

**NORTH HAVEN CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST**

Friday, April 10, 2020

3 O'clock

**Good Friday
Livestreamed**

PRELUDE: Prelude on *O Sacred Head* Johann Kuhnau

A WORD OF WELCOME

THE CALL TO WORSHIP:

Leader: Blessed be the name of the Lord our God.

PEOPLE: who redeems us from sin and death.

Leader: For us, and for the salvation of all, Christ became obedient unto death,

PEOPLE: even death on a cross.

ALL: Blessed be the name of the Lord our God! **

HYMN: "Beneath the Cross of Jesus" P160

PRAYER OF INVOCATION: (*unison*)

O God of Good Friday, look graciously, we pray, on your people for whom your Beloved, Jesus, was willing to be betrayed, to be laid open to the powers of this world, to suffer death on a cross. Grant us your presence on this day of his passion, that we might be with him, through death to resurrection. We pray in the name of our crucified Savior. Amen. **

PSALM 22 Voices United p. 743

CALL TO CONFESSION

PRAYER OF CONFESSION:

God of the hilltops and of low places, Revealer at Sinai and Reassuring One in the valley of the shadow of death, we need you near. You have created us and given life to all things, but we have chased after other gods and ridiculed those who practice their faith too seriously. We have tried to put you to the test, but have not wanted to be tested ourselves. We place conditions on our belief and limit our trust while the One you sent to love us is rejected, tortured, and killed. O God, what have we done? Is it too late to be a disciple? Hear our cry! Amen. ***

ASSURANCE OF PARDON:

Leader: God's love is not destroyed at Golgotha, nor diminished by our unclear reflection of its saving power. God reaches out to heal and revive us, and to reveal again that love that will not let us go. We are invited to know the One beyond all knowing,

and to accept the gifts God offers us. Answer God's love with your praise, devotion, and service – and you will know you are forgiven. ***

ALL: In Jesus Christ, we are forgiven. Thanks be to God!***

THE FIRST SCRIPTURE LESSON: Isaiah 52:13-53:12 p. 645

THE SECOND SCRIPTURE LESSON – John 18 & 19 - selections

*** HYMN:** “Ah, Holy Jesus, How Hast Thou Offended” P 163

MEDITATION: The Sound of The Nails

UNISON PRAYER

Jesus, crucified and living Savior, we huddle together like the long-ago disciples. We do not like this story. We do not want to be separated; we do not want to be forsaken; we do not want “good-byes”; we certainly do not want to follow you with a cross. But life is full of brokenness and death. You have gone before us into the mouth of tragedy. You have faced danger and conquered doubt. On this Good Friday, we come closer to each other, willing to share pain, confident there can be no “difficult week”, no bad Friday or lonely Saturday beyond your love, out of reach of your grace.^{##} Amen.

THE LORD'S PRAYER

BENEDICTION

The service concludes in silence.

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EASTER SUNDAY SERVICE
North Haven Congregational Church

9:30 a.m. Family Worship Service Online Livestreaming

***Please bring fresh flowers to put on the floral cross.**

You are invited to bring cut flowers to decorate the cross in front of the church beginning Saturday at noon.

SAFETY SUMMARY

- One person/family place flowers on the cross at a time.
- Touch only the flowers you are placing on the cross.
- If other cars are waiting, wait in your car until you reach the front of the line.

Take a picture and send it to churchoffice@northhavenucc.org . We'd love to have a collection of Easter flower pictures to share!

Beneath the Cross of Jesus

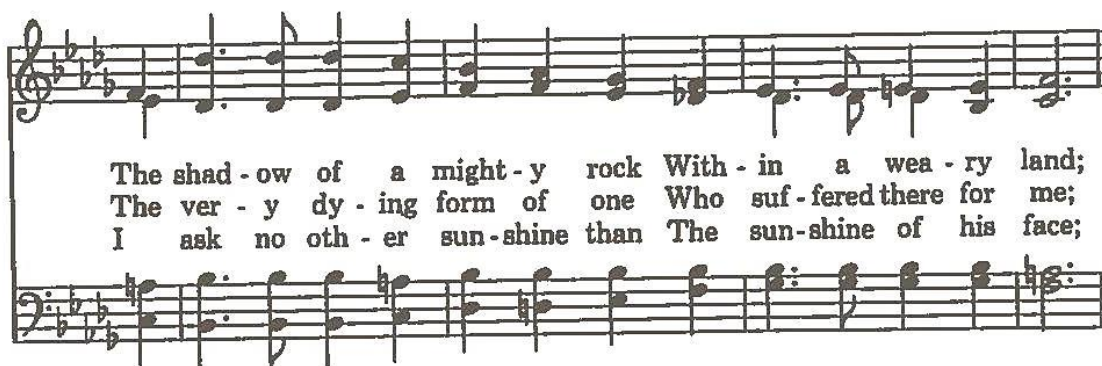
Elizabeth C. Clephane, 1830-1869

ST. CHRISTOPHER 7.6.8.6.8.6.8.6.

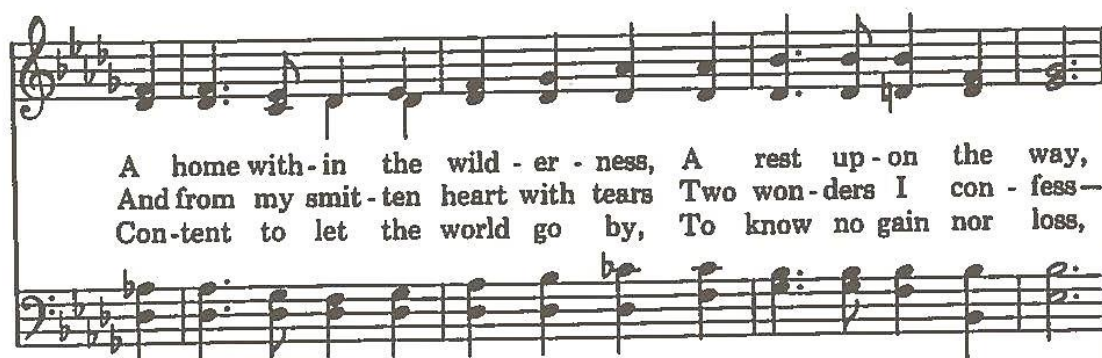
Frederick C. Maker, 1844-1927



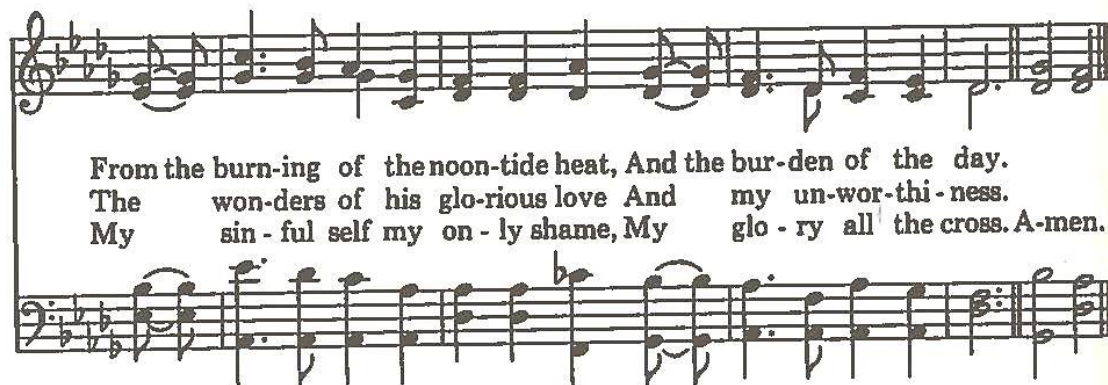
1 Be-neath the cross of Je - sus I fain would take my stand,
 2 Up - on that cross of Je - sus Mine eye at times can see
 3 I take, O cross, thy shad - ow For my a - bid - ing place;



The shad - ow of a might - y rock With - in a wea - ry land;
 The ver - y dy - ing form of one Who suf - fered there for me;
 I ask no oth - er sun - shine than The sun - shine of his face;



A home with - in the wild - er - ness, A rest up - on the way,
 And from my smit - ten heart with tears Two won - ders I con - fess—
 Con - tent to let the world go by, To know no gain nor loss,



From the burn - ing of the noon - tide heat, And the bur - den of the day.
 The won - ders of his glo - rious love And my un - wor - thi - ness.
 My sin - ful self my on - ly shame, My glo - ry all the cross. A - men.

Part One (1-18)

My God, my God, why have you forsaken me?
Why are you so far from helping me,
from the cry of my distress?
O my God, I cry out in the daytime, but you do not answer;
at night also, but I get no relief. R

But you are the Holy One,
enthroned upon the praises of Israel.
In you our ancestors trusted;
they trusted, and you delivered them.
They called to you, and you rescued them.
In you they put their trust,
and you did not disappoint them.
But I am a worm, less than human,
an object of derision, an outcast of the people.
All those who see me laugh me to scorn,
they curl their lips and toss their heads, saying:
"You trusted in God for deliverance.
If God cares for you, let God rescue you!"
But you are the One who took me out of the womb.
You kept me safe on my mother's breast.
On you have I depended from my birth.
Even from my mother's womb, you have been my God. R

Do not be far from me, for trouble is close at hand,
and there is no one to help me.
Many bulls encircle me, strong bulls of Bashan surround me.
They open wide their mouths at me,
like a ravenous, roaring lion.
My life pours out like water;
all my bones are out of joint;
my heart has melted like wax within my breast;
my mouth is parched as dry clay;
my tongue clings to my palate.
I lie in the dust of death.
Dogs surround me;
the wicked hem me in on every side.
They bind my hands and my feet;
I can count all my bones,
while they stand staring, gloating over me.
They divide my garments among themselves;
they cast lots for my clothing. R

Part Two (19–22)

Do not stand far off from me, O God.

You are my helper, come quickly to my rescue.

Deliver me from the sword,

my precious life from the mauling of dogs!

Save me from the lion's mouth,

my afflicted soul from the horns of the wild cattle.

Then I will declare your Name to my people.

In the midst of the assembly I will praise you. R

Part Three (23–28)

Give praise, all you who fear God!

Proclaim God's greatness, all you children of Jacob;

stand in awe, all you children of Israel!

For God has neither despised

nor scorned the poor in their distress.

You, O God, have not hidden your face from them.

You heard them when they called to you. R

You are the theme of my praise in the great assembly.

I will keep my promise in the presence of those who fear you.

Let the poor eat to satisfaction;

let those who seek you praise you.

May they be in good heart forever!

Let all the ends of the earth remember and turn to you, O God.

Let all the families of the nations bow down before you.

For yours is the dominion, O God,

you rule over the nations. R

Part Four (29–31)

Even all who sleep in the grave shall worship you;

those who go down into the dust shall bow before you.

I too shall live for you.

Our children shall serve you,

and tell generations yet to come about you.

To a people yet unborn,

they shall make known the saving deeds you have done. R

See, my servant shall prosper;

he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

so he shall startle many nations;

kings shall shut their mouths because of him;

for that which had not been told them they shall see,

and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant,

and like a root out of dry ground;

he had no form or majesty that we should look at him,

nothing in his appearance that we should desire him.

He was despised and rejected by others;

a man of suffering and acquainted with infirmity;

and as one from whom others hide their faces

he was despised, and we held him of no account.

Surely he has borne our infirmities

and carried our diseases;

yet we accounted him stricken,

struck down by God, and afflicted.

But he was wounded for our transgressions,

crushed for our iniquities;

upon him was the punishment that made us whole,

and by his bruises we are healed.

All we like sheep have gone astray;

we have all turned to our own way,

and the LORD has laid on him

the iniquity of us all.

He was oppressed, and he was afflicted,

yet he did not open his mouth;

like a lamb that is led to the slaughter,

and like a sheep that before its shearers is silent,

so he did not open his mouth.

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,

stricken for the transgression of my people.

They made his grave with the wicked

and his tomb with the rich,

although he had done no violence,

and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.

When you make his life an offering for sin,

he shall see his offspring, and shall prolong his days;

through him the will of the LORD shall prosper.

Out of his anguish he shall see light;

he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,

and he shall bear their iniquities.

Therefore I will allot him a portion with the great,

and he shall divide the spoil with the strong;

because he poured out himself to death,

and was numbered with the transgressors;

yet he bore the sin of many,

and made intercession for the transgressors.

John 18 – 19 selections New Revised Standard Version (NRSV)

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¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³ First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year

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¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸ 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.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ Jesus answered, “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. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said.” ²² When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” ²³ Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” ²⁴ Then Annas sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” ²⁶ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” ²⁷ Again Peter denied it, and at that moment the cock crowed.

²⁸ 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. ²⁹ So Pilate went out to them and said, “What accusation do you bring against this man?” ³⁰ They answered, “If this man were not a criminal, we would not have handed him over to you.” ³¹ Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” ³² (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³ Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you ask this on your own, or did others tell you about me?” ³⁵ Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” ³⁶ Jesus answered, “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.” ³⁷ Pilate asked him, “So you are a king?” Jesus answered, “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.” ³⁸ Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. ³⁹ 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?” ⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

19 Then Pilate took Jesus and had him flogged. ² And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³ They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. ⁴ Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” ⁶ When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” ⁷ The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

⁸ Now when Pilate heard this, he was more afraid than ever. ⁹ He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. ¹⁰ Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” ¹¹ Jesus answered him, “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.”

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¹⁴ Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” ¹⁵ They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” ¹⁶ Then he handed him over to them to be crucified.

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ 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.

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²² Pilate answered, "What I have written I have written." ²³ 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. ²⁴ So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

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

²⁵ 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. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷ Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹ 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. ³⁰ When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

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³⁸ 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. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ 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. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

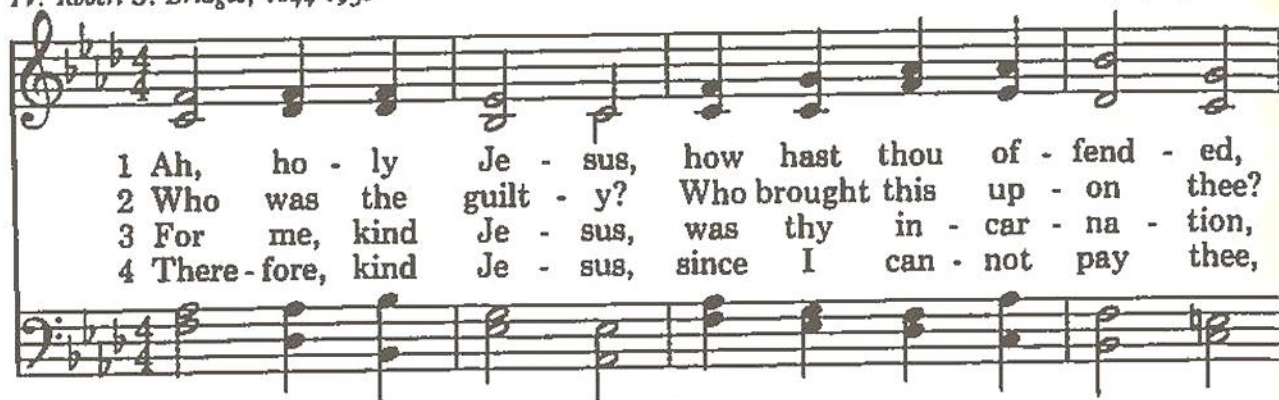
Ah, Holy Jesus, How Hast Thou Offended

Johann Heermann, 1585-1647

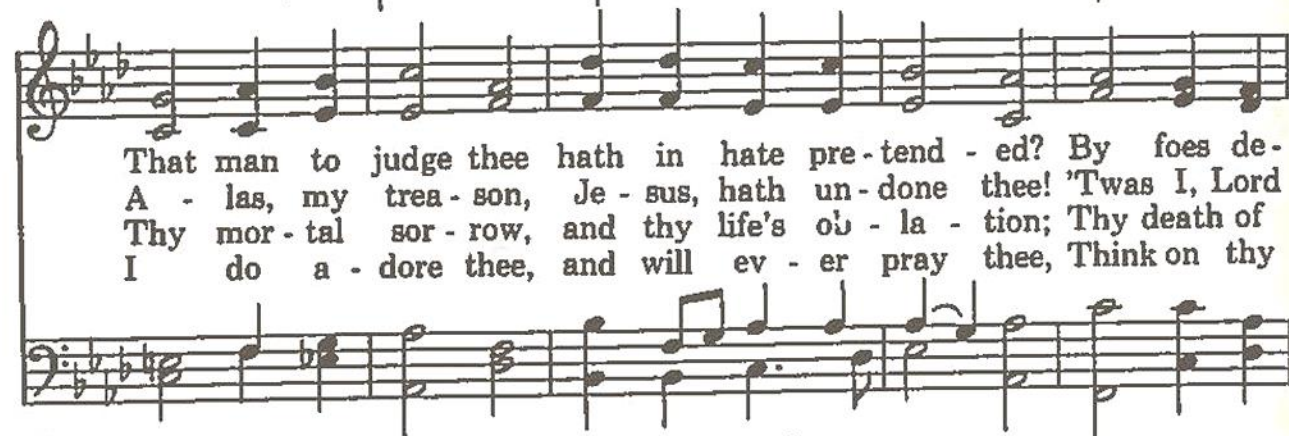
Tr. Robert S. Bridges, 1844-1930

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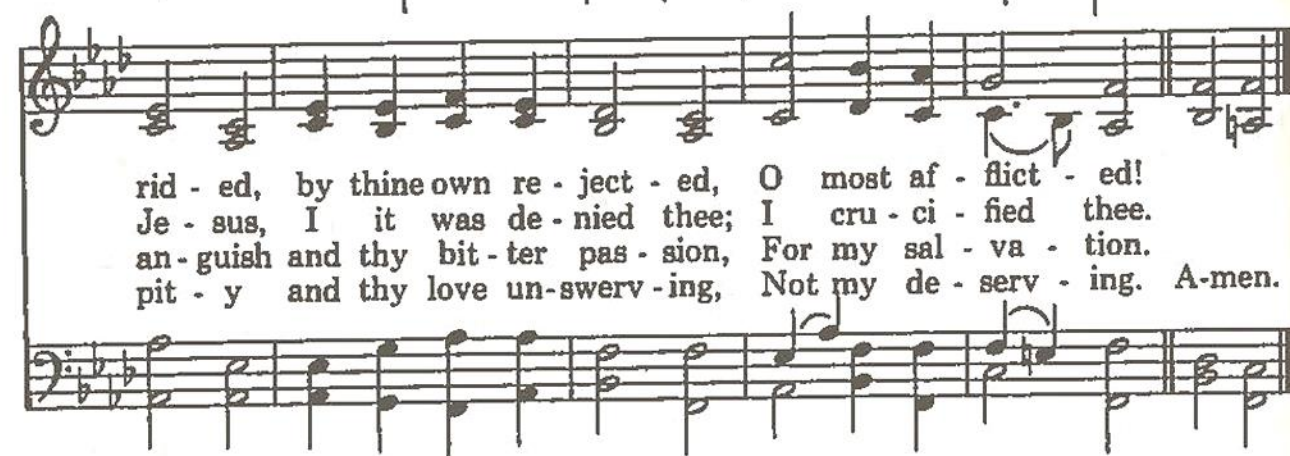
Johann Crüger, 1598-1662



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 For me, kind Je - sus, was thy in - car - na - tion,
 4 There - fore, kind Je - sus, since I can - not pay thee,



That man to judge thee hath in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee! 'Twas I, Lord
 Thy mor - tal sor - row, and thy life's o' - la - tion; Thy death of
 I do a - dore thee, and will ev - er pray thee, Think on thy



rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 an - guish and thy bit - ter pas - sion, For my sal - va - tion.
 pit - y and thy love un - swerv - ing, Not my de - serv - ing. A - men.