



FIRST CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST

WORSHIP AT SEVEN
APRIL 18, 2025
GOOD FRIDAY TENEBRAE

WELCOME TO FIRST CHURCH!

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.

*There is no Prelude on this solemn day. The Church is stripped of adornments and the organs are silent.
Please stand as you are able as the Ministers enter in silence and proceed to the Chancel.
All remain standing for silent prayer.*

*INVOCATION

Rev. Becky David

Leader: God be with you.

People: And also with you.

Leader: Let us pray.

Gracious God, you give us the sun to illumine the day
and the moon and stars to shine by night.

Kindle in us the flame of your love that our lives may shed abroad
the radiance of your light
and the world may be full of the splendor of your glory;
through Jesus Christ, the Sun of Righteousness.

People: Amen.

*CONFESSION

Rev. Joanna Samuelson

**We confess to You, our Lord and Savior,
that we have betrayed and denied You, forgotten and doubted You.**

When our faith is tested, we wonder where You are.

**When we see injustice in the world, we often stand by,
we turn our backs, we ignore the cries of others.**

**We confess that again and again we deny You
and betray You with our silence
when we fail to proclaim Your Good News,
when we fail to live out Your teachings
and love our neighbor as ourselves.**

**Forgive us, O God, and help us to truly repent.
Help us to remember Your sacrifice,
Your love, and to know Your forgiveness.**

**In the name of the One who lived,
who was crucified,
and who lives again, Jesus the Messiah, we pray.**

Leader: Friends in Christ,
Be assured of God's embracing love
the love of a Father and of a Mother,
The love that sees our failings and forgives us
The love that sees our joys and embraces us
The love that knows no ending or beginning
The love that could die for us and did.

People: In this love, we are forgiven. Amen.

READINGS AND EXTINGUISHING OF LIGHTS

MATTHEW 26:20-25: THE SHADOW OF BETRAYAL

Dayna McCrary

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."

*HYMN

"What wondrous love is this"

Wondrous Love, Walker's Southern Harmony, 1835

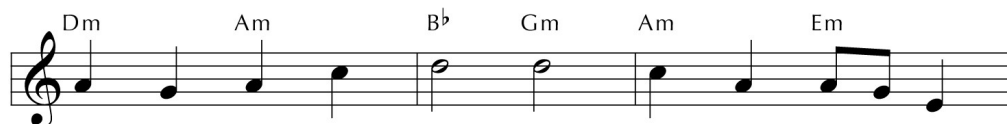
American folk hymn, c. 1811



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



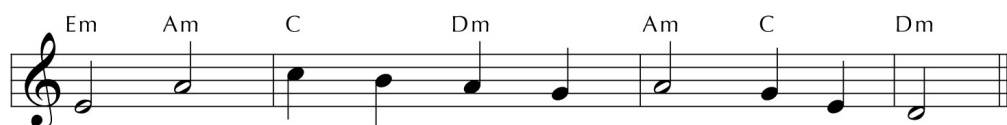
soul, what won - drous love is this, O my soul! What
down, when I was sink - ing down, sink - ing down, when
sing, to God and to the Lamb, I will sing; to
on; and when from death I'm free, I'll sing on; and



won - drous love is this that caused the Lord of
I was sink - ing down be - neath God's righ - teous
God and to the Lamb who is the great I
when from death I'm free, I'll sing and joy - ful



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



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

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. Then he said to them, "My soul is deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me, yet not what I want but what you want." Then he came to the disciples and found them sleeping, and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. Look, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him.

ANTHEM

"Go to dark Gethsemane"

T. Tertius Noble, 1919
James Montgomery, 1820

Go to dark Gethsemane,
ye that feel the tempter's pow'r;
your Redeemer's conflict see,
watch with him one bitter hour;
turn not from his griefs away,
learn of Jesus Christ to pray.

Follow to the judgment hall;
view the Lord of life arraigned;
O the wormwood and the gall!
O the pangs his soul sustained!
Shun not suffering, shame, or loss;
learn of him to bear the cross.

Calvary's mournful mountain climb;
there, adoring at his feet,
mark the miracle of time,
God's own sacrifice complete;
"It is finished!" hear him cry;
learn of Jesus Christ to die. Amen.

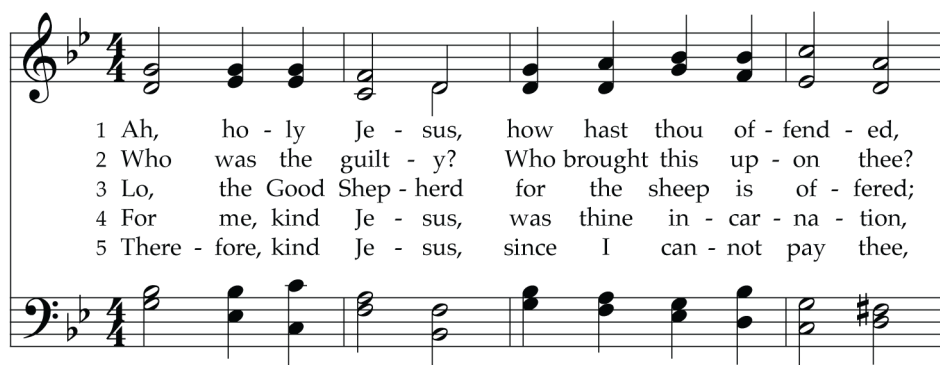
Now Peter was sitting outside in the courtyard. A female servant came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another female servant saw him, and she said to the bystanders, "This man was with Jesus the Nazarene." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

*HYMN

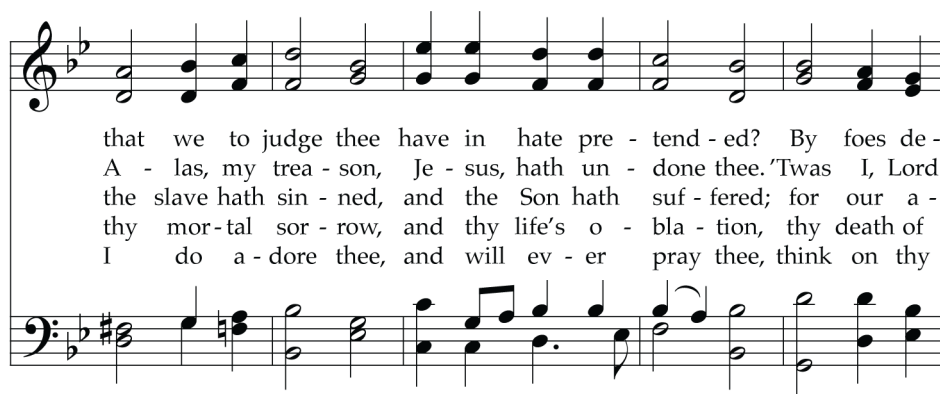
"Ah, holy Jesus"

Herzliebster Jesu, Johann Crüger, 1640

Johann Heermann, 1630; trans. Robert Seymour Bridges, 1899



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,



that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy



rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.

Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them, and after flogging Jesus he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!"

*HYMN

Passion Chorale, Hans Leo Hassler, 1601

"O sacred head, now wounded"

Latin, 12th or 13th cent.; trans. James Waddell Alexander, 1830

1 O sa - cred head, now wound-ed, with grief and shame weighed 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, thine 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?

O sa - cred head, what glo - ry, what bliss till now was thine!
 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,

Yet, though de - spised and gor - y, I joy to call thee mine.
 look on me with thy fa - vor, and grant to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.

MATTHEW 27:31-43: THE SHADOW OF CRUCIFIXION AND HUMILIATION

Rev. David

After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two rebels were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to, for he said, 'I am God's Son.' "

ANTHEM

Faithful Cross

Leo Nestor, 1997

Venantius Fortunatus (530-609), tr. Leo Nestor

Faithful cross! Tree of solitary splendor!
 Never before has forest yielded such a tribute:
 in blossom, in fruit, in branches.
 Sweet the nails! Sweet the wood!
 Here then, where all life commences,
 commences with a weight of such sweetness:
 bark bears the sweetest burden.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!" From noon on, darkness came over the whole land until three in the afternoon.

ANTHEM
The Lamb

John Taverer, 1982
William Blake, 1789

Little Lamb who made thee?
Dost thou know who made thee?
Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing woolly bright;
Gave thee such a tender voice,
Making all the vales rejoice:
Little Lamb who made thee?
Dost thou know who made thee?

Little Lamb I'll tell thee,
Little Lamb I'll tell thee:
He is called by thy name,
For he calls himself a Lamb:
He is meek and he is mild,
He became a little child:
I a child and thou a lamb,
We are called by his name:
Little Lamb God bless thee.
Little Lamb God bless thee.

When it was evening, there came a rich man from Arimathea named Joseph, who also was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

ANTHEM

"Were you there?"

arr. Bob Chilcott, 1998
African American Spiritual

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble.
Were you there when they crucified my Lord?
Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh! Sometimes it causes me to tremble.
Were you there when they laid him in the tomb?

JOHN 1:1-5

Rev. David

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 overtake it.

*The Christ candle is extinguished and removed from the sanctuary.
All depart in silence.*

You are invited to walk the labyrinth in the Parish Hall as part of your contemplative experience of Holy Week. Walking the labyrinth puts one in touch with a ritual form that is thousands of years old and is often seen as a metaphor for our spiritual journey. This walking meditation presents an opportunity for you to discover the Divine as you experience the transformative energy within the twists and turns. Commissioned Minister of Spiritual Formation Jacquelyn Dean will be there to guide you in this experience.

LEADERSHIP IN TODAY'S LITURGY

The Rev. Becky David, *worship leader*

The Rev. Joanna Samuelson, *worship leader*

Dayna McCrary, Fran Panek, Allen Baker, Gary Seigerst, *readers*

The First Church Choir

Joshua Stafford, *director*

Pat Patterson, *livestream ministry*

CHURCH LEADERSHIP

Interim Senior Minister: Rev. Becky David, M.Div.
Designated Minister: Rev. Joanna Samuelson, M.Div.
Minister of Music: Joshua Stafford, M.M.
Interim Director of Faith Formation: Leslie Fulford
Administrative Manager: Amy Wagner
Communications Manager: Melissa Kulwicki
Office Assistant: Pat Patterson
Business Administrator: Annette McCormick
Maintenance: Mike Sharrock
Custodians: Alexis Wayne, Bill McCabe, Bob O'Brien
Handbell Director: Jennifer Fry
Wedding Coordinators: Amy Wagner, Shelly Gies, Margaret Cipriani, Denise Vogt
Nursery Staff: Miranda Brooks, Shelly Gies, Celecia Smith
Commissioned Minister for Social Justice: Tom Brownfield
Commissioned Minister for Spiritual Formation and Direction: Jacquelyn Dean
Stephen Leader and Stephen Ministry Program Coordinator: Gary Glover
Stephen Leader and Stephen Ministry Training Coordinator: Wendy Kennedy
Stephen Leader and Stephen Ministry Referrals Coordinator: Susie Loik
Senior Deacon: Martha Worth
Deacons: Allen Baker, Heather Jones, Brian Kemp, Allison Lowery Palmer, Dayna McCrary, Matt Myers, Fran Panek, Gary Seigerst, Thomason Smith

BOARD OF TRUSTEES

Chairperson: Frank Cook
Trustees: Matthew Bendick, Todd Jacobson, Victor John, Melody Leidheiser, Janet Miller, Sarah Reed, Judy Smith, (Secretary), Hugh Schultz

CHURCH COUNCIL LEADERSHIP

Moderator: Sarah Reed
Moderator-elect:
Treasurer: Ramona Moenter
Treasurer-elect:
Secretary: Amanda Butler
Secretary-elect:
Nominating Chair: Gregory Halbe

COMMISSIONERS

Church Stewardship and Church Growth: Stephen Sterrett
Church Stewardship and Church Growth-elect: Kathy Reed
Church Vitality: Pat Patterson
Church Vitality-elect:
Communications and Technology Commission: Mike Kennedy
Communications and Technology Commission-elect:
Faith Formation Commission: Cami Curren
Faith Formation Commission-elect: Mariner Taft
House & Grounds: Eric Klintworth
House & Grounds-elect:
Justice & Mercy: James Lowe
Justice & Mercy-elect: Janice Taft
Music, Arts & Heritage: Jim Griffin
Music, Arts & Heritage-elect: Cheryl Hoskinson
Member-at-Large: Martha Wilson
Personnel: Sandra Mathias
Personnel-elect:
Youth Member-at-Large: Sebastian Kulwicki

FIRST CHURCH IS A FAITH COMMUNITY

- † Called together by God, the Creator, Redeemer, 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 God's love and justice between ourselves, and throughout the world.

We covenant with the Lord Jesus Christ and one another, and bind ourselves in the presence of God to live together in all God's ways as revealed to us by the Holy Spirit and holy scripture. The church acknowledges that all members have the right of individual interpretation of the principles of the Christian faith and respects them in their honest convictions. In accordance with the teaching of our Lord, the church recognizes two sacraments: Baptism and Holy Communion.

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



FIRST CONGREGATIONAL CHURCH, UNITED CHURCH OF CHRIST

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