

Good Friday - 10th April 2020

Isaiah 52:13 - 53:12; Psalm 22; Hebrews 10:16-25 or Hebrews 4:14-16; 5:7-9; John 18:1-19:42

Prelude

Song: Servant Love, OTR 15 Ross Langmead

*Mystery of servant love, bending, giving,
Mystery of suffering love, dying, living, restoring, forgiving,
We pray that we may know and live this love.*

1. Oh can you see? Oh can you feel?
Oh can you hear the Kingdom coming?
Justice, mercy will reign.
We hear the prophets tell of how it comes:
A breeze that fans the flickering flame,
The helpless, the weak stand again.

2. He will not shout or raise his voice
But he is filled with power and Spirit
Freeing prisoners and slaves.
We're like the trampled grass, we're wilting flowers
But he won't break the bruised and weary,
Gently, strongly he saves.

3. But oh the cost! But oh the pain!
We still despise him and reject him,
Bearing the cross still today.
There in the pain of war, of starving crowds,
Of rights denied, and broken spirits,
Oh Lord, the cross is the Way.

SONG: Servant Love, © Ross Langmead, 1981, from On the Road Used by permission

Call to Worship

Natalie

The God of all grace, mercy, peace, and compassion be with you:
and also with you

We read from John's Gospel chapter 19, verses 28-30.

*After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.'*²⁹*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.*³⁰*When Jesus had received the wine, he said, 'It is finished.'* Then he bowed his head and gave up his spirit.

Friends, on this Friday of Holy Week, separate from each other and in our homes, we remember the suffering of Christ.

Let's begin by remembering that each of us are living and worshipping on lands that were taken without permission in a process that remains a source of pain and grief among Aboriginal people; let us acknowledge the original owners of the lands on which each of us is dwelling today.

I am here in Brunswick, at Brunswick Uniting Church, which is on the land of the Wurundjeri people of the Kulin nation. Let us acknowledge the prior ownership of the lands on which we are on.

Come, look, listen, and let's contemplate together the mystery of love.

Let us worship God.

Song

Song: Servant Love, OTR 15 Ross Langmead

*Mystery of servant love, bending, giving,
Mystery of suffering love, dying, living, restoring, forgiving,
We pray that we may know and live this love.*

1. Oh can you see? Oh can you feel?
Oh can you hear the Kingdom coming?
Justice, mercy will reign.
We hear the prophets tell of how it comes:
A breeze that fans the flickering flame,
The helpless, the weak stand again.

2. He will not shout or raise his voice
But he is filled with power and Spirit
Freeing prisoners and slaves.
We're like the trampled grass, we're wilting flowers
But he won't break the bruised and weary,
Gently, strongly he saves.

3. But oh the cost! But oh the pain!
We still despise him and reject him,
Bearing the cross still today.
There in the pain of war, of starving crowds,
Of rights denied, and broken spirits,
Oh Lord, the cross is the Way.

SONG: Servant Love, © Ross Langmead, 1981, from On the Road Used by permission

Prayer interspersed with selected verses from Isaiah 52:13-53:12

Peter and Julie

Julie: See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

Peter: Jesus Christ, Suffering Servant,
betrayed and denied,
receive the love of our grieving hearts.

Julie: He had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Peter: Jesus Christ, Suffering Servant,
unjustly tried, humiliated, tortured,
forgive and heal the violence
that we cannot seem to contain.

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

Peter: Jesus Christ, Suffering Servant,
lifted up, crucified, arms spread wide,
embrace the world with your love today.

Julie: By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.

Peter: Jesus Christ, Suffering Servant,
dead and buried,
what have we done?
Give us the faith to enter the darkness with you,
and bring us into the light.
Amen.

Jesus says, 'Take up your cross and follow me.'
By your strength in me, O God.

Song

Song: Our God Who weeps – Kate Scull

*See our God with the tear-streaked face
With words that heal
And arms that embrace,
See him now with his nail-scarred hands
Your Kingdom come, Lord, The Promised Land.*

1. When people plead in far-off lands
And no-one heeds their out-stretched hands
Yet in the poor we shall find you,
Help us work in the world for you
Fill us now with your love anew.

2. They lock up the weak behind barbed-wire fence
And too few speak in their defence
Yet in the prisoner we find you,
Help us work in the world with you
Fill us now with your love anew.

3. When death has taken those held dear
When faith is shaken, despair draws near,
May those who mourn find strength in you.
Let us weep for the world with you
Fill us now with your love anew.

SONG: Our God who weeps, by Kate Scull, © 2006,
from Tune In, Brunswick UC. Reproduced with permission

Introduction

Saide

As we prepare to enter into an extended remembering of the story of this day we take a moment now to lay out a black cloth if you have one on the floor or on a table where you are worshipping and set it with a Bible and a Cross. If you don't have a cross – from your wall, desk, a brooch or pendant – you might like to use items in your home to create a cross. Come and listen to the story of Jesus' passion from the Gospel of John. Come and listen, open your hearts, come and listen and remember. During these readings we will hear the questions, and remember the stories we have focused on in Lent. We begin singing 'Jesus remember me', a song that will be repeated through this time of remembering.

Song

Song: Jesus remember me, TiS 730 (Taize)

*Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.*

SONG: Jesus, remember me, by permission Ateliers et Presses de Taize Ltd., from Together in Song, Harper Collins *Religious*

Betrayed

Reading: John 18:1-14, p 879

Ken

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' ⁵They answered, 'Jesus of Nazareth.*' Jesus replied, 'I am he.*' Judas, who betrayed him, was standing with them. ⁶When Jesus* said to them, 'I am he',* they stepped back and fell to the ground. ⁷Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.*' ⁸Jesus answered, 'I told you that I am he.* So if you are looking for me, let these men go.' ⁹This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?' ¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Ray – Humans, where are you?

Saide – Like Adam and Eve in the Garden when they did the one thing they were told not to do we found ourselves stripped back before God during Lent, nowhere to hide and yet everywhere to hide. Now in the Kidron Valley we stand with the disciples in a place of betrayal and fear, nowhere to hide and yet everywhere to hide. God calls to us saying 'Humans, where are you?'

Valentina – Jesus met with his disciples in the garden. Hard to not be in the garden these days. Being asked to stay indoors the whole day can be challenging. I am a warm weather person, so going out when it is chilly is not my thing. However these days chilly or not, the slightest bit of sunshine offers some warmth and an invite to a peaceful garden. In our confinement and our isolation, we probably feel alone or lonely. We are eager to reach out and seek something or someone.

In the garden of our gospel, the guards come seeking and peace is disrupted. We have all experienced disruption this year... our lives being disrupted the last few weeks and for some of life has been disrupted since early January or before.

People have come to the garden seeking Jesus.

Jesus asks, "Whom are you looking for?"

On the first Sunday in Lent we were reminded of God seeking out humans in the garden.

The Jesus we meet today in the Garden (in the gospel according to John) is a Jesus that is calm, collected and confident. As I try to imagine this Jesus today, I see him neither anxious nor nervous. Jesus knows who he is and what he is called to do.

"Am I not to drink the cup that the Father has given me?"

Jesus knows people are seeking him.

To those who come seeking Jesus,

Jesus says, "I am... he".

Song: Jesus remember me ...

*Jesus, remember me
when you come into your kingdom.*

*Jesus, remember me
when you come into your kingdom.*

Denied

Reading: John 18:15-27, p 880

Maxine

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said.' ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' ²³Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' ²⁷Again Peter denied it, and at that moment the cock crowed.

Ray – How can this be?

Saide – Nicodemus came to Jesus in the night. Jesus teachings were strange and confusing to him. Nicodemus asked 'How can these things be?'. And now with Peter by the fire we sense his anguish as he denies Jesus three times, his internal struggle as he wonders 'How can this be?'

Valentina – Many questions have been put before us this Lent.

Peter and Jesus both are being questioned in our gospel today – separately.

Peter is questioned about his identity- "Are you not also one of this man's disciples?"

Peter's response I am... Not!

There is denial here.

We find ourselves uncomfortable and at dis-ease when being interrogated or questioned or challenged.

Peter is reluctant to 'identify' himself.

I am ... NOT!

In these times of fear and isolation, how are we identifying ourselves?

Is our response I am ... Not?

In times when people hoard and hide, in times where we find people fearful and afraid, how do we respond?
Our response to our identity as disciples of God in Jesus might be...

Yes, I am!

Jesus still fearless and unafraid to speak and instruct.

Peter is nowhere to be seen from now on.

In our season of confinement, our call is to step into discipleship...

a call to show up,

a call to live and to embody our discipleship....

Discipleship is difficult as Nicodemus discovered, and risky as the Disciples who were asked to go ahead to the village to get the donkey and the colt...

We are called in different ways to identify ourselves

Identify as a disciple of Jesus

When asked - Are you not....?

We say - I am...

Song: Jesus remember me ...

*Jesus, remember me
when you come into your kingdom.*

*Jesus, remember me
when you come into your kingdom.*

Tried

Reading: John 18:28-40, p 881

Tim and Meredith

28 Then they took Jesus from Caiaphas to Pilate's headquarters.* It was early in the morning. They themselves did not enter the headquarters,* so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, 'What accusation do you bring against this man?' 30 They answered, 'If this man were not a criminal, we would not have handed him over to you.' 31 Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters* again, summoned Jesus, and asked him, 'Are you the King of the Jews?' 34 Jesus answered, 'Do you ask this on your own, or did others tell you about me?' 35 Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?'

36 Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' 37 Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' 38 Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. 39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' 40 They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Ray – Who do we need to reach out to?

Saide – On his way to Galilee Jesus passed through Samaria and met a woman. He offered her living water. And now on his way to the Cross Jesus passes through Pilate's headquarters where he meets a man and speaks of truth. The man, Pilate asks 'What is truth?'. Jesus is reaching out even in the time of trial offering truth.
Who do we need to reach out to?

Valentina – Many queries here...

What is Jesus accused of?

Are you the king of the Jews?

What do others say? What do you say?
What have you done? Pilate asks
People handed Jesus over...
What have we done? What did Jesus do to deserve this?
Senzenina ... Senzenina ... (we will all join later in this song)
The words translated mean
What have we done? What did we do to deserve this?

What is truth? Pilate the politician asks.
The truth is that Jesus is the humble king who rode on a donkey.
Jesus' power supersedes that of Pilate's...
Jesus embodied the truth - I am the way the truth and the life...
Jesus the truth, spoke to the powers that be
This is the Jesus that was handed over....
Senzenina... What have we done?

Song: Jesus remember me ...

*Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.*

Crucified

Reading: John 19:1-25, p881

Student House (Quilan, Hannah, Jungwoo, Jonathan and Cecily)

¹⁹ Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. ⁴Pilate 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.' ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' ⁶When 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.' ⁷The 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.'

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters* again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. ¹⁰Pilate 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?' ¹¹Jesus 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.' ¹²From 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.'

¹³ 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' ¹⁵They 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.' ¹⁶Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew* is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth,* the King of the Jews.' ²⁰Many 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. ²¹Then 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."' ²²Pilate answered, 'What I have written I have written.' ²³When 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. ²⁴So 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.' ²⁵And that is what the soldiers did.

Ray – Surely we are not blind, are we?

Saide – Jesus made mud and spread it on a blind man's eyes. The blind man washed his eyes and received sight. The Pharisees in their own blindness were unable to see Jesus' truth instead asking 'Surely we are not blind, are we? In his own blindness and fear Pilate asked the crowd 'Shall I crucify your King?'

Valentina – Jesus is flogged!

He comes out wearing the crown of thorns and the purple robe...

Here is the man!

Here is the man!

We hear Pilate say,

'Do you not know that I have the power to release you and the power to crucify you?'

The blind see, yet Pilate is unable to see that he has no power over Jesus.

In John's passion while we do see Jesus, we also see God's strength.

What do you see in this Jesus? Who do you see?

Can you see?

Jesus crucified...

We see God's endurance in the pain, we see it in the humiliation as Jesus is crucified.

Here is the man... here is our humble God...

It is through Jesus that God overpowers the hurdles, the boundaries, the walls, the one we name death. This so we can be restored.

Right now, in our forced separation, we feel obstructed and we feel caged, we feel we are bound.

In these times we are called to see this image of Jesus that John paints for us. An image that reminds us that Jesus went through all of this – the flogging, the humiliation, the crucifixion. Jesus suffered and died just so there would be abundant life.

In our restricted ways of being may we see hope, may we see the one who leads us through our suffering and in times of death.

Song: Jesus remember me ...

*Jesus, remember me
when you come into your kingdom.*

*Jesus, remember me
when you come into your kingdom.*

Died

Reading: John 19:25b-37, p882

Jamie

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.'

²⁹A 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. ³⁰When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

³¹ 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows* that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' ³⁷And again another passage of scripture says, 'They will look on the one whom they have pierced.'

Ray – What binds you today?

Saide – God asks Ezekiel 'Mortal, can these bones live?', the breath of God says 'yes'. Faced with the death of a friend Jesus wept. Standing before the place of death he called to Lazarus 'Come out' and he came out with his hands and feet bound with cloth. From the cross, his own place of death, breathing his last, Jesus binds his mother and the disciple whom he loved in a new relationship. What binds you today?

Valentina – Jesus is on the cross – a different form of isolation.

Jesus' mother and the beloved disciple are at the foot of that cross.

We all cherish healthy relationships with our families and friends whether they are a few kilometers away or across the oceans. When relationships are broken or severed, we experience loss and we grieve.

Our routines of and for relationships have been disrupted. Our connectedness and ways of connecting have changed. Our loss provides an opportunity to create a new community, a new way of being in community. Especially in these times of scattered ways of being.

Jesus sees his mother and his beloved disciple and offers them a way to relate to each other – a binding.

In our scattered way of being, how do we relate to God who is known to us in Jesus?

What is our response when we are separated from God and from those in our communions? As people of God we are invited to provide the connectedness to those around us who feel alone and disconnected.

We are invited to enter into relationship with God who is present to us in Jesus.

As we step into the gardens around us, I invite us to look to the cross.

Look around you what are the signs of hope?

Where are the signs of life? Look for God's presence and activity.

Look for the resurrection.

Song: Jesus remember me ...

*Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.*

Prayers of the People

Natalie and Jim

Loving God,

We came together after bushfires,
as communities always do.

Homes burnt,
lives changed.

We give thanks for those who helped and led us.

We give thanks to see new leaves, trees, and communities growing,

We pray for the future.

In your mercy:

hear our prayer.

We come together during this pandemic,
as communities always do.
We fear for loved ones,
We share the isolation and suffering.
We give thanks for those who help and lead us.
We give thanks for loving families and communities.
We pray for the end of this.
In your mercy:
hear our prayer.

We come together to mourn the crucifixion,
as communities have for generations.
We mourn Jesus, who inspires us,
loves us, and died in front of us.
We simply pray,
we wait,
we hope.
In your mercy:
hear our prayer.

Let us join together in the words that Jesus taught us:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever. Amen.

Song: In the shape of a cross Tune In

Ch *O Spirit God to you we pray
For the healing of the nations
Within this space extend your grace
For the healing of our neighbours*

Vs 1 *Love, enter our shattered world of tears
Soothing the pain of all our loss
Breaking the locks on all our fears
Forging the truth inside our years
In the shape of a cross*

Vs 2 *Love, enter our marvellous refrain
Silently saving what was lost
Lighting the spark of hope and faith
Bring your forgiveness to our day
In the shape of a cross*

Vs 3 *Love, enter our lives at darkest hour
Be with us as we count the cost
Wanting to follow where you lead
Painting the picture of your power
In the shape of a cross
In the shape of a cross
In the shape of a cross*

Veneration of the cross

Natalie

Through the season of Lent and today we have heard questions asked by Jesus' followers. Some have been answered, some are not answerable. Usually at this time in the service you would be invited to come forward to pray at the cross, to touch it with veneration. Today we cannot do this physically. Instead if you have a cross in your homes, whether it is one on your wall, a brooch or a pendant cross, pick it up now and hold it for as long as you like, and pass it among your family as you reflect during the next song. Bring your questions and listen for the voice of Jesus in your hearts.

Song: *Were you there*, TiS 345

-
1. *Were you there when they crucified my Lord?*
 2. *Were you there when they nailed him to the tree?*
 3. *Were you there when he gave his spirit up?*
 4. *Were you there when the sun refused to shine?*
 5. *Were you there when they pierced him in the side?*
-

Buried

Reading: John 19:38-42, p 881

Lucy

38 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. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 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. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Song

Song: Jesus remember me, TiS 730 (Taize)

*Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.*

SONG: Jesus, remember me, by permission Ateliers et Presses de Taize Ltd., from Together in Song, Harper Collins *Religious*

Words of dismissal

Saide

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.

The season of Lent began in the Garden of Eden and today we find ourselves in a garden with a new tomb, the place where Jesus' body was laid.

And now we wait because this service does not end here. It continues as we prayerfully watch and wait until we come to the great celebration on Easter morning at our 9:30 am Holy Communion service.

Listen now to Senzenina, the South African protest song referred to by Valentina, during her reflections. The question asked in this song 'What did we do to deserve this?' The recording you will be listening to is from the soundtrack of the movie 'In my country'.

Go in peace.
As Christ has loved you, love one another.

Song

Senzenina – what did we do to deserve this?, *from the soundtrack of the movie 'In my country'*.

ⁱ South African Protest Song.