

Please help us to comply with the COVID-SAFE Regulations by wiping the areas you have touched on the pews, after the service.  
Thank you for your assistance.



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**Pilgrim**  
Uniting Church

9.30am  
Good Friday

2nd April 2021

COCU29B

*The church is fitted with a hearing loop. Hearing aid wearers are advised to sit in the front half of the church and switch their aid to T-setting.*

**This Service is being live streamed. The Service will also be available for viewing on YouTube at 'Pilgrim Uniting Church Adelaide' for two months**



Artist: Walter Gordon  
*[inspired by elements of Matthias Grunewald's 'Small Crucifixion']*

*A welcome is extended to all.*

*The word Tenebrae, meaning 'darkness' or 'shadows', dates from medieval times. The Tenebrae Service begins in the light with candles which will be extinguished until only the Christ candle remains. When it too is extinguished, we are left in the darkness to contemplate the apparent victory of the forces of evil at the moment of Christ's death. The Christ candle returns on Easter day - the third day.*

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*We begin and end the service in silence.*

GATHERING FOR WORSHIP

Who would have guessed that the height and depth,  
the length and width of God's love might look like this:  
a forsaken saviour on a cross?

Today is one of the grey areas of the Christian year  
and we are invited to accompany Jesus through this day:  
to be witnesses to his suffering,  
to keep silence before his cry of dereliction.  
In this grey day lie all the sorrows and failings  
of a humanity that strives for high success,  
yet comes up against human limitations,  
and falls to the ground in despair.  
A humanity whose peace plans give way to guns,  
and whose political promises  
become papers in filing cabinets and articles in faded newspapers.  
Here is a day marked by the brokenness of the world.  
But it is not a day to wallow in misery,  
or to indulge in morbid thoughts about the crucifixion.  
It is simply a sombre, dignified day  
when we remember how it was for Jesus,  
and find at the foot of the cross  
a place to lay down our - and the world's - sorrow.  
On grey days it is hard to see clearly,  
difficult to understand things that aren't clear.  
Yet all we are asked to do today is to be present  
to the sacred story as it is retold, and  
to the inexplicable, mysterious, wondrous  
transaction that was, and still is, taking place.  
*(Ann Siddall, adapted)*

So, come, let us gather again in the shadow of the Cross  
to acknowledge that even when all hope seems lost,  
even in the darkest of days,  
God's enduring love and mercy is always present.

**God of Light, God of Shadow, in our time together, and yet apart,  
may we be aware of your presence  
even in the darkness and our sorrowing.  
Help us to see meaning in this story,  
and keep the fire of hope alive in our hearts. Amen.**

HYMN 127      When I survey the wondrous cross

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 cross of Christ my God; all the vain things that charm me most, I sacrifice them to his blood.
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with him. But when they 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.'

*The Christ candle is extinguished.*

Ave verum corpus

Philip Stopford b. 1977

Hail, true Body, born of the Virgin Mary, who having truly suffered, was  
sacrificed on the cross for mankind, whose pierced side flowed with water  
and blood: May it be for us a foretaste (of the Heavenly banquet) in the  
trial of death. O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have  
mercy on me. Amen.

*The last section is read in darkness.*

**16.**

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.

Were you there?

Trad. Spiritual arr. Bob Chilcott b. 1959

Go in peace. Hope is present; but this is a time for watching and waiting.  
It is here you must live now, but a new dawn will come again.  
May Jesus Christ, who for our sake became obedient unto death,  
even death on a cross, keep you and strengthen you this day, and for  
ever.  
*(Source: Don Saliers, adapted)*

Ministers:

Rev Dr Greg Elsdon

Readers:

Rev Sandy Boyce

Beth Prior

Organist & Choir Director:

Barbara Francis

Assistant Organist

Peter Kelsall

Christopher Bridge

The Choir of Pilgrim Church

**11.**

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.'

*The eleventh candle is extinguished.*

**12.**

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.

*The twelfth candle is extinguished.*

Psalm 22: 1-21

**13.**

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.

*The thirteenth candle is extinguished.*

**14.**

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.

*The fourteenth candle is extinguished.*

**15.**

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

**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!

**5.**

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.

*(Isaac Watts 1674-1748)*

**4.**

His dying crimson, like a robe,  
spreads o'er his body on the tree:  
then am I dead to all the globe,  
and all the globe is dead to me.

**PRAYER OF CONFESSION**

This day seems to be all about death: betrayal, lies and duplicity, cowardice, self-serving, manipulation, violence. Within us too, are the constant seeds of that same evil.

But, when we look a little closer, we discover it's also about life:

integrity unbowed by expediency,  
love unchanged by hatred, humility undeterred by power,  
truth untainted by lies;  
and real, vibrant, fearless life breaking through it all.

Jesus died because he refused to settle for anything less than life in all its abundance for us all.

May our lives be open to live by the same creed,  
to refuse to cling to a life that is less than real,  
less than honest, humble and loving.

*(John van de Laar, adapted)*

*A silence is kept*

**WORDS OF ASSURANCE**

People of God, hear this: just as life conquers death, joy conquers despair, hope conquers fear, so love conquers evil.

Live into the forgiveness, mercy and grace God offers. **Amen.**

**GOOD FRIDAY REFLECTION**

**HYMN**

Here hangs a man discarded

**1**

Here hangs a man discarded,  
a scarecrow hoisted high,  
a nonsense pointing nowhere  
to all who hurry by.

Can such a clown of sorrows  
still bring a useful word  
when faith and love seem shadows  
and every hope absurd?

**2**

Yet here is help and comfort  
for lives by comfort bound,  
when drums of dazzling progress  
give strangely hollow sound:  
Life, emptied of all meaning,  
drained out in bleak distress,  
can share in broken silence  
our deepest emptiness;

3

And love that freely entered  
the pit of life's despair,  
can name our hidden darkness  
and suffer with us there.  
Christ, in our darkness risen,  
help all who long for light  
to hold the hand of promise,  
till faith receives its sight.

*Words: Brian Wren (1973, rev. 1995) Tune: "Passion  
Chorale" by Hans Leo Hassler,  
harmonized by Johann Sebastian Bach*

#### PRAYERS FOR OTHERS

God of compassion, God-with-us,  
be with us in these times of uncertainty.

Break into our lives,

rekindle our hope

and breathe love into our communities,

that we might find new ways

of supporting and upholding one another,

bearing witness to your inclusive love

of family, friend, neighbour and stranger alike.

May our love for those most vulnerable in our community

become a beacon of hope for all.

In faith, hope and love, in the name of Jesus, we pray. **Amen.**

*(Rev Denise Liersch, Moderator of the Synod of Victoria and Tasmania)*

Faithful and compassionate God,

on this day as we recall the passion of Jesus,

his suffering and sorrow, we pray for others.

We lament the suffering and sorrow in the world.

In the silence.... we bring to mind

the hungry, and the homeless,

the deprived and the oppressed,

the sick, the wounded, and those living with disability,

those living with loneliness and fear,

those in confusion, doubt, and despair,

the sorrowful and bereaved,

those held captive - physically, mentally, emotionally,

and those at the point of death.

*a prayerful silence is held*

God, grant comfort to all who sorrow,

and strength to all who suffer.

**God, our refuge and strength,**

**we offer our prayers, and pray that - in some small way -**

**we may be part of the answer we seek. Amen.**

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?'

*The seventh candle is extinguished.*

8.

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.

*The eighth candle is extinguished.*

9.

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.'

*The ninth candle is extinguished.*

Jésus accepte la souffrance

Olivier Messiaen 1908-1992

10.

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.

*The tenth candle is extinguished.*

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.

*The third candle is extinguished.*

**4.**

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.

*The fourth candle is extinguished.*

**5.**

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.

*The fifth candle is extinguished.*

O vos omnes

Giovanni Croce 1557-1609

**6.**

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.)

*The sixth candle is extinguished.*

**7.**

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

THE LORD'S PRAYER

**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.**

THE PASSION NARRATIVE ACCORDING TO JOHN

**1.**

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. 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 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?'

*The first candle is extinguished.*

**2.**

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.

*The second candle is extinguished.*

**3.**

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