



## Good Friday Worship

### Tenebrae Service

March 29, 2024

7:00 pm

#### Prelude

*Were You There*  
Glenn Gabanski, organ

arr. Barbara B. Masters

#### Lighting of the Christ Candle and Tenebrae Candles

Dianna Tomisek, Ann Lorenz

#### \*Gathering Words

Rev. Susan Tindall

One: Along this way,

**All: We have walked with Peter, following Jesus.**

One: Along this way,

**All: We have shared his table.**

One: Along this way,

**All: We have found ourselves prone to wander.**

One: Along this way,

**All: We move closer to the cross.**

One: Along this way,

**All: We fear the path.**

One: Behold the lamb of God who takes away the sins of the world.

**Introduction and Prayer**

Susan

**All:** God of the daytime and the night-time,  
God of morning and evening,  
God of joy and sorrow,  
God of possibility and regret,  
we worship you.  
Through you alone are we able to know that  
even in the darkest hours  
hope is present through Jesus Christ. Amen.

**Communion: The Last Supper**

Rev. Susan Tindall

**Invitation to the Table**

**Great Prayer of Thanksgiving**

One: The Lord be with you.

**All: And also with you.**

One: Lift up your hearts.

**All: We lift them to the Lord.**

One: Let us give thanks to the Lord, our God.

**All: It is right to give our thanks and praise.**

One: (prayer continues)...And together we say

**All: Holy, holy, holy Lord,  
God of power and might,  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is the one who comes in your name.  
Hosanna in the highest.**

One: (prayer continues)...

For we are believers in the great mystery of faith:

**All: Great is the mystery of faith:  
Christ has died,  
Christ is risen,  
Christ will come again.**

One: Prayer continues...

**Lord's Prayer (using "sins")**

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 sins,  
as we forgive those who sin 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. Amen.

**The Breaking of the Bread**

Luke 22:14-20

Thomas Monson

**\*Communion of the People**

Ushers will invite you to come forward for the receiving of communion.  
All are invited to come to the table using the center aisle and return via the outside aisles.  
The center station offers allergen-free wafers and prepackaged communion elements.  
Grape juice and bread are offered at the side stations.  
Any with mobility challenges will be served in the pews.

**\*Communion Music**

*Adagio Cantabile*  
Glenn Gabanski, organ

Johann Christian Heinrich Rinck

**Prayer after Communion**

**Hymn 220 v 1, 2**

*Go to Dark Gethsemane*

REDHEAD 76

**Arrest in the Garden**

John 18:1-12

Stan Cook

Silence is kept

Reflection

Susan

**Denial**

John 18:15-18, 25-27

Summer Ryan

Silence is kept

Hymn 218 v 1, 2	Ah, Holy Jesus v 1 All v 2 Choir	HERZLIEBSTER JESU
<b>Jesus Testifies</b> John 18:19-24		Wendy Cook
Silence is kept		
<b>The Trial</b> John 18:28-31, 33-40		Gregg Morton
Silence is kept		
Hymn 221 v 1, 2, 3	O Sacred Head, Now Wounded v 1 & 2 All v 3 Choir only	PASSION CHORALE
<b>The Verdict</b> John 19:1-16a		Warren Ali
Silence is kept		
Reflection		Susan
Hymn 223 v 1	When I Survey the Wondrous Cross	HAMBURG
<b>The Crucifixion</b> John 19:16b-30		Thomas Monson
Hymn 223 v 3-4	When I Survey the Wondrous Cross	HAMBURG
Reflection		Susan
Silence is kept		
Anthem	Who Is This Man Upon the Cross? Chancel Choir	Mary Kay Beall/John Carter
<b>The Burial</b> John 19:38 – 42		Susan
Silence is kept		
Hymn 228 v 1, 2, 5	Were You There v 1 & 2 All v 5 Maura Janton Cock, soloist	WERE YOU THERE

## **Silence is kept**

We depart in silence, contemplating the death of Jesus.  
There is no benediction this evening so that we may remain in  
a worshipful state of mind throughout Holy Saturday and  
until we gather again on Easter morning.

**USHER:** Stan Cook, Wendy Cook

**COMMUNION SERVERS:** Joanne King, Stephanie Rens-Domiano, Jason Salbego

**READERS:** Stan Cook, Thomas Monson, Summer Ryan, Wendy Cook, Gregg Morton, Warren Ali

**VOCAL SOLOIST:** Maura Janton Cock

**ONLINE HOST:** Wendy Cook and Stephanie Rens-Domiano

**AV:** Paul Abraham, Pat Garner

**REMOVING LITURGICAL SYMBOLS & SHROUDING:** Dianna Tomisek, Ann Lorenz

Portions of this evening's liturgy are from the Iona Community, Scotland.



MAUNDY THURSDAY

## Wandering Heart: "Streams of mercy"



### Golden Hour

by Nicolette Peñaranda

Inspired by John 13:1-20

*Acrylic, ink, paper collage, yarn, metallic tape, and mixed media on canvas*

The story of Peter brings us to the last supper. The disciples are tucked away in the upper room. Within the overall composition of this piece, we see the West African symbol, *Aban*, which means fortress and demonstrates power and authority. *Aban* is the central image of *Golden Hour* and it is duplicated around the perimeter of the piece like a mighty fortress. The gold-plated vessel at the top represents the water Jesus uses to wash the disciples' feet. Around it are miniature *Mpuannum*, the five tufts of hair. In Ghanaian culture, it is said that a priestess wore this hairstyle giving the symbol a meaning of deep

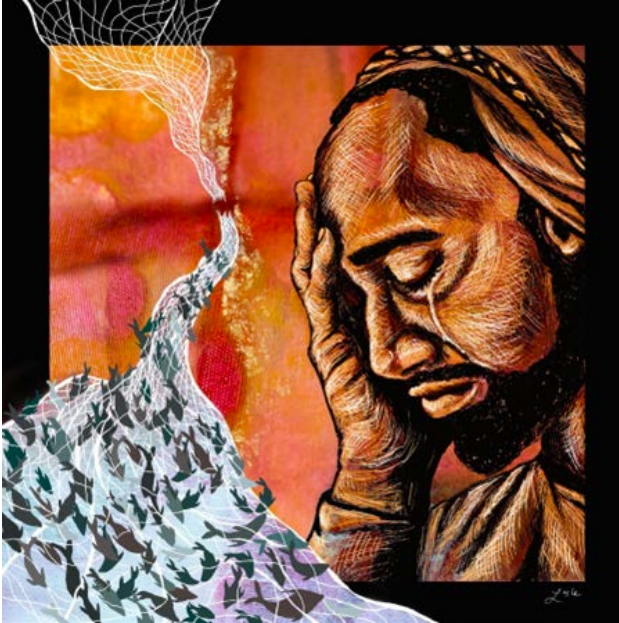
loyalty and priestly office. The water drips directly down onto swollen feet, feet that bear no name. The section to the left of the vessel holds a tearful Peter. He refuses Jesus' hospitality and then backtracks when he learns the value of merciful water. Around him contains *Dwannini Mmen*, the horns of rams, and *Nyansapo*, the wisdom knot. Both sit subtly in the background. If only Peter remembered that pride is a vice and through curiosity we are exposed to the interconnectedness of wisdom and knowledge. Across from the image of Peter we see the Eucharist. When orienting this piece in a diamond formation, the cup looks overflowing. But when the canvas is sitting as a square, the wine is tipping out of the chalice, dripping in unison with the vessel onto the *Aban*. The Eucharist is also one of the ways we receive Christ's mercy. Body and blood broken for us. Water is very versatile. The vessel of water is providing mercy. The swollen feet are receiving mercy. Peter is asking for mercy. The chalice has shed mercy.

There is a particular time of day we refer to as the "golden hour." This is when photographers love to take photos as the sun sits at a particular point, either after sunrise or before sunset, when daylight is redder and softer than when the sun is higher in the sky. A serious photographer does anything to capture that moment. When I reflect on the entire Passion story, this might just be the golden hour for the disciples. Jesus and his crew are tucked away, having their Passover meal. They are cleansing themselves and carrying on not realizing this will be the last moment of peace they will have. Sharing a meal with the people you love is one of the most glorious moments anyone could have—before what will end as a night of torture and betrayal. While Peter is tearful in this image, the overall vibe of *Golden Hour* is soft, rich. It feels like it is captured in marble as if nothing can destroy it.—Rev. Nicolette Peñaranda



GOOD FRIDAY

## Wandering Heart: *"Prone to leave the God I love"*



### Were You There?

by Lisle Gwynn Garrity

Inspired by John 19:1-30

*Acrylic painting on canvas with digital drawing*

*Were you there when they crucified my Lord?*

This refrain from a well-known Gospel song dances in circles in my mind as I wonder where Peter is when Jesus is crucified. We know that Peter follows Jesus into the courtyard of the High Priest. We know he warms himself by the fire when, again and again, he denies being one of Jesus' disciples. Then Jesus is dragged away—to be tried, sentenced to death, and finally, killed. But where is Peter?

Since we have to fill in the gaps of the story with our imaginations, this image functions like visual

Midrash<sup>13</sup> of Peter's experience when Jesus dies. I imagine Peter is frozen—with guilt, rage, and regret—still standing by the fire. I imagine he remains there for hours, unable to move, paralyzed by fear. I imagine he mourns privately, pleading for a miracle, praying the worst will not come, crying out again, "God forbid it!" (Matthew 16:22) In the background, the shadow of a cross flickers like flames rising from the charcoal fire.

Whenever I try to make sense of Peter's actions, I have often thought of attachment theory. Attachment theory, pioneered by British psychologist John Bowlby, explores how a child's relationship with their caregivers early in life determines how they navigate secure (or insecure) emotional bonds into adulthood. There are four primary attachment styles:<sup>14</sup> anxious (driven by the fear of rejection and abandonment), avoidant (driven by the fear of vulnerability and intimacy), disorganized (exhibiting inconsistent and unpredictable behavior led by distrust), and secure (signified by good self-esteem and seeking support from others). I wonder if Peter shows us the full spectrum of attachment styles throughout his journey. Again and again, Jesus invites him into secure attachment—through catching him when he sinks, offering him food and forgiveness, washing his feet. And yet, Peter often responds with behaviors that might define anxious, avoidant, or disorganized attachment styles: he resists, he pulls away, he draws his sword, he denies knowing Jesus.

*Were you there when they crucified my Lord?*

For Peter, the answer is "no." He has left the God he loves. However, the good news about attachment theory is that even if you have an anxious, avoidant, or disorganized attachment style, you can gradually—through healthy relationships, vulnerability, and interdependence—find secure attachment.

In this image, God's river of grace flows out from the cross and spills out before a bereaved Peter. Even in this moment of deep despair, God's abundance rushes to greet him. Peter's nets may feel as empty as the day Jesus crawled into his boat (Luke 5:5a), but we know that an abundant feast—around another charcoal fire—shall soon come (John 21:9-14). —Rev. Lisle Gwynn Garrity



Sunday, March 31, 2024

## Easter Worship

**Celebration of Resurrection and Communion**



**7:00 am Sunrise Worship** in the garden, in person only  
7:45 am Continental Breakfast, Gathering Room  
**9:30 am Worship** in the Sanctuary, in person & livestream  
Before and after worship: Walk the Easter story in the Garden



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