

# Holy Week at St Michael's

GOOD FRIDAY

15 APRIL 2022

“HOLDING PAIN:  
OUR OWN AND THE WORLD’S”

MINISTER: REV DR MARGARET MAYMAN

MUSIC: THE ST. MICHAEL'S SINGERS  
& RHYS BOAK (ORGAN)

## WELCOME TO ST MICHAEL'S

St Michael's is a vibrant, progressive, inclusive church with a long tradition of nurturing the spiritual well-being of the human person and working for the common good in society.

We are proud of our independent spirit; seeking continually to discover new ways to understand faith and to demonstrate it in our lives, and in the heart of the city.

As part of the Uniting Church in Australia, St Michael's is committed to involvement in social and national affairs. We hold foundational Christian values of the importance of every human being, the need for integrity in public life and concern for the welfare of the whole human race, irrespective of race, creed, gender, sexuality, status or age.

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**Organist & Manager of Music**

Rhys Boak

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♥ OPEN HEARTS. OPEN MINDS. OPEN DOORS! ♥

Sunday Gatherings are offered Online and In-Church.

<http://www.stmichaels.org.au/>

<https://www.youtube.com/playlist/SundayatStMichaels>

## ONLINE GATHERING NOTES

### CANTORS

James Emerson and Christopher Watson,

### MUSIC FOR REFLECTION

Grave – Fritz Kreisler (1875-1962) after Friedmann Bach

The Austrian born violinist and composer, Fritz Kreisler often wrote in the style of earlier composers as an act of homage to them. This hauntingly beautiful ‘grave’ is written in the style of Wilhem Friedmann Bach, the eldest son of J.S. Bach, who was himself a hugely successful composer.

Thibaud Pavlovic-Hobba (Violin) & David Paterson (Piano)

### POSTLUDE

O Vos Omnes – Pablo Casals (1876-1973)

Pablo Casals is still to this day a household name. Regarded as one of the finest cellists of all time, Casals was also a man of deep faith. This motet which dates from 1931 is sung in Latin, but an English translation of the text is as follows: “O all you who walk by on the road, pay attention and see if there be any sorrow like my sorrow.”

The St. Michael’s Singers conducted by Rhys Boak

## ACKNOWLEDGMENT OF COUNTRY

As we gather, we acknowledge the Wurundjeri people  
of the Kulin Nation.  
We honour their elders past and present,  
and their young people who carry their hopes for the future.

## GATHERING WORDS

We gather again 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 journey  
towards life.

There is wounding, there is weeping.

In Jesus, the Promised One,  
God is with us in suffering  
and in the liberation for which we long.

The cross stands before us.  
A deathly symbol of “the powers that be”  
that seek to diminish God’s activity in the world.  
In Jesus’ death on that cross,  
we see the Divine entering into the suffering of the world,  
transforming it in unimaginable ways.

## WELCOME

*Wherever you are on your spiritual journey,  
wherever you have come from, wherever you are going to;  
whatever you believe, whatever you do not believe;  
you are welcome here.*

## INTRODUCTION

What makes this day good? by Cheryl Lawrie

## HYMN

## A MAN OF ANCIENT TIME AND PLACE



A man of ancient time and place  
with foreign speech and foreign face,  
reveals the glory, power and grace  
of costly, unexpected love.

By teasing word and healing deed,  
a leper touched, an outcast freed,  
he bears the fruit and plants the seed  
of costly, unexpected love.

The cost we barely can surmise  
when, lifted up before our eyes,  
the face of God we recognise  
in crucified, unfathomed love.

*Words: Brian Wren (1936-)*

*Tune: Tallis Canon*

*Shortened form of melody by Thomas Tallis c. 1505-85*

*From Thomas Ravenscroft's 'Psalmes', 1621*

## LUKE 23:1-5

## JESUS BEFORE PILATE

IAN COX

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, 'We found this man subverting our nation, forbidding us to pay taxes to the emperor, and claiming to be the Messiah, a king.' Then Pilate asked him, 'Are you the king of the Judeans?' Jesus answered, 'You say so.' Then Pilate said to the chief priests and the crowds, 'I find no basis for an accusation against him.' But they were insistent and said, 'He stirs up the people by teaching throughout all Judea, from Galilee where he began even to Jerusalem.'

## REFLECTION

POWER AND PEACE  
REV DR MARGARET MAYMAN

LUKE 23:6-12

JESUS BEFORE HEROD  
VAL GILL

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was also in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some miracle. He questioned him at some length, but Jesus gave him no answer.

The chief priests and the scribes stood by, accusing him vehemently. So, Herod with his soldiers treated Jesus with contempt and mocked him; put an elegant robe on him, and sent him back to Pilate. That day Herod and Pilate became friends with each other; before this they had been enemies.

## REFLECTION

NON-VIOLENT RESISTANCE

## PRAYERS OF SOLIDARITY

God made known to us in Jesus,  
This story tells us,  
that you know what it's like  
to be at the mercy of the systems beyond our control;  
to be tossed from person to person  
to be used as a pawn in political battles.

Jesus stood up to the politicians and the powerbrokers,  
even to the point of death.  
He did not react to their taunts;  
but simply lived the way of love.

We pray for people in our world who are victims of systems  
that choose power over love:  
for people seeking asylum and refugees  
for people who are homeless and the mentally ill  
for prisoners and the victims seeking justice  
for unemployed people  
and pensioners, disabled people,  
the children and adults who have been abused.

It is in their company that we will find you, God.  
This is where we will know you.  
And for this we give thanks.  
Amen.

HYMN                      HOW COULD A GOD WHOSE NAME IS LOVE?



How could a God whose name is love  
seek blood to pay sin's price?  
Are torture, shame, and senseless death  
a holy sacrifice?  
Each violent crime is tragic loss;  
how could it be God's will?  
How can we glorify the cross  
when victims suffer still?

Did Jesus come as God's own child  
to share each human tear?  
Did Jesus die in speaking truth  
that rulers will not hear?  
If Wisdom hangs upon a tree,  
what, then, are we to do?  
Must we, like Jesus, risk our lives  
for what is just and true?

In Jesus Christ we meet a God  
whose love embraces all,  
who weeps when children are abused,  
who hears each sparrow fall.  
When grace is ancient as the earth,  
we need not worship death.  
So let us live in tender care  
for all whom Love gives breath.

*Words: Ruth Duck (1947-)*

*Tune: Kingsfold from an English and Irish traditional melody*

*Coll. Lucy Broadwood (1858-1929)*

*Harm. and arr. Ralph Vaughan Williams (1872-1958)*

LUKE 23:13-32

JESUS IS SENTENCED TO DEATH

Pilate then called together the chief priests, the leaders, and the people, and said to them, 'You brought this person before me as someone who incites people to rebellion. I have examined him in your presence and have found no basis for any charge against him arising from your allegations. Neither has Herod, for Jesus has been sent back to us. Obviously, he has done nothing to deserve death. Therefore, I will punish Jesus, but then I will release him. Then they all shouted out together, 'Away with this fellow! Release Barabbas for us!' (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, 'Crucify, crucify him!' A third time he said to them, 'Why, what evil has he done? I have found in him no ground for the sentence of death;



I will therefore have him flogged and then release him.' But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized Simon of Cyrene, who was coming from the country, and they forced him to carry the cross behind Jesus.

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him...

Two others also, who were criminals, were led away to be put to death with him.

## PRAYER OF LAMENT

For the times that we, like Pilate, have betrayed what is right and chosen self-interest instead;  
for the times we bow to the way of power and public opinion over the way of justice and freedom.

***We seek forgiveness.***

For the times we have betrayed the Sacred trust placed in us to honour interdependence and connection,  
to share in the life of Jesus  
human, like one of us,  
dependent on those around,  
for survival and for love,

***We seek forgiveness.***

For the times we have strayed from the way of love

***We seek forgiveness.***

*In the silence we bring our prayers*

*A time of silence*

Holy Oneness, we pray for some of the courage that Jesus showed to the end, where every choice made was one of hope, not fear; where every word spoken was one of love, not revenge.

We turn to face the cross in your company –  
praying that we may choose love in the face of every option.  
In your many names, we pray,

***Amen.***

ASSURANCE

*God forgives you  
Forgive others.  
Forgive yourself.*

LUKE 23:33-43

JESUS IS CRUCIFIED

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, ‘Abba, forgive them; for they do not know what they are doing.’ And they divided his clothing, rolling dice for them. The people stood there watching. The rulers, however, jeered him and said, “He saved others, let him save himself—if he really is the Messiah of God, the Chosen One!” The soldiers also mocked him. They served Jesus sour wine and said, “If you really are the King of the Judeans, save yourself!” There was an inscription above Jesus that read, “This is the King of the Judeans.”

One of the criminals who were hanged there insulted Jesus, too, saying, ‘Are you really the Messiah? Then save yourself—and us!’ But the other answered the first with a rebuke: “Don’t you even fear God? We are only paying the price for what we have done, but this one has done nothing wrong. Then he said, ‘Jesus, remember me when you come into your glory.’

Jesus replied, ‘Truly I tell you, today you will be with me in paradise.’

REFLECTION

SAVING LOVE

## MUSIC FOR CONTEMPLATION

O Vos Omnes – Pablo Casals (1876-1973)

Pablo Casals is still to this day a household name. Regarded as one of the finest cellists of all time, Casals was also a man of deep faith. This motet which dates from 1931 is sung in Latin, but an English translation of the text is as follows: “O all you who walk by on the road, pay attention and see if there be any sorrow like my sorrow.”

The St. Michael’s Singers conducted by Rhys Boak

LUKE 23:44-49:

THE DEATH OF JESUS

It was now about noon, and darkness fell on the whole land until three in the afternoon, because of an eclipse of the sun. Then the curtain of the sanctuary was torn in two, and Jesus uttered a loud cry and said, said, ‘Abba, into your hands I commend my spirit.’ Saying this, he breathed his last. The centurion who saw what had taken place glorified God, saying, “Certainly this one was innocent.” When the crowds that had gathered for the spectacle saw what had happened, they returned home, beating their breasts and weeping. All the acquaintances of Jesus and the women who had come with him from Galilee, stood at a distance, looking on.

REFLECTION

SEARCHING FOR MEANING

HYMN

A BODY BROKEN ON A CROSS



A body broken on a cross,  
with watching women's helpless grief,  
and men in heedless, headlong flight,  
through fear, despair or disbelief -  
    in this, though still we find it strange,  
    are life, and hope, and power to change.

A people weaponless and weak,  
not many wealthy, great or wise,  
but women, labourers and slaves,  
absurd to Greek and Roman eyes,  
    their Caesar's rages could forgive,  
    out-die, out-suffer, and out-live.

And still today, abroad, at home,  
from suburb or from shanty-town,  
the Spirit's new, surprising word,  
in ours or others faiths, or none,  
    our sad routines will disarrange  
    with gospel-hope of power to change.

When disillusion chains our feet  
and might and money turn to dust,  
when exile, desert, or defeat  
have left us nothing else to trust,  
    at last our spirit understands  
    the strength of peaceful, nail-scarred hands.

A nation drifting in decline  
can turn to just and loving ways,  
and people empty, bruised, ashamed,  
can find rebirth to joy and praise,  
    and churches, wakened, can exchange  
    a huddled death for power to change.

*Words: Brian Wren (1936-)  
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Tune: Melita. John Bacchus Dykes (1823-1876)*

There was a member of the Sanhedrin named Joseph, who, though a member of the council, had not consented to their action. Joseph was from the Jewish town of Arimathea, and lived in anticipation of the reign of God. He approached Pilate and asked for the body of Jesus. Joseph took the body down, wrapped it in a linen cloth, and laid it in a tomb cut out of rock, where no one had yet been laid.

It was the day of Preparation, and the sabbath was beginning. The women who accompanied Jesus from Galilee followed, saw the tomb and watched as the body was placed in it. Then they went home to prepare spices and ointments. But they rested on the Sabbath according to the Law.

#### SENDING AND BLESSING

There may still much we need to bury:  
our hope that God will rescue us by taking us away from the world,  
not by entering into this one and changing it;  
the idea that God will magically fix the world  
instead of our living faithfully to change it.

But this is where the story ends today.  
And while it's a dark space in which to end,  
there's comfort in that:  
God knows darkness, just as we do.

So go in the uneasy peace of this Good Friday,  
and may the suffering God  
who never stops living the way of peace  
be your comfort and your company until we meet again.

*Depart in silence*

## POSTLUDE

‘Herzlich tut mich verlangen’ – J.S. Bach (1685-1750)

During his lifetime, J.S. Bach wrote many settings of the ‘Passion Chorale’ (O Sacred head, sore wounded). This version, written for organ is intended for use on Good Friday.

Rhys Boak (Organ)

## ACKNOWLEDGEMENTS

“What makes this day Good?” and other elements of this liturgy and reflections have been adapted from a liturgy by Cheryl Lawrie in *Hold this space* and another similar liturgy by the same author.

“A man of ancient time and place.” Words: Brian Wren (1936-).  
Tune: Tallis Canon. Shortened form of melody by Thomas Tallis c. 1505-85. From Thomas Ravencroft’s ‘Psalmes’, 1621.

“How could a God whose name is love?” Words: Ruth Duck (1947-).  
Tune: Kingsfold from an English and Irish traditional melody.  
Coll. Lucy Broadwood (1858-1929).  
Harm. and arr. Ralph Vaughan Williams (1872-1958)

“A body broken on a cross”. Words: Brian Wren (1936-).  
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Tune: Melita. John Bacchus Dykes (1823-1876).

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## MUSICIANS IN CHURCH AND ONLINE

### **The St. Michael’s Singers conducted by Rhys Boak**

The St. Michael’s Singers were founded in 2007 and sing at multiple services every year at St. Michael’s. Many of the singers have been with the group since its inception, and proudly regard St. Michael’s as their choral home.

## MUSICIANS ONLINE

### **Thibaud Pavlovic-Hobba**

Thibaud, an Australian-French violinist, was born in Tasmania. He began playing the violin after receiving it as his fifth birthday present.

He studied in Tasmania under Peter Tanfield and he also attended the Australian National Academy of Music where he studied with Paul Wright and Bill Hennessy.

He has performed with the Tasmanian and Sydney Symphony Orchestras, Melbourne Chamber Orchestra and the Mahler Chamber Orchestra. In 2012 he was an Emerging Artist with the Australian Chamber Orchestra under Zoë Black and Helena Rathbone's mentorship. He continued to tour with the ACO and ACO2 for the next few years and joined the Orchestra as a part-time musician in 2016. Thibaud is a very keen chamber musician, having played with many different groups throughout the years. More recently Thibaud won the audience choice prize at the ANAM Chamber Music Competition with his piano trio, as well as being a finalist in the Great Romantics competition. He plays regularly with an ACO quartet, teaching and playing around the country for schools and workshops. He has played with members of the Brodsky Quartet, Nicolas Altstaedt, Alban Gerhardt and Anthony Marwood. He has also performed at many festivals around Australia as well as touring nationally with the Sydney Dance Company.

### **David Paterson**

Born in Sydney, David began playing the violin at the age of 4, the piano at 7 and within five years had completed the initial eight grades of the A.M.E.B. piano scheme. At 12, David entered Newington College as a music scholar and in addition to his piano studies, studied composition and musicology with Richard Gill for a period of eight years before moving to London to complete his B.Mus (Hons) at the Royal College of Music where he studied with noted pianist and professor, Julian Jacobson.

Whilst living in London, David worked extensively as a session pianist in addition to giving numerous recitals and concerts with a number of esteemed soloists and chamber groups. Upon returning to Australia, he moved to Melbourne as a pianist at the Australian National Academy of Music where he has been based since 2009. David has been featured on ABC Classic FM, Radio National, 2mbsFM and 3mbsFM in addition to having performed in many of the major concert halls and venues in Australia, Romania and the United Kingdom. David continues to work as a pianist specializing in chamber music in addition to his commitments as an avid educator.

## NOTICES


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