Good Friday Tenebrae

New Utrecht Church Mirral Church

March 21, 2008



THE FIRST MEDITATION: Matt 23: 32 - 34

Two others who were criminals were led along with him to be crucified. When they came to the place of Skulls, as it was called, they crucified him there and the criminals as well, one on his right, the other on his left. Jesus said "Father, forgive them: they do not know what they are doing." They divided his garments, rolling dice for them.

32 너희가 너희 조상의 양을 채우라 P K 33뱀들아 독사의 새까들아 너희가 어땧 게지옥의 판결을 피하겠느냐 . 본 34그러므로 내가 너희에게 선지자들과 지혜 있는 자들과 서기관들을 보내해 너희가 그 중에서 더러는 죽이고십 자가에 못 박고 그 중에 더러는 남화 회당에서 채찍질하고 이 동네에서% 동네로 구박하리라

N a very long and very powerful documentary movie called "Shoah," the movie's director interviews some older residents of a Polish town. This town was the location of a concentration camp during World War II. The Jews of this town and of many towns - 400,000 Jews in all - were brought here and were systematically executed. The people interviewed were young then, but they remember when they played and worked with Jews in the days before the war. And they remember how the Jews were penned up in the village church and starved there until the gas vans took them to their graves in the forest. The village people saw it all. There have been no Jews in the village — where Jews had lived for hundreds of years - since then. They speak about those days and about the screaming they would hear. Life has gone on.

Why did it happen? One woman recalls the scriptures they have heard all their lives: "His blood be on us and on our children." Others nod.

The wrong thing to do would be to sneer at these people, at their use of the scriptures, at their willingness to worship weekly in a church which was in their own lifetimes the brutal prison for adults and children condemned to die simply for being Jews. Perhaps these people could have done something to stop it, but they were also without real power, ruled and controlled by occupying forces.

What should frighten us in this scene from "Shoah" is that Christians are still voicing Jewish guilt for the death of Christ. This is what Christians were taught. Was such teaching the cause or even the condition that allowed the Nazis to set up whole systems — the railroads, the camps, the theft and distribution of the Jews' property—to murder six million Jews from all parts of Europe, from the towns that had been their homes for hundreds of years? Most Christians just watched.

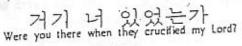
Perhaps we should no longer read aloud those parts of the scriptures which speak as if the Jewish people were responsible for Jesus' death. The church has officially repudiated this view.

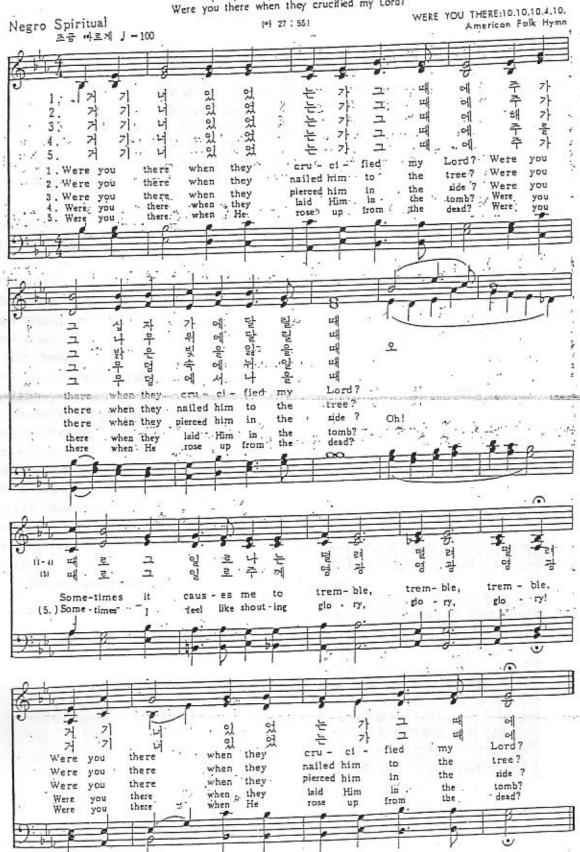
Or if we do read them, we might read them on our knees. We call these scriptures our own. They may mean something different for us than for any previous generation.

7 0그가 곤옥을 당하여 괴로울 때에도 0그 입을 열지 아니하였음이여 마치 y도수장으로 끌려가는 어린 양과 털 '깎는 자 앞에 잠잠한 양 같이 그 입을 #열지 아니하였도다 원고가 곤옥과 심문을 당하고 끌려 갔 [꼬니 그 세대 중에 누가 생각하기를

5그가 산 자의 땅에서 끊어짐은 마땅 5회 형벌 받을 내 백성의 허물을 인함 세리라 하였으리요

9그는 강포를 행치 아니하였고 그 입 에 궤사가 없었으나 그 무덤이 악인 [과 함께 되었으며 그 『묘실이 부자와





THE SECOND MEDITATION: Matt 27: 45, 46

From noon onward, there was darkness over the whole land until midafternoon. The toward midafternoon Jesus cried out in a loud voice: "Eli, eli, lema sabachthani?":

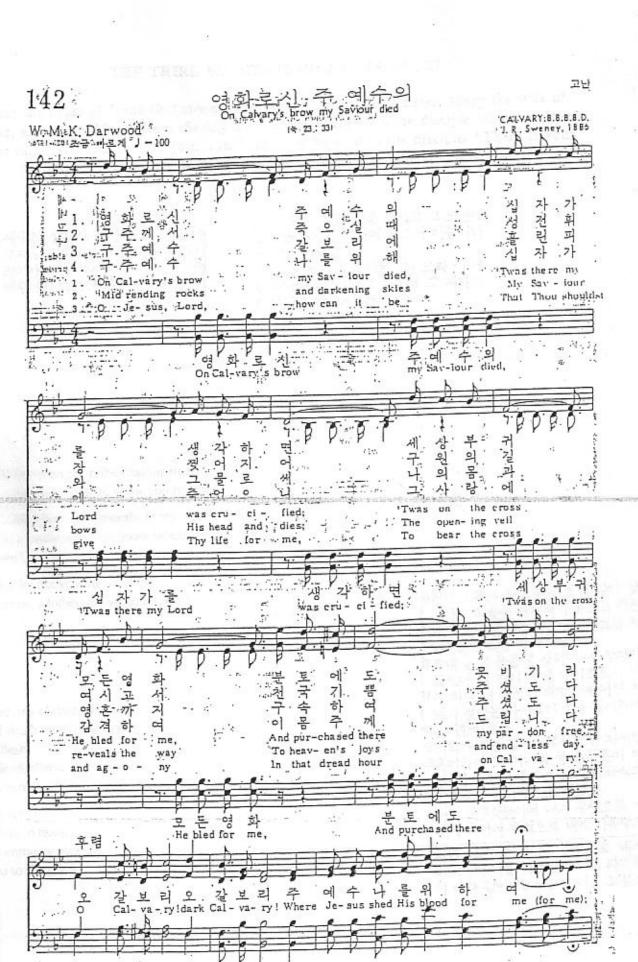
"My God, my God, why
have you forsaken me?"

[150제.육시로부터 온 당에 어두움이 됩니다하여 제 구시까지 계속하더니 16제 구시 즈음에 예수께서 크게 소리 발 질러 가라사대 그멜리 멜리 라마 시박 할 다니 하시니 이는 곧 나의 하나님, 나 함의 하나님, 어찌하여 나를 버리셨나 할 이까 하는 뜻이라

In the presence of eyes which witnessed the slaughter, which saw the oppression the heart could not bear, And as witness the heart that once taught compassion Until days came to pass that crushed human feeling, I have taken an oath: To remember it all, To remember, not once to forget! Forget not one thing to the last generation when degradation shall cease, To the last, to its ending, when the rod of instruction shall have come to conclusion. An oath: Not in vain passed over the night of the terror. An oath: No morning shall see me at flesh pots again. An oath: Lest from this we learned nothing.

Abraham Shlonsky

53 우리의 ⁹전한 것을 누가 믿었는 교 여호와의 팔이 뉘게 나타났는 고 그는 주 앞에서 자라나기를 연한 순 같고 마른 땅에서 나온 ⁹줄기 같아서 고운 모양도 없고 풍채도 없은즉 후 리의 보기에 흠모할만한 아름다운 이 없도다 3 그는 멸시를 받아서 사람에게 싫어 버린바 되었으며 간고를 많이 겪었을 며 질고를 아는 자라 마치 ⁹사람들에 게 얼굴을 가리우고 보지 않음을 받 는 자 같아서 멸시를 당하였고 우리 도 그를 귀히 여기지 아니하였도다를



THE THIRD MEDITATION: John 19: 25 - 27

Near the cross of Jesus that stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said "Woman, behold your son." In turn he said to the disciple. "There is your mother." From that hour onward, the disciple took her into his care.

25예수의 십자가 곁에는 그 모친과를 모와 글로바의 아내 미리아와 막달라 리아가 섰는지라 26예수께서 그 모친과 사랑하시는 제 기 곁에 섰는 것을 보시고 그 모친께 보말씀하시되 여자여 보소서 아들이니 나이다 하시고 27또 그 제자에게 이르시되 보라 네 어 상 머니라 하신대 그 때부터 그 제자가 사자기 집에 모시니라 가시다

WHO is that fine man upon the Passion Tree?

It is your Son, dear Mother, know you not me?

Is that the wee babe I bore nine months in my womb That was born in a stable when no house would give us room?

Mother, be quiet, let not your heart be torn, My keening women, Mother, are yet to be born!

An Irish caoine, a lament

Y beloved, my chosen, my son!
I carried you beneath my heart,
flesh of my flesh.
And you are dead, silent,
my beloved son.

Again I bear you in pain.

Again I give birth in tears,

not now an entrance into life.

See, I bear you to the grave.

The Lysagóra Songs Fifteenth century 대처녀 시온의 장로들이 땅에 앉아 잠 잠하고 타끌을 머리에 무릅쓰고 굵은 바를 허리에 둘렀음이여 메루살렘 처 나들은 머리를 땅에 숙였도다 됐으며 내 간이 눈물에 상하며 내 창자가 끊으며 내 간이 땅에 쏟아졌으니 이 분는 처녀 내 백성이 패망하여 어린 자 나와 젖먹는 아이들이 성을 길거리에 가혼미함이로다 12저희가 성을 길거리에서 상한 자처럼 친혼미하여 그 어미의 품에서 혼이 떠날 때에 어미에게 이르기를 곡식과 동포도주가 어디 있느뇨 하도다 13처녀 메루살렘이여 내가 무엇으로 내게 하유한꼬

처녀 시온이역 내가 무엇으로 네게 비교하여 너를 위로할꼬 너의 파괴됨 | 이 바다 같이 크니 누가 너를 고칠소 나



THE FOURTH MEDITATION: Luke 23: 35 - 43

One of the criminals hanging in crucifixion blasphemed him: "Aren't you the Messiah? Then save yourself and us." But the other one rebuked him: "Have you no fear of God, seeing you are under the same sentence? We deserve it, after all. We are only paying the price for what we've done, but this man has done nothing wrong." He then said, "Jesus, remember me when you enter upon your reign. And Jesus replied, "I assure you: this day you will be with me in paradise."

백성은 서서 구경하며 관원들도 비웃 여 가로되 저가 남을 구원하였으니 만일 하나님의 택하신 자 그리스도여 등 자기도 구원할께어다 하고 *균병들도 희롱하면서 나아와 신 포도 지로되 네가 만일 유대인의 왕이어든 보네가 너를 구원하라 하더라 원교의 위에 이는 유대인의 왕이라 쓴 野山가 있더라 部달린 행악자 중 하나는 비방하여 통가로되 네가 그리스도가 아니냐 너와 부우리를 구원하라 하되 하나는 그 사람을 꾸짖어 가로되 네 항과 동일한 정죄를 받고서도 하나님을 . 두러워 아니하느냐 #유리는 우리의 행한 일에 상당한 보 作응을 받는 것이니 이에 당연하거니와 - 이 사람이 해한 것은 온지 않은 것이 토없느니라 하고 與가로되 예수여 당신의 나라에 임하실. 때에 나를 생각하소서 하니 ∜예수께서 이르시되 내가 진실로 네게 이르노니 오늘 네가 나와 함께 낙원 li에 있으리라 하시니라

ORD Jesus Christ, for the sake of thy holy cross, —be with me to shield me.

Lord Jesus Christ, by the memory of thy blessed cross,

be within me to strengthen me.

Lord Jesus Christ, for the holy cross,

be ever round about me to protect me.

Lord Jesus Christ, for thy glorious cross,

bo before me to direct my steps.

Lord Jesus Christ, for thy adorable cross,

@me thou after me to guard me.

Lord Jesus Christ, for thy cross, worthy of all praise,

wershadow me to bless me.

Lord Jesus Christ, for thy noble cross, Lethou in me to lead me to thy kingdom. Saxon prayer Eleventh century 20 O어찌하여 곤고한 자에게 빛을 주셨 으며 마음이 번뇌한 자에게 생명을 주셨는고

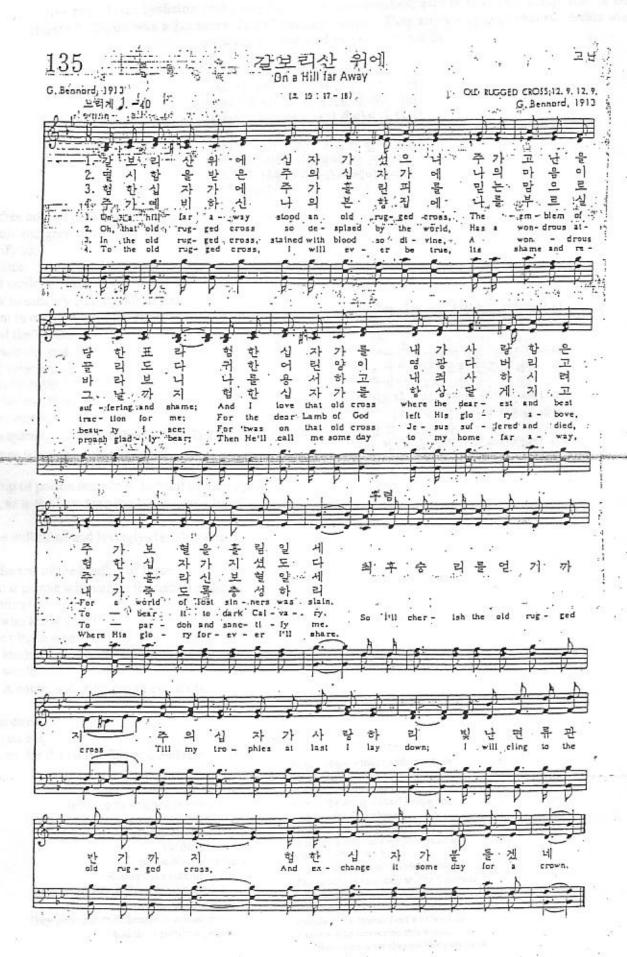
21이러한 자는 죽기를 바라도 오지 아 나하니 -그것을 구하기를 당을 파고 숨긴 보배를 찾음보다 더하다가

22무덤을 찾아 얻으면 심히 기뻐하고 즐거워하나니

23하나님에게 둘러 싸여 길이 아득한 사람에게 어찌하여 빛을 주셨는고

24나는 먹기 전에 탄식이 나며 나의 않 는 소리는 물이 쏟아지는것 같구나

26평강도 없고 인온도 없고 안식도 없 고고난만임하였구나 **



THE FIFTH MEDITATION: John 19: 28,29

After that, Jesus realizing that everything was now finished, said to fulfill the scripture, "I am thirsty." There was a jar there, full of common wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips.

(조)(마 27:45-56; 막 15:33-41; 눅 23:44-49).

28 0이 후에 예수께서 모든 일이 이미 불이론줄 아시고 성경으로 응하게 하려 나하사 가라사대 그내가 목마르다 하시 : 나

23 거기 신 포도주가 가득히 담긴 그릇 나이 있는지라 사람들이 신 포도주를 마금은 해응을 우슬초에 매어 예수의 이는 대니

We washed our bodies and we grew clean.

We purified our souls and grew quiet.

Death does not terrify us;

We go out to meet him.

We served our God while we were alive;

We shall know how to sanctify Him by our death.

We made a covenant in our hearts, all the Ninety Three:

Together we learned the Torah,

Together we will meet our end.

We read the psalms together,

We read and we felt relieved.

We confessed our sins together,

And steady grew our hearts.

Now we fell well prepared and ready to breathe our last.

Now may the Unclean come to defile us;

We are not afraid.

We will drink the cup of poison and perish in front of their eyes, pure and undefiled, as is the Law with the daughters of Israel.

To mother Sarah we will come and lovingly clasp her knees:
Here we are!
We stood the test, the test of the binding of Issac!
Arise and pray for our people with us, for the nation of Israel.
Pity Oh merciful Father!
Oh pity the people who knew Thee!
For there is no more pity in man.
Reveal Thy hidden kindness and save Thy downtrodden children;
Save and keep Thy world!
The hour of Neilah is come, and quiet grows our souls.

One more prayer we utter: Brethren wherever you are, say the Kaddish for us, for the Ninety Three daughters of Israel.

Warsaw.

Jewish girls stripped of everything
by the Gestapo are commanded
to prepare themselves
for the pleasure
of the Nazi soldiers.
Rather than submit to this,
they follow the path of the martyrs
who proceeded them.
They pour out their hearts in a final prayer
and they swallow poison.

Note: I acknowledge with gratitude
the efforts of Selma Benjamin
of Santa Monica, California,
wife of the artist, Alfred Benjamin,
who created the exhibit
on the Holocaust, from which this text
is taken. I first viewed the exhibit in
March, 2000 at the Los
Angeles Museum of the Holocaust.
The exhibit is currently at the Veterans
Administration Center, San Diego.
Mrs. Benjamin, had a friend who was
a teacher at a Jewish Girl's School in
Warsaw who recounted this event.
The Benjamin's are themselves survivors.

ARREST OF THE PERSON NAMED IN THE PERSON



THE SIXTH MEDITATION: John 19:30

When Jesus took the wine, he said, "Now it is finished."

30예수께서 신 포도주를 받으신 후 가 그러사대 다 이루었다 하시고 머리를 이시고 영혼이 돌아가시니라

N the cross lies our salvation, our life; in the cross we have a defense against our foes. In the cross we have a pouringin of heavenly sweetness, a strengthening of our minds and spiritual joy. In the cross is the peak of virtue, the perfection of holiness. There is no salvation for our souls, no hope of life everlasting, but in the cross. Take up your cross, then, and follow Jesus, and you will go into life that has no end. He has gone ahead of you, bearing his own cross; on that cross he has died for you, that you may bear your own cross and on that cross yearn to die. If you have died together with him, together with him you will have life; if you have shared

his suffering, you will also share his glory.

게 맞으며 고난을 당한다 하였노리 5 그가 찔림은 우리의 허물을 인함이 그가 상함은 우리의 죄악을 인함? 그가 징계를 받음으로 우리가 평화 누리고 그가 채찍에 맞음으로 우 나음을 입었도다 6 우리는 다 양 같아서 그릇 행하여? 기 제 길로 갔거늘 여호와께서는 리 무리의 죄악을 그에게 담당시킨



THE SEVENTH MEDITATION: Luke 23: 44 - 46

It was now around midday, and darkness came over the whole land until midafternoon with an eclipse of the sun. The curtain in the sanctuary was torn in two. Jesus uttered a loud cry and said, "Father into your hands I commend my spirit." After he said this, he expired.

40대가 제 육시쯤 되어 해가 빛을 잃 들고 온 땅에 어두움이 임하여 제 구시 주까지 계속하며 45성소의 휘장이 한가운데가 찢어지더 나라 46예수께서 큰 소리로 불러 가라사대 아버지여 내 영혼을 아버지 손에 부 사탁하나이다 하고 이 말씀을 하신 후 주운명하시다

STAND gentle in my words. It was
The Friday of roses. And there was a rose
Singing the red song of your blossom.
When I came to the rose, there was
Gethsemane. When I came to Gethsemane
There was the rose. Stand gentle in my words.
It was the Friday of Golgotha, the place
Of skull. O cross of petals—
O crossed petals—
Stand gentle in my words. For I thought
It was the rose of crucifixion, till I knew
It was the rose of resurrection. Stand
Gentle in my words. Saying I saw

The things of the world drop their skins. Saying I saw white wings swanning in Endless flocks of white. Saying I saw The earth like a white lamb walking Beside the mother ewe. Saying I heard The nations like a lost calf bawling For the mud flanks of the cow. Stand

Gentle in my words. I saw the darkness Tremble. I heard the darkness singing.

Tell you, darkness was pierced by the rose
Which vanished in a sun. Tell you, it was
A sun of glory the singing rose was
Saying. From the rose to the woman.
From the woman to the man. From the man
To the sun. From the sun to the earth,
Beasts, and all creeping things. To the waters
Divided. To the light created. And the singing
Rose sang in the lap of Mary. Darkness
Sang to the light and the kiss of love was peace.

Wilfred Watson

15여호와의 눈은 의인을 향하시고 그 귀는 저희 부르짖음에 기울이시는도 다 16여호와의 얼굴은 행악하는 자를 대하 사 저희의 "자취를 땅에서 끊으려 하 시는도다 17의안이 외치매 여호와께서 들으시고 저희의 모든 환난에서 건지셨도다 18여호와는 마음이 상한 자에게 가까이 하시고 중심에 통회하는 자를 구원하

시는도다

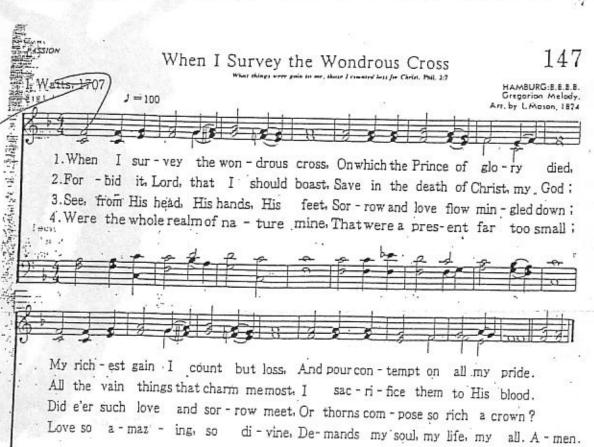
19의인은 고난이 많으나 여호와께서 그 모든 고난에서 전지시는도다 20그 모든 뼈를 보호하심이여 그 중에 하나도 꺾이지 아니하도다는 21악이 악인을 죽일 것이라 의인을 미 워하는 자는 죄를 받으리로다 22여호와께서 그 종들의 영혼을 구속하 시나니 저에게 피하는 자는 다 죄를 받지 아니하리로다 ATURE with open volume stands,
To spread its maker's praise abroad;
And ev'ry labor of his hands
Shows something worthy of our God.

But in the grace that rescued us His brightest form of glory shines; 'Tis fairest drawn upon the cross In precious blood and crimson lines.

Here his whole name appears complete. Not wit can guess, nor reason prove, Which of the letters best is writ, The pow'r, the wisdom, or the love.

Isaac Watts Eighteenth century





rights after