



THE OFFICE OF TENEBRAE
FIRST CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST

April 8, 2020

Wednesday in Holy Week

For centuries, the word Tenebrae (Latin for “darkness” or “shadows”) has been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week. The purpose of the Tenebrae service is to recreate the betrayal, abandonment, and agony of the Passion. Texts are read and candles are extinguished to portray the darkness in life without the light of Christ, which is returned in glory on Easter Day.

WELCOME

The Rev. Dr. Timothy C. Ahrens

FIRST READING: SHADOW OF BETRAYAL – Matthew 26:20–25

Carol Ernst-King

When it was evening, Jesus took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

PSALM 70

Plainsong

Be pleased, O God, to deliver me;*
O Lord, make haste to help me.
Let those who seek my life
be ashamed and altogether dismayed;*
let those who take pleasure in my misfortune
draw back and be disgraced.
Let those who say to me ‘Aha!’
and gloat over me turn back,*
because they are ashamed.
Let all who seek you rejoice and be glad in you;*
let those who love your salvation say for ever,
‘Great is the Lord!’
But as for me, I am poor and needy;*
come to me speedily, O God.
You are my helper and my deliverer;*
O Lord, do not tarry.

SECOND READING: SHADOW OF DESERTION – Matthew 26:31–35

Greg Halbe

Then Jesus said to them, “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

INSTRUMENTAL

Herzlich tut mich verlangen, BWV 727

J.S. Bach

My heart is filled with longing
To pass away in peace;
For woes are round me thronging,
And trials will not cease.
O fain would I be hasting
From thee, dark world of gloom,
To gladness everlasting;
O Jesus, quickly come!

THIRD READING: AGONY OF THE SOUL – Luke 22:39–44

Antoinette Koolemans-Beynen

Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

INSTRUMENTAL

Chorale Prelude on “Ah, Holy Jesus”

Helmut Walcha

Ah, holy Jesus, how hast thou offended,
that we to judge thee have in hate pretended?
By foes derided, by thine own rejected,
O most afflicted!
—Johann Heerman, trans. Robert Bridges

FOURTH READING: UNSHARED VIGIL – Mark 14:32–41

Mark Sholl

They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.

CHORALE

There is a Green Hill Far Away

Horsley



1. There is a green hill far a - way, out - side a ci - ty wall,
2. We may not know, we can - not_ tell, what pains he had to bear,
3. He died that we might be for - given, he died to make us good,
4. O dear - ly, dear - ly has he_ loved! And we must love him too,



where our dear Lord was cru - ci - fied who died to save us all.
but_ we be - lieve it was for us he hung and suf - fered there.
that we might go at last to heaven, saved by his pre - cious blood.
And trust in his re - deem - ing blood, and try his works to do.

After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word."

INSTRUMENTAL

O Mensch beweine dein Sünde gross, BWV 622

Bach

O humankind, mourn your great sins,
for which Christ left His Father's bosom
and came to earth;
from a virgin pure and tender
He was born here for us,
He wished to become our Intercessor,
He gave life to the dead
and laid aside all sickness
until the time approached
that He would be offered for us,
bearing the heavy burden of our sins
indeed for a long time on the Cross.

SIXTH READING: "THAT THEY MAY ALL BE ONE" – John 17:15–22

Andrew Smith-VerHage

"I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world.

Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one."

ANTHEM

God So Loved the World (The Crucifixion)

John Stainer

God so loved the world that He gave His only begotten Son, that whoso believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.
—John 3:16–17

SEVENTH READING: ARREST IN THE GARDEN – John 18:1–5

Allison Lowery Palmer

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.

ANTHEM

Nos autem gloriari

Grayston Ives

*Nos autem gloriari oportet in cruce Domini nostri Jesu Christi:
in quo est salus, vita et resurrectio nostra:
per quem salvati et liberati sumus.*

It is right for us to glory in the cross of our Lord Jesus Christ:
in whom is our salvation, life and resurrection;
by whom we are saved and delivered.

*Deus misereatur nostri, et benedicat nobis:
illuminet vultum suum super nos, et misereatur nostri.*

May God be gracious to us and bless us
and make his face to shine upon us; and have mercy on us.

EIGHTH READING: SHADOW OF THE CROSS – Mark 15:16–20

The Rev. Emily Krause Corzine

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

CHORALE

Ach Herr, lass dein lieb Engelein (St. John Passion, BWV 245)

Bach

*Ach Herr, lass dein lieb Engelein
Am letzten End die Seele mein
In Abrahams Schoß tragen,
Den Leib in seim Schlafkämmerlein
Gar sanft ohn eigne Qual und Pein
Ruhn bis am jüngsten Tage!
Alsdenn vom Tod erwecke mich,
Dass meine Augen sehen dich
In aller Freud, o Gottes Sohn,
Mein Heiland und Genadenthron!
Herr Jesu Christ, erhöre mich,
Ich will dich preisen ewiglich!*

Ah, Lord, let your dear little angel,
at my final end, take my soul
to Abraham’s bosom.
Let my body, in its little sleeping chamber,
absolutely softly, without any anguish or pain,
rest until the last day!
At that day wake me from death,
so that my eyes may see you
in all joy, O Son of God,
my Savior and Throne of grace!
Lord Jesus Christ, hear me,
I will praise you eternally!

FINAL READING: THE WORD WAS GOD – John 1:1–5, 10–14

The Rev. Dr. Timothy C. Ahrens

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 did not overcome it. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.

THE LIGHT IS EXTINGUISHED

The Christ candle is extinguished and carried from the Sanctuary.
While in darkness, a bell tolls 39 times, marking the 39 lashes laid upon the body of Jesus.
Then the Christ candle is returned to its place.
The Three-Day Vigil (*Triduum*) has begun.
The liturgy continues on Maundy Thursday, Good Friday, and concludes on Easter Day.

LEADERSHIP

Staff	The Rev. Dr. Timothy C. Ahrens, D.Min, <i>Senior Minister</i> The Rev. Emily Krause Corzine, M.Div., <i>Associate Minister</i> Kevin Jones, M.M., M.S.E., <i>Minister of Music</i> Mark S. Williams, M.Ed., <i>Director of Christian Education</i>
Diaconate	<i>Senior Deacon</i> James Velo <i>Deacons</i> Carol Ernst-King, Shelly Gies, Sarah Giffen, Scott Graham, Greg Halbe, Lanier Holt, Antoinette Koolemans-Beynen, James Lowe, Dayna McCrary, Allison Lowery Palmer, Mark Sholl, Andrew Smith-Verhage, Al Waddell, Marty Worth

HOLY WEEK SCHEDULE

Maundy Thursday, April 9

7:30 p.m. – Informal, instructed Eucharist for Maundy Thursday (YouTube and Facebook)

Good Friday, April 10

7:30 p.m. – Solemn Liturgy for Good Friday (YouTube and Facebook)
featuring *St. John Passion* by Tomàs Luis de Victoria

Easter Day, April 12

11 a.m. – Resurrection Celebration (YouTube and Facebook)

Welcome Statement

You are welcomed, affirmed, and loved here; our faith informs us that you are a child of a loving God. Your characteristics and gifts will enrich our congregation. In this community, you will be celebrated, embraced, and honored, no matter how you identify or how your identity may evolve. Wherever you are on your faith journey, we invite you to join us in our diverse yet united experience.

First Church is a Faith Community

- † Called together by God, the Creator and Sustainer of life, to worship, pray and serve;
- † Led by Jesus Christ, our Teacher and Savior, to learn the faith and welcome all God's children;
- † Empowered by the Holy Spirit to witness to God's love and justice between ourselves, and throughout the world.

Open and Affirming Statement

We, the members of First Congregational Church, United Church of Christ, Columbus, Ohio, welcome and affirm all. We believe we are all created in God's image and called to love our neighbors as Jesus loves us. We believe we are many members, but one body in Christ, called to unite all people in God's love. We are a community seeking God's presence and love in our lives. We seek to unite persons of all ages, races, nationalities, ethnicities, sexual orientations, sexes, gender identities and expressions, family structures, mental, intellectual and physical conditions, economic circumstances, political, theological and faith backgrounds. Together in our diversity, and being empowered and directed by the Holy Spirit, we will "do justice, love kindness, and walk humbly with our God." (Micah 6:8)

—Adopted September 8, 2002 by the congregation

Revisions adopted January 27, 2019 by the congregation



UNITED CHURCH
OF CHRIST

God is still speaking,

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