

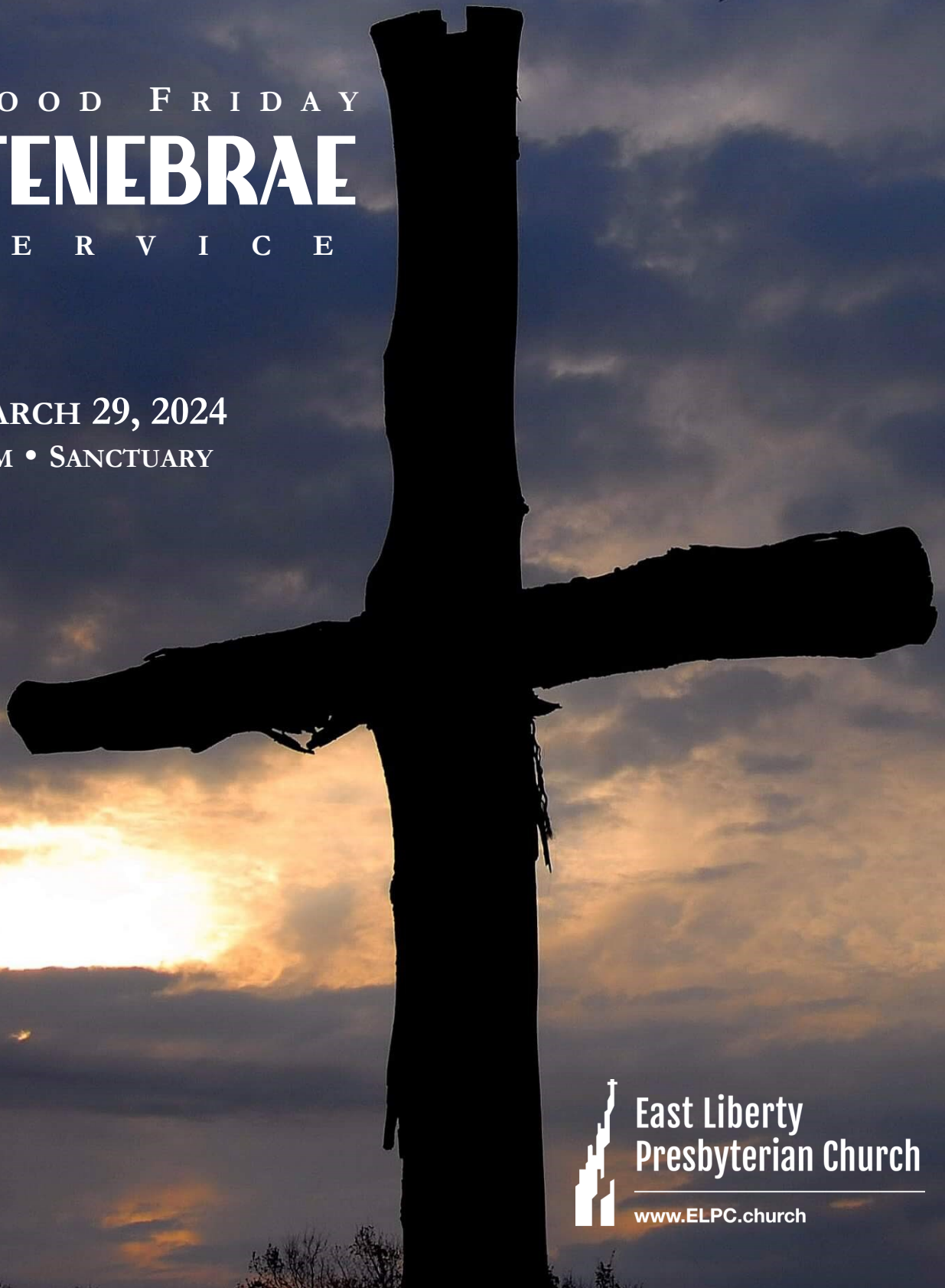
GOOD FRIDAY

TENEBRAE

S E R V I C E

MARCH 29, 2024

7 PM • SANCTUARY



East Liberty
Presbyterian Church

www.ELPC.church



EAST LIBERTY PRESBYTERIAN CHURCH

116 South Highland Ave., Pittsburgh, PA 15206 412.441.3800 www.ELPC.church

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 TENEBRAE

Service of Light and Darkness

MARCH 29, 2024 — 7 PM SANCTUARY WORSHIP

PRELUDE

“Were You There?”

Dr. Edward Alan Moore, *organist*
Craig Phillips
based on Glory to God hymnal #228

CALL TO WORSHIP

The Rev. Patrice L. Fowler-Searcy

Leader: Today, God makes common cause with our human suffering.

People: We read the scriptures, sing the hymns, feel the feelings of the day Christ died.

Leader: Suffering is not rational. It has no answer.

People: But in the cross, God meets us in our suffering.

Leader: From this day forward, we know that there is nowhere we can go where God is not with us.

* OPENING HYMN #217 *(printed in bulletin)*

KING’S WESTON

“On a Barren Hilltop”

* CALL TO CONFESSION

Jennifer Karius

Leader: The promise of our faith is that if we call on the name of the Lord, our God will remember our sin no more. Therefore, let us go to the foot of the cross and confess our sins and transgressions to our Savior and Lord.

* PRAYER OF CONFESSION

Jennifer Karius

Christ, at times we act as if we do not know you, at times we are guilty of shouting, “Away with him!” When we think of those times, we weep and ask for your forgiveness. Forgive us for standing with the crowd demanding your crucifixion. Forgive us for denying that you are Lord and Savior. Forgive us for failing to love you with our whole heart, mind, and strength. Amen.

TIME OF SILENT CONFESSION

ASSURANCE OF GOD’S FORGIVENESS

Jennifer Karius

Leader: Take heart, for we have a high priest, Jesus Christ, the son of God, who understands our human experience and sympathizes with our weakness. Christ deals gently with those who are unaware or who have gone astray, and he is the source of our eternal salvation. Friends, believe the good news of the Gospel.

People: In Jesus Christ, we are forgiven. Praise God!

TIME OF SILENT REFLECTION

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

* HYMN #203 (*printed in bulletin*)

“Jesu, Jesu, Fill Us with Your Love”

CHEREPONI

READING

“The Ballad of Mary’s Son” *by Langston Hughes*

The Rev. Fowler-Searcy

It was in the Spring the Passover had come.
There was feasting in the streets and joy.
But an awful thing happened in the Spring – men who knew not what they did!
Killed Mary’s Boy.
He was Mary’s Son, and the Son of God was He – sent to bring the whole world joy.
There were some who could not hear, and some were filled with fear –
So they built a cross for Mary’s Boy.



THE SHADOW OF BETRAYAL

Reading

Matthew 26:20-25

The Rev. Fowler-Searcy

Hymn #218

“Ah, Holy Jesus”

HERZLIEBSTER JESU

The first candle is extinguished

Time of silent reflection

THE SHADOW OF THE AGONY OF SPIRIT AND ARREST

Reading

Matthew 26:36-50

Dr. Edward Alan Moore

Hymn #220

“Go to Dark Gethsemane”

REDHEAD 76

The second candle is extinguished

Time of silent reflection

THE SHADOW OF DENIAL

Reading

Matthew 26:69-75

The Rev. Heather Schoenewolf

Poem

“Judas, Peter” *by Luci Shaw*

The Rev. Schoenewolf

because we are all betrayers,
taking silver and eating body and blood and asking
(guilty) is it I and hearing him say yes
it would be simple for us all to rush out and hang ourselves
but if we find grace to cry and wait after the voice of morning has crowed in our ears
clearly enough to break our hearts
he will be there to ask us each again
do you love me?

The third candle is extinguished

Time of silent reflection

March 29 • Tenebrae

THE SHADOW OF ACCUSATION

Reading

Hymn #221

The fourth candle is extinguished

Time of silent reflection

Matthew 27:11-14, 20-29

“O Sacred Head, Now Wounded”

Jan Herzer

PASSION CHORALE

THE SHADOW OF CRUCIFIXION AND HUMILIATION

Reading

Choral Music

The fifth candle is extinguished

Time of silent reflection

Matthew 27:30-43

“Herzlich tut mich verlangen, BWV 727”

Dr. Chama Dudley

Johann Sebastian Bach

based on Glory to God hymnal #221

THE SHADOW OF DEATH

Reading

Hymn #224 (stanzas 1-3)

The sixth candle is extinguished

Time of silent reflection

Matthew 27:45-54

“When I Survey the Wondrous Cross”

The Rev. Fowler-Searcy

ROCKINGHAM

THE SHADOW OF BURIAL

Reading

Solo

The seventh candle is extinguished

Time of silent reflection

Matthew 27:56-60

“Were You There?”

The Rev. Schoenewolf

LIGHTING OF THE CHRIST CANDLE

John 1:1-5

The Rev. Fowler-Searcy

DEPART IN SILENCE



As part of ELPC's mission to extend radical hospitality to all, our full worship service is now being livestreamed on Facebook and archived at www.ELPC.church. This notice is to inform you that by being in attendance, you give permission for incidences where you appear within the video.

Should you have any questions, please see one of our pastors.

Please silence all electronic devices before the service begins.

◆ **PARTICIPANTS IN TODAY'S SERVICE**

Preaching: The Rev. Patrice Fowler-Searcy
Liturgists: The Rev. Heather Schoenewolf
Dr. Charma Dudley
Jan Herzer
Jennifer Karius
Dr. Edward Alan Moore
Musicians: Dr. Edward Alan Moore, *Organist/*
Music Director
Cantors: Adrianna Cleveland
Todd Farwell
Tessa Morris
Logan Williams
Sound: Tim Benedict
Wayne Gaines

◆ **HOLY WEEK WORSHIP SERVICES**

Below is a listing of the remaining Holy Week and Easter Sunday services we are offering at East Liberty Presbyterian Church. We invite you to join us on our journey.

HOLY SATURDAY, MARCH 30

7:00 pm.....**Easter Vigil Service.** The Great Vigil includes reaffirmation of baptism vows, communion and announcement of Christ's resurrection. The Rev. BJ Woodworth will lead this service.

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.** Our largest service, with music from the Chancel Choir and guest instrumentalists. Special music begins at 10:45 am. The Rev. Patrice L. Fowler-Searcy will preach and lead communion.

◆ **WEEKDAY WORSHIP**

Taizé: Prayerful Song and Quiet Meditation

Chants and periods of meditative silence modeled after the Taizé community in France. Rev. BJ Woodworth leads this service in the Chapel.

Wednesdays, 7 pm

Prayer Room (*in Highland Ave hallway*)

Come to sit and pray in silence. Come to experience the quiet in the midst of the wonderful busyness.

Available everyday

◆ **WEEKLY SPIRITUAL LIFE OFFERINGS**

Contemplative Prayer

Rev. BJ Woodworth will lead a time on Zoom (Meeting ID 959 8065 3992) to practice a variety of contemplative prayer practices utilizing fixed prayers, scripture, music, silence, art and our bodies.

Mondays, 7:30 to 8 am

Meeting ID #959 8065 3992

Passcode: bestill

Meditation Hour

Join John Benedict, retired psychologist and practitioner of insight meditation, in the Prayer Room for an hour devoted to meditation, which includes an opening reading, silent sitting, and walking. All are welcome!

Tuesdays, 6-7 pm

Cathedral Yoga

Yamuna will lead yoga in-person in the Sanctuary.

Wednesdays, 6 to 7 pm (*before Taizé*)

WELCOME VISITORS!

We are grateful to have you join us for worship this evening and ask you to **register your name in our red Friendship Books.**

To learn more about our programs, church activities and volunteer services, we invite you to also:

Pick up a copy of our newsletter, the *Reaching Out*, either in the Narthex or at the Hospitality Desk near the Highland Avenue doors.

Attend an *Inquirers' Class* to learn more about ELPC, Presbyterian theology, and to explore membership. Please contact Megan Leisher for more info on future classes (MeganL@coh.net).

Call the Church Office (412.441.3800), or visit the ELPC website at www.ELPC.church.

#217 — ON A BARREN HILLTOP

Capo 5: (Am) (G) (Am) (C) (Am) (Dm) (Am)
 Dm C Dm F Dm Gm Dm



1 On a bar - ren hill - top just out - side the walls
 2 Test - ed just as we are, in a world of strife,
 3 Let us then come bold - ly to the heaven - ly throne,

(C) (G) (Am) (C) (Dm)
 F C Dm F Gm



of an an - cient cit - y as the eve - ning falls,
 through the pain and con - flict of a hu - man life,
 where our hu - man weak - ness is so ful - ly known,

(G) (Em) (Am) (G) (D) (G)
 C Am Dm C G C



speaks a dy - ing fig - ure hang - ing on a tree,
 here at last com - plet - ed with his fi - nal breath
 and the mer - cy giv - en by which we are freed,

(Am) (G) (Em) (Dm) (C) (G) (Am)
 Dm C Am Gm F C Dm



say - ing "It is fin - ished," words of vic - to - ry.
 is a life tri - um - phant o - ver sin and death.
 and the grace pro - vid - ed for our time of need.

Guitar chords do not correspond with keyboard harmony.

The first stanza of this text is based on John 19:17, 30 and the second and third stanzas on Hebrews 4:14-16. These passages and others provide the basis for the classic understanding of the atonement that sees Christ's redeeming work as a victory over all the powers of evil.

#203 — JESU, JESU, FILL US WITH YOUR LOVE

Capo 3: (D) (A7)
 Refrain F C7

Je - su, Je - su, fill us with your love; show

(D) (D/F#) (Em7) (A7) (D)
 F F/A Gm7 C7 F Fine

us how to serve the neigh-bors we have from you.

(D) (Bm) (Em) (A)
 F Dm Gm C

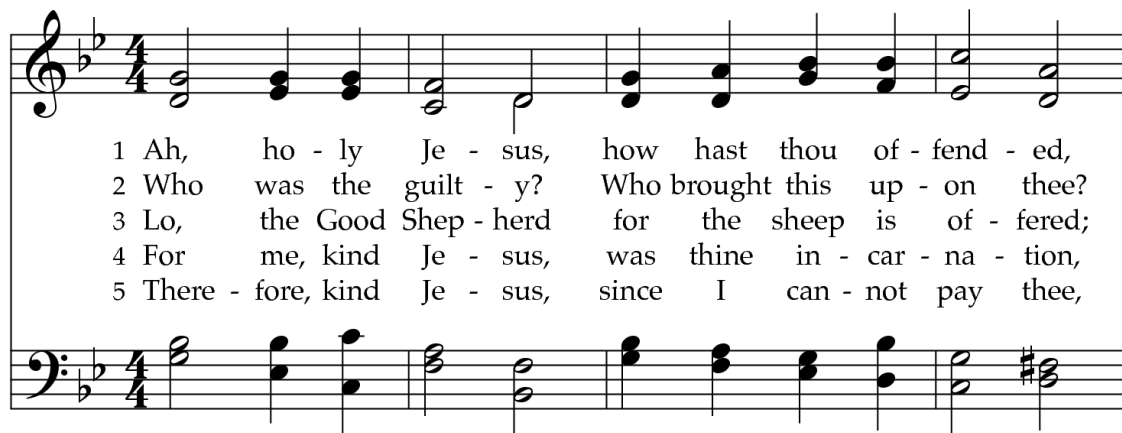
1 Kneels at the feet of his friends, si - lent - ly wash - es their
 2 Neigh-bors are wealth-y and poor, var - ied in col - or and
 3 These are the ones we should serve; these are the ones we should
 4 Lov - ing puts us on our knees, will - ing to wash oth - ers'

(D) (Bm) (Em7) (A7) (D)
 F Dm Gm7 C7 F to Refrain

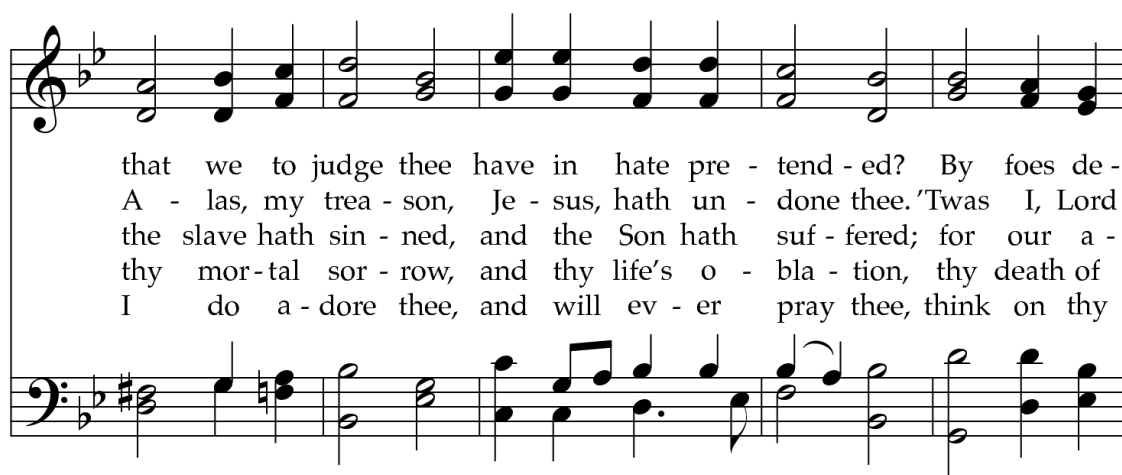
feet, Mas - ter who acts as a slave to them.
 race; neigh-bors are near us and far a - way.
 love; all these are neigh-bors to us and you.
 feet; this is the way we should live like you.

Considering that this text comes from a part of the world where Christianity is not the primary religion gives these simple but powerful words even more depth and meaning. The tune name recalls the district in the Northern Region of Ghana where this tune was collected.

#218 — AH, HOLY JESUS



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,



that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy



rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.

This beautiful English paraphrase of a German meditation on Christ's Passion bears testimony to the unobtrusive poetic skill and musical sensitivity of a future Poet Laureate of England. The associated chorale is no less carefully crafted and rewards singing in parts.

#220 — GO TO DARK GETHSEMANE

1 Go to dark Geth - sem - a - ne, all who feel the
 2 Fol - low to the judg - ment hall; view the Lord of
 3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing
 4 Ear - ly has - ten to the tomb where they laid his

tempt - er's power; your Re - deem - er's con - flict see;
 life ar - rained; O the worm - wood and the gall!
 at his feet, mark that mir - a - cle of time,
 breath - less clay: all is sol - i - tude and gloom.

watch with him one bit - ter hour; turn not from his
 O the pangs his soul sus - tained! Shun not suf - fering,
 God's own sac - ri - fice com - plete; "It is fin - ished!"
 Who has tak - en him a - way? Christ is risen! He

griefs a - way; learn from Je - sus Christ to pray.
 shame, or loss; learn from him to bear the cross.
 hear him cry; learn from Je - sus Christ to die.
 meets our eyes. Sav - ior, teach us so to rise.

The composer intended this tune for "Rock of Ages, Cleft for Me" (no. 438), but its solemn tone and small range make it an effective setting for this series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise.

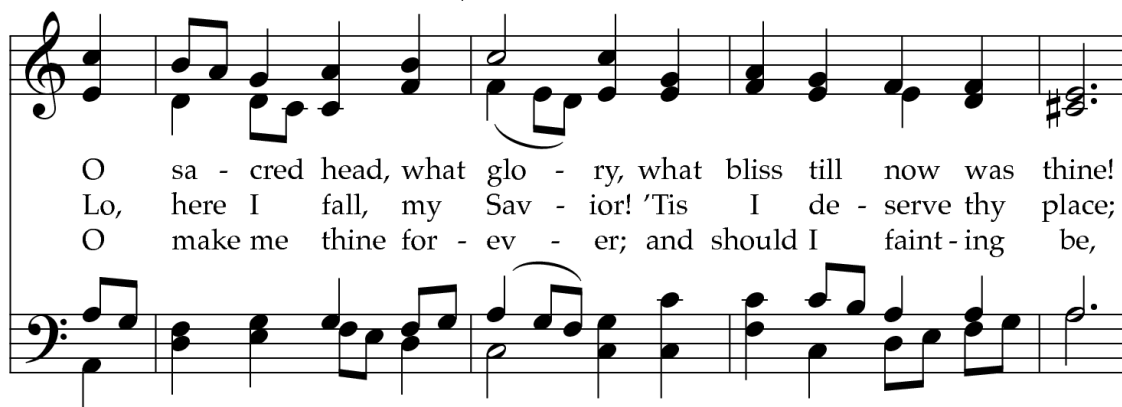
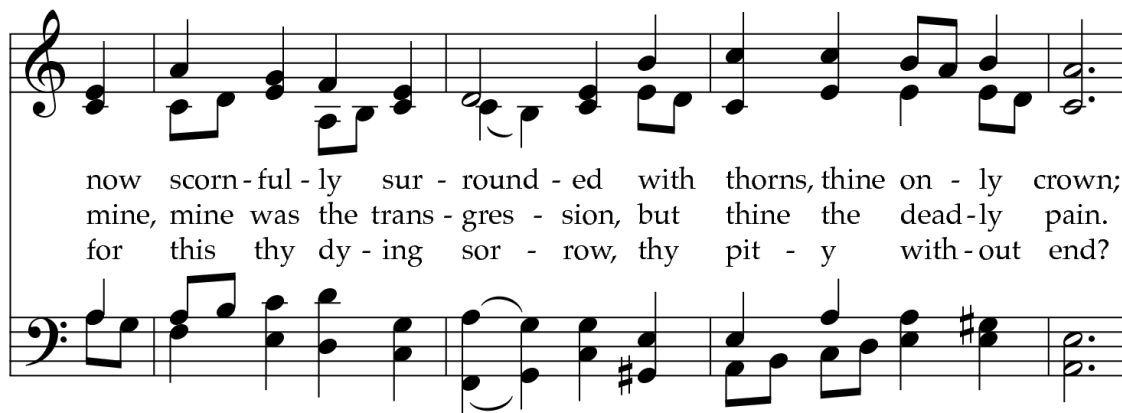
#221 — O SACRED HEAD, NOW WOUNDED



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, thine 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?



O sa - cred head, what glo - ry, what bliss till now was thine!
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,



Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, and grant to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.

This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ's crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century.

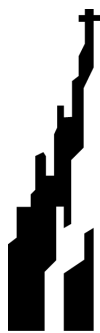
#224 — WHEN I SURVEY THE WONDROUS CROSS (vs. 1-3)

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 carefully crafted text from the beginning of the 18th century conveys much the same intensity and vividness as a miniature painting of Christ's crucifixion, and this lyrical and dignified tune reinforces the sense that time stands still while we share such meditation.



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