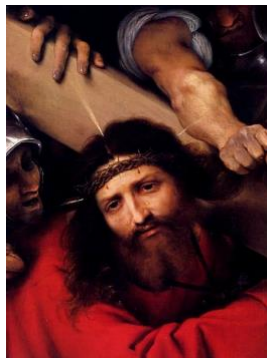


**Surf Coast Uniting Churches
Good Friday Service 2026**



Classical Music -June Angus

Welcome

May the worship bless you

Acknowledgment

This land is God's land and God's Spirit dwells here. We acknowledge the Wadawurrung people, traditional custodians of this land under God.

We commit ourselves again to working for reconciliation in this land.

Call to Worship

Behold the cross

on which was hung the salvation of the World

Come let us worship

*A cross is carried up the Aisle to the front of the church
and laid on the floor in front of the Lord's Table as we sing the hymn.*

Hymn 345 Verses 1,2,3 Were you there when they crucified my Lord

*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?*

The cross is laid down on the floor

**Is it nothing to you, all who pass by?
Look and see if there is any sorrow like my sorrow
which is brought upon me**

Let us pause in silence and ponder on what is in our hearts

Silence

Let us lay down our stones on the cross
Let us seek forgiveness or the grace to forgive

Let us bring our wounds, pain, despair, disappointment, brokenness and bitterness and lay them down on the cross of Christ and ask God for healing and wholeness

The congregation is invited to come forward and lay down their stones on the cross

Hymn 345 Verses 4, 5 Were you there when they crucified my Lord

*Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
O sometimes it causes me to tremble, tremble, tremble;
were you there when they crucified my Lord?*

Solemn reading of Psalm 22

My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my groaning?

my God, I cry by day, but you do not answer; and by night but find no rest.

Yet you are holy, enthroned on the praises of Israel.



Lotto, Lorenzo, 1480?-1556?. Christ Carrying the Cross, detail, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55454> [retrieved March 27, 2026]. Original source: [http://commons.wikimedia.org/wiki/File:Lorenzo_Lotto_-_Christ_Carrying_the_Cross_\(detail\)-_WGA13694.jpg](http://commons.wikimedia.org/wiki/File:Lorenzo_Lotto_-_Christ_Carrying_the_Cross_(detail)-_WGA13694.jpg).

In you our ancestors trusted; they trusted, and you delivered them.
To you they cried and were saved; in you they trusted and were not put to shame.
But I am a worm and not human, scorned by others and despised by the people.
All who see me mock me; they sneer at me; they shake their heads;
"Commit your cause to the LORD; let him deliver-- let him rescue the one in whom he delights!"
Yet it was you who took me from the womb; you kept me safe on my mother's breast.

On you I was cast from my birth, and since my mother bore me you have been my God.
Do not be far from me, for trouble is near, and there is no one to help.
Many bulls encircle me; strong bulls of Bashan surround me;
they open wide their mouths at me, like a ravening and roaring lion.
I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.
For dogs are all around me; a company of evildoers encircles me; they bound my hands and feet.
I can count all my bones. They stare and gloat over me;
they divide my clothes among themselves, and for my clothing they cast lots.
But you, O LORD, do not be far away! O my help, come quickly to my aid!

Deliver my soul from the sword, my life from the power of the dog!
Save me from the mouth of the lion! From the horns of the wild oxen, you have rescued me.
I will tell of your name to my brothers and sisters; in the midst of the congregation, I will praise you:
You who fear the LORD, praise him! All you offspring of Jacob, glorify him; stand in awe of him, all you offspring of Israel!

For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me but heard when I cried to him.

From you comes my praise in the great congregation; my vows I will pay before those who fear him. The poor shall eat and be satisfied; those who seek him shall praise the LORD. May your hearts live forever! All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before him. For dominion belongs to the LORD, and he rules over the nations.

To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him.

Posterity will serve him; future generations will be told about the Lord and proclaim his deliverance to a people yet unborn, saying that he has done it.

Prayer

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

Crucified Saviour, Servant Lord,
on the cross we see your love and our shame;
here you bear the world's sorrows and sin,
here you share the fate of the godforsaken.
Open our ears to hear your word of grace,
our eyes to see your thorn-crowned brow,
and our hearts to know you in the least
of our sisters and brothers.

Amen.

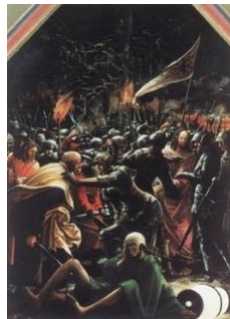
Taizé 730 – Jesus remember me

*Jesus, remember me
when you come into your kingdom.
Jesus, remember me
when you come into your kingdom.*

Jacques Berthier 1923-9 Luke 23:42

**The following is a series of Good Friday readings
with Silence and images for reflection**

John 18:1-11 The arrest of Jesus and Judas betrayal



Altdorfer, Albrecht, ca. 1480-1538. Arrest of Christ, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-image/RC=57349> [retrieved March 27, 2026]. Original source: https://commons.wikimedia.org/wiki/File:Albrecht_Altdorfer_-_The_Arrest_of_Christ_-_WGA00224.jpg.

18:1 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.

18:2 Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples.

18:3 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.

18:4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"

18:5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

18:6 When Jesus said to them, "I am he," they stepped back and fell to the ground.

18:7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."

18:8 Jesus answered, "I told you that I am he. So if you are looking for me, let these people go."

18:9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

18:10 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.

18:11 Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"



De Coster, Adam, approximately 1586-1643. Peter's Denial, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56127> [retrieved March 27, 2026]. Original source: https://commons.wikimedia.org/wiki/File:Adam_de_Coster_-_The_Denial_of_Saint_Peter.jpg.

John 18:12-27 The Trial of Jesus and Peter's denial

18:12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

18:13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.

18:14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

18:15 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,

18:16 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.

18:17 The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

18:18 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.

18:19 Then the high priest questioned Jesus about his disciples and about his teaching.

18:20 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.

18:21 Why do you ask me? Ask those who heard what I said to them; they know what I said."

18:22 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?"

18:23 Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

18:24 Then Annas sent him bound to Caiaphas the high priest.

18:25 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."

18:26 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?"

18:27 Again Peter denied it, and at that moment the cock crowed



Ge, N. N. (Nikolaï Nikolaevich), 1831-1894. "What is truth?" Christ and Pilate, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://digitlib.library.vanderbilt.edu/act-imagelink.pl?RC=55296> [retrieved March 27, 2026]. Original source: https://commons.wikimedia.org/wiki/File:What_is_truth.jpg.

John 18:28-18:40 Jesus appears before Pilate

18:28 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.

18:29 So Pilate went out to them and said, "What accusation do you bring against this man?"

18:30 They answered, "If this man were not a criminal, we would not have handed him over to you."

18:31 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."

18:32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

18:33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"

18:34 Jesus answered, "Do you ask this on your own, or did others tell you about me?"

18:35 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?"

18:36 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."

18:37 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."

18:38 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."

18:39 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?"

18:40 They shouted in reply, "Not this man but Barabbas!" Now Barabbas was a rebel.



Ribera, Jusepe de, 1591-1652. Flagellation of Christ, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://digitlib.library.vanderbilt.edu/act-imagelink.pl?RC=56507> [retrieved March 27, 2026]. Original source: https://commons.wikimedia.org/wiki/File:The_Flagellation_of_ChristSpagnGirolamNaples.jpg.

John 19:1- 4 Jesus is flogged

19:1 Then Pilate took Jesus and had him flogged.

19:2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.

19:3 They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face.
 19:4 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."



Ciseri, Antonio, 1821-1891. Ecce Homo - "Here is the Man", from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-image/act-image-link.pl?RC=55115> [retrieved March 27, 2026]. Original source: [http://commons.wikimedia.org/wiki/File:Ecce_homo_by_Antonio_Ciseri_\(1\).jpg](http://commons.wikimedia.org/wiki/File:Ecce_homo_by_Antonio_Ciseri_(1).jpg).

John 19:5-19:14 Pilates Judgment

19:5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"
 19:6 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."
 19:7 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."
 19:8 Now when Pilate heard this, he was more afraid than ever.
 19:9 He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer.
 19:10 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?"
 19:11 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."
 19:12 From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the Caesar. Everyone who claims to be a king sets himself against Caesar."
 19:13 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.
 19:14 Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!"



Bouguereau, William Adolphe, 1825-1905. Compassion, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-image/act-image-link.pl?RC=54931> [retrieved March 27, 2026]. Original source: [http://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_\(1825-1905\)_-_Compassion_\(1897\).jpg](http://commons.wikimedia.org/wiki/File:William-Adolphe_Bouguereau_(1825-1905)_-_Compassion_(1897).jpg).

John 19:15- 19:30 The Crucifixion

19:15 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."
 19:16 Then he handed him over to them to be crucified.

So they took Jesus, 19:17and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. 19:18There they crucified him and with him two others, one on either side, with Jesus between them. 19:19Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews."

19:20Many 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.

19:21Then 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.'"

19:22Pilate answered, "What I have written I have written."

19:23When 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.

19:24So 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."

19:25And 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.

19:26When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son."

19:27Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

19:28After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."

19:29A 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.

19:30When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.



Ciseri, Antonio, 1821-1891. Transport of Christ to the tomb, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-image/ink.pl?RC=55116> [retrieved March 27, 2026]. Original source: http://commons.wikimedia.org/wiki/File:Antonio_Ciseri_-_Il_trasporto_di_Cristo_al_sepolcro.jpg.

John 19:31 – 39 Jesus body is claimed by Joseph of Arimathea and Nicodemus

19:31Since 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.

19:32Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.

19:33But when they came to Jesus and saw that he was already dead, they did not break his legs.

19:34Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

19:35(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.)

19:36These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."

19:37And again another passage of scripture says, "They will look on the one whom they have pierced."

19:38After 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.

19:39Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.



Caravaggio, Michelangelo Merisi da, 1573-1610. The Entombment of Christ, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57355> [retrieved March 27, 2026]. Original source: [https://commons.wikimedia.org/wiki/File:The_Entombment_of_Christ-Caravaggio_\(c.1602-3\).jpg](https://commons.wikimedia.org/wiki/File:The_Entombment_of_Christ-Caravaggio_(c.1602-3).jpg).

John 19:40 -19:42 Jesus body is placed in a tomb

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

19:41 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.

19:42 And so, because it was the Jewish day of Preparation and the tomb was nearby, they laid Jesus there.

Hymn 342 When I survey the Wondrous Cross

*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.*

Good Friday Sermon - Rev Tina

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



This is a stained-glass window of Jesus standing beside a sailor. The sailor is holding his ship's wheel and Jesus is pointing the way for him. A way to steer the ship through unknown oceans and unpredictable waters.

I first became aware of the number of deaths along the surf coast when I visited the maritime museum at Warrnambool. Thousands died sailing to Australia in the great sailing ships who set off from the UK and Europe. They were lost doing storms and on rocks and reefs along the Surf coast.

Today, we hear the gospel.

The dreadful story of the death of Jesus. It's a story that can shake us up and remind us of the deaths in our own lives. We cannot imagine the pain, terror and suffering that Jesus and his mother experienced. The very worst of humanity destroyed a man of peace, joy, and love.

A man who is God with us.

May we feel compassion for Jesus and his mother's suffering and for the suffering the gospel evokes in us, as we remember our Good Friday moments.

The story begins and ends in a garden.

It is night and it's dark. Judas knew he'd find Jesus in this garden. He brought soldiers and police with him, and they carried lanterns, torches and weapons as Judas betrayed Jesus.

When they arrived Jesus asked them who are you looking for?
Three times, Jesus said:

I am he
I am he
I am he

The second time he spoke, the soldiers and police fell to the ground. Such is the power of God's Spirit. It is greater than the darkness of betrayal, violence and pain.

When Peter met violence with violence and cut off Caiaphas slaves' ear, Jesus commanded Peter to put away his sword. Jesus surrendered to the soldiers and police to save his disciples lives.

They took him to Annas, the father-in-law of Caiaphas. Jesus knew they'd kill him. It had already been decided. So why were they having a trial?

As Jesus was questioned during his mock trial, Peter stood outside in the courtyard, warming himself by a fire. When recognised as a disciple, Peter denies being Jesus' disciple. Three times Peter says: I am not, I am not, I am not, until the cock crows.

When Jesus is brought before Pilate, we come to know of the religious leader's hypocrisy.
Jesus stands amongst villains who want him dead.

He is taken to Pilate's place. The religious authorities thought Romans to be unclean and refused to enter Pilate's house. If they became unclean, they would not be able to come before God and take part in the Passover.

Caiaphas wanted Jesus killed before Passover.

Pilate fears Jesus and the Emperor.
Pilate toys with the religious authorities.

Now we come to the reason for the Jewish authorities bringing Jesus to Pilate.
They have no power to kill Jesus, to crucify him.
They want Pilate to do their dirty work.

Pilate is a fearful man.
He is afraid of Jesus
He is afraid of the emperor
He fears the Jewish authorities
He has Jesus whipped to please them

He displays Jesus before the crowds with a crown of thorns and a purple robe.

He says: Here is your king

Pilate puts a sign on Jesus' cross saying: King of the Jews

The Jewish authorities cannot crucify Jesus

Pilate does their dirty work

Jesus is nailed onto a cross

He slowly suffocates as he hangs there

Afraid of all this upsetting their Sabbath the religious authorities ask Pilate to arrange for the bones
in Jesus' legs, to be broken, to make it a quick death.

A Roman soldier finds him already dead. The soldier pierces his side, with a spear. Can you imagine
blood and water spurting out, everywhere.

This is an ugly and violent death.

The death of a man of peace

There is no way of sanitizing this death.

It is horrible.

The very worst of humankind who plotted his death
finally get what they want.

Where is the light in this story?

Here is a man who has been betrayed and brutalized

Tortured and denied

Set up and mocked.

Crucified and killed.

Here is a man who is God with us

They killed him

They killed God with us.

On top of all this the Jewish authorities had wanted to make sure Jesus was dead.
They went to the Romans and asked for his legs to be broken so he would suffocate quickly and die
so they could celebrate the Sabbath, and worship God.

Where is the light in all this suffering?

From the beginning God's Holy Spirit was present – for they fell down when Jesus said: I am he
From the beginning Jesus declared he was God with us, the I am.

Jesus stopped Peter responding to violence with violence.

He drank the cup that God offered him. He was obedient to the end.

He trusted God with his life.

Jesus stood among villains and spoke the truth. Fearlessly.

Before he died, Jesus provided for his mother.

At the very end of all this suffering he thirsts and they give him vinegar.

Imagine what that was like on his parched lips and throat.

He calls out: It is finished!
 He gives up the Spirit to God.
 He is faithful to the end.
 It is a moment of triumph over darkness and evil
 Not defeat!

This is the light!

Joseph of Arimathea goes to Pilate and asks for Jesus body.
 Until now Jewish authorities wanted Jesus' crucifixion, and his legs broken so he died, quickly.
 Now a man comes wanting his body so he can give him a funeral, with dignity.

I wonder what that was like for Pilate

Nicodemus brings priceless embalming oils with Myrrh.
 It is not night this time. He comes in daylight. He risks being seen

Joseph and Nicodemus place Jesus body in an empty new tomb in a garden. It is finished.

Sometimes we have to look for the light in the darkness
 It helps us keep going
 It gives us hope
 It helps us rise above the darkness of our suffering

This light is our faith in God

Jesus said: It is finished.
 He fulfilled his call.
 He was faithful to the end

We do our best to take up our cross and follow Jesus

All of us hope to fulfill our call
 To find fulfilment and wholeness
 We long to sing our song
 and be satisfied and content with our life.

Now you may be wondering, who is the man holding Jesus in his moment of need.



Perhaps the man symbolises all of us, who are here because Jesus died on the cross for all of us.
 Perhaps the man has compassion for Jesus.
 He holds him as he dies, so Jesus is not alone.
 His hands are covered in Jesus' blood.

What do you see when you look at this man, resting his head on Jesus stomach.
 Perhaps the man has taken up his cross to follow Jesus and live according to his teachings
 Perhaps he has compassion for Jesus and all those who suffer in the world.



He holds Jesus. He supports him. He stands with him in his suffering.
 He is there for Jesus in his hour of need.
 All of us can do this for one another. All of us can do this for Jesus.

The Lord be with You

Moment of silent reflection

June Angus plays classical music for Good Friday

Prayers of the People

Prayers for peace in the world

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 351 Lift high the cross the Love of Christ proclaim

*Lift high the cross, the love of Christ proclaim
 till all the world adore his sacred name.*

Come, people, follow where our captain trod,
 our King victorious, Christ the Son of God:
Lift high the cross,....

Dismissal

Lord Jesus Christ,
 the story of your suffering is written on our hearts,
 and the salvation of the world is in your outstretched hands.
 Keep your victory always before our eyes,
 your praise on our lips,
 your peace in our lives. Amen.

Sending

May you find in the cross
 a sure ground for faith,
 a firm support for hope,
 and the assurance of sins forgiven.
Amen.

June plays classical music for Good Friday