

HOLY WEEK OBSERVANCE

April 10, 2020

Podcast

Service of the Tenebrae

Tenebrae is the Latin term for shadows. It is a service of lessons accompanied by the gradual extinguishing of lights. Although many local churches observe the ceremony at the conclusion of the Maundy Thursday Service of Word and Sacrament, it is historically associated with the evenings of Wednesday, Thursday, and Friday of Holy Week. The readings on these evenings commemorated the events of the following day. On Wednesday, they commemorated the Last Supper, the betrayal, and the arrest; on Thursday, Christ's passion, trial, and death; and on Friday, Christ's burial and the destitution of the disciples. In our service, these events are combined in one ceremony.

WELCOME

GREETING

Leader: Jesus said: I am the light of the world.

People: **Anyone who follows me will not walk in darkness,
but will have the light of life.**

Leader: God be with you.

People: **And with you also.**

Leader: Let us pray.

**ALL: 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 so that our lives may radiate with your light
and the world may be full of
the splendor of your glory; through Jesus Christ, the
Sun of Righteousness. Amen.**

LIGHTING OF THE CANDLES

We pray together.

**O gracious light, pure brightness of the ever-living Father in heaven,
O Jesus Christ, holy and blessed!**

**Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praise, O God: Father, Son, and Holy Spirit.**

**You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.**

CONFESSION OF SIN

Leader: Brothers and sisters, we are called to be children of the day
and not children of the night.

People: Let us approach the throne of grace that we may receive mercy.

Leader: Let us pray,

ALL:

Gracious God, our sins are too heavy to carry, too real to hide, and too deep to undo. Forgive what our lips tremble to name, what our hearts can no longer bear, and what has become for us a consuming fire of judgment. Set us free from a past that we cannot change; open to us a future in which we can be changed; and grant us grace to grow more and more in your likeness and image; through Jesus Christ, the light of the world.

Amen.

ASSURANCE OF PARDON

If anyone is in Christ, they are a new creation.
The old has passed away; everything has become new!
All this is from God who has reconciled us to himself through Christ.
For our sake he made him to be sin who knew no sin,
so that in him we might become the righteousness of God.
(2 Corinthians 5:17-18a, 21)

Believe the good news of the Gospel: In Jesus Christ we are forgiven.

HOLY COMMUNION

PRAYER OF THANKSGIVING AFTER COMMUNION

PREPARATION FOR TENEBRAE. – (Taize' setting)

Bless The Lord My Soul

Violin: Sarah Coyl Piano: Angelo Monroy

READINGS AND EXTINGUISHING OF LIGHTS

Shadow of Betrayal

Matthew 26:20-25

Reader: Norm Krueger
Candle one is extinguished

Shadow of Desertion

Matthew 26:31-35

Reader: Greta Coyl
Candle two is extinguished

Bless the Lord, My Soul –

*Kelly Koontz - Vocal / Piano,
Chris Koontz - Ukulele / Guitar,
Lily Coyl - Vocal*

Agony of the Soul

Luke 22:39-44

Reader: Gordon Paulus
Candle three is extinguished

Unshared Vigil

Mark 14:32-41

Reader: Kathy Young
Candle four is extinguished

Jesus, Remember Me

(See attached Hymn below)

“Father, the hour is come”

John 17:1-6

Reader: Cindy Bailey
Candle five is extinguished

“That they may all be one”

John 17:15 -22

Reader: Kate Williams
Candle six is extinguished

Arrest in the Garden

John 18:1-5

Reader: Matt Williams
Candle seven is extinguished

Bless the Lord, My Soul.

(See attached Hymn below)

Shadow of the Cross

Mark 15:16-20

Debbie Miles

The Death of Jesus

Matthew 27:45-54

Reader: Alice Krueger
Candle eight is extinguished

*In silence, the remaining four candles representing
the disciples are extinguished in sequence.*

FINAL READING

Remain in Light

John 1:1-5

Pastor Jim Coyl

At the conclusion of the reading, the reader will extinguish the Christ candle.

RESPONSE: “Were You There”

Soloist: Dr. Michael Plunkett

Jesus, Remember Me

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Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 3/4 time signature. The lower staff is in bass clef with the same key signature and time signature. The melody in the upper staff begins with a quarter rest, followed by a quarter note G3, a quarter note F3, and a quarter note E3. The bass line in the lower staff begins with a quarter note G2, a quarter note F2, and a quarter note E2. The lyrics are written below the upper staff.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of music consists of two staves, identical in notation to the first system. The lyrics are written below the upper staff.

This chant-like setting, intended for repeated singing, comes from the ecumenical monastic community in Taizé, France. Based on the prayer of the penitent thief crucified with Jesus (Luke 23:42), this text is a poignant expression of the desire to be present with Christ in glory.

TEXT: Taizé Community, 1981
MUSIC: Jacques Berthier, 1981
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REMEMBER ME
Irregular

SENDING

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Bless the Lord

Bless the Lord, my soul, and bless God's ho - ly name.

The first system of music consists of two staves. The top staff is in treble clef with a key signature of one flat (B-flat) and a 4/4 time signature. It contains a vocal line with lyrics and a piano accompaniment. The bottom staff is in bass clef with the same key signature and time signature, providing a harmonic foundation for the vocal line.

Bless the Lord, my soul, who leads me in - to life.

The second system of music also consists of two staves in the same key signature and time signature as the first system. It continues the vocal line and piano accompaniment, ending with a double bar line.

This refrain based on Psalm 103:1 is meant for repeated singing. To "bless God's holy name" (which could not be spoken by observant Jews) is a reminder to be grateful even for what we cannot comprehend, trusting that God's providence will show us "the path of life" (Psalm 16:11).

TEXT: Taizé Community, 1984
MUSIC: Jacques Berthier, 1984
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BLESS THE LORD (Taizé)
Irregular