

# Good Friday

## Prelude

### WE GATHER BEFORE GOD

#### Call to Worship

As the crowds gathered at Calvary, we gather at the foot of the cross, as we share Christ's agonizing journey from betrayal to the tomb.  
Come let us honour Jesus in somber recognition.

*HYMN VU 149 When I Survey the Wondrous Cross*

#### Opening Prayer

God of infinite love,  
the costly sacrifice of Jesus challenges our imagination.

Yet we come, to stand with him in his suffering.

As we recall the last hours of his mortal life,  
help us see ourselves as part of the story.

Today we gather in reverent thanksgiving for the sacrifice of Jesus and  
know that without it we would not have eternal life.

We repent of the sin which has contributed to the crucifixion and  
receive again the assurance of your resurrection love.

In Jesus' name we pray. AMEN

*HYMN VU 133 Go to Dark Gethsemane*

### WE LISTEN FOR GOD'S WORD

#### SERVICE OF THE WORD TODAY'S SCRIPTURE

John 18:1-23

New International Version

#### **Jesus Arrested** **ANDREA**

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons. Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

"Jesus of Nazareth," they replied. "I am he," Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground.

Again he asked them, "Who is it you want?" "Jesus of Nazareth," they said.

Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

### **Peter's First Denial** TIEGAN

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in. "You aren't one of this man's disciples too, are you?" she asked Peter. He replied, "I am not."

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

## **The High Priest Questions Jesus**

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

“I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.”

When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded.

“If I said something wrong,” Jesus replied, “testify as to what is wrong. But if I spoke the truth, why did you strike me?”

## **John 18:25 – 40 PAULA**

### **Peter’s Second and Third Denials**

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, “You aren’t one of his disciples too, are you?”

He denied it, saying, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, challenged him, “Didn’t I see you with him in the garden?” Again Peter denied it, and at that moment a rooster began to crow.

### **Jesus Before Pilate**

Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. So Pilate came out to them and asked, “What charges are you bringing against this man?” “If he were not a criminal,” they replied, “we would not have handed him over to you.”

Pilate said, “Take him yourselves and judge him by your own law.”

“But we have no right to execute anyone,” they objected. This took place to fulfill what Jesus had said about the kind of death he was going to die.

Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?” “Is that your own idea,” Jesus asked, “or did others talk to you about me?” “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.” “You are a king, then!” said Pilate. Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?” They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

### **John 19:1-16 SARAH**

#### **Jesus Sentenced to Be Crucified**

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!” As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!” But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.” When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?” Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. “Here is your king,” Pilate said to the Jews. But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered. Finally Pilate handed him over to them to be crucified.

### **John 19:17-30 CAITLIN**

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.” Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,  
 “They divided my clothes among them  
 and cast lots for my garment.”<sup>[a]</sup>  
 So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said

her, “Woman,<sup>[b]</sup> here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

### **The Death of Jesus**

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

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## **SILENCE**

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### **Ministry Of Music**

*Where You There – Andrea Sauro*

### **AS WE REFLECT UPON THE WORD OF GOD**

*Sermon message – Rev. Lisa Naumann*

### **Prayers of the People**

#### **Choir Anthem**

*Without His Cross*

### **Prayer of Confession**

Dear God, we come before you as fragmented people.  
 We know we have sinned, and we try to keep these sins hidden,  
 but you know our innermost thoughts and actions,  
 actions that have hurt people we know,  
 inactions that have hurt people we do not know,  
 behaviours that have not given you glory.  
 We ask you to cleanse our souls.  
 We ask you to throw our sins into the ocean of forgiveness  
 that they may disappear.

### Assurance of Pardon

We have confessed our sin, trusting in the forgiving love witnessed through the sacrifice of Jesus, who accepted even the thief who hung dying beside him on the cross. Let us receive, then, the assurance of pardon in the words of our Saviour;

“I promise that you will be with me in paradise.”

We are a forgiven people.  
Thanks be to God!

**HYMN VU 135** *Beneath the Cross of Jesus*

### COMMISSIONING AND SENDING FORTH

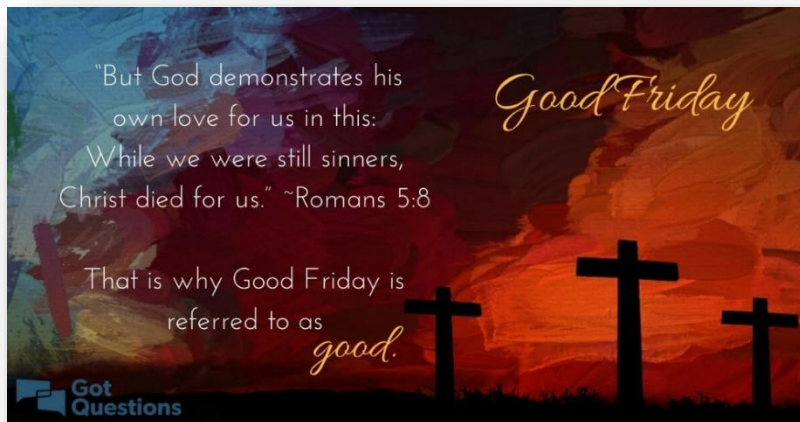
Go forth in hope:

Greater than death is the power of life; stronger than violence is the grasp of love; more shaping than a human curse is the blessing of God. Therefore, receive in faith the blessing of God the Creator, of Christ the Saviour, and of the Holy Spirit, giver of truth and love.

*Offering plates are at the front door.  
Thank you for joining us.*



*We look forward to seeing you at 10:15 am on  
Easter Sunday when we celebrate victory over the grave.*



*Leading Worship:*

**Rev. Lisa Naumann MDiv.**

*Music Director*

**Craig Garnham**

**Friday April 3<sup>rd</sup>, 2026**

***Thank you!***

Paul Sawatsky for guitar accompaniment

Our Scripture Readers

**Mayfield United Church welcomes all to join us.**

Join our weekly email list:

[mayfieldunitedchurch.org](http://mayfieldunitedchurch.org)

for more information:

**P. 905.843.1035**

[secretary@mayfieldunitedchurch.org](mailto:secretary@mayfieldunitedchurch.org)

for info regarding events





## VU 149 – When I Survey the Wondrous Cross

*Words by Isaac Watts, 1707 Public Domain*

- 1      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.
  
- 2      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.
  
- 3      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?
  
- 4      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.

## VU 133 - Go to Dark Gethsemane

*Words by James Montgomery, 1820, altered. Public Domain.*

- 1       \* Go to dark Gethsemane,  
you that feel the tempter's power;  
your Redeemer's conflict see;  
watch with him one bitter hour;  
turn not from his grief away:  
learn from him to watch and pray.
  
- 2       See him at the judgement hall,  
beaten, bound, reviled, arraigned;  
see him meekly bearing all;  
love to all his soul sustained.  
Shun not suffering, shame, or loss:  
learn from Christ to bear the cross.
  
- 3       Calvary's mournful mountain view;  
there the Lord of glory see,  
made a sacrifice for you,  
dying on the accursed tree.  
'It is finished,' hear his cry:  
trust in Christ and learn to die.

\* or 'Go now to Gethsemane,'

*Hymns*