



# HIGHLAND PRESBYTERIAN CHURCH



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A congregation of the Presbyterian Church (USA)

April 15, 2022 • Good Friday

# The Office of Tenebrae

Good Friday

7:00 p.m.

Prelude

*Thrinosis*

John Tavener

Ryan Graebert, cello

Welcome

Call to Worship

One: In remembrance, we gather:

**All: to be with the One who teaches us what faithfulness means.**

One: In remembrance, we worship:

**All: lifting our voices to the One who calls us to love.**

One: In remembrance, we feast:

**All: breaking the bread which makes us whole,  
drinking the cup which fills us with grace.**

\*Hymn 202 *An Upper Room Did Our Lord Prepare*

O WALY WALY

Invitation to the Table

Response

*Eat This Bread*

BERTHIER

*Sing three times*

Eat this bread, drink this cup, come to me and never be hungry.

The image shows the first line of musical notation for the hymn 'Eat This Bread'. It consists of a treble and bass clef staff in 4/4 time, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: 'Eat this bread, drink this cup, come to me and never be hungry.'

Eat this bread, drink this cup, trust in me and you will not thirst.

The image shows the second line of musical notation for the hymn 'Eat This Bread'. It consists of a treble and bass clef staff in 4/4 time, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: 'Eat this bread, drink this cup, trust in me and you will not thirst.'

Prayer of Thanksgiving and the Lord's Prayer

Words of Institution

Sharing the Bread and Cup

Special Music

*What Wondrous Love Is This*

Raymond H. Hahn

Ryan Graebert, cello

\* You are invited to rise in body, or in spirit.

Prayer after Communion (*in unison*)

**God of grace,  
Christ left us this holy meal of bread and cup  
which we once again have shared together with him.  
May we who have celebrated this sign of Christ's love  
go forth in the strength of your Spirit,  
serving others wherever you might call us to serve.  
Amen.**

Special Music

*Ah, Holy Jesus*  
Ryan Graebert, cello

Raymond H. Hahn

## SEVEN WORDS FROM THE CROSS

### THE WORD OF FORGIVENESS

Luke 23:33–34  
Heather Ferguson

One: Lord Jesus Christ, before you die  
and the world goes into deep darkness,  
take from our lives, from our souls, from our consciences,  
all that has offended you, all that has hurt others,  
and the stubbornness which has made us numb to the plight  
of those whom we could help or heal.  
Lamb of God, you take away the sin of the world.

**All: Have mercy on us.**

One: Lamb of God, you take away the sin of the world.

**All: Have mercy on us.**

One: Lamb of God, you take away the sin of the world.

**All: Grant us your peace.**

One: On this night, at this time, regardless of our faith or lack of it,  
we accept in our hearts the only words that can set us free:  
Our sin is forgiven. Our sin is forgiven in you.

**All: Amen.**

Anthem

*Were You There?*  
Chancel Choir  
*See the text at Hymn 228*

Bob Chilcott

### THE WORD OF HOPE

Luke 23:39–43  
Riley Hoge

One: Lord Jesus, remember us  
when you come into your kingdom.

**All: Remember us.**

One: Remember us, not for our impressive accomplishments,  
not for the things which we hope will appear in our obituaries.

**All: Remember us.**

One: Remember us, not for the virtues we occasionally display  
or for any credit we think we have in our moral account.

**All: Remember us.**

One: Remember us as one who hung at your side,  
who knows our need for your mercy;  
and if life will not let us be in paradise with you today,  
keep a place for us tomorrow.

**All: Amen.**

Hymn 471

*O Lord, Hear My Prayer*  
*Sing the first verse three times*

HEAR MY PRAYER

## THE WORD OF RELATIONSHIP

John 19:26–27

Bob Hannah

One: For our families, where they are open, loving, supportive,  
that their joy might be kept safe, Lord, hear us,

**All: Lord, graciously hear us.**

One: For our families, where they are tense, troubled, fragmented,  
seething with suspicion, that they may find a way through  
pain, not a path away from it, Lord, hear us.

**All: Lord, graciously hear us.**

One: For our church family, in this place of worship,  
surrounded by people whose journey we have not traveled,  
whose depth of faith we do not know,  
whose potentials we cannot imagine,  
that we might somehow know we belong to each other,  
Lord, hear us.

**All: Lord, graciously hear us.**

One: And before you leave the cross and we leave this place,  
if there is one of your family for whom we should care more  
fondly, direct our gaze to them, as you turned Mary toward  
John.

**All: Amen.**

Meditation

*The Crucifixion*  
Mary Mendenhall, soprano

Samuel Barber

## THE WORD OF FORSAKENNESS

Mark 15:34  
Nancy Payne

One: Lord Jesus, by your cry of desperate honesty,  
rid us of superficial faith which is afraid of the dark.  
Not so that we might be justified pessimists,  
but so that we might discover profound joy,  
we pray that you would give us, when we need it,

**All: the courage to doubt, to rage, to question,  
to rail against heaven until we know we are heard.**

One: We do not ask for easy answers in these hard times;  
there are many who can offer these.

**All: We ask for a sense of your presence,  
that we may know we do not walk or cry alone.**

One: Your solidarity with us will enable us to go through the dark  
and find light again in the morning.

**All: Amen.**

Hymn 221      *O Sacred Head, Now Wounded*

PASSION CHORALE

## THE WORD OF THIRST

John 19:28  
Rich Griner

One: You have made us for yourself.  
We know it, even if we cannot name it.  
We have had these bodies and these minds long enough  
to learn to live with our limitations.

**All: Yet despite this, something in us longs, yearns,  
thirsts for something better, something greater  
which we know is there.**

One: Beautiful music ends, and we wish it could continue.

**All: We embrace, then refrain from embracing,  
and wish that we could be held forever.**

One: We think deeply and feel deeply,  
and wish that this sense of being caught up in living  
would not be interrupted by the mundane things of life.

**All: We sense the disappointment in dashed hopes  
that deserve to be fulfilled,  
in missed opportunities which should have led  
to joy and not frustration,  
in people whose potential has been buried  
or denied and deserves to flourish.**

One: So much of life demands a resolution.  
 So, thank you for this incompleteness,  
 thank you for this yearning, thank you for this thirst.  
 Thank you for giving us enough of you to want more,  
 and so to sense the fullness of eternity  
 within the limits of time.

**All: Amen.**

Anthem *God So Loved the World* Bob Chilcott  
 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. For God sent not  
 his son into the world to condemn the world; but that the world through him  
 might be saved. (Words from John 3:16, 17)

**THE WORD OF COMPLETION**

John 19:29–30  
 Debbie Layman

Reflection

Response *O Sacred Head, Now Wounded* Raymond H. Hahn  
 Ryan Graebert, cello

**THE WORD OF COMMITAL**

Luke 23:46  
 Randy Harris

Reflection

Hymn 227 *“Jesus, Remember Me”* REMEMBER ME  
*Sing three times*

Je - sus, re - mem-ber me when You come in - to Your king - dom.

Je - sus, re - mem-ber me when You come in - to Your king - dom.

*The congregation is asked to depart from the Sanctuary in silence.*

## Worship Notes and Announcements

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**Our acolytes** for this evening's service are Luke Archambault and Caroline Mendenhall.

**The crown of thorns plant** is traditionally thought to be the one from which the soldiers made the mock crown for Jesus. The plant in the Chancel is almost forty years old and has been provided by Barbara Bowman. "...*And after twisting some thorns into a crown, they put it on him.*" (Mark 15:17b)

**The Office of Tenebrae** (Latin for "shadows") is one of the most ancient observances of the Christian church. This service was written in the 4<sup>th</sup> Century for use in the Greek church and was translated and adapted for Protestant use on Good Friday from the Liturgy of St. John Chrysostom. It is worship using symbol to help us understand Christ by showing the desertion to which he was subjected in the hours before crucifixion.

**The extinguishing of the candles** and the dimming of lights remind us of the gathering darkness of Good Friday as Jesus' friends and followers forsook and failed him, even as the religious leaders, crowd, and political leaders together arranged for his crucifixion. The white candle in the center of the Chancel represents Christ, whose light continues to shine in the darkness. This candle is not extinguished but is carried from the church.

**The sound of thunder** that occurs after the candle has been removed marks the moment of the Christ's death. Instruments are used sparingly tonight in observance of an ancient tradition that serves to contrast the somber and austere mood of Good Friday with the joy of Easter.

**Easter morning**, we will have two identical worship services at 8:30 (*masks required*) and 11:00 a.m. (*masks optional*) in the Sanctuary.

A nursery will be provided for the 11:00 service.

We will share a special fellowship time on the Slate Patio from 9:30–10:45 in lieu of Sunday school.

*All are welcome!*