

**Whitehorse Uniting Church**  
**Written Worship**  
**Sunday 7<sup>th</sup> April 2023**  
**Good Friday**



**Hymn 350 There is a Green Hill Far away**

<https://youtu.be/WVKW4iVkJD4>

Kings College Choir

Cecil Frances Alexander 1818-95

**Call to Worship**

For us and for our salvation,  
 Jesus Christ humbled himself,  
 And became obedient to the point of death.  
 Even death on a cross

**UIW**

**Good Friday Prayers**

Loving God

You open our hearts to your love for us,  
 In the death of your Son on the cross  
**We adore you and give thanks to you.**

Jesus our Lord

We remember all you have done for us.  
**We adore you and give thanks to you.**

Holy Spirit, shaper of hearts  
 We know God because of you.  
 Holy Spirit come  
**We adore you and give thanks to you.**

Come Holy Spirit, Come.  
 Open our ears to the Word of God  
 Open our eyes this day to see in the cross  
 the revelation of your love.  
**Come Holy Spirit, Come**

### **Confession**

Lord, you came to save us.  
 You gifted us with forgiveness and eternal life.  
 Lord, if we have not loved you and our neighbour as our self,  
 change our hearts O Lord and help us make a new beginning.  
**Lord, forgive us, help us love like you love.**

### **Hymn 345 Were you there when they crucified my Lord**

<https://youtu.be/MI9V8owRTA4>

Chet Valley Churches 2020

African-American spiritual melody *arr.* Francis Brotherton West  
 brook 1903-75

### **Dramatized reading John 18:1-19:42 NRSV updated**

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. <sup>2</sup> Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. <sup>3</sup> 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.

<sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup> They answered, "Jesus of Nazareth."<sup>[a]</sup> Jesus replied, "I am he."<sup>[b]</sup> Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus<sup>[c]</sup> said to them, "I am he,"<sup>[d]</sup> they stepped back and fell to the ground. <sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."<sup>[e]</sup> <sup>8</sup> Jesus answered, "I told you that I am he.<sup>[f]</sup> So if you are looking for me, let these people go." <sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup> 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. <sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

<sup>12</sup> So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup> 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, <sup>16</sup> 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.

<sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>1</sup>

<sup>8</sup> 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.

<sup>19</sup> Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> 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. <sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup> 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?" <sup>23</sup> Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup> 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." <sup>26</sup> 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?" <sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup> 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. <sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup> 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." <sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup> 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?" <sup>36</sup> 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." <sup>37</sup> 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." <sup>38</sup> 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. <sup>39</sup> 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?" <sup>40</sup> They shouted in reply, "**Not this man but Barabbas!**" Now Barabbas was a rebel.

<sup>19</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup> 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." <sup>5</sup> So Jesus came out wearing the crown of thorns and the purple robe. Pilate<sup>[g]</sup> said to them, "Behold the man!" <sup>6</sup> 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." <sup>7</sup> 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."

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

<sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat<sup>[h]</sup> on the judge's bench at a place called The Stone Pavement, or in Hebrew<sup>[i]</sup> Gabbatha. <sup>14</sup> Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup> 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." <sup>16</sup> Then he handed him over to them to be crucified.

So they took Jesus, <sup>17</sup> and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew<sup>[j]</sup> is called Golgotha. <sup>18</sup> There they crucified him and with him two others, one on either

side, with Jesus between them. <sup>19</sup> Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, <sup>[k]</sup> the King of the Jews.” <sup>20</sup> Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, <sup>[l]</sup> in Latin, and in Greek. <sup>21</sup> 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.’ ” <sup>22</sup> Pilate answered, “What I have written I have written.” <sup>23</sup> 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. <sup>24</sup> 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.”

<sup>25</sup> 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. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” <sup>27</sup> Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

<sup>28</sup> After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” <sup>29</sup> 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. <sup>30</sup> When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

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

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

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## **O sacred Head Sore wounded**

J.S. Bach, The Gesuado Six 2021

[https://youtu.be/R\\_OBbjAfVrI](https://youtu.be/R_OBbjAfVrI)

## **Good Friday Sermon -Rev Tina**

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



RCL

Most of us don't like to think about death. It's the elephant in the room. Today makes death real. Jesus dies a horrible death. No one wants to die a horrible death. Today is a confronting day.

The Jesuits have a meditation that makes friends with death. It's a meditation where a person imagines they are on their death bed. They ponder about their life and its rich tapestry of joys and sorrows, of love and loss, of contributing and receiving, of hurting and forgiving, of call and times of deep gladness, of beauty and terror. They consider whether or not there are any regrets and unfinished business.

Whether or not it's possible to do something about those regrets and unfinished business or whether there is deep satisfaction, peace, and surrender. Their meditation helps people decide whether or not there is the need to complete their life's work.

It could be a simple act of love of having a cuppa with someone and making peace with them or giving a gift to someone or embracing God's call to a new career or going on a pilgrimage or journey or writing a book or having a huge birthday party to thank friends or arranging one for a loved one to be with their friends.

Death can be a great motivator. It's not something to be feared.

So here is Jesus dying on a cross after being tortured and shamed, with a crown of thorns on his head and nails through his hands and feet, slowly suffocating. It's a horrible death. No one wants a horrible death. We all hope to die peacefully in our sleep in our beds at home.

Perhaps Jesus struggled in the garden of Gethsemane and feared the violence ahead, but he stayed faithful to his call.

We may wonder about what Jesus was thinking and feeling as he was dying on the cross. He looked down and saw his mother's face and knew her pain. The pain of a mother watching her son die a horrible death. He sees the disciple he loved standing beside his mother and trusts him with her care.

John, the beloved disciple, and Mary lived at Ephesus in Turkey, a Roman resort and Mary's house stands nearby a church established by John. Perhaps Mary found some peace living in this beautiful seaside resort. Perhaps knowing Jesus had risen and was with God was healing for her. Jesus like all of us wants to leave his loved ones in a good place, provided for and safe.

Jesus called out: *"I am thirsty"*. Someone gave him some sour wine on a branch of hyssop, a type of mint.

This is a photo of hyssop.



T. Lyndon

The sour wine and mint would have been pungent and burnt Jesus lips, throat, and stomach.

I wonder what Jesus felt and thought as he was dying.

Salvador Dali painted a picture of Christ dying on the cross. It is based on a drawing made by a Carmelite friar named St John of the Cross who lived in Spain from 1542 until 1591.



Salvador Dalí

It is of Christ seen from above. Perhaps it meant to be of God looking down on Jesus.

John's gospel considers Jesus' death on the cross a moment of revelation of God's glory. Jesus' death was about love defeating death and darkness, not defeat.

I wonder if the image of the Sea of Galilee and fishing boat and man is of Jesus at the beginning of his ministry when life was simple, happy, and peaceful and he is remembering this while dying a horrible death.

Perhaps all this was in St John of the Cross's heart when he drew the picture and in Salvador Dalí's heart when he found the drawing and painted his picture of Jesus.

Art speaks loudly. Some objected to the painting others celebrated it. Some ask: Where was God? Some say: Holding Jesus. Holding all who suffer.

Moments later Jesus called out: *"It is finished"*.

He was faithful to God and his call. He is an example of self-giving love where that love was stronger than death. Where that love saved us all. Many have followed in his footsteps.

Perhaps today's gospel invites each one of us to ponder about our lives and ask ourselves: *What do I want to do with the rest of my life?*

Good Friday is an opportunity for a second chance at life. You may want to consider doing something that brings deep satisfaction and connects your deep gladness with the needs of the world and God's call on your life. Remember, it can be as simple as giving someone a glass of water.

Jesus' death on the cross reminds us of what is important in our lives. It may also be like sandpaper on old wounds and open them up again. It may make present suffering more intense. Some of us may feel we are carrying a heavy cross or on a cross or in a tomb-like place. That is when Jesus says: *Come to me, all those who are weary and burdened, and I will give you rest.* Jesus knows what it is like to suffer and knows how to comfort us.

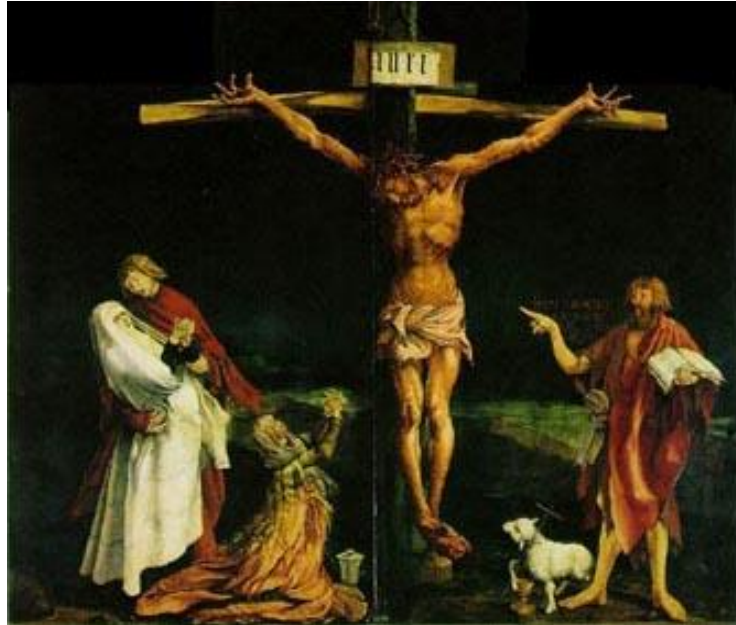
What stands out in Jesus' death is love is stronger than death.

Let us pray.

Help us Lord to respond to your love where we live our lives embracing your call to live fully without regrets, where we celebrate your love for us by being bearers of Christ's love in the world. Amen

**Quiet moment**





### **Hymn 342 When I survey the Wondrous Cross**

<https://youtu.be/4fvFfPqjO4>

**Northern Baptist Association 2009**

Isaac Watts 1674-1748

#### **Offering Prayer**

**Lord and giver of every good thing we bring to you our lives and gifts for your kingdom, all for transformation through your grace and love made known in Jesus Christ our Saviour, amen**

#### **Prayers of the people UIW adapted.**

God of Power and love  
Your spirit guides your church and makes it holy.  
This Easter we pray for the church throughout the world.  
For all the faithful and blessed and persecuted  
Inspire all of us Lord to love like Jesus.

#### **Lord in your mercy**

God of Power and love  
We pray for your world.  
For its preservation and for peace  
For leaders seeking to save and destroy  
For those affected by natural disasters  
For those experiencing starvation and genocide  
For justice for all

#### **Lord in your mercy**

God of Power and love  
Defender of the poor, weak and suffering  
For those who are homeless and alone  
For those facing death or illness or operations  
For those suffering from hunger or cold

For those doing it tough amongst us  
 For those needing comfort and support

### Lord in your mercy



### 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 forever. Amen

### Hymn 155 How Great thou art

<https://youtu.be/3GKhDCsLrUg>

Based on Carl Gustaf Boberg 1859-1940  
*tr.* from a Russian version  
 Stuart Wesley Keene Hine 1899-1989 *alt.*  
 Citrail 2009

### Blessing

For all that God can do within us  
 For all that God can do without us  
 For all in whom Christ lived before us  
 For all in whom Christ lives beside us  
 For all the Spirit wants to bring us  
 For where the Spirit wants to send us

May we on this Good Friday be blessed in the name of God, the God of Justice and mercy, the God of peace not violence, the God of love, not hate, the God who is present with us and our world in suffering and in pain, the God of resurrection and life, forever and ever, amen

### How Beautiful are the Feet

Handel's Messiah

Francesca – Gramophone Ghana

[https://youtu.be/-eF\\_BrIZDWo](https://youtu.be/-eF_BrIZDWo)