

GOOD FRIDAY

02 April, Anno Domini 2021

Noon | The Sanctuary

✠ denotes the People stand, in body or in spirit, as able.

The People's responses are printed in bold.



SILENT PRAYER of PREPARATION for WORSHIP

Almighty God, graciously behold this Your family, for whom our Lord Jesus Christ was willing to be betrayed into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with You and the Holy Spirit, One God, forever and ever. Amen. -UMH 284

✠ CALL to WORSHIP (responsively)

The Rev. Dr. Mark Conforti, Senior Pastor

God is light, in whom there is no darkness at all.

Jesus Christ is the light of the world.

And this is the judgment, that the light has come into the world,
and we loved darkness rather than light.

Together, let us pray:

✠ COLLECT for THE DAY (in unison)

ALMIGHTY God,
Your Son Jesus was lifted upon the Cross
so that He might draw the whole world to Himself.
Grant that we, who glory in His death for our salvation,
may also glory in His call to take up our cross and follow Him;
Through Jesus Christ our Lord. *Amen.*



VISIO DIVINA

Today, we remember the passion of Jesus, culminating in his crucifixion. Three crosses sit upon the barren hill of Calvary, surrounded by a crown of thorns. The Hebrew is *Eli Eli lama azabtanani*, Jesus' lament "My God, My God, why have you forsaken me?" We mourn Jesus' willing sacrifice, the beatings, mockery, and betrayal he suffered, and grieve over our guilt and complicity in them.

SERVICE of TENEBRAE on THE PASSION of OUR LORD JESUS CHRIST

A Service of Tenebrae, or "Darkness/Shadows," is based on a twelfth-century late night/early morning service and is an extended meditation on the passion of Christ. Fourteen candles, along with a central Christ Candle, are lit before the service begins, then one by one the candles are extinguished following each reading. The readings given below are by James H. Charlesworth. He translates John 18.1–19.42 with special sensitivity to Jews, Judaism, Jesus's Jewishness, and the Jewish origins of Christianity. Stanzas of the Christian Passion hymn "O Sacred Head, Now Wounded" are interspersed amongst the readings. This hymn is based on a medieval Latin poem "Salve mundi salutare," in which each stanza addresses a specific member of Christ's crucified body hanging on the Cross – beginning with His feet and working up to His head.

1. JOHN 18.1-11: *The Betrayal and Arrest of Jesus* The Rev. Dr. Denny White

**1. O sacred Feet, surrendered to climb the lonely hill,
to bear the verdict rendered, my sentence to fulfill.
Thy shoulders lift the burden, the pain that should be mine,
to offer me the pardon, and take my sin as Thine.**

2. JOHN 18.12-14: *Jesus Before the High Priest* The Rev. George Hill

3. JOHN 18.15-18: *Peter Denies Jesus* The Rev. Dr. Phillip Cooley

**2. O sacred Knees now bending, upon that wooden tree,
and bear my sin now hanging, condemned it should be me.
As Thou hast offered freely, petitions in Thy prayer
Lord, here I kneel before Thee, 'tis all that I can bear.**

4. JOHN 18.19-24: *The High Priest Questions Jesus* The Rev. Fred Jordan

5. JOHN 18.25-27: *Peter Denies Jesus Again* The Rev. Steve Haines

**3. O sacred Arms unfolding, outstretched upon the beam,
my eyes transfixed, beholding the heavy crimson stream.
Thy hands have given freely, O precious healing flow.
Lord, cover me completely and wash me white as snow.**

6. JOHN 18.28-32: *Jesus Before Pontius Pilate* The Rev. Richard Paschall

7. JOHN 18.33-38A: *My Kingdom Is Not of This World* The Rev. Dr. Jim Gilland

**4. O piercèd Side, my Saviour, the power of love exposed:
Humbly I come before Thee, to which my sin opposed.
With reverent countenance freely I bow my head in shame:
I plead Thy pardon, Jesus, for it is I to blame.**

8. JOHN 18.38B-40: *Jesus Sentenced to Death*

The Rev. Dr. Mark Conforti

9. JOHN 19.1-11: *Jesus Delivered to Be Crucified*

The Rev. Dr. Jim Gilland

5. O sacred Heart forgiving the scoffer and the thief,
now in Thy death the living are offered this relief:
The curse of sin is vanquished, the power of hell undone.
Thou crying, "It is finished!" the victory is won!

10. JOHN 19.12-16A: *The Judeans Cry "Crucify"*

The Rev. Richard Paschall

11. JOHN 19.16B-22: *The King of the Jews is Crucified*

The Rev. Steve Haines

6. O noblest Brow, and dearest! In other days the world
All feared, when Thou appearest'st, what shame on Thee is hurled!
How pale Thou art with anguish, with sore abuse and scorn.
How does that visage languish which once was bright as morn!

12. JOHN 19.23-24: *The Soldiers Cast Lots*

The Rev. Fred Jordan

13. JOHN 19.25-27: "Woman, behold your son!"

The Rev. Dr. Phillip Cooley

7. 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.

14. JOHN 19.28-30: "It is Finished!"

The Rev. George Hill

15. JOHN 19.31-37: *Jesus' Side Is Pierced*

The Rev. Dr. Denny White

The Christ Candle is extinguished and the room is plunged into darkness: the Light has been taken from the world. A bell tolls, symbolizing the earthquake that followed Christ's death, and the agony of creation, at the death of Christ.

16. JOHN 19.31-37: *Jesus Is Buried*

The Rev. Stacey Lundy

The last section is read in darkness and followed by a period of silence. The candle is re-lit in anticipation of the resurrection. All are invited to pray silently.

VISIO DIVINA

Good Friday and Holy Saturday is intentionally stark. The chrysalis represents Jesus in the tomb and brings to mind his body wrapped in burial shroud as well as the caterpillar awaiting second birth. It is composed of eight pieces, foreshadowing a new beginning—resurrection to abundant, eternal life. Three concentric circles ring the image to remind us of the three days Jesus spent in the tomb. The Greek is *gregoreite*, a call to watch and pray through the darkness.

