

GOOD FRIDAY  
**TENEBRAE**  
SERVICE

APRIL 3, 2026  
12 NOON • CHAPEL  
7 PM • SANCTUARY



East Liberty  
Presbyterian Church

[www.ELPC.church](http://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

APRIL 3, 2026

12 NOON CHAPEL WORSHIP • 7 PM SANCTUARY WORSHIP



**TENEBRAE:** *Latin for “shadows” or “darkness” — is one of the oldest Good Friday liturgies in the Christian tradition. Candles are extinguished one by one as the service moves deeper into the passion of Christ, until the sanctuary is left in darkness.*

*Today, we observe this ancient practice through seven moments of shadow — seven reflections on the way of sorrow, each one moving us further into the shadows that precede Easter. The congregation responds together in word and in music. We will also be invited to tear strips of fabric after each reflection to represent our torn hearts.*

*At the close, you will be invited to place your strips of fabric upon the cross.*

*The reflections today are inspired by “The Stations of the Cross: Reflections on Suffering, Poverty, and Injustice” from the Justice and Peace Commission of Catholic Relief Services.*



### PRELUDE

Noon:

7 pm:

“Jesus Walked This Lonesome Valley”

“Were You There?”

“Herzlich tut mich verlangen, BWV 727”

Craig Phillips

*based on Glory to God 228*

Johann Sebastian Bach

*based on Glory to God 221*

Dr. Edward Alan Moore, organist

### GATHERING WORDS

Rev. Dr. Michael Diaz

\* **OPENING HYMN #223** *(printed on next page)*

HAMBURG

“When I Survey the Wondrous Cross”

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

## #223 — 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.

TEXT: Isaac Watts, 1707  
 MUSIC: Lowell Mason, 1824

HAMBURG  
 LM  
 (alternate tune: ROCKINGHAM, 224)

**THE FIRST SHADOW**

*Scripture:* Matthew 27:21-22    Rev. Dr. Henk Bossers/Bryan Lawrence

The governor said to them, “Which of the two do you want me to release?” They answered, “Barabbas!” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!”

*Reflection*

Rev. Sarah Robbins

Christ stands alone. His friends have scattered. The crowd that welcomed him days ago now calls for his execution. The system does what systems do — it processes him, labels him, moves to dispose of him. And he faces it without a single person willing to stand beside him.

We know something about that kind of “aloneness.” We know what it means to be caught in something too large to fight — a legal system that moves without mercy, a diagnosis that arrives without warning, a grief that empties the room. We know what it means to look around and find that the people we counted on are gone.

The incarcerated know it most acutely. Awaiting trial in a jail cell because bail is unaffordable. Serving a sentence under mandatory minimums while families drift away. Facing the machinery of the state with no one in their corner. Jesus was condemned by those he came to love. He was not spared that loneliness. And so, he knows what it means to walk that road. He walks it still - with every person the world has decided to throw away.

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, our hearts are torn.** (*A strip of fabric is torn*)

*Musical Reflection: “You’ll Never Walk Alone”*

Richard Rogers  
Oscar Hammerstein

**THE SECOND SHADOW**

*Scripture:* Mark 15:21

Laura Ristau/Heather Lawrence

They compelled a passer-by, who was coming in from the country, to carry Jesus’ cross; it was Simone of Cyrene, the father of Alexander and Rufus.

*Reflection*

Rev. Woodworth

Simon did not volunteer. He was far from home, pulled from the crowd, and pressed into service by soldiers with no interest in his consent. He carried a cross that was not his. We might know something about that. We know what it means to be pressed into solidarity — to be confronted with suffering we did not ask to witness, needs we did not plan for, neighbors whose burdens became ours whether we chose them or not. Solidarity is not a feeling. It is a practice. It is showing up especially when it is inconvenient, especially when it costs us something, especially when it is not our cross to carry.

Scripture remembers Simon's name. It remembers his sons — Alexander and Rufus — known in the early church. His reluctant act of presence became part of the gospel. He did not choose it. He did not want it. And it was written down anyway. We do not always get to choose which of our acts of presence will matter. We only get to choose whether we show up.

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, our hearts are torn.** (*A strip of fabric is torn*)

Hymn #204 Reflection: "Stay With Me"  
 (sing 3x; printed below)

STAY WITH ME

Stay with me; re - main here with me; watch and  
 pray. Watch and pray.

TEXT: Taizé Community, 1982  
 MUSIC: Jacques Berthier, 1982

Text and Music © 1984 Les Presses de Taizé (admin. GIA Publications, Inc.)

OneLicense.net #A-700877

STAY WITH ME  
 Irregular

**THE THIRD SHADOW**

*Scripture:* Luke 23:27-28

Michael Schenz/Bryan Lawrence

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children."

*Reflection*

Sara Hackett

Jesus, barely able to walk, turns to the women weeping for him and instead of receiving their comfort, he redirects their grief. Do not weep for me. Weep for what is coming. Weep for the systems that make this possible.

Throughout the Gospels, Jesus listens most carefully to those society listens to least. He stops for the ones no one else is interested in hearing. He insists that those experiencing suffering are not objects of pity; they are the ones who understand most clearly what is broken.

In our city, in our country, how often do we assume we already know the answers to problems we have never lived? We strategize about poverty without listening to those experiencing it. We design solutions for communities we have never spent time in. We talk about survivors without asking them what they need.

Jesus does not strategize about the women of Jerusalem. He stops. He turns. He speaks to them directly. He does not speak about them, but with them. And then he keeps journeying toward his death.

When did we last stop? When did we last turn toward someone whose grief was inconvenient to witness — and ask them what they needed, instead of deciding for them?

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

**Leader:** Christ crucified, you journeyed this road before us.

**People:** As we journey with you, our hearts are torn. (*A strip of fabric is torn*)

Hymn #775 Reflection: "I Want Jesus to Walk with Me"  
(verses 1, 2; printed below)

WALK WITH ME

1 I want Je - sus to walk with me;  
 2 In my tri - als, Lord, walk with me;  
 3 When I'm in trou - ble, Lord, walk with me;

I want Je - sus to walk with me;  
 in my tri - als, Lord, walk with me;  
 when I'm in trou - ble, Lord, walk with me;

all a - long my pil - grim jour - ney,  
 when my heart is al - most break - ing,  
 when my head is bowed in sor - row,

Lord, I want Je - sus to walk with me.  
 Lord, I want Je - sus to walk with me.  
 Lord, I want Je - sus to walk with me.

**THE FOURTH SHADOW**

*Scripture:* Luke 23:33-34 Beverly Harris-Schenz/Adrianna Cleveland

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, “Abba, forgive them; for they do not know what they are doing.”

*Reflection*

Rev. Dr. Diaz

This is state execution. Let us not soften it. Rome crucified people as a public spectacle. It was a message to everyone watching: stay in line, do not threaten the empire, see what happens to those who do. Jesus was killed by the government, on a government instrument of death, for the crime of announcing that another kin-dom was possible.

In our own nation, this practice has not ended; it has taken other forms. The history of lynching in America is the history of racialized state and extrajudicial violence. Bodies displayed publicly. Crowds gathered. The terror was organized and deliberate. Billie Holiday sang its truth in 1939 and the radio refused to play it. Some truths are too uncomfortable for polite company. We are not polite company tonight. We are a people who follow One who was executed by an empire. And we are called to say clearly: it was wrong then. It is wrong now. God’s kin-dom does not look like this.

And yet, from the cross, Jesus does not cry out in rage. He calls out to Abba. Not the formal address of a subject to a sovereign. The word a child uses. The cry of someone who still, in the moment of being destroyed, reaches for the one who loves them.

“Abba forgive them; for they do not know what they are doing.” These are words of radical resistance. They are a refusal to let hatred have the last word even in the moment of its greatest violence.

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, our hearts are torn.**

*(A strip of fabric is torn)*

*Musical Reflection:*

“Strange Fruit”

Lewis Allan

**Strange Fruit**

The crucifixion of Jesus was a first-century lynching.

*(James H. Cone, “The Cross and the Lynching Tree”)*

*Strange Fruit* was written by Lewis Allan (also known as Abel Meeropol), a Jewish American schoolteacher, , and made famous by Billie Holiday in 1939. It is a searing indictment of racial terror in America and speaks of Black bodies being destroyed by organized, public violence. The cross was a first-century instrument of Roman state terror and was designed to be a public, deliberate humiliation. Lynching was its American descendant. On Good Friday, the cross and the lynching tree stand on the same ground. We sing this song tonight because some truths can only be held in music.

**THE FIFTH SHADOW**

*Scripture:* Matthew 27:45-46, 50

Rev. Dr. Bossers/Heather Lawrence

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" Then Jesus cried again with a loud voice and breathed his last.

*Reflection*

Rev. Robbins

My God, my God, why have you forsaken me? Jesus dies quoting Psalm 22 — a song of desolation so complete it cannot find God anywhere. This is not a failure of faith. This is faith pressed to its uttermost limit, crying out into darkness without a guaranteed answer.

We know this darkness. We know what it is to pray and hear nothing. We know what it is to do everything right — to march, to organize, to show up, to care — and to watch things get worse. We know what it is to lose someone to a disease that could have been treated, to violence that could have been prevented, to systems that grind people down no matter how hard they fight.

The Jesuit priest Greg Boyle, writes that success and failure have little to do with living the gospel. Jesus stood with the outcast until they were welcomed or until he was crucified — whichever came first. Tonight, it is crucifixion that comes first. We do not rush past this. We remain in the dark, with the unanswered question.

Easter is not yet. What is true on Good Friday is this: love sometimes leads to loss. Faithfulness sometimes ends in death. The cry goes up and the sky goes dark and there is no answer. There are only the shadows.

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, our hearts are torn.** (*A strip of fabric is torn*)

*Hymn #219 Reflection: "They Crucified My Lord"*  
*(verse 5; printed on next page)*

CRUCIFIXION

**THE SIXTH SHADOW**

*Scripture:* John 19:38

Mary Alice Lightle/Bryan Lawrence

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

*Reflection*

Rev. Woodworth

Joseph of Arimathea was afraid. The text is honest about that. He had kept his faith hidden, afraid of what it would cost him to be publicly associated with Jesus. Yet, when the moment came — when there was a body that needed tending and everyone else had fled — Joseph stepped forward.

Rome might have dismissed Jesus, but even the dismissed ones deserve dignity. Joseph asked for the body. He stood in front of Pilate — the same Pilate who had just ordered the execution — and asked for the body of the man the empire had just killed. He took it down from the cross. He wrapped it in clean linen, the way you wrap something precious. He buried it with care. A quiet, irreversible act of mercy, performed by a man who had spent most of his life keeping his head down.

We think today of those in our world who are not given a dignified death — migrants who die at borders and are buried without names, victims of violence whose cases go cold, people who die alone. We cannot do everything. But we can do something. We can be Joseph — afraid, quiet, doing the thing that needs doing anyway.

*Pause for Silent Reflection (Candle is extinguished)*

# #219 — THEY CRUCIFIED MY LORD (verse 5)

1 They cru - ci - fied my Lord,  
 2 They nailed him to a tree,  
 3 They pierced him in the side, and he nev - er said a  
 4 The blood came trick - a - lin' down,  
 5 He bowed his head and died,

they cru - ci - fied my Lord,  
 they nailed him to a tree,  
 mum - ba - lin' word; they pierced him in the side,  
 the blood came trick - a - lin' down,  
 he bowed his head and died,

and he nev - er said a mum - ba - lin' word.

Not a word, not a word, not a word.

The African American spirituals recalling Christ's Passion provide poignant evidence of the eloquence and empathy born of shared suffering. The call-and-response singing style also provides a means of affirming the communal wisdom expressed in recurring phrases and refrains.

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, our hearts are torn.** (*A strip of fabric is torn*)

*Hymn #228 Reflection: "Were You There"*  
(verse 4; printed on pages 12 and 13)

WERE YOU THERE

**THE SEVENTH SHADOW**

*Scripture: Mark 15:46-47*

Michele Bossers/Heather Lawrence

Jesus was laid in a tomb that had been hewn out of the rock. Joseph then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

*Reflection*

Rev. Dr. Diaz

The stone is rolled across the door. The women watch. They note the place. They do not leave. There is a ministry in staying when there is nothing left to do. In sitting with grief that has no resolution. In not rushing to the next thing, the next task, the answer, the silver lining.

This is the in-between: the space between devastation and whatever comes next. We are invited to live there today/tonight. Not to manufacture hope we do not feel. Not to skip ahead to Easter. But to stay with what is true right now: the stone is rolled. The tomb is sealed. The story is not finished.

Christian hope is not simple optimism. It is not the insistence that everything will be all right. It is something harder — the stubborn, aching refusal to believe that the stone is the end of the story, even when you cannot see past it.

The women do not go home. They stay. They watch. They remember where the body was laid. That is all we are asked to do this day. Stay. Watch. Remember.

*Pause for Silent Reflection (Candle is extinguished)*

*Response*

Leader: Christ crucified, you journeyed this road before us.

People: **As we journey with you, we hold what remains.**

*Hymn #228 Reflection: "Were You There"*  
(verse 5; printed on pages 12 and 13)

WERE YOU THERE

**FINAL WORDS**

*We have lingered in the shadow of sorrow, bearing witness to the unjust suffering of Christ.  
Amidst our heartache and our fear, we recall the words of Jesus in John 19:30 - "It is finished."*

*(The Bible is slammed shut to recall that the Word of God  
was slain and to symbolize the tomb being sealed.)*

**DEPART IN SILENCE**

*We have carried torn strips of fabric through the shadows.  
Representing your grief, your solidarity, and your torn heart,  
you are invited to lay your torn strips of fabric upon the cross.  
Please follow the direction of the ushers.*



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](http://www.ELPC.church).

Please silence all electronic devices before the service begins.

◆ PARTICIPANTS IN TODAY'S SERVICE

Liturgists: Rev. Dr. Michael A. Diaz (he/him/él)  
Rev. Sarah Robbins (she/they)  
Rev. BJ Woodworth (he/him)  
Sara Hackett (she/her)

Noon: Rev. Dr. Henk and Michele Bossers  
Michael and Beverly Harris-Schenz  
Mary Alice Lightle  
Laura Ristau

7 pm: Bryan and Heather Lawrence  
Adrianna Cleveland

Carol Mullen & Reed Williams?????

Musicians: Dr. Edward Alan Moore (he/him)  
Director of Music and Arts

Cantors: Adrianna Cleveland, Todd Farwell  
David Jennings-Smith, Kym Laret  
Denise Sheffey-Powell  
Robin Thompson, Logan Williams

Beadles: Liz Hopkins

Crucifer: Mario Seneca

Sound: Tim Benedict and 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, APRIL 4

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

EASTER SUNDAY, APRIL 5

8:45 am **Journey Worship.** Rev. Dr. Michael Diaz will preach at this communion service in the Chapel.

A continental breakfast will be served in the Fellowship and Garth Overlook Rooms from 9:45-10:45 am.

11 am **Sanctuary Worship.** Our largest service, with music from the Chancel Choir and guest instrumentalists. Special music begins at 10:45 am. Rev. Dr. Michael Diaz will preach at this communion service.

◆ 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 on Mondays**

Rev. BJ Woodworth will lead a time on Zoom of 30 minutes of communal silence and guided meditation on scripture.

Mondays, 7:30 to 8 am

Meeting ID: 959 8065 3992 • Passcode: bestill

**Tuesday Morning Zoom Prayer Group**

Join Steve Evrard on Zoom for a time of scripture readings, responsive prayer, and interactive dialogue.

Tuesdays, 8 to 8:30 am

Meeting ID: 896 9680 6662 • Passcode: 116

**Meditation Hour**

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

Tuesdays, 6-7 pm

**WELCOME VISITORS!**

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

If you're a first time visitor, please fill out a **NEW HERE** card found in the pew backs and put it in the *Offering Box* in the sanctuary.

Attend an *Inquirers' Class* on **Sunday, April 12 after the 11 am worship service** to learn more about ELPC, Presbyterian theology, and to explore membership. Lunch will be provided. Please register at [elpc.church/visit-us/becoming-a-member](http://elpc.church/visit-us/becoming-a-member), or contact Jen King ([JenK@coh.net](mailto:JenK@coh.net)).

Call the Church Office (412.441.3800), or visit the ELPC website at [www.ELPC.church](http://www.ELPC.church).

## #228 — 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?)

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



## TODAY AT ELPC

### Welcome Visitors!

If you are joining us for the first time, we're glad you are here! Please fill out a **NEW HERE** card found in the pew backs and put it in the *Offering Box* located in the Sanctuary. Our pastors will reach out to you for any prayer requests and to answer any questions.

### Step Into the Story of Nell and Poll Exhibit

Please take some time to visit a unique, self-guided experience in the Trustees Room — a storywalk on the lives of Nell and Poll, members of a family enslaved and sold by two of our early founders. It has stations paired with prayers, guided meditations, poetry, and reflections.

*The storywalk is available until 3 pm on Easter Sunday:*



### PW Bible Study — April 6 and 7

Presbyterian Women's bible study will meet on Monday, April 6 from 7-8:30 pm (online only), and on Tuesday, April 7 from 10 am-Noon (hybrid) in the Fellowship Room. Tuesday's study will be followed by a potluck lunch. Please bring a dish to share; beverages will be provided. Email PW.ELPC@gmail.com for more info and the Zoom link.

### Wills & Healthcare Decisions Clinic — April 12

The ELPC Board of Deacons Health Ministry will sponsor a *Wills & Healthcare Decisions Clinic* presented by students from the Thomas R. Kline School of Law of Duquesne University to be held on Sunday, April 12 after the 11 am Sanctuary service in the Good Samaritan Room. For those who cannot attend in-person, a virtual option will be available. Topics will include: Financial Power of Attorney, Healthcare Power of Attorney, Last Will and Testament, Alternatives to Guardianship, and incapacity planning. The Thomas R. Kline School of Law provides FREE legal services to low income qualifying people who need but cannot afford legal representation. To RSVP fill out: [tiny.cc/deacons-clinic](http://tiny.cc/deacons-clinic). Please contact Tom Sturgill ([sturgillpgh@yahoo.com](mailto:sturgillpgh@yahoo.com)).

### LGBTQIA+ Ministry Spiritual Gathering — April 12

All are invited to the monthly spiritual gathering of the LGBTQIA+ Ministry at 12:30 pm on Sunday, April 12 for conversation and lunch. Allies and LGBTQIA+ folks welcome! Contact Wil Forrest, LGBTQIA+ Ministry Coordinator, to attend ([Wil@coh.net](mailto:Wil@coh.net); 412.441.3800 x218).

### Cathedral Concert: Organist Nathaniel Gumbs — April 12

Dr. Gumbs, Director of Music at the Riverside Church in New York City, will be joined by soprano Olanna Miller for a concert in the ELPC Sanctuary on Sunday, April 12 at 3 pm. This performance is co-sponsored with the Organ Artists Series of Pittsburgh. ELPC members/friends can contact Dr. Ed Moore for complimentary tickets ([EdM@coh.net](mailto:EdM@coh.net)).



### Shaping Our Future: Strategic Planning — April 19

You are invited to join us for our first *Shaping Our Future Gathering* on Sunday, April 19 from 12:15-1:30 pm in the Social Hall. This will be a meaningful opportunity for us to come together as a community to listen deeply to one another and to God. Through guided conversations, we will reflect on our shared story, name what matters most in this season, and begin imagining the future God is calling us toward. Everyone's voice matters. Whether you've been here for decades or just recently arrived, your perspective and experience is an essential part of this journey as we help shape the next chapter of ELPC.

Lunch and childcare will be provided. ZOOM is an option as well for those joining online.

**Please register online:**

<http://tiny.cc/shaping-our-future>

*Background:* In February, ELPC's Session voted to begin a strategic visioning process with guidance from Michelle Snyder from the Center for Healthy Churches. Michelle previously worked with ELPC in 2023, facilitating the Congregational Assessment Tool (CAT) which aided the Pastoral Nominating Committee's work in calling Pastor Michael as Senior Pastor. The strategic visioning process is the next stage of our work together that will aid us in developing a three-year strategic plan.



## INQUIRERS' CLASS

**Sunday, April 12  
after 11 am worship service**

Attend the next *Inquirers' Class* on Sunday, April 12 after the 11am Sanctuary worship service in the McKelvy room.

Learn more about ELPC, Presbyterian theology, and to explore membership. Lunch will be provided.

Register online at: visit [elpc.church/visit-us/becoming-a-member](http://elpc.church/visit-us/becoming-a-member), or contact Jen King ([JenK@coh.net](mailto:JenK@coh.net)).



*As a caring congregation of faith, we ask you to remember the following people in your prayers:*

Carlos, Cathleen W, Christopher S, Fran, Herma and family, Jeff, Kate's friend Jody, Kevin H, Kim, Mark, Matthew, Mike H, Nancy, Patti, Raesean, Rebecca A, Robert, Sara, Sarah, Theresa, Diane M, Linda Benedict, Jan Herzer's friend Kim and friend Jeff, The Lane family's friend Pierena M, Paige McKenzie, Jan Pressman's grandson, and Fran Wilson.

### Family Bowling – April 19

Families are invited to join us for pizza and bowling in ELPC's original 1930s Duck Pin Bowling Alley, located on the ground floor. We encourage parents and grandparents to attend the *Shaping Our Future* gathering, also happening that day, and will have staff chaperoning kids so grownups can attend. Monthly family events are sponsored by the Children and Families Ministry team to foster a caring community of families at ELPC where kids and adults feel loved and empowered to explore their faith. Please RSVP to Sara (SaraH@coh.net).

### Young Adult Happy Hour – April 20

On Monday, April 20, the Young Adult Happy Hour continues at Geeg and Dan Eash's home in Penn Hills. Happening on the third Monday of every month from 6-7:30 pm, join us for appetizers and drinks (both alcoholic and non-alcoholic drinks available).

Our Young Adult Ministry welcomes all adults post-high school through their 20s and 30s. ALL people and questions are welcome!

Please RSVP to Sara Hackett (SaraH@coh.net).

### Listening for God's Heartbeat: Retreat – April 24 to 26 and Classes – April 29, May 6, 13 and 20

Join us for a retreat at Villa Maria Retreat Center from April 24-26 with facilitator Rev. Jeff Eddings from April 24 to 26.

We will also offer weekly classes at ELPC on Wednesdays, April 29, May 6, 13, 20 from 5:30-6:30 pm (light dinner at 6:30 pm).

Drawing upon John Philip Newell's book *Listening for the Heartbeat of God: Celtic Daily Prayer*, we will explore the rich stream of Celtic spirituality to help us practice listening for God in our lives. We will explore different movements of listening — for goodness, within creation, for God in all things, with our imagination, and in action. You may purchase the book and read along but it is not required.

Please register for the retreat by scanning this QR code, or by visiting:

<http://tiny.cc/gods-heartbeat>

Please sign up for the weekly classes at:

<https://tinyurl.com/gods-heartbeat-classes>



In our

# COMMUNITY



### PPC Performance: 50 Shades of Gay – April 17

Kermit isn't the only one singing about the *Rainbow Connection* these days. Join the Pittsburgh Pride Choir for their 2026 Cabaret Concert *50 Shades of Gay*, on Friday, April 17, and Saturday, April 18 at 8 pm in the ELPC Social Hall. You will hear songs about *Pink Ponies*, *Purple Rain*, *Blackbirds*, and being *Golden!* You won't want to miss these concerts filled with solos, small ensembles, and the full 140 voice choir. PPC rehearses and performs at ELPC. Purchase tickets at [pittsburghpridechoir.org](http://pittsburghpridechoir.org). Any accessibility questions may be emailed to: [accessibility@pittsburghpridechoir.org](mailto:accessibility@pittsburghpridechoir.org).

### OHM: Run for a Reason in Pittsburgh Marathon – May 2+3

Open Hand Ministries invites you to join them as a runner or walker in the Pittsburgh Marathon events on Saturday, May 2 and Sunday, May 3. Funds raised support affordable home ownership and closing the Wealth Gap in Pittsburgh. *Here's how you can help:* Register for the Marathon, Half Marathon, 5K, Relay, Kids Marathon, Toddler Trot or Pet Walk events. Choose Open Hand Ministries as your Run for a Reason Charity. Invite your friends and family to sponsor you.

*Participant Goals:* 10 or more relay teams of 5 people. 10 churches. 50 individual runners! Use this QR code to register to *Run for a Reason!*



*Volunteers Needed:* 40,000 volunteers are needed to make this signature Pittsburgh event happen. Open Hand is responsible for getting 20 volunteers for the fluid station at Negley and Stanton.

Please contact Laura Ristau, Marathon Coordinator for OHM, for info ([marathon@openhandspittsburgh.org](mailto:marathon@openhandspittsburgh.org)).

## ADULT SUNDAY SCHOOL CLASSES

April 12

*Adult classes are held from 9:45-10:45 am in the rooms indicated:*

### Journey with Scripture – Highland Room + Zoom

The Journey with Scripture class reads together various scripture readings for that week in worship, whether from the lectionary or our pastor's choosing. These readings span across the entire Bible. Henk Bossers and other class members facilitate the class

### Seekers – Garth Overlook Room + Zoom

*Faces Around the Cross: Peter — The Look of Love* led by Rev. Dr. Darrell Knopp. Facilitated by Gwen Puza

### Soul Food – Good Samaritan Room + Zoom

Continuing discussion of *How We Learn to Be Brave* by Bishop Mariann Budde. Facilitated by Rev. Joe Hajdu and other class members



# East Liberty Presbyterian Church

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*Extending radical hospitality to all!*

116 South Highland Ave  
Pittsburgh, PA 15206 

[www.ELPC.church](http://www.ELPC.church)



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