

Greeting

Welcome to the Good Friday LiveStream Service from Lansdale United Methodist Church in Lansdale, Pennsylvania. For the next three hours, we will worship on this solemn day in song, art, meditations, readings, and prayers at the top and bottom of each hour. At the quarter and three-quarter hours, sacred and contemporary music that reflects this crucifixion day's images and theology will point us to Jesus and his sorrow-filled death on the cross. May God's Holy Spirit commune with you these hours, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Christ himself bore our sins in his body on the cross,
That we might die to sin and live into the holiness of heart and life.
Let us pray.

God almighty,
your beloved Son, Jesus the Messiah, was lifted high upon the cross so that he might draw the whole world to himself. Grant that we, who glory in this death for our healing and restoration, may also glory in his call to take up our crosses and follow him daily. We ask this through Jesus Christ our Lord. Amen.

Reading from Psalm 71

- 1 Lord, I seek refuge in you; let me never be disgraced.
- 2 In your justice, rescue and deliver me; listen closely to me and save me.
- 3 Be a rock of refuge for me, where I can always go. Give the command to save me, for you are my rock and fortress.
- 4 Deliver me, my God, from the unholy powers, from the grasp of the unjust and oppressive.
- 5 For you are my hope, Lord God, my confidence from my youth.
- 6 I've leaned on you from birth; you took me from my mother's womb. My praise is always about you.
- 7 I'm like a miraculous sign to many, and you are my strong refuge.
- 8 My mouth is full of praise, and I honor you all day long.

Intercessory Prayers

We pray for the Church of Christ throughout the world:

for its unity in witness and service, for all the baptized faithful and the people whom they serve, for our bishop, Peggy, and our Superintendent, Andrew, and all the People Called Methodist, for all Christians in our community, that God will confirm the Church in faith, increase it in love, and preserve it in peace. Let's be silent for a moment.

Let us pray: Faithful and compassionate God, your Spirit guides the Church and makes it holy; hear the prayers we offer, that in the particular ministry to which you have called us, we may serve you faithfully, through Jesus Christ our Savior. Amen.

We pray for all the nations and peoples of the earth:
and for those in authority among them: for Joseph the President and Kamala the Vice President, for Thomas the Governor, and Garry the Mayor, for the government of this country, this county, and this borough, Lansdale, and those all who serve with them, and for all who serve the common good, that by God's help, they may seek justice and truth, that all might live in peace and harmony. Let's be silent for a moment.

Let us pray: Faithful and compassionate God, put passion in every heart for the true love of peace, and guide with your wisdom those in authority, that justice, peace, and freedom may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. Amen.

We pray for all who suffer:
for the hungry and the homeless, the deprived and the oppressed, for the sick, the wounded, and the disabled, for those in loneliness and fear, for those in confusion, doubt, and despair, for the sorrowful and bereaved, for the incarcerated, and all at the point of death, that God's love will comfort and sustain them, and that we may be stirred up to minister to them. Let's be silent for a moment.

Let us pray: Faithful and compassionate God, the comfort of all who sorrow, the strength of all who suffer, hear the cry of all who call on you in any trouble, grant them the joy of receiving your help in their need, and give us the strength to serve them, through Jesus Christ our Savior. Amen.

We pray for all for hearts to hear the gospel of Christ:
for those who have never listened to the message of healing, restoration, and forgiveness, for those whose faith has dried up or wandered away, for those

who are indifferent to the call to discipleship, for those who are abused for their faith in Christ, and for those who have been abused by those who follow Christ, that God will open human hearts to receive forgiveness, love, and hope. Let's be silent for a moment.

Let us pray: Faithful and compassionate God, you create and love all the peoples of the earth; may your good news be lived and proclaimed in the holiness of your presence, through Jesus Christ our Savior. Amen.

We commit ourselves to God and pray for the grace of a holy life, that with all who have died in the peace of Christ and with those whose faith is known to God alone, we may enter the fullness of life in the joy of Christ's resurrection. Let's be silent for a moment.

Let us pray: God, our refuge and strength, accept these prayers of your people and come to complete your new kin-ship for all creation, through Jesus Christ your Son, who is alive with you, in the unity of the Holy Spirit, God, now and forever. Amen.

Open your hearts these hours; I have a story to tell you of One who reached inside himself and took a handful of love, like a handful of seeds from a sower's bag, and said: "This is for you; it's all you need; it's all you ever wanted; there's more than enough here to change you and the whole world; take it!"

So many people were startled by his generous invitation; so many others were afraid of his gentle power; so many ignored the invitation, but some dared to take it, and those who did take it saw something new about his love; they found they too could do what he could do with love; they could stand with the lost and misbegotten, welcome the traveling stranger, and eat with the outcasts and hungry. They realized they were doing what the One from Galilee first did among them; he gave something of himself away; he asked only for love and trust in return and for them to give something of themselves away to others. Many people became like the love-sower by offering themselves. As they offered themselves, other people took up the invitation, as many people still do, and as many still trust that it's enough to change the world we live in today.

Meditating on Jesus' Life from the Gospel of Mark

Jesus' Baptism - Mark, Chapter 1, Verses 4 and 9-11

“John was in the wilderness calling for people to be baptized to show that they were changing their hearts and lives and wanted God to forgive their sins. About that time, Jesus came from Nazareth of Galilee, and John baptized him in the Jordan River. While he was coming up out of the water, Jesus saw heaven splitting open and the Spirit, like a dove, coming down on him. And there was a voice from heaven: ‘You are my Son, whom I dearly love; in you I find happiness.’”

This journey begins where Jesus' journey began—at the water. The water of baptism is a sign of rebirth. To be baptized is to die to your old self, and to rise out of the water as a new creation. In the United Methodist Church, we baptize infants, not because they are sinful and need to be cleansed, but because they are members of the Body of Christ, and are worthy of being marked as such. At baptism, the Holy Spirit makes a special claim on a person. This is the claim that cannot be revoked. There is never a need to be re-baptized. The first one counts. No matter what. From here we will proceed through Jesus' life, ministry, teaching, betrayal, and death. We will reflect on these things and may encounter trouble along the way. Know that through it all, your seal as a Child of God is fixed. You are God's beloved child.

Jesus' Ministry - Mark, Chapter 6, Verses 35-44

“Late in the day, his disciples came to him and said, “This is an isolated place, and it's already late in the day. Send them away so that they can go to the surrounding countryside and villages and buy something to eat for themselves.” He replied, “You give them something to eat.” But they said to him, “Should we go off and buy bread worth almost eight months' pay and give it to them to eat?” He said to them, “How much bread do you have? Take a look.” After checking, they said, “Five loaves of bread and two fish.” He directed the disciples to seat all the people in groups as though they were having a banquet on the green grass. They sat down in groups of hundreds and fifties. He took the five loaves and the two fish, looked up to heaven, blessed them, broke the loaves into pieces, and gave them to his disciples to set before the people. He also divided the two fish among them all. Everyone ate until they were full.

They filled twelve baskets with the leftover pieces of bread and fish. About five thousand had eaten.”

You can't separate Jesus' life from the images of bread and the fish. One of the only stories that all four gospels record, it's clear that feeding the hungry was a vital part of Jesus' mission. The people came looking for life, and he gave it to them loaves of bread and a few fish. It was an act so important that the earliest symbol of Christianity is the fish—a reminder of Jesus' response to those in need. Needs today are no less demanding. There remain millions of people in our country who are hungry for food during the ravages of the pandemic. And they're hungry for comfort, forgiveness, and fellowship.

Jesus Reveals He's Going to Suffer, Mark, Chapter 8, Verses 27-33

“Jesus and his disciples went into the villages near Caesarea Philippi. On the way he asked his disciples, “Who do people say that I am?” They told him, “Some say John the Baptist, others Elijah, and still others one of the prophets.” He asked them, “And what about you? Who do you say that I am?” Peter answered, “You're the Messiah.” Jesus ordered them not to tell anyone about him. Then Jesus began to teach his disciples: “The Human One must suffer many things and be rejected by the elders, chief priests, and the legal experts, and be killed, and then, after three days, rise from the dead.” He said this plainly. But Peter took hold of Jesus and, scolding him, began to correct him. Jesus turned and looked at his disciples, then sternly corrected Peter: “Get behind me, Satan. You are not thinking God's thoughts but human thoughts.”

In the matter of a few moments Peter goes from insightful disciple to vile tempter. In one breath he is able to make the bold claim that Jesus is the messiah, the anointed one of God. In the very next he demonstrates how little he understands about what the messiah must do. Jesus understood that what he was teaching and doing would get him into trouble with the authorities. He understood that they could not let him live, and he understood that his mission could not be thwarted by their acts of violence. Peter could not accept this. He never did—on this side of the Cross.

Jesus' Ministry Reaches Jerusalem and the Temple, Mark, Chapter 11, Verses 7-11

They brought the colt to Jesus and threw their clothes upon it, and he sat on it. Many people spread out their clothes on the road while others spread branches cut from the fields. Those in front of him and those following were shouting, "Hosanna! Blessings on the one who comes in the name of the Lord! Blessings on the coming kingdom of our ancestor David! Hosanna in the highest!" Jesus entered Jerusalem and went into the temple. After he looked around at everything, because it was already late in the evening, he returned to Bethany with the Twelve. This story is usually described as "Palm Sunday." It is on this day that Jesus entered Jerusalem. He entered as the city was getting ready to celebrate the Passover, a festival that remembered when the people escaped the power of Egypt, and God threw the Pharaoh into the sea.

Now occupied by the forces of the Roman Emperor, this was a dangerous time. Tempers were high. Rebellious fervor was rampant. In this climate, as the Roman governor entered the city astride a war horse, Jesus entered the city on a donkey. As Pilate entered surrounded by Roman soldiers, Jesus entered while people shouted "Hosanna!" Hosanna means "Save us."

John's Gospel account of Jesus' entry into the Holy City tells us that the people cut down palm branches and waved them. Sometimes people have palm branches from years ago. We sent out palm crosses to our congregations this year. If you can find a palm branch somewhere, get it and hold it in your hand. Imagine the scene with you in it.

Jesus' Mission Causes a Disturbance in the Temple, Mark, Chapter 11, Verses 12-20

"On the following day, when they came from Bethany, he was hungry. Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. He said to it, "May no one ever eat fruit from you again." And his disciples heard it. Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations' But you have made it a den

of robbers.” And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city. In the morning as they passed by, they saw the fig tree withered away to its roots.”

On the surface, the fig tree episode seems random and out of place. Placed here, before and after Jesus goes into the Temple, its meaning becomes more clear: Worship without justice is like a fig tree with no figs. All things are to bear fruit. The fruit of the Temple is not mere worship; it's the complete realization of justice, healing, and forgiveness. The Temple's a place of sanctuary, of holy waiting and wasting time with God, the very thing you can do with time is waste is with God. When worship and sacrifice lead to justice, healing, and forgiveness, then the temple is the House of God. When the worship perpetuates injustice, denies healing, and withholds forgiveness, then the temple's a place for frauds. Jesus came on Sunday to mock the power of Rome. He came on Monday to disrupt the religious capitulation with that power. The withered fig tree was a sign of the impending doom of the Temple.

Jesus' Teaching Is Tested, Mark, Chapter 12, Verses 28-34

“One of the legal experts heard their dispute and saw how well Jesus answered them. He came over and asked him, “Which commandment is the most important of all?” Jesus replied, “The most important one is Israel, listen! Our God is the one Lord, and you must love the Lord your God with all your heart, with all your being, with all your mind, and with all your strength. The second is this, You will love your neighbor as yourself. No other commandment is greater than these.” The legal expert said to him, “Well said, Teacher. You have truthfully said that God is one and there is no other besides him. And to love God with all of the heart, a full understanding, and all of one's strength, and to love one's neighbor as oneself is much more important than all kinds of entirely burned offerings and sacrifices.” When Jesus saw that he had answered with wisdom, he said to him, “You aren't far from God's kingdom.” After that, no one dared to ask him any more questions.”

“You're not far from God's new kin-ship.” Hearing those words is so encouraging coming from the mouth of Jesus. When do you feel close to God's kin-ship? In the church, when it gathers? Or wherever and however God's

people gather? The last in a series of contentious questions ends with encouragement. But that doesn't block the legal experts and religious authorities from feeling they've had enough of Jesus and his disruptive teachings. He's stirring things up too much. He made trouble at the temple, and they're afraid. They question his authority. They try to trap him with tough or tricky questions. Tuesday is full of these kinds of exchanges, but this one is different. The Slanderer appears to become an ally, and the rest of the leaders quit while they're ahead. "You're not far from God's kin-ship." How far are we from the coming of the kin-ship? Do you understand this commandment? Understanding it draws you near to Jesus' mission.

Jesus Is Denied and Rejected, Mark, Chapter 6, Verses 35-44

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.' " But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am"; and "you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.' " Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are

one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

People have choices, even when they’re convinced they don’t. Crowds have choices, even when they’re swept up in a frenzy. Peter has a choice. He can stand with Jesus, trust that Jesus knows what he’s doing, and stick to the One that he, Peter, confessed was the Messiah. Or Peter could deny he knew who Jesus is. The crowd yet to gather at Pilate’s official residence will have a choice. They can receive their Messiah and King, or they can reject him, believing Jesus to be a fraud. No king who’s serious about power can rule with a mandate of loving one’s enemies. They will choose rejection. They choose Barabbas instead. Barabbas was an insurrectionist. The people chose a Messiah figure they wanted, not the one they got from God. You have choices too. You can choose the Christ given to the world as a gift, or you can choose another Messiah, one that fits your agenda.

The Crucifixion, Death, and Burial of Jesus According to the Gospel of John, Chapters 18 and 19

Jesus Is Betrayed

After Jesus had said these things, he went out with his disciples across the Kidron Valley, where there was a garden, and he and his disciples went into it. Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas took a company of soldiers and some officials from the chief priests and the Pharisees and came there with lanterns, torches, and weapons.

Then Jesus, knowing everything that was about to happen to him, went out and said to them, “Who is it that you’re seeking?”

“Jesus of Nazareth,” they answered.

“I am he,” Jesus told them.

Judas, who betrayed him, was also standing with them. When Jesus told them, “I am he,” they stepped back and fell to the ground.

Then he asked them again, “Who is it that you’re seeking?”

“Jesus of Nazareth,” they said.

“I told you I am he,” Jesus replied. “So if you’re looking for me, let these men go.” This was to fulfill the words he had said: “I have not lost one of those you have given me.”

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

At that, Jesus said to Peter, “Put your sword away! Am I not to drink the cup the Father has given me?”

Jesus Is Arrested and Taken to Annas

Then the company of soldiers, the commander, and the Judeanish officials arrested Jesus and tied him up. First, they led him to Annas, since he was the father-in-law of Caiaphas, who was high priest that year. Caiaphas was the one who had advised the Judeans that it would be better for one man to die for the people.

Peter Denies Jesus a First Time

Simon Peter was following Jesus, as was another disciple. That disciple was an acquaintance of the high priest; so he went with Jesus into the high priest’s courtyard. But Peter remained standing outside by the door. So the other disciple, the one known to the high priest, went out and spoke to the girl who was the doorkeeper and brought Peter in.

Then the servant girl who was the doorkeeper said to Peter, “You aren’t one of this man’s disciples too, are you?”

“I am not,” he said. Now the servants and the officials had made a charcoal fire because it was cold. They were standing there warming themselves, and Peter was standing with them, warming himself.

Jesus Is Brought Before Annas

The high priest questioned Jesus about his disciples and about his teaching.

“I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple, where all the Judeans gather, and I haven’t spoken anything in secret. Why do you question me? Question those who heard what I told them. Look, they know what I said.”

When he had said these things, one of the officials standing by slapped Jesus, saying, “Is this the way you answer the high priest?”

“If I have spoken wrongly,” Jesus answered him, “give evidence about the wrong; but if rightly, why do you hit me?” Then Annas sent him bound to Caiaphas the high priest.

Peter Denies Jesus Twice More

Now Simon Peter was standing and warming himself. They said to him, “You aren’t one of his disciples too, are you?”

He denied it and said, “I am not.”

One of the high priest’s servants, a relative of the man whose ear Peter had cut off, said, “Didn’t I see you with him in the garden?” Peter denied it again. Immediately a rooster crowed.

Jesus Brought Before Pilate

Then they led Jesus from Caiaphas to the governor’s headquarters. It was early morning. They did not enter the headquarters themselves; otherwise, they would be defiled and unable to eat the Passover.

So Pilate came out to them and said, “What charge do you bring against this man?”

They answered him, “If this man weren’t a criminal, we wouldn’t have handed him over to you.”

Pilate told them, “You take him and judge him according to your law.”

“It’s not legal for us to put anyone to death,” the Judeans declared. They said this so that Jesus’s words might be fulfilled indicating what kind of death he was going to die.

Then Pilate went back into the headquarters, summoned Jesus, and said to him, “Are you the king of the Judeans?”

Jesus answered, “Are you asking this on your own, or have others told you about me?”

“I’m not a Judean, am I?” Pilate replied. “Your own nation and the chief priests handed you over to me. What have you done?”

“My kingdom is not of this world,” said Jesus. “If my kingdom were of this world, my servants would fight, so that I wouldn’t be handed over to the Judeans. But as it is, my kingdom is not from here.”

“You are a king then?” Pilate asked.

“You say that I’m a king,” Jesus replied. “I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to my voice.”

“What is the truth?” said Pilate.

Will It be Jesus or Barabbas?

After he had said this, he went out to the Judeans again and told them, "I find no grounds for charging him. You have a custom that I release one prisoner to you at the Passover. So, do you want me to release to you the king of the Judeans?" They shouted back, "Not this man, but Barabbas!" Now Barabbas was a revolutionary.

Jesus Is Abused and Mocked

Then Pilate took Jesus and had him flogged. The soldiers also twisted together a crown of thorns, put it on his head, and clothed him in a purple robe. And they kept coming up to him and saying, "Hail, king of the Judeans!" and were slapping his face.

Pilate went outside again and said to them, "Look, I'm bringing him out to you to let you know I find no grounds for charging him." Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, "Here's the man!"

Pilate Sentenced Jesus to Death

When the chief priests and the temple servants saw him, they shouted, "Crucify! Crucify!"

Pilate responded, "Take him and crucify him yourselves since I find no grounds for charging him."

"We have a law," the Judeans replied to him, "and according to that law he ought to die because he made himself the Son of God."

When Pilate heard this statement, he was more afraid than ever. He went back into the headquarters and asked Jesus, "Where are you from?" But Jesus did not give him an answer. So Pilate said to him, "Do you refuse to speak to me? Don't you know that I have the authority to release you and the authority to crucify you?"

"You would have no authority over me at all," Jesus answered him, "if it hadn't been given you from above. This is why the one who handed me over to you has the greater sin."

From that moment Pilate kept trying to release him. But the Judeans shouted, "If you release this man, you are not Caesar's friend. Anyone who makes himself a king opposes Caesar!"

When Pilate heard these words, he brought Jesus outside. He sat down on the judge's seat in a place called the Stone Pavement (but in Aramaic, Gabbatha). It was the preparation day for the Passover, and it was about noon. Then he told the Judeans, "Here is your king!"

They shouted, "Take him away! Take him away! Crucify him!"

Pilate said to them, "Should I crucify your king?"

"We have no king but Caesar!" the chief priests answered.

Then he handed him over to be crucified.

Jesus Is Crucified

Then they took Jesus away. Carrying the cross by himself, he went out to what is called "Place of the Skull," which in Aramaic is called "Golgotha." There they crucified him and two others with him, one on either side, with Jesus in the middle. Pilate also had a sign made and put on the cross. It said: Jesus of Nazareth, the King of the Judeans. Many of the Judeans read this sign, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. So the chief priests of the Judeans said to Pilate, "Don't write, 'The king of the Judeans,' but that he said, 'I am the king of the Judeans.'"

Pilate replied, "What I have written, I have written."

When the soldiers crucified Jesus, they took his clothes and divided them into four parts, a part for each soldier. They also took the tunic, which was seamless, woven in one piece from the top. So they said to one another, "Let's not tear it, but cast lots for it, to see who gets it." This happened that the Scripture might be fulfilled that says: They divided my clothes among themselves, and they cast lots for my clothing. This is what the soldiers did.

Jesus Makes Provision for His Mother Mary

Standing by the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple he loved standing there, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his home.

Jesus' Work Is Finished

After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, he said, "I'm thirsty." A jar full of sour wine was sitting there;

so they fixed a sponge full of the sour wine on a hyssop branch and held it up to his mouth.

When Jesus had received the sour wine, he said, "It is finished." Then bowing his head, he gave up his spirit.

Jesus's Side Is Pierced

Since it was the Preparation Day, the Judeans did not want the bodies to remain on the cross on the Sabbath (for that Sabbath was a special day). They requested that Pilate have the men's legs broken and that their bodies be taken away. So the soldiers came and broke the legs of the first man and of the other one who had been crucified with him. When they came to Jesus, they did not break his legs since they saw that he was already dead. But 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 he is telling the truth. For these things happened so that the Scripture would be fulfilled: Not one of his bones will be broken. Also, another Scripture says: They will look at the one they pierced.

The Christ of Sorrows Speaks to All Humanity

The Christ speaks, All peoples of all the world, what more could I have done for you? Give me an answer! I gave you a royal scepter, but you gave me a crown of thorns; I gave you the kin-ship and crowned you with eternal life, but you gave me a cross.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

The Christ says, I struck down your enemies, but you struck my head with a reed; I gave you my peace, but you drew the sword in my name, and you prepared a cross for your Savior.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

The Crucified says, I opened the waters to lead you to the promised land, but you opened my side with a spear; I washed your feet as a sign of my love, but you prepared a cross for your Savior.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

The Christ speaks, What more could I have done for you? Give me an answer! I lifted you up to the heights, but you lifted me high on a cross; I raised you from death and prepared for you the tree of life, but you prepared a cross for your Savior.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

The Christ says, I grafted my followers into my people Israel, but you made them scapegoats for your guilt, and you prepared a cross for your Savior.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

The Christ says, I came to you in the least of your brothers and sisters, but I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you didn't welcome me, naked and you didn't clothe me, sick and in prison and you didn't visit me, and you prepared a cross for your Savior.

The people respond, O Savior, holy and mighty one, be merciful to us who sin.

Jesus Is Buried

After this, Joseph of Arimathea, who was a disciple of Jesus—but secretly because of his fear of the Judeans—asked Pilate that he might remove Jesus's body. Pilate gave him permission; so he came and took his body away. Nicodemus (who had previously come to him at night) also came, bringing a mixture of about seventy-five pounds of myrrh and aloes. They took Jesus's body and wrapped it in linen cloths with the fragrant spices, according to the burial custom of the Judeans. There was a garden in the place where he was crucified. A new tomb was in the garden; no one had yet been placed in it. They placed Jesus there because of the Day of Preparation and since the tomb was nearby.