



Good Friday Service
April 18, 2025

FIRST CHURCH
IN CAMBRIDGE
Congregational 1633-1636
United Church of Christ
Garden and Mason Streets
Cambridge, Massachusetts

WELCOME TO FIRST CHURCH IN CAMBRIDGE...
Grounded in God • Growing in Community • Acting in Love

We're glad you are worshiping with us today! First Church is a vibrant, multi-generational, engaged, urban church. We care a lot about each other and what's happening in the world around us. Wherever you are on the journey of faith, you are welcome here.

FIRST CHURCH
IN CAMBRIDGE
CONGREGATIONAL
389 YEARS
ON THE WAY
1 6 3 6 – 2 0 2 5

Good Friday
April 18, 2025

Leading Worship	Kate Layzer, <i>Minister of Street Outreach</i> Emma Mitchell, <i>Pastoral Associate</i> Peter Sykes, <i>Music Director</i>
Readers	Lisa DiNardo Beth Spaulding
Assisting in Worship	Lee Prouty, <i>Facilities Manager</i>
Bulletin Cover Image	Perry Neubauer, <i>from the Archives</i>

GATHERING

You are invited to enter in silence.

*We are live-streaming from the Chapel.
The microphones used by leaders are for the benefit of those online;
the sound will not be amplified in the Chapel.*

VOLUNTARY

***GREETING**

Kate Layzer

- L: Sisters, brothers, siblings, in person and online,
the peace of Christ be with you.
- C: And on the whole world,
on this beautiful and hurting Earth, peace.**
- L: In suffering and love, our God draws near
- C: to be with us and all of Creation in our pain,**
- L: allowing the flow of our unending tears,
and the cries of our neighbors,

**You are invited to stand.*

C: to flow into the rivers of our collective mourning where we remember that we are not alone in our pain and suffering.

L: Then let us pray tonight, the best we can,
the hard prayers of lament,
the tears of grief,
The prayers of reckoning,
The questions with no answer.

***HYMN 200**

Were You There?

***PRAYER**

Emma Mitchell

**All: O grieving God,
the suffering of the world
is gathered up tonight
in the broken body of Jesus,
our tender brother, who did no harm.
Give us the grace to cling to him,
and to let the water of our tears mix with his
so that the rivers of our collective grief
might water with love the seeds of justice
and beloved community
throughout our aching world.
We ask all this in Jesus' name. Amen.**

HEARING THE STORY

OPENING THE WORD

READINGS AND REFLECTION

SCRIPTURE

Mark 15:2-20

PRAYER

L: Let us pray. For those mocked by their neighbors and by
the highest leaders in the land for living the truth and beauty of who they are,
C: Lord, have mercy.
L: For the bitter seed of vengeance that lives in each of our hearts,
C: Lord, have mercy.

(continued on next page)

L: As we silently witness our neighbors get scapegoated to feed the seething unrest of the crowd,
C: Lord, have mercy.
 L: Jesus, for the ways your story plays out all around us,
All: Lord, have mercy. We repent and turn again.

KYRIE RESPONSE



SILENCE

*HYMN 190

When Jesus Wept

SCRIPTURE

Mark 15:22-32

Beth Spaulding

PRAYER

L: Let us pray. For our incarcerated siblings, abused by the state both here and abroad,
C: Lord, have mercy.
 L: For bodies wounded and brutalized in violence and war, in Gaza, in Ukraine, on the streets of our cities, each life a precious and unique child of God,
C: Lord, have mercy.
 L: For the moral wounds that soldiers and bystanders bear,
C: Lord, have mercy.
 L: Jesus, for the ways your story plays out all around us,
All: Lord, have mercy. We repent and turn again.

KYRIE RESPONSE

SILENCE

*HYMN 187

O Sacred Head, Now Wounded

PRAYER

- L: Let us pray. When we witness everyday cruelty around us
and can't find it in us to intervene,
- C: Lord, have mercy.**
- L: As we watch beloved creatures and ecosystems die a slow death around us,
- C: Lord, have mercy.**
- L: When death becomes cheap in mass shootings,
and we forget the preciousness of each life,
- C: Lord, have mercy.**
- L: Jesus, for the ways your story plays out all around us,
- All: Lord, have mercy. We repent and turn again.**

KYRIE RESPONSE

SILENCE

*HYMN 202

When I Survey the Wondrous Cross

SCRIPTURE

Mark 15:38-41

PRAYER

- L: Let us pray. For the mothers and grandmothers, sisters and siblings
and lovers and friends who keep watch even in the face of the unimaginable,
- C: Lord, have mercy.**
- L: For all those who have been powerless to save a beloved one,
for whom witness and mourning have been the only way,
- C: Lord, have mercy.**
- L: For the ways the sacred cloth of God's creation is rent by
human violence and folly,
- C: Lord, have mercy.**
- L: Jesus, for the ways your story plays out all around us,
- All: Lord, have mercy. We repent and turn again.**

KYRIE RESPONSE

SILENCE

*HYMN 192

My Song Is Love Unknown

RESPONSIVE PSALM 42

- L: As a deer longs for flowing streams,
so my soul longs for you, O God.
My soul thirsts for God, for the living God.
When shall I behold the face of God?
- C: My tears have been my bread, day and night,
while people say to me continually, “Where is your God?”**
- L: Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God; for I shall again praise God, my helper.
- C: By day the Lord commands God’s steadfast love,
and at night God’s song is with me,
a prayer to the Lord of my life.**
- L: I say to God, my rock, “Why have you forgotten me?
Why must I walk about mournfully
because the enemy oppresses me?”
- C: As with a deadly wound in my body,
my adversaries taunt me,
while they say to me continually, “Where is your God?”**
- L: Why are you cast down, O my soul,
and why are you disquieted within me?
- C: Hope in God; for I shall again praise the Lord,
my help and my God.**

EATING THE BREAD OF SORROW

INVOCATION

- L: Let us begin by praying together.
God of grief and God of the love from which grief flows,
wrap around us tonight as we face the broken places in our own hearts
and in the heart of the world.
- All: Grant us the courage that comes from the heart
and from feeling you and our community at our backs.**
- L: As our tears mix with the ancient river of Jesus’ suffering and grief,
- All: help us to remember our belonging
to you, to each other, to this ancient story**
- L: to the Way of grief and love that is ever unfolding before us,
- All: into which we are ever turning and turning again.
Amen.**

You are now invited to write a brief expression of lament in solidarity with the suffering world. When you have finished, we invite you to come forward and place your lament in the large bowl of water, representing human grief and tears. A piece of bread will then be given to you. Please dip the bread in the salt that will also be offered, and partake of it. Allow it to draw you into connection with Jesus' suffering.

PRAYER

- L:** Let us pray.
O silent, distant God,
the web of human sin and death
is a terrible mystery.
We wonder if there is hope for us—
any hope at all, even in you.
- C:** **Answer us, O God,
and by the tears of Jesus
keep our hearts safe and our hope alive,
as we lament our losses,
speak our anger and disappointment,
grieve our human folly,
and allow our pain to join with Jesus' pain on this night.
We pray in his name. Amen.**

BLESSING

***HYMN 335**

Dona Nobis Pacem

DEPART IN SILENCE

New to First Church?

Have you just begun joining us for worship? Consider filling out a welcome card found on small clipboards in the pews or [online](#), so that we might connect with you about our community.

Contact a Pastor or Staff Member

Find [contact information](#) for our ministerial, program, and building staff on our website.
For general information and inquiries: info@firstchurchcambridge.org

Minister On Call

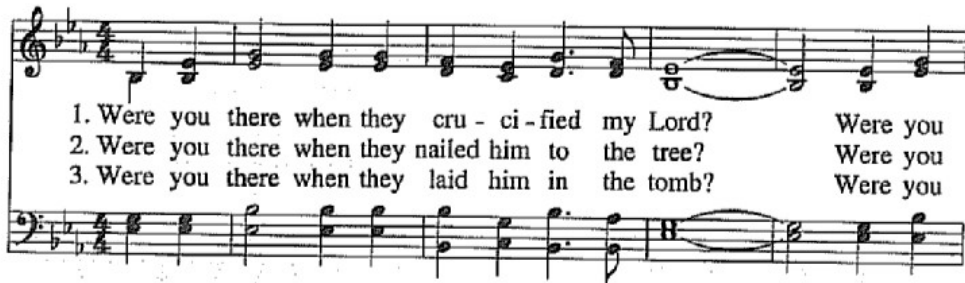
If you have an urgent pastoral need, please call 617-547-2724 ext. 222. Your call will be routed to a First Church minister based on a rotating schedule that covers staff time off.

Give to First Church

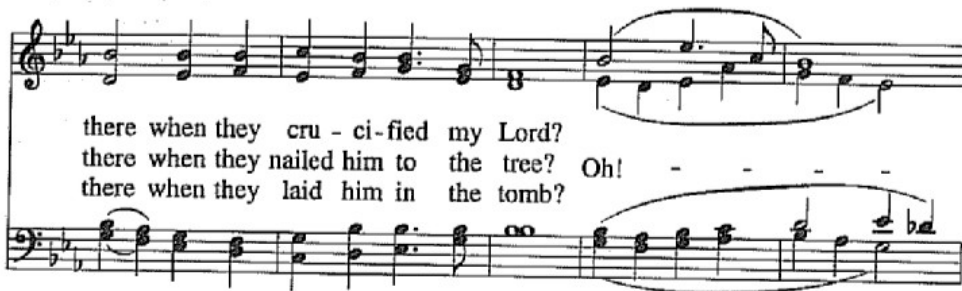
You can give electronically by using the QR code in the bulletin or explore more options for giving at: www.firstchurchcambridge.org/give

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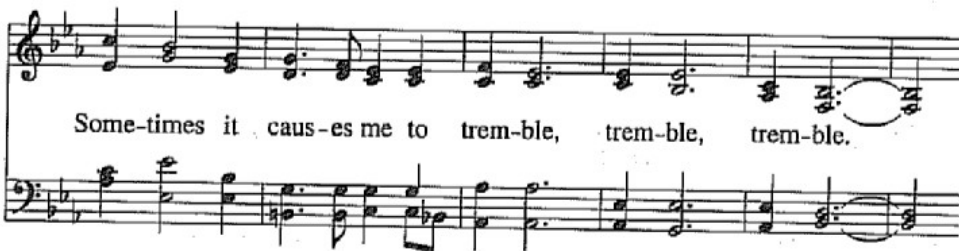
Were You There?



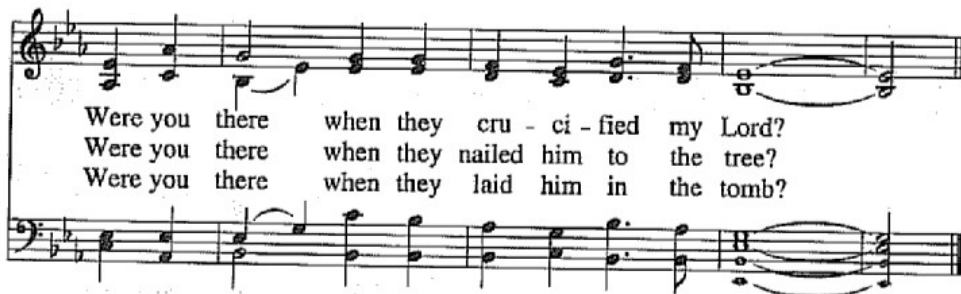
1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you



there when they cru - ci - fied my Lord?
there when they nailed him to the tree? Oh! - - -
there when they laid him in the tomb?



Some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

SECOND HYMN

When Jesus Wept

190

May be sung as a round

When Je - sus wept, the fall - ing tear in mer - cy
flowed be - yond all bound; when Je - sus groaned, a
trem - bling fear seized all the guilt - y world a - round.

The musical score is written in 2/4 time on a single staff. It consists of four measures, each beginning with a circled number (1, 2, 3, 4) indicating the start of a new part in the round. The melody is simple and repetitive, with the lyrics written below the notes. The first measure starts with a treble clef and a key signature of one flat (Bb).

WORDS and MUSIC: William Billings, 1770

William Billings, in the Congregational tradition, was the first great American singing school master, composer and writer of hymns.

WHEN JESUS WEPT
LM

O Sacred Head, Now Wounded

187

1. O sa - cred Head, now wound - ed, with grief and shame weighed down,
 2. What thou, my Lord, hast suf - fered was all for sin - ners' gain;
 3. What lan - guage shall I bor - row to thank thee, dear - est friend;

now scorn - ful - ly sur - round - ed with thorns, thy on - ly crown,
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 for this thy dy - ing sor - row, thy pit - y with - out end?

how art thou pale with an - guish, with sore a - buse and scorn!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and, should I faint - ing be,

How does that vis - age lan - guish which once was bright as morn!
 look on me with thy fa - vor, vouch - safe to me thy grace.
 Lord, let me nev - er, nev - er, out - live my love to thee!

WORDS: Medieval Latin, atr. Bernard of Clairvaux (12th century).
 German para. Paul Gerhardt, 1656; tr. James W. Alexander, 1830
 MUSIC: Hans Leo Hassler, 1601; harm. J. S. Bach, 1729

PASSION CHORALE
 76.75D

The most famous and well loved of the hymns of Pietist Paul

202 When I Survey the Wondrous Cross

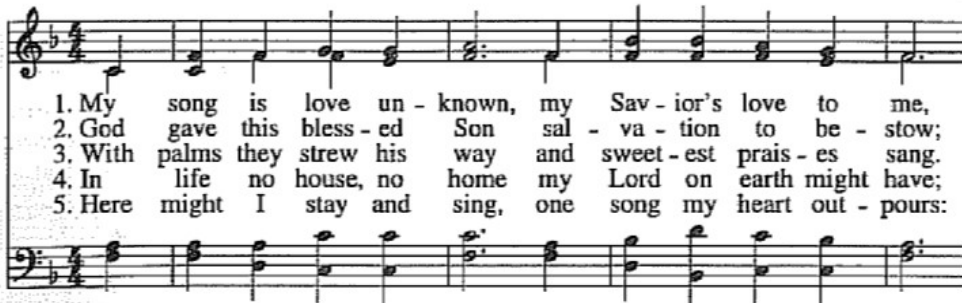
1. When I sur - vey the won - drous cross on which the
 2. For - bid it, Lord, that I should boast, save in the
 3. See, from his head, his hands, his feet, sor - row and
 4. Were the whole realm of na - ture mine, that were a

Prince of glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down! Did e'er such love and
 pres - ent far too small; love so a - maz - ing,

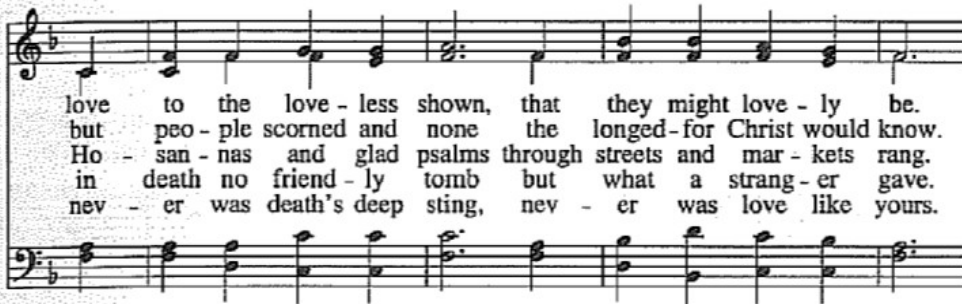
count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

My Song Is Love Unknown

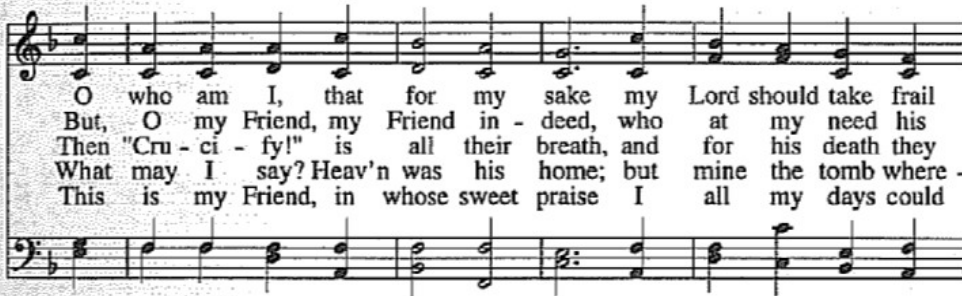
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1. My song is love un - known, my Sav - ior's love to me,
 2. God gave this bless - ed Son sal - va - tion to be - stow;
 3. With palms they strew his way and sweet - est prais - es sang.
 4. In life no house, no home my Lord on earth might have;
 5. Here might I stay and sing, one song my heart out - pours:



love to the love - less shown, that they might love - ly be.
 but peo - ple scorned and none the longed - for Christ would know.
 Ho - san - nas and glad psalms through streets and mar - kets rang.
 in death no friend - ly tomb but what a strang - er gave.
 nev - er was death's deep sting, nev - er was love like yours.



O who am I, that for my sake my Lord should take frail
 But, O my Friend, my Friend in - deed, who at my need his
 Then "Cru - ci - fy!" is all their breath, and for his death they
 What may I say? Heav'n was his home; but mine the tomb where -
 This is my Friend, in whose sweet praise I all my days could



flesh and die? My Lord should take frail flesh and die?
 life did spend; who at my need his life did spend.
 thirst and cry; and for his death they thirst and cry.
 in he lay, but mine the tomb where - in he lay.
 glad - ly spend; I all my days could glad - ly spend.

WORDS: Samuel Crossman, 1664, alt.

RHOSYMEDRE

CLOSING HYMN

1



Do- - na no- - bis pa- - cem, pa- cem,



do- - na no- - bis pa- - - - cem.

2



Do- na no- - bis pa- cem, do- na,



no- bis pa- - - - cem.

3



Do- na no- - bis pa- cem, do- na



no- bis pa- - - - cem.

A NOTE ON HOLY WEEK SCRIPTURAL REFERENCES TO “THE JEWS”

As Christians, we live under the burden of the Church’s sad and violent history of antisemitism, in the sobering shadow of the Holocaust, and with the painful awareness of current events in Israel/Palestine. It is particularly important not to replicate practices that sinfully sustain such antisemitism, including in the way we translate the New Testament into English.

In the story that unfolds in our scripture readings tonight, there is clearly dire conflict between Jesus and his adversaries. Regrettably, those adversaries have often been called “the Jews” in English translations, including in our pew Bibles. Tonight, we are using a different translation for the original Greek term: “the Judeans.” When speaking of the group in conflict with Jesus, the original text refers to the indigenous Temple and synagogue authorities of Judaea, who are themselves aligned with the Roman powers of the day. This was primarily a political conflict, and had nothing to do with virulent racial ideologies of our day.

References to “the Judeans” should never be understood as a blanket condemnation of Jews in particular or in general. It is particularly important to emphasize this at a time in which anti-Jewish hate speech and acts of violence are increasing worldwide.

Human sin plays out among different people in different ways in this story: alignment with violent power, weakness of faith, denial of responsibility, self-preservation, and more. As the Gospels proclaim: “They all forsook him and fled.” May we always see ourselves in this story, and refrain from using it to sow further division.

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