



Good Friday

7 p.m. | April 7, 2023

St. Andrew Presbyterian Church, Iowa City

Bulletin Cover | **Why Have You Forsaken Me?**  
*Digital painting*

**GOOD FRIDAY** seeking: *Why have you forsaken me?*  
**read** Matthew 27:27-50  
**from the artist** | Rev. Lauren Wright Pittman

My study for this piece began with revisiting different images of Christ's crucifixion. One art piece that was particularly intriguing to me was *Christ of Saint John of the Cross* by Salvador Dalí. It has such a harsh downward angle on the cross; it visually connected me to Christ's mockery in a new way. It pushed me to consider different perspectives from which artists and people of faith have been engaging with this horrifying event.

One visual perspective I couldn't find in my research was one looking directly down on Jesus' face. At first, I thought this would be the ultimate position of mockery, looking down Jesus' nose. But as I began to sketch Christ from this perspective, my thoughts and feelings about the piece took a hard turn. I was thinking about the text as I was holding my five-month-old little boy. He had a fever and was inconsolable. I felt desperate to offer him comfort and solace; it felt like my heart was breaking open. And then it occurred to me: this perspective I was drawing was not a position of mockery, it was metaphorically the perspective of God the Creator looking at her son who was screaming out in agony. This perspective shift reveals something profound to me about the heart of God, and I connect with it in a new way after becoming a mother.

One of my colleagues, Denise Anderson, reminded me that in Jesus' crying out, "*Eli, Eli, lama sabachthani*," he is quoting scripture. So instead of creating a mandala with mockery closing in on Jesus, I imaged the verses of Psalm 22. These images of grief and gratitude ripple out from Jesus' mouth and become a foundation, a grounding in his faith in this moment. In the visual, the moments of lament are faded while the images of praise shimmer a bit more brightly. The psalm gives him the fortitude to rest and offer up his last breath.

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**Hymns + Songs** | Pages are listed for the printed bulletin

Numbers (#) are listed for music in the *Lift Up Your Hearts* (red) hymnal

**Bold Print** | Speak or sing together in unison.

✠ Please rise in body or in spirit.

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St. Andrew Presbyterian Church | Iowa City, Iowa

*As you enter the sanctuary tonight, you are invited to light a tea-light from the back table and to walk forward to place it on the cross. At the conclusion of the service, please come forward to extinguish your candle.*

## Thought for Reflection

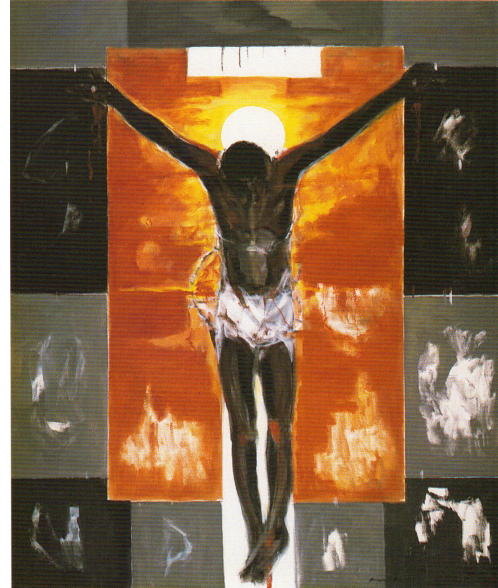
*“Good Friday is not about us trying to ‘get right with God.’ It is about us entering the difference between God and humanity and just touching it for a moment. Touching the shimmering sadness of humanity’s insistence that we can be our own gods, that we can be pure and all-powerful.” — Nadia Bolz-Weber*

## Welcome and Opening Prayer

A cradle and a cross—  
and between these two, a life.  
Bethlehem and Jerusalem—  
and between these two,  
a joyful birth and a sorrowful death  
of one who kept sensitivity  
and compassion alive and real.

Guiding God, tonight let us feel  
the surge of *that* life,  
the beauty of *that* love,  
the pain of *that* cross we've helped to construct.  
And let us not turn away, O God of all hope,  
as you embrace our breathless sorrow!

**Amen.**



*Cristo Negro*, by Martin Ruiz Anglada, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, Tennessee. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56618>. Original source: WikiCommons.

**Prelude** | *O Sacred Head, Now Wounded*, by Johannes Brahms

## ✠ Call to Gather

On this, a most faithful and fate-filled night,  
we reach the climax in the unfolding drama of the life and ministry of Jesus.

**This is a fateful time because we have been a faithless people.**

We have been too much like the innkeeper who could find no room for Jesus in the inn;  
and the rich young ruler who could find no room in his life for Jesus' radical teachings;  
and even Herod, who could not find room for Jesus in his oppressively-structured world.

**This is a fateful time because we have been a faithless people.**

We have been too much like James and John,  
who promised to follow Jesus but demanded choice seats;  
and Peter, who hailed Jesus as the Christ but wanted nothing to do with a suffering servant;  
and even Judas, who loved Jesus much but wanted him to claim a throne of Messianic power and might!

**This is a fateful time because we have been a faithless people.**

As we recall a cross of our own construction,  
we remember all of the crosses we have shunned to be safe and secure, untroubled and unmoved.

**Grant us the grace, O God, to follow this one who was faithful unto death  
that we might be faithful to him into life,  
this day and all days! Amen.**

✠ **Gathering Hymn** | “A Cross of Our Construction,” pg. 6

### **Prayer of Confession and Promise of Ever-Present Grace**

God of Passion,  
at this moment of betrayal and death,  
**we remember those times we have been part of the crowd  
seeking our best interest over what is right and good.**

God of Fidelity,  
on this day of fear and denial,  
**we remember those times when we choose the path of safety  
over loyalty to your Way.**

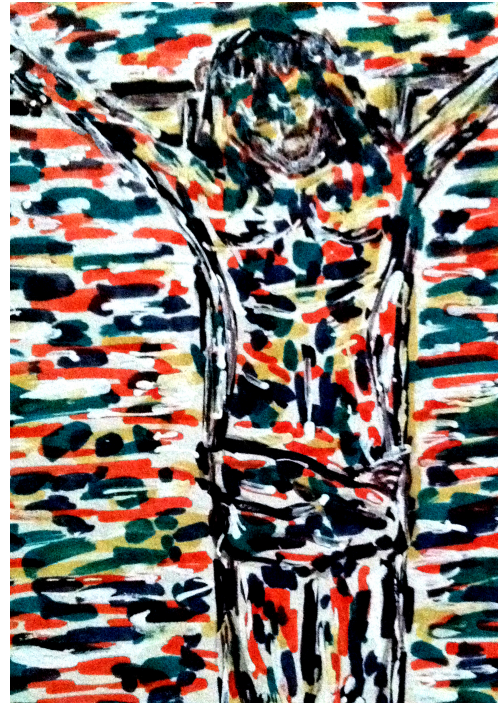
God of Constant Presence,  
at this moment of despair and loss,  
**we remember the ways we have wandered away  
from your presence,  
only to complain that we are abandoned.**

God of the Cross,  
for all the ways we have missed the mark,  
for all the ways we have come up short—  
**forgive us.**

Through your Grace bring us back into relationship —  
**and help us find your path again.**

*A time of silent confession*

Even in the face of betrayal and rebellion,  
even in the face of death and denial,  
even in the face of fear and despair,  
God's Grace knows no bounds.  
So, know this to be true!  
You are deeply and Divinely forgiven!



*Crucifixion*, by Robert R. Thurman, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, Tennessee. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55831>. Original source: Robert R. Thurman, <https://soundcloud.com/the-8th-nerve>.



✠ Musical Response | “Take O Take Me As I Am” (*hymnal*, #741)

*Take, O take me as I am;  
summon out what I shall be;  
set your seal upon my heart  
and live in me.*

**Psalm Reading** | Psalm 22:1-2, 9-11, 19 (*Bible*, pg. 434)

The Word of God for the people of God. **Thanks be to God.**

Readings from *A Woman Wrapped in Silence*, by John Lynch

**First Reading**

*This was the death the Romans gave to slaves.  
This was a death that held contempt, and pain, and shame,  
all fastened into one great spreading gesture.*

**Organ Response**

**Second Reading**

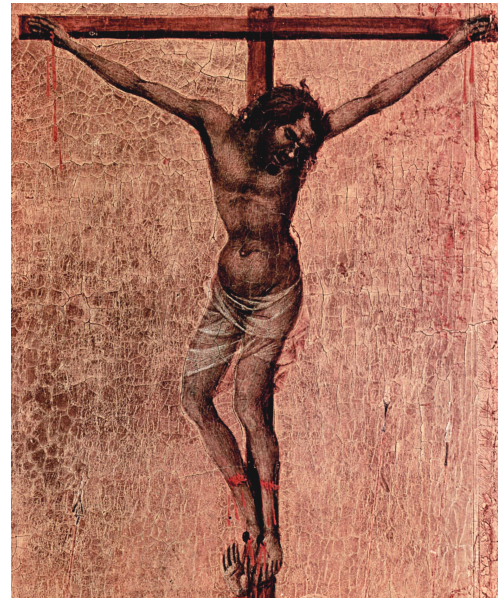
*He was nailed in hands, his hands that could not fall nor open.  
She could see them. Shut in iron, useless, shattered into two pegs  
for hanging him.*

**Organ Response**

**Third Reading**

*She did not turn away. The one thing we know of her is this,  
she did not turn away, nor fail before him for an instant.*

**Organ Response**



“Thief on the Cross,” a detail from *Crucifixion* by Duccio, di Buoninsegna (d. 1319), from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, Tennessee. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=49168>. Original source: WikiCommons.

## Fourth Reading

*His breath was gasped in sudden need, his breath heaved laboring,  
his arms were tightened, and his bended face was swung and tortured upward to the dark.*

### Organ Response

## Fifth Reading

*She heard the words formed by gasps. She heard his  
consummation and his plea.*

### Organ Response

## Sixth Reading

*The tumult and the throng, the hill, the shouts, the dark had  
vanished—and there was only he. His wounds, his riven hands, the  
shape, the red of him, the open mouth so loosened and so dark.  
There was only he, he who did not live!*

### Musical Response | “Were You There?”

## Extinguishing Candles

*You are invited to come forward to extinguish the candle  
that you placed on the cross at the beginning of the service.*

**Please leave the sanctuary in silence**

## Today’s Worship Participants

Rev. W. Robert Martin, III, *pastor*  
Dō Martin and Angela Ibrahim-Olin, *worship leaders*  
Austen Wilson, *director of music ministries*  
Abby Chen, *organist and accompanist*  
Ethan Elsbernd, *music intern*



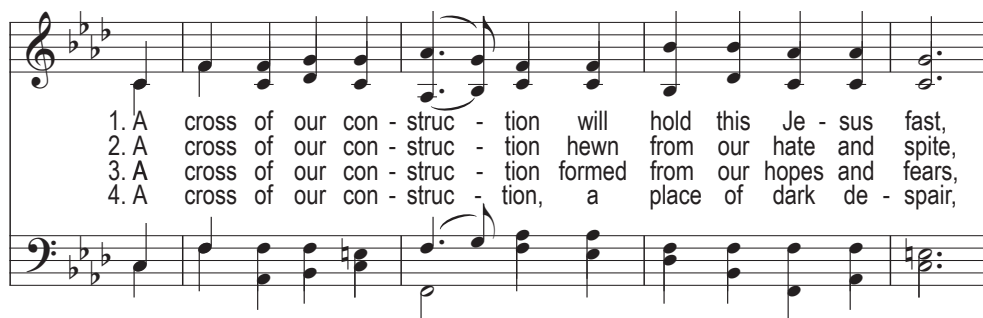
*Pieta*, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, Tennessee. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=54943> Original Source: WikiCommons.



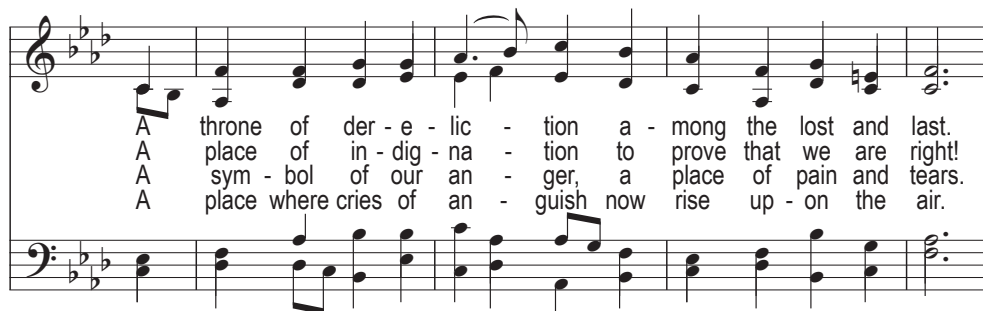
**ST. ANDREW PRESBYTERIAN CHURCH**  
*Changing Hearts | Renewing Lives*  
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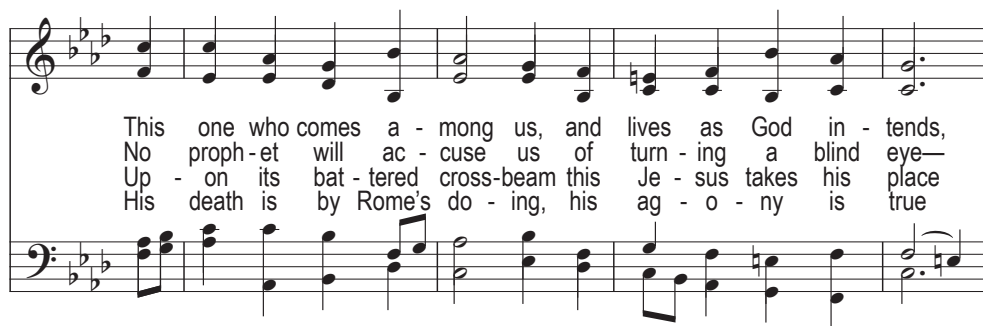
# "A Cross of Our Construction"



1. A cross of our con - struc - tion will hold this Je - sus fast,  
 2. A cross of our con - struc - tion hewn from our hate and spite,  
 3. A cross of our con - struc - tion formed from our hopes and fears,  
 4. A cross of our con - struc - tion, a place of dark de - spair,



A throne of der - e - lic - tion a - mong the lost and last.  
 A place of in - dig - na - tion to prove that we are right!  
 A sym - bol of our an - ger, a place of pain and tears.  
 A place where cries of an - guish now rise up - on the air.



This one who comes a - mong us, and lives as God in - tends,  
 No proph - et will ac - cuse us of turn - ing a blind eye—  
 Up - on its bat - tered cross-beam this Je - sus takes his place—  
 His death is by Rome's do - ing, his ag - o - ny is true



Will die a - lone, for - sa - ken, a - ban - doned by his friends.  
 His teach - ings are too dan - ger - ous and for this he must die!  
 As we stand by and taunt him, de - ride him to his face.  
 Yet still he dares to ut - ter, "For - give this thing they do!"

Text: W. Robert Martin, III  
 Music: LLANGLOFFAN, Welsh, 19th c.

# Pastoral, Ministry, and Administrative Staff

## Pastors

Rev. W. Robert Martin III, *lead pastor & head of staff* | [rmartin@saintandrew-ic.org](mailto:rmartin@saintandrew-ic.org)

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Rev. Mark Wilson Martin, *pastor emeritus* | [pastormwm@gmail.com](mailto:pastormwm@gmail.com)

## Office, Finance, Communications & Media Ministries

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Jaymeson Harms, *building & grounds coordinator* | [jharms@saintandrew-ic.org](mailto:jharms@saintandrew-ic.org)

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## Children's, Family & Student Ministries (interim)

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## Music Ministries

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Abby Chen, *organist & accompanist* | [achen@saintandrew-ic.org](mailto:achen@saintandrew-ic.org)

Ethan Elsbernd & John Mendelin, *music interns*

## Upcoming in Worship @ St. Andrew

### April 9 | Easter Sunday

*Sunrise Service* | 7 a.m. (The Hub)

- **Prompting:** Matt Moore

*Easter Worship* | 9 & 11 a.m. (Sanctuary)

- **Prompting:** Pastor Rob Martin

*Between Services:* Coffee, Tea, Easter Eggs, and Snacks in the Atrium

### April 16, 2023 | 9:30 a.m.

- **Sermon:** Pastor Kyle Otterbein
- **After Worship:** *Coffee with Leaders*
- *Sunday School & Adult Ed*

### April 23, 2023 | 9:30 a.m.

- **Sermon:** Pastor Kyle Otterbein
- **After Worship:** *Sunday School & Adult Ed*

### April 30, 2023 | 9:30 a.m.

- **Prompting:** Pastor Rob Martin
- **Music:** A Child-Led Service
- *Sunday School & Adult Ed*

### May 7, 2023 | 9:30 a.m.

- **Prompting:** Matt Moore
- **After Worship:** Sensory Fair

### May 14, 2023 | 9:30 a.m.

- **Sermon:** Pastor Kyle Otterbein

### May 21, 2023 | 9:30 a.m.

- **Prompting:** Pastor Rob Martin
- **After Worship:** Pancake Fundraiser & Coffee with Leaders