

When Do Small Groups Meet Next?

- Book Group** - Monday, April 27th @ 7pm
"Somewhere Beyond the Sea" by TJ Klune
- Chair Yoga** - Mondays @ 11:45am
- FaithTalk Bible Study** - Tuesdays @ 12:00pm
- Grief Support Group** - Thursday April 9th @ 12:00pm
- Prayer Team** - Wednesdays @ 5:00pm
- Skeptic's Circle** - Tuesday, April 14th @ 6:30pm
Meets at: Brick & Ivy Coffee Co. 27754 Bluegrass Dr. Channahon, IL
- Youth Group** - Wednesdays @ 7:00pm

WiFi is available—"MUMC-Guest" (No password required)

LEADERS IN TODAY'S WORSHIP SERVICE

LAY READER CHRIS VAUSE
SONG LEADERS RUTH SATORIUS, GAIL GIRARD,
 SUSAN SPENCER

CHURCH STAFF

MINISTERS ALL DISCIPLES OF JESUS
LEAD PASTOR REV. DAVE BUERSTETTA
OFFICE MANAGER MELISSA CANDLER
MUSIC DIRECTOR JILL KOHLER
SUNDAY SCHOOL DIRECTOR KATRINA NOLAN
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1210 RIDGE RD. MINOOKA, IL. 60447

Good Friday



Image credit: "Revealed through Nonviolence" by Lauren Wright Pittman | A Sanctified Art LLC | sanctifiedart.org

Welcome!

Minooka United Methodist Church

Friday, April 3, 2026 7:00pm

Minooka United Methodist Church Worship Experience
April 3, 2026 7:00pm—Good Friday

* Stand if you are able

ENTERING MUSIC

WELCOMING

Pastor Dave

***GATHERING**

Lay Reader

Reader: In the beginning, darkness covered the face of the deep. Then God said,

Many Voices: “Let there be light.”

Reader: And there was light. And every day since, the light has come and gone.

Many Voices: The sun has risen and set.

Reader: The moon has waxed and waned.

Many Voices: The light is still with us.

Reader: In the beginning was the Word, which brought all things into being. What has come into being through the Word is life,

Many Voices: the light of all people.

Reader: The light shined in the darkness,

Many Voices: and the darkness did not overtake it.

Reader: When God made the light, when the light of all people came into the world, God did not send away the dark.

Many Voices: The darkness remains.

Reader: God created the night for dreams and clarity,

Many Voices: an exhaling of the light.

Reader: Let us enter this holy darkness to bear witness to the light of the world who was extinguished by violence.

Many Voices: Let us worship our Incarnate God.

~ Upcoming at MUMC ~

FRIDAY 3RD

10:00AM Ecumenical Prayer Walk at Channahon UMC
7:00 PM GOOD FRIDAY WORSHIP EXPERIENCE

SATURDAY 4TH

5:00PM HOLY SATURDAY WORSHIP EXPERIENCE

SUNDAY 5TH

9:30AM EASTER SUNDAY WORSHIP EXPERIENCE

MONDAY 6TH

11:45AM CHAIR YOGA WITH LU
OFFICE CLOSED—EASTER MONDAY

TUESDAY 7TH

12:00PM FAITH TALK BIBLE STUDY

WEDNESDAY 8TH

5:00PM PRAYER TEAM
7:00PM YOUTH GROUP

THURSDAY 9TH

FRIDAY 10TH

SATURDAY 11TH



Artist's Statement on Revealed through Nonviolence

by Lauren Wright Pittman Inspired by Luke 22:47-53;
Luke 23:33-38, 44-46

Creating the image [our bulletin cover and screen] was overwhelming. I sought to capture Jesus' nonviolent response to relentless violence. As I considered each moment of his journey to the cross, I felt despondent. I know how hard it is to resist the reactive urge that courses through me even experiencing mild forms of violence. How much more difficult then for Jesus to endure such dehumanizing acts? Was he stripped so completely of his humanity that only divinity remained—and even that restrained from retribution?

Begin at the center with Judas's kiss—intimate, subversively violent. Follow the sword behind Judas to the top left: a disciple fiercely defends Jesus, while to his right, the high priest's slave screams after his ear is cut. Jesus reproves the violence and heals the servant.

Moving clockwise, a man—representing the chief priests and temple police—points an accusatory finger, wielding the authority to kill an innocent man. To his right, a man crafts Jesus' cross, quietly sustaining the violence of the status quo. Below him, an opportunist casts lots for Jesus' clothes, while a leader laughs at the impossibility that the Messiah will save himself. Finally, in the bottom left, a man offers Jesus sour wine in a moment of deep thirst—physical and spiritual.

At the heart of it all is Jesus, tearful, looking at us. His halo shines, revealing the many faces of violence around him. From the foundation of his steady posture grows an olive tree. Its branches extend beyond his clothing, reaching out to embrace those around him.

Through his nonviolent stance, the truth of a violent world is revealed. And in that truth, the good news of peace finds soil in which to take root, to grow, and to flourish.

—Rev. Lauren Wright Pittman

*SINGING

UM Hymnal #290, v1-2

“Go to Dark Gethsemane”

Verse 1

Go to dark Gethsemane, ye that feel the tempter's power;
Your Redeemer's conflict see, watch with him one bitter hour.
Turn not from his griefs away; learn of Jesus Christ to pray.

Verse 2

See him at the judgment hall, beaten, bound, reviled, arraigned;
O the wormwood and the gall! O the pangs his soul sustained!
Shun not suffering, shame, or loss; learn of Christ to bear the cross.

READING SCRIPTURE —Arrest

Luke 22:47-53 (The Voice)

⁴⁷ Even as He said these words, *the sound of a crowd could be heard in the distance*, and as the crowd came into view, it was clear that Judas was leading them. He came close to Jesus and gave Jesus *the traditional greeting of a kiss*.

Jesus: ⁴⁸ Ah, Judas, is this how you betray the Son of Man—with a kiss?

Disciples (*realizing what was going on*): ⁴⁹ Lord, is this why You told us to bring the swords? Should we attack?

⁵⁰ Before Jesus could answer, one of them had swung his sword at the high priest's slave, cutting off his right ear.

Jesus: ⁵¹ Stop! No more of this!

Then He reached out to touch—and heal—the man's ear. ⁵² Jesus turned to the chief priests, the captains of the temple, and the elders and spoke.

Jesus: Do you think I'm some sort of violent criminal? Is that why you came with swords and clubs? ⁵³ *I haven't been hard to find*—each day I've been in the temple in broad daylight, and you never tried to seize Me there. But this is your time—*night*—and this is your power—the power of darkness.

[First candle extinguished]

Call to Confession

Reader: In his book, *What Will You Do with King Jesus?*, James A. Harnish writes, “Is it possible that our world still knows better how to deal with a bandit, a murderer, and insurrectionist than it knows what to do with the Prince of Peace? ... Is it possible that we would rather deal with raw power that rides on a stallion than with this one who comes on a donkey, with the weapons of love, patience, suffering, and peace? Given the choice, isn't it possible that we would take Barabbas, too?”

Found Family, the passion narrative—the story of Jesus’ death—invites us to place ourselves in the story, to examine our own complicity in cycles of violence. And the good news is, we don’t have to do this alone. The God who made us knows our hearts, knows our flaws, and knows all our best intentions. We don’t have to hide. There’s no need to save face. Let us simply turn to God in prayer with our whole hearts.

Prayer of Confession

Reader: Holy God, we can easily see ourselves in any number of the people surrounding Jesus in his final days. We are Judas, betraying what we hold most dear for status, wealth, and security. We are the soldiers, using our power to maintain the status quo which serves us. We are the disciples, brandishing our weapons to fight violence with violence. And we are the high priest’s servant, victims of a world hell-bent on winning.

Many Voices: Prince of Peace, forgive us.

Reader: We are Herod, finding our entertainment at the expense of other people’s dignity. We are Pilate, excusing ourselves from the blame that is rightfully ours. We are the crowd, foaming at the mouth and demanding blood. And we are Barabbas, our lives spared while others are crucified.

Many Voices: Prince of Peace, forgive us.

LEAVING IN SILENCE

Following the service you are welcome to remain in the sanctuary to pray. When you are ready to depart, please leave in silence.

Love & Love & Love Again

If you back a cat into a corner
she’ll arch her back,
show her teeth,
hiss in your direction.

If you back a human into a corner,
we’ll raise our fists,
raise our voices,

throw words of hate in your direction.

But when we backed Jesus into a corner,
he said, Forgive them, for they know not what they do.
He turned and looked at Peter, love in his eyes.

He offered grace to the criminal hanging beside him.
When we backed Jesus into a corner,
he loved and loved and loved again.

In this war-torn world,
we could do the same.

We could ground the bomber planes,
empty the gun cartridges,
unclench our fists, soften our jaws.

They say it can’t be done,
but don’t believe them.

In this war-torn world, we could try
— love and love and love again.

Poetry by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org

READING SCRIPTURE —Response

Luke 23:48-49 (The Voice)

⁴⁸The crowds of common people who had gathered and watched the whole ordeal through to its conclusion left for their homes, pounding on their own chests *in profound grief*. ⁴⁹And all who knew Jesus personally, including the group of women who had been with Him *from the beginning* in Galilee, stood at a distance, watching all of these things unfold.

PRAYING

Pastor Dave: If the cross tells us anything, O God, it is that You know and share our suffering. You are with us just as you are with all those who are victims of fear, anger, hate, and suffering.

Many Voices: You are with all victims of violence and abuse. You are with all victims of our own ignorance, foolishness, and sin. Help us and restore us, O God.

Pastor Dave: You are with us just as you are with all who inflict pain on others and on our world through selfishness and greed, through brokenness and anger, through rigidity and need to be right. Help us and restore us, O God.

Many Voices: Christ of the cross, see our need for your grace. Hear our prayer for your mercy. Reveal yourself to us again, help us and restore us, because we cannot heal ourselves. Amen.

***SINGING** “Jesus, Remember Me” UM Hymnal #488

Jesus, remember me when you come into your kingdom.
Jesus, remember me when you come into your kingdom.

[Christ candle extinguished]

Reader: Forgive us, we pray, for the parts we have played. Set us free from the sin that chokes the world, threatening to extinguish all that is good and beautiful. Break the cycles of violence in us and in our world; step into the machinery of a world fueled by division and disrupt us.

Many Voices: Forgive us, Prince of Peace. Have mercy on us.

[quiet prayer for reflection]

Words of Forgiveness

Reader: Found Family, the impossibly good news is that we are forgiven. No matter what we have or haven't done, our God is always waiting with open arms to receive us.

Many Voices: Amen for that. Thanks be to our good news God.

Prayers adapted from Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org

***SINGING**

The Faith We Sing #2110, v1,3-4

“Why Has God Forsaken Me?”

Verse 1

“Why has God forsaken me?”

Cried out Jesus from the cross

As he shared the loneliness of our deepest grief and loss.

Verse 3

Jesus, as his life expired,
placed himself within God's care:

“At our dying, Christ, may we trust and love which conquers fear.”

Verse 4

Mystery shrouds our life and death
but we need not be afraid, for the mystery's heart is love,
God's great love which Christ displayed.

READING SCRIPTURE —Sentencing

Luke 23:13-25 (The Voice)

¹³ Pilate assembled the chief priests and other Jewish authorities.

Pilate: ¹⁴ You presented this man to me as a rabble-rouser, but I examined Him in your presence and found Him not guilty of the charges you have leveled against Him. ¹⁵ Herod also examined Him and released Him to my custody. So He hasn't done anything deserving the death penalty. ¹⁶ I'll see to it that He is properly whipped and then let Him go.

[¹⁷ It was the custom for Pilate to set one prisoner free during the holiday festivities.]

Crowd (*all shouting at once*): ¹⁸ Away with this man! Free Barabbas instead!

¹⁹ Barabbas had been imprisoned after being convicted of an insurrection he had led in Jerusalem. He had also committed murder. ²⁰ Pilate argued with them, wishing he could release Jesus, ²¹ but they wouldn't be silenced.

Crowd (*shouting*): Crucify Him! Crucify Him!

Pilate (*countering a third time*): ²² Why? What has He done that is so evil? I have found in Him no offense worthy of capital punishment. As I said, I will punish Him and then release Him.

²³ But they would not relent. They shouted louder and louder that He should be crucified, and eventually Pilate capitulated. ²⁴ So he pronounced the punishment they demanded.

²⁵ He released the rebel and murderer *Barabbas*—the insurrectionist they had pleaded for in His place—and he handed Jesus over to them to do with as they desired.

[*Second candle extinguished*]

Refrain

Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?
(were you there)

Verse 3

Were you there when they pierced him in the side?
(were you there)
Were you there when they pierced him in the side?
(were you there)

Refrain

Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?
(were you there)

Verse 4

Were you there when the sun refused to shine?
(were you there)
Were you there when the sun refused to shine?
(were you there)

Refrain

Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when the sun refused to shine?
(were you there)

Verse 5

Were you there when they laid him in the tomb?
(were you there)
Were you there when they laid him in the tomb?
(were you there)

Refrain

Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?
(were you there)

READING SCRIPTURE —Death

Luke 23:44-46 (The Voice)

⁴⁴ At this point, it was about noon, and a darkness fell over the whole region. The darkness persisted until about three in the afternoon, ⁴⁵ and at some point during this darkness, the curtain in the temple was torn in two.

Jesus (*shouting out loudly*): ⁴⁶ Father, I entrust My spirit into Your hands!

And with those words, He exhaled—and breathed no more.

[Fourth candle extinguished]

PROCLAIMING

Pastor Dave

***SINGING**

“Were You There?”

UM Hymnal #288

Verse 1

Were you there when they crucified my Lord?
(were you there)

Were you there when they crucified my Lord?
(were you there)

Refrain

Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord? (were you there)

Verse 2

Were you there when they nailed him to the tree?
(were you there)

Were you there when they nailed him to the tree?
(were you there)

PRAYING QUIETLY —Visio Divina

What stands out to you? Where are your eyes immediately drawn? What pieces of the image did you initially overlook?

Look at the people in this image. What stories and emotions do you imagine for them?

If you were to place yourself in this image, where would you be? How would you interact with what surrounds you?

Image credit: “Revealed through Nonviolence” by Lauren Wright Pittman | A Sanctified Art LLC | sanctifiedart.org

***SINGING**

UM Hymnal #291, v1-3

“He Never Said a Mumbalin’ Word”

Verse 1

They crucified my Lord,
And He never said a mumbalin' word;
They crucified my Lord,
And He never said a mumbalin' word,
Not a word, not a word, not a word.

Verse 2

They nailed Him to the tree,
And He never said a mumbalin' word;
They nailed Him to the tree,
And He never said a mumbalin' word,
Not a word, not a word, not a word.

Verse 3

They pierced Him in the side,
And He never said a mumbalin' word;
They pierced Him in the side,
And He never said a mumbalin' word,
Not a word, not a word, not a word.

READING SCRIPTURE —Crucifixion

Luke 23:33-38 (The Voice)

³³ When they came to the place known as “The Skull,” they crucified Jesus there, in the company of criminals, one to the right of Jesus and the other to His left.

Jesus: ³⁴ [Father, forgive them, for they don’t know what they’re doing.]

Meanwhile they were drawing lots to see who would win Jesus’ clothing. ³⁵ The crowd of people stood, watching.

Authorities (*mocking Jesus*): So He was supposed to rescue others, was He? He was supposed to be God’s Anointed, *the Liberating King*? Let’s see Him start by liberating Himself!

³⁶ The soldiers joined in the mockery. First, they *pretended to offer Him a soothing drink*—but it was sour wine.

Soldiers: ³⁷ Hey, if You’re the King of the Jews, why don’t You free Yourself!

³⁸ Even the inscription they placed over Him was intended to mock Him—“This is the King of the Jews!” [This was written in Greek, Latin, and Hebrew.]

[*Third candle extinguished*]

PRAYING

Reader: When we follow in the steps of Jesus, we say yes to bearing his cross—not because there is value in suffering, not to prove our selflessness, nor because God wills it, but because living as Jesus lived makes the cross inevitable. So together, let us pray:

Many Voices: Jesus, when we side with you, we side with all who threaten the status quo.

Reader: When we refuse the call to see others’ struggles as our own, we abandon our neighbors to shoulder their crosses alone. So we pray, O God:

Many Voices: embolden us to accept the risks that come with following you— even as we resist the powers and systems that set crosses on our shoulders. Amen.

***SINGING**

UM Hymnal #292, v1-3

“What Wondrous Love is This”

Verse 1

What wondrous love is this, O my soul, O my soul,
what wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
to bear the dreadful curse for my soul, for my soul,
to bear the dreadful curse for my soul.

Verse 2

What wondrous love is this, O my soul, O my soul,
what wondrous love is this, O my soul!
What wondrous love is this, that caused the Lord of life
to lay aside His crown for my soul, for my soul,
to lay aside His crown for my soul.

Verse 3

To God and to the Lamb I will sing, I will sing;
to God and to the Lamb I will sing;
to God and to the Lamb, who is the great I AM,
while millions join the theme I will sing, I will sing;
while millions join the theme I will sing.