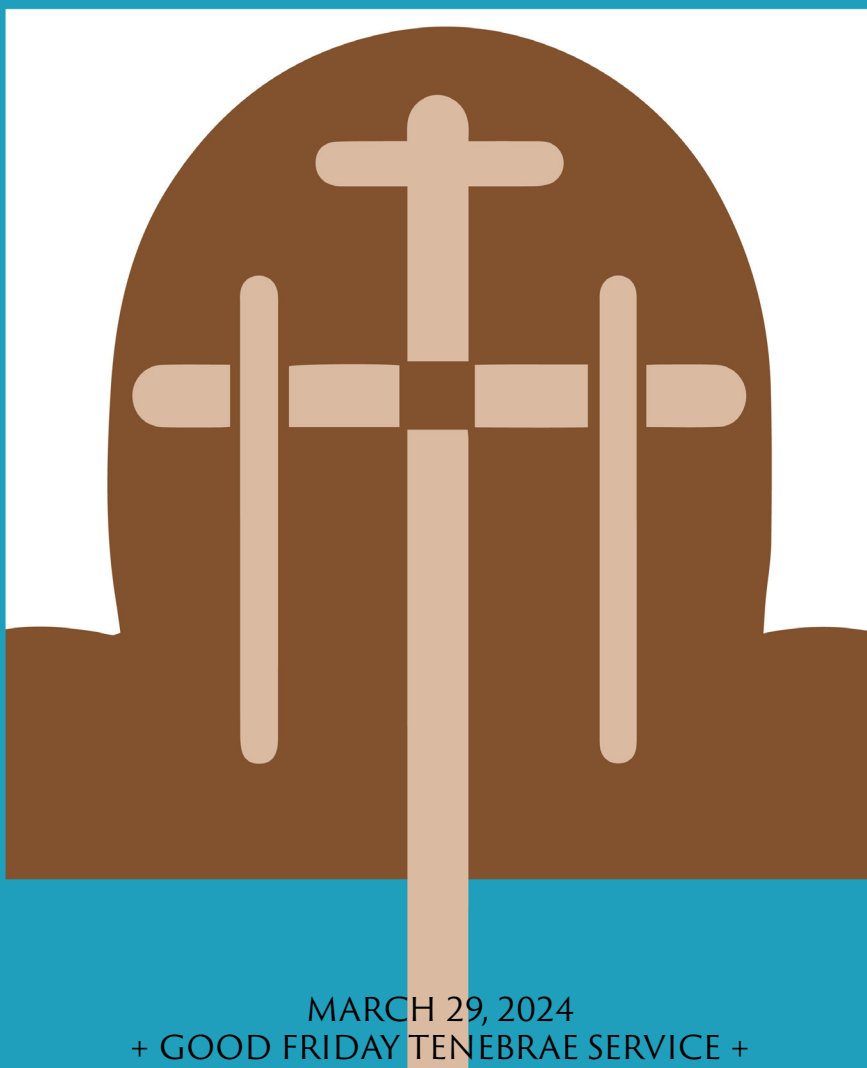


# GOOD *Friday*



MARCH 29, 2024  
+ GOOD FRIDAY TENEBRAE SERVICE +

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PRELUDE

*Da Jesus an dem Kreuze stund*, BWV 621  
(As Jesus Hung upon the Cross)  
J.S. Bach  
Sunwoo Lee, Organ

SILENT PROCESSION

\* CALL TO WORSHIP

Pastor Jeff Hunter

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.

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

\* INVOCATION AND THE LORD'S PRAYER 887

Pastor Libby Piotrowski

\* HYMN 226

What Wondrous Love

UNISON CONFESSION OF SIN

Merciful God, we meet each other today at the foot of the cross.  
We wait with each other as those who inflict wounds on one another:  
**be merciful to us.**

As those who deny justice to others:  
**be merciful to us.**

As those who put our trust in power:  
**be merciful to us.**

As those who are greedy:  
**be merciful to us.**

As those who struggle to offer forgiveness:  
**be merciful to us.**

As those who refuse to receive:  
**be merciful to us.**

As those who are motivated by fear:  
**be merciful to us.**

**Amen.**

ASSURANCE OF PARDON

+ *THE SERVICE OF SHADOWS* +

+ THE FIRST LIGHT - THE SHADOW OF BETRAYAL +

Matthew 26:20-25  
Hymn Response 230

Maria Ward, Reader  
Go to Dark Gethsemane

+ THE SECOND LIGHT - THE SHADOW OF THE AGONY OF SPIRIT AND ARREST +

Matthew 26:36-50  
Choral Response

Ryan Wendt, Reader  
Thy Will Be Done  
Craig Courtney

*Chancel Choir, Brian Ward, Director*

Our cup was filled with darkness. Our cup was filled with death.

Christ took our cup and drank it,  
and gave us life, and gave us hope, gave us Himself.

*Refrain:* My Father, let this cup pass from me.  
Yet not my will, O Lord, but Thine be done.

In blackest night we hear Him in dark Gethsemane;  
pleading with the Father  
for one more way, for one more hope, for one more day. *Refrain*

Then they took our Savior, and led Him to a tree;  
and there they broke His body,  
poured out His life, put Him to death to rise again! *Refrain*

+ THE THIRD LIGHT - THE SHADOW OF DENIAL +

Matthew 26:69-75  
Hymn Response 238

Libby Piotrowski, Reader  
O Sacred Head, Now Wounded

+ THE FOURTH LIGHT - THE SHADOW OF ACCUSATION +

Matthew 27:11-14, 20-29  
Choral Response

Jeff Hunter, Reader  
Lamb of God  
arr. F. Melius Christiansen

Lamb of God most holy, who on the cross didst suffer,  
patient and lowly, Thyself to scorn didst offer.  
Our sins by Thee were taken, or hope had us forsaken:  
have mercy on us, O Jesu!

+ THE FIFTH LIGHT - THE SHADOW OF CRUCIFIXION AND HUMILIATION +

Matthew 27:31-43

Organ Solo

Jeanette Mottl, Reader

In Death's Strong Grasp the Savior Lay

J.S. Bach

*Brian Ward, Organ*

+ THE SIXTH LIGHT - THE SHADOW OF DEATH +

Matthew 27:45-54

Instrumental Response

Joel Piotrowski, Reader

Amazing Grace *and* Jesus, Keep Me Near the Cross

arr. Sandi Kersten

*Sandi Kersten, Harp; Cheryl Borgeson, Flute*

+ THE SEVENTH LIGHT - THE SHADOW OF BURIAL +

Matthew 27:57-60

Vocal Solo

Julie Reese-Clauson, Reader

Were You There? (240)

*Barbara Hunt, Soprano*

DISMISSAL

May Jesus Christ, who for our sake became obedient unto death, even death on the cross, keep you and strengthen you this night and forever. Amen.

*The choir will recess in silence, pausing to drop the nails they have been given into the bucket in the narthex. The congregation may follow.*

*\* Please rise, in body or in spirit.*

## WHAT IS “TENEBRAE”?

The service of Tenebrae, or “shadows”, dates back to eighth-century Rome. It grew out of a combination of night and early morning prayer, focusing on the commemoration of the passion of Jesus. The most significant aspect of this service is the gradual extinguishing of the lights and candles in the room, symbolizing the flight of the apostles and the darkness and disturbance that accompanied the suffering. The candles represent the apostles and all followers of Christ. The larger candle—the one we call “The Christ Candle”—represents Jesus himself. The dramatic high point occurs when complete darkness is reached, and a loud noise is sounded at Jesus’ death. As Christians, we believe that it is of central importance that the reality of Christ’s death be encountered; for there can be no resurrection without death.

- Adapted from the *Covenant Book of Worship*

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## THE LORD’S PRAYER

887

Our Father who art in heaven, hallowed be thy name.  
Thy kingdom come, thy will be done in 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, forever. Amen.

*Traditional*

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## What Wondrous Love

226

*In unison*

1 What won - drous love is this, O my soul, O my soul! What  
 2 When I was sink - ing down, sink - ing down, sink - ing down; when  
 3 To God and to the Lamb I will sing, I will sing; to  
 4 And when from death I'm free, I'll sing on, I'll sing on; and

won - drous love is this, O my soul! What won - drous love is this that  
 I was sink - ing down, sink - ing down; when I was sink - ing down be -  
 God and to the Lamb I will sing; to God and to the Lamb, who  
 when from death I'm free, I'll sing on; and when from death I'm free, I'll

caused the Lord of bliss to bear the dread - ful curse for my  
 neath God's righ - teous frown, Christ laid a - side his crown for my  
 is the great "I Am," while mil - lions join the theme, I will  
 sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul; to bear the dread - ful curse for my soul.  
 soul, for my soul; Christ laid a - side his crown for my soul.  
 sing, I will sing; while mil - lions join the theme, I will sing.  
 on, I'll sing on; and through e - ter - ni - ty I'll sing on.

# Go to Dark Gethsemane

1 Go to dark Geth - sem - a - ne, all who feel the tempt - er's pow'r;  
 2 Fol - low to the judg - ment hall, view the Lord of life ar - raign'd.  
 3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re - deem - er's con - flict see, watch with him one bit - ter hour.  
 O the worm - wood and the gall! O the pangs his soul sus - tained!  
 mark the mir - a - cle of time, God's own sac - ri - fice com - plete.

Turn not from his griefs a - way— learn of Je - sus Christ to pray.  
 Shun not suf - f'ring, shame, or loss— learn of him to bear the cross.  
 "It is fin - ished!" hear him cry— learn of Je - sus Christ to die.

## O Sacred Head, Now Wounded

238

1 O sa - cred Head, now wound - ed, with grief and shame weighd down,  
 2 What thou, my Lord, hast suf - fered was all for sin - ners' gain;  
 3 What lan - guage shall I bor - row to thank thee, dear - est friend,

now scorn - ful - ly sur - round - ed with thorns, thy on - ly crown;  
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
 for this thy dy - ing sor - row, thy pit - y with - out end?

how art thou pale with an - guish, with sore a - buse and scorn!  
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;  
 O make me thine for - ev - er; and, should I faint - ing be,

How does that vis - age lan - guish which once was bright as morn!  
 look on me with thy fa - vor, vouch - safe to me thy grace.  
 Lord, let me nev - er, nev - er out - live my love to thee. A - men.



**North Park Covenant  
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**Missionaries We Support**

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Letha Kerl,  
Regional Co-coordinator for Europe

Peter and Anna Kim, Taiwan

James and Rachel Ventress, Alaska

Paul and Sheryl Noren, Congo

Eugenio and Pia Restrepo,  
Latin America

**Welcome Statement**

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*We welcome all people to begin or deepen their relationship with Christ through worship and study. We invite all believers to fully participate in the life and ministry of our church as members, leaders, and lay staff. We celebrate the gifts and presence of diverse Christians among us—whether those differences be race, ethnicity, age, marital status, sexual orientation, gender identity, ability, or socioeconomic status. We are blessed by our diversity and are unified in Christ.*

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