

Good Friday Meditation 2020

First Baptist Church

“Can You Drink the Cup?”

Script

INTRODUCTION – Andrew

I welcome you in the Name of Yahweh our God, the company of the heavenly host, the communion of saints, and the great cloud of witnesses.

This Good Friday Meditation is the culmination of a seven-week Lenten Study in which a group of us have joined Henri Nouwen when he prayed, “How can I rejoice fully in your resurrection when I have avoided participating in your death?” This led us to consider the challenging question Jesus posed to two of His disciples as recorded in Mark 10:32-40. Interwoven with chapters from Nouwen’s book “Can You Drink the Cup?”, we have followed Mark’s Passion Narrative in our attempts to understand the meaning and implications of Jesus’s question. As a group, we felt it important to move beyond the Study to enter deeper into the Passion by meditating on it today, not from the perspective of what it means for us and our eternal salvation, but what it meant for Jesus, the Trinity, and for all who would follow Jesus. We invite you to join us as we do so.

To frame our Meditation, it is helpful to know that in the entire Bible, various motifs occur. A motif is a concrete object that acts as a symbol i.e. tree, water, whereas a theme is an abstract concept i.e. justice, peace. Some overarching biblical understandings of the “cup” are: the cup of God’s wrath/justice, the cup of sorrows/suffering, or positively, the cup of salvation, joy/blessing. At a very basic level of interpretation, the biblical “cup” represents a person’s life, and the contents represent the events of one’s life.

As we look at Jesus’s suffering, we will view it through four dimensions of suffering: physical, emotional/psychological, social, and spiritual. When all four occur concurrently, that is affliction. Further, there is a “suffering within suffering,” or “the wound within the wound,” which is abandonment.

Now, a few words of instruction. The Meditation will proceed unannounced. Throughout, there will be the recurring question: “Can you drink the cup I will drink?” after which we will all respond, “Can we drink the cup you will drink?”. At other points, there will be periods of

silence. The Meditation will end with a final question and response, followed by silence. The live stream will remain on for several minutes for those who wish to stay and contemplate longer.

And so, brothers and sisters, friends, we come apart to sit awhile with the eternal, spoken, written, and Incarnate Word . . . to meditate on Jesus's question. Can we stay with Him and keep watch? Let us prepare our hearts and minds with a few moments of silence, then prayer.

PRAYER - Andrew

Hospitable Immanuel, you are here.
 You invite us to come apart for awhile —
 to sit with You, and to learn of You.
 Grant us the courage and discipline to keep our eyes fixed on Jesus,
 the Author and Perfecter of our faith,
 Who, being in very nature God,
 did not consider equality with God
 something to be grasped
 but made Himself nothing
 taking the very nature of a servant
 being made in human likeness.
 And being found in appearance as a man,
 He humbled himself
 and became obedient to death —
 even death on a cross!
 We ask this in the name of Yahweh,
 the spoken, written, and Incarnate Word.
 Amen.

OPENING

John 1:1-2, 14a – Andrew, joined by Lynsey, and Evelyn

Andrew: In the beginning was the Word, and the Word was with God, and the Word was God.
 He was with God in the beginning . . .

Andrew: And the Word became flesh

Add Lynsey: and the Word became flesh

All: **and dwelt among us.**

Hebrews 1:1-3a - Lynsey

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being . . .

SILENCE

THE CHALLENGE

Mark 10:32-38b – Evelyn

They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. "We are going up to Jerusalem, . . . and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him."

Then James and John, the sons of Zebedee, came to him. "Teacher, . . . we want you to do for us whatever we ask."

"What do you want me to do for you?" he asked.

They replied, "Let one of us sit at your right and the other at your left in your glory."

"You don't know what you are asking," Jesus said. "Can you drink the cup I drink . . . ?"

THE ENCOUNTER

Isaiah 53:1-3, 7-9 - Lynsey

Who has believed our message
and to whom has the arm of Yahweh been revealed?
He grew up before him like a tender young shoot,
and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.
He was despised and rejected by others,
a man of sorrows, and familiar with suffering.
Like one from whom others hide their faces
he was despised and we esteemed him not.

He was oppressed and afflicted,
yet he did not open his mouth;
He was led like a lamb to the slaughter,
and as a sheep before her shearers is silent,
so he did not open his mouth.

By oppression and judgement he was taken away.

And who can speak of his descendants?

For he was cut off from the land of the living;

for the transgression of my people he was stricken.
 He was assigned a grave with the wicked,
 and with the rich in his death,
 though he had done no violence,
 nor was any deceit in his mouth.

MEDITATION – Andrew

*Another like this would come...
 One who would give these words the fullest meaning they could ever have.*

One whose every trust would be broken.

*One for whom affliction would come from all sides.
 One whose soul would be pierced by friend and foe.*

*And, in the end, though he would cry out and strain to hear a reply...even the Two with whom he
 was One would be silent.*

*It would seem that all of heaven and earth would turn its face away, and he would be alone...
 dehumanized...wrecked...shattered...devalued –*

Abandoned.

Mark 14:17-24 – Evelyn

When evening came, Jesus arrived with the Twelve. While they were reclining at the table eating, he said, “I tell you the truth, one of you will betray me—one who is eating with me.”

They were saddened, and one by one they said to him, “Surely not I?”

“It is one of the Twelve,” he replied, “one who dips bread into the bowl with me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man” It would be better for him if he had not been born.”

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take it; this is my body.”

Then he took the cup, gave thanks and offered it to them, and they all drank from it.

“This is my blood of the covenant which is poured out for many,” he said to them.

MEDITATION - Lynsey

*To betray . . . to break trust . . .to hand over for maleficent gain . . . to put to shame . . .
 to abandon . . .*

*For someone close to do this, who is named, within a sacred trust of friendship with the Son of
 God . . . how outrageous, how loathsome . . .*

For Judas to do this, he who dipped his bread in Jesus's cup to share their meal . . . how cowardly daring . . .

For Jesus to know beforehand what was to come, yet to take the cup and graciously offer it to all of them . . . and they all drank from it . . . even Judas the betrayer . . .

What suffering within the suffering, the wound within the wound, the abandonment . . .

Can you drink the cup I will drink?

Can we drink the cup you will drink?

Mark 14:27-31 - Andrew

“You will all fall away,” Jesus told them, “for it is written:

‘I will strike the shepherd,
And the sheep will be scattered.’

But after I have risen, I will go ahead of you into Galilee.”

Peter declared, “Even if all fall away, I will not.”

“I tell you the truth,” Jesus answered, “today—yes, tonight— before the rooster crows twice, you yourself will disown me three times.”

But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same.

Can you drink the cup I will drink?

Can we drink the cup you will drink?

Mark 14:32-42 – Evelyn

They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” He took Peter, James and John along with him and he began to be deeply distressed and troubled. “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. “*Abba*, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing but the body is weak.”

Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.

Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners. Rise! Let us go! Here comes my betrayer!”

MEDITATION - Lynsey

Full of anguish and distress you retreat to gather strength for what is to unfold in the hours ahead . . . Your companions for the journey are incapable of providing spiritual, emotional and relational support . . . they are oblivious to the depths of your affliction, even to their own culpability . . . you are left on your own.

Abandoned, during your deepest time of need . . . it began with Judas, now your closest friends . . . who will be next . . .?

Dread, fear, resignation, sorrow, devotion . . . we pause, not wanting to rush past the weightiness of your anguish . . . this intimate time spent between you and your Father . . . we notice your humility, strength and courage, Jesus . . . you who could have chosen another way . . . and yet, you chose to live into your emotional turmoil, your human reluctance to endure the suffering that is upon you . . . giving your humanity its voice . . . and still . . . surrendered your Spirit . . . trusting the cup that has been given to you . . .

Can you drink the cup I will drink?

Can we drink the cup you will drink?

Mark 14:43-52 – Andrew

Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard." Going at once to Jesus, Judas said, "Rabbi!" and kissed him. The men seized Jesus and arrested him. Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

"Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me? Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled." Then everyone deserted him and fled.

A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind.

SILENCE

Mark 14:53-65 – Evelyn

They took Jesus to the high priest, and all the chief priests, elders and teachers of the law came together. Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. Many testified falsely against him, but their statements did not agree.

Then some stood up and gave this false testimony against him: “We heard him say, ‘I will destroy this man-made temple and in three days will build another, not made by man.’” Yet even then their testimony did not agree.

Then the high priest stood up before them and asked Jesus, “are you not going to answer? What is this testimony that these men are bringing against you?” But Jesus remained silent and gave no answer.

Again the high priest asked him, “Are you the Christ, the Son of the Blessed One?”

“I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

The high priest tore his clothes. “Why do we need any more witnesses?” he asked. “You have heard the blasphemy. What do you think?”

They all condemned him as worthy of death. Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

MEDITATION – Lynsey

Jesus . . . alone . . . abandoned by those closest to him . . . instead, encircled by those who were entrusted by Yahweh to be the spiritual shepherds of Israel, but now, are more like a pack of wolves . . . a disturbing, confounding portrayal of weakness and power

Falsely accused, disgraced, and discredited by their mocking, Jesus the Christ—the Son of the Blessed One, worthy of praise—is socially degraded, humiliated, and labelled a blasphemer . . . unanimously condemned to death.

Was not this enough? . . . Not for his accusers!

*The spitting! . . . What did that **feel** like physically, emotionally . . . and what did it **mean**?*

The game of blindfolding and taunting . . . mocking Jesus as Prophet . . . how childishly disrespectful, how shaming.

Still not enough! As if their point had not been made, the shepherd/wolves felt they had to exert their physical power by striking Jesus with their fists . . .

*And not wanting to miss out on the “fun,” the guards took him . . . by **force**? . . . and **beat** him.*

Despised, rejected, social degradation, emotional, physical, and spiritual suffering . . . affliction.

The suffering within the suffering . . . abandonment . . .

Can you drink the cup I will drink?
Can we drink the cup you will drink?

SONG – solo by Andrew *What Will You Do with Jesus?*

Mark 14:66-72 – Evelyn

While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she looked closely at him.

“You also were with that Nazarene, Jesus,” she said.

But he denied it. “I don’t know or understand what you’re talking about,” he said, and went out into the entryway.

When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.” Again he denied it.

After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.”

He began to call down curses on himself, and he swore to them, “I don’t know this man you’re talking about.”

Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice you will disown me three times.” And he broke down and wept.

MEDITATION – Lynsey

*Alone, and captive, within this crowd, Jesus is held a prisoner . . . Piercing the darkness,
 a rooster crows*

Can he hear Peter’s words of disownment?

Abandoned and afflicted again . . . this time betrayed by a friend who knew his soul . . .

Can you drink the cup I will drink?
Can we drink the cup you will drink?

Mark 15:1-20 – Andrew

Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.

“Are you the king of the Jews?” asked Pilate.

“Yes, it is as you say,” Jesus replied.

The chief priests accused him of many things. So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.”

But Jesus still made no reply, and Pilate was amazed. Now it was the custom at the Feast to release a prisoner whom the people requested. A man called Barabbas was in prison with the

insurrectionists who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did.

“Do you want me to release to you the king of the Jews?” asked Pilate, knowing it was out of envy that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

“What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

“Crucify him!” they shouted.

“Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “Hail, king of the Jews!” Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

MEDITATION - Lynsey

Hours of interrogation, torture, lack of sleep, and to face yet another trial . . . who can endure, even Jesus?

The malicious, glaring gaze of hundreds of soldiers, spotlights their prey. . . the isolated, vulnerable, King of the Jews.

Once again . . . the verbal mocking/degradation . . . escalating to physical violence . . .

Relentless, concussion-inducing blows to the head, with a staff . . . again, and again . . .

The spitting . . . the twice-stripping off the clothes . . . the false homage . . . sadistic cruelty . . .

The affliction . . . the wound within the wound . . . abandonment . . .

Can you drink the cup I will drink?

Can we drink the cup you will drink?

SONG - *The Trial*

Mark 15: 21-32 – Evelyn

A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. They brought Jesus to the place called Golgotha (which means The Place of the Skull). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him.

SILENCE

Dividing up his clothes, they cast lots to see what each would get.

It was the third hour when they crucified him. The written notice of the charge against him read: THE KING OF THE JEWS. They crucified two robbers with him, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, come down from the cross and save yourself!"

In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! Let this Christ, this King of Israel, come down now from the cross that we may see and believe." Those crucified with him also heaped insults on him.

SILENCE

LITANY - Andrew

Meditation on the Cross¹

This is the wood of the cross,
on which hung Jesus Christ, the eternal, Incarnate Word,
Who became obedient unto death.

Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow
which was brought upon me.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

O my people, O my Church,
what have I done to you,
or in what have I offended you?
Testify against me.
I led you forth from the land of Egypt,
and delivered you by the waters of baptism,
but you have prepared a cross for your Saviour.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

¹ Modified from, "Meditation on the Cross of Christ," *The Book of Alternative Services of the Anglican Church of Canada*. Toronto: Anglican Book Centre, 1985, 313-16.

I led you through the desert forty years,
and fed you with manna.
I brought you through tribulation and penitence,
and gave you my body, the bread of heaven,
but you have prepared a cross for your Saviour.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

What more could I have done for you
that I have not done?
I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink,
and pierced with a spear the side of your Saviour.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

I went before you in a pillar of cloud,
and you have led me to the judgement hall of Pilate.
I scourged your enemies and brought you
to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

I gave you a royal sceptre,
and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power,
but you have hanged me on the cross.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

My peace I gave, which the world cannot give,
and washed your feet as a sign of my love,
but you draw the sword to strike in my name,
and seek high places in my kingdom.
I offered you my body and blood,
but you scatter and deny and abandon me.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

I sent the Spirit of truth to guide you,
 and you close your hearts to the Counsellor.
 I pray that all may be as one in the Father and me,
 but you continue to quarrel and divide.
 I call you to go and bring forth fruit,
 but you cast lots for my clothing.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

I grafted you into the tree of my chosen Israel,
 and you turned on them with persecution
 and mass murder.
 I made you joint heirs with them of my covenants,
 but you made them scapegoats for your own guilt,

Can you drink the cup I will drink?
Can we drink the cup you will drink?

I came to you as the least of your brothers and sisters;
 I was hungry and you gave me no food,
 I was thirsty and you gave me no drink,
 I was a stranger and you did not welcome me,
 naked and you did not clothe me,
 sick and in prison and you did not visit me.

Can you drink the cup I will drink?
Can we drink the cup you will drink?

SILENCE

Mark 15: 33-41 – Lynsey

At the sixth hour, darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, “*Eloi, eloi, lama sabachthani?*” – which means, “My God, my God, why have you forsaken me?”

When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.

With a loud cry, Jesus breathed his last.

SILENCE

Project Gloucester Cathedral image

MEDITATION – Evelyn

Such words, screamed from the mouth of Jesus the Christ, the Son of the Blessed One . . .

Unrepeatable words that are incomprehensible to hear coming from the Incarnate Word . . .

Are they words of lament . . . an expression of absolute grief, desolation, despair, or hopelessness and disconsolation because of a wretched, intensified solitariness? . . .

An expression of the scandalous suffering within the suffering . . . the wound within the wound—the abandonment . . .?

Or are they words of protest, of a Son to an absent, perhaps a lost Father . . . who can no longer be addressed as Abba, or even Yahweh, but only as “my God”?

Where is this Father? Is He at some unreachable distance, stretching the inseparable relationship to the breaking point, beyond recovery?

*What **kind** of Father is he? Is **this** Father, as some see Him, the Divine Masochist and Child Abuser, sitting with arms folded, unmoved as He watches His Son endure the most heinous, shameful death known to humans?*

*Is **this** Father absent, disinterested, and/ or silent? How can it be? Not what was expected . . . but experienced in an unfathomably, visceral way.*

SILENCE

But . . . this is Yahweh, the omnipresent Father . . . clothed in weakness and self-shaming for not appearing, to comfort or deliver his Son from dying.

This is Jesus’s Heavenly Father, watching His Son enduring physical, emotional/psychological, social, and spiritual suffering—affliction—that ends in death.

*This is the Father who suffers **with** His Son . . . and grieves . . . and laments . . . the loss of His only-begotten, beloved Son, with whom He is well-pleased.*

This is the Father and the Son, both self-emptying to the point of breaking, so that the Scriptures might be fulfilled.

This is the suffering Father and Son, held together by the Holy Spirit in the bond of the Godhead’s eternal love . . . Can we keep our eyes fixed on Jesus to look at His contorted, marred, dead face? Or will we, like others, turn our faces from Him because such a face is not attractive, not something we desire?

Can you drink the cup I will drink?

Can we drink the cup you will drink?

PRAYER of CONFESSION – Andrew

Abandoned Christ

With the Father and the Spirit

Before the foundation of the world

You formed a cosmic plan

So that, if the union between heaven and earth was ever damaged

It could be restored

You – the God above all

Would become flesh

As we have come apart for a while to gaze on your brokenness

We are broken

Because we cannot drink your cup

We will not drink your cup

In these moments, we see how fully you are willing to drink

This is who you are...but you have seemed foolish to us

Despite your invitation, we have left you to drink your cup alone every time we turn away from
the reality of your suffering

Every time we reduce you to a magician who takes away the feelings we fear

Every time we have resisted your loyal love

Every time we have been distracted from you by other things

Every time we have ignored you, denied you

Every time we see wisdom and glory only in triumph, and
not in your suffering and death

Every time we refuse to drink your cup
 We deny who you are
 We afflict you
 We dehumanize you...punish you...slaughter you anew

We have caught a glimpse of what we have done and we confess our sin before your broken,
 desolate face. We long to see its beauty, even in suffering and death.

In your mercy, forgive us
 Take heart, O Christ, as we join the Father and the Spirit, beholding you now in your affliction
 And show us, again, what we find with you in your brokenness -
 Renewed and understanding hearts
 All these things we pray in your name, Incarnate Word
 Amen

ASSURANCE of PARDON

Friends,
 We have confessed our sin to the One who stands in solidarity with us.
 We do not have a high priest who is unable to empathize with our weaknesses.
 We have a high priest who has been tempted in every way, just as we are.
 In Him, we approach God's throne of grace with confidence –
 There we receive mercy and find grace to help us in our time of need.

Be assured, and do not doubt...
in, and by, and through Yahweh – 'Father, Son, and Holy Spirit'
 We are forgiven.

THE INVITATION

Mark 15:40-41 – Lynsey

Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome. In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

MEDITATION – Evelyn, Lynsey, Andrew

E: Sisters and brothers, friends, behold Jesus . . . the afflicted, dead Christ, Son of the Blessed One.

A: Behold Yahweh Immanuel, the eternal, infinite Creator of all things Who came to dwell among us in Jesus, not only in power and glory, but also, in vulnerability and shame.

L: Behold the immeasurable depth to which the Father, Son, and Holy Spirit went to reveal the inner life of the Godhead for all to see.

E: Behold Yahweh, our gracious hospitable God, who invites us to identify with, and participate in that life by drinking the cup Jesus drank. . . . What other god does this? None.

*L: Behold Yahweh —Father, Son, and Holy Spirit— who totally identifies with **our** suffering . . . “Who among the gods is like You?” There is no other.*

PAUSE

A: Friends, brothers, and sisters, just as the sufferings of Christ flow over into our lives as He drank His cup to the dregs, so also through Christ, our comfort overflows . . .

Will you drink the cup Jesus drank?

Will we drink the cup Jesus drank?

SILENCE

The live-streaming will remain on for several minutes for those who wish to stay awhile longer.