



GOOD FRIDAY

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April 10, 2020  
12 p.m.

PRELUDE

*Be Now My Vision*  
Emma Barker, Ana Ruesink

*Trad. Irish Melody*

WORDS OF WELCOME

The Rev. Elissa Johnk

\* CALL TO WORSHIP

One: Word, God, Holy One made flesh, we come before you today to worship, full only with the knowledge that

All: **We know not what we are doing.**

One: It was just some wine and some bread, some healing and some forgiveness - some tree and some nails.

All: **My God, how did you end up there?**

One: It was just a little denial, a little fear of a crowd, a little money for our pockets - a little too hard.

All: **My God, why do we end up here?**

One: A darkened sky, a cry of thirst, a plea for mercy - an assurance of pardon.

All: **Oh my God, where do we go from here?**

One: Flesh of our flesh, bone of our bone, walk with us through these, our shadows of sin and death,

All: **That we might rise again with you, a resurrected and a resurrecting people.**

\* OPENING HYMN

*When Jesus Wept the Falling Tear*

NCH 192

RECALLING OUR SEPARATION FROM EACH OTHER

SCRIPTURE READING

Genesis 1:26-27

Karl Doerner

CALL TO CONFESSION • PRAYER

One: We confess, God, [...] we pray for all of the unseen, the ones condemned by system and silence.

Many: **God, we pray that we might not be prisoners to our own systems. We are sorry for any time when we have loved the way it is and always has been more than the way it could be, when we have yelled crucify with our silence and inaction. Open us, in this day, that we might never again mistake safety for salvation.**

GOSPEL READING From John 19:16b-27

Steve Hyde

THE FIRST NAIL IS STRUCK

SILENCE

MUSICAL MEDITATION

*God So Loved the World, by John Stainer*

Dr. David Neiweem

RECALLING OUR SEPARATION FROM CREATION

SCRIPTURE READING Genesis 2:18-23b

PRAYER

One: O Holy One, [...] we stand now at the edge of death,  
**Many: And we confess that we have made a false idol of it.**  
One: We have let the death dealing forces of the world overpower us:  
**Many: When it comes to your creation, we have *been* the death dealing force.**  
One: Forgive us for thinking our needs are greater than all other needs. Forgive us for not hearing when part of your creation calls out,  
**Many: "I am thirsty."**  
One: Forgive us for each time our actions lead you to lament over a species,  
**Many: "It is finished."**

GOSPEL READING John 19:28-30

THE SECOND NAIL IS STRUCK

SILENCE

MUSICAL MEDITATION O Sacred Head, Now Wounded Passion Chorale, arr. J.S. Bach

RECALLING OUR SEPARATION FROM GOD

SCRIPTURE READING From Genesis 3:7-11a

PRAYER

One: O sacred Head, [...] even as we ignore your reach across it.  
**Many: We confess that sometimes we even enjoy our separation from you, relishing our "freedom", and pretending we are the rulers of our own worlds.**  
One: When our self-imposed shame keeps us from you, we know...  
**Many: That we ache to be reunited with you.**  
One: Forgive us, O Lord, [...] and in your mercy,  
**Many: Hear our prayer.**  
One: Forgive us, O Lord, [...] and in your mercy,  
**Many: Hear our prayer.**  
One: And yet, even in your death, you have invited us closer, tearing the veil between heaven and earth to...  
**Many: close the distance between you, and us,**  
One: close the distance between our life and your creation,  
**Many: close the distance between ourselves and our neighbors.**  
One: Thanks be to you, O God.

GOSPEL READING Matthew 27:51-54

THE THIRD NAIL IS STRUCK

SILENCE

MUSICAL MEDITATION Alone Ben H. Price

GOD'S LIGHT AND SENDING FORTH

SPREADING GOD'S LIGHT

\* HYMN What Child is This? Vv 1-2 NCH 148

\* SENDING FORTH IN GOD'S LIGHT

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\* Please rise as you are able, in body or in spirit.

## *A Note on Holy Week*

Of all the weeks in the Christian year, this week poses some of the most painful problems for us in relationship with our Jewish brothers and sisters. The gospels appear to place responsibility for Jesus' death on "The Jews." It is important to remember that Jesus himself was a Jew and that the story we tell is of an *internal* conflict within the Jewish community in the context of occupation by Rome. This is not an account of Jews betraying Jesus but of how religious people in general, *including Christians*, are threatened by what Jesus says and does, and want to deny him and be rid of him.

In short, the Jews in our Gospels are *you and me*, or those parts of all of us, who out of self-protection, hard-heartedness, or fear of change or surrender, turn our backs on God. Indeed, Good Friday is the day of death. It is the day that shows us what breaks God's heart - violence, suffering, separation, death.

Yet the three days of Easter, counted from sunset to sunset, are also days waiting, and resurrection. We pray, hold silence, and remember an ancient story contained not *just* in scripture, but also in our hearts, and in all the violence that has been carried out in the name of Christ. As we do so, however, we also prepare ourselves for Easter Sunday, when we celebrate and proclaim the good news that is the very heart of the gospel:

*God can transform our deepest darkness  
No one suffers alone  
Violence does not have the final word  
And death has been put to death!*