



GOOD FRIDAY

APRIL 22, 2011 7:30 PM

Hymns and songs may be found in The Presbyterian Hymnal (blue).

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 candles 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**; and through the small but persistent flame of the Christ candle, we anticipate the joy of ultimate victory.



WE GATHER TO MEET GOD

PRELUDE

What Wondrous Love Is This *setting by Mark Albrecht*

READING

Isaiah 52:13-53

*PROCESSIONAL HYMN

What Wondrous Love Is This *blue, #85*

Stanza 1: unison

2: unison

3: two-part canon

*GREETING

Grace to you and peace from God our Father and the Lord Jesus Christ.

Amen.

Blessed be the name of the Lord our God,

who redeems us from sin and death.

For us and for our salvation, Christ became obedient unto death, even death on a cross.

Blessed be the name of the Lord.



THE SERVICE OF SHADOWS

The Shadow of the Upper Room

THE READING OF SCRIPTURE

John 13:12-30

RESPONSE

Is It I? by Eugene Peterson

The Shadow of the Garden

THE READING OF SCRIPTURE

Luke 22:39-44

CHORAL RESPONSE

Lone He Prays *setting by Matthew Penning text by Herman Steumpfle*

Kyrie eleison (Lord, have mercy)

Lone he prays within the Garden
where disciples, sleeping, lie.

None to share his grief and torment,
none to hear his anguished cry.

Does the God who hides in darkness
will his only Son to die?

Kyrie eleison (Lord, have mercy)

The Shadow of Arrest

THE READING OF SCRIPTURE

Matthew 26:47-56

ORGAN RESPONSE

Kyrie from Médiéval Suite by Jean Langlais

Kyrie eleison (Lord, have mercy)

The Shadow of Denial

THE READING OF SCRIPTURE

Matthew 26:69-75

SERMON

Growing with Peter: Unimaginable Words

Pastor Kyle Otterbein

*CONGREGATIONAL HYMN

Ah, Holy Jesus *setting by John Ferguson*



Choir 1. Ah, ho - ly Je - sus how have you of -
Men 2. Who was the guilt - y? Who brought this up -
Women 3. Lo, the Good Shep - herd for the sheep is
Choir 4. For me, kind Je - sus, was your in - car -
All 5. There - fore, kind Je - sus, since I can - not



fend - ed, That mor - tal judg - ment has on you de -
on you? A - las, my trea - son, Je - sus, has un -
of - fered; The slave has sin - ned, and the Son has
na - tion, Your mor - tal sor - row and your life's ob -
pay you, I do a - dore you, and will ev - er



scend - ed? By foes de - rid - ed, by your own re -
done you. 'Twas I, Lord Je - sus, I it was de -
suf - fered; For our a - tone - ment, while we noth - ing
la - tion, Your death of an - guish and your bit - ter
pray you, Think on your pi - ty and your love un -



ject - ed, O most af - flict - ed!
nied you; I cru - ci - fied you.
heed - ed, God in - ter - ced - ed.
pas - sion, For my sal - va - tion.
swerv - ing, Not my de - serv - ing.

Text: Johann Heermann (1585-1647); tr. Robert Bridges (1844-1930), alt. John Ferguson

Music: Johann Crüger (1598-1622)

The Shadow of Crucifixion

THE READING OF SCRIPTURE

Luke 23:26-38

CONGREGATIONAL HYMN

How Deep the Father's Love for Us

The Shadow of Death

THE READING OF SCRIPTURE

Matthew 27:45-51

CHORAL RESPONSE

Jesus, Your Last Cry on the Cross by Francisco Feliciano

My God, my God, why have you forsaken me?

-Psalm 22:1

silence for reflection



THE CLOSING OF WORSHIP

bell toll

*CONGREGATIONAL HYMN

O Sacred Head, Now Wounded *blue, #98*

Please stand and sing following the introduction by J.S. Bach

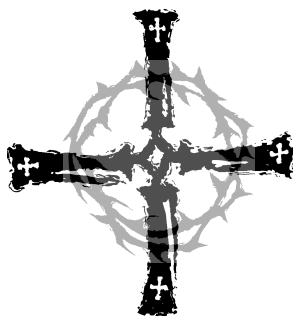
POSTLUDE

O Sacred Head, Now Wounded *setting by Johannes Brahms*

We encourage you to leave in quiet reflection as you think upon the death of our Lord. Offering plates are placed at the doors so that you are able to leave your offering. Please return in a spirit of anticipation and celebration on Saturday evening to mark the resurrection of our Lord.

❖ WORSHIP NOTES

*The *strepitus* (pronounced STREP-ee-toose) means "loud noise" and is signified by the slamming of a book or door toward the conclusion of the Good Friday Service of Shadows. The *strepitus* symbolizes the earth shaking and rocks splitting (Matt. 27:51) at Jesus' death, and foreshadows the "violent earthquake" (Matt. 28:2) at the opening of Jesus' tomb on Easter morning. These loud noises are recounted for us only in Matthew's gospel.



❖❖ WORSHIP PARTICIPANTS

Pastor: Rev. Kyle Otterbein

Readers: Glen Schmitz, Erin Moore, Jamie Eskuri, Steve Dunham, Lora Morgan Dunham,
Jerry Walker, Becka Simpson, Bill Ford

Directors of Music: Matthew Penning, Erin Moore

Musicians: Logos Choir with Anna Stenson, violin; Wes Habley, clarinet; Jill Bowman, oboe

Cross bearer: Bill Ford

Candle extinguishers: Lane, Renae, Jaymeson + Mattie Harms

❖❖ ANNOUNCEMENTS

- Seating, sound, and worship hymnals are available in the Narthex.
- Interested in the ministry opportunities of St. Andrew?

Our weekly *Mini-Messenger* and monthly *Messenger* newsletters are available online at:
www.saintandrew-ic.org (under the “News” heading) or in paper version in the Narthex.

❖❖ JOIN US AS HOLY WEEK CONTINUES

- Holy Saturday, April 23 (Easter Vigil) with confirmands - 7:30 pm
- Easter Sunday, April 24
 - 6:00 am Sunrise service with youth
 - 7:15 - 11:00 am potluck breakfast
 - 8:00 am worship with youth choir and bells
 - 9:30 + 11:00 am worship with adult choir, bells + brass