

GOOD FRIDAY



RETELLING THE STORY AT THE HEART OF ALL OF OUR STORIES

Prelude

We are gathered as a community by our common hope in Jesus the Christ

Gathering Song: "Wondrous Love"

Call to Worship: - responsive projected reading

Song of Repentance: "When I Survey The Wondrous Cross" (Blue Hymnal #100)

ENTERING INTO THE SACRED STORY THROUGH READINGS OF SCRIPTURE & SONG:

Reading 1 Fredora Darmstadt

John 1:1-18

Extinction of a Candle | Silent Reflection

"Lord Why Have You Forsaken Me?" (Purple Hymnal #210, v. 1)

Reading 2 Michael Evans

John 18:1-12

Extinction of a Candle | Silent Reflection

"Lord Why Have You Forsaken Me?" (Purple Hymnal #210, v. 2)

Reading 3 Janet Majors

John 18:13-27

Extinction of a Candle | Silent Reflection

"Lord Why Have You Forsaken Me?" (Purple Hymnal #210, v. 3)

Reading 4 Elaine Price

John 18:28-40

Extinction of a Candle | Silent Reflection

"Lord Why Have You Forsaken Me?" (Purple Hymnal #210, v. 4)

Reading 5 Linda Davis

John 19:1-16a

Extinction of a Candle | Silent Reflection

"Go to Dark Gethsemane" (Purple Hymnal #220, v. 1)

Reading 6 Marji Wilkens

John 19:16b-30

Extinction of a Candle | Silent Reflection

"Go to Dark Gethsemane" (Purple Hymnal #220, v. 2)

TODAY is the day that we remember and retell the crucifixion and death of Jesus of Nazareth. A great proclaimed theological mystery. God – who is by divine essence, life itself – dies. And that death gives life, like a seed, to all appearances dead, planted in the ground.

SO WHY DO WE CALL IT GOOD?

The word "good" previously meant "pious" or "holy." It is good in the sense that it is a holy. A wholly mysterious, day. It is good, theologically speaking, for the horror of the cross proclaims the hope in a God who is infinitely close to us. A God who knows the deepest pains and suffering of the human condition, and actively sides with creation, working for universal liberation and healing.

Therefore, nothing can separate us from God. For God has not let anything separate us from him.

WHEN WAS THE CRUCIFIXION?

Based on the details of the Gospels & other historical texts, the Crucifixion of Jesus was most probably on a Friday in early April of 33 or 34 CE.



Reading 7 Chickwendu Okereke

John 19:31-42

Extinction of a Candle | Silent Reflection

“Go to Dark Gethsemane” (Purple Hymnal #220, v. 3)

EXPERIENCING THE MERCY AND MYSTERY OF REPENTANCE

Pastoral Words

Silent Reflection

Special Music “Where You There When They Crucified My Lord”

LAYING DOWN OUR BURDENS AND BROKENNESS – DURING THE SPECIAL MUSIC

Each participant is invited to take a piece of fabric and render (or rip) As you do so you can name in your mind’s eye how you – or our world – is broken. This rending of fabric was a traditional expression of grief, exasperation and brokenness in the Hebrew Scriptures. Then tie it around the wood cross. This symbolic action points to the ways and spaces in which we are broken, the ways in which we are part of this crucifixion story, the ways in which Christ assumes the dysfunctional, destruction, and death that is our own. It’s a sign and symbol that Christ takes our brokenness upon him to liberate us for abundant living.

PASSAGE OF THE CROSS

Please follow in procession behind those carrying the cross from the church to the front garden area, where we will conclude the service. On your way out, please pick up a candle in the narthex, which will be lit outside.

PRAYER FOR THE WORLD & THE LORD’S PRAYER

SENDING SONG: “AMAZING GRACE”

((Blue Hymnal #107)

SENDING BLESSING SUNG AS WE GATHER AROUND THE CROSS IN THE GARDEN

1. Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

2. ’Twas grace that taught my heart to fear,
and grace my fears relieved;
How precious did that grace appear
The hour I first believed!

3. Through many dangers, toils and snares,
I have already come;
’Tis grace hath brought me safe thus far,
And grace will lead me home.

4. The Lord has promised good to me,
His Word my hope secures;
He will my Shield and Portion be,
As long as life endures.

5. When we’ve been there ten thousand years,
Bright shining as the sun,
We’ve no less days to sing God’s praise
Than when we’d first begun.

Crucifixion is an ancient method of execution in which the condemned person is affixed to a large wooden cross (of various shapes) and left to hang until dead. It was the preferred form of capital punishment for criminals and enemies of the state during the Roman Empire until Emperor Constantine abolished it in 337 CE.

Crucifixion was often performed to terrorize and dissuade the onlookers from perpetrating the crimes punishable by it. Victims were left on display after death, as warnings so that others who attempt dissent might be controlled. Crucifixion was usually intended to provide a death that was particularly slow, painful, gruesome, humiliating, and public, using whatever means were most expedient for that goal.

It is a poignant paradox that Jesus dies this most horrific and public of deaths when he was such a public teacher of nonviolence and spiritual renewal.

What invitation does this story of the death of God and the execution of the author of nonviolence carry for the way we live today in the East Bay?



COLLEGE AVENUE PRESBYTERIAN CHURCH

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JOIN US EASTER MORNING AT 10:30AM