

Welcome to
Luther Memorial Church
of the Erie Lutheran Parish



15 APRIL 2022
Good Friday

Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.

LUTHER MEMORIAL CHURCH

LUTHER MEMORIAL ACADEMY

225 West Tenth Street • Erie, PA 16501 • 814-454-0106

THE REV. J. DAVID MUMFORD

Pastor Emeritus

WALT GABER

Cantor

RON KING

Pastoral Asst. ~ Holy Trinity

THE REV. BRIAN MORAN

THE REV. KAREN LUNDWALL

THE REV. KAREN PARSH

Pastors in Residence

LINDA GRAFFIUS, RN

Director of Care & Health Ministries

JAN MACINNES

Care Ministry

BETH KELLER

Youth and Family Ministry

SARAH PRYLINSKI

Youth and Family Ministry

CHRISTOPHER A. PAUL

Academy Administrator



15 APRIL 2022

GOOD FRIDAY

Tenebrae • 7:00 p.m.

Holy Communion • ELW – Setting Ten • 7:00 p.m.

LUTHER MEMORIAL CHURCH MISSION STATEMENT

Luther Memorial is Christ's church that brings its ministry to northwest Pennsylvania within the context of its Lutheran heritage.

As a church that ministers to the community, it seeks to be an inclusive congregation providing a welcoming environment for all to worship, learn, and enhance both personal spiritual growth and fellowship.

GATHERING – “The Holy Spirit calls us together as the people of God.”

PRELUDE – "O Sacred Head, Now Wounded"

J. G. Walther, Walt Gaber, J. S. Bach

LIGHTING OF THE CANDLES

HANDBELL VOLUNTARY – "Thee We Adore, O Hidden Savior"

arr. Jacob B. Weber

Please stand as you are able.

DIALOGUE

- P** O Lord, open my lips,
C and my mouth shall show forth my praise.
- P** Make haste, O God, and save me.
C Make haste to help me, O Lord.
- P** Lift up your heads, O you gates; and be lifted up, you everlasting doors;
C And the King of Glory shall come in.
- P** Who is this King of Glory?
C The Lord strong and mighty, the Lord mighty in battle.
- P** Lift up your heads, O you gates, even lift them up, you everlasting doors;
C And the King of Glory shall come in.
- P** Who is this King of Glory?
C The Lord of Hosts, He is the King of Glory!

*This hymn text was written by a native of Bohemia who was forced to move to Germany with his family in the 17th century, where he became a distinguished poet.
The tune preceded the text, its composer highly esteemed in the world of Lutheran church music.*

OPENING HYMN

ELW 345

Jesus, I Will Ponder Now



1 Je - sus, I will pon - der now on your ho - ly pas - sion;
2 Make me see your great dis - tress, an - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone make me see your pas - sion,
4 Let me view your pain and loss with re - pen - tant griev - ing,



let your Spir - it now en - dow me for med - i - ta - tion.
bonds and blows and wretch - ed - ness and your cru - ci - fix - ion;
but its cause to me make known and its ter - mi - na - tion.
nor pre - pare a - gain your cross by un - ho - ly liv - ing.



Grant that I in love and faith may the im - age cher - ish
make me see how scourge and rod, spear and nails, did wound you,
For I al - so and my sin wrought your deep af - flic - tion;
May I give you love for love! Hear me, O my Sav - ior,



of your suf - f'ring, pain, and death, that I may not per - ish.
how you died for those, O God, who with thorns had crowned you.
this the shame - ful cause has been of your cru - ci - fix - ion.
that I may in heav'n a - bove sing your praise for - ev - er.

Text: Sigmund von Birken, 1626–1681; tr. August Crull, 1846–1923, alt.
Music: JESU KREUZ, LEIDEN UND PEIN, Melchior Vulpinus, 1570–1615



PRAYER OF THE DAY

P Let us pray.

C Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Please be seated.

BIDDING PRAYER

The assisting minister leads the invitations to prayer (the bids). Silence for prayer follows each bid.

A Let us pray, brothers and sisters, for the holy church throughout the world.

Silent prayer.

P Almighty and eternal God,
you have shown your glory to all nations in Jesus Christ.
By your Holy Spirit guide the church
and gather it throughout the world.
Help it to persevere in faith, proclaim your name,
and bring the good news of salvation in Christ to all people.
We ask this through Christ our Lord.

C Amen.

A Let us pray for Michael Lozano our bishop, for our pastors, for all servants of the church, and for all the people of God.

Silent prayer.

P Almighty and eternal God,
your Spirit guides the church and makes it holy.
Strengthen and uphold our bishops, pastors,
other ministers, and lay leaders.
Keep them in health and safety for the good of the church,
and help each of us in our various vocations
to do faithfully the work to which you have called us.
We ask this through Christ our Lord.

C Amen.

A Let us pray for those preparing for baptism.

Silent prayer.

P Almighty and eternal God, you continue to bless the church.
Increase the faith and understanding of those preparing for baptism.
Give them new birth as your children,
and keep them in the faith and communion of your holy church.
We ask this through Christ our Lord.

C Amen.

A Let us pray for our sisters and brothers who share our faith in Jesus Christ.

Silent prayer.

P Almighty and eternal God, you give your church unity.
Look with favor on all who follow Jesus your Son.
Make all the baptized one in the fullness of faith,
and keep us united in the fellowship of love.
We ask this through Christ our Lord.

C Amen.



A Let us pray for the Jewish people, the first to hear the word of God.

Silent prayer.

P Almighty and eternal God,
long ago you gave your promise to Abraham and your teaching to Moses.
Hear our prayers that the people you called and elected as your own
may receive the fulfillment of the covenant's promises.
We ask this through Christ our Lord.

C Amen.

A Let us pray for those who do not share our faith in Jesus Christ.

Silent prayer.

P Almighty and eternal God, gather into your embrace
all those who call out to you under different names.
Bring an end to inter-religious strife,
and make us more faithful witnesses
of the love made known to us in your Son.
We ask this through Christ our Lord.

C Amen.

A Let us pray for those who do not believe in God.

Silent prayer.

P Almighty and eternal God, you created humanity
so that all may long to know you and find peace in you.
Grant that all may recognize the signs of your love and grace
in the world and in the lives of Christians,
and gladly acknowledge you as the one true God.
We ask this through Christ our Lord.

C Amen.

A Let us pray for God's creation.

Silent prayer.

P Almighty and eternal God,
you are the creator of a magnificent universe.
Hold all the worlds in the arms of your care
and bring all things to fulfillment in you.
We ask this through Christ our Lord.

C Amen.

A Let us pray for those who serve in public office.

Silent prayer.

P Almighty and eternal God,
you are the champion of the poor and oppressed.
In your goodness, give wisdom to those in authority,
so that all people may enjoy justice, peace, freedom,
and a share in the goodness of your creation.
We ask this through Christ our Lord.

C Amen.



A Let us pray for those in need.

Silent prayer.

P Almighty and eternal God,
you give strength to the weary
and new courage to those who have lost heart.
Heal the sick, comfort the dying, give safety to travelers,
free those unjustly deprived of liberty,
and deliver your world from falsehood, hunger, and disease.
Hear the prayers of all who call on you in any trouble,
that they may have the joy of receiving your help in their need.
We ask this through Christ our Lord.

C Amen.

A Finally, let us pray as our Lord Jesus has taught us.

C **Our Father, who art in heaven,**
hallowed be thy name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
forever and ever. Amen. Matthew 6:9

SERMON

Pastor Moran

VOLUNTARY – "Ave Verum Corpus"

W. A. Mozart

(Bill Lasher, Organist)

TENEBRAE – PART I **The Arrest**

LESSON: John 18:1-12

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So 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. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then 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. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

** Judas' candle is extinguished.**

SILENT PRAYER and COLLECT

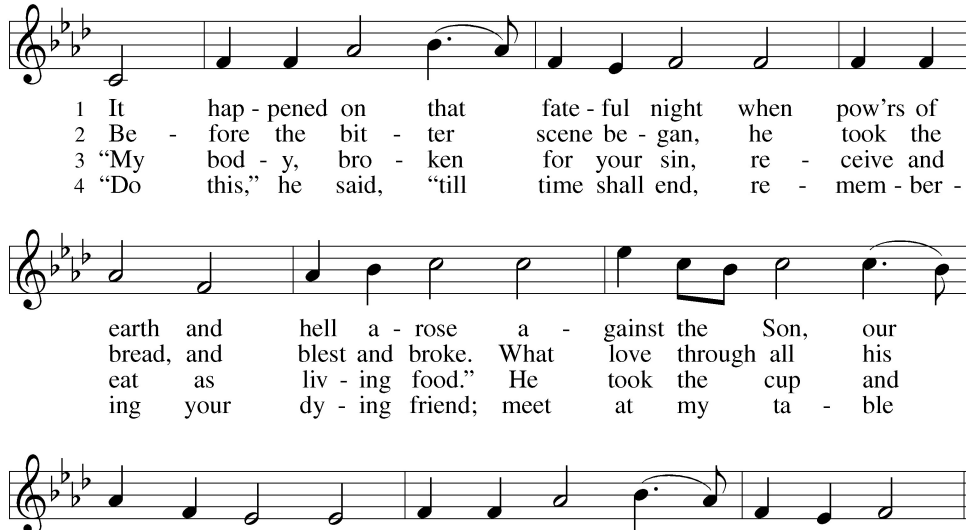
Please stand as you are able.

This hymn text is from the pen of Isaac Watts, one of the most distinguished hymn writers in the English language. In the present instance he brings great depth of feeling to a well-known story. Little is known about the composer of the pentatonic (based on a 5-note scale) melody.

HYMN

LBW 127

It Happened on That Fateful Night



1 It hap - pened on that fate - ful night when pow'rs of
2 Be - fore the bit - ter scene be - gan, he took the
3 "My bod - y, bro - ken for your sin, re - ceive and
4 "Do this," he said, "till time shall end, re - mem - ber -

earth and hell a - rose a - gainst the Son, our
bread, and blest and broke. What love through all his
eat as liv - ing food." He took the cup and
ing your dy - ing friend; meet at my ta - ble

God's de - light, and friends be - trayed him to his foes.
ac - tions ran! What won - drous words of love he spoke!
blest the wine: "Share this new tes - ta - ment, my blood."
and re - cord the full o - be - dience of your Lord."

Text: Isaac Watts, 1674–1748; hymnal version *Lutheran Book of Worship*, 1978
Music: BOURBON, W. Hauser, *Hesperian Harp*, 1848

Please be seated.



TENEBRAE – PART II

The Trial

LESSON: John 18:13-27

¹³First they took Jesus to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon 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, ¹⁶but 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. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

¹⁸Now 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.

¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus 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. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said." ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴Then Annas sent him bound to Caiaphas the high priest.

²⁵Now 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." ²⁶One 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?" ²⁷Again Peter denied it, and at that moment the cock crowed.

** Peter's candle is extinguished.**

SILENT PRAYER and COLLECT

ANTHEM – "Go to Dark Gethsemane"

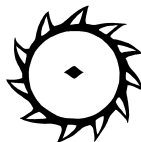
Gordon Young

*Go to dark Gethsemane, Ye who 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.

Follow to the judgment hall; View the Lord of life arraigned.
O the wormwood and the gall! O the pangs His soul sustained!
Shun not suffering, shame, or loss; Learn of Him to bear the cross.

Calvary's mournful mountain climb; There, adoring at His feet,
Mark the miracle of time, God's own sacrifice complete:
"It is finished! It is finished!" Hear Him cry.

Learn of Jesus Christ to die, Learn of Jesus Christ to die;
Blessed Savior, now in love send thy Spirit from above;
Come and dwell with us, we pray; Amen.*



TENEBRAE – PART III
The Interrogation

LESSON: John 18:28 – 19:16a

²⁸Then 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. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate 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." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate 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?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from 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." ³⁷Pilate 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." ³⁸Pilate 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. ³⁹But 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?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate 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." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When 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." ⁷The 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."

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate 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?" ¹¹Jesus 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." ¹²From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

¹³When 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. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They 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 the emperor." ¹⁶Then he handed him over to them to be crucified.

** The remaining Disciples' candles are extinguished.**

SILENT PRAYER and COLLECT

Please stand as you are able.

Text of this hymn is taken from a larger poem, its stanzas addressed each to a member of Christ's body on the cross - feet, knees, hands, side, breast, heart and head. The tune, its composer an accomplished musician in Germany, was much-used by J. S. Bach, in major choral works, five cantatas, and an organ setting.

HYMN

ELW 351

O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How art thou pale with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does that vis - age lan - guish which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

Please be seated.

TENEBRAE – PART IV The Crucifixion

LESSON: John 19:16b-37

^{16b}So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many 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. ²¹Then 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.'" ²²Pilate answered, "What I have written I have written." ²³When 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. ²⁴So 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."



²⁵And 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. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."

²⁹A 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. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

³¹Since 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. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." ³⁷And again another passage of scripture says, "They will look on the one whom they have pierced."

** Mary Magdalene's candle is extinguished. **

SILENT PRAYER and COLLECT

Please stand as you are able.

Text for this hymn is based on Galatians 6:14 and is the work of one of the great English hymn-writers.

The composer developed the tune from the first Gregorian psalm tone.

It has been controversial among critics but popular with congregations.

HYMN

ELW 803

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
 trib - ute 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.

Text: Isaac Watts, 1674–1748

Music: HAMBURG, Lowell Mason, 1792–1872

Please be seated.

TENEBRAE – PART V

The Burial

LESSON: John 19:37-42

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate if he could take away the body of Jesus. Pilate allowed him; so he came and removed his body. ³⁹But then also the man Nicodemus, who had at first come to Jesus by night came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, following the burial custom of the Jews. ⁴¹Now 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. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

** The Christ Candle is removed from the sanctuary. **

SILENT PRAYER and COLLECT

ANTHEM – "Thou Wast, O God"

Thomas Tallis (arr. Arlen Clarke)

*Thou wast, O God, and Thou wast blest, before the World began,
Of thine eternity possessed, before time's hourglass ran.
Thou needest none Thy praise to sing, as if thy joy could fade;
Could'st Thou have needed anything, Thou could'st have nothing made.*

*Great and good God it pleased Thee Thy Godhead to declare;
And what Thy goodness did decree Thy greatness did prepare
Thou spakest and heaven and earth appeared, and answered to Thy call;
As if their maker's voice they heard, which is the creature's all.*

*To whom, Lord, should I sing, but Thee, the maker of my tongue?
Lord, other lords would seize on me, but I to Thee belong,
As waters haste into the sea, and earth into its earth,
So let my soul return to Thee, from whom it had its birth.*



*The bells are rung 33 times for the years of our Lord's life;
the subsequent loud sound signifies the closing of the tomb.*

The Christ candle, symbolizing God's love is returned to the sanctuary to remain until Easter.

Please stand as you are able.

This spiritual is found in most major denominational hymnals. It differs from many such hymns in rising above the simple Biblical narrative. Instead it removes distances of time and space to involve the worshipper personally in the events.

CLOSING HYMN

ELW 353

Were You There



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



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



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



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

Text: African American spiritual
Music: WERE YOU THERE, African American spiritual

P We adore you, O Christ, and we bless you.

C By your holy cross you have redeemed the world.

All depart in silence.

Offerings may be placed in the offering plates as you exit.

Worshippers may remain for prayer and meditation.

— SERVING THIS EVENING —

PRESIDING & PREACHING – Pastor Brian Moran

ACOLYTE – Kara Partusch

ASSISTANT MINISTER – Michael Snider

GUEST ORGANIST – Bill Lasher

CANTOR – Mr. Walt Gaber

TENEBRAE

A Service of Shadows and Darkness

The service of Tenebrae, Latin for "shadows" or "darkness", has been practiced by the church since medieval times. Once a service for the monastic community, Tenebrae later became an important part of the worship of the common folk during Holy Week.

Tenebrae is a prolonged meditation on Christ's suffering. Readings trace the story of Christ's passion, music portrays his pathos, and the power of silence and darkness suggests the drama of this momentous day. As lights are extinguished, we ponder the depth of Christ's suffering and death. We remember the cataclysmic nature of his sacrifice as we hear the overwhelming sound of the "strepitus". At the conclusion of the service, the Christ candle is returned to the chancel signifying that even on this day we are certain that "nothing can separate us from the love of God which is in Christ Jesus, Our Lord."

