

*Good
Friday*

WORSHIP SERVICE

March 29, 2024 • Noon



**East Liberty
Presbyterian Church**

www.ELPC.church

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116 South Highland Ave
Pittsburgh, PA 15206

www.ELPC.church



EAST LIBERTY PRESBYTERIAN CHURCH

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As a diverse community of believers, we strive to follow God – the Creator who calls us, Jesus who teaches us, and the Spirit who empowers us. We show God’s unconditional love by providing a refuge for spiritual growth, ardently pursuing justice, and extending Christ’s radical hospitality to all. (Strategic Vision mission statement, 2011)

GOOD FRIDAY

MARCH 29, 2024 — NOON CHAPEL WORSHIP

PRELUDE

Dr. Edward Alan Moore, *piano*

CALL TO WORSHIP

Jan Irvin

Leader: Jesus, you are lifted up, and we bow before your cross to receive your blessings:
“Father forgive them – they know not what they do.”

People: We are humbled by your forgiveness.

Leader: “Today you will be with me in paradise.”

People: We are awed by your promise.

Leader: “Mother, he is your son – and she is your mother.”

People: We pray to love each other as you have loved us.

Leader: “My God, my God, why have you forsaken me?”

People: Stay with us, God, that we may stand by all in need.

Leader: “I am thirsty”

People: Make us generous to share with those who hunger and thirst.

Leader: “It is finished.”

People: Complete your work in us and use us according to your will.

Leader: “Father, into your hands I commend my spirit.”

People: We give ourselves to you in trust and peace.

PRAYER OF THE DAY

The Rev. Heather Schoenewolf

Merciful God, as we stand in the shadow of your cross, we confess that we have sinned against you, through that which we have done, and that which we have left undone. Humbled by your humility, we repent of our complicity in the suffering of others, the woundedness of our planet, the brokenness in our relationships, the endorsement of violence throughout our world. Forgive us, we pray. Save us from hardness of heart and fill us with love overflowing, that we may enact your vision for this world: a vision of redemptive hope, fullness of life, and love everlasting, won for us in Christ Jesus, our crucified and risen Lord. Amen.

* **HYMN** (*printed in bulletin*)

CHARLESTOWN

“Hear, O Lord, My Plea for Justice”

* *Indicates where you may please rise in body or spirit.*

HEBREW SCRIPTURE READING

Isaiah 53:1-13

The Rev. Schoenewolf

HOMILY

“The Face of Sin; the Face of Love”

The Rev. Schoenewolf

* **HYMN** (*printed in bulletin*)

“When I Survey the Wondrous Cross”

HAMBURG

— **SERVICE OF TENEBRAE** —

JESUS IS ARRESTED

John 18:1-11

Denise Sheffey-Powell

After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

*The first candle is extinguished
Time of Silent Reflection*

JESUS IS QUESTIONED

John 18:12-14, 19-24

Heather Eng

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

*The second candle is extinguished
Time of Silent Reflection*

JESUS IS DENIED

John 18:15-18, 25-27

Adrianna Cleveland

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

The third candle is extinguished

Time of Silent Reflection

HYMN (*printed in bulletin; stanzas 1-2*)

WERE YOU THERE

"Were You There"

JESUS IS SENTENCED TO DEATH

John 18:28-19:16

Frances Irvin

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom belonged to this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man but Barabbas!" Now Barabbas was a rebel.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against 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 police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to 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 the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

The fourth candle is extinguished
Time of Silent Reflection

JESUS IS CRUCIFIED

John 19:17-27

Michael Schenz

Carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. There they crucified him and with him 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." Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews 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 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 said 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 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 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.

The fifth candle is extinguished
Time of Silent Reflection

JESUS DIES

John 19:28-30

Mary Alice Lightle

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 the 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.

The sixth candle is extinguished
Time of Silent Reflection

HYMN (*printed in bulletin; stanzas 3-4*)

WERE YOU THERE

"Were You There"

JESUS IS BURIED

John 19:31-42

Jan Irvin

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the Sabbath, especially because that Sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth, so that you also may continue to believe.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of 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 at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, 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.

The seventh candle is extinguished
Time of Silent Reflection

HYMN (*printed in bulletin; stanzas 5*)

WERE YOU THERE

“Were You There”

SOLEMN REPROACHES OF THE CROSS

The Rev. Schoenewolf

After each reproach, the leader will say:

... But you have prepared a cross for your Savior.

Response: Lord, have mercy.

HYMN (*printed in bulletin*)

“Jesus, Remember Me”

REMEMBER ME

DEPART IN SILENCE

You are welcome to remain in the Chapel for a time of silent prayer following our service.

Our Prayer and Meditation Room is also available for silent prayer and meditation all day.



Please remember to turn off cell phones during worship.

◆ PARTICIPANTS IN TODAY’S SERVICE

Preaching: The Rev. Heather Schoenewolf

Liturgists: Adrianna Cleveland

Heather Eng

Frances Irvin

Jan Irvin

Mary Alice Lightle

Michael Schenz

Denise Sheffey-Powell

Musicians: Dr. Edward Alan Moore,
Organist/Music Director

Soloists: Adrianna Cleveland

Denise Sheffey-Powell

Robin Thompson

Logan Williams

Sound: Tim Benedict

Wayne Gaines

◆ HOLY WEEK SERVICES

GOOD FRIDAY, MARCH 29

7:00 pm ... **Tenebrae Service.** In Sanctuary. Service of light and darkness. The Rev. Patrice L. Fowler-Searcy preaching.

HOLY SATURDAY, MARCH 30

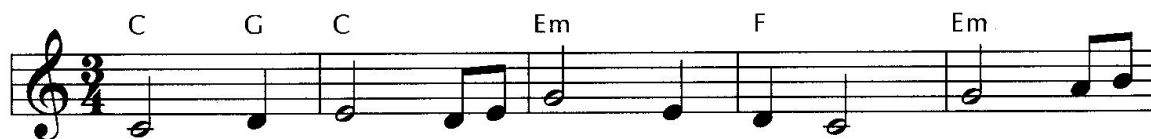
7:00 pm ... **Easter Vigil Service.** The Rev. BJ Woodworth will lead this procession into the Narthex and Sanctuary, culminating in the celebration of the first Holy Communion of the Easter season.

EASTER SUNDAY, MARCH 31

8:45 am.... **Journey Worship.** The Rev. Patrice L. Fowler-Searcy will preach at this communion service in the Social Hall.

11 am..... **Sanctuary Worship.** The Rev. Patrice L. Fowler-Searcy will preach at this communion service with special music at 10:45 am.

HEAR, O LORD, MY PLEA FOR JUSTICE



1 Hear, O Lord, my plea for jus - tice; lis - ten
 2 Test my heart for its af - flic - tion; pu - ri -
 3 Keep me, Lord, in sure pro - tec - tion, as the
 4 In its wake, send vin - di - ca - tion; to its



to my heart - felt prayer. In your just de -
 fy my soul with fire; let my mor - tal
 ap - ple of your eye. Shel - ter me be -
 dark - ness, show your face. Bring me to my



lib - er - a - tion may I find re - demp - tion there.
 tongue speak wis - dom, righ - teous - ness be my de - sire.
 neath your shad - ow when my hour of death draws nigh.
 res - ur - rec - tion clothed in gar - ments of your grace.

Guitar chords do not correspond with keyboard harmony.

This paraphrase emphasizes the prayerful qualities of Psalm 17 by keeping the focus on the relationship between the psalmist and God, rather than denouncing the faults of the enemy. This is a helpful reminder that our prayers need to be grounded in honest and unpretentious faith.

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.

This familiar text from the beginning of the 18th century grew out of Isaac Watts's desire to give Christians the ability to sing about gospel events. It is set here to a very restrained tune from the early 19th century inspired by the patterns of Gregorian chant.

WERE YOU THERE

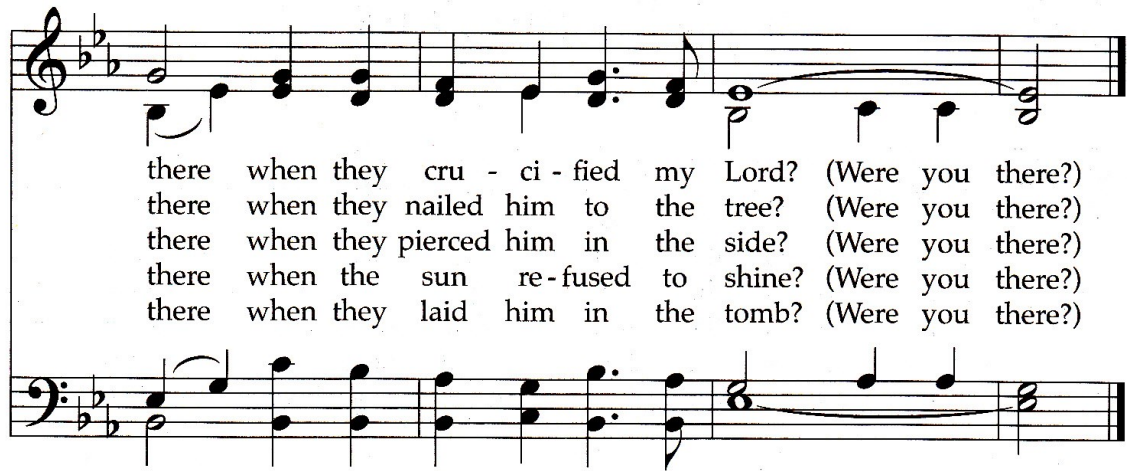
1 Were you there when they cru - ci - fied my Lord? (Were you
2 Were you there when they nailed him to the tree? (Were you
3 Were you there when they pierced him in the side? (Were you
4 Were you there when the sun re-fused to shine? (Were you
5 Were you there when they laid him in the tomb? (Were you

there?) Were you there when they cru - ci - fied my Lord?
there?) Were you there when they nailed him to the tree?
there?) Were you there when they pierced him in the side?
there?) Were you there when the sun re-fused to shine?
there?) Were you there when they laid him in the tomb?

O! Some-times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey.



there when they cru - ci - fied my Lord? (Were you there?)
there when they nailed him to the tree? (Were you there?)
there when they pierced him in the side? (Were you there?)
there when the sun re - fused to shine? (Were you there?)
there when they laid him in the tomb? (Were you there?)

The image shows a musical score for a hymn. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are printed below the treble staff, with each line of music corresponding to a line of text. The lyrics are: "there when they cru - ci - fied my Lord? (Were you there?)", "there when they nailed him to the tree? (Were you there?)", "there when they pierced him in the side? (Were you there?)", "there when the sun re - fused to shine? (Were you there?)", and "there when they laid him in the tomb? (Were you there?)".

Opt. 6 Were you there when he rose up from the dead?



JESUS, REMEMBER ME

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 3/4 time signature. The lower staff is in bass clef with the same key signature and time signature. The melody is a simple, chant-like line with a mix of quarter and eighth notes, and rests. The lyrics are printed below the upper staff.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of the musical score is identical in notation to the first system, featuring two staves (treble and bass clef) in 3/4 time with a key signature of two flats. The lyrics are repeated below the upper staff.

This chant-like setting, intended for repeated singing, comes from the ecumenical monastic community in Taizé, France. Based on the prayer of the penitent thief crucified with Jesus (Luke 23:42), this text is a poignant expression of the desire to be present with Christ in glory.

TEXT: Taizé Community, 1981
MUSIC: Jacques Berthier, 1981
Text and Music © 1981 Les Presses de Taizé (admin. GIA Publications, Inc.)

REMEMBER ME
Irregular