

Welcome to the

Setauket Presbyterian Church

of the Presbyterian Church (U.S.A.)



GOOD FRIDAY

Tenebrae Service

April 15, 2022

8:00PM

RINGING OF THE STEEPLE BELL

INTROIT

Jesus, Remember Me

CALL TO WORSHIP

God is light, and in God there is no darkness at all.

Jesus Christ is the light of the world.

And this is the judgment, that the light has come into the world,
and we loved darkness rather than light.

OPENING PRAYER

Almighty God, as the shadows lengthen and darkness falls, speak to us once more your solemn message of death and of life. Call to our memory our many transgressions. And look with mercy, we beseech you, on your family, for whom our Lord Jesus Christ was willing to be betrayed, and to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, One God, forever and ever. Amen.

HYMN no.220 (seated) *Go To Dark Gethsemane*

SILENCE

☞ **The Shadow of Betrayal** ☞

SCRIPTURE

John 18:1-14

SILENCE

FIRST SOLEMN REPROACH OF THE CROSS

O my people, O my church,
what have I done to you,
or in what have I offended you?

Testify against me.

My peace I gave, which the world cannot give,
and washed your feet as a sign of my love;
but you draw the sword to strike in my name

and you have prepared a cross for your Savior.

Lord, have mercy.

The first candle is extinguished.
∞ The Shadow of Desertion ∞

SCRIPTURE

John 18:15-18

SILENCE

SECOND SOLEMN REPROACH OF THE CROSS

I led you forth from the land of Egypt
and delivered you by the waters of baptism;
but you scatter and deny and abandon me:
you seek your own glory in my kingdom,
and you have prepared a cross for your Savior.

Lord, have mercy.

The second candle is extinguished.

∞ The Shadow of Denial ∞

HYMN no.223 (seated) *When I Survey the Wondrous Cross*

SCRIPTURE

John 18:19-27

SILENCE

THIRD SOLEMN REPROACH OF THE CROSS

I led you through the desert forty years,
and fed you with manna:
I brought you through tribulation and penitence,
and gave you my body, the bread of heaven,
but you have prepared a cross for your Savior.

Lord, have mercy.

The third candle is extinguished.

☞ The Shadow of False Witness ☞

SCRIPTURE

John 18:28-32

SILENCE

FOURTH SOLEMN REPROACH OF THE CROSS

I went before you in a pillar of cloud,
and you have led me to the judgment hall of Pilate.
I defeated your enemies and brought you to a land of freedom,
but you have scourged, mocked, and beaten me.
I gave you the water of salvation from the rock,
but you have given me gall and left me to thirst,
and you have prepared a cross for your Savior.

Lord, have mercy.

The fourth candle is extinguished.

☞ The Shadow of Accusation ☞

HYMN no. 221 (seated) *O Sacred Head, Now Wounded*

SCRIPTURE

John 18:33-40

SILENCE

FIFTH SOLEMN REPROACH OF THE CROSS

I gave you a royal scepter,
and bestowed the keys to the kingdom,
but you have given me a crown of thorns.
I raised you on high with great power,
but you have prepared a cross for your Savior.

Lord, have mercy.

The fifth candle is extinguished.

☞ The Shadow of Mockery ☞

HYMN no. 209 (seated) *My Song Is Love Unknown* (Verses 1, 3, and 5)

SCRIPTURE

John 19:1-11

SILENCE

SIXTH SOLEMN REPROACH OF THE CROSS

What more could I have done for you
that I have not done?
I planted you, my chosen and fairest vineyard,
I made you the branches of my vine;
but when I was thirsty, you gave me vinegar to drink
and pierced with a spear the side of your Savior,
and you have prepared a cross for your Savior.

Lord, have mercy.

The sixth candle is extinguished.

☧ The Shadow of the Crucifixion ☧

HYMN no. 218 (seated) *Ah, Holy Jesus* (verses 1 3 & 5)

SCRIPTURE

John 19:12-25a

SILENCE

SEVENTH SOLEMN REPROACH OF THE CROSS

I grafted you onto the tree of my chosen Israel,
and you turned on them with persecution and mass murder.
I made you joint heirs with them of my covenants
but you made them scapegoats for your own guilt,
and you have prepared a cross for your Savior.

Lord, have mercy.

The seventh candle is extinguished.

☧ The Shadow of Grief ☧

HYMN no.216 (seated) *Beneath the Cross of Jesus*

SCRIPTURE

John 19:25b-27

SILENCE

EIGHTH SOLEMN REPROACH OF THE CROSS

I sent the Spirit of truth to guide you,
but to the voice of the Spirit you close your hearts.
I pray that all may be my mother, my sister, my brother,
but still you quarrel and divide.
I call you to go and bring forth fruit,
but you cast lots for my clothing,
and you have prepared a cross for your Savior.

Lord, have mercy.

The eighth candle is extinguished.

✠ The Shadow of Death ✠

HYMN no. 228 (seated) *Were You There*

SCRIPTURE

John 19:28-30

SILENCE

NINTH SOLEMN REPROACH OF THE CROSS

I came to you as the least of your brothers and sisters;
I was hungry and you gave me no food,
I was thirsty and you gave me no drink,
I was a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.

Lord, have mercy.

The Christ Candle is extinguished and the tolling of the steeple bell.

MUSIC

Please exit in silence.

Thanks to Lynn Campbell, Alice Leser, Mark Aicher, Arlene Rogers and Martha Porter for reading during this evening's service!

This evening's bulletin cover is "Joseph of Arimathea" by Hannah Garrity, inspired by Luke 23:44-56 © A Sanctified Art

Join us at one of our Easter Weekend Services!

Sunday, April 17:

6:30AM- Sunrise Service (in the memorial garden)

9:30AM- Easter Morning Worship Service (online and in person)

11:00AM- Easter Morning Worship Service (in person)

Fellowship Time with refreshments between the 9:30AM and 11AM services.

Easter activity for children following the 11AM worship service.

A Note on Holy Week Scriptural References to "The Jews"

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust), and with the painful awareness of current events in Israel/Palestine.

It is important to us to be clear about what our sacred texts mean when they make reference to "the Jews," especially during Holy Week, when we contemplate Jesus' death.

When the crucifixion narratives speak of "the chief priests and leaders of the people," they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community of their time. They are never to be identified with the Jewish people as a whole, past or present.

It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus, who for reasons of faith in him as the Messiah, were eventually "put out of the synagogues" (John 9:18-23), their places of worship. In John's usage especially, "the Jews" functions as a technical term for those among the people who did not accept Jesus as Messiah. It is a term that reflects the growing antagonism and mutual recrimination that developed in the latter part of the first century between church and synagogue. The gospels' use of the term "the Jews" should never be understood, therefore, as a blanket condemnation of Jews in particular or in general.

It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people who were and are forever God's first love.

by Rev. Dr. J. Mary Luti

THE STAFF

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Setauket Presbyterian Church is a member congregation the Presbyterian Church (U.S.A.), and thereby of the Presbytery of Long Island.