

# HOME WORSHIP FOR GOOD FRIDAY

*with full scripture text*

**10 APRIL 2020**

While Easter is every Sunday, the days of Maundy Thursday, Good Friday, and Holy Saturday are like one great annual Sunday. Because of the pandemic, we cannot do these important services together in church. While Easter is a joyful festival, we keep it now in a time of difficulty and worldwide sorrow. Still, we believe that Christ is with us in his word, by his Spirit drawing us together as one before God. We believe that the gospel of Christ gives us strength amid distress and comfort in the face of our sufferings.

These three services are really one event, stretched over three days. As a sign of unity, you might consider using these three resources for prayer at the time the congregation would have gathered in the church building or at another commonly designated time. (Alternatively, several homes together or the entire congregation may observe these services using Zoom, Facetime, or some other internet platform.)

For this Good Friday service, place a cross (e.g., a freestanding cross, a cross necklace, an image from the internet, a hand-drawn cross on paper) in a prominent location.

These resources for worship at home on the Three Days were developed by Gordon Lathrop and Gail Ramshaw for Resurrection Lutheran Church, Arlington, Virginia, and are offered for ecumenical use. They have been slightly adapted for United Methodist use.

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# GOOD FRIDAY

## THE SECOND OF THE THREE DAYS

*Sit before a cross or the image of a cross.*

*Begin with this prayer.*

Almighty God,  
look with loving mercy on your family,  
for whom our Lord Jesus Christ was willing to be betrayed,  
and to be given over to the hands of sinners,  
and to suffer death on the cross;  
who now lives and reigns with you and the Holy Spirit,  
one God, forever and ever. **Amen.**

*Then read the readings that follow.*

### **FIRST READING: ISAIAH 52:13—53:12 (CEB)**

Look, my servant will succeed.  
    He will be exalted and lifted very high.  
Just as many were appalled by you,  
    he too appeared disfigured, inhuman,  
    his appearance unlike that of mortals.  
But he will astonish many nations.  
    Kings will be silenced because of him,  
    because they will see what they haven't seen before;  
    what they haven't heard before, they will ponder.  
Who can believe what we have heard,  
    and for whose sake has the Lord's arm been revealed?  
He grew up like a young plant before us,  
    like a root from dry ground.  
He possessed no splendid form for us to see,  
    no desirable appearance.  
He was despised and avoided by others;  
    a man who suffered, who knew sickness well.  
Like someone from whom people hid their faces,  
    he was despised, and we didn't think about him.

It was certainly our sickness that he carried,  
and our sufferings that he bore,  
but we thought him afflicted,  
struck down by God and tormented.  
He was pierced because of our rebellions  
and crushed because of our crimes.  
He bore the punishment that made us whole;  
by his wounds we are healed.  
Like sheep we had all wandered away,  
each going its own way,  
but the Lord let fall on him all our crimes.  
He was oppressed and tormented,  
but didn't open his mouth.  
Like a lamb being brought to slaughter,  
like a ewe silent before her shearers,  
he didn't open his mouth.  
Due to an unjust ruling he was taken away,  
and his fate—who will think about it?  
He was eliminated from the land of the living,  
struck dead because of my people's rebellion.  
His grave was among the wicked,  
his tomb with evildoers,  
though he had done no violence,  
and had spoken nothing false.  
But the Lord wanted to crush him  
and to make him suffer.  
If his life is offered as restitution,  
he will see his offspring; he will enjoy long life.  
The Lord's plans will come to fruition through him.  
After his deep anguish he will see light, and he will be satisfied.  
Through his knowledge, the righteous one, my servant,  
will make many righteous,  
and will bear their guilt.  
Therefore, I will give him a share with the great,  
and he will divide the spoil with the strong,  
in return for exposing his life to death  
and being numbered with rebels,  
though he carried the sin of many  
and pleaded on behalf of those who rebelled.

Word of God, Word of Life. **Thanks be to God.**

*Pray this Psalm:*

## PSALM 22 (CEB)

My God! My God,  
why have you left me all alone?  
    Why are you so far from saving me—  
        so far from my anguished groans?

My God, I cry out during the day,  
    but you don't answer;  
    even at nighttime I don't stop.

You are the holy one, enthroned.  
    You are Israel's praise.

Our ancestors trusted you—  
    they trusted you and you rescued them;  
    they cried out to you and they were saved;  
    they trusted you and they weren't ashamed.

But I'm just a worm, less than human;  
    insulted by one person, despised by another.  
    All who see me make fun of me—  
    they gape, shaking their heads:  
    "He committed himself to the Lord,  
    so let God rescue him;  
    let God deliver him  
    because God likes him so much."

But you are the one who pulled me from the womb,  
    placing me safely at my mother's breasts.  
    I was thrown on you from birth;  
    you've been my God  
    since I was in my mother's womb.

Please don't be far from me,  
    because trouble is near  
    and there's no one to help.

Many bulls surround me;  
    mighty bulls from Bashan encircle me.  
    They open their mouths at me  
    like a lion ripping and roaring!

I'm poured out like water.  
    All my bones have fallen apart.  
    My heart is like wax;  
    it melts inside me.

My strength is dried up  
    like a piece of broken pottery.

My tongue sticks to the roof of my mouth;  
    you've set me down in the dirt of death.

Dogs surround me;  
a pack of evil people circle me like a lion—  
oh, my poor hands and feet!  
I can count all my bones!

Meanwhile, they just stare at me, watching me.  
They divvy up my garments among themselves;  
they cast lots for my clothes.

But you, Lord! Don't be far away!  
You are my strength!

Come quick and help me!  
Deliver me from the sword.  
Deliver my life from the power of the dog.  
Save me from the mouth of the lion.  
From the horns of the wild oxen you have answered me!

I will declare your name to my brothers and sisters;  
I will praise you in the very center of the congregation!

All of you who revere the Lord—praise him!  
All of you who are Jacob's descendants—honor him!  
All of you who are all Israel's offspring—stand in awe of him!  
Because he didn't despise or detest the suffering of the one who suffered—  
he didn't hide his face from me.

No, he listened when I cried out to him for help.  
I offer praise in the great congregation because of you;  
I will fulfill my promises in the presence of those who honor God.

Let all those who are suffering eat and be full!  
Let all who seek the Lord praise him!

I pray your hearts live forever!  
Every part of the earth will remember and come back to the Lord;  
every family among all the nations will worship you.

Because the right to rule belongs to the Lord,  
he rules all nations.

Indeed, all the earth's powerful will worship him;  
all who are descending to the dust will kneel before him;  
my being also lives for him.

Future descendants will serve him;  
generations to come will be told about my Lord.  
They will proclaim God's righteousness  
to those not yet born, telling them what God has done.

Then read the Gospel.

## **GOSPEL: JOHN 18:1—19:42 (CEB)**

The holy gospel according to John. **Glory to you, O Lord.**

After he said these things, Jesus went out with his disciples and crossed over to the other side of the Kidron Valley. He and his disciples entered a garden there. Judas, his betrayer, also knew the place because Jesus often gathered there with his disciples. Judas brought a company of soldiers and some guards from the chief priests and Pharisees. They came there carrying lanterns, torches, and weapons. Jesus knew everything that was to happen to him, so he went out and asked, "Who are you looking for?"

They answered, "Jesus the Nazarene."

He said to them, "I Am." (Judas, his betrayer, was standing with them.) When he said, "I Am," they shrank back and fell to the ground. He asked them again, "Who are you looking for?"

They said, "Jesus the Nazarene."

Jesus answered, "I told you, 'I Am.' If you are looking for me, then let these people go." This was so that the word he had spoken might be fulfilled: "I didn't lose anyone of those whom you gave me."

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.) Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?" Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Simon Peter and another disciple followed Jesus. Because this other disciple was known to the high priest, he went with Jesus into the high priest's courtyard. However, Peter stood outside near the gate. Then the other disciple (the one known to the high priest) came out and spoke to the woman stationed at the gate, and she brought Peter in. The servant woman stationed at the gate asked Peter, "Aren't you one of this man's disciples?"

"I'm not," he replied. The servants and the guards had made a fire because it was cold. They were standing around it, warming themselves. Peter joined them there, standing by the fire and warming himself.

Meanwhile, the chief priest questioned Jesus about his disciples and his teaching. Jesus answered, "I've spoken openly to the world. I've always taught in synagogues and in the temple, where all the Jews gather. I've said nothing in private. Why ask me? Ask those who heard what I told them. They know what I said."

After Jesus spoke, one of the guards standing there slapped Jesus in the face. "Is that how you would answer the high priest?" he asked.

Jesus replied, "If I speak wrongly, testify about what was wrong. But if I speak correctly, why do you strike me?" Then Annas sent him, bound, to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing with the guards, warming himself. They asked, "Aren't you one of his disciples?"

Peter denied it, saying, "I'm not."

A servant of the high priest, a relative of the one whose ear Peter had cut off, said to him, "Didn't I see you in the garden with him?" Peter denied it again, and immediately a rooster crowed.

The Jewish leaders led Jesus from Caiaphas to the Roman governor's palace. It was early in the morning. So that they could eat the Passover, the Jewish leaders wouldn't enter the palace; entering the palace would have made them ritually impure.

So Pilate went out to them and asked, "What charge do you bring against this man?"

They answered, "If he had done nothing wrong, we wouldn't have handed him over to you."

Pilate responded, "Take him yourselves and judge him according to your Law."

The Jewish leaders replied, "The Law doesn't allow us to kill anyone." ( This was so that Jesus' word might be fulfilled when he indicated how he was going to die.)

Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?"

Jesus answered, "Do you say this on your own or have others spoken to you about me?"

Pilate responded, "I'm not a Jew, am I? Your nation and its chief priests handed you over to me. What have you done?"

Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here."

"So you are a king?" Pilate said.

Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice."

"What is truth?" Pilate asked.

After Pilate said this, he returned to the Jewish leaders and said, "I find no grounds for any charge against him. You have a custom that I release one prisoner for you at Passover. Do you want me to release for you the king of the Jews?"

They shouted, "Not this man! Give us Barabbas!" (Barabbas was an outlaw.)

Then Pilate had Jesus taken and whipped. The soldiers twisted together a crown of thorns and put it on his head, and dressed him in a purple robe. Over and over they went up to him and said, "Greetings, king of the Jews!" And they slapped him in the face.

Pilate came out of the palace again and said to the Jewish leaders, "Look! I'm bringing him out to you to let you know that I find no grounds for a charge against him." When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "Here's the man."

When the chief priests and their deputies saw him, they shouted out, "Crucify, crucify!" Pilate told them, "You take him and crucify him. I don't find any grounds for a charge against him."

The Jewish leaders replied, "We have a Law, and according to this Law he ought to die because he made himself out to be God's Son."

When Pilate heard this word, he was even more afraid. He went back into the residence and spoke to Jesus, "Where are you from?" Jesus didn't answer. So Pilate said, "You won't speak to me? Don't you know that I have authority to release you and also to crucify you?"

Jesus replied, "You would have no authority over me if it had not been given to you from above. That's why the one who handed me over to you has the greater sin." From that moment on, Pilate wanted to release Jesus.

However, the Jewish leaders cried out, saying, "If you release this man, you aren't a friend of the emperor! Anyone who makes himself out to be a king opposes the emperor!"

When Pilate heard these words, he led Jesus out and seated him on the judge's bench at the place called Stone Pavement (in Aramaic, Gabbatha). It was about noon on the Preparation Day for the Passover. Pilate said to the Jewish leaders, "Here's your king."

The Jewish leaders cried out, "Take him away! Take him away! Crucify him!"

Pilate responded, "What? Do you want me to crucify your king?"

"We have no king except the emperor," the chief priests answered. Then Pilate handed Jesus over to be crucified.

The soldiers took Jesus prisoner. Carrying his cross by himself, he went out to a place called Skull Place (in Aramaic, Golgotha). That's where they crucified him—and two others with him, one on each side and Jesus in the middle. Pilate had a public notice written and posted on the cross. It read "Jesus the Nazarene, the king of the Jews." Many of the Jews read this sign, for the place where Jesus was crucified was near the city and it was written in Aramaic, Latin, and Greek. Therefore, the Jewish chief priests complained to Pilate, "Don't write, 'The king of the Jews' but 'This man said, 'I am the king of the Jews.''"

Pilate answered, "What I've written, I've written."

When the soldiers crucified Jesus, they took his clothes and his sandals, and divided them into four shares, one for each soldier. His shirt was seamless, woven as one piece from the top to the bottom. They said to each other, "Let's not tear it. Let's cast lots to see who will get it." This was to fulfill the scripture,

They divided my clothes among themselves,  
and they cast lots for my clothing.

That's what the soldiers did.

Jesus's mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene stood near the cross. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that time on, this disciple took her into his home.

After this, knowing that everything was already completed, in order to fulfill the scripture, Jesus said, "I am thirsty." A jar full of sour wine was nearby, so the soldiers soaked a sponge in it, placed it on a hyssop branch, and held it up to his lips. When he had received the sour wine, Jesus said, "It is completed." Bowing his head, he gave up his life.

It was the Preparation Day and the Jewish leaders didn't want the bodies to remain on the cross on the Sabbath, especially since that Sabbath was an important day. So they asked Pilate to have the legs of those crucified broken and the bodies taken down. Therefore, the soldiers came and broke the legs of the two men who were crucified with Jesus. When they came to Jesus, they saw that he was already dead so they didn't break his legs. However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. The one who saw this has testified, and his testimony is true. He knows that he speaks the truth, and he has testified so that you also can believe. These things happened to fulfill the scripture, They



won't break any of his bones. And another scripture says, They will look at him whom they have pierced.

After this Joseph of Arimathea asked Pilate if he could take away the body of Jesus. Joseph was a disciple of Jesus, but a secret one because he feared the Jewish authorities. Pilate gave him permission, so he came and took the body away. Nicodemus, the one who at first had come to Jesus at night, was there too. He brought a mixture of myrrh and aloe, nearly seventy-five pounds in all. Following Jewish burial customs, they took Jesus' body and wrapped it, with the spices, in linen cloths. There was a garden in the place where Jesus was crucified, and in the garden was a new tomb in which no one had ever been laid. Because it was the Jewish Preparation Day and the tomb was nearby, they laid Jesus in it.

The gospel of the Lord. **Praise to you, O Christ**

*Having read these readings, think of this:*

Jesus Christ is a root out of dry ground. By his wounds we are healed. These paradoxes of Isaiah are echoed in the account in John about his death: he is arrested, yet when he speaks the soldiers fall down; he is tried, yet he is King and Son of God and Man; he is thirsty and dying, yet he is the source of the Spirit and of water and blood to heal us; finally he is buried, but it is in a garden. All of this means to tell us that God shares our sorrow and need and death, and yet transforms it to life and salvation and hope. More than just a root out of dry ground, his cross is the great tree of life in which we all may shelter. You may shelter there today. All those things in all the world that we pray for today, God holds together in him.

*Here you may share your thoughts with others. Or, if a Good Friday sermon has been prerecorded, listen to it or view it here.*

*If you have the United Methodist Hymnal, you might now read or sing*

**Hymn # 298** "When I Survey the Wondrous Cross"

Or: *Mil Voces para Celebrar* #138

[https://hymnary.org/text/when\\_i\\_survey\\_the\\_wondrous\\_cross\\_watts](https://hymnary.org/text/when_i_survey_the_wondrous_cross_watts)

**Hymn # 288** "Were You There"

Or: *Mil Voces para Celebrar* #137

[https://hymnary.org/text/were\\_you\\_there\\_when\\_they\\_crucified\\_my\\_lo](https://hymnary.org/text/were_you_there_when_they_crucified_my_lo)

## The Bidding Prayer

*A brief silence follows each intercession.*

We pray for the church throughout the world. . .  
we pray for our bishop, our pastor, and all servants of the church. . .  
we pray for those preparing for baptism. . .  
we pray for the Jewish people, the first to hear the word of God. . .  
we pray for those who do not share our faith in Jesus Christ. . .  
we pray for those who do not believe in God. . .  
we pray for God's creation. . .  
we pray for those who serve in public office. . .  
we pray for those in any need. . .  
and we pray for all afflicted by the coronavirus. . .

Finally, we pray:

Our Father in heaven,  
Hallowed be your name,  
Your kingdom come,  
Your will be done,  
On earth as in heaven.  
Give us today our daily bread,  
Forgive us our sins  
As we forgive those who sin against us.  
Save us from the time of trial,  
And deliver us from evil,  
For the kingdom, the power,  
And the glory are yours,  
Now and forever. Amen.

*Conclude with these words:*

We adore you, O Christ, and we bless you.  
**By your holy cross you have redeemed the world.**

*The Three Days continues tomorrow with the Vigil of Easter*