

Good Friday Sending

The story has been told,
and now we return to the world where we live and wait.
Our worship will close after the stone has been removed
and the flame of hope has been re-lit.

For now, we go out to wait:

**to watch for the hope that defies despair,
the life that defies death,
the beginning that defies the end.**

While we wait,
while darkness covers the land of faith,
remember that no matter how abandoned we may feel
- we are not alone.

God has not and will not abandon us.

Thanks be to God. Amen.

There will be no postlude. Please remain as you wish for prayer and quiet reflection, and leave the church in silence.

Presiding Minister	Rev Sandy Boyce
	Rev Dr Greg Elsdon
Organist & Choir Director	Peter Kelsall
The Choir of Pilgrim Church	

Copyright material © ST5772

Pilgrim Uniting Church
12 Flinders Street, Adelaide
www.pilgrim.org.au



Good Friday

30 March 2018

*The church is fitted with a hearing loop which covers the body of the church.
Hearing aid wearers are advised to switch their aid to T-setting.*

THE GATHERING OF THE PEOPLE OF GOD

ORGAN PRELUDE

The people stand for the entrance of the Bible.

Opening Prayer

Gracious God,
on this day we gather to remember the suffering death of Jesus.
He was despised and rejected,
oppressed and afflicted,
yet he was prepared to be wounded for our transgressions.

**We come overwhelmed by the depth of Jesus' love for us,
and his commitment to defeat evil,
even when that meant his own suffering and his own death.**

In his willingness to make us righteous,
he poured himself out to death,
even death on a cross,
and so, in response to such love and sacrifice,
we commit ourselves as his disciples:

**to overcome evil with good,
suffering with wholeness,
and oppression with justice.
In Jesus' name, we pray. Amen.**

(Source: Moira Laidlaw, Liturgies Online)

Hymn CP114 O Come and mourn with me awhile

Welcome

Prayer of Confession for Good Friday

We come to you, Jesus, burdened with an awareness of sin.
Our own complicit calls for revenge and violence,
which may or may not have included the words, “Crucify, crucify!”
Our own betrayals, with or without the thirty pieces of silver.
Our own denials, whether or not we have heard the cock crowing.
You know the sins we carry, secretly or openly,
We bring these to your cross...

These, the simplest and gravest of sins,
are magnified into organizations and systems,
amplified in the actions of corporations and governments.
Selfishness, revenge and violence unfold on the largest scale,
bringing forth misery and destruction in our world every day.
God of the Cross,
for all the ways we have missed the mark,
all the ways we have come up short, forgive us. *A silence is kept*

Words of Assurance

Even in the face of betrayal and rebellion,
even in the face of death and denial,
even in the face of fear and despair,
God's Grace knows no bounds.
We are forgiven,
we are called back into relationship,
we are set back on the path that leads to the Realm of God.

Thanks be to God. Amen.

Reading 1: John 18:1-11

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 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. Then Jesus, knowing all that was to happen to him, came forward and asked them, ‘For whom are you looking?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, was standing with them. When Jesus said to them, ‘I am he’, they stepped back and fell to the ground. Again he asked them, ‘For whom are you looking?’ And they said, ‘Jesus of Nazareth.’ Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’ This was to fulfil the word

As we look at the cross,
remind us of the power of empire in any age,
and remind us of our duty as people of faith to proclaim a different empire,
a different kingdom, a new way of living together.
God of endings, today we hear the agonized words “It is finished”.
Today we think of all those things that are stopped before they come to
fruition,
of hopes crushed beneath reality's heavy foot,
of promises left unfulfilled,
of possibilities that leave us wondering....
God of life and death, beginnings and endings,
today we pause to remember the power of those in charge to run the world.
Today we remember the many people near and far who are broken by that
power:
those who live in places where peace is just a word,
not a reality, not even a dream;
those who are pushed to the margins
because of their race, their gender, their bank balance,
their marital status, their orientation,
or any of the countless other ways we find to set people apart;
those who live with nothing so that others may live with abundance
those who choose to challenge the injustices in their world
and are crushed beneath the feet of those in charge
...time of silent prayer...
But even as we remember that power,
we remember that day follows night,
hope replaces despair,
and life will conquer death.
And now, as we prepare to leave this gathering,
may we do so ready to challenge the empires of our world,
even if such a challenge leads us to a cross outside the city gates.
Help us remember that every ending is a new beginning,
even if in the depths of The End
we have no way of seeing what that new beginning might be.
We pray in the name of the one who showed us
the depth of his passion for your kingdom,
who taught us to live in love and justice,
in whose life, death and resurrection we can find the path to Kingdom living,
and who taught his friends to pray by saying:

The Lord's Prayer (*printed inside cover of hymn book*)

Hymn 127 When I survey the wondrous cross

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

Solo The Crucifixion Samuel Barber 1910-1981

Homily

Hymn CP122 The royal banners forward go

Reading 6: John 19: 38-42

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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.

Anthem Were you there? Spiritual, arr. Bob Chilcott b. 1955

Pastoral prayer

God of life, God of beginnings and endings,
today we pause to remember the power of death.
Today we tell the story of what happens
when someone angers those in power.
Today we tell a story of betrayal by a friend,
trial by empire,
execution as a way of silencing the one who names injustice.
Today we tell a story that happened long ago in a land far away.
Today we tell a story that continues to happen today in places close at hand.
As we remember the story today help us to see its truth.
As we tell of Jesus' trial and execution,
remind us of those who are found legally guilty
for doing and saying the right things.
As we tell of the friends who are conspicuously absent from the cross,
remind us how easily we slip away
when the struggle for justice becomes dangerous or challenging.

that he had spoken, 'I did not lose a single one of those whom you gave me.' 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. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

Choir Ecce lignum crucis Plainchant

Translation: Behold the wood of the cross, on which hung the salvation of the world. Come, let us adore!

Reading 2: John 18: 15-18, 25-27

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, 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. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now 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. 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.' 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?' Again Peter denied it, and at that moment the cock crowed.

Choir Ecce lignum crucis

Reading 3: John 18: 12-14, 19-24, 28-40

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Then the high priest questioned Jesus about his disciples and about his teaching. 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. Why do you ask me? Ask those who heard what I said to them; they know what I said.' 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?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest. 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. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' 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.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' 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?' 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.' 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.' 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. 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?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Choir Ecce lignum crucis

Reading 4: John 19: 1-25

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

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. 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?' 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.' From 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.' 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' 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 the emperor.' Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' 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. 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."' Pilate answered, 'What I have written I have written.' 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. 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 fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meditation Ecce lignum crucis Anton Heiller 1923-1979

Reading 5: John 19:26-37

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' 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. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they