

Tenebrae: A Service of Shadows

The service of Tenebrae, meaning “darkness” or “shadows,” 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. We join Christians of many generations throughout the world in using the liturgy of Tenebrae.

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” to mark the end of the service before the congregation departs in silence.

The **strepitus** (Latin for “great noise”), made by slamming a book shut, banging a hymnal against the pew, or stomping on the floor or striking a gong, symbolizes the earthquake that followed Christ’s death and is a sign to depart the worship service.

Childcare is provided tonight in Room 104.

Musical leadership is provided by Daniel Washington, baritone; and Chancel Choir, Shayla Powell, guest conductor.

Greeters are Doug and Carol Gottliebsten. **Ushers** are Keith, Sarah, Ethan, Liam, and Gavin Phillips, Holly Majorprice, and Paul and Carol Smith. **Sound system operator** is Rol Kibler.

The Affirmation of Faith was written by Bruce Prewer. **Bulletin graphics** are used with permission of the artist, Heather Thum-Gerber.

FIRST PRESBYTERIAN CHURCH STAFF

- Robin Agnew, Administrative Assistant
- Reverend Blair Buckley, Resident Minister
- GJ Frye, Peer Minister for Youth Ministry
- Lisa Haddrill, Technology Coordinator
- Dr. Paul Haebig, Interim Organist
- Almer Harris, Maintenance Specialist
- Mary Jones, Publications Coordinator
- Cindy King, Administrative Assistant/Children’s Education Assistant
- Reverend Eric Koenig-Reinke, Resident Minister
- Essie Koenig-Reinke, Youth Ministries Coordinator
- Dave Lett, Finance Assistant
- Reverend Evans McGowan, Campus Ministries Coordinator
- Kellie Mdnchak, Interim Children’s Choir Director
- Anna Miller, Finance Manager
- Reverend Dorothy Piatt, Resident Minister
- Adrian Prundeanu, Facilities Manager
- Linda Robinson, Office Manager
- Reverend Melissa Anne Rogers, Associate Pastor
- Reverend Jay Sanderford, Associate Pastor
- Simon Suboski, Interim Youth Choir Director
- Sandy Talbott, Wellness Coordinator/Parish Nurse
- Beca Torres-Davenport, Coordinator of Children’s Education and Family Ministry



FIRST PRESBYTERIAN
Ann Arbor | Michigan

APRIL 19, 2019
GOOD FRIDAY

THE CHURCH AT WORSHIP
7:00 p.m.



HOLY WEEK WORSHIP SERVICES

Easter Sunday worship is this Sunday, April 21, at 8:00, 9:30 and 11:00 a.m. **Easter Sunday is Family Worship Day.** Childcare, for crib through young five-year-olds, is available for the 9:30 and 11:00 services.

Please make considerate parking choices to leave open as many spaces near the church as possible for people with mobility issues. Handicapped spaces will be designated in the parking lot on the Hillegonds Chapel side of the church. Parking is permitted on Hill Street and Washtenaw Avenue on Sunday mornings and free parking is available in the nearby parking structure at 650 South Forest Avenue.

Bring fresh flowers to add to our Flowering Crosses located outside the Sanctuary on the front steps and in the Monteith Hall vestibule. Store-bought flowers are welcome.



First Presbyterian Church 1432 Washtenaw Avenue Ann Arbor, MI 48104
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GATHERING

PRELUDE

Ah, Holy Jesus
O Sacred Head, Now Wounded

Johannes Brahms
Johannes Brahms

OPENING SENTENCES

One: Christ Jesus bore our sins in his body on the cross
so that we might die to sin and live for righteousness.

All: Blessed is the name of the Lord.

CALL TO WORSHIP

One: You, Lord, invite us into a relationship

**All: but relationships are messy and hard work,
so we turn you into an idea instead.**

Silence is kept

One: You, Lord, invite us to trust,

All: but we insist trust must be earned, so we turn back to what we know.

Silence is kept

One: You, Lord, invite us to come in,

**All: but we aren't sure we want to commit,
so we stand in the doorway, undecided.**

Silence is kept

One: You, Lord, invite us to go out.

**All: but we don't want to offend anyone, and we don't know enough,
so we stand at the threshold and look but never leap.**

Silence is kept

One: Forgive us, O God,

**All: for our chosen captivity to the kingdoms of this world.
Open wide the door of life, and give us courage to walk through.**

* HYMN 215

What Wondrous Love Is This

WONDROUS LOVE

THE WORD

PRAYER FOR ILLUMINATION

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| ANTHEM | Set Me As A Seal | René Clausen |
| Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death. Many waters cannot quench love; neither can the floods drown it. Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death. | | |

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| FIRST READING | Isaiah 52:13–53:9 | |
| * HYMN 221 | O Sacred Head, Now Wounded | PASSION CHORALE |

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| SECOND READING | Song of Solomon 8:6–7 | |
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| NEW TESTAMENT READING | Hebrews 4:14–16; 5:7–9 | |
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| * AFFIRMATION OF FAITH |
| We believe in the God of Good Friday, who sent us Jesus of Nazareth to be wounded for our transgressions and bruised for our iniquities. While some seek more knowledge, and others look for signs and omens, we place our trust in Christ crucified. |

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| We believe that those who hoard their life will lose it, yet those who lose life for Christ’s sake will find it. We believe that Christ crucified is the power of God and the saving wisdom of God. We believe this foolishness of God is wiser than earthly knowledge, and the weakness of God is stronger than human arrogance. This we dare to believe because we have seen the glory of God in the face of Jesus Christ. |
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THE SERVICE OF TENEBRAE

The passion narrative according to the Gospel of John is read on Good Friday, because at the heart of John’s passion narrative is the good news of the cross — the victory of the cross. So John’s emphasis on crucifixion and glory corresponds to the tension and ambiguity of the day.

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| Scripture: John 18:1–11 |
| Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?” |

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| Anthem | God So Loved the World | John Stainer |
| God so loved the world, that He gave His only begotten Son, That whoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, But that the world through Him might be saved. | | |

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| Scripture: John 18:12–24 |
| 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?” |

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| * Hymn 218 | Ah, Holy Jesus | HERZLIEBSTER JESU |
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| Scripture: John 18:25–32 |
| Again Peter denied it, and at that moment the cock crowed. |

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| Anthem | Jesus So Lowly | Harold Friedel |
| Jesus, so lowly, child of the earth: christen me wholly, bring me new birth. Jesus, so lonely, weary and sad; teach me that only love maketh glad, Jesus so broken, silent and pale; be this the token love will not fail. Jesus, victorious, mighty and free; teach me how glorious death is to be. | | |

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| Scripture: John 18:33–40 |
| 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 bandit. |

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| Anthem | Give Me Jesus | arr. Jester Hairston |
| In de mornin’ when I rise, give me Jesus. You may have all dis worl’ give me Jesus. Oh when I come to die, give me Jesus. You may have all dis worl’ give me Jesus. | | |

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| Scripture: John 19:1–11 | | |
| <i>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.”</i> | | |
| Hymn 220 | <i>Go to Dark Gethsemane</i> | REDHEAD |

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| Scripture: John 19:12–22 |
| 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 the emperor.” Then he handed him over to them to be crucified. |

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| Anthem | Crucifixus, B Minor Mass | J. S. Bach |
| He was crucified also for us, under Pontius Pilate he suffered and was buried. | | |

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| Scripture: John 19:23–30 |
| When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit. |

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| Solo Response | Were You There? |
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| Silent Meditation |
| Strepitus |
| * Dismissal |
| The people leave in silence. |