

Dead Man Denied

a worship event for Good Friday 2010

Venue: Auckland Baptist Tabernacle, 421 Queen Street, Auckland City.

Timing/Duration: 9.30am start, 60 minutes max overall, open-ended leaving.

Reports To: **Concept:** Peter Hart (Senior Pastor)
Venue/Equipment: Jenny Hughes (Admin)
Programme: Peter Hart
Courtesy:

Collaborators: *Transient* Worship Collective, World Vision Events.

Biblical Text: John 18, 19. (John 18/15-27)

Mood: Sombre and reflective. Slow. Tense. Vigil-like. Hopeful edge.

Liturgical Colour: Black, red or stripped bare.

Themes: Built around Peter's denial of Jesus after the trial and before the crucifixion. God accepts me as I am. A new start is constantly available to me. Nothing I do can put God off me. I can be a deny-er at any time. Being so does not mean the end of my relationship with Jesus – unless I choose to make it so. We all deny Jesus in small and larger ways every day. None of this prevents God from loving me, or using me in the work of the Kingdom. There is no place so dark that God cannot see me; no place so far from him I can't return or that he can't reach me.

Context: 150+ Tabernacle attenders, and other people. Open invitation. Some children.

Concept: A combined opening segment followed by open-ended time for response at various stations, ending with brief combined time. Invitation to stay in the space. Find hope in surprising places.

What Do I Want To Say?

- That God loves each person regardless of what he/she has done or how he/she feels about that.

- That Peters story demonstrates how God feels about us.
- That anyone can be a deny-er at any time. This doesn't have to be the end of a relationship with Jesus.
- There is no place so dark that God cannot see me; no place so far from him I can't return or that he can't reach me.
- That new starts are always available.
- That a relationship with God through Jesus is more dependent on the character and consistency of God than it is on my character or consistency.
- That a Christian worship event can be accessible to anyone regardless of their stage of spiritual formation or place on Engel's Scale. Fowler and Engel can be worked with and every person can encounter God.
- That open-ended, reflective, non-linear, non-sung spaces can provide liminal moments into which God can speak.
- That the Baptist Tabernacle is open to engaging creatively with its community.

Crew:

Curator: Mark

Setup: Himali, Merlin, Peter Hart, MFP, Alison, Anna.

Service: MFP, Anna, Himali

Station Dressers: Anna and Himali wearing white disposable overalls.

Need a second voice other than mine - Himali

Sound Tech: Tab Roster

Projections: all from Marks laptop, controlled by him.

Soundtrack: all from Marks laptop, fired by him, level by tech.

Production:

Wednesday evening 6.30-9pm: Mark, Merlin, Alison, Anna, Himali

Pack in

Build umbrella screen

Lay underlay for grass turf

Hang data projector skyhooks

Thursday 9.30am to 4pm or earlier: Mark, Sarah P, Merlin (late morning), Peter (midday), Himali (1pm), Alison ?

Lay 60 sqm of grass turf (arrives by midday). This has to be unloaded from truck by hand so old gear needed.

Fix shutter brackets to all roller blinds

Hang umbrellas

Test data projectors and tech stuff

Lay out stations gear in set places.

Solve all insurmountable problems.

Good Friday: Anna, Himali (Merlin security!)

9am event crew call, doors.

9.30am service

11am pack out. Grant Stevens will take grass turf away.

I plan to be gone by midday.

Handout Content:

Candle Lighting Liturgy
Biblical text
stations list
curator list
Transient promo
Hurt lyrics
Sufjan Stevens lyrics
Easter Sunday service notice

Design Probabilities & Possibilities:

Low light/dark except for projector/tv spill.
Blinds down and battened back.

Two data projectors projecting across the space and onto the umbrella screen.
Umbrella Screen (3 high x 8 wide) on rear of upper level. Needs frame built to hold umbrella handles behind screen.

4-6 tvs running same image as screen, around space??

600mm central hanging crown of thorns as 2009. No icicles.

Large wooden cross draped in black.

Main lower platform turfed with grass. A central brazier burning. Communion bread and water stations at side of this. People encouraged to sit on grass and eat and drink.
Left and right side lower wing platforms (and front floor?) grass turfed with stations on grass.

Brazier becomes central to responses and visual. (Drop the pond. It is no longer central, or as large as originally anyway). Response/stations materials available at various locations to sides. Some responses mean bringing eg a candle, papers to the brazier. So brazier is central to the action as well as visually.

Use 230v neon cross lamps somewhere? In Ikea frosted lamps on each station? Means running power supply to each. On way out?

How to light umbrellas? Test 3v LED press lamps inside them. Two each? Wrap in cellophane to colour? How to turn these on at startup?

Lisa Williams banner?

Pumice and fire-gel in brazier?

Stations markers – build frosted lamp covers into tables and light from below?

Wall of face masks ex SoX?? Probably complicates things unnecessarily. Pity. I like them!

Design Realities: allow plenty of space for seating and movement by unknown number of people. Downstairs seats 350. So we may have 1 person in every 2 seats.

Main seating area: not roped off, allowing people to sit where they want to and to space

out if desired. (Upstairs closed off.)
Roller blinds braced back against frames to cut down light spill.

Stage Center Lower Area: grass turfed, with lit brazier central.

SL: grass turfed. Stations.

SR: grass turfed, Stations.

Stage Centre Upper Area: 3 x 8 white umbrella projector screen

Front Floor: grass turfed?

SL and SR Balcony: data projectors x 2 (to fill screen)

White Umbrella Stations x 5 suspended upside down around auditorium.

Technical:

2 x handheld mics behind organ console.

Laptop (sound and video out), behind organ console.

Lighting: level needs to be subdued but sufficient for punters to read notes. Dim overhead, dim beneath balcony, brace blinds back to block maximum light spill. Spill from data projectors (and tvs?)

Response Stations: (This goes in Handout)

There are ten different stations (five are at umbrellas). You can go to any or all or none. They are not in any particular order.

Soaking:

Stay where you are, or move closer to the warmth and light of the brazier and re-read the Story. Note what words or phrases stand out for you. Wonder about what they might mean for you next week.

Eating and Drinking With Jesus:

Among Jesus' closest followers was a person who would betray him, (Judas) and another who would deny ever knowing him (Peter). They were among his closest friends; among those who believed in him most strongly; among those he knew best. He knew who they were and still loved them. Let that soak into your being that this morning.

The Gospels (Bible books named Matthew, Mark, Luke, John) tell numerous stories about Jesus regularly eating with well known and high profile "sinners" of his day. People not considered "nice", significant, or important.

Because of this we can be confident that Jesus welcomed and still welcomes, everyone and anyone at the table with him. There are no requirements beyond a desire to be there with him. The only condition that can keep you from that table is your choice to stay

away. Jesus always invites you to join him. The invitation has nothing to do with who you are or what you have done (or not done). It has everything to do with who Jesus is – the Son of the God who loves you to bits.

Take some bread, and some water. Sit around the fire with other “sinners”, doubters, betrayers and deny-ers. Know that you are in good company – the company of Jesus who loves you and forgives you and wants to nourish you with his presence for the journey through Easter and beyond.

Think about what it is that you need most from Jesus this Easter. Talk to him about that.

When you are ready, light a candle from the brazier and place it in one of the sand trays as a symbol of your desire to follow Jesus.

Umbrellas of Denial: (each one is slightly different)

Deny, Denied, Denial: Imagine that you have the opportunity to speak to, but are limited to a single word. Consider further that after you say your word you must take a vow of silence. In essence this word would be your last.” (Adapted from *Seyed Alavi*, artist). Write that word on a card and attach it to the umbrella.

- a. to someone who has let you down
- b. to someone you have let down
- c. to God or Jesus
- d. to yourself
- e. the Church

Pierced Papers:

What do you think stopped Peter owning up to knowing Jesus, even when he was given three opportunities to do so?

What do you feel guilty or have regrets about having done or not done, said or not said in your life, despite what you believe or value – recently or in the past?

What stops you moving on from that?

Make your confession by writing or drawing about how you feel on one or more pieces of paper. As you do so pierce them on a nail, then remove the papers and burn them in the brazier.

“If we confess our sins to God, he can always be trusted to forgive us and take our sins away.” 1 John 1/9 (*The Bible*, Contemporary English Version)

Candle Lighting: light a candle at any time as a symbol of your prayer for yourself or others....

Barbed Wire Crosses: Hold a cross as you re-read the story and wonder if you would have responded differently to Peter.

When you want to, drop a grain of incense in the brazier.

“The smoke of the incense, together with the prayers of the saints, went up before God...” Revelation 8/4 (New International Version)

Gear List:

Location	Gear	Source
Platform	Grass turf x 90 sq m SL= 16 SR = 16 SFC = 24 SFC Side wings 10 + 10 Front Floor = 15	ReadyLawn
Platform	Christ Candle, taper etc. Maybe by large Cross?	Mark
Platform	Spades, shears to cut turf.	Mark
Platform	Watering can/backpack spray to water grass.	Mark
Platform (centre)	Brazier, charcoal, firestarters, kindling? Rocks? Pumice and meths? Fire gel.	Mark
Platform	Black Polythene under grass turf Use old vinyl ex P10.??	Mark
	disposable white overalls x2	Anna
	Fire extinguisher from home	Mark
Umbrella Screen	24 x white umbrellas (30 all up)	Mark
Umbrella Screen	Timber wire nails, staple nails 5mm clear plastic tube	Mark
	data projectors x 2?	Tab?
SL/SR first pillars	Skyhooks x 4 (long and medium)	Mark
SL/SR first pillars	Skyhook Projector Platforms x 2	Mark
	Ladder	Tab?
Platform	Barbed wire crown (600mm dia)	Mark
	Wire crosses x160	Mark
	Nylon (2 x 13m across auditorium)	Mark
Response Station 1	Tables x 2 w/clothes	Mark
(Communion)	Bread loaf x 2	Mark DAY
SL and SR	Glasses/wine tasting plastic cups x 200	Mark
	Water jugs & ice crosses	Mark
Response Station 2	5 x white umbrellas	Mark
(Umbrella Words)	Felt pens 5 x 4	Tab?
Various places	Cardboard tags x 150	Mark
	String x 150 pieces	Mark
	5 x low tables/places to write	Mark
Response Station 3	Nail stands x 10	Mark
(Paper Piercing) x 3	Paper squares (purple) x 500	Mark
	Felt pens	Tab?
	Baskets for pens and papers x 8	Mark
Response Station 4	Votive candles x 200	Mark
(candle trays) x 4	Sand trays x 4	Mark
Various places	Sand	Tab

	Tables/plinths	Mark/Tab
Response Station 5	Barbed wire crosses x 200	Mark
(Barbed wire crosses)	Baskets x 10	Mark/Tab
Various places	Incense and lighting kit, bowls x 2	Mark
Audio Visual Tech	DVD player	Mark
	cables	Mark
	video splitter and VGA cables	Mark
	long audio cable/vga/splitter	Mark
	Ext cords/multi boxes	Mark
	Remote changer & adapters	Mark
	Camera – still, vid, tripods	Mark
	Extension cords	Mark
	Roller blind braces x 48 (1220mm)	Mark
	TVs and cables? VCR to run through?	Mark
Tools	G-clamps	Mark
	toolbox	Mark
	matches/lighter	Mark
	Torches/reading lights	Mark
	knives	
Laptop	Music tracks (See list below)	Mark
DVD	<i>Breath</i> vid, <i>Hurt</i> vid	Mark
	Ikea table lamps?	Mark
	cushions	Mark
	Blacks	Mark
	Gaffer tape - white & black x 2 each	Mark
	Large print signs x 4 for each station w/action only.	Mark
	Neon cross bulbs?	Mark
AUDIO TRACKS:	1 Hurt (03:38) 2 Purge/10,000,000 Voices/Reflect (05:59) 3 Reflect (Time)/Tree Whispers (03:51) 4 Identify (Dust) (03:16) 5 WereYouThereWhenTheyCrucified My Lord? Kathleen Battle (02:46) 6 The Lament (07:21) 7 Rooster fx 8 O God Where Are You Now? Sufjan (9.23)	
print	Handout: (takeaway) x 180	Tab?
print	10 x copies of biblical text 14pt font	Tab?

Turf Costs					
ReadyLawn	0800 488 734 Aaron. Deliver by midday Thursday Pallet fee refundable if returned to Mt Wellington! Cost \$5.50 sqm >50 sqm. \$6 <50 sqm. Supergreen variety (Rye/Fescue)				
Area	Cost	Pallet Costs	Transport	GST	Total
90 x	\$5.50 = 495	36	90 = \$621	77.60	\$698.60
60 x	\$5.50 = 330	36	60 = \$432	54	\$486
50 x	\$5.50 = 275	18	50 = \$343	42.80	\$375.80
40 x	\$6.00 = 240	18	50 = \$308	38.50	\$346.50
Rolawn	0800 765296 all prices include GST				
90 x	\$5.95 =(535.50)	(40)	(112) = \$611	(76.38)	\$687.50
60 x	\$5.95 = (357)	(20)	(56) = \$385	(48)	\$433

Budget: direct hardcosts

grass turf 90 sq m @ \$6 + gst + freight \$110 = \$ 800!! Need to reduce this.

60 sq m = \$486 (see above)

votive candles (200) \$20

barbed wire crosses \$20

umbrellas 30 x \$4 = \$120

printing (In-house)

design of brochure (Mark)

Black polythene underlay \$120

Use old vinyl banner signage instead.

brazier \$99

incense/gaffer/timber/charcoal/miscellaneous \$120

Total Materials Cost \$1150, reduceable to \$700 in direct hardcosts.

Direct Involvement Person-Hours Estimate (conservative)

Writing/Design 45

Preparation 8

Event 6

Production - Set up and Pack out 56

Total Hours 115

Key Biblical Text: Key text is John 18/15-27 (the Message)

¹⁵⁻¹⁶Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in.

¹⁷The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?"

He said, "No, I'm not."

¹⁸The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

The Interrogation

¹⁹⁻²¹Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a conspirator? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard."

²²When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!"

²³Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?"

²⁴Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

²⁵Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?"

He denied it, "Not me."

²⁶One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

²⁷Again, Peter denied it.

Just then a rooster crowed.

or

Matthew 26/69-75 (The Message)

Denial in the Courtyard

69All this time, Peter was sitting out in the courtyard. One servant girl came up to him and said, "You were with Jesus the Galilean."

70In front of everybody there, he denied it. "I don't know what you're talking about."

71As he moved over toward the gate, someone else said to the people there, "This man was with Jesus the Nazarene."

72Again he denied it, salting his denial with an oath: "I swear, I never laid eyes on the man."

73Shortly after that, some bystanders approached Peter. "You've got to be one of them. Your accent gives you away."

74-75Then he got really nervous and swore. "I don't know the man!"

Just then a rooster crowed. Peter remembered what Jesus had said: "Before the rooster crows, you will deny me three times." He went out and cried and cried and cried.

Oh God Where Are You Now? :sufjan stevens (9.23) ex "Greetings From Michigan"

Oh God, hold me now
Oh Lord, hold me now
There's no other man who could raise the dead
So do what you can to anoint my head
Oh God, where are you now?
Oh Lord, say somehow
The devil is hard on my face again
The world is a hundred to one again
Would the righteous still remain?
Would my body stay the same?
Oh God, hold me now
Oh God, touch me now
There's no other man who could save the dead
There's no other God to place our head
Would the righteous still remain?
Would my body stay the same?
There's no other man who could raise the dead
So do what you can to anoint my head
Oh God, hold me now
Oh Lord, touch me now

Hurt. Johnny Cash

I hurt myself today
to see if I still feel
I focus on the pain
the only thing that's real
the needle tears a hole
the old familiar sting
try to kill it all away
but I remember everything
what have I become?
my sweetest friend
everyone I know
goes away in the end
and you could have it all
my empire of dirt
I will let you down
I will make you hurt
...
I wear this crown of thorns
upon my liar's chair
full of broken thoughts
I cannot repair
beneath the stains of time
the feeling disappears
you are someone else
I am still right here
what have I become?

my sweetest friend
everyone I know
goes away in the end
and you could have it all
my empire of dirt
I will let you down
I will make you hurt
if I could start again
a million miles away
I would keep myself
I would find a way

*:Johnny Cash
(Words Nine Inch Nails)*

Running Order:

9am

Prelude:

TRACKS: ex *Stigmata Purge* (6.00),
Reflect (3.15),
Identity (3.16),
The Lament, Tanya Sparke (7.21)

UMBRELLA SCREEN: L- *Breath*, loop ex Paul Toms
R- welcome, Dead Man Denied

9.30am

TRACK: (Down) The Lament, Tanya Sparke (7.21)

Call to Worship: candle lighting liturgy. (Handout)

Welcome: outline of service

Introduction:

Good Friday is a day when the Church traditionally doesn't celebrate, because all it knows of God will die. The high hopes of Palm Sunday will be dashed on a rough wooden cross.

For many centuries the Church worldwide has used coloured fabric, usually draped over a large wooden cross, to convey the emotion, the feelings of the particular part of the Christian Story being remembered.

So through Lent we had violet to remind us of the suffering of Jesus, and also of his coming Kingship.

Today the colour is black. The colour of mourning and grief.

Today is a day when we enter, again, the pain, disbelief, disintegration and loss of the first followers of Jesus. All their hopes would die on a cross in front of them today.

The jubilation and celebration of Palm Sunday less than a week ago would evaporate and be replaced by uncertainty, fear, and doubt.

Today, with them, we let go of all we wish God could be, and look for what God really is.

So we wait, with them.

We wait...we wonder...we respond, not always in the ways we thought we would...

Scripture Reading/s: John 18/1 – 19/42 (The Message)

(In Handout. Loose copies as well.)

(Brazier lit at right line in story)

John 18 (The Message)

READER: Mark: Seized in the Garden at Night

¹ Jesus, having prayed this prayer, left with his disciples and crossed over the brook Kidron at a place where there was a garden. He and his disciples entered it.

²⁻⁴ Judas, his betrayer, knew the place because Jesus and his disciples went there often. So Judas led the way to the garden, and the Roman soldiers and police sent by the high priests and Pharisees followed. They arrived there with lanterns and torches and swords.

Jesus, knowing by now everything that was coming down on him, went out and met them. He said, "Who are you after?"

They answered, "Jesus the Nazarene."

⁵⁻⁶ He said, "That's me." The soldiers recoiled, totally taken aback. Judas, his betrayer, stood out like a sore thumb.

⁷ Jesus asked again, "Who are you after?"

They answered, "Jesus the Nazarene."

⁸⁻⁹ "I told you," said Jesus, "that's me. I'm the one. So if it's me you're after, let these others go." (This validated the words in his prayer, "I didn't lose one of those you gave.")

¹⁰ Just then Simon Peter, who was carrying a sword, pulled it from its sheath and struck the Chief Priest's servant, cutting off his right ear. Malchus was the servant's name.

¹¹ Jesus ordered Peter, "Put back your sword. Do you think for a minute I'm not going to drink this cup the Father gave me?"

¹²⁻¹⁴ Then the Roman soldiers under their commander, joined by the Jewish police, seized Jesus and tied him up. They took him first to Annas, father-in-law of Caiaphas. Caiaphas was the Chief Priest that year.

It was Caiaphas who had advised the Jews that it was to their advantage that one man die for the people.

¹⁵⁻¹⁶Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in.

¹⁷The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?"

He said, "No, I'm not."

¹⁸The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

(ANNA LIGHT BRAZIER)

READER: Himali: The Interrogation

¹⁹⁻²¹Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a conspirator? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard."

²²When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!"

²³Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?"

²⁴Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

²⁵Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?"

He denied it, "Not me."

²⁶One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

²⁷Again, Peter denied it.

Just then a rooster crowed.
(FX ROOSTER CROW x 2)

READER: Mark: The King of the Jews

²⁸⁻²⁹They led Jesus then from Caiaphas to the Roman governor's palace. It was early morning. They themselves didn't enter the palace because they didn't want to be disqualified from eating the Passover. So Pilate came out to them and spoke. "What charge do you bring against this man?"

³⁰They said, "If he hadn't been doing something evil, do you think we'd be here bothering you?"

³¹⁻³²Pilate said, "You take him. Judge him by your law."

The Jews said, "We're not allowed to kill anyone." (This would confirm Jesus' word indicating the way he would die.)

³³Pilate went back into the palace and called for Jesus. He said, "Are you the 'King of the Jews'?"

³⁴Jesus answered, "Are you saying this on your own, or did others tell you this about me?"

³⁵Pilate said, "Do I look like a Jew? Your people and your high priests turned you over to me. What did you do?"

³⁶"My kingdom," said Jesus, "doesn't consist of what you see around you. If it did, my followers would fight so that I wouldn't be handed over to the Jews. But I'm not that kind of king, not the world's kind of king."

³⁷Then Pilate said, "So, are you a king or not?"

Jesus answered, "You tell me. Because I am King, I was born and entered the world so that I could witness to the truth. Everyone who cares for truth, who has any feeling for the truth, recognizes my voice."

³⁸⁻³⁹Pilate said, "What is truth?"

Then he went back out to the Jews and told them, "I find nothing wrong in this man. It's your custom that I pardon one prisoner at Passover. Do you want me to pardon the 'King of the Jews'?"

⁴⁰They shouted back, "Not this one, but Barabbas!" Barabbas was a Jewish freedom fighter.

John 19

READER: Himali: The Thorn Crown of the King

¹⁻³ So Pilate took Jesus and had him whipped. The soldiers, having braided a crown from thorns, set it on his head, threw a purple robe over him, and approached him with, "Hail, King of the Jews!" Then they greeted him with slaps in the face.

⁴⁻⁵Pilate went back out again and said to them, "I present him to you, but I want you to know that I do not find him guilty of any crime." Just then Jesus came out wearing the thorn crown and purple robe.

Pilate announced, "Here he is: the Man."

⁶When the high priests and police saw him, they shouted in a frenzy, "Crucify! Crucify!"

Pilate told them, "You take him. You crucify him. I find nothing wrong with him."
⁷The Jews answered, "We have a law, and by that law he must die because he claimed to be the Son of God."

⁸⁻⁹When Pilate heard this, he became even more scared. He went back into the palace and said to Jesus, "Where did you come from?"
Jesus gave no answer.

¹⁰Pilate said, "You won't talk? Don't you know that I have the authority to pardon you, and the authority to—crucify you?"

¹¹Jesus said, "You haven't a shred of authority over me except what has been given you from heaven. That's why the one who betrayed me to you has committed a far greater fault."

¹²At this, Pilate tried his best to pardon him, but the Jews shouted him down: "If you pardon this man, you're no friend of Caesar's. Anyone setting himself up as 'king' defies Caesar."

¹³⁻¹⁴When Pilate heard those words, he led Jesus outside. He sat down at the judgment seat in the area designated Stone Court (in Hebrew, Gabbatha). It was the preparation day for Passover. The hour was noon.

Pilate said to the Jews, "Here is your king."

¹⁵They shouted back, "Kill him! Kill him! Crucify him!"

Pilate said, "I am to crucify your king?"

The high priests answered, "We have no king except Caesar."

¹⁶⁻¹⁹Pilate caved in to their demand. He turned him over to be crucified.

The Crucifixion

They took Jesus away.

Carrying his cross, Jesus went out to the place called Skull Hill (the name in Hebrew is Golgotha), where they crucified him, and with him two others, one on each side, Jesus in the middle.

Segue:

This morning we will focus on the part of the story where Peter, one of the inner group of Jesus followers; a person passionate about following Jesus; denies he ever knew Jesus.

This is the one who was daring and faith filled enough to step out of the boat and walk on water.

He's the man who in the garden has just taken up his sword to defend Jesus. What was he expecting? That Jesus would join him in a fight to defend himself? Probably. That's a reasonable expectation.

Peter wanted Jesus to be his hero. He expected Jesus to rid the world of injustice and oppression. But Jesus didn't do that. He let them arrest him.

Peter: staunch, strong, committed follower of Jesus, just come from having a meal with Jesus where they had talked about who would betray him. Peter, the same one who will, a few minutes later, swear he never even knew him.

What kind of weak, pathetic, loser character is this person?! How could he call himself a follower of Jesus? Look at him!! Doubter, deny-er.

Yes, look at him. This is the man whom Jesus will call "rock" and on whom the Church will be built. Jesus doesn't change his attitude toward Peter because of his denial. He doesn't love him less, or cast him aside.

It's incredible. I like to think of Peter as one of the Incredibles, God's Incredibles.

This is the heart, the core, the point of the Easter story – second chances are the norm. Third chances are the norm. In fact you can expect to be given a fourth, and even fortieth and 400th chance to start again.

The reason Jesus died was to show us how much God loved us and to offer us a chance to put our relationship right with God. You. Me. Loved by God. Living in right relationship with God.

That's the good news Jesus came to tell us, and God wanted to show us, in Jesus' death. That's where Jesus is heading, and why. We have the benefit of hindsight. But even without sneaking a peak at what is ahead, Peter denying Jesus did not change Jesus love for Peter.

Peter wasn't perfect. He was human. He didn't always do what was right. He made mistakes. He made big mistakes. He made mistakes we would consider fatal. Peter was like me. He was like you.

This morning we're going to reflect on what Peter got up to.

John 18.

¹⁵⁻¹⁶Simon Peter and another disciple followed Jesus. That other disciple was known to the Chief Priest, and so he went in with Jesus to the Chief Priest's courtyard. Peter had to stay outside. Then the other disciple went out, spoke to the doorkeeper, and got Peter in.

¹⁷The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?"

He said, "No, I'm not."

¹⁸The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

¹⁹⁻²¹Annas interrogated Jesus regarding his disciples and his teaching. Jesus answered, "I've spoken openly in public. I've taught regularly in meeting places and the Temple, where the Jews all come together. Everything has been out in the open. I've said nothing in secret. So why are you treating me like a conspirator? Question those who have been listening to me. They know well what I have said. My teachings have all been aboveboard."

²²When he said this, one of the policemen standing there slapped Jesus across the face, saying, "How dare you speak to the Chief Priest like that!"

²³Jesus replied, "If I've said something wrong, prove it. But if I've spoken the plain truth, why this slapping around?"

²⁴Then Annas sent him, still tied up, to the Chief Priest Caiaphas.

²⁵Meanwhile, Simon Peter was back at the fire, still trying to get warm. The others there said to him, "Aren't you one of his disciples?"

He denied it, "Not me."

²⁶One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

²⁷Again, Peter denied it.

Just then a rooster crowed.

Peter who had stood beside Jesus for three years.

"Aren't you one of this man's disciples?"

"No, I'm not."

Peter who had been willing to fight for Jesus.

"Didn't I see you in the garden with him?"

"Not me."

Peter who will be the foundation on which Jesus builds his church.

I'm going to play a well known song, "were you there when they crucified my Lord?" You might like to think about what you would have done if you were in

Peters place.

TRACK: *Were You There?* Kathleen Battle

Presentation of Stations: (audio drops away to allow each voice to come over clearly)

In a few minutes I will invite you to move around the room and use one or more of the response stations to reflect further on these themes.

SCREENS: Breathe (continues)

TRACK: ??????

1. Eating With Jesus

Action: Station 1 candle (on station SR) lit from brazier.

Voice: All this time, Peter was sitting out in the courtyard. One servant girl came up to him and said, "You were with Jesus the Galilean."

In front of everybody there, he denied it. "I don't know what you're talking about."
(*Matthew 26/69, 70 (The Message)*)

Altar 1: (Bread plate and water jug carried in and laid on first of 4 low altars around central brazier. SL)

Silence of Waiting:

TRACKS: *Hurt*, Johnny Cash

SCREENS: L-*Breath* continues

R-*Breath* continues

TRACK: continues

SCREENS: L-*Breath* continues

R-*Breath* continues

2. Umbrellas of Denial

Action: Umbrellas opened and hung; lights in them turned on. (5)

Voice:

As (Peter) moved over toward the gate, someone else said to the people there, "This man was with Jesus the Nazarene."

Again he denied it, salting his denial with an oath: "I swear, I never laid eyes on the man." (*Matthew 26/71,72 The Message*)

Silence of Waiting:

Altar 2: (5 sets of labels, felt pens, strings placed in designated spots)

TRACKS: continues
SCREENS: L-*Breath* loop
R- *Breath* loop

3. Pierced Papers

Action: light Stage 3 candle (on station SL)

Voice: Shortly after that, some bystanders approached Peter. "You've got to be one of them. Your accent gives you away."

Then he got really nervous and swore. "I don't know the man!"
(*Matthew 26/73-75. (The Message)*)

Altar 3: (papers, pens, spikes, carried out and placed on low altars around central brazier. SL)

Silence of Waiting:

TRACK: mix continues
SCREENS: L-*Breath* continues
R-*Breath* continues

4. Candle Lighting

Action: Station 4 candle (on station SR) lit from brazier.

Voice:

¹⁷The young woman who was the doorkeeper said to Peter, "Aren't you one of this man's disciples?"

He said, "No, I'm not."

¹⁸The servants and police had made a fire because of the cold and were huddled there warming themselves. Peter stood with them, trying to get warm.

(*John 18/17,18*)

Altar 4: (Candle trays and candles carried out and placed on low altars around central brazier. SR?)

Silence of Waiting:

TRACK: mix continues
SCREENS: L-*Breath* continues
R-*Breath* continues

5. Barbed Wire Crosses

Action: Station 5 candle (on station SR) lit from brazier.

Voice: ²⁵Meanwhile, Simon Peter was back at the fire, still trying to get warm.

²⁶One of the Chief Priest's servants, a relative of the man whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

²⁷Again, Peter denied it.

Just then a rooster crowed.

(John 18/25-27)

TRACK: rooster crow fx

Altar 5: (baskets of barbed wire crosses brought out and placed on low altars around central brazier. SL??)

Silence of Waiting:

TRACK: mix continues

SCREENS: L-*Breath* continues

R-*Breath* continues

Stations Introduction:

Refer to Response Stations Notes in HO, go through them.

In a while I will start talking again to end the formal part of the service. You can stay around the stations or return to you seat.

Stations Response Time:

TRACK: Mix continues

Kyrie XI, A ex *Las Mejores Obras Del Canto Gregoriano [Disc 2]*
(1.11) loop

SCREENS: L-*Breath* continues

R-*Breath* continues

Closing Comment:

As the formal part of our service ends there will be no benediction. This is not yet the end of the main story.

Instead I am going to play a piece of music, the lyrics to which are in the front inside page of your handout. During the song, or following it, leave or stay as you wish.

Take a barbed wire cross with you as you leave... hold it in your hand as you move into the waiting world, and through Saturday.

Carry the waiting and hoping of the world with you as you go.

On Sunday the story continues.... Go to a service somewhere on Easter Sunday if you want the next part of the story, here Sunday at 10.30am.

I expect you will leave the space on a 'down' rather than 'up' note; incomplete rather than all ends tied up; tending toward hopeless rather than hopeful. Don't jump to Easter Sunday just yet.

Thank you for being here today. Please keep your conversations for outside the building.

TRACK: "Oh God Where Are You Now?" (9.23)

Postlude:

TRACK: "O God Where Are You Now?" (repeat)

(wait until no one remains, then pack out...)
