

# Coffee to Go | Good Friday

## SUMMARY KEYWORDS

Jesus, lament, scripture, darkness, disciple, crucified, community, misery, blessing

## SPEAKERS

Josh Mangelson, Blake Smith, Karin Peter

### **Josh Mangelson** 00:17

Welcome to the Project Zion Podcast. This podcast explores the unique spiritual and theological gifts Community of Christ offers for today's world.

### **Karin Peter** 00:28

Welcome to Coffee to Go. Here we center ourselves in the Scriptures, the seasons and the holy days of the Christian tradition. I'm Karen Peter, and I'm here with Blake Smith, and we are your hosts, and we welcome you on this journey with Jesus. So the big question is, "Where are we with Jesus?," and today's episode is the third for this week. We have extra episodes in Holy Week, we had Palm Sunday episode and then we have Maundy Thursday. Today is what's called Good Friday or Holy Friday in some traditions. And on Good Friday, we are in a garden and it's nighttime, and we are with Jesus, as a terrible scenario takes place, ending in a devastating tragedy. Good Friday is not a happy, celebratory kind of holy day, it is a day where we live in the darkness of despair. Jesus on Good Friday, is betrayed, arrested, crucified, and laid in a tomb. That wasn't even his own. It was borrowed. So on Good Friday, the despair of injustice and treachery and violence invades our senses, as we observe Good Friday as a people of followers of Jesus. So in Christian communities, because of the nature of this holy day, wherever the community would gather - at church, a home or a room, outside, wherever you gather, that gathering place would be stripped of anything, that would be festive. So there wouldn't be any flowers, there wouldn't be any pretty cloth on an altar. And even the candles are extinguished at the end of the Good Friday service one by one, until you are actually exiting your gathering place in total darkness. Because on Good Friday, God meets us in the depths of our misery. So let's hear the Scripture and find out why, What is happening to Jesus and with Jesus in the scriptures on Good Friday? Blake.

### **Blake Smith** 02:55

Yeah, Karin, our Scripture today comes from John chapter 18. And it runs from the first verse or 19:42, I'm not going to take the time to read the whole scripture. You've mentioned some of the pieces that are really key to leading up to the crucifixion. And I would just go over a couple of those things again. So we're in the Garden of Gethsemane. Obviously, Jesus has already predicted at the Last Supper that one of his disciples will betray him. And sure enough, they get to the Garden of Gethsemane and Judas shows up with some soldiers to arrest Jesus. Peter, being Peter has a bit of a rash reaction, pulls out a sword and cuts off the ear of a slave which Jesus puts back and tells him to put his sword away, too,

because this is what Jesus expected. This needed to come. He even asked Peter, am I not to drink the cup that the Father has given me? So he is fully onboard. Jesus is then taken, he's arrested. He's taken to the chief priests. And he's kind of passed back and forth between the chief priests and Pilate, they're trying to decide who's going to do what. The chief priests take Jesus to Pilate and say, "Here, crucify him." Pilate says, "Why don't you do it?" They say we can't do it. You know, he's claiming to be a messiah. He's trying to take your position they really egging on Pilate, I think, to get him to respond negatively and Pilate is pushing back. So there's some of that back and forth. In the meantime, we have the scene with Peter standing by the charcoal fire and denying Jesus three times which has also been predicted. So when we get to this point, Jesus is beginning to be really just abused. As you said, this is not a pretty passage. It is it is real life. And so the soldiers are beating him they put a crown of thorns on his head. They have taken his clothing and they are teasing him and mocking him and spitting on him. And Pilate, again, tries on several occasions to kind of wash his hands of it, he didn't really want to have a part of that he tried to get the chief priests to do the work. And then he turns to the crowd and tries to let them give Jesus a way out. And they all say, "Crucify Him." And so that's where we get to this particular part of the story that I want to share. And that is beginning with the 19th chapter, and the 16th Verse ... Then he handed him over to them to be crucified. So they took Jesus and carrying the cross by himself, he went out to what is called the place of the skull, which is in Hebrew, is called Golgotha. There they crucified him with two others, one on either side with Jesus between them. Pilate also had an inscription written and put on the cross. It read, Jesus of Nazareth, the King of the Jews. 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. So they sent 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. And that is what the soldiers did. Meanwhile, standing near the Cross of Jesus, where 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 beside her, he said to his mother, Woman, here is your son. Then he said to the disciple, here is your mother. And from that hour, the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said, in order to fulfill the scripture, I am thirsty. A jar full of sour wine was standing there, so they put a sponge full of wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, It is finished. Then he bowed his head, and gave up his Spirit. After these things, Joseph 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. Nicodemus, who had it first come to Jesus by night also came bringing a mixture of myrrh and aloes, weighing about 100 pounds. They took the body of Jesus and wrapped it with a spices and linen cloth, according to the burial custom of the Jews. 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. And so because it was the Jewish day of preparation, and the tomb was nearby, they laid Jesus there. So as I was reading that passage, I actually didn't even get to all of the gore. The Scriptures tell us that they broke his legs, and they pierced his side with a spear, I mean, just a lot of, of torture. In that tradition, they they couldn't leave the crosses up for the Passover, and they didn't want to let him just hang there, or they couldn't take him down until he was dead. So they, they pushed the envelope and made it even worse. And imagine, I can't help but think about his mother standing there, watching this, and it's these women who had loved him and follow them and had been disciples and leaders in some ways in those days. This is a

story like you said, that is just full of greed and betrayal and anger and fear, and lament, and death and burial. It is not the ray of hope, Christian message that we often portray. We can't get to that hope and light without recognizing and acknowledging the darkness. These experiences of Good Friday are similar to what folks live every day, experience every day, in their lives as well. After every school shooting, every military invasion, every video of racially charged beatings, which just don't seem to stop, and every climate disaster, we experience Good Friday. That's just a few examples. We live in a world where this chaos and anger and death exists. And we have to find a way to have hope in the midst of that, but we don't find hope by denying it. We have to acknowledge it. But then we have to decide how do we process this darkness as individuals and as a community. And how do we lament together? We often want to avoid conflict, avoid dirty things, bad things, negative things, things that cause division that if we don't ever address them, they don't just go away. So how might we experience this this week Karin in a way that would be helpful for us as we prepare for Easter.

**Karin Peter 10:18**

Even as we record this week, there's been another shooting at a university, there's been another beating that has come to light there. It just is part of at least in our, in our western world very much a part of the reality in which we live. And sometimes it's frustrating because we don't know what to do. And lamenting is not something we talk about a lot. It's not, it's not a word that we use a lot in our everyday lives but to lament is to process those negative feelings. So this week, maybe a way to do that is to acknowledge the darkness of Good Friday in our life and plan to do without light on Good Friday from sundown until the next morning. So, no lamps on no flashlights, no computer screens, no phone, flashlights, even though candles from sundown a Good Friday, until until Saturday morning, and go about your evening rituals and your evening tasks in darkness and experience your darkened world as a form of lament. You can even experience the darkening of the world that happened in Good Friday, light several candles, placed them on a table and read the scripture passage, the whole passage from John 18, one to 19:42. Or, alternatively, in Community of Christ sings, read the hymn "When Senseless Violence." It's a hymn that, that laments the reality of violence in our world. And after you read that, extinguish the candles on your table one by one. And when it's dark, just sit in that silence and in that darkness for several minutes, and quietly, just live in that dark space. Those are some ways that maybe we can experience a little bit of that lamenting of Good Friday, on this day.

**Blake Smith 12:20**

Thanks, Karen, that's really helpful. So at this point, want to raise some questions that come to my mind? And I'm sure there are lots of questions when we delve into this reality of life and face it head on. One of the questions that we might ask ourselves is when have I avoided the despair or grief of human actions because it makes me uncomfortable? Being honest with ourselves about that. Avoiding it doesn't make it go away. Another question I would ask, Am I willing to let God sit with me in misery, or do I pray for immediate relief, for God to fix things? We live in a quick fix world, but sometimes, and there's no better time than now, as we are at Good Friday, to sit in that misery and recognize and acknowledge that God is sitting right next to us, God is with us. So then finally, another question that I would ask would be, How do my own habits of overconsumption inflict undue darkness on creation? That's a tough one because I don't, I'm not willing, not ready at least to give up anything that I enjoy.

**Karin Peter 13:38**

I had the same response, Blake, that's a hard question to really look at, honestly.

**Blake Smith** 13:43

But we need to do it. So I want to close today with a blessing. It's a prayer by Jan Richardson. It comes from [paintedprayerbook.com](http://paintedprayerbook.com), and it's called "A Blessing for the Brokenhearted." Let us agree for now, that we will not say the breaking makes us stronger, or that it is better to have this pain than to have done without this love. Let us promise we will not tell ourselves, time will heal the wound, when every day are waking opens at a new. Perhaps for now it can be enough to simply marvel at the mystery of how a heart so broken, can go on beating as if it were made for precisely this, as if it knows the only cure for love is more of it. As if it sees the heart's sole remedy for breaking is to love still, as if it trust that its own persistent pulse is the rhythm of a blessing we cannot begin to fathom but will save us nonetheless. So we offer our blessings to you today as you sit in the darkness and face. All that is in front of us in this world. And we invite you to join us tomorrow for Holy Saturday, because the journey continues. We also invite you to join us every week at Coffee to Go for the next part of our journey through the liturgical seasons and the holy days of the Christian tradition.

**Josh Mangelson** 15:29

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