

GOOD FRIDAY: TENEBRAE SERVICE OF SHADOWS

PRELUDE

“Tranquility”

Tudy Soelberg, D.M.A.
Trinity Episcopal Church Minster of Music

WELCOME

Rev. Dr. Laura Miller-Purrenhage
First Congregational UCC

(You are invited to have seven candles lit for this service. As the service progresses, we will ask you to extinguish each one in turn.)

CALL TO WORSHIP

Rev. Dr. Laura Miller-Purrenhage
First Congregational UCC

The
people
stood
yelling,
“Crucify!”

and it breaks our hearts every time.
For Jesus’ death occurs every time someone
is ignored, mistreated, oppressed.

“Crucify!”
tears
away
at
God’s
Beloved.

SPECIAL MUSIC

“I Love You Lord”

Wacousta Community
United Methodist Church

FIRST READING

Isaiah 52:13-53:12

Rev. Hillary Thurston-Cox
Wacousta Community UMC

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all

turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Extinguish the first candle

SPECIAL MUSIC	“What Wondrous Love is This?”	Jack Bertrand and Mary Jenks arranged by Cathy Stamegna GL First United Methodist
SECOND READING	Psalm 22	Rev. Dr. Virginia Schiefelbein Sparrow Hospital Chaplain

My God, my God, why have you forsaken me?
 Why are you so far from helping me, from the words of my groaning?
 O my God, I cry by day, but you do not answer;
 and by night, but find no rest.

Yet you are holy,
 enthroned on the praises of Israel.
 In you our ancestors trusted;
 they trusted, and you delivered them.
 To you they cried, and were saved;
 in you they trusted, and were not put to shame.

But I am a worm, and not human;
 scorned by others, and despised by the people.
 All who see me mock at me;
 they make mouths at me, they shake their heads;
 “Commit your cause to the Lord; let him deliver—
 let him rescue the one in whom he delights!”

Yet it was you who took me from the womb;
 you kept me safe on my mother’s breast.
 On you I was cast from my birth,
 and since my mother bore me you have been my God.
 Do not be far from me,
 for trouble is near
 and there is no one to help.

Many bulls encircle me,
strong bulls of Bashan surround me;
they open wide their mouths at me,
like a ravening and roaring lion.

I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
my mouth is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shriveled;
I can count all my bones.
They stare and gloat over me;
they divide my clothes among themselves,
and for my clothing they cast lots.

But you, O Lord, do not be far away!
O my help, come quickly to my aid!
Deliver my soul from the sword,
my life from the power of the dog!
Save me from the mouth of the lion!

From the horns of the wild oxen you have rescued me.
I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:
You who fear the Lord, praise him!
All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!
For he did not despise or abhor
the affliction of the afflicted;
he did not hide his face from me,
but heard when I cried to him.

From you comes my praise in the great congregation;
my vows I will pay before those who fear him.
The poor shall eat and be satisfied;
those who seek him shall praise the Lord.
May your hearts live forever!

All the ends of the earth shall remember
and turn to the Lord;
and all the families of the nations
shall worship before him.

For dominion belongs to the Lord,
and he rules over the nations.

To him, indeed, shall all who sleep in the earth bow down;
before him shall bow all who go down to the dust,
and I shall live for him.

Posterity will serve him;
future generations will be told about the Lord,
and proclaim his deliverance to a people yet unborn,
saying that he has done it.

Extinguish the second candle

OFFERING

Chad Frost
FCUCC

We will take an offering this year for GLEAP, the Grand Ledge Emergency Assistance Program, a 501 (c) 3 non-profit all-volunteer organization that assists with utility bills, transportation, food, medicine, and housing needs for families within the Grand Ledge Public School District. Annually, GLEAP serves over 400 families GLEAP is funded by donations from generous organizations, churches, and individuals. If you are able to donate to GLEAP, you can send checks to GLEAP, PO Box 402, Grand Ledge, MI 48837. Or you can donate online by going to . <https://www.gleap.net/> You can find a gold PayPal button at the top of the page. Thank you.

THIRD READING: Hebrews 4:14-16; 5:7-9

Rev. Gail Shafer
Trinity Episcopal Church

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

Extinguish the third candle

SPECIAL MUSIC "What Wonderful Love Is This?"

Kelly Stuible-Clark
FCUCC

FOURTH READING: John 18:1-27

Father James Eisele
St. Michael Parish

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So

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. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then 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. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

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

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus 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. Why do you ask me? Ask those who heard what I said to them; they know what I said." 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?" Then Annas sent him bound to Caiaphas the high priest.

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

Extinguish the fourth candle

A PRAYER OF RECONCILIATION FOR GOOD FRIDAY

Rev. Gail Shafer
Trinity Episcopal

Ever-present God, on this Good Friday night,
our whole world is engulfed in shadows
as we remember the story of Jesus' death.
We confess that we want to push the fast-forward button on this familiar story

because it hurts so much.

It hurts to think of the betrayal and arrest of Jesus.

It hurts to imagine Jesus abandoned and suffering on the cross with only a faithful few watching him breathe his last breath.

It hurts to watch your light overtaken by the shadows of the world.

But we must find our place in this crucifixion story and feel the pain that is there:

The pain of the world,
of faithless decisions; of betrayal; of injustice.

Jesus entered that pain out of faithfulness to you and to us,
to witness to the Truth that is Justice, Wholeness and Love.

We confess, we are afraid to enter this pain with Jesus.
Strengthen us with your courage;
offer glimpses of hope in the shadows of death;
let us know you are present with us here in this moment of pain;
now as always.

ASSURANCE OF BLESSING

Rev. Gail Shafer
Trinity Episcopal

Beloved followers of Jesus, it is okay to feel hurt and uncomfortable as you enter into this story and imagine your place in it.

Know that God meets you in the story,
with comfort as well as challenge; with courage as well as love.

FIFTH READING John 18:28-19:16a

Rev. Chuck Foerster
Immanuel Lutheran

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

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate 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?" Jesus 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." Pilate 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." Pilate 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. 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.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate 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." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" 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."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate 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?" Jesus 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." From 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."

When 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" 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.

Extinguish the fifth candle

PRAYERS OF THE PEOPLE AND LORD'S PRAYER:

Chuck Foerster
Immanuel Lutheran

Ever Present God, we are amazed that Jesus, nearing his death, reached out to comfort and empower those dearest to him. At the foot of his cross, he called his mother and his beloved disciple into a new community. Give us the grace and courage to join them there, welcoming all who struggle and grieve into this new covenant of love and grace.

For whom shall we pray, in our world, our community, our family, under the shadow of the cross? I invite you to offer silent prayers or, if your online platform allows it, to write prayers in the chat.

(Speaker, wait in silence or, if you prefer, have instrumental music in the background)

God of unending grace and mercy, we ask that you hear our prayers, as we say together the prayer that Jesus taught us...Our Father...Amen.

SIXTH READING

John 19: 16b-30

Sue Sacket
FCUCC

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

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

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A 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. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*Extinguish the sixth candle
3 loud knocks to represent the death of Jesus*

SPECIAL MUSIC	"Were You There"	Brandon Frost and Chuck Byam First Congregational UCC
HOMILY	Hang Time	Rev. Ron Brooks GL First United Methodist
SEVENTH READING	John 19: 31-42	Rev. Hillary Thurston-Cox Wacousta Community UMC

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

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

to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Extinguish the seventh candle
(Moment of silence)*

BENEDICTION John 1: 1-5
(Reader lights the Christ candle before reading)

Rev. Dr. Laura Miller-Purrenhage

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness has not overcome it.

(This service ends in silence. When you are ready, you may leave in peace.)

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