

# Canberra Baptist Church

Good Friday - 5 April 2026

## The Way of the Cross: From Table to Tomb

A worship service of Prayer and Reflection

### Intro and Welcome

**Steve:**

**Welcome,**

- Yuma
- Those present here and those online
- invite to **morning tea** (hot cross buns)

#### **Service Intro**

- A Good Friday Service of Prayer and Reflection - grounded in Matthew and John's gospels
- During the service we won't introduce each section, just watch the screen for prompts.
- The service includes several hymns or songs, either sung by the choir or by the whole congregation – the screen will prompt you.
- After a short pause there will be responsive words at the end of each prayer – they will be on screen

**“In a world entrenched in war, violence, fear and uncertainty – today, we travel with Jesus from the table to the tomb”.**

### Opening Silence

A period of **silence** is kept as the Christ **Candle** is lit.

## I —Jesus Shares the Last Supper

Hymn: Broken for me, broken for you.

<b>Wassenaar family</b>	
<b>Child</b>	<b>Reader: "He loved them to the end."</b>
<b>Kelsey &amp; Mike</b>	<b>Action/Symbol –</b> Kelsey - during 1 <sup>st</sup> reading – break the bread, pours the wine, Mike - during 2 <sup>nd</sup> reading & reflection - pour water into the basin and wash your kid’s feet – <b>afterward leave bowl on table</b>
	<b>Scripture:</b> Matthew 26:26–29; John 13:1–5 (don’t read the references)
<b>Mike</b>	<b>Matthew 26: 26-29</b> <i>While they were eating, Jesus took a loaf of bread, and after blessing it<sup>[a]</sup> he broke it, gave it to the disciples, and said, "Take, eat; this is my body." 27 Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."</i>
<b>Kelsey</b>	<b>John 13:1-5</b> <i>Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. 2 The devil had already decided<sup>[a]</sup> that Judas son of Simon Iscariot would betray Jesus. And during supper 3 Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, 4 got up from supper, took off his outer robe, and tied a towel around himself. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.</i>
	(silence)
<b>Mike</b>	<b>Reflection:</b> Jesus begins not with betrayal or bloodshed, but with bread, wine, and companions. On the night before violence tightens its grip, he chooses intimacy rather than withdrawal, service rather than self-protection. Around this table sit friends who will fail him, betray him, and deny him—and still he breaks bread. In a world that trains us to see danger everywhere and to harden

	<p>ourselves against one another, Jesus reveals a different resistance: love practiced in ordinary faithfulness. Communion becomes God’s refusal to let fear have the last word; it is the forming of a people whose shared life challenges the logic of violence before it ever draws a weapon.</p>
<p><b>kid(s)</b></p>	<p><b>Prayer:</b>  God of the table,  when fear teaches us to distrust,  when the world prepares us for violence,  teach us again to prepare for love.  Shape us into people who choose relationship over suspicion,  presence over retreat,  and shared life over isolation.  Make our tables places of healing in a wounded world,  and our communities living signs  that another way is possible.</p> <p>(short pause)</p> <p><b>Leader:</b> At this table, Jesus chooses love over fear.  <b>All:</b> <i>Teach us to choose love.</i>  <b>Leader:</b> Where we are tempted to withdraw or defend ourselves,  <b>All:</b> <i>Teach us to stay, to serve, and to share.</i></p>

## II —Jesus Prays in the Garden of Gethsemane

**Hymn: Stay With Me (Taizé)** - refrain also repeated throughout the prayer time.

<b>Paynter Family</b>	
<b>Patrick</b>	<b>Reader: "Let this cup pass from me."</b>
Tech Desk	<b>Action/Symbol:</b> during the reading PPT ‘blinks’, then fades (falls asleep)
<b>John</b>	<b>Scripture:</b> Matthew 26:36–46 (don’t read the reference) <sup>36</sup> <i>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."</i> <sup>37</sup> <i>He took with him Peter and the two sons of Zebedee and began to be grieved and agitated.</i> <sup>38</sup> <i>Then he said to them, "My soul is deeply grieved, even to death; remain here, and stay awake with me."</i> <sup>39</sup> <i>And going a little farther, he threw himself on the ground and prayed, "My</i>

	<p><i>Father, if it is possible, [CLICK] 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 [CLICK] 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 [CLICK] 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. [CLICK]<sup>45</sup> Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? Now 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. Look, my betrayer is at hand.”[CLICK]</i></p>
	(silence)
<b>Patrick</b>	<p><b>Reflection:</b>  Jesus does not meet the coming storm with bravado or denial. In the garden he trembles, he pleads, he names his desire for another way. Here we see a faith that does not rush toward suffering nor pretend it is redemptive in itself. Jesus tells the truth about fear—his own and ours. In a world that shames vulnerability and equates strength with certainty, this prayer reveals that faith can include deep anguish. God does not abandon Jesus in this fear but meets him within it. Gethsemane assures us that honest prayer is not a failure of faith but one of its truest forms.</p>
	(short pause)
<b>Charo</b>	<p><b>Prayer: (song: Stay With Me (Taizé) - refrain softly repeated by choir during prayer)</b></p> <p>God who hears our fear,  be near to all who lie awake in the night  facing impossible choices,  threatened by violence within and beyond their walls.  Hold those whose courage feels thin and whose hope is fragile.  Teach us to pray without pretending,  to trust that you meet us not after the fear has passed,</p>

	but while it still grips our hearts. Strengthen our longing for peace and bless every prayer that dares to ask for another way. (short pause)
<b>Elizabeth</b>	<b>Leader:</b> Jesus prays with honesty and fear. <b>All:</b> <i>Christ, stay with us.</i> <b>Leader:</b> When our courage is thin and our hope fragile, <b>All:</b> <i>Christ, stay with us.</i>
	(Silence)

### III — Jesus Is Betrayed and Arrested

#### Choir: Agnus Dei

<b>Bryan Reid (&amp; family?)</b>	
<b>Bryan</b>	<b>Reader: "Friend, do what you are here to do."</b>
Tech desk	<b>Action/Symbol: click to slide 35</b> - during reading & reflection - <b>PPT</b> image slowly fades in (automated) - 'Betrayed with a Kiss'
<b>Reid family member?</b>	<b>Scripture:</b> Matthew 26:47–52 &56b (don't read the reference) <i>47 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. 48 Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." 49 At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. 50 Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. 51 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. 52 Then Jesus said to him, "Put your sword back into its place, for all who take the sword will die by the sword.... 56b Then all the disciples deserted him and fled.</i>
	(Silence)
<b>Bryan</b>	<b>Reflection:</b> Violence enters not as chaos, but as calculation—through a kiss, through armed force, through the quiet collusion of fear and power. Betrayal is how violence often begins: when trust is traded for security, when loyalty is sacrificed for

	self-preservation. Jesus refuses to sanction resistance by the sword, exposing the lie that violence can save, protect, or purify. His vulnerability unmasks the fragile foundations of every system that relies on force. In this moment, we are confronted with our own capacity to betray love when fear feels safer than faithfulness.
	(short pause)
<b>Reid family member?</b>	<b>Prayer:</b> God of nonviolent courage, interrupt our instincts to strike back, to justify harm in the name of safety or necessity. Expose the bargains we make with fear, and turn us again toward your way of peace. Give us the bravery to remain faithful when trust feels risky and love feels costly. Lead us into acts of courageous peacemaking, even when the night is thick with threat.
<b>Bryan</b>	<b>Leader:</b> Violence enters through fear and betrayal. <b>All:</b> <i>Turn us again toward your peace.</i> <b>Leader:</b> When fear tempts us to trade love for safety, <b>All:</b> <i>Turn us again toward your peace.</i>

#### IV — Jesus Is Denied and Put on Trial

<b>David Pullen</b>	
<b>Tech desk</b>	<b>Action/Symbol:</b> during reading – ‘Cock crows’ sound effect After reading - reader washes his hands.
<b>David</b>	<b>Reader: "I find no case against him."</b>
<b>David</b>	<b>Scripture:</b> Matthew 26:69–75; 27:11–14, 24-26; (don’t read the reference) <sup>69</sup> Now Peter was sitting outside in the courtyard. A female servant 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 female servant saw him, and she said to the bystanders, “This man was with Jesus the Nazarene.” <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 [COCK CROWS x3 - SOUND EFFECT] 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.
<b>David</b>	<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.
<b>David</b>	<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.
<b>David</b>	(Silence) – <b><i>reader(s) wash hands in bowl of water on table</i></b>
<b>David</b>	<b>Reflection:</b> Here truth is spoken and dismissed, innocence acknowledged and condemned. Political expediency outweighs justice; fear of unrest silences integrity. Peter's denial and Pilate's evasion remind us how easily truth becomes inconvenient when it threatens stability or comfort. Violence is sustained not only by those who wield it, but by those who look away. This station exposes the quiet, corrosive power of silence—how fear trains us to protect ourselves at the expense of the vulnerable. The trial of Jesus continues wherever truth is sacrificed to preserve control.
<b>David</b>	<b>Prayer:</b> God of truth, strengthen all who speak honestly under pressure, especially when lies are easier and safer. Forgive us for the times we have denied you through our silence, our avoidance, our fear. Awaken in us a hunger for justice

	that outweighs our desire for approval or security. Make us witnesses to truth, even when it costs us something. (brief pause)
<b>David</b>	<b>Leader:</b> Truth is spoken and rejected. <b>All:</b> <i>God of truth, strengthen us.</i> <b>Leader:</b> When silence feels safer than justice, <b>All:</b> <i>Give us courage to speak.</i>

## V — Jesus Is Mocked, Beaten, and Condemned

<b>Steph</b>	<b>Action/Symbol:</b> place purple cloth and crown of thorns in table (leant against bowl - so visible)
<b>Steph</b>	<b>Reader: "They mocked him."</b>
<b>Steph</b>	<b>Scripture:</b> Matthew 27:26–31 (don't read the reference) <i><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.</i>
	(Silence)
<b>Steph</b>	<b>Reflection:</b> Before violence destroys the body, it works to humiliate. Mockery strips dignity, turning a person into an object, a threat, or a joke. This is how cruelty becomes palatable. Jesus stands alongside all who are ridiculed, dehumanized, and shamed—those whose suffering is dismissed or made entertaining. In this moment we see how contempt prepares the ground for brutality, and how laughter can become a weapon. God's solidarity with the mocked reveals a fierce commitment to human dignity, even when the world denies it.
<b>Steph</b>	<b>Prayer:</b> God of every shamed body, stand with all who are humiliated, ridiculed, or erased. Restore dignity where violence and contempt seek to undo it.

	<p>Heal those wounded by words as much as by blows.          Make us attentive to the ways mockery and cruelty creep into our speech and our systems.          Form us into protectors of the vulnerable and restorers of dignity in a brutal world.</p>
<b>Steph</b>	<p><b>Leader:</b> Jesus is mocked and stripped of dignity.  <b>All:</b> <i>Restore what violence has broken.</i>  <b>Leader:</b> Where lives are shamed, ridiculed, or erased,  <b>All:</b> <i>Restore dignity and hope.</i></p>
<b>Steph</b>	Sits in front row

## VI — Jesus Carries the Cross

### Choir: My Dying Lord

<b>Kenji &amp; Callum</b>	
<b>Callum &amp; Kenji</b>	<b>Action/Symbol:</b> Carry the cross into the church from the back and erect it in the stand behind the communion table.
<b>Kenji</b>	<b>Reader: "carrying the cross."</b>
<b>Callum</b>	<b>Scripture:</b> John 19:16–17 (don't read the reference) <sup>16</sup> <i>So they took Jesus, <sup>17</sup> and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha.</i>
	(Silence)
<b>Callum</b>	<b>Reflection:</b> The cross is not embraced; it is imposed. It is the crushing weight of empire made visible, carried by one who has already been beaten and exhausted. God does not glorify this suffering or call it necessary. Instead, God walks beside those compelled to bear what they did not choose: the weight of poverty, racism, displacement, occupation, and inherited trauma. This moment confronts any theology that blesses suffering rather than naming it for what it is: a sign of injustice that demands resistance and compassion.
<b>Kenji</b>	<b>Prayer:</b> God who walks with the burdened, be near to all who carry more than they should— those weighed down by systems they did not shape and costs they did not choose. Free us from theologies that excuse cruelty or sanctify abuse. Give us courage to lift burdens where we can,

	to dismantle structures that crush life, and to refuse every story that calls suffering holy instead of tragic.
	(brief silence)
<b>Kenji</b>	<b>Leader:</b> The cross is imposed, not chosen. <b>All:</b> <i>God, walk with the burdened.</i>
<b>Callum</b>	<b>Leader:</b> Where people carry more than they should, <b>All:</b> <i>Move us to lift the weight.</i>
<b>Callum &amp; Kenji</b>	(Stay at the front of church, take-up guard positions at either side of the cross.)

## VII — Jesus Is Crucified and Dies

### Hymn: Behold the Lamb

<b>Miriam and CeCe</b>	
<b>CeCe</b>	<b>Reader: "It is finished."</b>
<b>Miriam</b>	<b>Scripture:</b> John 19:18, 25b–30 (don't read the reference)  <i>18 There they crucified him and with him two others, one on either side, with Jesus between them.....</i>
<b>Callum &amp; Kenji</b>	<b>Action/Symbol:</b> cloth and crown is hung and nailed to the cross
<b>Miriam</b>	<i>25 ...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.</i>  <i>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.</i>
<b>Miriam</b>	(Silence) <b>Action/Symbol:</b> blow out the Christ Candle
<b>CeCe</b>	<b>Reflection:</b> Here violence speaks its final word—or believes it does. The

	<p>crucifixion exposes what fear, power, and cruelty ultimately do to love. God does not demand this death, nor orchestrate it as punishment; God endures it, refuses to retaliate, and enters fully into the suffering of the world. The cross reveals not divine cruelty, but divine solidarity with the executed, the disappeared, and the forgotten. It is the clearest indictment of every system that claims violence is necessary for peace.</p>
<b>Miriam</b>	<p><b>Prayer:</b>  God of the crucified,  we bring before you the places where the cross is still raised:  Ukraine and Gaza, Israel and Palestine,  Iran, America and the Middle East  Sudan and South Sudan,  Yemen, Syria, Myanmar, Ethiopia,  the Democratic Republic of Congo,  and every land scarred by war, occupation, and communal violence.</p>
<b>Miriam</b>	<p><b>Leader:</b> For all places marked by war and violence—  <b>All:</b> <i>God of the crucified, break the power of violence.</i></p>
<b>Miriam</b>	<p>Hold close all who suffer—  those injured in body and spirit,  those who mourn the dead,  those displaced from home,  and those who wake each day uncertain of the future.</p>
<b>Miriam</b>	<p><b>Leader:</b> For all who suffer in body, spirit, and hope—  <b>All:</b> <i>God of the crucified, embrace those who are wounded.</i></p>
<b>CeCe</b>	<p>Be near to those who live in fear:  children shaped by sirens and rubble,  families torn apart,  communities taught to expect loss.</p>
<b>CeCe</b>	<p><b>Leader:</b> For children shaped by fear of the future—  <b>All:</b> <i>God of the crucified, protect the vulnerable.</i></p>
<b>CeCe</b>	<p>God of wisdom and accountability,  we pray for leaders and decision-makers:  for those who inflame fear to secure power,  and those courageous enough to seek peace at great cost.  We pray for media and storytellers—  for those who profit from outrage and division,  and for those who tell the truth with care, context, and compassion.</p>

<b>CeCe</b>	<b>Leader:</b> For leaders and decision-makers— <b>All:</b> <i>God of the crucified, turn hearts toward justice and peace.</i>
<b>Miriam</b>	Break the cycles that feed on fear. Strengthen all who advocate for peace, justice, and reconciliation. And do not let us remain passive witnesses.
<b>Miriam</b>	<b>Leader:</b> For media that feeds on fear, and for those who tell the truth with courage— <b>All:</b> <i>God of the crucified, shape how truth is spoken.</i>
<b>Miriam</b>	Move us to action: to pray, to give, to speak, to vote, to welcome, to refuse dehumanization in our words and lives. Make us a people who do not look away from suffering but respond with costly love.
<b>CeCe</b>	<b>Leader:</b> Move us from prayer into action— <b>All:</b> <i>To pray with honesty, to give with generosity, to speak with courage, to welcome the vulnerable, and to refuse violence in every form.</i>
<b>Miriam</b>	<b>Leader:</b> Let love—not violence—have the final word. <b>All:</b> <i>Amen.</i>
<b>Miriam &amp; CeCe</b>	(Stay at the front of church, sit either side on steps in front of table.)

## VIII — Jesus Is Laid in the Tomb

### Choir and Congregation: Da Pacem Domine

<b>Steve</b>	<b>Reader: "They laid Jesus there."</b>
<b>Steve</b>	<b>Scripture:</b> Matthew 27:57–61 (don't read the reference) <i><sup>57</sup> When it was evening, there came a rich man from Arimathea named Joseph, who also was himself 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 new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went</i>

	<i>away. <sup>61</sup> Mary Magdalene and the other Mary were there, sitting opposite the tomb.</i>
	(Silence)
<b>Callum, Kenji, Miriam, CeCe &amp; Steph</b>	<b>Action/Symbol:</b> take the crown and cloth off the cross, carry it ‘like a body’ and place on the table, then wrap all the contents on the table to form a body shape. Then return to positions.
<b>Steve</b>	<b>Reflection:</b> The tomb is the space between devastation and hope, where grief is real and resolution absent. Nothing is fixed yet. Violence seems to have won, and silence descends. This moment honours the waiting that follows trauma—the days when prayers feel unanswered and justice seems buried. And yet, God remains present even here. The tomb is not abandonment, but accompaniment. It teaches us to trust that hope can exist quietly, fragile and unfinished, even when the future is unclear.
<b>Steve</b>	<b>Prayer:</b> God who waits with us, stay near in the silence when words fail and hope feels thin. Be with all who live in the long aftermath of violence, where wounds remain open and answers distant. Teach us to wait without despair and to trust without denial. Plant seeds of resurrection even in the deepest tombs of our world and our hearts. (brief pause)
<b>Steve</b>	<b>Leader:</b> This is the space of waiting and grief. <b>All:</b> <i>God, remain with us.</i> <b>Leader:</b> When hope is fragile and unfinished, <b>All:</b> <i>Plant seeds of resurrection.</i>

## Closing Prayer & Sending — from Witness to Hope

**Chorus: How deep the fathers love for us**

<b>Miriam, CeCe &amp; Steph</b>	<b>Action/Symbol:</b> stand at either end and behind table with baskets of petals – together sprinkle petals over body shape as prayer is shared.
---	---

<b>Steve</b>	<b>Prayer &amp; Sending:</b> <b>Leader:</b> God of enduring love, we have walked the road from table to tomb. <b>All:</b> We have named our grief for your suffering and all who suffer through war, violence, and injustice. <b>Leader:</b> Do not let this journey end in sorrow alone. <b>All:</b> Send us out shaped by courageous love—slow to violence, rich in mercy, steadfast in hope. <b>Leader:</b> Until peace is more than a promise, <b>All:</b> We will not look away, we will keep faithful to the way of Jesus, whose love still rises and whose hope will not be buried. <b>AMEN</b>
--------------	---

**Choir: Both in the world and yet outside it.**