

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

As we prepare to pray on this Good Friday, imagine yourself walking towards Calvary with Jesus... notice if there are any words, gestures, or actions you feel moved to make as you go with him...

Gathering Song:

“Wondrous Love”

ENTERING INTO THE SACRED STORY THROUGH READINGS OF SCRIPTURE & SONG

Reading 1 *Albert Hussian*

John 1:1-18

Extinction of a Candle | Silent Reflection

“They Crucified My Lord “ (Purple Hymnal #219, v. 1)

Reading 2 *Richard Harvey*

John 18:1-12

Extinction of a Candle | Silent Reflection

“They Crucified My Lord “ (Purple Hymnal #219, v. 2)

Reading 3 *Elaine Price*

John 18:13-27

Extinction of a Candle | Silent Reflection

“They Crucified My Lord “ (Purple Hymnal #219, v. 3)

Reading 4 *Joy Barnes*

John 18:28-40

Extinction of a Candle | Silent Reflection

“They Crucified My Lord “ (Purple Hymnal #219, v. 4)

Reading 5

John 19:1-16a

Extinction of a Candle | Silent Reflection

“O Sacred Head Now Wounded” (Purple Hymnal #221, v. 1)

Reading 6 *Sarah Evangelista*

John 19:16b-30

Extinction of a Candle | Silent Reflection

“O Sacred Head Now Wounded” (Purple Hymnal #221, 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.

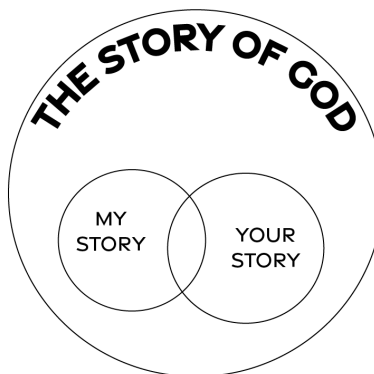
So WHY DO WE CALL IT GOOD?

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 John LaMotte

John 19:31-42

Extinction of a Candle | Silent Reflection

“O Sacred Head Now Wounded” (Purple Hymnal #221, 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”

EMBODYING OUR OWN WALK TOWARDS CALVARY WITH JESUS IN RITUAL ACTION:

NAILING DOWN OUR SORROWS AND BROKENNESS

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 hammer and a nail (or more if you like) and hammer the nail partially into the word. Each nail can represent a way in which we are broken, our city, or our world are broken. Pay attention to the sound and feeling as you offer this naming of our need for God's justice and prayer for healing as you do this ritual action.

ASKING FOR MERCY AND GRACE

You can also come forward to the large glass bowl and place a pinch of salt into the water as a physical expression of your own confession of sin, brokenness: your asking for God's redemptive mercy and transformation grace in your own life, relationships and priorities. The salt reminds of us the bitter (or saltiness) of our tears. Place the salt in the water, then stir the water, reflecting upon how the water takes in and transforms the salt – as God transforms our brokenness into grace and mercy.

ROOTING OURSELVES OF THE CROSS

Because of the weather we're gathering around the cross in the sanctuary tonight. You can place a candle (or more) on the cross as a prayer for how or where you long for the light of God's mercy and grace to inspire and enlighten our world. We'll sing and then close with the Lord's Prayer.

PRAYER FOR THE WORLD & THE LORD'S PRAYER

SENDING SONG: “AMAZING GRACE”

(Blue Hymnal #107)

SENDING BLESSING SUNG AS WE GATHER AROUND THE CROSS

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

5951 COLLEGE AVENUE | OAKLAND | 94618 | WWW.CAPCOAKLAND.ORG

SAFE | OPEN | REAL

JOIN US EASTER MORNING AT 10:30AM

Call to Worship:

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.

“They crucified my Lord”

African-American spiritual

Glory to God #219

1 They crucified my Lord,
and he never said a mumbalin’ word;
they crucified my Lord,
and he never said a mumbalin’ word.
Not a word, not a word, not a word.

2 They nailed him to a tree,
and he never said a mumbalin’ word;
they nailed him to a tree,
and he never said a mumbalin’ word.
Not a word, not a word, not a word.

3 They pierced him in the side,
and he never said a mumbalin’ word;
they pierced him in the side,
and he never said a mumbalin’ word.

Not a word, not a word, not a word.

4 The blood came trickalin’ down,
and he never said a mumbalin’ word;
the blood came trickalin’ down,
and he never said a mumbalin’ word.
Not a word, not a word, not a word.

5 He bowed his head and died,
and he never said a mumbalin’ word;
he bowed his head and died,
and he never said a mumbalin’ word.
Not a word, not a word, not a word.

“O Sacred Head Now Wounded”

Author (attributed to): St. Bernard of Clairvaux; Translator:

James W. Alexander (1829)

Glory to God #221

1 O sacred head, now wounded,
with grief and shame weighed down;
now scornfully surrounded
with thorns, thine only crown;
O sacred head, what glory,
what bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.

2 What thou, my Lord, hast suffered
was all for sinners’ gain:
mine, mine was the transgression,
but thine the deadly pain.
Lo, here I fall, my Savior!
’Tis I deserve thy place;
look on me with thy favor,
and grant to me thy grace.

3 What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
O make me thine forever;
and should I fainting be,
Lord, let me never, never
outlive my love to thee.

“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?)

“Amazing Grace”

Blue Hymnal #107

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.