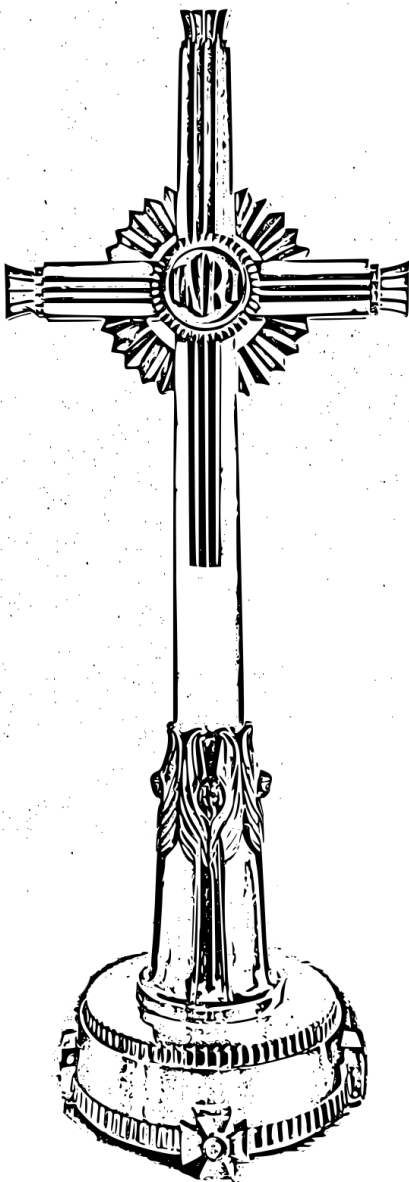


MT. LEBANON UNITED METHODIST CHURCH



Good Friday

Friday, April 18, 2025, 3:00 PM

3319 WEST LIBERTY AVENUE ... PITTSBURGH, PA 15216 ... 412-531-7131

THE REV'D THOMAS Q. STRANDBURG, PASTOR ... tstrandburg@mlumc.org



**Indicates an invitation to stand in spirit or posture, as able.*

The pastor enters the chapel in silence and kneels at the communion rail; all are invited to share in this time of silent contemplation, kneeling in posture or in spirit as each feels led.

Silent Prayer

The Collect for Good Friday *(said by all in unison)*

**Almighty God, look with mercy on this your family
for which our Lord Jesus Christ was content to be betrayed
and given up into the hands of wicked men
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and forever. Amen.**

***Hymn**

"When I survey the wondrous cross"

UMH 298

The First Reading

A Reading from the Epistle to the Hebrews

HEB. 10:12-22

But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

"This is the covenant that I will make with them after those days, says the Lord:
I will put my laws in their hearts, and I will write them on their minds,"

and he adds,

"I will remember their sins and their lawless deeds no more."

Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my brothers and sisters, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

***Hymn**

"Were you there?"

UMH 288

The Passion Narrative

The Passion is read by three voices, representing a narrator, Jesus, and all other single voices.

*The congregation should contribute the voices of the crowd and other groups of voices, marked **All** in bold type.*

Narrator: Hear the Passion of our Lord Jesus Christ, according to John. Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

Narrator: They answered,

All: **Jesus of Nazareth.**

Narrator: Jesus replied,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter,

Reader: You are not also one of this man's disciples, are you?

Narrator: Peter said,

Reader: I am not.

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered,

Jesus: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying,

Reader: Is that how you answer the high priest?

Narrator: Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

All: **You are not also one of his disciples, are you?**

Narrator: Peter denied it and said,

Reader: I am not.

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked,

Reader: Did I not see you in the garden with him?

Narrator: Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Reader: What accusation do you bring against this man?

Narrator: They answered,

All: **If this man were not a criminal, we would not have handed him over to you.**

Narrator: Pilate said to them,

Reader: Take him yourselves and judge him according to your law.

Narrator: The Jews replied,

All: **We are not permitted to put anyone to death.**

Narrator: (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Reader: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Reader: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.

Narrator: Pilate asked him,

Reader: So you are a king?

Narrator: Jesus answered,

Jesus: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

Narrator: Pilate asked him,

Reader: What is truth?

Narrator: After he had said this, he went out to the Jews again and told them,

Reader: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

Narrator: They shouted in reply,

All: **Not this man, but Barabbas!**

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

All: **Hail, King of the Jews!**

Narrator: and striking him on the face. Pilate went out again and said to them,

Reader: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Reader: Here is the man!

Narrator: When the chief priests and the police saw him, they shouted,

All: **Crucify him! Crucify him!**

Narrator: Pilate said to them,

Reader: Take him yourselves and crucify him; I find no case against him.

Narrator: The Jews answered him,

All: **We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**

Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,

Reader: Where are you from?

Narrator: But Jesus gave him no answer. Pilate therefore said to him,
Reader: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
Narrator: Jesus answered him,
Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.
Narrator: From then on Pilate tried to release him, but the Jews cried out,
**All: If you release this man, you are no friend of the emperor.
Everyone who claims to be a king sets himself against the emperor.**
Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews,
Reader: Here is your King!
Narrator: They cried out,
All: Away with him! Away with him! Crucify him!
Narrator: Pilate asked them,
Reader: Shall I crucify your King?
Narrator: The chief priests answered,
All: We have no king but the emperor.
Narrator: Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate,
All: Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'
Narrator: Pilate answered,
Reader: What I have written I have written.
Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,
All: Let us not tear it, but cast lots for it to see who will get it.
Narrator: This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,
Jesus: Woman, here is your son.
Narrator: Then he said to the disciple,
Jesus: Here is your mother.
Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),
Jesus: I am thirsty.
Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,
Jesus: It is finished.
Narrator: Then he bowed his head and gave up his spirit.

After a short pause, the narrator continues.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

An interval of silence is observed.

Pastoral Prayer

Homily

"Reversible Errors"

Rev. Strandburg

The Proclamation of the Cross

A wooden cross may be brought into the church and placed in the sight of the people.

*Hymn

"Sing, my tongue, the glorious battle"

UMH 296

✠ We glory in your cross, O Lord, and praise you for your mighty resurrection;
✠ **for by virtue of your cross joy has come into our world.**
✠ God be gracious to us and bless us:
✠ **and make his face shine upon us,**
✠ Let your ways be made known on earth
✠ **your liberating power among all nations.**
✠ Let the peoples praise you, O God:
✠ **let all the peoples praise you.**
✠ We glory in your cross, O Lord, praise you for your mighty resurrection;
✠ **for by virtue of your cross joy has come into our world.**

The pastor alone then prays:

Almighty God, as we stand at the foot of the cross of your Son,
may we know your love for us, that in humility, love and joy
we may place at his feet all that we have and all that we are;
through Jesus Christ our Savior.

Amen.

***The Concluding Prayers**

℣. Lord, have mercy upon us;

℟. **Christ, have mercy upon us;**

℣. Lord, have mercy upon us.

Let us pray.

The Lord's Prayer

Our father, who art in heaven, hallowed be thy name.

Thy kingdom come, Thy will be done on earth as it is in heaven.

Give us this day our daily bread and forgive us our trespasses,

As we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

Amen.

Merciful God, creator of all the peoples of the earth and lover of souls:

Have compassion on all who do not know you as you are revealed in your Son Jesus Christ;

let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it;

and bring home to your fold those who have gone astray;

that there may be one flock under one shepherd, Jesus Christ our Lord.

Amen.

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace:

So clothe us in your Spirit that we, reaching forth our hands in love,

may bring those who do not know you to the knowledge and love of you;

for the honor of your Name.

Amen.

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

Amen.

The people depart the sanctuary in silence.
