

Order of Service – 29/3/2024 Good Friday

Opening verse

There they crucified him and with him two others, one on either side, with Jesus between them
John 19:18

Gathering

As people arrive, they are invited to engage and pray with the symbols on plinths. Simple signs describe each one with a quote.

Notice at the Door: Spend time with the symbols that we have engaged with through the journey of the Lenten cloth.

- 1. The cloth is set on the plinth near the entrance, trailing out with the torn piece showing. A bowl of pieces of purple is sitting on the plinth.**
The cloth – turning and tearing, a reminder of moments of disruption, an invitation to stop in the emptiness, to be open to the unexpected, to turn to God and say yes
Mark 1:10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.
Touch/look at the torn cloth – take a piece of purple fabric
- 2. The baptismal bowl**
The bowl – gathering around the waters of baptism, a reminder that we can only understand Christian faith in community, in baptism we say ‘we belong’
Mark 8:3 If any want to become my followers, let them deny themselves and take up their cross and follow me.”
Dip your hand in the water – mark your head or hand with the sign of the cross
- 3. The symbols of the market place are arranged to the side, a bowl of nails is set on the plinth.**
The market place – the messy middle where the world and Christian values collide, a reminder that we are more healthy and resilient when we work together as a congregation and community.
1 Corinthians 1:25 For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.
Think of a market place, the noise & clamour – take a nail
- 4. The Lenten candle is set on a high plinth. A bowl of tapers is placed on a low plinth.**
The Light – we moved towards the light, lighting a candle, a reminder that Jesus is the Light of the World
John 3:16 For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.
Remember a time when you turned to Jesus – take a taper
- 5. The three hearts are set on a high plinth. Bowls of paper hearts and markers are placed on a low plinth.**
The heart – we turned our attention to matters of the heart, an invitation to turn away from sin, asking God to restore a right and willing spirit within us
Psalms 51:10 Create in me a clean heart, O God, and put a new and right spirit within me.
Place your hands on your heart, give thanks for God's steadfast love – take a heart and a marker

Musicians quietly play Taize chant TIS730 *Jesus remember me*

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*

Greeting

Cath

Christ's peace be with you. Let us gather and prepare ourselves for worship.

Holy God who has opened our ears to hear your word
and lips to proclaim your truth
open our eyes this day to see in the cross
the revelation of your love
through Jesus the Crucified One
Amen

Reading: Isaiah 52:13-53:12 with prayers

Cath & Saide

Cath: Isaiah 53 – the suffering servant. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

Saide: Let us pray:

Jesus, suffering servant, you came offering love and freedom
but your people were not ready, their hearts were closed
shape and guide us as we turn towards your goodness and grace.

Cath: 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.

Saide: Jesus, suffering servant, you were rejected and despised,
like those suffering in our world, torn from their homes, seen as other,
may we turn towards you as we seek the path of justice and peace.

Cath: Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

Saide: Jesus, suffering servant, with you we grieve for a world
where fear, despair and hate threatens to overwhelm all that is good
help us to turn towards your love, to speak of love, to give and receive love. Amen

Let us worship God.

Gathering Song – When I survey, TiS 342

1 *When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.*

- 2 *Forbid it, Lord, that I should boast
save in the death of Christ my God;
all the vain things that charm me most
I sacrifice them to his blood.*
- 3 *See from his head, his hands, his feet
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown?*
- 4 *Were the whole realm of nature mine,
that were a present far too small:
love so amazing so divine
demands my soul, my life, my all.*

SONG: [When I survey the wondrous cross](#), by Isaac Watts,
from [Together in Song](#), Harper Collins *Religious*, PUBLIC DOMAIN

Acknowledgement of Country

Saide

Wominjeka

Today as we gather to worship,
we acknowledge the Wurundjeri Woi-Wurrung people of the Kulin Nation,
the first inhabitants of this place from time beyond our remembering.

They have never ceded sovereignty.

We acknowledge that through this land,
God nurtured and sustained the first peoples of this country,
the aboriginal and Islander peoples.

We honour them for their custodianship of the land on which we gather today.

We acknowledge that the First Peoples had already encountered t
he Creator God before the arrival of the colonisers;

***the Spirit was already in the land, revealing God to the people
through law, custom and ceremony.***

We acknowledge that the same love and grace that was finally and fully revealed in Jesus
Christ sustained the first peoples and gave them particular insights into God's ways:

***and so we rejoice in the reconciling purposes of God
and commit ourselves to work for justice, reconciliation, and care of the earth.***

Welcome and introduction

Amelia

Welcome to you all gathered here today in person and with us through the live stream.

This morning we will be reading from the Gospel of John. In John's gospel when we hear the
term 'the Jews' it does not apply to the whole Jewish people but to particular individuals. The
first followers of Jesus were also Jews.

And now, along with everyone leading and supporting worship, I invite you to enter with us into
a service of readings and reflections as we follow Jesus in his final hours and consider what he
is turning towards.

Betrayal – John 18:1-14

Kirsty

18 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. ² Now Judas, who
betrayed him, also knew the place because Jesus often met there with his disciples. ³ So 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵ They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷ Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸ Jesus answered, "I told you that I am he. So if you are looking for me, let these people go." ⁹ This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰ Then 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. ¹¹ Jesus 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. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Reflection

Dan

Denial – John 18:15-27

Gwen

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, ¹⁶ but 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. ¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around 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. ²⁰ Jesus 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. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said." ²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴ Then 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." ²⁶ One 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?" ²⁷ Again Peter denied it, and at that moment the cock crowed.

Prayer of Lament

Saide

As you entered you were invited to collect a prayer and a marker. As we pray you are invited to write your own prayers on the heart. Later in the service there will be an opportunity to take these prayers to the Cross. Let us pray together, lamenting, offering our grief for the suffering and devastation being experienced by so many people. We will sing a Kyrie from the Ukrainian Orthodox Church. Lord have mercy. Christ have mercy. Let us pray.

With Ukrainian Orthodox Kyrie eleison TIS736

SONG: [Kyrie eleison](#), (Ukrainian Orthodox), from [Together in Song](#), Harper Collins Religious.

We are a people called to follow Jesus.
When the powerful turn away from truth
innocent people suffer, lives are lost.
When we fail to use our voices on their behalf...

Kyrie eleison, Kyrie eleison, Kyrie eleison

We are people abundant in blessings.
When we forget our privilege and
fail to turn our attention to those in need,
When fear and despair overwhelms us ...

Christe eleison, Christe eleison, Christe eleison

We are a fragile, broken people.
When the world burns and floods and
the fragile balance of all that is good is disrupted,
When we turn away and deny the truth we need to hear ...

Kyrie eleison, Kyrie eleison, Kyrie eleison

Amen

Truth – John 18:28-38

Jamie

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 does not belong to this world. If my kingdom belonged to 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."

Reflection

Peter

The Crowd – John 18:39-19:7

Kirsty

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 rebel.

¹⁹ Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴ 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." ⁵ So Jesus

came out wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"⁶ 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."⁷ 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."

Prayers of the People

Amelia

As we prepare to pray for others I invite you to reflect on what we have just heard and how it might've felt to be amid the crowd as they shouted "Crucify him!" How does it feel to be tangled up with a source of injustice? How do we pray? How do we turn away from injustice and turn towards justice and peace?

Loving God who turns toward suffering.
We pray for the World and the life it holds.
We pray for a world that is searching for direction.
We pray for those experiencing war, feeling uncertain and afraid.
May justice and peace be found by everyone facing injustice or desecration of their being.
Hear our prayers as we wait before the cross,
following your way of mercy and compassion.

We pray for communities and the life that they bring.
We pray for those that feel alone, misunderstood or excluded.
May communities be places of hope and encouragement,
where different views are explored to find ways of peace and justice that we can turn towards.
Hear our prayers as we wait before the cross,
following your way of mercy and compassion.

We pray for vulnerable people, creatures and places and the life that needs protection.
We pray for those that have been hurt or are in pain.
We lament the harm and destruction caused by racism, slavery and climate change.
May the vulnerable be given safety and space to flourish.
Hear our prayers as we wait before the cross,
following your way of mercy and compassion.

Amen

Wrap your nail in the purple cloth, hold it gently, feeling the pain of this cry for Jesus' crucifixion as we pray together in the name of Christ, in the words he taught his people to say.

***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.***

Condemned – John 19:8-18

Gwen

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ 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?” ¹¹ 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.” ¹² From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.”

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

So they took Jesus, ¹⁷ and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him and with him two others, one on either side, with Jesus between them.

Reflection

Cath

Song – Were you there?, TiS 345

*1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
O sometimes it causes me to tremble, tremble, tremble;
Were you there when they crucified my Lord?*

2. Were you there when they nailed him to the tree? . . .

SONG: [Were you there?](#), based on an African-American spiritual, from [Together in Song](#), Harper Collins *Religious*, PUBLIC DOMAIN

Death – John 19:19-30

Jamie

¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ 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. ²¹ 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.’” ²² Pilate answered, “What I have written I have written.” ²³ 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. ²⁴ 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.”

²⁵ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.²⁶ When Jesus saw his mother and the disciple whom he

loved standing beside her, he said to his mother, "Woman, here is your son."²⁷ Then 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."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.

3. *Were you there when they pierced him in the side? . . .*

4. *Were you there when the sun refused to shine? . . .*

Veneration of the Cross

Cath

You are invited to come forward now to venerate the cross, a time of reverence for the event that took place and is at the heart of our faith. Today the invitation is to offer both your prayers of pain and prayers of love. In Christ's death, we hold the way of love with the way of suffering. God's love stirs us to hope that there is life beyond death.

Come now and place your items, spend some time touching the wood or however you would like to venerate the cross.

*Saide and Amelia offer prayers first to show hearts to the left and nails to the right.
People come forward*

As the congregation comes forward to pray at the cross, musicians play:

Drop, slow tears of anguish

*1 Drop, slow tears of anguish, sing of love unknown;
watch as in the garden Jesus weeps alone,
seeking strength to finish what he has begun:
"Through this cup of suffering let your will be done."*

*2 Peter, at the fireside, weep your bitter tears;
give up to your Saviour all your shame and fears.
He will still forgive you, Christ who freely gave;
let him take your failures with him to the grave.*

*3 Shed your tears of sorrow: Christ hangs on the cross;
Mary, standing by him, weeps her love and loss.
See the blood and water, balm distilled from pain:
by his wounds he heals us, bringing life again.*

*4 Wipe our eyes, O Saviour, in the darkest night;
as we long to see you in the dawning light.
When the world feels broken, trapped behind a stone,
raise us up, and teach us songs of love made known.*

SONG: [Drop, slow tears of anguish](#), words © Ally Barrett / Jubilate, music © Joel Payne / Jubilate admin. Jubilate Hymns Ltd, copyrightmanager@jubilatehymns.co.uk
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Burial – John 19:31-42

Kirsty

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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, 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, so that you also may continue to believe.) ³⁶ These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷ And again another passage of scripture says, “They will look on the one whom they have pierced.”

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.

5. Were you there when they laid him in the tomb? . . .

Dying Prayer

Amelia

Amelia: God who gives us being,
we breathe, we watch, we wait.
We lift our heads in the air that fills our lungs
to feel the mist that falls damply on our faces.

As the we see the chest of your son rising and falling to the last,
may we continue to find hope in your promise,
giving breath to those who are struggling for air
and wetting the lips of those who thirst for justice.

As his eyelids become heavy and close into darkness,
May our eyes be opened to the many colours of your creation.

As his heartbeat slows and the warmth leaves his body,
May we feel the eternal rhythm of life pulsing among us and through all the earth.

As his hands are bound and his movement stills,
May we release ourselves from the constraints that stop us from turning towards others.

As we watch and wait, we remember that we are your people.

Amen

Sending Song – Our God who weeps

*Ch 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

Sending

Cath

This service is not over, no benediction now, it couldn't end here.

It continues in our prayers for the rest of today and tomorrow, and then comes to fulfillment in the great celebration here on Easter morning at dawn around a fire at 7am and then our 9:30 am Holy Communion service.

After I conclude in prayer you are invite to light a taper up the back to mark the beginning of the Holy Saturday vigil as we await the Easter dawn.

Let's hold silence in this space today waiting until we are outside or in the hall to greet one another and converse. There will be hot cross buns in the hall through the doors here. Stay and pray for as long as you wish and leave when you are ready.

Let us pray.

God of the cross
we have tasted your anguish
be with us now as we enter this time of waiting
help us keep watch and hold fast
help us keep awake despite the darkness and despair
Hold us now with a glimmer of your great light.
In the name of Christ, the crucified and risen one
Amen

Musicians play:
Stay with me (Songs and Prayers from Taize 8)

*Stay with me, remain here with me,
watch and pray, watch and pray.*

Thank yous

Thank you for joining us, and thank you to...

Planning & Liturgists:

Saide Cameron
Cath James
Amelia Ware

Bible readers:

Gwen Arnold
Kirsty Bennett
James Thom

Reflections:

Peter Blair
(Olive Way Pastor)
Dan Broadstock
Cath James
(Minister of the Word-
CYA)

Musicians:

James Balsillie
(co-ordinator)
Andrew Dickinson
Courtney Rodhe
Kate Scull

Postlude Song: Stay with

me, Matthew 26:38,41,
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Taize, from All Together
Okay, Openbook
Publishers, WORD OF
LIFE

Musicians: James Balsillie,
Alistair Hunter,
Courtney Rodhe

Images:

BUC Library

Editing / Production:

Michael Cameron
Ray Cameron
Saide Cameron
Fiona MacDowall
Shawn Whelan

Closing verse:

They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. John 19:40