

Good Enough:

Embracing the Imperfections
of Life and Faith

Good Friday

"Even today, God is here and somehow,
that is good enough."

April 14, 2022
7pm
Good Friday

GUESTS, Welcome to worship. To learn more about us, please visit our website at www.unionucc.org or like us on Facebook at www.facebook.com/unionneffs. If you would like us to follow up with you contact Pastor Kris at 610-767-6961, pastorkris@unionucc.org

NEW MEMBERS: To share your questions and interest in learning more about our church family, contact pastorkris@unionucc.org or call the church office to speak to her.

One of our core values as a church is extravagant welcome and hospitality. We believe in God's inclusive love. No matter who you are or where you are on life's journey, you are welcome here.

Lay Reader: Sue Steinmann, Janice Metzger, Tami Herzog Wassum,
Donna Christman, Ron Pope, Rosalie Snyder, Claire Kern
Ushers: Brian Horwith
Sound: Dawn Dengler

Wearing a mask inside the building will now be optional.

For those who are not vaccinated against COVID-19, we recommend wearing a mask (as per CDC guidelines).

Singing - Close proximity while singing contributes to transmission of particulates. If you like to sing, please consider wearing a mask during those portions of worship. Our choirs will continue to mask when singing.

***Please stand in body or spirit**

Music for Gathering Blake Hoppes
The Old Rugged Cross George Bennard

Welcome and Announcements

***Opening Hymn/Song**
Brass ensemble: **Mike Baer & Mitchell Roth**

Hymn #226 O Sacred Head, Now Wounded
New Century Hymnal (Black Hymnal)

**All:1. O sacred Head, now wounded,
with grief and shame weighed down,
Now scornfully surrounded
with thorns, your only crown,
How pale you are with anguish,
with sore abuse and scorn!
How does your visage languish
which once was bright as morn!**

**2. What you, dear Savior, suffered
was all for sinner's gain;
Mine, mine was the transgression,
but yours the deadly pain.
Lo, here I fall, my Savior,
for I deserve your place;
Look on me with your favor,
O grant to me your grace.**

3. What language shall I borrow

to thank you, dearest friend;
For this your dying sorrow,
your pity without end?
May I be yours forever;
and though my days be few,
O Savior, let me never
out-live my love for you!

Threshold

Leader: Some days are just lousy and that doesn't even begin to cover it. The first recorded use of "guode friday" was in the South English Legendary, a text from 1290. Calling a day "good" was a way to denote a time of holy observance. What if even our lousiest days could be experienced as a holy observance of the reality that this IS life? Perhaps the "good news" in the midst of devastation is that God is buried with us in our deepest pain, wrapping us, holding us until we can move through that birth canal once again into renewed life.

"Good Enough"

Soloist/Choir: What in our lives do we dream about for tomorrow, void of sorrow?
Time spent regretting decisions of our yesterdays, mistakes we made?
Sometimes we get what we get,
life disappoints us and yet,
God is still here and somehow, this faith is good enough.

ALL: REPEAT

Calling on God

Based on Psalm 22

Leader: Let us pray together:

**Holy One, Trusted Guide of our ancestors,
at times we feel forsaken.
You took us from the womb
and laid us in the safety of loving arms,
and yet life has thrown us again and again
into the loss of connection.**

**Gardens of joy grow silent with grief.
Be with us this night as we mourn what cannot be. Amen.**

Thoughts about an Imperfect Life and Faith

“Even today, God is here and somehow, that is good enough.”
Pastor Kris

Prayers of the People

The Prayer of Jesus

**ALL: 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.

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom, and the power,
and the glory, for ever. Amen.**

Donate to God’s Mission and Ministry at UNION UCC

OFFERING ENVELOPES you can mail your envelopes to the church. The church address is on one side, just add a stamp.

ELECTRONIC GIVING This is a great time to try e-giving!

Choose a weekly, semi-monthly or monthly donation to be transferred electronically. Fill out form at <http://www.unionucc.org/egive.pdf> and send to financialmanager@unionucc.org

DONATE ONLINE with your Credit or Debit Card

Go to <http://www.unionucc.org/resources/giving-and-sponsorship/ways-to-give/> and click **GIVE ONLINE**.

AMAZON SMILE Donate to Union UCC, Neffs (Search by zip code 18065) while you shop at Amazon. <https://smile.amazon.com>.

This year the **Easter Mission Offerings** will be divided between the **Miller-Keystone Blood Center** and **Meals on Wheels of the Lehigh Valley**. Please support these two mission organizations by using the Easter Mission

Offering envelope in your envelope packet, or blank envelope marked - Easter Mission.

Give online at <https://secure.myvanco.com/L-Z51X/campaign/C-12H63>

Offering – we will not be collecting your offerings during the service. Please plan to share them at the welcome table as you arrive or as you leave worship.

OFFERING PRAYER: Generous God,
in light of your extravagant blessings—
no matter what the state of the world or our imperfect lives—
we offer our gifts and ourselves,
and know that you transform what we plant
into the produce of love.
Amen.

MUSIC OFFERING

In the Hour of Trial Lane
Mitchell Roth, Trumpet

HOLY COMMUNION

Everyone is welcome to this meal of love and grace.

Leader: Christ looks upon each one with love and says,

ALL: “you are welcome at my table.”

Christ looks upon each one with compassion and says,

ALL: “whatever troubles you, bring it here.”

Christ looks upon each one with grace and says,

ALL: “whatever you’d like to leave behind, do it here.”

Leader: Will you come?

Will you bring your troubles?

Will you shed all that is unnecessary in your life?

This is the place where you need not be perfect,
you need not be sure of yourself or your faith,
you need not feel whole and right with the world.

Jesus invited many to his tables

and in doing so, he assured them of their place
in the illogical reign of love and grace.
He just wanted them to be hungry for relationship—
hungry to look across a table into another's eyes,
to break open their lives,
and lift a cup in the midst of the hard times and hear,
“this is for all,
and so this is for you, beloved.”

Great Thanksgiving

Leader: The Holy Living God be with you.

ALL: And also with you.

Lift up your hearts!

ALL: We lift them up to the Lord!

Let us give thanks to the Lord our God.

ALL: It is right to give our thanks and praise.

Leader: It is right, and a good and joyful thing,
anytime and everywhere to give thanks to you.
You created this world full of so much beauty and
Sorrow and called it Good. And called it Enough.

Although we feel lost at times,
you are ever present.
We doubt, resist, turn away, and rage,
insistent on our own power to pull us through,
and yet sure that we are to blame,
making life seem like a confusing paradox.

But you are patient.
You are here to meet us—reside with us in strange and
alienating times,
always faithful, always present
in this Body
in this Body

Leader: Through the life and ministry of Jesus,
we can imagine and live into a community
where all who struggle are taken into loving arms
and those who struggle to love are invited into greater com-
passion.

On the night in which he gave himself up for us,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:

“Take, eat; this is my body which is given for you.
Do this in remembrance of me.”

When the supper was over, he took the cup,
gave thanks to you, gave it to his disciples, and said:

“Drink from this, all of you;
this is my blood of the new covenant,
poured out for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.”

And so,
We remember...
We offer ourselves ...
We proclaim God's time...

Leader: Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and fruit of the vine.
Make them be for us sustenance for our days,
love for simple and ordinary lives,
fuel for justice in this world.

By your Spirit open us to each other.
Open us to the world,
making us one in you,
through Christ,
in the power of your amazing grace!

SHARING THE MEAL

L: The gifts of God for the people of God. Take and eat. Take
and drink.

L: May the precious body and blood of our Lord Jesus Christ
keep and preserve you unto eternal life.

MUSIC OFFERING

Adult Choir: How Beautiful Twila Paris, Arranged by
Lloyd Larson

A TENEBRAE ("Shadow" or "Darkness")

John 18:12–19:42

Leader: Last night in our Maundy Thursday service, we gathered with Jesus in the Upper Room. There is only one other place in the Gospels where the Greek word used to describe the Upper Room was also repeated—the place, the room where Jesus was born. Two places where the dark birthed something new... the dark womb and the dark tomb. Tonight we continue the story that began last night in a tradition of "tenebrae" or "darkness," descending with Jesus into the depths of our own stories of grief, disappointment, and betrayal.

Sue Steinmann

Reader: So the band of soldiers and their captain and the officers of the Judean authorities seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the religious authorities that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the woman who guarded the gate, and brought Peter in. The woman who guarded the gate said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

Janice Metzger

Reader: The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jewish people come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Reader: Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Tami Herzog Wassum

Reader: Then they led Jesus from the house of Caiaphas to Pilate's headquarters. It was early. They themselves did not enter the headquarters, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The religious authorities said to him, "It is not lawful for us to put any man to death." This was to fulfill the word which Jesus had spoken to show by what death he was to die.

Donna Christman

Reader: Pilate entered the headquarters again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed

you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the religious authorities; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After Pilate had said this, he went to the religious authorities again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Ron Pope

Reader: Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The religious authorities answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the headquarters again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Rosalie Snyder

Reader: Upon this Pilate sought to release him, but the religious authorities cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'-ba-tha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the religious authorities, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." They handed him over to them to be crucified.

Reader: So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Gol'-go-tha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The Jewish chief priests then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."

When the soldiers had crucified Jesus, they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots."

Music Offering

Via Dolorosa Billy Sprague and Niles Borop
Blake Hoppes

Claire Kern

Reader: So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Reader: Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the religious authorities asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

Leader: After this, Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the religious authorities, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified

there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Wrapped in Cloths of Care

Leader: And so we find ourselves in another garden, a place of burial. I invite you to write a word or phrase of something in your life that you mourn on your piece of cloth that you've been given and then wrap that around your wrist to wear out into the night. Perhaps even until Easter morning. In this way we draw in another bookend in this story... the swaddling clothes that wrapped Jesus at his birth and the linen burial cloths in the story of his death. Indeed, in the silence of the garden, the shadows of the tomb, the depths of our grief, remember that in the midst of devastation, God is buried with us in our deepest pain, wrapping us, holding us until we can move through that birth journey once again into renewed life. After the music and blessing, you are invited to leave in silence.

The Word in Music

Were You There When They Crucified My Lord Abby Kern

A Blessing for When You Mourn What Could Have Been

Blessed are you, friend, sitting among the shards of what could have been. It is broken now, that dream you loved, and it has spilled out all over the ground. Blessed are you, dear one, letting your eyes look around and remember all the hope your dream once contained. All the love. All the beauty. Blessed are you, telling your tears they can flow. Telling your anger it can speak. Blessed are you when mourning is the holy work of the moment, for it speaks of what is real. Blessed are you, letting this loss speak all its terrible truth to your soul.

Blessed are we who mourn, saying let us remain in grief's cold winter for as long as it takes, that mourning might be to our hearts the gentlest springtime. Let the thaw come slow-

ly, so we can bear the pain of it and find comfort at each release. *Amen.*

You are invited to leave in silence.

May your Easter Vigil be a place of reflection and renewal that leads you to resurrection.

**Easter Sunday Worship
6:15am Sunrise Worship in the Grove
8am and 10:30am Worship in the Sanctuary
EASTER MIMOSAS and BUNNIES on the LAWN
Join us after 8am and 10:30am worship on the front
lawn of the church
for a celebratory mimosa, orange juice, and snack.
The Easter Bunny will be joining us!**

Worship Notes:

Altar and Sanctuary Decorations:

Claire Kern, Deb Topp, Tina Jarrett, Kathy Bonsell,
Pastor Kris, Pastor Kayli

All liturgy and leader parts Marcia McFee ©

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EVIDENCE OF STEWARDSHIP LAST SUNDAY

Offering (e-giving, envelopes, and plate)	
Last Week	\$5,672.00
Calendar 2022 (Jan)	\$29,063.00
Calendar 2021 (Jan.)	\$30,541.00
Change from Last Year	-4.8%
Budget (July-Jan.)	\$255,250.00
Actual (July-Jan.)	\$253,847.00
Giving vs. Budget	-0.5%
<i>Additional financial information available in Consistory Minutes</i>	

Attendance Last Week	
8:00 am	
10:30 am (includes children)	
Children's Church	

2021 Donations to the Northern Lehigh Food Bank:	
Last Week:	206lbs, \$
Total YTD:	2,189 lbs, \$235

Easter Mission to Date:	\$478.00
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Presentations to the Glory of God

Spread the Good News :

Be a sponsor for \$20, send to Union UCC through your offering envelope or online marked Spread the Good News or \$8 for Children's Bulletin.

Contact Marissa to sign up for a certain date or to sponsor in honor or memory of someone.

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