

BEACHBURG PASTORAL CHARGE

Joint Service - St. Andrew's 10:00 am

April 2nd, 2021

Good Friday Service

Order of Service

Lighting The Christ Candle

This is the light of Christ, a promise of Love. This light shines for us, and for all of creation. For this we give thanks.

Call to Worship

Surely God is in this place. (*offer the next phrase slowly*)

Lord, help me notice.

Never do we notice God's presence more than today—this day we call "Good."

Lord, help me notice.

Nowhere do our hearts break more than today—this day we call "Good."

Lord, help me notice.

Nowhere do we experience the power of love more than today—this day we call "Good."

Lord, help me notice.

We bless God that we can come to this place in the sadness of our living, and, even here, find love, as we wait with a dear one for death to arrive. Come, and let us notice that in the sorrow and tragedies of our lives even through we may feel alone, God is always with us.

Opening Prayer

Loving and gracious God, we gather in the gloom and grief on this Good Friday. As we imagine the pain that this day brought to you—handing over your beloved to the powers of cruelty, opportunity, hatred, and fear—we can only marvel at the depth of your love for us. For it was to save us that you sent Jesus to face the worst within humanity. For it was to heal us that Jesus was battered. For it was to give us life that Jesus was overwhelmed by death. In your love for us, you put aside your love for Christ and gave him to the world, knowing that we would do our worst. And so our hearts

are grateful, because in this love, we know forgiveness and we know new life. In Jesus' name we pray, Amen.

Hymn "In The Garden"

1. I come to the garden alone,
While the dew is still on the roses,
And the voice I hear falling on my ear
The Son of God discloses.
 - *Refrain:*
And He walks with me, and He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known.
2. He speaks, and the sound of His voice
Is so sweet the birds hush their singing,
And the melody that He gave to me
Within my heart is ringing.
3. I'd stay in the garden with Him,
Though the night around me be falling,
But He bids me go; through the voice of woe
His voice to me is calling.

Scripture John 18:1-14 Jesus Is Arrested

18 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

² Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. ³ So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

⁴ Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

⁵ "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) ⁶ When Jesus said, "I am he," they drew back and fell to the ground.

⁷ Again he asked them, “Who is it you want?”

“Jesus of Nazareth,” they said.

⁸ Jesus answered, “I told you that I am he. If you are looking for me, then let these men go.” ⁹ This happened so that the words he had spoken would be fulfilled: “I have not lost one of those you gave me.”^[a]

¹⁰ Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.)

¹¹ Jesus commanded Peter, “Put your sword away! Shall I not drink the cup the Father has given me?”

¹² Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him ¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Hymn “There is a Green Hill Far Away VU#152

- 1 There is a green hill far away,
 outside a city wall,
 where the dear Lord was crucified,
 who died to save us all.
- 2 We may not know, we cannot tell,
 what pains he had to bear;
 but we believe it was for us
 he hung and suffered there.
- 3 There was no other good enough
 to pay the price of sin;
 his death has opened wide the gate
 of heaven, to let us in.
- 4 O dearly, dearly has he loved,
 and we must love him too,
 and trust in his redeeming blood,
 and try his works to do.

Scripture John 18:15-27

Peter's Three Denials and The High Priest Questions Jesus

¹⁵ Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, ¹⁶ but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

¹⁷ "You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

¹⁸ It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

¹⁹ Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

²⁰ "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. ²¹ Why question me? Ask those who heard me. Surely they know what I said."

²² When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

²³ "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it, saying, "I am not."

²⁶ One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the

garden?" ²⁷ Again Peter denied it, and at that moment a rooster began to crow.

Just As I AM VU#508

- 1 Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come, I come.
- 2 Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come, I come.
- 3 Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come, I come.
- 4 Just as I am, thy love unknown
has broken every barrier down;
now to be thine, yea, thine alone,
O Lamb of God, I come, I come.

Jesus Before Pilate

²⁸ Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. ²⁹ So Pilate came out to them and asked, "What charges are you bringing against this man?"

³⁰ "If he were not a criminal," they replied, "we would not have handed him over to you."

³¹ Pilate said, "Take him yourselves and judge him by your own law."

"But we have no right to execute anyone," they objected. ³² This took place to fulfill what Jesus had said about the kind of death he was going to die.

³³ Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”

³⁴ “Is that your own idea,” Jesus asked, “or did others talk to you about me?”

³⁵ “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?”

³⁶ Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

³⁷ “You are a king, then!” said Pilate.

Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”

³⁸ “What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. ³⁹ But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews’?”

⁴⁰ They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

Hymn: #135 “Beneath the Cross of Jesus”

1 Beneath the cross of Jesus
 I fain would take my stand:
 the shadow of a mighty rock
 within a weary land,
 a home within the wilderness,
 a rest upon the way,
 from the burning of the noontide heat
 and the burden of the day.

2 Upon the cross of Jesus
 my eyes at times can see
 the very dying form of one
 who suffered there for me;

and from my smitten heart, with tears,
two wonders I confess,
the wonder of his glorious love,
and my unworthiness.

3 I take, O cross, your shadow
for my abiding place;
I ask no other sunshine than
the sunshine of his face,
content to let the world go by,
to know no gain nor loss,
my sinful self my only shame,
my glory all, the cross.

Jesus Sentenced to Be Crucified

19 Then Pilate took Jesus and had him flogged. ² The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe ³ and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

⁴ Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” ⁵ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

⁶ As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

⁷ The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

⁸ When Pilate heard this, he was even more afraid, ⁹ and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer. ¹⁰ “Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

¹¹ Jesus answered, “You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.”

¹² From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, “If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.”

¹³ When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). ¹⁴ It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Jews.

¹⁵ But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered.

¹⁶ Finally Pilate handed him over to them to be crucified.

Hymn When I Survey The Wondrous Cross Vs. 1 and 2

1 When I survey the wondrous cross
 on which the Prince of glory died,
 my richest gain I count but loss,
 and pour contempt on all my pride.

2 Forbid it, Lord, that I should boast
 save in the death of Christ, my God:
 all the vain things that charm me most,
 I sacrifice them to his blood.

The Crucifixion of Jesus

So the soldiers took charge of Jesus. ¹⁷ Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). ¹⁸ There they crucified him, and with him two others—one on each side and Jesus in the middle.

¹⁹ Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. ²¹ The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

²² Pilate answered, "What I have written, I have written."

²³ When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

²⁴ "Let's not tear it," they said to one another. "Let's decide by lot who will get it."

This happened that the scripture might be fulfilled that said,

"They divided my clothes among them
and cast lots for my garment."^[a]
So this is what the soldiers did.

²⁵ Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman,^[b] here is your son," ²⁷ and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Meditation "Good" Friday

"Good" Friday Reflection [John 19: 1-12; John 19: 13-30]

We call this Friday 'Good'. That's a strange epithet for the anniversary day of Jesus' crucifixion. And many people challenge the tradition of calling it 'good'. There is enough betrayal, denial, violence, bloodshed, and death in the world. The idea of coming

together in a church to rehearse all the injustice that was heaped upon Jesus is just too much for some people.

Our Spanish-speaking fellow Christians speak of this day as 'Viernes Santo', "Holy Friday." German Christians speak of it as 'Karfreitag', literally "Friday of sorrow". Swedes know the day as 'Lang Fredag', "long Friday", indicating their unhurried, daylong meditation on the meaning of the Cross. From these and many other traditions, come the names for the day, which refer to its supreme value and importance to all who believe in the Gospel. Hans Küng refers to the universal nature of the cruciform shape in life when he says:

There are many who hang on the cross: tormented by cares and oppressed by their fellowman, overwhelmed by demands and worn out by boredom, crushed by fear and poisoned by hatred, forgotten by friends, ignored by the media. Is not everyone in fact hanging on [his] own cross? (*On Being A Christian*)

We call this Friday 'Good' because of the spiritual significance of the day. We cherish the day, not out of a sordid curiosity over one man's excruciating ordeal, but rather for what is consequent upon that great sacrifice. Its fruits bring about our wholeness and reconciliation. We are here in worship, to behold the meaning of the cross from a higher perspective.

The Cross of Christ has an inexhaustible fascination because it is a form descriptive of the innermost character of existence. It addresses life profoundly and redemptively because it addresses life truly. (Joseph Sittler)

After today's solemn reading of the passion narrative, one stands up to preach, with some uncertainty. Surely the power of the story itself is enough to move us, by its words alone. As we hear it again, the story touches each of us at a point uniquely our own, in our own particular hour of need.

Today we look at the story from the Gospel of John but It is important to note that in any story about Jesus, we are given not just one image of Christ, but a picture taken as it were from four different angles, five, if you include Paul.

Matthew wants us to see in Jesus a new Moses, leading his people from the slavery of sin, into the promised land of new life, through the wilderness of Golgotha and the tomb. Mark portrays a Christ whose life is characterized by lordly deeds, none of which can be understood without the knowledge of his greatest deed, his death on the cross. Luke tells of a man who sides with the poor and the outcast, even to the point of bearing a thief with him to paradise. And John, whom we have just heard, shows

us the one who lived in mysterious unbroken communication with the One whom he called, 'Abba, Father'.

There seems to be one common trait shared by all the (Gospel) writers who have bequeathed us this story. They're all overwhelmed by Christ's capacity to accept suffering and tragedy. John brings the point clearly home when he has Jesus say to Pilate, "You would have no power over me unless it had been given you from above" (John 19: 11)(*RSV*).

In other words, Jesus was in charge of his own fate, and he accepted the way of suffering and death as the way to finish the work he had come to do. Earlier, Jesus had said to his disciples, "No one takes [my life] from me, but I lay it down of my own accord" (John 10: 18)(*RSV*). Christ had a capacity for tragedy.

There is a distinctive strand running throughout the entire Gospel of John: God is in charge. In spite of the cruelty, treachery, and injustice heaped upon Jesus from every side, he is not simply a victim of circumstance. He enters into the ordeal fully, with nothing spared. And he does so with an air of mastery. Jesus is the one person who sees and knows the workings of his Father's purpose: the salvation of love, through everything that seems to oppose it.

On this day, our words should be few. True power lies in silence, and in our awareness that the cross confronts the deadly power of greed, cruelty, and fear, and their destructiveness in us and in the world.

Many people have experienced tragedy, in themselves, or through others. We don't need Shakespeare to tell us about it. Let us simply remind ourselves of the contemporary nature of the cross, and that we live in a 'Good Friday world' that plays itself out around us every day.

In Toulouse, France, a self-professed member of Al-Qaida kills seven people – three soldiers, three Jewish children and a rabbi—before being tracked down and shot to death by French Special Forces. The pregnant girlfriend of one of the slain soldiers asked for permission to marry her boyfriend posthumously. And the office of the French president granted the request allowing their two hearts to be joined in death, that could not be joined in life.

And the Syrian regime which this month “celebrates” its 10 year anniversary of indiscriminately shelling and killing its own citizens, As the cries of the grief-stricken victims and refugees seem to get little attention, drowned out in the outside world, by wrangling's over international constraints, the implications of

international intervention against a sovereign state, and our own lack of resolve. We condemn Assad's actions; it's heartbreaking, we say, but what can we do?

The crimes against humanity of the Chinese government, as they try to "reeducate" the minority Uighar population in North-west China comes to light on the world's stage arousing the world's conscience. But the reality of this genocide seems to be lost in controversy over the accuracy of reports, and in the denial that it is even happening.

And in the United States, where this week in the trial of the police officer charged in the death of George Floyd we hear the dying whisper "I can't breathe" knowing no matter what the outcome of the trial there will continue to be racial unrest and violence.

In the country of Myanmar the military has staged a coup and is murdering hundreds of peaceful protesters, including children.

When we contemplate such pain and suffering in our world, the life of Christ can become a constant source of recovery and restoration. He makes a life controlled by love not only real, but one to which we must strive to obtain if there is any hope for this "Good" Friday world.

For the story of “Good” Friday is of one who reached inside himself and took a handful of love like a pile of stardust and said: this is for you, it is all you need, it is all you will ever need, there is enough here, to change the whole world – take it.

many laughed at him, mocked him and ignored the invitation but some dared to take it, and those who did, noticed something about this love. They found they could do what the gift-giver could do.

They could stand with the lost, welcome the traveler, eat with the hungry

They found themselves doing what the man first did to them give something of themselves to others

they became like the man, offering themselves

and as they offered themselves, others took the invitation

and many still do, and many still trust

it is enough to change the whole world

As we stand beneath his cross today, his life calls us to do our part in changing the world.

The life of Jesus Christ acts upon, and acts with, the tragic.

Suffering becomes the field of his force. The cross, the symbol the world intended, of his destruction, is returned to the world as the symbol of his redemptive power.

We can discover, in Christ, the safeguard God has given us against those times when we are tempted to remain closed within ourselves, failing to live compassionately in this world.

I leave you with an image from the book Path of the Phoenix

“He is the lonely greatness of the world, – (His eyes are dim), His power, it holds up the Cross that holds up Him. He takes the sorrow of the threefold hour – His eyelids close Round Him, and round: the wind – His Spirit – where It listeth blows. And so, the wounded greatness of the world in silence lies And death is shattered by the light from out of those darkened eyes. Thanks be to God.

(Path of the Phoenix, Kendall K McCabe and Michael L. Sherer)

Special Music “Unworthy Am I”

The Death of Jesus

²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. ³⁰ When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced Jesus’

side with a spear, bringing a sudden flow of blood and water. ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"^[c] ³⁷ and, as another scripture says, "They will look on the one they have pierced

When I survey the Wondrous Cross." Vs 3 and 4"

3 See from his head, his hands, his feet,
 sorrow and love flow mingled down!
 Did e'er such love and sorrow meet,
 or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
 that were a present far too small:
 love so amazing, so divine,
 demands my soul, my life, my all.

Pastoral Prayer and the Lord's Prayer

O Holy God, Now we know:
all is grace, all is gift.

You give us all good things:
life and love;
daily bread and water that quenches our thirst;
friends and faith.

Most of all, in your Son, Jesus,
you meet us with a love that will never let us go;
you utter words of mercy and forgiveness
that override the hurts,
and heal our brokenness;
you offer new beginnings
where we had expected only dead ends.

We give you thanks and praise
for the mystery of your suffering love that gives us life.

We give you thanks and praise

that you know our weakness and hear our prayers.

We give you thanks and praise
that all our dying and living
is held in your good keeping.

Now we know:
all is grace, all is gift.
We give you thanks and praise through the words that you taught us to
pray saying Our Father.

The Burial of Jesus

³⁸ Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. ³⁹ He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.^[e] ⁴⁰ Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. ⁴¹ At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. ⁴² Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Hymn: #144 Where You There

- 1 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?

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

- 3 Were you there when the sun refused to shine?
 Were you there when the sun refused to shine?
 Oh! Sometimes it causes me to tremble, tremble, tremble.
 Were you there when the sun refused to shine?

- 4 Were you there when they pierced him in the side?
 Were you there when they pierced him in the side?
 Oh! Sometimes it causes me to tremble, tremble, tremble.
 Were you there when they pierced him in the side?
- 5 Were you there when they laid him in the tomb?
 Were you there when they laid him in the tomb?
 Oh! Sometimes it causes me to tremble, tremble, tremble.
 Were you there when they laid him in the tomb?