



## Seeking: Why Have You Forsaken Me?

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### Gathering

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*Create a space for worship - perhaps with a small table with a bible, cross and candle.*

*This week, it would be appropriate to find a **black cloth** or scarf to mark this special day. Take some deep breaths as you gather your thoughts towards God.*



### Gathering

This morning we remember the events of Jesus' trial and death.

It is, at times, a confronting story.

But we remember we never take this journey alone.

### Light Candle

We light the candle - focussing our attention, allowing ourselves to be drawn to its flame. We look to Jesus, the light of the world, a light that shines even in the darkest of times offering hope and healing.

### Acknowledgement of Country

The Ancient of Days, breathed life into this Land and her Peoples. From time beyond our reckoning the Wodi Wodi people of the Dharawal nation have blessed this place through their care and concern.

We pay our respect to their elders, past, present and emerging.

We recognise that this land was never ceded and we commit ourselves to working for justice and a renewed life together in this beautiful place we all call home.

### Call to Worship

We gather on this Good Friday at the foot of the cross  
which calls us on, not in shame, not in fear  
but more deeply into the costly journey towards life.

There is wounding,  
there is weeping.

In Jesus Christ, God is not separated from that.

*D. McRae-McMahon*

What makes this day good?

If you have ever believed that love inevitably leads to betrayal,  
this day says it doesn't.

If you have ever believed that some people are unlovable, irredeemable,  
this day says they aren't.

If you have ever believed that there is a limit to forgiveness,  
this day says there isn't.

If you have ever believed you aren't worth saving,  
this day says you are.  
If you have ever believed that you don't deserve freedom,  
this day says you do.  
If you have ever believed that fear, anger, hate and despair will always win,  
this day says they won't.  
And this day is good for you.

*Cheryl Lawrie, Hold This Space Pocket Liturgies, 2008, Proost, p.118-9*

### **Prayer**

As Jesus gave of his all,  
we walk in remembrance with him today,  
and even though the sadness and sorrow, the shock and horror,  
are palpable,  
yet we gather at the foot of the cross.  
And we will not turn away.  
May our emotions stir our commitment, reinforce our faith,  
and encourage our witness to the sacrificial and transformative love you revealed for us  
all. Amen.

*Spill The Beans, Issue 46, Resources for Good Friday 2023, p.71*

### **Sing - The Servant King (TIS 256)**

*We sing a song that reminds us of the events we are about to hear and the call of God to follow...*

From heaven you came helpless babe,  
entered our world your glory veiled;  
not to be served but to serve,  
and give your life that we might live.

Come see his hands and his feet,  
the scars that speak of sacrifice,  
hands that flung stars into space  
to cruel nails surrendered.  
*This is our God...*

*This is our God, the Servant King,  
he calls us now to follow him,  
to bring our lives as a daily offering  
of worship to the Servant King.*

So let us learn how to serve  
and in our lives enthrone him;  
each other's needs to prefer,  
for it is Christ we're serving.  
*This is our God...*

There in the garden of tears,  
my heavy load he chose to bear;  
his heart with sorrow was torn,  
"Yet not my will, but yours," he said.  
*This is our God...*

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## **Listening for God's Voice**

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### **Reading: Matthew 26:36-56 - Betrayal and Arrest**

<sup>36</sup> Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' <sup>37</sup> He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. <sup>38</sup> Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' <sup>39</sup> And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' <sup>40</sup> Then he came to the disciples and

found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? <sup>41</sup>Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' <sup>42</sup>Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' <sup>43</sup>Again he came and found them sleeping, for their eyes were heavy. <sup>44</sup>So leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup>Then he came to the disciples and said to them, 'Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup>Get up, let us be going. See, my betrayer is at hand.'

<sup>47</sup> While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. <sup>48</sup>Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' <sup>49</sup>At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. <sup>50</sup>Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him. <sup>51</sup>Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. <sup>52</sup>Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword. <sup>53</sup>Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? <sup>54</sup>But how then would the scriptures be fulfilled, which say it must happen in this way?' <sup>55</sup>At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. <sup>56</sup>But all this has taken place, so that the scriptures of the prophets may be fulfilled.' Then all the disciples deserted him and fled.

## **Tamar**

I am Tamar, first of the ancient women of the saviour's genealogy.  
And I was broken by the men who would do me wrong  
and I had to let them do to me the worst any man could,  
all the time anonymously remaining faceless.  
And there is my story, right at the beginning  
bound into the great names of Jesus' ancestors  
but who hears me?  
I still speak.  
I still hold up and call out the violence done to folk like me.  
The bible does not hide it.  
You just choose not to listen.  
As you have not listened to Jesus,  
broken as he is by your lack of trust in love and your misplaced loyalty  
When the few have power and no one speaks  
this is what happens.  
I know how that feels.  
I have been here.  
I have travelled this broken way and do so again  
with this broken saviour  
I am Tamar.  
I am your companion.

## **Reading: Matthew 26:57-68 - Trial**

<sup>57</sup> Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. <sup>58</sup>But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see

how this would end. <sup>59</sup>Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, <sup>60</sup>but they found none, though many false witnesses came forward. At last two came forward <sup>61</sup>and said, 'This fellow said, "I am able to destroy the temple of God and to build it in three days."' <sup>62</sup>The high priest stood up and said, 'Have you no answer? What is it that they testify against you?' <sup>63</sup>But Jesus was silent. Then the high priest said to him, 'I put you under oath before the living God, tell us if you are the Messiah, the Son of God.'<sup>64</sup> Jesus said to him, 'You have said so. But I tell you,

From now on you will see the Son of Man  
seated at the right hand of Power  
and coming on the clouds of heaven.'

<sup>65</sup>Then the high priest tore his clothes and said, 'He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. <sup>66</sup>What is your verdict?' They answered, 'He deserves death.'<sup>67</sup> Then they spat in his face and struck him; and some slapped him, <sup>68</sup>saying, 'Prophecy to us, you Messiah! Who is it that struck you?'

## **Rahab**

I am Rahab.

And all the other names you call.

I have heard them all before.

It is fear that shouts them as much as arrogance.

The powerful have their way and belittle everyone else with a name.

But the name you shout says more about you  
than about Jesus

or me.

I know.

I have been called prostitute, foreigner, betrayer.

I hid the spies in Jericho before the walls fell

yet still you silence me by your prejudice and fear.

Just as you are doing to Jesus with that cross:

silencing love because you are frightened.

Your voices will fall silent when you break love

for then you'll discover you have broken the only thing that can save you.

I am Rahab.

Even in such brokenness I will travel with him,

I will name his love even when you try to silence me.

I know a love too great to be silenced.

## **Reading: Matthew 26:69-27:2 - Denial**

<sup>69</sup> Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.'<sup>70</sup> But he denied it before all of them, saying, 'I do not know what you are talking about.'<sup>71</sup> When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.'<sup>72</sup> Again he denied it with an oath, 'I do not know the man.'<sup>73</sup> After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.'

<sup>74</sup> Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. <sup>75</sup> Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

<sup>27</sup> When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. <sup>2</sup> They bound him, led him away, and handed him over to Pilate the governor.

**Sing** - Lord, Where Have We Left You (ATW 322)

*This song invites us to reflect on what place Jesus has in our lives.*

Lord, where have we left you -  
somewhere far away,  
remote and in the manger,  
a stranger still in hay?

Lord, where have we left you -  
somewhere out of range,  
divorced from thoughts that matter,  
that shatter, cheat or change?

Lord, where have we left you -  
somewhere lost to light,  
submerged in doubt or dreaming  
and seeming out of sight?

Lord, you never leave us,  
though you're left behind.  
To where you call and need us  
now lead us and our kind.  
Lord, you never leave us.

Lord, where have we left you -  
somewhere all can view,  
well polished and presented,  
undaunted and untrue?

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**Reading: Matthew 27:3-26 - Traded**

<sup>3</sup> When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. <sup>4</sup>He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.'

<sup>5</sup>Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. <sup>6</sup>But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' <sup>7</sup>After conferring together, they used them to buy the potter's field as a place to bury foreigners. <sup>8</sup>For this reason that field has been called the Field of Blood to this day. <sup>9</sup>Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, <sup>10</sup>and they gave them for the potter's field, as the Lord commanded me.'

<sup>11</sup> Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' <sup>12</sup>But when he was accused by the chief priests and elders, he did not answer. <sup>13</sup>Then Pilate said to him, 'Do you not hear how many accusations they make against you?' <sup>14</sup>But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

<sup>15</sup> Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. <sup>16</sup>At that time they had a notorious prisoner, called Jesus Barabbas. <sup>17</sup>So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' <sup>18</sup>For he realised that it was out of jealousy that they had handed him over. <sup>19</sup>While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' <sup>20</sup>Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. <sup>21</sup>The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' <sup>22</sup>Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' <sup>23</sup>Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

<sup>24</sup> So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this

man's blood; see to it yourselves.' <sup>25</sup>Then the people as a whole answered, 'His blood be on us and on our children!' <sup>26</sup>So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

### **Ruth**

I am Ruth and I travel with my greatest grandson.  
Me, who has given of myself,  
who has found vulnerability a familiar place,  
who sought security in the only way a woman could.  
It is a dirty business, shameful,  
yet listen to this one who un-shames us,  
who reaches into our world,  
calls us by name,  
sits with us and listens to us,  
who makes space for us,  
even us whom the world breaks.

I am Ruth and as you break Jesus remember all those others you have broken,  
those you cannot love but wish to control.  
Yet our story is still told, our truth is still alive.  
In this one, may it continue to be so.

### **Reading: Matthew 27:27-31 - Mocked**

<sup>27</sup> Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. <sup>28</sup>They stripped him and put a scarlet robe on him, <sup>29</sup>and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' <sup>30</sup>They spat on him, and took the reed and struck him on the head. <sup>31</sup>After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

### **Mary, Mother Of Jesus**

O, my son!  
O, my son!  
Is this what my 'Yes!' has led to?  
Is this where that moment of magnificent hope brings us:  
this cross,  
this brokenness.  
this darkest moment in history?  
O, my son,  
the one I persuaded to turn water into wine,  
the one I searched for when you were twelve,  
the one who frightened me with your insight and self-awareness,  
the one now so very vulnerable.  
O, my son,  
what have I done that you have ended up here!  
Where did I go wrong in my understanding of things?  
The tears will hardly come and what catches in my throat are those words at your  
beginning which now echo at your end  
of the proud being brought down and the poor lifted up.

The promise seems broken  
and I am left to pick up the pieces of a life and a love that rose quickly  
and was even quicker to die.  
O, my son, what am I to do now?

### **Reading: Matthew 27:32-54 - Crucified**

<sup>32</sup> As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. <sup>33</sup> And when they came to a place called Golgotha (which means Place of a Skull), <sup>34</sup> they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. <sup>35</sup> And when they had crucified him, they divided his clothes among themselves by casting lots; <sup>36</sup> then they sat down there and kept watch over him. <sup>37</sup> Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

<sup>38</sup> Then two bandits were crucified with him, one on his right and one on his left. <sup>39</sup> Those who passed by derided him, shaking their heads <sup>40</sup> and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' <sup>41</sup> In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, <sup>42</sup> 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. <sup>43</sup> He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." ' <sup>44</sup> The bandits who were crucified with him also taunted him in the same way.

<sup>45</sup> From noon on, darkness came over the whole land until three in the afternoon. <sup>46</sup> And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' <sup>47</sup> When some of the bystanders heard it, they said, 'This man is calling for Elijah.' <sup>48</sup> At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. <sup>49</sup> But the others said, 'Wait, let us see whether Elijah will come to save him.' <sup>50</sup> Then Jesus cried again with a loud voice and breathed his last. <sup>51</sup> At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. <sup>52</sup> The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. <sup>53</sup> After his resurrection they came out of the tombs and entered the holy city and appeared to many. <sup>54</sup> Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

### **Mary And Martha**

We are Martha and Mary, sisters of Jesus,  
or close enough to be so, with our brother Lazarus.

O Jesus, how did the one who brought life to others bring death to himself?  
How can we explain this to our hearts?

The men have gone, they have found solace in ignorance but we cannot.  
We have to be here.

We have to watch the world breaking the saviour.

We have to bear this pain with you,  
holding you like our brother again.

We always knew you were vulnerable.

We listened to your words and we heard the hope, saw the dreams, watched the vision,  
but knew of the uncertainty, the tissue thin possibility that such a kingdom could take root.

We heard your words.

We encouraged them.

But we are here now because we also heard the deep-down fragility.

We already knew the consequences of that which dares to change the world.  
We are the women who have tried before and found the future broken,  
justice broken, faith broken,  
and that brokenness keeps us here at the cross  
welcoming you with our familiar pain when everyone else has left.  
We are Mary and Martha.  
And we will wait with you and hold you again.

### **Extinguish the candle**

*This candle burns whenever we gather for worship.  
It reassures us, it draws us, it is a symbol for us of the light of Christ that shines in the  
darkness offering hope.  
Today, it is extinguished - as we remember that for the love, the grace, the mercy he  
showed, Jesus died.*

*Silence*

### **Sing - Meekness and Majesty (Kendrick)**

*We sing again of this God who embodies mystery and humanity...*

Meekness and majesty,  
manhood and deity,  
in perfect harmony, the man who is  
God.  
Lord of eternity dwells in humanity,  
kneels in humility and washes our feet.

Father's pure radiance,  
perfect in innocence,  
yet learns obedience to death on a  
cross.

Suffering to give us life,  
conquering through sacrifice,  
and as they crucify prays, "Father  
forgive."

*Oh what a mystery...*

*Oh what a mystery,  
meekness and majesty.  
Bow down and worship  
for this is your God,  
this is your God.*

Wisdom unsearchable,  
God the invisible,  
Love indestructable in frailty appears.  
Lord of infinity, stooping so tenderly,  
lifts our humanity to the heights of the  
throne.

*Oh what a mystery...*

*Graham Kendrick  
© 1986 Thankyou Music*

### **Reading: Matthew 27:55-66 - Buried**

<sup>55</sup> Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. <sup>56</sup>Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. <sup>58</sup>He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. <sup>59</sup>So Joseph took the body and wrapped it in a clean linen cloth <sup>60</sup>and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. <sup>61</sup>Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup> The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate <sup>63</sup>and said, 'Sir, we remember what that impostor said while he was



still alive, “After three days I will rise again.”<sup>64</sup> Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, “He has been raised from the dead”, and the last deception would be worse than the first.’<sup>65</sup> Pilate said to them, ‘You have a guard of soldiers; go, make it as secure as you can.’<sup>66</sup> So they went with the guard and made the tomb secure by sealing the stone.

### **Mary Magdalene**

I am Mary of Magdala and I will be here for you as you have been for me.  
They have called me for everything.  
History has twisted my story to suit the drama,  
songs have been written to add rumour and interest.  
But no one knows me, no one asks.  
They all just prostitute me to suit themselves,  
to add colour and impact to the story they want to tell.  
Only you know me  
and as I have been talked about endlessly  
and preached about without evidence  
and reinvented for the pleasure of an interesting sermon  
I rather choose silence,  
I do not need to talk.  
I do not need rumour or intrigue or scandal.  
That is the game for those with power but it is a lonely power.  
I just need to be here with you in your death  
and carry your love beyond the gossip.  
It is enough.  
It is all I can do when everything breaks.

### **Reflection**

The events that we remember today are never easy.  
If, like me, you have heard this story lots of times, or even tried to study it, I don't think it ever gets any easier to wrap our mind or heart around.  
We need to remember that the followers of Jesus did not understand, at the time, what was happening, and what we have in the gospels and writings in the New Testament is a number of different accounts and explanations that evolved as the followers of Christ developed their understanding of what had happened and who they were now called to be.

Today we have heard Matthew's account of Jesus' death which includes an earthquake and the saints being raised - details that don't appear in the other gospel accounts. While we could get distracted trying to reconcile these images with our own reality, we need to remember that the gospel writers aren't so interested in the what or the how - but in the why.

Rather than trying to imagine what these earthquakes and other paranormal activity looked like or felt like, what is important here is that they are included as signs to emphasise that in this death, something has shifted on earth and in the heavens, something has shifted in the cosmos.

What has shifted?

Love - Love has rearranged the powers of the cosmos.

Here, beaten, bruised, hung up for all to see and for many to ridicule, seemingly forsaken, this is Love.

This is Love that will go to the absolute end of itself for the sake of grace, mercy and forgiveness,  
for the sake of a vision of God's way that brings down the powerful and lifts the humble,  
a vision that promises an inheritance to the struggling, the meek and the peacemakers,  
comfort to the grieving,  
fulfilment for those who hunger and thirst for a just world (cf Matthew 5:3-10).

It is easy for us to be lulled into a sense that love is all warm and fuzzy, something that makes us feel good and is surrounded by chocolates, flowers and people we like to be with.

This story reminds us that Love is so very much more.

It is easy for us to despair at the seeming triumph in our world today of political and military power, of wealth and privilege, of deceit and corruption.

But here in the depths of despair, rejection and grief,  
here is the fullness of God,  
here is Love embodied,  
right here.

This is Love that calls us, with the people of the Passover, to freedom and to travel with God into God's promised future.

This is Love that invites us to return to God's way, the way of peace and justice and hope and love, to be at-one-with God, with one another and indeed all of creation.

This is Love that is fully present in the pain and grief of this world's suffering.

And maybe we don't have to understand it -  
perhaps we just have to try to figure out how to live it -  
because this is Love.

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## Responding

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### **Prayer for Others**

In the silence, Holy Friend,  
we meet close to your cross this day.  
In our churches, gathered in a moment of time.  
In our homes, taking time to worship and reflect.  
We come together as family, as friends,  
as people who are somehow drawn to your story  
and who long to find in it a word of hope.  
We are made welcome—  
for you know how hard this day is.  
You reach into our pain and say,  
'My friends, you are loved'.  
We keep silent a while to let that promise settle in us.  
Comforting God, sometimes words fail us,  
as we look upon the world and see what we, and others, are doing to it.  
There is so much that is unnecessary-  
violence, war, poverty, abuse, and hunger.  
There are too many who live in darkness, in despair, in pain.

Many people are crucified  
by the circumstances of life,  
brought on by the inappropriateness of actions perpetrated by those who do not care  
enough.

We keep silence with people who are robbed of a sense of belonging in our society,  
people who are victims,  
people suffering poor health at home or in hospital,  
people permanently anxious and fearful,  
people in mourning and people with no one to turn to.

*Silence*

Loving God, you reach into our pain and say, 'My friends, you are loved'.  
We keep silent a while longer to let that promise settle in us.

God of Good Friday,  
we recognise our complicity in the death of Jesus;  
who walked in complete faithfulness with you.  
The world was not ready to accept the offer of grace.  
Instead, he was placed on the cross.  
But you, God, were not done.  
In his death you revealed a different path.  
May we have the strength,  
as we go from this place,  
to take hold of the promise that, in Christ,  
you have reconciled us to yourself and to each other.  
May your grace and your peace reign over all this day  
in the name of the Crucified One,  
Jesus the Christ, we pray. Amen.

*Spill The Beans, Issue 46, Resources for Good Friday 2023, p.72*

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## Sending

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**Sing** - When I Survey The Wondrous Cross (TIS 342)

*We sing a hymn that asks us - of all that we have heard of this story, this person Jesus  
Christ, this God - how might we respond?*

*What does it ask of us? "My soul, my life, my all..."*

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.

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?

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.

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.

*Words: Isaac Watts  
Public Domain*

## **Sending**

Our walk through Holy Week concludes here at Christ's Cross...

The cries of hosanna,

which became the cries of crucify,

are replaced with the wails of a grieving mother

and the shock of friends and followers...

We sit still.

We leave in silence.

And we wait.

We wait in the uncertainty of death.

And we will gather in hope on Sunday.

Liturgy adapted from material from:

*Seasons of the Spirit*, Resources for Lent-Easter 2023

*Spill The Beans*, Issue 46, Resources for Lent-Easter 2023

*A Sanctified Art: Seeking*, [www.sanctifiedart.org](http://www.sanctifiedart.org)

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