

# Columbia United Church Of Christ

March 29, 2024  
Good Friday



**CUCC**  
**Columbia United Church of Christ**

## **CUCC Open and Affirming/Inclusion Covenant:**

Columbia United Church of Christ celebrates God's boundless and unconditional love by intentionally welcoming and affirming all God's children.

No matter who you are or where you are on life's journey;  
No matter where you are on your faith journey;  
No matter your sexual orientation, gender expression or identity;  
No matter your race, culture, ethnicity, nationality or politics;  
No matter your age, ability, health, relationship status or family structure;  
No matter your social, economic, educational, legal or life circumstances;  
You are welcome here!

Called by Jesus to be an Open and Affirming, inclusive faith community, Columbia United Church of Christ commits to welcoming everyone into the full life of our congregation. Our paths and voices may differ, but we journey in faith together.

**Columbia  
United Church  
Of Christ**



**March 29, 2024**

**7:00pm Worship**

**Good Friday**

*\*indicates that all are invited to stand, if comfortably able*

*This Somber service reminds us of Jesus' sacrifice  
to illustrate the extent of God's love for us.*

*Jesus remained true to our relationship even unto death.*

*As we recall the Passion of Jesus' relationship with us,*

*We will dedicate our own Passion to Christ as well.*

*You will be asked to come forward at one point*

*And place a note in the cross, using the notecard in this bulletin.*

*On that notecard, you are encouraged to dedicate yourself to God*

*Just as Jesus dedicated himself that day.*

*You can write a "resolution;" a prayer; a dedication; an apology;*

*Anything that will bring you closer to God, through Christ.*

*The service will end in darkness as we hear*

*the seven last words of Jesus*

*and witness the light leave the Sanctuary.*

*After a moment of silent reflection, the light will return,*

*and the Sanctuary lights will come back on.*

***After the Sanctuary lights come back on,***

***you are invited to depart in silence***

**Prelude**

**"Deep Within"**

**Steve Jannetti**

**David Haas**

**Bringing in the Light of Christ**

**\*Call to Worship**

**Shelly Adams**

**It was a long night of betrayal and desertion;**

**A long night of trial and conviction.**

**It was a long night that brought us to this place;**

**A political statement, a humiliating death.**

It has been a long night since we gathered in the Upper Room.  
The lessons of service and community seem so far away.

**Today, on the cross, our hearts are heavy.  
Today, on the cross, our Savior dies.**

But where, O death is your victory? Where is the sting of the grave?  
This mortal body has put on immortality! Christ has died to save!  
God's victory will come through our Lord Jesus Christ!

**We gather to watch and wait;  
To celebrate the depth of love revealed here this day!  
We gather in the midst of death, to worship the Lord of Life!  
Come, let us worship God!**

\*Opening Hymn                      "What Wonderous Love is This"                      #223

\*Gathering Prayer                      Pastor Rick

**Creator God, on this Good Friday evening, we gather together to  
hear Your last words and mourn Your death on the cross. As we  
do, we wonder at the depth of your devotion to us; that You would  
endure such suffering to maintain the integrity of our relationship.  
As we reflect on Your sacrifice, energize us to love as You love and  
live as You lived. Remind us to walk in Your ways, that we may  
always be examples of Your peace. In Jesus' name we lift up our  
prayers this evening; Amen**

\*Prayer Response                      "Jesus, Remember Me"

*Jesus, Remember me...  
When you come into your Kingdom!  
Jesus, Remember me...  
When you come into your Kingdom!*

Children's Time                      Pastor Rick

*"I Have Decided to Follow Jesus"  
(Sung as children return to their seats)*

*I have decided to follow Jesus; (3x)  
No turning back, no turning back.*

*The world behind me, the cross before me (3x)  
No turning back, no turning back.*

## **The Good Friday Service of Meditation and Reflection**

Gospel Reading                      John 18:1-12                      Shelly Adams

Gospel Reading                      John 18:13-27                      Pastor Rick

Meditation Hymn:                      "Journey to Gethsemane"                      #219

Gospel Reading                      John 18: 28-40                      Shelly Adams

Gospel Reading	John 19:1-16a	Pastor Rick
Meditation Hymn:	"Ah, Holy Jesus"	#218
Gospel Reading	John 19:16b-27	Shelly Adams
Gospel Reading	John 19:28-37	Pastor Rick
Anthem	"The Seven Last Words from the Cross"	
	Presented by Steve Jannetti & Lena Muench	<i>Anne Quigley</i>
Reflection	"It is Finished"	Pastor Rick
Gospel Reading	John 19:38-42	Shelly Adams
*Hymn	"When I Survey the Wonderous Cross"	#224

**\*Dedicating our Passion to Christ**

*As you come forward, you are invited to dedicate your Passions to Christ using the note card in your bulletin. Please bring your offering forward at this time as well, and leave it in the baskets at the foot of the cross.*

Offertory:	"Arioso "	Steve Jannetti <i>Johann Sebastian Bach</i>
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Community Prayer and The Lord's Prayer	Pastor Rick
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**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 debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory, forever. Amen.**

**The Seven Last Words of Jesus**

*"Father, Forgive them; for they know not what they do."*

*"Today, you will be with me in Paradise"*

*"Woman, Behold your son; Son, behold your mother."*

*"My God, My God; why have you forsaken me?"*

*"I Thirst" "It is finished"*

*"Into Your Hands I commend my Spirit"*

"Were You There When They Crucified My Lord"	Lena Muench <i>arr. Moses Hogan</i>
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**The Light of Christ is Extinguished**

**The Light of Christ Returns; the Hope of Easter morning**

*After the Sanctuary lights come back on,  
you are invited to depart in silence*

## John 18:1-19:42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>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. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup>They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup>Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." <sup>8</sup>Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup>This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup>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. <sup>11</sup>Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" <sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

<sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. <sup>15</sup>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, <sup>16</sup>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. <sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup>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. <sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>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. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup>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?" <sup>23</sup>Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest. <sup>25</sup>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." <sup>26</sup>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?" <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup>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. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup>They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup>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." <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) <sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup>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?" <sup>36</sup>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." <sup>37</sup>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." <sup>38</sup>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. <sup>39</sup>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?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

<sup>1</sup>Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup>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." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>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." <sup>7</sup>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." <sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>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?" <sup>11</sup>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." <sup>12</sup>From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." <sup>13</sup>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.' <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup>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." <sup>16</sup>Then he handed him over to them to be crucified.

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called 'Golgotha.' <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>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. <sup>21</sup>Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" <sup>22</sup>Pilate answered, "What I have written I have written." <sup>23</sup>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. <sup>24</sup>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." <sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit. <sup>31</sup>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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced."

<sup>38</sup>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.

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

**The journey does not end here;  
it continues to the Resurrection, and beyond.  
Join us Sunday morning at 6:30 a.m. and 10:30 a.m.  
as the journey continues!**

## **Columbia United Church of Christ**

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**Student Pastor:** Shelly Adams

**Admin. Assistant:** Alexandra Roper

**Moderator:** Kurt Heine

**Music Coordinator:** Casey Wood

**Organist/Accompanist:** Steve Jannetti

**LODO Director:** Erika Maltsbarger

**Custodian:** Caleb Berry

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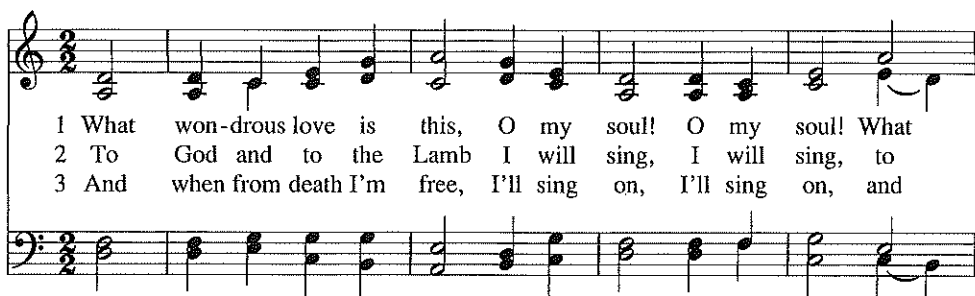
**Pastor Emeritus:** Rev. Fred Brandenburg



# What Wondrous Love Is This

John 19:17; Rev. 5:13

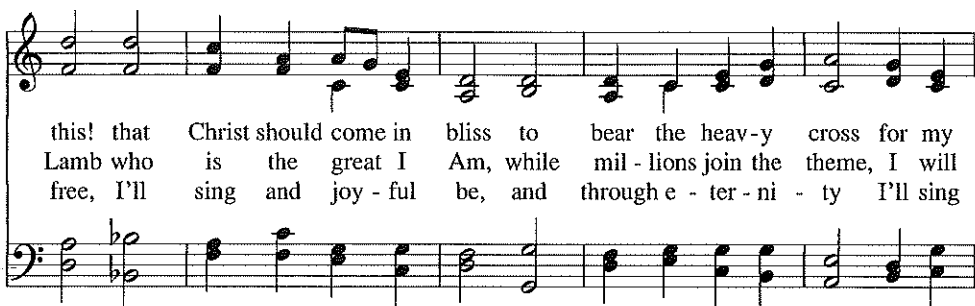
19th century, United States; alt.  
First published in Mercer's Cluster, 1836



1 What won-drous love is this, O my soul! O my soul! What  
2 To God and to the Lamb I will sing, I will sing, to  
3 And when from death I'm free, I'll sing on, I'll sing on, and



won-drous love is this, O my soul! What won-drous love is  
God and to the Lamb, I will sing; To God and to the  
when from death I'm free, I'll sing on! And when from death I'm



this! that Christ should come in bliss to bear the heav-y cross for my  
Lamb who is the great I Am, while mil-lions join the theme, I will  
free, I'll sing and joy-ful be, and through e-ter-ni-ty I'll sing



soul, for my soul, to bear the heav-y cross for my soul!  
sing, I will sing; while mil-lions join the theme, I will sing.  
on, I'll sing on, and through e-ter-ni-ty I'll sing on!

This anonymous folk hymn, with its modal (dorian) tune, has appeared in many versions. William Walker, compiler of Southern Harmony, one of the most important nineteenth-century tune books in the United States, lived and died in

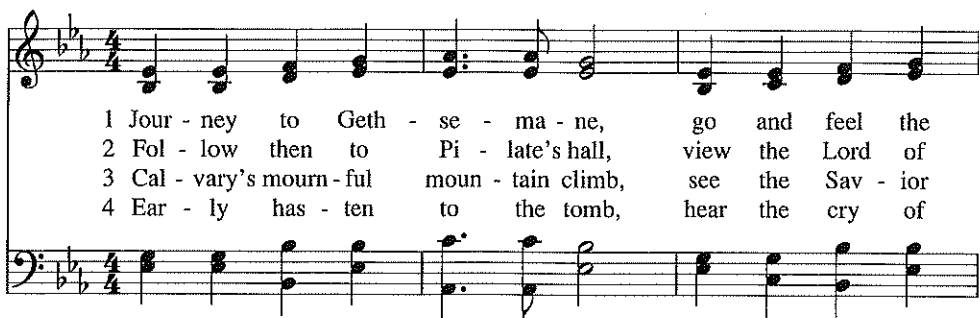
Tune: WONDROUS LOVE 12.9.12.12.9.

(CHRISTOPHER)

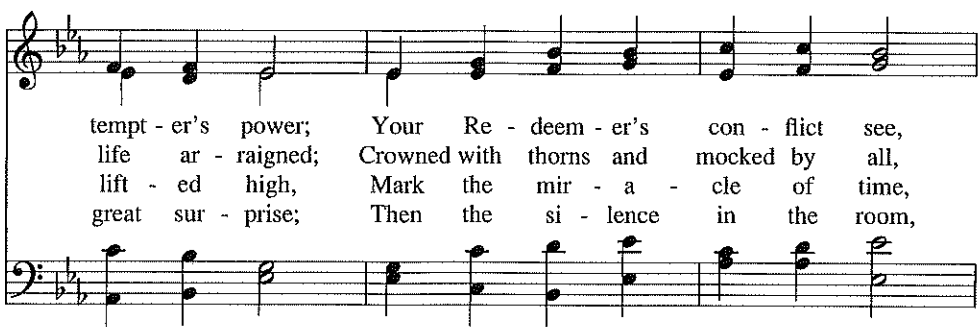
Appendix to Wm. Walker's Southern Harmony, c. 1843  
Harm. The New Century Hymnal, 1993

John 18:1-20:18

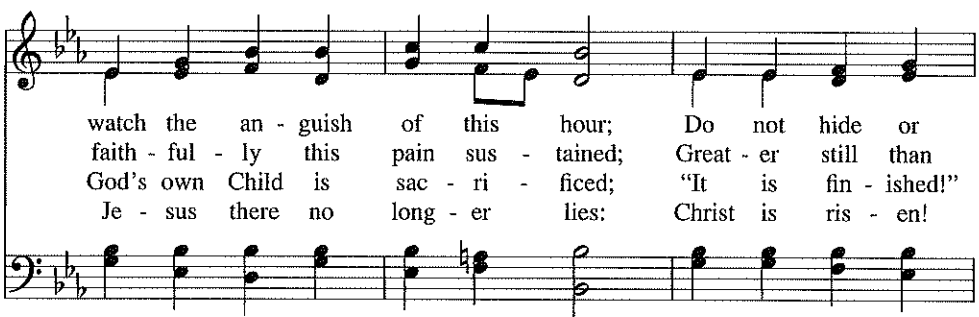
James Montgomery, 1820; alt.



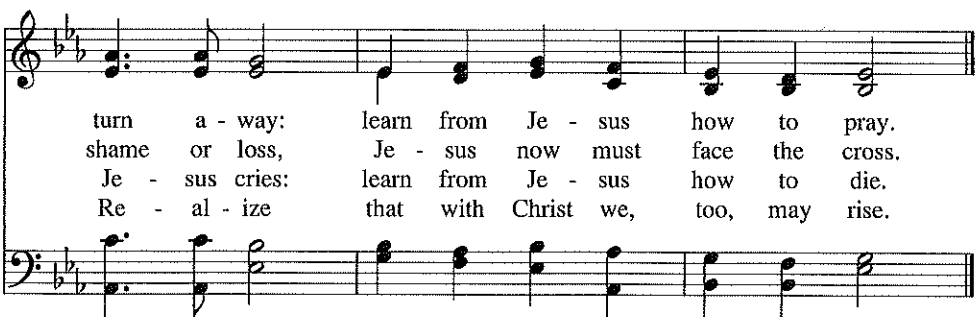
1 Jour - ney to Geth - se - ma - ne, go and feel the  
 2 Fol - low then to Pi - late's hall, view the Lord of  
 3 Cal - vary's mourn - ful moun - tain climb, see the Sav - ior  
 4 Ear - ly has - ten to the tomb, hear the cry of



tempt - er's power; Your Re - deem - er's con - flict see,  
 life ar - raigned; Crowned with thorns and mocked by all,  
 lift - ed high, Mark the mir - a - cle of time,  
 great sur - prise; Then the si - lence in the room,



watch the an - guish of this hour; Do not hide or  
 faith - ful - ly this pain sus - tained; Great - er still than  
 God's own Child is sac - ri - ficed; "It is fin - ished!"  
 Je - sus there no long - er lies: Christ is ris - en!



turn a - way: learn from Je - sus how to pray.  
 shame or loss, Je - sus now must face the cross.  
 Je - sus cries: learn from Je - sus how to die.  
 Re - al - ize that with Christ we, too, may rise.

James Montgomery, born of Moravian missionary parents, edited a newspaper in England. Risking imprisonment, he published articles advocating human rights, including the

Tune: REDHEAD NO. 76 7.7.7.7.7.

Richard Redhead, 1853

# Ah, Holy Jesus

218

*Johann Heermann, 1630**Isa. 53:3-5; John 1:11; 18:15-17**Paraphr. by Robert Bridges, 1899; alt.*

1 Ah, ho - ly Je - sus, how have you of - fend - ed, that mor-tal  
2 Who was the guilt - y? Who brought this up - on you? It is my  
3 For me, kind Je - sus, was your in - car - na - tion, your mor-tal  
4 There-fore, kind Je - sus, since I can-not pay you, I do a -

judg - ment has on you de - scend - ed? By foes de - rid - ed,  
trea - son, Je - sus, that has slain you. And I, dear Je - sus,  
sor - row, and your life's ob - la - tion, Your death of an - guish  
dore you, and will ev - er pray you, Think on your pit - y

by your own re - ject - ed, O most af - flict - ed!  
I it was de - nied you; I cru - ci - fied you.  
and your bit - ter pas - sion, for my sal - va - tion.  
and your love un - swerv - ing, not my de - serv - ing.

*Based on an eleventh-century Latin meditation by Jean de Fécamp, this is one of many fine hymns by Johann Heermann. Though poor, Heermann's parents prepared him for the Lutheran pastorate. Much of his ministry took place during*

**Tune: HERZLIEBSTER JESU 11.11.11.5.**  
*Johann Crüger, 1640*

# When I Survey the Wondrous Cross

224

Isaac Watts, 1707; alt.

Gal. 6:14; Phil. 3:7-8

1 When I sur - vey the won - drous cross,  
 2 For - bid it, then, that I should boast,  
 3 From sa - cred head, from hands, and feet,  
 4 Were the whole realm of na - ture mine,

on which the Christ of glo - ry died,  
 save in the death of Christ, my God;  
 sor - row and love flow min - gled down!  
 that were a pres - ent far too small;

My rich - est gain I count but loss,  
 All the vain things that charm me  
 Did e'er such love and sor - row meet,  
 Love so a - maz - ing, so di - vine,

and pour con - tempt on all my pride.  
 I sac - ri - fice them to Christ's blood.  
 or thorns com - pose so rich a crown?  
 de - mands my soul, my life, my all.

Originally titled "Crucifixion to the World by the Cross of Christ," this hymn has been acclaimed as one of the finest in the English language. Isaac Watts' hymnody grew out of his dissatisfaction with the restraints of the metrical psalters.

Tune: HAMBURG L.M.  
 Lowell Mason, 1825

## **John 18: 1-40**

1 After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.

2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.

3 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.

4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?"

5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

6 When Jesus said to them, "I am he," they stepped back and fell to the ground.

7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."

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

9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

10 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.

11 Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

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.

14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

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.



## **John 19: 1-42**

1 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."

12 From then on Pilate tried to release him, but the Jews cried out,

"If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

13 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.

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.

21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.' "

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.

31 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.

32 Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.

33 But when they came to Jesus and saw that he was already dead, they did not break his legs.

34 Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

35 (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

36 These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."

37 And again another passage of scripture says, "They will look on the one whom they have pierced."

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.



# Easter Bake Sale

**Bakers and Buyers needed!**

**Please bring your treats to the Gathering Area by 9:00 a.m. on Sunday, March 31.**

**Bring your sweet tooth—we'll accept cash, checks, and will have electronic payment available too!**

**The Nurture/Education Ministry Team provides \$400 scholarships to CUCC youth attending Camp MoVal, roughly 2/3 of the registration fee! Thank you for your continued support of our youth!**

**RAISING  
GOOD  
HUMANS**

**Have Kids?  
This is for  
YOU!**

**We've been trying something new and have had a great time! Join us for a casual, light-hearted, judgment-free zone to share and laugh about all things kid-related...or whatever else comes up! Drop your kiddos/youth off at Sunday School and join us!**

**Sunday, April 14: 9-10 a.m.**

**Sunday, April 28: 9-10 a.m.**

**Sunday, May 19: 9-10 a.m.**

**Upstairs in the room @ the end of the hall  
(we'll have it marked!)**

**Nursery care provided for littles ages 2 and under.**

**We'll take care of the doughnuts  
& coffee for the grownups.**





# Bring a Friend Sunday!

## Taco Bar– April 21

Everyone at CUCC is invited to Bring a Friend to church on Sunday, April 21! This is a special opportunity to share God's love as exemplified in the ministries of this church. There will be special gift bags given to all guests on that Sunday, as we worship and celebrate fellowship together. Do you know of people in your circle of friends are looking for a faith community?

Don't miss this chance to tell them about CUCC!

Plus– a Taco Bar after worship! The Membership & Care Ministry Team will be supplying all the fixings; you just need to show up *(and bring a friend)!*

*“Go therefore and make disciples of all nations...” -Matthew 28:19*

There are many instances where Jesus calls us to share the Good News of his ministry with everyone; yet often our faith is our best kept secret! “Bring a Friend Sunday” gives us the chance to follow Jesus' Great Commission to share the Inclusive Love of Jesus with everyone!

All dressed up and  
no place to grow?

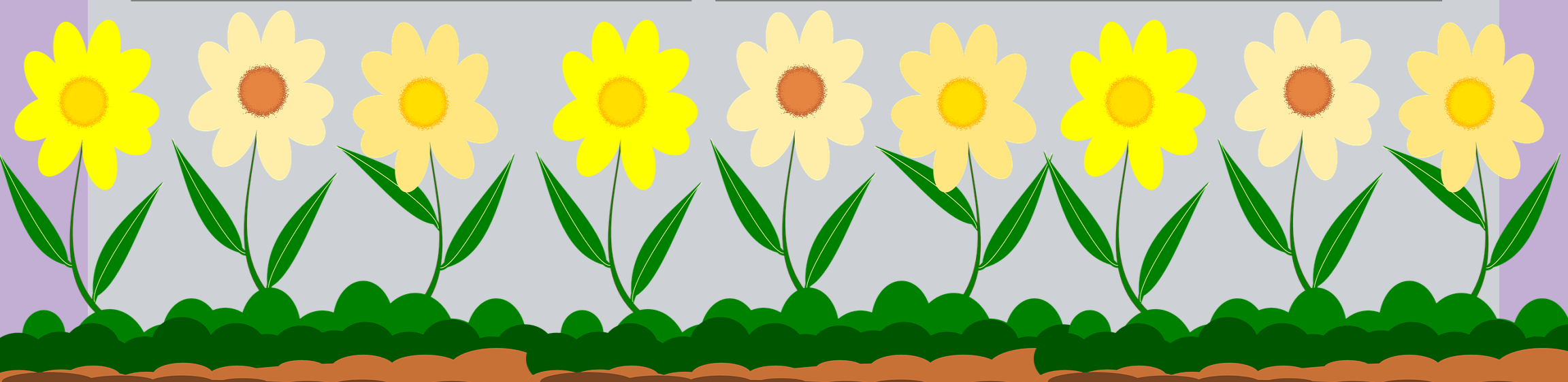
Come to worship on April 21!

*Statistically, 80% of people who  
visit a church come because  
someone invites them. Don't  
underestimate the power of a  
personal invitation!*

*Think outside the box– invite a  
friend to church on April 21!*

On Sunday, April 21, your friends will have a chance to experience:

- Sunday School for all ages, from 9:00-10:00 a.m. (including Adult Class)
- Worship in an inclusive community with everyone welcome and included
- Childcare available in the nursery during worship (Kindergarten age and under)
- Special gift for the kids at Children's time
- Special gift for all guests in worship
- Taco Bar following worship
- The loving, inclusive, and affirming identity of the CUCC Congregation





**Calling all Sunday School  
Kiddos/Youth!** (ages 3-12th grade)

**Join us for  
EARTH SUNDAY**

**Sunday, April 21 @ 9:00**

**Upstairs in Sunday School rooms**

**A fun-filled time with  
crafts, games, and snacks!**

**Bring a Friend  
(or a few!)**

