

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on a cross.

*In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.*

For you Jesus Christ came into the world; for you he lived and showed God's love; for you he died and suffered the darkness of Calvary, and cried at the last "it is accomplished"; for you he triumphed over death, and rose in newness of life; for you he ascended to reign at God's right hand. All this he did for you, though you do not know it yet. And so the word of Scripture is fulfilled. We love because God first loved us...we are called to accept that love with the openness and trust of a child.

Words often used in the Baptism liturgy of an infant in the Church of Scotland. There is a beauty here, in words spoken to a child who cannot understand them of a truth that we all never can understand. For you Christ did all these things: came, lived, showed, died, suffered, cried, triumphed, rose, ascended. This synopsis of our salvation in Christ is as startling as it is comforting.

But the end democratises the experience. At this baptism, the encouragement of these words is a challenge for us all that we should accept God's love in doing all these things as that child accepts. Just as an infant relies on the arms of those who care for them, so we are to accept, to trust in the Word of God.

In the passage from the Epistle to the Philippians there lies the root of what we accept, what we trust. Even who we accept and trust. The synopsis of Christ's *reason* is fleshed out in song. It does not simply say what Christ does, but it says who Christ is. Yet the challenge of these words is at one with the challenge of the baptism service. 'All this God did for you, though you do not know it yet' 'Let the same mind be in you'.

We might know of the things that Christ has done; we might have learned the narrative; we might rehearse the patterns of life, of death, of resurrection. But the embodiment of these realities is a man who is God. And do we let that mind 'be' in us.

This is a Monday in the middle of April, in the middle of Spring. There is nothing special about this day, unless we choose to make it so. This is also Monday at the start of a week of darkness and grief. There is nothing special about this place; unless it becomes for us Jerusalem. There is nothing special about what we do here, unless we journey with Jesus. There is nothing special about this time unless we set it aside as hallowed.

There can be something special about our minds. If we let our minds this Holy Week be the same as the mind of Christ. If they become vulnerable to the love of God with the openness

and trust of a child. For it is in humility, in simplicity, even, that Christ approaches the cross of Calvary.

This is a precious week. Here, we will walk with Christ in the way of the cross; here we will enter the darkness of a world crying 'why have you forsaken me?'. Here, we will have our feet washed, and dine with the betrayer; here, even we will weep with Mary, the Mother of Jesus.

In silence and song, in word and in work, we open our hearts to meet Jesus. Because this side of life 'We do not know it yet' ...and so we accept with the 'openness and trust of a child'.

This we do so that we can believe and rejoice in the truth of all Christ has done for us. All this we do so that the same mind that is in Christ might be in us.