

We looked yesterday at the confusion surrounding our various roles within the Church, or rather, the tension there is between all of us as people of God and the various ways in which we are called to serve one another in our service of God. This tension is mirrored or reflected in the life of Christ *made one like us in all things but sin* so that he can act for us as the priest who will save us from our sins in a way impossible for anyone else. It's a definitive act of love, not because of the manner of its execution – that cross on which many others had also died, but because, as the good thief recognises, Jesus has done nothing wrong; he is there simply because his innocence is an affront to evil.

We can see this dynamic at work today when any good person stands up for truth in a culture where self-serving arrogance has become the order of the day. The prophets knew this dynamic only too well in their day as we hear so compellingly in the readings today from Isaiah and in the Lamentations of Jeremiah and, of course, every day in the psalms. Jesus enters this universal dynamic and shows us that there is another dynamic at play which is not only universal but cosmic in scale; a dynamic that goes to the heart of what our universe is about: ordered to God, made good *for* good or in these wonderful words from the Coptic prayer of commendation, slightly adapted:

*If we sinned against you in this life  
forgive us and pardon us  
because you created us for life not for destruction.*

In Christ on the cross we see that promise fulfilled. It's a moment of truth; a moment in which death gives way to glory. There *is* order in the chaos after all.

Br John Mayhead  
Monastery of Christ Our Saviour