



WESLEY WELLINGTON

75 Taranaki Street

www.wesleychurch.org.nz

29th Poutū-te-rangi/March 2024

Te Paraire Pai / Good Friday



Living God's Love

Acting for the common Good

Kia ora koutou katoa — Talofa Lava

Malo e lelei — Bula Vinaka Greetings to you all!

Order of Service
29th Poutū-te-rangi/March 2024
Te Paraire Pai

Worship Leader: Rev Nicola Teague Grundy
Organist: Colin Scarf

SAFETY BRIEFING

*Welcome to this service of quiet contemplation.
You are invited to use this time to reflect and be in touch with some of
the darker places of life, knowing that God is with us, no matter what.*

GATHERING / Whakaemi mai ki taua karakia

The lighting of the Christ candle

WORDS OF BEGINNING / Ngā Kupu Whakapūare

Listen.

What do you hear?

Time moving too fast when we want it to slow down.

Listen.

What do you hear?

**The rapid beating of our hearts as we face what we know is
to come.**

Listen.

What do you hear?

**Time moving on at the same speed, no matter what we
dread, no matter what our heart's desire.**

Listen.

What do you hear?

The rhythm of Jesus' steps towards the cross.

HYMN / Himene – Wooden Cross

Words: © Lois Dalton; Tune: Rockingham [H&P 180]

When we survey the wooden cross,
to which an honest man was nailed,
we ponder how two thousand years on
we've tried to understand, and failed.

Who was this man so earthed and strong,
whose message rocked the powers that be?
Whose words and actions were as one
encouraging community?

Our axis tilts alarmingly,
around the world creation bleeds,
the earth is covered by a crown
of thorny problems fed by greed.

But as we journey day by day,
through Lenten landscape scarred and blurred,
we live in hope and gratitude
remembering God's gracious word.

OPENING PRAYER / Inoi Whakawhetai

“Shock us with the terrible goodness of this Friday”.

PRAYERS OF WHO WE ARE (Kupu Kī Pono)

Forgive us, O God, for all the times we put labels on others,
Forgetting that each one is made and loved by you.

Forgive us for the little choices that blind us to the pain we
cause others to suffer.

Forgive us for silent collusion with systems that deny justice and
human need, serving politics or convenience first.

Living God, forgive our inhumanity, the denial of your image
set within us; pour your grace on this, our sorrow, that we may
find the courage to change and honour your love for us. Amen.

MEDITATION

Rev Nicola Teague Grundy

THE SCRIPTURE / Ngā Karaipiture

Samoan Reader

Psalm 22 - Paraphrase by David Haas

God, you have deserted me and I am terrified.
Every minute of every day I try to reach you,
but you are still nowhere to be found.
You have always been a good God,
and when we trusted you, you came through for us.
But now – I feel like an insignificant insect.

Everyone pushes me around and puts me down.

They say: “You are stupid.

You believe God will help you.

But where’s God now?”

But – you have taken care of me ever since I was born.

So, please stay close to me now.

I need you.

It feels as though danger is creeping up on me.

My heart feels broken, my voice is weak,

and I feel harm is just around the corner.

I feel that I am being picked apart,

broken wide open, left high and dry.

God, stay with me,

heal my pain.

I know that you are listening.

I will tell others about you,

and I will always sing and dance when I think of you.

All of you who truly believe in God,

do not forget to be thankful.

Remember – God never abandons us when we are hurting;

God always listens to us.

Remember and give thanks to God.

I don’t know about anyone else,

but I will live my life for God

and do what is right,

remembering that God holds the answers.

LITANY FOR GOOD FRIDAY / Kaupapa Te Paraire Pai

First Reader: John 18: 1-12

Simulata Pope

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. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵They answered, “Jesus of Nazareth” Jesus replied, “I am he. Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” ⁹This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰Then 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. ¹¹Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

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

Leader:

Rev Utumau’u Pupulu

Son of God, you died for us, with arms outstretched upon a cross: we pray for the world where you are crucified each day with the destitute, the oppressed, the dispossessed.

Silence

Jesus Christ, crucified by us, have mercy on us.

Hear our prayer.

First Reader: John 18: 15-27

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, ¹⁶but 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. ¹⁷ The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” 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.

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

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.” 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?” ²⁷ Again Peter denied it, and at that moment the cock crowed.

Leader:

Son of God, you died for us, falsely accused, mocked and condemned to death: we pray for all who govern, those who make and administer law, for all who are denied justice.

Silence

Son of God, condemned for us, have mercy on us.

And hear our prayer.

First Reader: John 18: 28-40

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. ²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰ They answered, “If

this man were not a criminal, we would not have handed him over to you.” 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.” ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) ³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you ask this on your own, or did others tell you about me?” 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?” ³⁶ 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.” 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.” 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. 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?” ⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

Leader:

Son of God, you died for us, to show your steadfast love for your people: we pray for all who feel the hurt of rejected love, and the pain of betrayal and abandonment.

Silence

Son of God, betrayed by us, have mercy on us.

Hear our prayer.

Second Reader: John 19: 1-16a

Rev Tahi Kato

Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. 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.” ⁵ So Jesus came out,

wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” 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.” 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.”

¹⁶ Then he handed him over to them to be crucified.

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. 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?” 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.” 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 emperor. Everyone who claims to be a king sets himself against the emperor.” 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. 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!” 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 the emperor.” ¹⁶ Then he handed him over to them to be crucified.

Leader:

Son of God, you died for us, to show your steadfast love for your people: we pray for all who live or work in this community, our families, our friends, and all who we love.

Silence

Son of God, broken for us, in your mercy

Hear our prayer.

Second Reader: John 19: 16b – 25a

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ 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. ²¹ 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.’” ²² Pilate answered, “What I have written I have written.” ²³ 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. ²⁴ 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.” ²⁵ And that is what the soldiers did.

Leader:

Son of God, you died for us, to bring healing, wholeness and new life to your people: we pray for those in sickness, sorrow or pain, and for all who are close to death.

Silence

Jesus Christ, brought low for us, in your mercy,
Hear our prayer.

Third reader: John 19: 25b-42

Kula Bower

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷ Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. ²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” ²⁹ 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. ³⁰ When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

³¹ 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. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 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.) ³⁶ These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” ³⁷ And again another passage of scripture says, “They will look on the one whom they have pierced.”

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

Leader:

Son of God, you died for us, with arms outstretched upon a cross: we remember all who have been condemned to die, all who have died in pain and torment.

With the women who ministered to you, and with the disciples whom you loved, we stand with you this day. At our life’s end, forgive us all our desertions and betrayals, stretch out your arms to receive us, that, with all your saints, we may live with you in Paradise.

Jesus Christ, raised high for us, in your mercy,

Hear our prayer. Amen.

HYMN / Himene Two Crosses.

Words: Norman Brookes; Tune: *Winchester New* (H&P 159)

The Cross that once on Calvary's hill
an anguished body bore,
sheds light, stands bright in our night sky,
on this Pacific southern shore.

Amidst this human life of ours
the Calvary cross, a potent sign
of God, the persecuted one
whose love is ever life's design.

Amidst the constellations vast
the Southern Cross, a glorious sign
of Christ, the resurrected Lord,
transcending all of space and time.

Two crosses then: one dark with pain
revealing God on Calvary's hill,
the other, sign of light and hope,
its word: Yes, God is with us still.

Christ is not locked in time gone by,
nor out of reach in realms of space.
These crosses tell us: Christ is here,
believe, and know God face to face.

MEDITATION FOR HOLY WEEK

Rev Nicola Teague Grundy

HYMN / Himene "Why has God forsaken me?"

Words: William L Wallace; Tune: Gentle Jesus (H&P 735(ii))

"Why has God forsaken me?"
Cried our Saviour on the cross
As he shared the loneliness
Of our deepest grief and loss.

At the tomb of Lazarus
Jesus wept with open grief:

Grant us, God, the tears which heal
all our pain and unbelief.

Jesus, as his life expired,
placed himself within God's care.
At our dying, Christ, may we
Trust the love which conquers fear.

Mystery shrouds our life and death,
But we need not be afraid,
for the mystery's heart is Love –
God's great love, which Christ displayed.

PARTING WORDS (*Ngā Inoi Whakamutunga*)

Listen.

What do you hear?

Time has stopped for us.

We hold our breath, hoping it isn't so.

**We keep still, hoping that Jesus will come around the corner
and tell one of those crazy stories he was always telling. We
want to freeze this moment because we can't face the
rhythm of life without Jesus.**

Listen.

What do you hear?

**Time moving on for the rest of the world, cars tooting,
conversations continuing, sport crowds cheering, wind
blowing, children laughing, life happening.**

**While we face the wants that life can offer, others are
oblivious to our sorrow, to our hope, to our faith.**

Listen.

What do you hear?

Nothing ... nothing at all.

Why did God forsake Jesus?

Has he forsaken us?

The Christ candle is extinguished.

Go out into the world in the power of the Spirit of Christ to walk through darkness and uncertainty towards the joy of Easter Day.
God in peace.

Please leave in silence when you are ready.

* * * *

Liturgy for this service was sourced and adapted from:

Morwood, M. *Praying a New Story*. Richmond. Spectrum Publications, 2003.

Loader, Ted. *Guerrillas of Grace*. Fortress Press, 1984

Ruth Burgess & Chris Polhill. **Eggs and ashes**. Wild Goose publications, 2004.

Riddell Mike. *Meditation for Holy Week*, Tui Motu InterIslands, March 2024.

“Gathering” United Church of Canada, <https://gatheringworship.ca/>
2010 and 2024

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