



FIRST CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST

WORSHIP AT SEVEN
APRIL 3, 2026
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. Jessica Young Chang

**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.**

*ASSURANCE OF PARDON

Rev. young chang

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

JOHN 13:21-30: THE SHADOW OF BETRAYAL

Rev. David

Jesus seemed troubled in spirit and said, "The truth of the matter is, one of you will betray me."

The disciples looked at each other, puzzled as to whom he could mean. One of them, the disciple whom Jesus loved, was next to Jesus. Simon Peter signaled him to ask Jesus who he meant. He leaned back against Jesus' chest and asked, "Rabbi, who is it?"

Jesus answered, "The one to whom I give the piece of bread I dip in the dish." He dipped the piece of bread and gave it to Judas, son of Simon Iscariot.

After Judas took the bread, Satan entered his heart. Jesus said to him, "Be quick about what you're going to do." None of the others at the table understood the reason Jesus said this. Since Judas had charge of the common fund, some of them thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. As soon as Judas took the piece of bread, he went out into the night.

*HYMN

Wondrous Love, Walker's Southern Harmony, 1835

"What wondrous love is this"

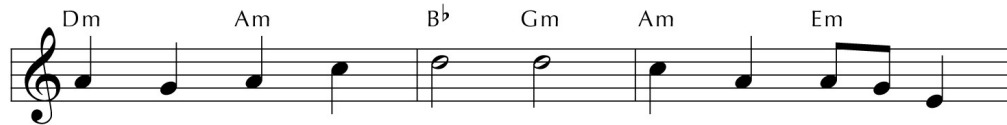
American folk hymn, c. 1811



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



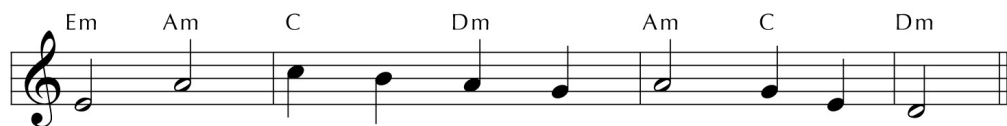
soul, what won - drous love is this, O my soul! What
 down, when I was sink - ing down, sink - ing down, when
 sing, to God and to the Lamb, I will sing; to
 on; and when from death I'm free, I'll sing on; and



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

John Stainer, 1887

"God so loved the world"

John 3:16

God so loved the world that he gave his only begotten Son,
that who so believeth in him should not perish but have everlasting life.

MARK 14:66-72: THE SHADOW OF DENIAL

Rev. young chang

While Peter was down in the courtyard, one of the attendants of the high priest came along. When she noticed Peter seated near the fire, she looked more closely at him and said, "You too were with Jesus of Nazareth." Peter said, "I don't know what you're talking about! What do you mean?" Then Peter went out into the gateway. At that moment, a rooster crowed.

The woman, keeping an eye on him, started again to tell the bystanders, "He's one of them." Once again Peter denied it. A little later the bystanders said to him once more, "You are certainly one of them! You're a Galilean, aren't you?" Peter began to curse, and swore, "I don't even know who you're talking about!" The cock crowed a second time. And Peter recalled the prediction Jesus had made: "Before the cock crows twice, you will deny me three times." He rushed away, weeping 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.

Pilate went outside and spoke to the people. “I find no guilt in him,” he said. “But according to your custom, I always release a prisoner at the Passover. Do you want me to release ‘the King of the Jews?’”

They shouted, “Not him! We want Barabbas!” Barabbas was a robber.

So Pilate ordered that Jesus be flogged. Then the soldiers wove a crown out of thorns and put it on his head, and dressed him in a purple robe. They went up to him repeatedly and said, “All hail the King of the Jews!” And they struck him in the face.

Pilate came outside once more and said to the crowd, “Look, I’ll bring him out here to make sure you understand that I find no guilt in him. So Jesus came out wearing the purple robe and the crown of thorns, and Pilate said, “Look upon the one you accuse!”

When the chief priests and the Temple guards saw Jesus, they shouted, “Crucify him! Crucify him!”

Pilate told them, “Do it yourself. I find no reason to condemn him.”

“We have a law,” the Temple authorities replied, “That says he ought to die because he claimed to be the Only Begotten of God.”

When Pilate heard this, he was even more afraid. He went back into the Praetorium and asked Jesus, “Where do you come from?”

Jesus didn’t answer.

Then Pilate said to Jesus, “You refuse to speak? Bear in mind that I have the power to release you—and the power to crucify you.”

“You would have no authority over me,” Jesus replied, “unless it had been Given to you by God. Therefore the person who handed me over to you has the greater sin.”

Upon hearing this, Pilate attempted to set Jesus free. But the crowd shouted, “If you set him free, you’re no ‘friend of Caesar.’ Anyone who claims to be a king defies Caesar!”

Hearing these words, Pilate took Jesus outside and seated himself on the judge’s seat at the place called the Pavement—‘Gabbatha’ in Hebrew.

Now it was almost noon on Preparation Day for the Passover. Pilate said to the people, “Here is your king!”

“Take him away!” they shouted. “Take him away! Crucify him!”

Pilate asked, “Do you want me to crucify your king?”

The chief priests said, “We have no king but Caesar!”

Then Pilate handed Jesus over to them to be crucified.

*HYMN

“O sacred head, now wounded”

Passion Chorale, Hans Leo Hassler, 1601

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.

A passerby named Simon of Cyrene, the father of Alexander and Rufus, was coming in from the fields. The soldiers pressed him into service to carry Jesus' cross. Then they brought Jesus to the sight of Golgotha—which means "Skull Place."

They tried to give him wine drugged with myrrh, but he would not take it. Then they nailed him to the cross and divided up his garments by rolling dice for them to see what each should take. It was about nine in the morning when they crucified him... With Jesus they crucified two robbers, one at his right and one at his left.

People going by insulted Jesus, shaking their heads and saying, "So you were going to destroy the Temple and rebuild it in three days! Save yourself now by coming down from that cross!" The chief priests and the religious scholars also joined in and jeered, "He saved others, but he can't save himself! Let 'the Messiah, the King of Israel' come down from that cross right now so that we can see it and believe in him!"

ANTHEM

Sarah MacDonald, 2019

Crux Fidelis

Emily Dickinson (1830–1886), Emilia Lanier (1569–1645)

Crux fidelis. (Faithful cross.)

It was dark – before – Sunset – at Easter – Blindness – on the Dawn –
Faint Star of Bethlehem – Gone down!

His harmlesse hands vnto the Crosse they nailde Betweene
two theiues, vnpietied, vnbewailde, With sharpest pangs and terrors thus appailde,
To know just how He suffered – would be dear – To know if any Human eyes were near
To whom He could entrust His wavering gaze – Until it settle broad – on Paradise –
"Remember me, remember me," implored the thief!"

Before – Sunset – at Easter – A Guest in Paradise.

LUKE 23:39-49: THE SHADOW OF DEATH

CP Chang

One of the criminals who hung there beside him insulted Jesus, too, saying, "Are you really the Messiah? Then save yourself—and us too!"

But the other answered first with a rebuke: "Don't you even fear God? We are only paying the price for what we have done, but this one has done nothing wrong!"

Jesus replied, "The truth is, today you'll be with me in paradise!"

It was about noon, and darkness fell on the whole land until three in the afternoon, because of an eclipse of the sun. Then the curtain in the sanctuary was torn in two, and Jesus uttered a loud cry and said, "Abba, into your hands I commit my spirit."

Saying this, Jesus breathed for the last time.

The centurion who saw this glorified God, saying, "Surely this one was innocent." When the crowds that had gathered for the spectacle saw what had happened, they returned home beating their breasts and weeping. All the acquaintances of Jesus and the women who had come with him from Galilee stood at a distance, looking on.

ANTHEM
The Lamb

John Tavener, 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.

JOHN 19:31-34, 38-42: THE SHADOW OF BURIAL

Leslie Fulford

Since it was Preparation Day, the Temple authorities asked Pilate to break the legs of those crucified, and take their bodies from the crosses. They requested this to prevent the bodies remaining on the cross during the Sabbath, since that particular Sabbath was a solemn feast day.

So the soldiers came and broke the legs of the first one and then the other who had been crucified with Jesus. But when they came to Jesus, they found that he was already dead, they didn't break his legs. One of the soldiers however, pierced Jesus' side with a lance, and immediately blood and water poured out.

After this, Joseph of Arimathea, a disciple of Jesus—but a secret one, for fear of the Temple authorities—asked Pilate for permission to remove the body of Jesus, and Pilate granted it. So Joseph came and took it away. Nicodemus came as well—the same one who had first come to Jesus by night—and he brought about one hundred pounds of spices, a mixture of myrrh and aloes. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the Jewish burial custom.

There was a garden in the place where Jesus had been crucified, and in the garden was a new tomb where no one had ever been buried. Since it was the day before the Sabbath and the tomb was nearby, they buried Jesus there.

HYMN
"Were you there?"

African American Spiritual

1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed him to the tree? Were you
3 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh,
there when they nailed him to the tree? Oh,
there when they laid him in the tomb? Oh,

some-times it caus - es me to trem-ble, trem-ble, trem-ble.
some-times it caus - es me to trem-ble, trem-ble, trem-ble.
some-times it caus - es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
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 removed from the sanctuary.
All depart in silence.*

LEADERSHIP IN TODAY'S LITURGY
The Rev. Becky David, *worship leader*
The Rev. jessica young chang, *worship leader*
CP Chang, Leslie Fulford, The Rev. Dr. Nancy Livingston, Martha Worth, *readers*
The First Church Choir
Joshua Stafford, *director*
Geoffrey Dean, *livestream ministry*

CHURCH LEADERSHIP

Interim Senior Minister: Rev. Becky David, M.Div.

Interim Associate Minister: Rev. Jessica Young Chang, 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

Building and Grounds Superintendent: Kevin Salem

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 Training Coordinator: Wendy Kennedy

Stephen Leader and Stephen Ministry Referrals Coordinator: Susie Loik

Stephen Leader and Stephen Ministry Communications, Media and IT Coordinator: Annette McCormick

Senior Deacon: Dayna McCrary

Deacons: Fubara Braide, Stella Braide, Camilla Curren, Sandra Geronimo, Jason Harrell, Brian Kemp, Allison Lowery, Barbara Mason, Fran Panek, Gary Seigerst, Thomason Smith, Martha Worth

Transition Team: Jacquelyn Dean and Nancy Loy, co-chairpersons, Todd Cunningham, Rev. Becky David, Gregory Halbe, Susie Loik, Allison Lowery, Pavan Peter, Sarah Reed, Joshua Stafford

BOARD OF TRUSTEES

Chairperson: Frank Cook

Trustees: Matthew Bendick, David Hogrefe, Victor John, Melody Leidheiser (Secretary), Janet Miller, Sarah Reed, Hugh Schultz, Charlie Weaver

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: Antoinette Koolemans-Beynen

Church Vitality-elect:

Communications and Technology Commission: Mike Kennedy

Communications and Technology Commission-elect: Nathaniel Powell

Faith Formation Commission: Mariner Taft

Faith Formation Commission-elect:

House & Grounds: Eric Klintworth

House & Grounds-elect: Fran Panek

Justice & Mercy: James Lowe

Justice & Mercy-elect:

Music, Arts & Heritage: Jim Griffin

Music, Arts & Heritage-elect: Cheryl Hoskinson

Member-at-Large: Martha Wilson

Personnel: Neal Brower

Personnel-elect: Chris Brooks

Youth Member-at-Large:

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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