

Trinity Lutheran Church
Brewster, NY



Tenebrae
Good Friday
April 15, 2022 7:00 PM

Welcome as we gather together in the name of God! Whether we are physically present with one another or gathering remotely, we know that Christ is truly present in our midst.

You are invited to worship with us each Sunday as we gather at 9 am & 10:30 am in person as well as via Facebook Live on Trinity's Facebook page <https://www.facebook.com/Trinity-Lutheran-Church-Brewster-NY-160570420670756>.

The service also will be posted on our YouTube page https://www.youtube.com/channel/UCEBfzqqPTuf8fe3PjPr21gA?view_as=subscriber

If you know of others who are in need of signs of God's love and grace, who are curious and/or questioning, who would like to experience the peace of Christ – please invite them to join us “live” and/or to visit our Facebook page or YouTube channel.

If anyone needs to talk to someone amidst this time of anxiety, please feel free to contact Pastor Jen via the church office (trinlutheranoffice@yahoo.com) and/or her personal email (revjedyer1@yahoo.com).

Our weekly emails are also posted on our website: <http://trinitybrewsterny.org/wordpress>

Precautions: Wearing masks is now optional but we are encouraging you to wear them around children and if you are unsure of someone's health status. We do have extra masks for those who need them. Other safe protocols remain in place for the time being.

Setting up: For those who are joining us virtually, set aside some sacred space where you are to worship and prayer. Light a candle (or more), set out your Bible and/or a cross. Spend a few moments in silence before you begin. Use the time of the prelude to center your heart and your attention on worshipping Christ.

We welcome our visitors today. If you are looking for a church home and

want to know more about living together as Christians, please contact Pastor Boyd during the week.

We are using Setting 4 from Evangelical Lutheran Worship. The complete order for worship, is printed in this worship folder. Congregational responses are in bold. Hymns are in Evangelical Lutheran Worship, in the rack in front of you. If you require an enlarged print bulletin or an assistive listening device, please ask an usher.

Check in: Please make sure that you have checked in with the usher that we may maintain our contact tracing list if it becomes needed.

INTRODUCTION

From the very beginning of his Gospel, John points to Jesus' hour, that is to Jesus' death on the cross. Tonight, we come to that hour. Since the Gospel of John always connects the physical, ordinary stuff of life to the spiritual realities of God's work in the world, tonight we have tangible, physical reminders to help us focus on our need for salvation and the power of Jesus' death on the cross. As you entered, each of you should have been given a nail; if you did not receive one, please indicate that now and our ushers will get one to you. Throughout the service you are encouraged to hold this nail, to feel it in your hand as you hear the words of Scripture, and as you hear the nails pounded into the cross.

GATHERING (in silence)

Call to worship (John 3:14–15; 12:32; 3:16 NRSV)

Jesus said, "Just as Moses lifted up the serpent in the wilderness,
so must the Son of Man be lifted up,
that whoever believes in him may have eternal life....

And I, when I am lifted up from the earth, will draw all people to myself.

For God so loved the world that he gave his only Son,
so that everyone who believes in him may not perish but may have eternal life.

PRAYER OF THE DAY

Lord Jesus, **you stretched out your arms of love on the hard wood of the cross that all people might come within the reach of your saving embrace. Clothe us in your Spirit, that we, stretching out our hands in loving service for others, may bring those who do not know you to an awareness and love of you; who with the Father and the Holy Spirit live and reign, One God forever! Amen!**

PLEASE BE SEATED

Homily

Pastor Jen Boyd

PLEASE STAND

Prayers of the People

If the cross tells us anything, O Lord, it is that You know and share our suffering:

Brief silence

You are with us, and all those who are victims of disease, of the violence or abuse of others, of our own ignorance, foolishness or sin. Help us and restore us, **O Lord, we pray.**

You are with us, and all those who inflict pain on others and on our world, through our selfishness or greed, through our brokenness or anger, through our rigidity or need to be right. Help us and restore us, **O Lord, we pray.**

You are with us, and all those who are fearful of threats to this world we call home, to our safety and survival, to our sense of community and togetherness as people. Help us and restore us, **O Lord, we pray.**

Additional prayers may be offered here.

Pastor: Christ of the Cross, see our need of Your grace, Hear our prayer for Your mercy, And come to us again, to help and restore, because we cannot heal ourselves. **Amen.**

PLEASE BE SEATED

THE NAIL OF BETRAYAL

SCRIPTURE: JOHN 18:1-11

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. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

† *First candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

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 seek high places in my kingdom.
I offered you my body and blood,
but you scatter and deny and abandon me,
and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

Hymn "Go to Dark Gethsemane"

347 (ELW)

Go to dark Gethsemane, all who feel the tempter's pow'r;
Your Redeemer' conflict see. Watch with him one bitter hour;
Turn not from his griefs away; learn from Jesus Christ to pray.

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

Calv'ry's mournful mountain climb; there, adoring at his feet,
Mark that miracle of time, God's own sacrifice complete.
"It is finished!" hear him cry; learn from Jesus Christ to die.

Early hasten to the tomb where they laid him breathless clay;
All is solitude and gloom. Who has taken him away?
Christ is ris'n! He meets our eyes. Savior, teach us so to rise.

Text: James Montgomery, 1771-1854

Music: Richard Redhead, 1820-1901

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THE NAIL OF DENIAL

SCRIPTURE: John 18:12–27

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.

† *Second candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

I gave you a royal scepter
and bestowed the keys of the kingdom,
but you deny me.

I raised you on high with great power,
but you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

Hymn "Ah, Holy Jesus"

349, vs. 1,2,5 (ELW)

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.

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee;
Think on thy pity and thy love unswerving,
Not my deserving.

Text: Johann Heermann, 1585-1647; tr. Robert Bridges, 1844-1930, alt.

Music: Johann Cruger, 1598-1662

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THE NAIL OF POWER

SCRIPTURE: John 18:28–19:16a NRSV

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own,

or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He

said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

† *Third candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

When Israel was in the wilderness, I went before you in a pillar of cloud,
but now you have led me to the judgment hall of Pilate.
I scourged your enemies and brought you to a land of freedom,
but you have scourged, mocked, and beaten me.

I grafted you into the tree of my chosen Israel,
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.

Holy God, holy and mighty, holy and immortal, have mercy on us.

Hymn "Alas, And Did My Savior Bleed" 337 vs. 1,2, 5 (ELW)

Alas! And did my Savior bleed, and did my sov'reign die?
Would he devote that sacred head for sinners such as I?

Was it for sins that I had done he groaned upon the tree?
Amazing pity, grace unknown, and love beyond degree!

But tears of grief cannot repay the debt of love I owe;
Here, Lord, I give myself away; 'tis all that I can do.

Text: Isaac Watts, 1674-1748, alt.

Music: Hugh Wilson, 1764-1824

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THE NAIL OF CRUELTY

SCRIPTURE: John 19:16–25a

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says,

“They divided my clothes among themselves,
and for my clothing they cast lots.”

And that is what the soldiers did.

† *Fourth candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

I came that you might have life
And have it more abundantly

But you stripped me of humanity
And bargained for my possessions
and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

Your only son, no sin to hide,
But you have sent him from your side
To walk upon this guilty sod
And to become the Lamb of God.

Your gift of love we crucified.
We laughed and scorned him as he died.
The humble king we named a fraud
And sacrifices the Lamb of God.

Refrain:

O Lamb of God, sweet Lamb of God,
I love the holy Lamb of God.
Oh, wash me in your precious blood,
My Jesus Christ, the Lamb of God.

Text: Twila Paris, b. 1958

Music: Twila Paris

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THE NAIL OF LOSS

SCRIPTURE: John 19:25b-27

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

† *Fifth candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

I called you by name
Claiming you as a shepherd claims its flock
And yet families are torn apart,

Relationships wither from bitterness and anger
and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

HYMN "In the Cross of Christ I Glory"

324 (ELW)

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'er take me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo, it glows with peace and joy.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

Text: John Bowring, 1792-1872

Music: Ithamar Conkey, 1815-1867

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THE NAIL OF DEATH

SCRIPTURE: John 19:28-30

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

† *Sixth candle is extinguished.*

SILENCE

NAIL IS POUNDED

PRAYER

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

I raised you from death and prepared for you the tree of life,
but you lifted me high on a cross;
I gave you my body, the bread of heaven,
but you pierced with a spear the side of your Savior,

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,
and in prison and you did not visit me,
and you have prepared a cross for your Savior.

Holy God, holy and mighty, holy and immortal, have mercy on us.

Hymn "O Sacred Head, Now Wounded" 351, vs. 1, 3 (ELW)

O sacred head now wounded, with grief and shame weighed down,
Now scornfully surrounded with thorns, thine only crown;
O sacred head, what glory, what bliss till now was thine!
Yet, though despised and gory, I joy to call thee mine.

What language shall I borrow to thank thee, dearest friend,
For this thy dying sorrow, thy pity without end?
Oh, make me thine forever, and should I fainting be,
Lord, let me never, never outlive my love to thee.

Text: Paul Gerhardt, 1607-1676, based on Arnulf of Louvain, d. 1250; tr. Composite
Music: German melody, c. 1500s; adapt. Hans Leo Hassler, 1564-1612; arr. Johann Sebastian Bach,
1685-1750

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THE NAIL OF THE GRAVE

SCRIPTURE: John 19:31–42

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

† *Seventh candle is extinguished.*

SILENCE

NAIL IS POUNDED

SILENCE

Lord, remember us in your kingdom and teach us to pray:

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;**

**and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever and ever. Amen**

PROCESSION OF THE CROSS

A large cross is carried in and placed in the chancel. The assembly stands and faces the cross as it is brought forward.

The response is said three times: as the procession begins, halfway to the altar, and as the cross is placed at the altar.

Behold the life-giving cross, on which was hung the Savior of the whole world.
Oh, come, let us worship him.

The assembly is seated.

Silence is kept for meditation on the mystery of the crucified Savior, the mystery of redemption. During this time worshippers may come to the Cross to make a sign of reverence. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it for prayer, or touching it.

After a time of silence, the presiding minister continues.

We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

May God be merciful and bless us;
may the light of God's face shine upon us.
Let your way be known upon earth,
your saving health among all nations.

We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

Let the peoples praise you, O God;
let all the peoples praise you.
May God give us blessing,
and may all the ends of the earth stand in awe.

We glory in your cross, O Lord,
and we praise your holy resurrection,
for by your cross joy has come into the world.

We adore you, O Christ, and we bless you.
By your holy cross you have redeemed the world.

All depart in silence.

You may remain in the sanctuary as long as you wish to pray. If you feel called to do so, you are welcome to come forward and pray at the cross. When you are ready, please leave in silence.

All depart in silence.

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SCHEDULED TO SERVE: Good Friday, Tenebrae, April 15th

	Assisting Ministers	Ushers
7:00 PM	Don Icken	Debbie Lyon

WORSHIP SERVICES—APRIL 2018

Sun, Apr 17 **EASTER SUNDAY** Holy Communion, 9:00 & 10:30 AM

Sun, Apr 24 **SERVICE OF WORSHIP**, 9:00 & 10:30 AM

A complete **CALENDAR** can be found at www.trinitybrewsterny.org

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PARENTS OF INFANTS AND YOUNG CHILDREN: Restless or unhappy children can be taken to the Narthex, where worship can be heard over speakers. Busy bags with activities are available in the narthex for our youngest worshippers. Please return the bags at the end of the service.

Trinity Lutheran Church Mission Statement:

As a people of God, we desire to experience the presence of God in our lives that we might be the presence of God in the lives of others.

Trinity Lutheran Church

2103 Route 6, Brewster, NY 10509; 845-279-5181; www.trinitybrewsterny.org;

Office Hrs: M-F, 9:00 AM-1:00 PM

Rev. Jennifer Boyd, Pastor: revjedyer1@yahoo.com; 845-279-5181

Charles A. Germain, Jr. and Dorothy R. Kafalas: Deacons

Franklyn W. Commisso, Ph.D.: Minister of Music

Sue Ellen Kelly, Office Admin: TrinLutheranOffice@yahoo.com

Peter Donoghue, Council President: trinitylutherancouncil@yahoo.com

Members of Trinity: Ministers to the Community & World