



CULTURAL RESOURCES

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I. Etymology

Redemption, mid-14c., “deliverance from sin,” from L. *redemptionem* (nom. *redemptio*) “a buying back, releasing, ransoming,” noun of action from pp. stem of *redimere* “to redeem, buy back,” from *re-* “back” (see *re-*) + *emere* “to take, buy, gain, procure” (see *exempt*). The *-d-* is from the Old Latin habit of using *red-* as the form of *re-* before vowels, and this is practically the sole English word in which it survives. *Redemptorist* is from *Congregation of the Most Holy Redeemer* (founded Naples, 1732, by St. Alphonsus Liguori). In the Mercian hymns, L. *redemptionem* is glossed by O.E. *alesnisse*.¹

Redeem early 15c., from M.Fr. *redemer* (see *redemption*). Related: *Redeemed*; *redeeming*.²
Ransom (n.) early 13c., “sum paid for the release of a prisoner or captured man,” from O.Fr. *ranson* (Fr. *rançon*), earlier *raenson* “ransom, redemption,” from L. *redemptionem* (nom. *redemptio*) “a redeeming,” from *redimere* (see *redeem*). The verb is first recorded c. 1300.³

Exempt, late 14c., from O.Fr. *exempt* (13c.) and directly from L. *exemptus*, pp. of *eximere* “remove, take out, take away; free, release, deliver, make an exception of,” from *ex-* “out”

(see *ex-*) + *emere* “buy,” originally “take,” from PIE base *em-* “to take, distribute” (cf. L. *sumere* “to take, obtain, buy,” O.C.S. *imo* “to take,” Lith. *imui*, Skt. *yamati* “holds, subdues”). For sense shift from “take” to “buy,” compare O.E. *sellan* “to give,” source of Mod.Eng. *sell* “to give in exchange for money;” Heb. *laqah* “he bought,” originally “he took”; and colloquial English *I’ll take it* for “I’ll buy it.”⁴

II. Early Hebraic Traditions of High Priests

Today’s Scripture discusses high priests. They played an important role in the early history of the Children of Israel. The high priest was an office in the Melchizedek Priesthood. Adam and all the patriarchs were high priests.⁵ Under the law of Moses the presiding officer of the Aaronic Priesthood was called the high priest. The office was hereditary and came through the firstborn among the family of Aaron, Aaron himself being the first high priest of the Aaronic order.

The duties of the high priest and his special vestments are outlined in the books of Exodus and Leviticus, the chief references being Exodus 28:6–42; 29:6; and 39:27–29; and Leviticus 6:19–23 and 21:10. The clothing was colorful, often white and blue, ornamented with golden bells and varicolored needlework. A breastplate of judgment was worn, containing the Urim and Thummim and 12 precious stones representing the tribes of Israel. On the high priest’s head was the mitre or turban, made of fine linen (Exodus 39:28). Upon the forefront and attached to it by a blue lace was a plate or crown of pure gold (Exodus 28:36; 29:6). On the plate was engraved the legend “Holiness to the Lord.”

The high priest was privileged to use the Urim and Thummim (Numbers 27:21), and we read of it during Saul’s time, but not afterward. It was apparently missing, but its restoration was hoped for during the time of the second temple (Ezra 2:63). The high priest’s main duties, in addition to the duties of a regular priest, were to perform the service of the Day of Atonement; to inquire God’s will by the Urim and Thummim in the breastplate of his office; and to offer the sacrifices on Sabbaths, new moons, and yearly festivals. He also had to offer a meat offering twice daily for himself (Leviticus 6:19–23). His consecration differed from that of ordinary priests in anointing and robing: on the high priest’s head alone was the anointing oil poured (Leviticus 21:10; Psalm 133:2); and his garments were of special significance and magnificence.

The office was usually a lifetime calling and, when rightly appointed, was by revelation from God, “as was Aaron” (Hebrews 5:4). It was in the family of Eleazar, Aaron’s third son, until the time of Eli, a descendant of Ithamar, Aaron’s youngest son, into whose family it passed until it was restored to the family of Eleazar in the person of Zadok; it then continued in his family until the time of the Maccabees. During the Maccabean period the high priest was also political head of the nation. After this family was overthrown, high priests were inappropriately appointed and deposed at pleasure by Herod and the Romans alike. The office was filled by 28 different men between 37 B.C. and A.D. 68. Since the latter year the office has ceased to exist among the Jews, but they were in apostasy long before that time.⁶

Good Friday is the Christian commemoration of Jesus’ Passion story; specifically his betrayal, trial, and crucifixion that are described in the Christian Gospels. In the sequence of Holy Week, it

follows the rituals marking the Last Supper on Maundy Thursday and precedes the celebration of Jesus' resurrection on Easter Sunday.

“Since Jewish tradition dictates that Friday begins at sundown on Thursday, the events of Friday traditionally begin with the betrayal of Jesus by his apostle Judas in the garden of Gethsemane. He is subsequently brought before the Sanhedrin council (the highest Jewish Court), the Roman governor Pontius Pilate and King Herod of Galilee with the ultimate outcome being his condemnation to death by crucifixion.”⁷

III. Personal Experiences

This Good Friday commentary takes me to my earlier childhood experiences. It has always held some extra significance in my family, perhaps because my parents always reminded me that they got married on a Good Friday 60 years ago. It also left me confused a bit about my/our religious denomination. Any other time, my family could be lovingly described as “died in the wool” Baptists, but on Good Friday we appeared to be the same as many of my Catholic friends. We shared the same rituals of fasting and somber remembrance. We definitely didn't eat meat. Though we didn't perform the Stations of the Cross like my Catholic friends, we did go to church to hear the preaching of the seven last words.

Maundy Thursday

When I was older and able to go to church on my own, I attended the Maundy Thursday service. The church was packed. People all clambering to find seats as the ministers would file in dressed in robes and sandals as they did in the Bible days. This would be the beginning of the foot washing ceremony led by the pastor. I'm not sure if it was preaching first then foot washing or foot washing first and then preaching, but they'd both happen. What fascinated me the most was the ending of the service when at a certain hour the church became eerily still and the lights would start to dim. We would be instructed that there would be no more talking and that we were to leave in darkness and silence. The last word was spoken and we'd exit the dark church without a word being spoken. The rest of the evening would be spent in quiet reflection. It was very much like exiting a funeral.

Good Friday

The next day two services were held—a noon and an evening service with seven preachers for each. They would deliver the seven last words of Jesus. As a child, I was seemingly unaffected by so much pageantry, but I later became genuinely enthralled and moved with the entire ritual process.

I am writing this offering in the wake of my own mother's passing, and the pain of the loss is still very fresh in my mind. The pain we experience in the loss of a loved one can give us some perspective on how the family of Jesus must have felt. I'd like to think that I was a “good son” and that I performed all of the rituals and duties attributed to such. Early on, I held parties, bought gifts, and tried to do all things that would bring her joy. Later as the years took their toll on her health, I became caretaker. I cooked meals, attended doctor's visits, and chauffeured. Her

death prompted my final duty. I planned and executed her funeral. This final ritual represented a type of closure, though I have come to realize that she is still around me.

I do eagerly anticipate the day I'll see her again because of my redemption bought by God and my faith that his word is true. As awful as the situation feels to me, though, I believe that her death was necessary. The necessity of death and our role in helping loved ones cross over teach us so much. One lesson is likened to the life of the priests and high priests. They performed their duties until it was no longer necessary. When Jesus died on the cross, all debts for sin were paid.

We observe Good Friday because of this ultimate sacrifice of Jesus (a just man crucified by an unjust society). As a result of this, we have the freedom to worship God without need of an intercessor and we are free from the condemnation of the Law. The commentary warns us not to practice "cheap grace" because Jesus paid so much; in fact, he paid it all. The linchpin of our faith hinges on our belief that though we are not free to sin without consequence, we can confess our sins directly to the Father and by faith we are forgiven. It seems so hard to call such a horrific event good, but we trust that our faith is strengthened by the belief that there is still a reason to hope in an unjust world.

Most of my remembrances of Good Friday services were of very somber observances. Perhaps using the term celebrate is inappropriate for Good Friday for some, but surely all believers know it is an occasion for great gratitude. Though I don't equate the suffering of Jesus with the passing of my mother, I do recognize that they are events I will never forget. I can't ever imagine forgetting the day that my mom died. In turn, I have come to realize the importance of remembering, with a grateful heart, the day my Savior died.

In his article "A Crescendo of Wonder; Why Good Friday services are not designed to be funerals for Jesus or exercises in guilt," John Witvliet seems to have another perspective:

Contrary to rumor, the church's observance of Good Friday, which is often accompanied by a decrescendo of light, is not primarily designed to induce a crescendo of guilt. You and I may have a lot of that to deal with—and dealing with it may be a very redemptive thing. But make no mistake: We gather on Good Friday not to wallow in guilt, but to announce that sin and guilt have been atoned for, conquered, healed, addressed, dealt with once and for all, in heaven and on earth through the blood of the cross.⁸

Because of Good Friday we are free to celebrate/observe the day however we choose, whether that be in quiet reflection, raucous celebration, or doing nothing at all. I still find it comforting to hear good preaching concerning the cross. In the African American experience, we go through life understanding what it means to bear crosses. In solidarity with our Savior, as those aware of bearing crosses, we put ourselves at the foot of the cross, knowing we are called to go beyond the cross.

IV. What Do Other Churches Do on Good Friday?

The following is a Good Friday worship service that was prepared by Rev. Richard and Charlene Fairchild based on the traditional “last seven words” of Christ. Rather than preaching on those words, as is the usual approach, a series of reflections are offered on each word. The songs selected for their service come from the Voices United (VU) Hymnal, the hymn and worship book of the United Church of Canada. Other music may be substituted. See today’s worship unit for numerous suggestions.

“It is our suggestion that the sanctuary be draped in black. Please note that the service now calls for Seven Candles to be extinguished during the service. A free-standing candelabra is ideal for this, otherwise seven candles on the communion table/altar will suffice.

Lighting in the sanctuary should be low. A single reader and a single narrator—one who is able to be expressive in his or her reading—should be utilized. A bulletin can be easily prepared for the congregation—using this outline—and omitting the text of the reflections. We find it good to retain the actual scripture readings in the bulletin to help the congregation in their reflection at home over the period of vigil.”

GOOD FRIDAY WORSHIP SERVICE **The Seven Last Words**

MUSICAL PRELUDE

WORDS OF WELCOME & CALL TO WORSHIP Isaiah 53:1-3

Leader: The Lord be with you.

People: And also with you.

Leader: We gather here to worship God.

People: We gather to remember how Jesus suffered and died for us and to thank God for his love and his mercy.

Leader: Who has believed our message and to whom has the arm of the LORD been revealed?

People: He grew up before God like a tender shoot, and like a root out of dry ground.

Leader: He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering.

People: Like one from whom men hide their faces he was despised, and we esteemed him

not.

Hymn: O Come and Mourn with Me A While (VU 136)

*O come and mourn with me awhile;
O come now to the Saviour's side;
O come, together let us mourn;
Jesus, our Love, is crucified.*

*Have we no tears to shed for Him,
While soldiers scoff and foes deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified.*

*Seven times he spake, seven words of love;
And all three hours His silence cried
For mercy on the souls of all;
Jesus, our Love, is crucified.*

*O love of God! O sin filled world!
In this dread act your strength is tried,
and victory remains with love;
Jesus, our love, is crucified.*

PRAYER OF INVOCATION

Leader: Let us pray.

People: Merciful God, as we remember how your son Jesus bore our sins in his body on the cross, how seven times he spake, seven words of love, we ask you to bless our hearing.

Leader: Father, as we recall how all three hours His silence cried for mercy on the souls of all, we ask you to help us to understand the mystery of your love, and make us into a people who are ever more worthy of it.

People: Amen.

THE SEVEN LAST WORDS OF JESUS

THE FIRST WORD Luke 23:33-34

When they came to the place called "The Skull," they nailed Jesus to the cross there, and the

two criminals, one on his right and one on his left. Jesus said “Forgive them, Father! They do not know what they are doing.”

Meditation on the First Word

“They do not know what they are doing”
They do not know? They ...who killed Jesus?
Who is “they”?

It is so easy to name others
to blame others
the Romans
the crowd
Pilate, Herod, Caiaphas
they all played their part
and conspired against Jesus
or simply followed orders to maintain the peace
to keep Jesus’ kingdom from infringing on theirs.

And yet where are we when Jesus’ kingdom infringes on ours?
on our peace and our order?
on our prosperity and our security?

Where are we when the victims of our peace cry for justice?
when those disenfranchised by our order call for compassion?
when the hungry and the lonely beg us to share our prosperity
our security
our power?
Where are we when Christ is crucified among us?

Surely he should have raged
at the sinners who nailed him to the tree.
Surely he should have raged at us for the evil we do,
the evil we do both knowing and unknowing,
Yet compassion is there in the first words that he utters
He intercedes for us before the Father.

Compassion that called him into being in his mother’s womb
Compassion that compelled him to the cross
Compassion that brings incredible, unbelievable grace
Compassion that echoes through the centuries
to all who participate in the killing of Christ:
Compassion that cries out from the cross:
“Father, forgive them, they do not know what they are doing”

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Anthem: "What Wondrous Love Is This" (VU 147, verses 1–2)

THE SECOND WORD Luke 23:39-43

One of the criminals hanging there threw insults at him: "Aren't you the Messiah? Save yourself and us!" The other one, however, rebuked him, saying: "Don't you fear God? Here we are all under the same sentence. Ours, however, is only right, for we are getting what we deserve for what we did; but he has done no wrong." And he said to Jesus, "Remember me, Jesus, when you come as King!" Jesus said to him, "I tell you this: Today you will be in Paradise with me."

Meditation on The Second Word

How much are we like the first thief?
Full of anger—because we are not rescued from our sin?
Full of hate—because we suffer because of the sins of others?

How much do we want God to snap his fingers
And make right what we have made wrong?
What we have allowed others to make wrong?

How easy it is to cry "save us"
and to rail against God
when there is no magic cure
no miraculous recovery
no legions of angels
to take away pain and bring wholeness.

How easy it is to scorn the Messiah,
to mock the goodness of the world
and condemn the light of the world
because we are unwilling to face what we, WE! have done?

Yet there is goodness
There is a cure for sin
a cure that does not promise magical solutions
but promises that the pain of sin is not the end,
that when all this is over
when the suffering is finished
that the final word is not torture and defeat
but life—life springing out of the ashes

life transformed and fulfilled in Paradise.

To the compassionate thief
To the one who could still recognize the good in the world
To the one who tried to comfort and protect that good
To the one who sought good—Comfort was given

“Today, you will be in paradise with me.”

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Anthem: “Jesus Remember Me” (Choir 2x, Congregation 3x) (VU 148)

*Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom.*

THE THIRD WORD John 19:25-27

Standing close to Jesus’ cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. Jesus saw his mother and the disciple he loved standing there; so he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that time the disciple took her to live in his home.

Meditation on the Third Word

Who can grasp the grief?
the grief of Mary watching her son suffer?
the grief of Mary watching him die?

And who can grasp the grief of the son?
The son who must see his mother mourn?

What gift can a man give his mother?
What can he offer when he is gone?
How can he help her?
Hold her?
Comfort her?
Honour her?

“Woman, here is your son”

Here is one I love, to love you, and for you to love.

One who knows me
One who is my brother and who can speak of me.
One Who can hold you,
comfort you,
and honour you;
One who shares your grief

“Here is your mother”

Here is one I love, for you to love, and to love you.
The one who taught me,
the one who fed me,
the one who wiped away my tears
the one who hugged me,
the one who grieves with you.

Women, behold your children; children, behold your mothers.

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Anthem: “At the Cross Her Vigil Keeping” (VU 139, verses 1–5)

THE FOURTH WORD Mark 15:33-34

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “Elo-i, elo-i, lama sabach-thani?” which means, “My God, my God, why hast thou forsaken me?”

Meditation on the Fourth Word

Of all the agony of that tortuous day
the lacerations of the scourging
the chafing of the thorns around his head
the convulsions of his tormented, dehydrated body
as it hung in the heat all the day
Nothing reaches the depth of this anguished cry of desolation
“My God, my god, why hast thou forsaken me?”

Jesus, who found his purpose and strength in the presence of God
who was sustained by the immediacy of his relationship with God
and who endured all by the tangible power of God always at work
within him ,

always a centre of vitality and peace,
found himself totally alone on the cross.

Jesus, whose very being was God,
found himself utterly,
absolutely,
despairingly.
cut off from all that gives life and breath
cut off from all that gives purpose and hope
cut off from the source of his being
cut off, even from himself
plumbing the depths of the human condition
to walk in the place of the utter absence of God,
in the place of sinners
in the place of those who reject God.

“My God, my God, why hast thou forsaken me?”

In these words is the central mystery of the crucifixion
which cannot be fully comprehended,
that there is no despair so deep
or evil so overwhelming
or place so far removed from joy, light, and love
from the very heart of God
that God has not been before us,
and where God cannot meet us
and bring us home.

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Hymn: “O Sacred Head” (VU 145, verses 1–4)

*O sacred Head, sore wounded, with grief and shame weighed down,
Now scornfully surrounded with thorns, Thine only crown;
How art thou pale with anguish, with sore abuse and scorn!
How does that visage languish, which once was bright as morn!*

*Thy grief and bitter passion were all for sinners gain,
mine, mine was the transgression, but thine the cruel pain.
Lo, here I fall, my Saviour, turn not from me thy face;
but look on me with favour, and grant to me thy grace.*

*What language shall I borrow to thank Thee, dearest friend,
For this Thy dying sorrow, Thy pity without end?
O make me Thine forever, and should I fainting be,
Lord, let me never, never outlive my love to Thee.*

*Be near when I am dying, O show thy cross to me;
and for my succour flying, come, Lord, to set me free.
These eyes, new faith receiving, from thee shall not remove,
for all who die believing, die safely through thy love.*

THE FIFTH WORD John 19:28

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst."

Meditation on the Fifth Word

There is a kind of timelessness about hanging on a cross.
It is not a quiet death,
over in an instant in one glorious moment of martyrdom
like being torn apart by lions.
A cross is as much an instrument of torture
as it is a gallows from which to hang,

And as the day wears on
seconds stretch into minutes which stretch into hours
until there comes a point when time can no longer be measured
except in the gradual weakening of the body
and its ever more insistent demands
for that substance which is so vital to life
so foundational to all living things
so basic to existence as we know it: water.

Water to moisten a parched mouth
Water to free a swollen tongue
Water to open a rasping throat that cannot gasp enough air.
Water to keep hope alive
to keep life alive just a few moments longer.

Water, to a crucified man, is life.

"O God, thou art my God, I seek thee,
my soul thirsts for thee;
my flesh faints for thee
as in a dry and weary land where no water is."

Who can tell if these words from Psalm 63 went through Jesus' mind

but a thirst for water is a thirst for life
and a thirst for life is a thirst for God
who promises streams in the desert
mighty rivers in the dry land
and living water to wash away every tear.

Here, at the end of it all those promises seem far away, -
distant.
And yet Jesus—forsaken by God
still clings to the memory and the hope of life.

“I thirst.”

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Anthem: “They Crucified My Lord” (VU 141, verses 1–3)

THE SIXTH WORD John 19:29-30

A bowl was there, full of cheap wine mixed with vinegar, so a sponge was soaked in it, put on a stalk of hyssop and lifted up to his lips. When Jesus had received the wine, he said, “It is finished”;

Meditation on the Sixth Word

What a sigh of relief!
What a cry of deliverance,
that finally,
after seemingly endless pain
and gasping torment,
it is over at last.
The suffering is ended.
The ordeal is finished
and nothing remains
but the blessed peace of the absence of all sensation.

When all there is, is pain
its ceasing is the greatest blessing of all
even when its ceasing comes only with death.

But Jesus’ cry is more than just welcoming the ending of pain
it is more than joy at the deliverance death brings.

He does not merely say, “it is over”;
he says, “it is accomplished,
fulfilled,
achieved”

Jesus’ cry isn’t a cry of defeat and despair

It is a cry of success and triumph
—even at the moment of death—
that the race has been run
that he has endured to the end
that the strife is over
and the battle is won.

Jesus’ cry is a cry of relief to be sure
but it is also a cry of victory:

“The work I came to do is complete”
there is nothing more to add
“it is finished”

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Anthem: “They Crucified My Lord” (VU 141, verses 3–5)

THE SEVENTH WORD Luke 23:46

Then Jesus, crying with a loud voice, said, “Father, into thy hands I commit my spirit!” And having said this he breathed his last.

Meditation on the Seventh Word

It is the end, the very end
the end of the ordeal
the end of the suffering
and Jesus
alone on the cross
tortured
exhausted
abandoned by his friends
forsaken by God

gasps for a last breath
and gathers the strength for one final cry.

Why would he choose to speak
so close to the end?
Why would he muster the last energy he had
to cry out with a loud voice?
Couldn't God have heard his thoughts?

Unless God wasn't the only one intended to hear.
Unless his voice was pitched loud
so that we too might hear this final dedication of his soul.

A dedication made despite the pain,
despite the mocking,
despite the agony,
despite the sense of horrible aloneness he felt.

A dedication made to God
before the resurrection,
before the victory of the kingdom,
before any assurance other than that
which faith could bring.

Jesus entrusts his spirit—his life—
and all that has given it meaning—
to God in faith,
even at the point of his own abandonment
when the good seems so very far away
he proclaims his faith in God,
the darkness cannot overcome it.

“Father, into your hands, I commit my spirit”

Extinguishing the Candle

Leader: Lord Jesus, you gave your life for us.

People: You suffered and died that we might be made whole.

Silent Meditation

ANTHEM: “There Is a Green Hill Far Away” (VU 152)

Responsive Reading: Isaiah 53:4-6, 9

Leader: Surely he has borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten by God and afflicted.

People: But he was wounded for our transgressions and he was bruised for our iniquities. Upon him was the chastisement that made us whole.

Leader: All we like sheep have gone astray; each of us has turned to our own way; and the Lord has laid upon him the iniquity of us all.

People: He was assigned a grave with the wicked and with the rich in his death, although he had done no violence nor was any deceit in his mouth.

Hymn: "Were You There" (VU 144, verses 1–2)

*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?*

*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?*

PRAYER OF DEDICATION

Leader: Lord God, you have given us everything.

People: You have not held anything back.

Leader: Help us in like manner to give of ourselves.

People: Sanctify us Christ's name.

People: Bless us and all that we think, feel, say, and do that we, like Jesus, may be a blessing unto others.

Leader: We ask this and all things that we ask of you through him, saying the prayer that he taught us...

People: Our Father...

Hymn: "Were You There" (VU 144, verses 3–5)

*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?*

*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?*

*Were you there when they laid in the tomb?
Were you there when they laid in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid Him in the tomb?*

BENEDICTION

Depart now in peace—and may the Spirit of Christ, go with you, may his faith and trust abide within you, and may the knowledge of his love support you both now and forevermore.⁹

V. Songs for This Moment on the Calendar

Songs for this moment on the calendar are found within the sample Good Friday service and others are found in today's worship unit.

Notes

1. Online location:

http://www.etymonline.com/index.php?allowed_in_frame=0&search=redeem&searchmode=none

2. Ibid.

3. Ibid.

4. Ibid.

5. The Bible Dictionary. "Latter Day Saints, doctrine and covenants" 107:53; Abr. 1:2. Abr. is an abbreviation for Abraham in the Pearl of Great Price (Book of Mormon).

6. Online location: <http://lds.org/scriptures/bd/high-priest?lang=eng>

7. Online location: http://www.huffingtonpost.com/2011/04/18/good-friday-2011_n_850597.html

8. John Witvliet, "A Crescendo of Wonder; Why Good Friday services are not designed to be funerals for Jesus or exercises in guilt."

Online location: <http://www.christianitytoday.com/ct/2010/marchweb-only/23-32.0.html?start=2>

9. Online location: <http://www.rockies.net/~spirit/sermons/a-gdfr-sn.php> accessed 21 November 2011