

# GOOD FRIDAY



RETELLING THE STORY AT THE HEART OF ALL OF OUR STORIES

**Prelude** "If It Be Your Will" - Leonard Cohen

WE ARE GATHERED AS A COMMUNITY BY OUR COMMON HOPE IN JESUS

**Call to Worship:** - 3 minutes of silence

**Gathering Song:** "Wondrous Love"

ENTERING INTO THE SACRED STORY THROUGH READINGS OF SCRIPTURE & SONG

**Reading 1** Janet Majors

John 1:1-18

**Extinction of a Candle | Silent Reflection**

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

**Reading 2** Marge Harvey

John 18:1-12

**Extinction of a Candle | Silent Reflection**

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

**Reading 3** Marji Wilkens

John 18:13-27

**Extinction of a Candle | Silent Reflection**

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

**Reading 4** Dann Wilkens

John 18:28-40

**Extinction of a Candle | Silent Reflection**

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

**Reading 5** Elaine Price

John 19:1-16a

**Extinction of a Candle | Silent Reflection**

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

**Reading 6** Richard Harvey

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.

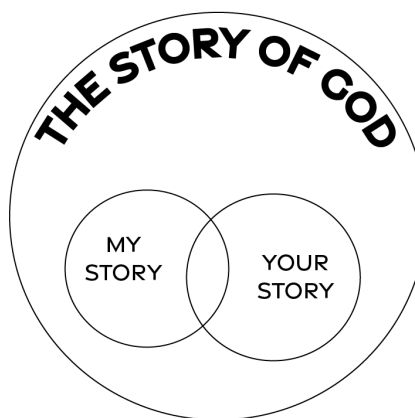
**So WHY DO WE CALL IT GOOD?**

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** Marda Stothers

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**

*In response to the Word, we'll sit in silence together for three minutes. This represents and evokes the three hours that Jesus was on the cross – during which the story we've just heard took place. We'll transition from the silence to the music and the symbolic action of laying down of our sorrows.*

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

**LAYING DOWN OUR SORROWS AND BROKENNESS – DURING THE SPECIAL MUSIC**

*In response to the Word, you are invited to bring the sorrows and sufferings of the world to the cross. These can be personal, communal, or global, for no matter the level of pain, God can hold it all.*

*You're invited to take a stone (or more if you like) and drop it on the cross. As sorrow comes in many forms, you'll notice the stones we have come in various shapes, sizes, and colors.*

*As you come forward and leave your sorrow, you are invited to speak it aloud, or simply hold it to yourself. If you prefer to remain in your seat, we will bring a stone (or nail) to you for you to hold in your hands as you pray.*

**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 the use of 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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SAFE | OPEN | REAL

JOIN US EASTER MORNING AT 10:30AM

Call to Worship:

We enter into this Good Friday  
space of sorrow and silence focused on this question:  
“What sorrows, mine or the world’s, do I bring into this space?”

*Ring the chime.*

*Dim the lights slightly.*

*Pause for three minutes of silence.*

At the end of the three minutes, sing verse 1 of “Were You There?”:

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?

Gathering Song:

**“Wondrous Love”**

*American Folk Hymn (1811)*

*Glory to God Hymnal #215*

1. What wondrous love is this o my soul, o my soul

What wondrous love is this o my soul

What wondrous love is this that cause the lord of bliss

To bear the dreadful curse for my soul, for my soul

To bear the dreadful curse for my soul

1. When I was sinking down, sinking down, sinking down

When I was sinking down, sinking down

When I was sinking down, beneath God’s righteous frown

Christ laid aside his crown for my soul, for my soul

Christ laid aside his crown for my soul

2. To God and to the lamb I will sing I will sing

To God and to the lamb I will sing

To God and to the lamb, who is the great “I Am”

While millions join the theme I will sing, I will sing

While millions join the them I will sing

3. And when from death I’m free, I’ll sing on, I’ll sing on And

when from death I’m free, I’ll sing on And

when from death I’m free, I’ll sing and joyful be And

through eternity I’ll sing on, I’ll sing on And

through eternity I’ll sing on.

**“Lord, Why Have You Forsaken Me (Psalm 22)”**

Christopher Webber (1986; alt.)

Glory to God #210

1. Lord, why have you forsaken me,

and why are you so far away  
from my complaint and my distress  
poured out before you night and day?

2. Yet you are holy, and the songs  
of praise of Israel are your throne;  
when our ancestors called on you,  
you saved them, rescued all your own.

3. But I am mocked and put to scorn.  
All those who see me laugh and say,  
“You trust in God, so let us see  
the help of God to whom you pray.”

4. Yet you, O Lord, have been my God  
and only hope since I was born.  
With trouble near me, none can help.  
My Savior, leave me not forlorn.

### **“Go to Dark Gethsemane”**

James Montgomery (1820, 1825, alt.)  
Purple Hymnal #220, v. 1)

1 Go to dark Gethsemane,  
all who feel the tempter’s power;  
your Redeemer’s conflict see;  
watch with him one bitter hour;  
turn not from his griefs away;  
learn from Jesus Christ to pray.

2 Follow to the judgment hall;  
view the Lord of life arraigned;  
O the wormwood and the gall!  
O the pangs his soul sustained!  
Shun not suffering, shame, or loss;  
learn from him to bear the cross.

3 Calvary’s mournful mountain climb;  
there, adoring at his feet,  
mark that miracle of time,  
God’s own sacrifice complete;  
“It is finished!” hear him cry;  
learn from Jesus Christ to die.

4 Early hasten to the tomb  
where they laid his breathless clay:  
all is solitude and gloom.  
Who has taken him away?  
Christ is risen! He meets our eyes.  
Savior, teach us so to rise.

Special Music "Where You There When They Crucified My Lord"  
*African American spiritual | Glory to God #228*

1. Were you there when they crucified my Lord? (Were you there?)  
Were you there when they crucified my Lord?  
O! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord? (Were you there?)

2 Were you there when they nailed him to the tree? (Were you there?)  
Were you there when they nailed him to the tree?  
O! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed him to the tree? (Were you there?)

3 Were you there when they pierced him in the side? (Were you there?)  
Were you there when they pierced him in the side?  
O! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they pierced him in the side? (Were you there?)

4 Were you there when the sun refused to shine? (Were you there?)  
Were you there when the sun refused to shine?  
O! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when the sun refused to shine? (Were you there?)

5 Were you there when they laid him in the tomb? (Were you there?)  
Were you there when they laid him in the tomb?  
O! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid him in the tomb? (Were you there?)

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*Blue Hymnal #107*

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