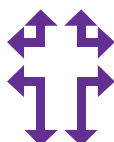


The Way of the Cross

AN ECUMENICAL DEVOTION

Fourth Edition

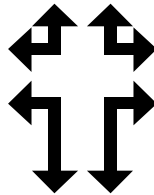


MELBOURNE CITY CHURCHES IN ACTION



The Way of the Cross

Ecumenical Devotions
through the streets of Melbourne
on Good Friday



MELBOURNE CITY CHURCHES IN ACTION

About Melbourne City Churches in Action

Melbourne City Churches in Action (MCCIA) is an ecumenical organisation with representatives from the churches in the Inner City of Melbourne. We work together to build relationships and understanding.

MCCIA Member Churches

(correct at time of printing)

Anglican

St Paul's Cathedral
St James' Old Cathedral
Holy Trinity East Melbourne
St Peter's Eastern Hill

Baptist

Collins Street Baptist Church

(Roman) Catholic

St Patrick's Cathedral
St Francis' Church
St Augustine's Church

Church of Christ

CrossCulture Church of Christ

Coptic Orthodox

St Verena & St Bishop Coptic
Orthodox Church

Lutheran

German Lutheran Trinity Church
St Johns Southgate

Presbyterian

Scots Church

Religious Society of Friends

(Quakers)

Melbourne City
Recognised Meeting

Salvation Army

Salvation Army Melbourne
—Project 614

Uniting Church

St Michael's Uniting Church
Wesley Church Melbourne

Welsh Church

Melbourne Welsh Church

Associate Member

Melbourne City Mission

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Bronze sculptures of Way of the Cross by Anna Meszaros

Text by Sr Verna Holyhead SGS

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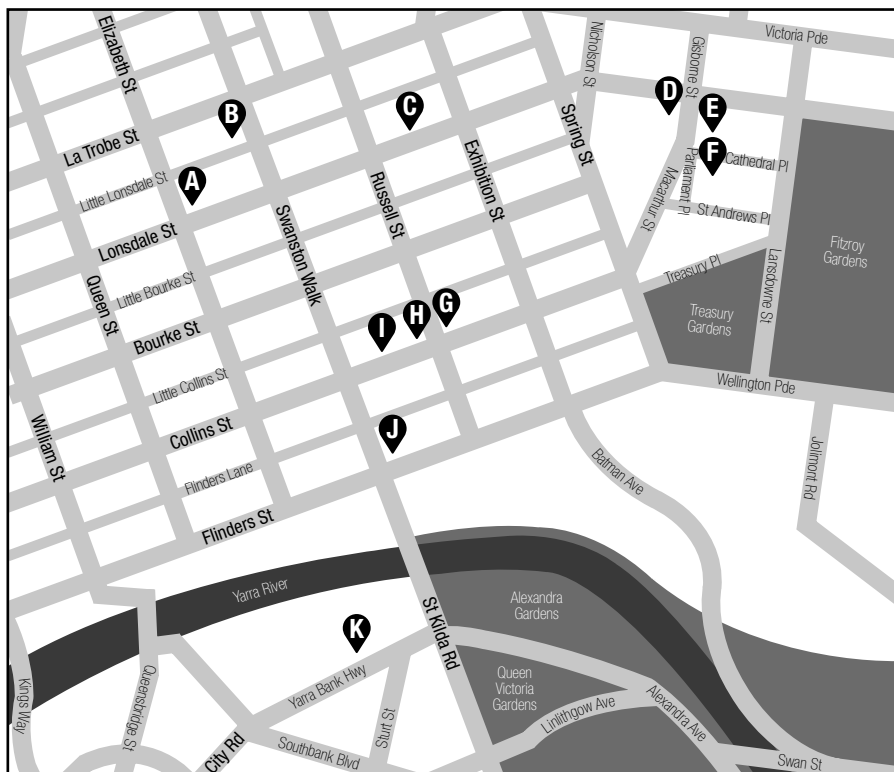
The route of the Way of the Cross

The Way of the Cross begins at one of Melbourne's oldest churches, St Francis, Lonsdale Street. From there the pilgrimage passes from church to church around the city in commemoration of Jesus' journey from the Last Supper to the crucifixion and resurrection. All are welcome to join in for the whole or any part of the Way.

The journey usually takes up to 2 ½ hours, and will end at St Paul's Cathedral, corner Swanston and Flinders Streets. Easter Sunday resumes and concludes the journey. It begins at 6:30am at St Paul's Cathedral, crosses over the Yarra River and ends at one of Melbourne's newest church buildings, St Johns Southgate.

Map of Stations

- | | | |
|--|---|--|
| A 1 St Francis' Church
326 Lonsdale St,
cnr Elizabeth St | E 6 St Patrick's Cathedral
cnr Gisborne & Albert Sts | H 10 Scots Church,
156 Collins St |
| A 2 In the garden of
St Francis' Church
cnr Elizabeth & Little Lonsdale Sts | E 7 St Patrick's Cathedral
adjacent the main entrance,
Cathedral Place | I 11 Collins Street
Baptist Church
174 Collins St |
| B 3 CrossCultureChurch of Christ
cnr Elizabeth & Little Lonsdale Sts | F 8 German Lutheran
Trinity Church
22 Parliament Place | J 12 St Paul's Cathedral
Swanston St entrance |
| C 4 Wesley Church
148 Lonsdale St | G 9 In the garden of
St Michael's
Uniting Church
cnr Russell & Collins Sts | J 13 St Paul's Cathedral
Near Flinders St entrance |
| D 5 St Peter's Church Eastern Hill
cnr Gisborne & Albert Sts | | K 14 St Johns Southgate
20 City Rd, Southbank
(near Arts Centre) |



About Melbourne's Way of the Cross

In 1998 at the prompting of an inner city church minister seeking to engage more fully with the city, the Melbourne City Churches in Action (MCCIA) developed an ecumenical walk through the streets of the City, to remember Jesus' walk to the Cross. The walk is marked by a series of 14 superb bronze sculptures which tell the story of the journey of Jesus from the Last Supper to the Cross. The 14 'stations' are placed outside city churches beginning at Melbourne's oldest Roman Catholic church. The final station is symbolically over the river at one of Melbourne's most recently built churches.

On Good Friday Christians from many denominations take part in 'The Way of the Cross'. Melbourne's first Good Friday walk was held in 2000. Recent walks have attracted over 3,000 people who joined together for worship and to witness to the people of Melbourne.

The walk commences at St Francis Church in Lonsdale Street, terminates on Good Friday at St Paul's Cathedral in Flinders Street, and resumes on Easter Sunday to mark the resurrection at St Johns Southgate. At each station those participating pause for prayer, readings, reflection and song.

The Way of the Cross may also be walked independently at any time throughout the year, and guided walks are available.

The sculptor

The fourteen bronze relief sculptures are by a Melbourne artist, Anna Meszaros, who developed creative and thought-provoking interpretations of the biblical texts. Anna is a third generation sculptor, following in the artistic footsteps of her late grandfather, Andor Meszaros, and her uncle, Michael, who has produced many familiar Melbourne landmark pieces. Coincidentally, Anna's grandfather also completed a set of stations of the cross in the form of medallions for Canterbury Cathedral.

Anna's sculptures are mounted on upright slabs of black granite as permanent fixtures.

The liturgy

The words in this booklet were first prepared by Sr Verna Holyhead (1933–2011), a Sister of the Good Samaritans, a gifted writer, liturgist, teacher, lecturer and biblical scholar. Her prolific published works have been held responsible for leading many people in Australia and around the world towards a closer relationship with God.

Further information

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The Way of the Cross

Introduction

Cities are places of joy and sorrow, of grace and disgrace. They are places of blessing, because in them the glory of God, so many men and women made in the image of God, are gathered together. They are places of woe, because in them this image of God can be so easily disfigured and disguised.

There are bright city centres to which all roads and pathways lead, and there are the city fringes of shadow and alienation. The holy and unholy are built together by its saints and sinners. In its social crucible we can offer glory to God, or be seduced to the worship of alien gods.

Jerusalem in the time of Jesus was not much different.

One spring morning, Jesus carried his cross through its streets to which he had come in the past as both a festive pilgrim and a man of tears. Through the city and beyond it, to a hill outside its holy walls, he journeyed for the unholy deed of crucifixion, he died, and was buried. Three days later, in a green and growing place, the Living One left the place of death.

In the streets of our city we gather today, in the spirit of Jesus, to remember that painful journey on the day that we now call 'Good'. We come to pray for our city, ourselves, and our world, remembering that no pain is wasted, no affliction unredeemed that is united with the suffering of Jesus, who said to his disciples: 'If any want to become my followers, let them deny themselves and take up their cross and follow me' (Mark 8:34).

Let us begin our journey.

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

R. Amen.

The Lord be with you.

R. And also with you.



St Francis' Church

326 Lonsdale Street, cnr Elizabeth St

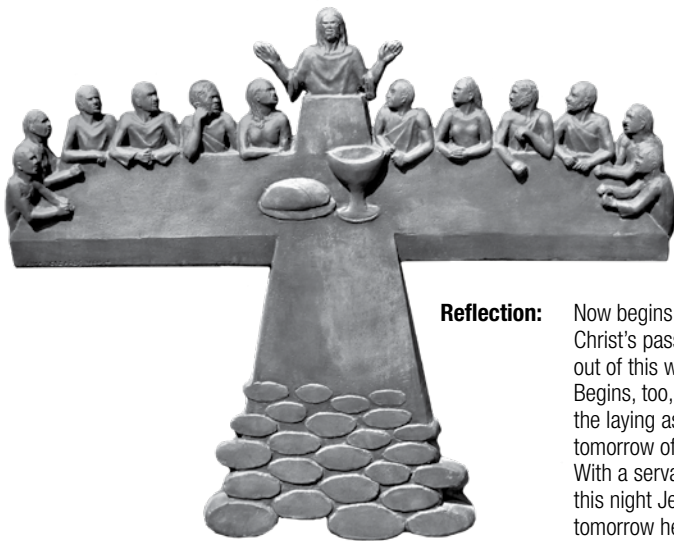
1. The Last Supper
John 13:1-14

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *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. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. 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. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'*

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet'.



Reflection: Now begins the 'hour' of Christ's passover out of this world to his Father. Begins, too, his dispossession: the laying aside this night of his garments, tomorrow of his life. With a servant's towel, this night Jesus wraps himself in love; tomorrow he will be unwrapped, naked and exposed by hate.

In his hands he takes
the holy vessels:
a bowl of water
and his disciples' feet.
These are the simple things that,
at this last feast of friendship,
are signs and symbols of
the 'everything'
that the Father puts
into his hands.

The master kneels as servant
before each of his disciples.
There is no discrimination
between enemy and friend;
all are washed and fed.
There is communion, too,
in the love command
to do what Jesus does:
to be broken, given and consumed
in the service of the brothers and the sisters.

Silence

Leader: Let us pray

All: **Nourishing God,
for our pilgrim way through life you give us
the bread that is a sharing in the body of Christ;
the cup of blessing that is a partaking of the blood of Christ.
Help us by this eating and drinking
to discern the broken body of our human community
and the dregs of injustice that so many must drink.**

Leader: And so in Jesus' name we pray:

For those in our city who have no friends with whom to eat. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who know the agony of betrayal by others. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those whose lives are at the bottom of the social heap. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That all who follow this cross may accept to be broken and
consumed in the service of others. Lord, hear us.

All: **Lord, hear our prayer.**

Processional chant:

U - bi ca - ri - tas et a - mor,
Liv - ing char - i - ty and stead - fast love,

u - bi ca - ri - tas De - us i - bi est,
li - ving char - i - ty shows the heart of God.

In the garden of St Francis' Church

cnr Elizabeth & Little Lonsdale Sts

2. The Garden of Gethsemane

Matt 26:26-46

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.' Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 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.'*

When they had sung the hymn, they went out to the Mount of Olives.

Then Jesus said to them, 'You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee.' Peter said to him, 'Though all become deserters because of you, I will never desert you.' Jesus said to him, 'Truly I tell you, this very night, before the cock crows, you will deny me three times.' Peter said to him, 'Even though I must die with you, I will not deny you.' And so said all the disciples.

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.' He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' Then he came to the disciples and found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, 'Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.'

Reflection: Across the Kidron Valley,
into the night garden of Gethsemane...
Among the ancient olive trees
Jesus lies like a protruding root,
something to be avoided
or tripped over
and then kicked.



His face is rubbed
into the small mysteries he loved:
the soil and seed
and dusty sparrows.
He feels the terror in them
and in all the little last things
of our living and our dying.

Peter, the Rock, crumbles
into a soft sand-drift of sleep,
and the dreaming Zebedees care little now
about the right or left hand places
beside the man
so crushed
by the agony of generations.

The traitor's kiss
smacks them from their sleep.
The violence of the mob
spawns a feeble play of swords.
Their following after Jesus
is distorted
into flight away from him.

Silence

Leader: Let us pray

All: **Holy God,
in a garden the First Adam's sweat was punishment for sin;
in another garden, the sweat of the Second Adam was grace
which poured from his struggle with the sin of the world
and drenched us with salvation.
Grant us the strength
to be watchful and faithful in our following of Jesus
especially in the dark nights of our pain and loneliness.**

Leader: And so in Jesus' name we pray:
For those in this city who have been deserted by friends. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who struggle in the dust of homelessness. Lord, hear us.

All: **Lord, hear our prayer.**

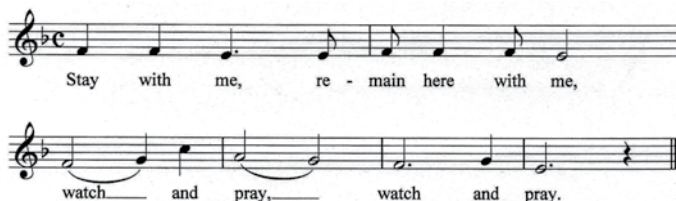
Leader: For those who are tempted to violence. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That all Christians may be watchful and awake to the
suffering of the members of Christ's body. Lord, hear us.

All: **Lord, hear our prayer.**

Processional chant:



CrossCulture Church of Christ

Swanston Street

3. Jesus before the Sanhedrin and the betrayal of Peter
Luke 22:54-62

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know him.' A little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' Then about an hour later still another kept insisting, 'Surely this man also was with him; for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.*



Reflection: Inside the high priest's court
the dignity of Jesus confronts
the indignity of his enemies.
In the silent Jesus
the high priest cannot find any revelation
of the living God.
And when the 'I AM' does speak,
his words are drowned in spits and slaps
and death-rents of a garment torn for blasphemy.

Outside Peter's trial begins
before a servant girl.
The disciple spins a web of lies
and traps himself
in cowardice.
Huddled with the enemies,
no fire can warm
the cold treason on his lips
and in his frozen heart.

Speech has often been Peter's downfall,
but never like this night
of threefold 'I am not!'
A cock crow signals dawn
of the darkest day in Peter's life.
Then Jesus turns and passes by,
and remembrance of the Master's words
dissolves his sin in tears.

Silence

Leader: Let us pray

All: **God of mercy, to you alone belongs the judgement full of compassion
that you reveal to us in Jesus.
In his Spirit may we bear witness to the truth of the gospels
so that our enemies may be confounded and our friends astounded.**

Leader: And so in Jesus' name we pray:
For justice in the law courts of this city. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For integrity among those who police our streets. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For non-violence in places of entertainment. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That our words may never mock or dehumanise our sisters and brothers. Lord, hear us.

All: **Lord, hear our prayer.**

Passion Chorale *O Love of God incarnate, our flesh, our blood, our bone,
Where sin has torn and marred us, you make our wounds your own.
You take our guilt upon you, our burdened spirits bear;
In death you go before us, and you await us there.*

Processional chant: *Ubi Caritas*

Wesley Church

Lonsdale Street

4. Jesus before Pilate John 18:28-38

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *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. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' 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.' (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)*

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' 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?' 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.' 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.' 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.'



Reflection: When day dawns on darkness
 Jesus is parcelled up,
 stamped with 'dangerous contents'
 and express delivered
 to the headquarters
 of the Roman governor:
 Pilate, friend of Caesar.

The governor wobbles
 from one opinion to another,
 and chameleon-like,
 he scuttles
 back and forth, in and out,
 taking on the colour
 of those with whom he finds himself.

Before the calm dignity of Jesus,
 Pilate himself is put on trial.
 He would much prefer this Jew
 to be as slippery as the blood
 that some are calling for,
 and wriggle out of Pilate's conscience,
 and this trial.

The defensive questions
 of the would-be neutral man
 leave a bitter taste of compromise
 in Pilate's mouth.
 But he silences the tumult of the truth
 within him with his cynicism:
 'What is truth?'

Silence

Leader: Let us pray
All: **Strong and Holy One,
 help us always to stand up for the truth
 and speak it fearlessly and freely,
 even when we know that we will suffer for it.
 Give us the wisdom of Jesus
 who knew when to speak and when to keep silent
 in obedience to your will.**

Leader: And so in Jesus' name we pray:
 For our city's councillors and politicians. Lord, hear us.
All: **Lord, hear our prayer.**

Leader: For those in our city who selfishly dedicate their lives to the fragile kingdom
 of consumerism. Lord, hear us.
All: **Lord, hear our prayer.**

Leader: For those who prowls the streets armed with prejudice and violence. Lord, hear us.
All: **Lord, hear our prayer.**

Leader: That we may always seek to do the truth in love. Lord, hear us.
All: **Lord, hear our prayer.**

Passion Chorale *We meet you in our sorrows, we taste you in our tears;
 We know you in our suff'ring; we find you in our fears.
 You take the dregs we reach for and drink our bitter cup;
 You die the death we've chosen and from it raise us up.*

Processional chant: *Stay with me*

St Peter's Church

Eastern Hill

5. Jesus is scourged and crowned with thorns
John 19:1-3

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face.*



Reflection: As a last bid for his conscience
Pilate will make a fool
out of one of 'the Jews,'
and fool Jesus' enemies into thinking
that such a man cannot be taken seriously.

A bit of exercise is just the thing
for Roman soldiers hanging round
waiting for some action,
preferably a crucifixion.
Pilate hands him over to them.

Strip him,
 pop a tatty purple robe on him,
 crown him, flog him,
 hand him his reedy sceptre,
 gamble the 'king's game' with him.

'Behold the man!'
 Behold the heights and depths
 of human possibility,
 the best and worst
 of what we do to one another.

Silence

Leader: Let us pray

All: **Christ, our true king,
 your reign is not one of pomp and ceremony
 in this world,
 but an authority of love over the hearts and minds
 of those who follow you through suffering
 into the joys of resurrection.
 May we behold you in the faces of all our sisters and brothers,
 but especially in those whose lives are disfigured
 by our inhumanity to one another.**

Leader: And so in Jesus' name we pray:
 For those who are scourged by the brutality of our streets. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those in this metropolis who are crowned with success, but not with happiness.
 Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the pimps and traffickers who hand others over to abuse. Lord, hear us.

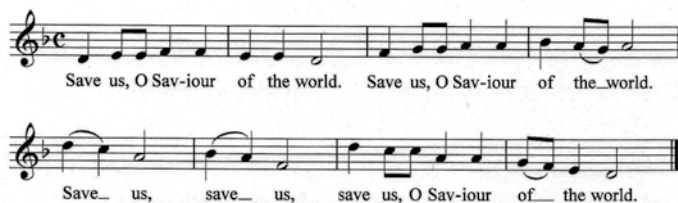
All: **Lord, hear our prayer.**

Leader: That we may always recognise the human dignity of despised and outcast people. Lord, hear us.

All: **Lord, hear our prayer.**

Passion Chorale *O sacred head sore wounded, with grief and shame weighed down;
 O kingly head surrounded with thorns your only crown;
 Death's shadows rise before you, the glow of life decays;
 Yet hosts of heaven adore you and tremble as they gaze.*

Processional chant:



St Patrick's Cathedral

cnr of Gisborne and Albert Streets

6. Jesus carries his cross
John 19:17

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.*



Reflection: He had once touched wounded flesh
and webbed it with new skin,
had taken children in his arms,
had handled death and raised it to new life.
Now his hands take hold
of his own death.

Wooden beams are meant to hold things up,
not weigh people down.
Hooked onto the wood,
but calm and constant in his pain,
Jesus passes out of the Holy City
towards the unholy Place of the Skull.

It was a good day for the crucifixion gang:
no prodding needed, and no fuss,
seeming he has no objection
to getting on his way,
as if he knows more than them
about where he is going, and the reason.

To ease his journey over the silent stones
today there are no palms,
no clothes are spread along the way
under his determined feet.
No hosannas come from the bawling crowd,
and only a few dare weep a kinder word.

His heart, not just his shoulders,
carries the sin of the world.
And above the crowd
he hears the labour pains
and groaning of creation
which he delivers into life.

Silence

Leader:

All: Let us pray
Steadfast and undefeated Lord,
without hesitation you take up the cross which belongs to you,
and which will be raised as a sign of your victory over sin and death.
Strengthened by your example and your Spirit,
may we accept whatever cross is laid on us without bitterness or despair.

Leader: And so in Jesus' name we pray:

For those amongst us today who are carrying heavy crosses. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For compassion for those who can find no meaning in their suffering. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who carry a heavy cross without complaint or bitterness. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may never be so weighed down by our own suffering that we ignore the pain
of others. Lord, hear us.

All: **Lord, hear our prayer.**

Passion Chorale *What language shall I borrow to praise you, heavenly friend,
For this your dying sorrow, your mercy without end?
Such agony and dying! Such love to sinners free!
O Christ, all grace supplying, turn now your face on me.*

Processional chant: *Stay with me*

St Patrick's Cathedral

adjacent the main entrance

7. Simon of Cyrene helps Jesus carry his cross
Luke 23:26

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.*

Reflection: They made him do it;
grabbed Simon,
yoked him to the crossbeam
to share the load with Jesus.
It was not the way
he meant to spend his Passover.

If he was a Jew on pilgrimage,
it would be shame for him to touch
this Roman instrument of torture.
If a Gentile,
what a nerve they have
to impose on him this burden.



The Romans are too ready with conscription
to keep their city streets
free of body-litter.
In from the country,
Simon ploughs along the city furrows
like the ox he kept at home.

Hauling along together,
Jesus seemed to pace him,
place him in his way
of sweat and blood.
as he cuts a straight line
to his death.

The winnowed skin drops from his back
like husk from a kernel.
And as they stumble on together
Simon starts to help him handle
the wood's harvesting
more gently.

Silence

Leader: Let us pray

All: **Suffering and humble One,
we see you yoked to the world's pain,
carrying the burden of our sinfulness into the forgiveness of God.
Help us to accept the cross in our own lives not as punishment
but as privilege, because in it we recognise your saving presence.**

Leader: And so in Jesus' name we pray:

For those who walk with and minister to our brothers and sisters in this city. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who have come from the country to the city and whose hopes have been disappointed. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who are regarded by many as litter and liability in our streets. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may have compassion for those who struggle and stumble through life.
Lord, hear us.

All: **Lord, hear our prayer.**

Passion Chorale *O Love, all love transcending, O Wisdom from on high!
O Truth, unchanged, unchanging, surrendered up to die!
Was e'er a love so wondrous, that from his heav'nly throne
God should descend among us to suffer for his own*

Processional chant: *Save us, O Saviour of the world*

German Lutheran Trinity Church

Parliament Place

8. Jesus speaks to the women of Jerusalem
Luke 23:26-31

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?'*



Reflection: They sweep down upon Jesus
like a gale of mourners,
caught up into the tempest
of his pain.

Jesus, the green and innocent tree,
drips with his life-sap,
and bends into their grief:
a storm of sorrow for their city

In the past he wept his own tears
over beloved Jerusalem.
Now the lamentation of its daughters
turns him towards the future.

Jesus overshadows them
with tragic beatitudes:
blessed the dry breasts and sterile wombs,
lest the innocent be born to suffering.

Silence

Leader: Let us pray

All: **Lover of the weak and defenceless,
you welcomed the company of women during your life,
and as you journey to the place of death
you speak to no one but the daughters of Jerusalem.
Grant that even in the midst of our own pain and sorrow,
we also may be aware of the larger grief of our world,
and, like you, offer our suffering for our own sinfulness,
the repentance of the wicked,
and the comfort of the innocent.**

Leader: And so in Jesus' name we pray:
For the women who are abused and exploited in our city. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the women whose pain is disregarded by church and society. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those in dysfunctional families. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may offer the sterile and empty aspects of our life to the transforming fullness
of God's love. Lord, hear us.

All: **Lord, hear our prayer.**

Passion Choral *O Jesus, we adore you, upon the cross our King!
We humbly bow before you and of your vict'ry sing!
Your cross is our salvation, our hope from day to day,
Our peace and consolation when life shall fade away.*

Processional chant: *Ubi Caritas*

St Michael's Uniting Church

Russell Street garden

9. Jesus is crucified
Luke 23:33-34

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *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, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing.*

Reflection: Soldier nursemaids
have prepared the Son
for his restless bed,
undressed him roughly,
washed him in his blood,
and gambled for the remnants
of his clothes.

Crucifixion's not a silent job.
The screaming of the iron
drilling into wood,
the chorus of his cracking bones,
and the mad music of his muscles tearing
play a cruel lullaby
of salvation.



He hangs stripped.
He whose own words and touch
once stripped sores from skin,
tore film from blind eyes
and shame from bleeding women,
is now exposed and naked
to abuse.

Nailed hands
can no longer touch,
but a swollen, bloodied tongue
can still mouth a painful prayer,
in his own helplessness
begging his Father
to forgive his enemies.

Silence

Leader: Let us pray

All: **Compassionate God,
you loved the world so much
that you gave us your Son to live and die
for our eternal life.
Give us the strength to ask for your forgiveness
for those whom we find it painful to forgive,
and to praise you for all that you love
in those we struggle to love.**

Leader: And so in Jesus' name we pray:
For those in this city who will die today. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the abolition of the death penalty throughout the world. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For all those who have been stripped of human dignity. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That our own suffering may not make us self-centred and deaf to the pain of others.
Lord, hear us.

All: **Lord, hear our prayer.**

Hymn: *Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?*

Procession in silence accompanied by drum beat.

Scots Church

Collins St

10. Jesus and the good thief Luke 23:38-43

Leader: We adore you, O Christ, and we praise you

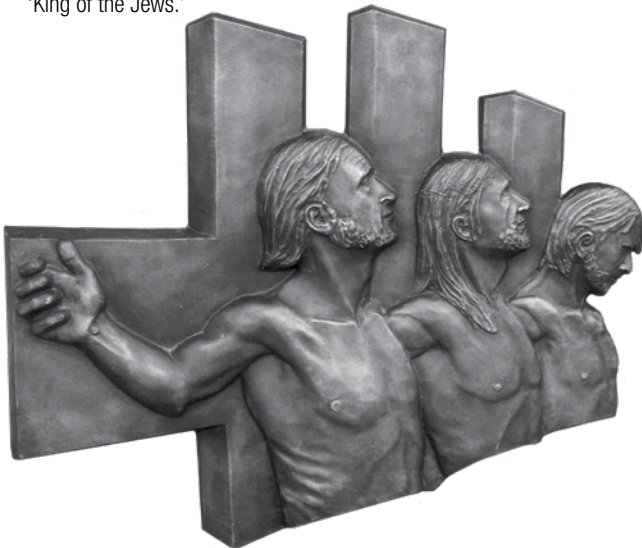
All: **Because by your holy cross you have redeemed the world**

Scripture: *There was also an inscription over him, 'This is the King of the Jews.'*

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

Reflection: As he lived...
because of the way he lived...
so Jesus dies:
in the company of sinners
that he welcomed,
and finds no shame in it.

Two consorts
hang with him,
criminals conscripted
to the court of crucifixion
waiting on the so-called
'King of the Jews.'



The one blasphemes,
wanting no such service
to a helpless fool.
The other dares to ask
so late an invitation
to companionship with Jesus.

The hot wind
drifts the words between them,
and Jesus' breath,
pumped from his pain,
baptises him:
'This day...with me...in Paradise...'

Silence

Leader: Let us pray

All: **Jesus, friend of sinners,
even as you hung dying
you offered Paradise to a thief,
and allowed him to steal his way into heaven.
Let us never despair of your loving forgiveness
but turn to you in confidence,
no matter how heavy the burden of our sins.**

Leader: And so in Jesus' name we pray:
For compassionate ministry to those in prison. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the strength to forgive our enemies. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the grace of a peaceful death for ourselves and all our dear ones. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may always believe in the merciful love of Jesus, even in our darkest hours.
Lord, hear us.

All: **Lord, hear our prayer.**

Processional chant



Baptist Church

Collins Street

11. Jesus speaks to Mary and the beloved disciple
John 19:25-27

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

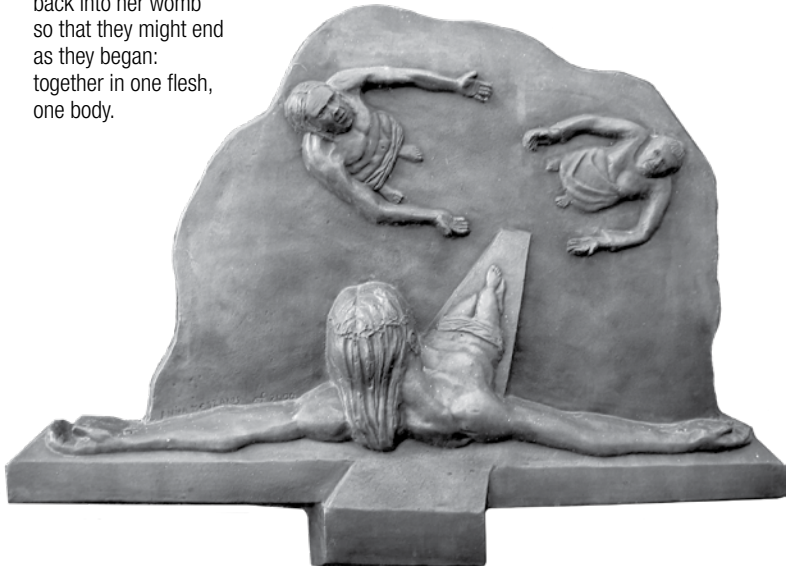
Scripture: *And that is what the soldiers did.*

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

Reflection: The mother stands and watches.

At his birth
he passed into life
through her water and her blood.
At his death
he makes his exodus
through the flood of
his own blood and tears.

If only she could weave
a new skin for him,
push him from this cross
back into her womb
so that they might end
as they began:
together in one flesh,
one body.



The disciple called beloved
has made a shorter journey
to this place.
Friend of Jesus' 'hour,'
he watches the strong heart
he leant against a night ago
now flutter faintly
in a suffocating chest.

Jesus calls to them,
dispossesses himself in love,
and gives them away to one another
as mother and son,
woman and man,
to welcome and care for each other
as a communion of disciples –
the church that we should be.

Silence

Leader: Let us pray

All: **Son and saviour,
your mother and your beloved disciple stood under the cross
that was raised up as a glory tree for our salvation.
Grant that they may nurture us and befriend us, too,
so that we remain faithful to you,
especially in times of suffering and loneliness.**

Leader: And so in Jesus' name we pray:
For all mothers who mourn for their children who have died. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who grieve for friends from whom they have been parted by death.
Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who keep watch by the bedsides of the terminally ill and dying. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That in our churches we may welcome one another as gifts of Jesus to each other.
Lord, hear us.

All: **Lord, hear our prayer.**

Procession in silence accompanied by drum beat.

St Paul's Cathedral

Swanston St entrance

12. Jesus dies on the cross
Mark 15:33-39

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'*



Reflection: In the high hot light of afternoon,
it seemed the world pulled down
a shade upon this killing field.
The sun is turned to darkness
and creation, too, is crippled
like its Firstborn.

Sometimes the guilty gurgled into death,
and the innocent weep out their lives,
but in his mother tongue,
the precious language of the dying,
Jesus shouts a faithful lamentation
to the absent presence of his God.

As he yielded up his spirit
to the one whom he calls 'Father,'
Jesus' last breath gently nails
the centurion facing him
to a Gentile faith
in the Son of God.

Silence

Leader: Let us pray

All: **Holy and Strong One,
send down your blessings on your people
as we remember the death of your Son
in the sure hope of the resurrection.
May we who follow the cross through these streets
also receive the strength to follow you faithfully
whenever and however the cross is raised in our lives.**

Leader: And so in Jesus' name we pray:
For all those who cannot find God or name God in their suffering. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those dying painful or lonely deaths. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For men and women of all faiths and cultures who are searching for God. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may die to the lust for power and disregard for human life that still crucifies
men and women today. Lord, hear us.

All: **Lord, hear our prayer.**

Procession in silence accompanied by drum beat.

St Paul's Cathedral

Near Flinders St entrance

13. Jesus is taken down from the cross
John 19:38-42

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

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



Reflection: The first fruits of Jesus' death
are quickly harvested.
Caring nothing for his status
or the secrecy of his discipleship,
Joseph of Arimathea unpins
the drained and wounded body
from its wooden mount.

And Nicodemus comes,
not with his earlier weighty questions
of the night,
but with a load of costly oils and spices
befitting the funeral cortege of a king.
There is no other answer needed now
but friendship.

In linen cloths
they wrap the fragile flesh,
and for his sabbath rest
return this clay of Adam
to a garden and a new tomb.
The most ancient arms of mothering earth
embrace him.

Silence

Leader: Let us pray

All: **Crucified Christ,
like a single grain of wheat you were buried
in the heart of the earth
so that by your death you might bear much fruit
for the life of the world.
May we be part of the rich harvest
of your loving sacrifice,
now and for ever. Amen.**

Leader: And so in Jesus' name we pray:
For those who offer a burial that respects the human dignity of those who die in poverty
or isolation. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who minister to the bereaved. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For pastoral care to be the first concern of all who work with those who are dying.
Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may always act and be recognized as friends of Jesus. Lord, hear us.

All: **Lord, hear our prayer.**

Hymn: *Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?*

HERE WE END OUR GOOD FRIDAY WAY OF THE CROSS.

Those who wish may gather on **Easter Sunday morning** to celebrate the Passover of Jesus from death to life.

For use as desired on Holy Saturday

The days of waiting
Luke 23:56

Leader: We adore you, O Christ, and we praise you

All: **Because by your holy cross you have redeemed the world**

Scripture: *Then they returned, and prepared spices and ointments.
On the sabbath they rested according to the commandment.*

Reflection: And Jesus rests...
In sabbath silence
his body, in the womb of earth,
is coming to the full term
of a greater birth,
and his dregs of blood and water
await their pouring
into a new and risen skin.

For some,
this is an empty day,
full of memories
of betrayal and desertion,
of bewilderment and confusion,
of imprisonment in the past
and no hope for the future,
a day of God's defeat.

For others,
it is a Day of Preparation,
of gathering the fragments
of their faith,
of trying to fit together
both hope and despair,
and not expecting too much too soon –
even of Jesus.

Silence

Leader: Let us pray

All: **God of the promises,
through many generations you spoke to our ancestors
in many and various ways
before you spoke to us in your Son, Jesus Christ.
For three days in the tomb
his voice was silent, his body contained,
as you waited to reveal in him your invincible hope
for the world.**

Leader: And so in Jesus' name we pray:
For those who have no hope in life beyond death. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For places and spaces for prayer and solitude in our city. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For those who are imprisoned in the pain of the past and cannot look to the future
with hope. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may wait patiently for God to bring joy out of grief, creativity out of chaos,
life out of death. Lord, hear us.

All: **Lord, hear our prayer.**

Passion Chorale *Be Thou my consolation, my shield when I must die;
Remind me of Thy passion when my last hour draws nigh.
Mine eyes shall then behold Thee, upon Thy cross shall dwell,
My heart by faith enfolds Thee, who dieth thus dies well.*

Easter Day, 6:30am – St Paul's Cathedral

13th Station, Near Flinders Street Entrance

14a. Jesus rises from the dead

Mark 16:1-8



Leader: We adore you, O Christ, and we praise you

All: Because by your holy cross you have redeemed the world

From Death to Life – The waiting is over!

Scripture: *When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.*

Reflection: This is the time and place
when light struggles with the darkness,
the time for powerless ones:
for women who ask their desolate
stone-rolling questions,
for women whose witness is despised.

This is the time and place
for good news that empowers:
when life and mission is proclaimed
for the disregarded,
the sinners,
the fearful and amazed.

This is the time and place
when stones are rolled away,
when Life that calls out of death
into another Galilean spring
after the winter's pain.
This is not then...but now.

Silence

Let us cross into this mystery...

*We walk across the Yarra River in silence to gather at St John's Church,
Southgate, remembering:*

- *how the Hebrews passed from slavery to freedom through the waters of the Sea of Reeds*
- *how Israel crossed the River Jordan to enter into the Promised Land*
- *how in solidarity with sinful humanity Jesus was humbly baptised by John in the Jordan*
- *how we are buried with Christ in the waters of baptism and rise in him to new life...*

St Johns Southgate

20 City Road, Southbank

14b. Jesus rises from the dead

John 20:1, 11-18

Scripture:

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom are you looking for?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.' ' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

Reflection:

Fresh-flowered
with the dew on his face
the Gardener stands
who had stirred the dust and dug
his way out of death.

In the deep furrow
of the woman's sorrow,
he sows a single seed,
the small and softly planted name of
'Mary!'

Turning to the rising sun,
she knows, 'My Teacher!'
And she would gather him
like the first fragile drift of blossom,
but he is not for holding.

From that stone-cleared place
he sends her to tell
those buried in their unbelief
that resurrection has a human face
and name.



Leader: Let us pray

All: **Firstborn of the dead,
open our eyes and unplug our ears
to the mystery of our salvation
so that we may no longer seek
the Living among the dead,
but may go to our brothers and sisters
to proclaim your life and love
which endures for ever.**

Leader: And so in Jesus' name we pray:
For those who can glimpse no dawn in their darkness. Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For readiness to be surprised by life and love in unexpected people and places.
Lord, hear us.

All: **Lord, hear our prayer.**

Leader: For the rising of the Christ, the bright Morning Star, over our city of Melbourne.
Lord, hear us.

All: **Lord, hear our prayer.**

Leader: That we may be Christians who show the face of Christ and name him to
seekers and strangers. Lord, hear us.

All: **Lord, hear our prayer.**

Hymn: Christ the Lord is risen today: *Hallelujah!*
Let the whole creation say: *Hallelujah!*
Raise your joys and triumphs high: *Hallelujah!*
Sing now, heaven and earth reply: *Hallelujah!*

Love's redeeming work is done; *Hallelujah!*
fought the fight, the battle won; *Hallelujah!*
vain the stone, the watch, the seal: *Hallelujah!*
Christ has burst the gates of hell. *Hallelujah!*

Lives again our glorious king; *Hallelujah!*
where, O death, is now your sting? *Hallelujah!*
Once he died our souls to save; *Hallelujah!*
where your victory, O grave? *Hallelujah!*

Soar we now where Christ has led, *Hallelujah!*
following our exalted Head; *Hallelujah!*
made like him, like him we rise: *Hallelujah!*
ours the cross, the grave, the skies. *Hallelujah!*

Cities are places of joy and sorrow, of grace and disgrace. They are places of blessing, because in them the glory of God, so many men and women made in the image of God, are gathered together. They are places of woe, because in them this image of God can be so easily disfigured and disguised.

There are bright city centres to which all roads and pathways lead, and there are the city fringes of shadow and alienation. The holy and unholy are built together by its saints and sinners. In its social crucible we can offer glory to God, or be seduced to the worship of alien gods.

Jerusalem in the time of Jesus was not much different.



MELBOURNE CITY CHURCHES IN ACTION