Silence*

***Reflection***

In a moment all can change.

That moment of fearful angelic promise.

That moment of Bethlehem's birth pain and first-nursing.

That moment of fleeing.

That moment of apparent rejection.

That moment ...

So many moments with him.

And now this moment,

this handing over,

as the care given to him from birth to death

is now received from him,

and in this moment,

a new home for him and for me.

**6<sup>th</sup> MOMENT: FINISHED** *John 19:28–30*

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

We pray:  
**Lord, have mercy,  
Christ, have mercy,  
Lord, have mercy.**

*The 6th candle is extinguished.*

*Silence*

***Reflection***

**Matthew sings: *Jesus, I Will Ponder Now***

**vs. 4 ELW 345**

**7<sup>th</sup> MOMENT: PIERCED *John 19:31–34***

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

We sing:

Ho - ly, ho - ly, ho - ly God, ho - ly and might - y,  
ho - ly and im - mor - tal, have mer - cy on us.

*The 7th candle is extinguished.*

*Silence*

***Reflection***

**Prayers**

...Lord of the cross,  
**receive our prayer.**

...even when hope is gone.

**Amen**

**Final hymn: *O Sacred Head Now Wounded***

**ELW 352**

**A closing reading:** *John 19:38–42*

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the Place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

**Final prayer and departure:**

When hope has left

**Still we watch and wait.**

When darkness prevails

**Still we search for light.**

When the road is hidden

**Still we seek a guide.**

Christ of the cross,

hold us in these moments

as we wait for a garden vision,

a mealtime revelation,

a locked room blessing,

and a lakeside renewal.

We go in peace.