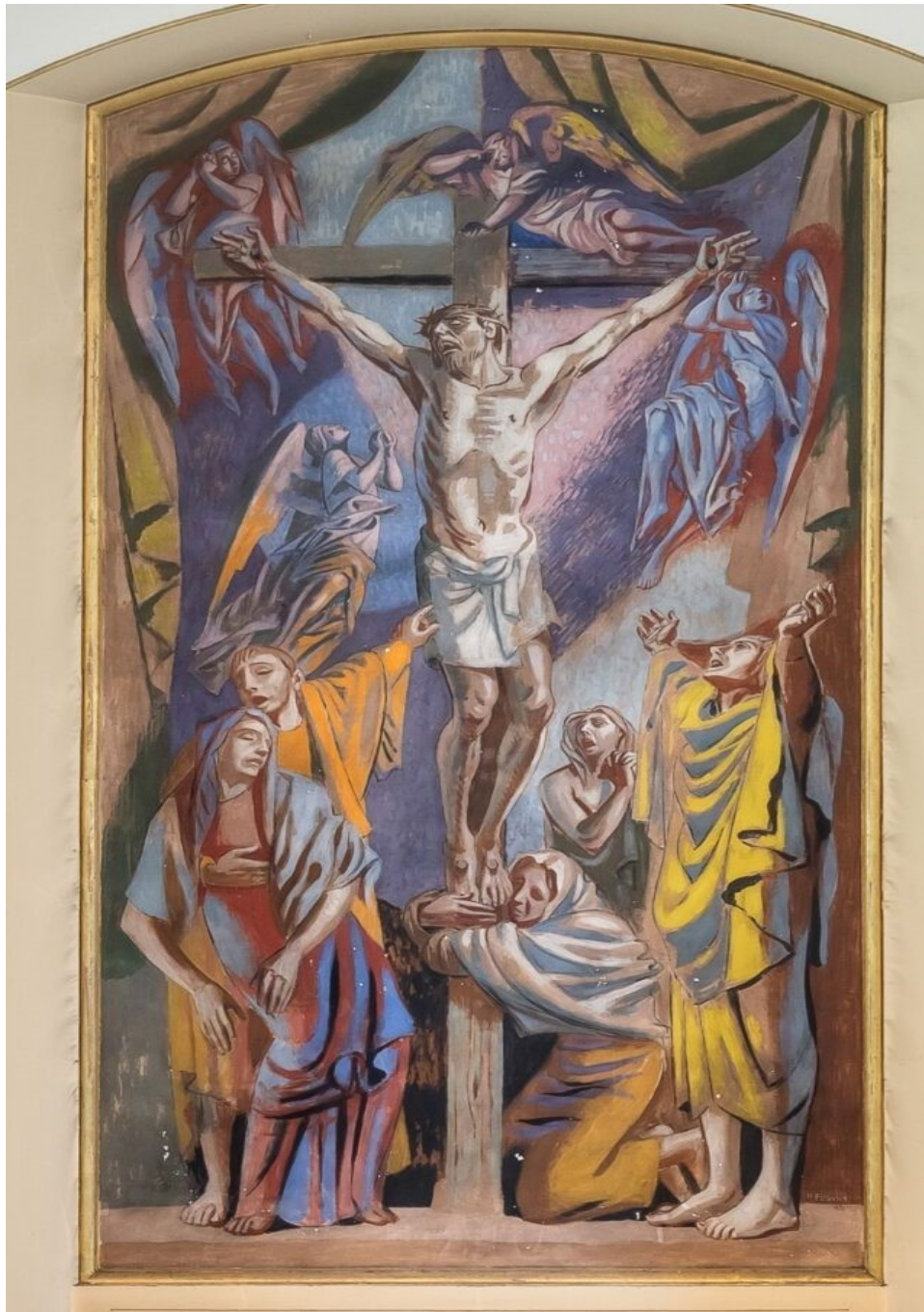


# ZION UNITED CHURCH OF CHRIST OF TREMONT

April 7, 2023

Good Friday – The Passion of Our Lord  
Service of Tenebrae (Shadows)



## **Crucifixion**

*Hans Feibusch, 1951, St. John's Church, Waterloo, London  
A Jewish Jesus: Art and Faith in the Shadow of World War II  
<https://stjohnswaterloo.org/blog/>*



# UNITED CHURCH OF CHRIST

a just world for all

April 7, 2023

Good Friday – The Passion of Our Lord  
Service of Tenebrae

*“For those who despair that the world is beyond saving, the cross declares: Take heart! If God has remade the Roman cross into the Tree of Life (It is finished!), one of the worst things into one of the best, then surely God will redeem and restore the whole wide world”*  
—Good Friday entry, *Understanding the Cross Holy Week devotional, SALT Project +*

## WE GATHER IN COMMUNITY

*\*please stand as you are able*

**Prelude – Betty Funk**

**\*Call to Worship**

One: On this day we gather to remember Jesus our Savior  
who loved us and gave himself for us.

Let us draw near in full assurance of God’s endless love and mercy.

**Many: We give our thanks and praise to Jesus Christ  
who carries our sorrows,  
heals our wounds,  
and redeems us from sin and death.**

**\*Hymn – NCH 223 – What Wondrous Love Is This**

### What Wondrous Love Is This

Author: Anonymous

19th century, United States; alt.; First published in Mercer's Cluster, 1836

Tune: WONDROUS LOVE (CHRISTOPHER) 12.9 12.12.9

Source: Appendix to Wm. Walker's Southern Harmony, c. 1843

Harmonization © 1993 The Pilgrim Press

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**1 What wondrous love is this, O my soul! O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this!  
that Christ should come in bliss  
to bear the heavy cross for my soul, for my soul,  
to bear the heavy cross for my soul!**

2 To God and to the Lamb I will sing, I will sing,  
to God and to the Lamb, I will sing;  
To God and to the Lamb who is the great I Am,  
while millions join the theme, I will sing, I will sing;  
while millions join the theme, I will sing.

3 And when from death I'm free, I'll sing on, I'll sing on,  
and when from death I'm free, I'll sing on!  
And when from death I'm free, I'll sing and joyful be,  
and through eternity, I'll sing on, I'll sing on,  
and through eternity I'll sing on

### Welcome and Words of Introduction

*This service has three main parts:*

*A Service of Light--*

*based on the traditional Vespers service in which we recognize Christ our Light;*

*A Lenten Candle Liturgy*

*a meditation (which is not printed in the bulletin) from Lenten Candle Liturgy  
contributed by Jeanyne Slettom, 2015. [processandfaith.org](http://processandfaith.org)*

*a candle is extinguished, followed by a unison prayer.*

*singing one verse of the hymn – "Just As I Am"*

*A Service of Shadows--Tenebrae--in which we meditate on the Passion of Christ and  
experience in dramatic form the extinguishing of the Light.*

### A SERVICE OF LIGHT

#### Invocation for the Service of Light

Leader: God be with you.

**Unison: And also with you.**

One: Let us pray:

Many: **Gracious God,**

**you give us the sun to illumine the day  
and the moon and the stars to shine by night.**

**Kindle in us the flame of your love  
that our lives may shed abroad the radiance of your light  
and the world may be full of the splendor of your glory;  
through Jesus Christ, the Sun of Righteousness. Amen.**

#### Prayer at the Lighting of the Candles

One: O Gracious Light, Pure brightness of the eternal Creator in heaven,  
O Jesus Christ, holy and Blessed!

**Many: Now as we come to the setting of the sun,**

**and our eyes behold your vesper light,  
we sing your praises, Holy God,  
One in Trinity.**

One: You are worthy at all times to be praised by happy voices,  
O Christ of God,  
O Giver of Life,  
and to be glorified through all the worlds.

**\*Hymn – NCH 164 – Arise, Your Light Is Come vv. 1-2**

**Arise, Your Light Is Come**

Author: Ruth Duck, 1973

Tune: FESTAL SONG S.M.

Composer: William Walter, 1872

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**1 Arise, your light has come!  
The Spirit's call obey;  
show forth the glory of your God  
which shines on you today.**

**2 Arise, your light has come!  
Fling wide the prison door;  
proclaim the captive's liberty,  
good tidings to the poor.**

**Lighting of the Candles**

**Prayer of Confession and Assurance**

**Merciful, Mighty, Matchless One,  
You have loved us to the end.  
There was betrayal in our heart,  
Yet you loved us anyway.  
You knew we would deny you,  
Yet you loved us anyway.  
In our selfishness, we balked, we objected, we disapproved,  
Yet you loved us anyway.  
We sought to point the finger at anyone other than ourselves,  
Yet you loved us anyway.  
Forgive us we pray.  
Renew our healing convictions,  
Restore our call to service,  
Rekindle our flame for justice,  
That we may once again become your people of peace.**

- *Silence for personal confession* -

Leader: Hear and receive the good news.  
The One who created us has called us.  
There is now no condemnation,  
No shame at the table of God.  
Only the love that makes us whole again.  
Only the love we offer others.  
In God's name we are forgiven.

**Unison: In God's name we have been set free. Amen.**

**Hymn – NCH 202 – O God, How We Have Wandered vv. 1 & 3**

**O God, How We Have Wandered**

Author: Kevin Nichols, 1980; alt.

Tune: PASSION CHORALE (HERLICH TUT MICH VERLANGEN) 7.6.7.6.D.

Composer: Hans Leo Hassler, 1601

Harmonizer: J. S. Bach, 1729

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**1 O God, how we have wandered  
and hidden from your face'  
in foolishness have squandered  
your legacy of grace.  
But how, in exile dwelling,  
we turn with fear and shame,  
as distant but compelling,  
you call us each by name.**

**3 O God of all the living,  
both banished and restored,  
compassionate, forgiving,  
our peace and hope assured.  
Grant now that our transgressing,  
our faithlessness may cease.  
Stretch out your hand in blessing,  
in pardon, and in peace.**

**LENTEN CANDLE LITURGY  
Good Friday**

**Meditation**

*(Silent time)*

One: As we extinguish this light, we acknowledge the darkness and pain of all the children in the world who suffer in body, in mind or in spirit.

*(a candle is extinguished)*

## Good Friday Candle Prayer

One: Let us pray

**Many: What we contemplate this night is beyond words, beyond understanding.**

**May the Holy Spirit intercede for us and give voice to what, for us, is inexpressible. Amen.**

## Hymn - NCH 207 - Just As I Am (v. 3)

### Just As I Am

Text: Charlotte Elliott, 1836; alt.

Tune: WOODWORTH L.M.

Composer: William B. Bradbury, 1849

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**3 Just as I am, you will receive,  
will welcome, pardon, cleanse, relieve;  
Because your promise I believe,  
O Lamb of God, I come, I come!**

## THE SERVICE OF SHADOWS: TENEBRAE

*After each reading, one of the candles will be extinguished. Members of the congregation may extinguish their own candles at any time during the readings. At the end of the readings, the chapel should be completely dark, except for one remaining Christ candle.*

### First Reading

#### Shadow of Betrayal

#### Matthew 26:20-25

**26** 20 When it grew dark, Jesus reclined at table with the Twelve. 21 And while they were eating he said, “The truth is, one of you is about to betray me.”

22 They were greatly distressed and started asking him in turn, “Surely, it is not I, Teacher?”

23 Jesus replied, “The one who has dipped his hand into the dish with me is the one who will hand me over. 24 The Chosen One will go as the scriptures foretold—but woe to the one by whom the Chosen One is betrayed! It would be better for that one never to have been born at all.”

25 Then Judas, who was betraying Jesus, said, “Surely it is not I, Rabbi?”

Jesus answered, “You have said it yourself.”

*Candle one is extinguished.*

### Second Reading

#### Shadow of Desertion

#### Matthew 26:31-35

**26** 31 Jesus then said to them, “Tonight you will all fall away because of me, for scripture says, ‘I will strike the shepherd, and the sheep will be scattered.’ 32 But after I have been raised, I will go to

Galilee ahead of you.”

33 Peter responded, “Though all may fall away because of you, I never will!”

34 Jesus replied, “The truth is, before the cock crows tonight, you will deny me three times.”

35 Peter said, “Even if I must die with you, I will never disown you.” And all the other disciples said the same.

*Candle two is extinguished.*

**Hymn - NCH 218 – Ah, Holy Jesus vv. 1-2**

**Ah, Holy Jesus**

Author: Johann Heermann, 1630

Paraphraser: Robert Bridges, 1899; alt.

Tune: HERZLIEBSTER JESU 11.11.11.5.

Composer: Johann Crüger, 1640

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**1 Ah, holy Jesus,  
how have you offended,  
that mortal judgment  
has on you descended?  
By foes derided,  
by your own rejected,  
O most afflicted!**

**2 Who was the guilty?  
Who brought this upon you?  
It is my treason,  
Lord, that has slain you.  
And I, dear Jesus,  
I it was denied you;  
I crucified you.**

**Third Reading  
Agony of the Soul**

**Luke 22:39-44**

**22** 39 Then Jesus went out and made his way as usual to the Mount of Olives; the disciples accompanied him. 40 When they reached the place, Jesus said to them, “Pray that you not be put to the test.” 41 Then Jesus withdrew about a stone’s throw from them, knelt down and prayed, 42 “Abba, if it’s your will, take this cup from me; yet not my will but yours be done.”\*

43 Then an angel from heaven appeared to him and gave him strength. 44 In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

*Candle three is extinguished.*

**Fourth Reading**  
**Unshared Vigil**

**Mark 14: 32-41**

**14** 32 Then they came to a place named Gethsemane. Jesus said to them, “Sit down here while I pray.” 33 Jesus took along with him Peter, James and John. Then he began to be very distressed and troubled, 34 and said to them, “My heart is filled with sorrow to the point of death. Stay here and keep watch.”

35 Jesus went a little further off and fell to the ground, praying that if it were possible this hour might pass him by. 36 He said, “Abba, you have the power to do all things. Take this cup away from me. But let it be not my will, but your will.”

37 When Jesus returned he found them asleep. He said to Peter, “Asleep, Simon? Could you not stay awake for even an hour? 38 Be on guard and pray that you not be put to the test. The spirit is willing, but the flesh is weak.”

39 Going back again, Jesus began to pray in the same words. 40 Upon returning Jesus found them asleep once again. They could not keep their eyes open, nor did they know what to say to him.

41 He returned a third time and said, “Still sleeping? Still taking your rest? It will have to do. The hour is upon us—the Chosen One is being handed into the clutches of evildoers. 42 Get up, let’s go. Look! Here comes my betrayer.”

*Candle four is extinguished.*

**Choir Hymn – NCH 192 – When Jesus Wept**

Author: William Billings, 1770  
Tune: WHEN JESUS WEPT L.M.  
Composer: William Billings, 1770  
Bob Bucklew, Keith Konet, and Barfbara Rossington  
Accompanist: Betty Funk

**Fifth Reading**

**“Abba, the hour has come”**

**John 17: 1-6**

**17** 1 After Jesus said this, he looked up to heaven and said,  
“Abba, the hour has come!  
Glorify your Only Begotten  
that I may glorify you,  
through the authority you’ve given me over all  
humankind,  
by bestowing eternal life on all those you gave me.  
3 And this is eternal life:  
to know you, the only true God,  
and the one you have sent,  
Jesus, the Messiah.  
4 I have given you glory on earth



by finishing the work you gave me to do.

5 Now, Abba, glorify me with your own glory,  
the glory I had with you before the world began.

6 I have manifested your Name  
to those you gave me from the world.

They were yours, and you gave them to me;  
and now they have kept your word.

*Candle five is extinguished.*

### **Sixth Reading**

**“That they may be one in us”**

**John 17:15-23**

**17** 15 I don’t ask you to take them out of the world,  
but to guard them from the Evil One.

16 They are not of the world,  
any more than I am of the world.

17 Consecrate them—  
make them holy through the truth—  
for your word is truth.

18 As you have sent me into the world,  
so I have sent them into the world;

19 I consecrate myself now for their sakes,  
that they may be made holy in truth.

20 I don’t pray for them alone.

I pray also for those  
who will believe in me through their message,

21 that all may be one,  
as you, Abba, are in me and I in you;

I pray that they may be one in us,  
so that the world may believe that you sent me.

*Candle six is extinguished.*

### **Seventh Reading**

**Arrest in the Garden**

**John 18:1-5**

**18** 1 After Jesus had said all this, he left with the disciples and crossed the Kidron Valley.  
There was a garden there, and Jesus and the disciples entered it.

2 Judas, the traitor, knew the place well, because Jesus often met there with his disciples.

3 Judas led the Roman cohort to the place, along with some Temple guards sent by the chief priests  
and Pharisees. All were armed and carried lanterns and torches.

4 Then Jesus, aware of everything that was going to take place, stepped forward and said  
to them, “Who are you looking for?” 5 “Are you Jesus of Nazareth?” they asked. Jesus said, “I am.”

Now Judas, the traitor, was with them.

*Candle seven is extinguished.*

**Eighth Reading**  
**Shadow of the Cross**

**Mark 15:16-32**

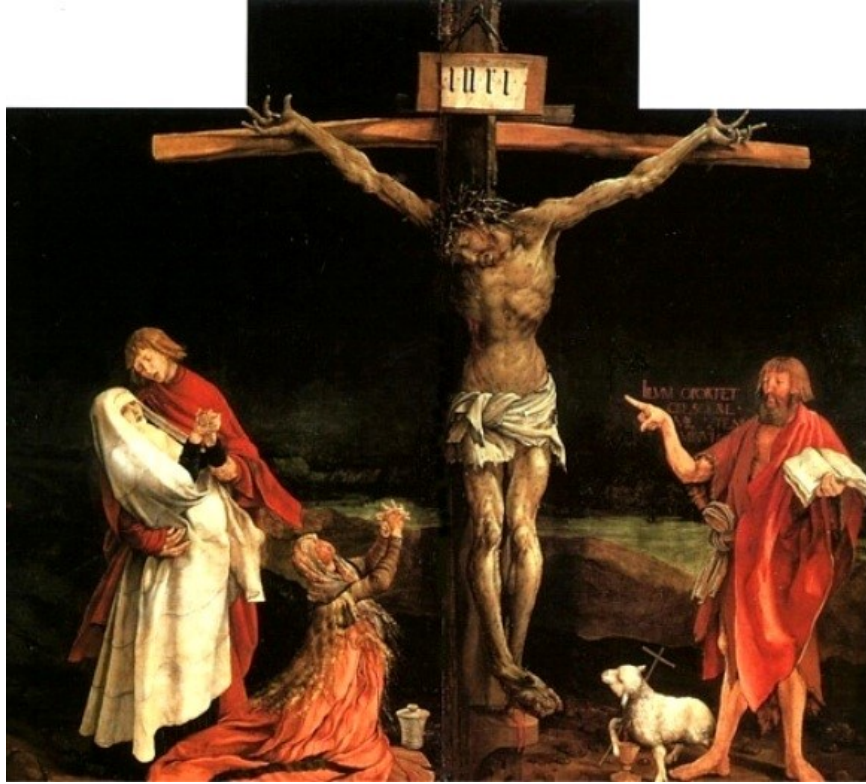
**15** 16 The soldiers led Jesus away into the hall known as the Praetorium; then they assembled the whole battalion. 17 They dressed Jesus in royal purple, then wove a crown of thorns and put it on him. 18 They began to salute him: "All hail! King of the Jews!" 19 They kept striking Jesus on the head with a reed, spitting at him and kneeling in front of him pretending to pay homage. 20 When they had finished mocking him, they stripped him of the purple and dressed him in his own clothes. Then they led him out to be crucified.

21 A passerby named Simon of Cyrene, the father of Alexander and Rufus, was coming in from the fields. The soldiers pressed him into service to carry Jesus' cross. 22 Then they brought Jesus to the site of Golgotha—which means "Skull Place."

23 They tried to give him wine drugged with myrrh, but he would not take it. 24 Then they nailed him to the cross and divided up his garments by rolling dice for them to see what each should take. 25 It was about nine in the morning when they crucified him.

26 The inscription listing the charge read, "The King of the Jews." 27 With Jesus they crucified two robbers, one at his right and one at his left.\* 29 People going by insulted Jesus, shaking their heads and saying, "So you were going to destroy the Temple and rebuild it in three days! 30 Save yourself now by coming down from that cross!" 31 The chief priests and the religious scholars also joined in and jeered, "He saved others, but he can't save himself! 32 Let 'the Messiah, the King of Israel' come down from that cross right now so that we can see it and believe in him!" Those who had been crucified with him hurled the same insult.

*Candle eight is extinguished.*



*Isenheim Altarpiece, by Matthias Grunewald, c 1512–1516, the Monastery of St. Anthony in Isenheim near Colmar, Germany*  
*Grunewald was a German Renaissance painter of religious works who ignored Renaissance classicism to continue the expressive and intense style of late medieval Central European art into the 16th century. Mary Magdalene, identified by her long hair, kneels at the foot of the cross. Behind her is Mary, mother of Jesus, and John. This is an extraordinarily intense painting of the crucifixion. The figure of Jesus dominates the painting, but the lesser figures, especially Mary Magdalene's, reveal their anguish in this horrific moment. Bible Paintings – Mary Magdalene, Mary Magdalene, first witness to the Resurrection, [http://www.jesus-story.net/painting\\_magdalene.htm](http://www.jesus-story.net/painting_magdalene.htm)*

**Ninth Reading**  
**Shadow of Death**

**Matthew 27:45-54**

**27** 45 At noon, a darkness fell over the whole land until about three in the afternoon.  
 46 At that hour Jesus cried out with a loud voice, “Eli, Eli, lama sabachthani?” which means, “My God, My God, why have you forsaken me?” 47 This made some of the bystanders who heard it remark, “He is calling for Elijah!” 48 One of them hurried off and got a sponge. He soaked the sponge in cheap wine and, sticking it on a reed, tried to make Jesus drink. 49 The others said, “Leave him alone. Let’s see whether Elijah comes to his rescue.”

50 Once again, Jesus cried out in a loud voice, then he gave up his spirit. 51 Suddenly, the curtain in front of the Holy of Holies was ripped in half from top to bottom. The earth quaked, boulders were split 52 and tombs were opened. Many bodies of holy ones who had fallen asleep were raised. 53 After Jesus’ resurrection, they came out of their tombs and entered the holy city, and appeared to many.

54 The centurion and his cohort, who were standing guard over Jesus’ body, were terror-stricken at seeing the earthquake and all that was happening, and said, “Clearly, this was

God's Own!"

*Candle nine is extinguished.*

**Tenth Reading**  
**Shadow of Burial**

**John 19:38-42**

**19** 38 After this, Joseph of Arimathea, a disciple of Jesus—but a secret one, for fear of the Temple authorities—asked Pilate for permission to remove the body of Jesus, and Pilate granted it. So Joseph came and took it away. 39 Nicodemus came as well—the same one who had first come to Jesus by night—and he brought about one hundred pounds of spices, a mixture of myrrh and aloes. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the Jewish burial custom.

41 There was a garden in the place where Jesus had been crucified, and in the garden was a new tomb where no one had ever been buried. 42 Since it was the day before the Sabbath and the tomb was nearby, they buried Jesus there.

*In silence; the remaining three candles representing the remaining disciples are extinguished, and the people gather in silence.*

**Final Reading**  
**The Word was God**

**John 1:1-4, 9-10, 12, 14; 3:19**

**1** 1 IN THE BEGINNING

there was the Word;  
the Word was in God's presence,  
and the Word was God.

2 The Word was present to God  
from the beginning.

3 Through the Word  
all things came into being,  
and apart from the Word  
nothing came into being  
that has come into being.

4 In the Word was life,  
and that life was humanity's light—

9 The Word was coming into the world—

10 was in the world—  
and though the world  
was made through the Word,  
the world didn't recognize it.

12 Yet any who did accept the Word,  
who believed in that Name,  
were empowered to become children of God—

14 And the Word became flesh  
and stayed for a little while among us;  
we saw the Word's glory—  
the favor and position a parent gives an only child—  
filled with grace,  
filled with truth.

**3** 19 On these grounds is sentence pronounced:  
that though the light came into the world,  
people showed they preferred the shadows to the light  
because their deeds were evil.

*At the conclusion of the reading, the Christ candle is extinguished.  
A loud noise is made to signify Christ's death.  
After a pause, the Christ candle is relit to stand as a symbolic promise  
of the resurrection.*

**The Lord's Prayer** – using “debts” and “debtors”

**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 debts,  
as we forgive our debtors,  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

**\*Hymn – NCH 229 – Were You There?**

*(The people join in the first verse while in the light of the Christ candle)*

**Were You There?**

Source: African American Spiritual

Tune: WERE YOU THERE Irr.

Arranger: Joyce Finch Johnson, 1992

Arrangement © 1992 The Pilgrim Press

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**1 Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
O sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?**

**\*The Promise**

**John 14:15-17**

*(Read in the light of the Christ candle)*

*Jesus said:*

**14** 15 “If you love me  
and obey the command I give you,  
16 I will ask the One who sent me  
to give you another Advocate, another Helper  
to be with you always—  
17 the Spirit of truth,  
whom the world cannot accept  
since the world neither sees her nor recognizes her;  
but you can recognize the Spirit  
because she remains with you  
and will be within you.”

*There is no Benediction because the events of this night do not conclude until Easter morning resurrection. Keep the faith in vigil through Good Friday and Holy Saturday. Please conclude in silence.*

**\*Postlude – Betty Funk**

\* \* \* \* \*

**Credits**

- (1) The Call to Worship is adapted from *Call to Worship for Good Friday*, written by Marlene Kropf, in *Jesus Keep Me Near the Cross: Good Friday Service*. Posted on Mennonite Church Canada Resource Centre website. <http://resources.mennonitechurch.ca/>. Reposted as *Good Friday Call to Worship* on the blog, *re:Worship*. <https://re-worship.blogspot.com/>.
- (2) The Invocation for the Service of the Light and The Prayer at the Lighting of the Candles are adapted from the *Service of Tenebrae*, page 210 in *Book of Worship* © 1986 Office of Church Life and Leadership, United Church of Christ.
- (3) The Prayer of Confession and Assurance is adapted from *The New Commandment: Service Prayers for Maundy Thursday*, written by Michael Anthony Howard, who serves as Minister of Faith in Action for the Living Water Association, Ohio NorthEast, of the Heartland Conference, United Church of Christ. Copyright 2022 Local Church Ministries, Congregational Vitality and Discipleship Ministry Team, United Church of Christ, 700 Prospect Avenue, Cleveland, OH 44115-1100. Permission granted to reproduce or adapt this material for use in services of worship or church education. All publishing rights reserved.
- (4) Lenten Candle Liturgy –Good Friday is adapted from Lenten Candle Liturgy, contributed by Jeanyne Slettom, and posted May 27, 2015, on the website, Process & Faith. <https://processandfaith.org/lenten-candle-liturgy/>
- (5) The Service of Shadows: Tenebrae is taken from *Readings and Extinguishing of Lights* in the *Service of Tenebrae*, pp. 212-215 in *Book of Worship* © 1986 Office of Church Life and Leadership, United Church of Christ .
- (6) The Ninth Reading – Shadow of Death and the Tenth Reading – Shadow of Burial are taken from *The Wrath of the Lamb: A Tenebrae service* by Cynthia de Jong and Cornelius Plantinga, December 1998, on the website, *Reformed Worship – Resources for Planning and Leading Worship*, <http://www.reformedworship.org/article/december-1998/wrath-lamb-tenebrae-service>.

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