



WESTMINSTER PRESBYTERIAN CHURCH  
Buffalo, New York

**March 25, 2016 - Good Friday Tenebrae Service  
7:14PM in the Sanctuary**



*T*enebrae, the service of “darkness” or “shadows”, has been practiced by the church since medieval times. Once a service for the monastic community, Tenebrae later became an important part of the worship of the medieval common folk during Holy Week and remains so today among the many Christian denominations of the world. The liturgy is a prolonged meditation on the Christ’s suffering. Readings trace the story of the Christ’s passion, music portrays his pathos, and the power of silence and darkness suggests the drama of this momentous event. As we ponder the depth of the Christ’s suffering through mounting darkness, it is appropriate that the service begin in daylight and conclude as darkness has overtaken the outside world. Therefore, the liturgy traditionally begins at the moment of sunset, this year being 7:14pm, just as the light of day begins fading into night.

# Order of Worship

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## Opening Voluntary

Improvisation on *Nearer, My God, to Thee*, Op. 81

Sigfrid Karg-Elert<sup>†</sup> (1877-1933)

## Chiming of the Trinity

*The sounding of the chimes, invoking Creator, Son, and Holy Spirit, is an invitation to prepare for worship through a time of silent reflection. Please be respectful of those who are praying.*

## Introit

Psalm 22

Plainchant Tone IV.7

My God, my God, why have you forsaken me? and are so far from my cry and from the words of my distress?  
O my God, I cry in the daytime but you do not answer; by night as well, but I find no rest.  
Yet you are the Holy One, enthroned upon the praises of Israel.  
Our forefathers put their trust in you; they trusted, and you delivered them.  
They cried out to you and were delivered; they trusted in you and were not put to sham.  
But as for me, I am a worm and no man, scorned by all and despised by the people.  
All who see me laugh me to scorn; they curl their lips and wag their heads, saying,  
“He trusted in the Lord; let him deliver him; let him rescue him, if he delights in him.”  
Yet you are he who took me out of the womb, and kept me safe upon my mother’s breast.  
I have been entrusted to you ever since I was born; you were my God when I was still in my mother’s womb.  
Be not far from me, for trouble is near, and there is none to help.  
Many young bulls encircle me; strong bulls of Bashan surround me.  
They open wide their jaws at me, like a ravening and a roaring lion.  
I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.  
My mouth is dried out like a potsherd; my tongue sticks to the roof of my mouth;  
and you have laid me in the dust of the grave.  
Packs of dogs close me in, and gangs of evildoers circle around me;  
they pierce my hands and my feet; I can count all my bones.  
They stare and gloat over me; they divide my garments among them; they cast lots for my clothing.  
Be not far away, O Lord; you are my strength; hasten to help me.  
Save me from the sword, my life from the power of the dog.  
Save me from the lion’s mouth, my wretched body from the horns of wild bulls.  
I will declare your Name to my brethren; in the midst of the congregation I will praise you.  
Praise the Lord, you that fear him; stand in awe of him, O offspring of Israel; all you of Jacob’s line give glory.  
For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; but when they cry to him he hears them.  
My praise is of him in the great assembly; I will perform my vows in the presence of those who worship him.  
The poor shall eat and be satisfied, and those who seen the Lord shall praise him: “May your heart live forever!”  
All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall bow before him.  
For kingship belongs to the Lord; he rules over the nations.  
To him alone all who sleep in the earth bow down in worship; all who go down to the dust fall before him.  
My soul shall live for him; my descendants shall serve him; they shall be known as the Lord’s forever.  
They shall come and make known to a people yet unborn the saving deeds that he has done.

## Call to Prayer

O God, come to our assistance.

**O Lord, hasten to help us.**

They took Jesus out to the place called the Skull,

**And they crucified Jesus there.**

Jesus said: Father, forgive them!

**They do not know what they are doing.**

**God of grace and glory,**

**who gave a son to suffer for our sakes;**

**teach us how to grieve and to be grateful on this holy day;**

**that remembering the awful death that Jesus suffered**

**at the hands of his tormentors,**

**we may be awe-filled at the noble triumph over sin and pain and death**

**that he achieved for us.**

**In his holy name we pray. Amen.**

## Congregational Hymn

Out of the Depths

AUS TIEFER NOT

*Stand to sing.*



Out of the depths to Thee I raise the voice of lam - en - ta - tion; Lord, turn a  
To wash a - way the crim - son stain grace, grace a - lone pre - vail - eth. Our works, a -  
There - fore my trust is in the Lord, and not in mine own mer - it. On God my  
What though I wait the live-long night, and till the dawn ap - pear - eth, my heart still



gra - cious ear to me, and hear my sup - pli - ca - tion. If Thou shouldst count our ev - ery  
las! are all in vain; in much the best life fail - eth. For none can glo - ry in Thy  
soul shall rest; God's word up - holds my faint - ing spir - it. God's prom - ised mer - cy is my  
trust - eth in God's might, it doubt - eth not nor fear - eth: so let the Is - rael - ites in



sin, each e - vil deed or thought with - in, O who could stand be - fore Thee?  
sight, all must a - like con - fess Thy might and live a - lone by mer - cy.  
fort, my com - fort, and my strong sup - port; I wait for it with pa - tience.  
heart, born of the Spir - it, do their part, and wait till God ap - pear - eth.

## The First Lesson

John 13:21-30

Dr. Yorty

*The Judas candle is extinguished. The cross is draped in black on this day that Christ was crucified.*

<sup>21</sup>After saying this Jesus was troubled in spirit, and declared, 'Very truly, I tell you, one of you will betray me.'

<sup>22</sup>The disciples looked at one another, uncertain of whom he was speaking. <sup>23</sup>One of his disciples—the one whom Jesus loved—was reclining next to him; <sup>24</sup>Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. <sup>25</sup>So while reclining next to Jesus, he asked him, 'Lord, who is it?' <sup>26</sup>Jesus answered, 'It is the one to whom I give this piece of bread when I have dipped it in the dish.' So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. <sup>27</sup>After he received the piece of bread, Satan entered into him. Jesus said to him, 'Do quickly what you are going to do.' <sup>28</sup>Now no one at the table knew why he said this to him. <sup>29</sup>Some thought that, because Judas had the common purse, Jesus was telling him, 'Buy what we need for the festival'; or, that he should give something to the poor. <sup>30</sup>So, after receiving the piece of bread, he immediately went out. And it was night.

## Voluntary

Death, Be Not Proud

Käthe Wright Kaufman (b. 1993)

Death, be not proud, though some have called thee mighty and dreadful, for thou are not so;  
For those whom thou thinkest thou dost overthrow.  
Die not, poor Death, no yet canst thou kill me. (Holy Sonnet X, John Donne, 1572-1631)

## The Second Lesson

Mark 14:26-50

Mark Aquino

*The Disciples' candles are extinguished.*

*The table is draped in black because on this day the Sacraments are not celebrated.*

<sup>26</sup> When they had sung the hymn, they went out to the Mount of Olives. <sup>27</sup> And Jesus said to them, 'You will all become deserters; for it is written, "I will strike the shepherd, and the sheep will be scattered."<sup>28</sup> But after I am raised up, I will go before you to Galilee.' <sup>29</sup> Peter said to him, 'Even though all become deserters, I will not.'<sup>30</sup> Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.'<sup>31</sup> But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same. <sup>32</sup> They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.'<sup>33</sup> He took with him Peter and James and John, and began to be distressed and agitated. <sup>34</sup> And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.'<sup>35</sup> And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.'<sup>37</sup> He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour?' <sup>38</sup> Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.'<sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. <sup>41</sup> He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. <sup>42</sup> Get up, let us be going. See, my betrayer is at hand.'<sup>43</sup> Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. <sup>44</sup> Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.'<sup>45</sup> So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. <sup>46</sup> Then they laid hands on him and arrested him. <sup>47</sup> But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. <sup>48</sup> Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit?' <sup>49</sup> Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.'<sup>50</sup> All of them deserted him and fled.

## Voluntary

Crux Fidelis

Thomas Pavlechko<sup>††</sup> (b. 1962)

Faithful Cross, above all other, one and only noble tree.  
None in foliage, none in blossom, none in fruit thy peers may be.  
Sweetest wood and sweetest iron, sweetest weight is hung on thee.

## The Third Lesson

John 18:33, 19:1-7, 13-16

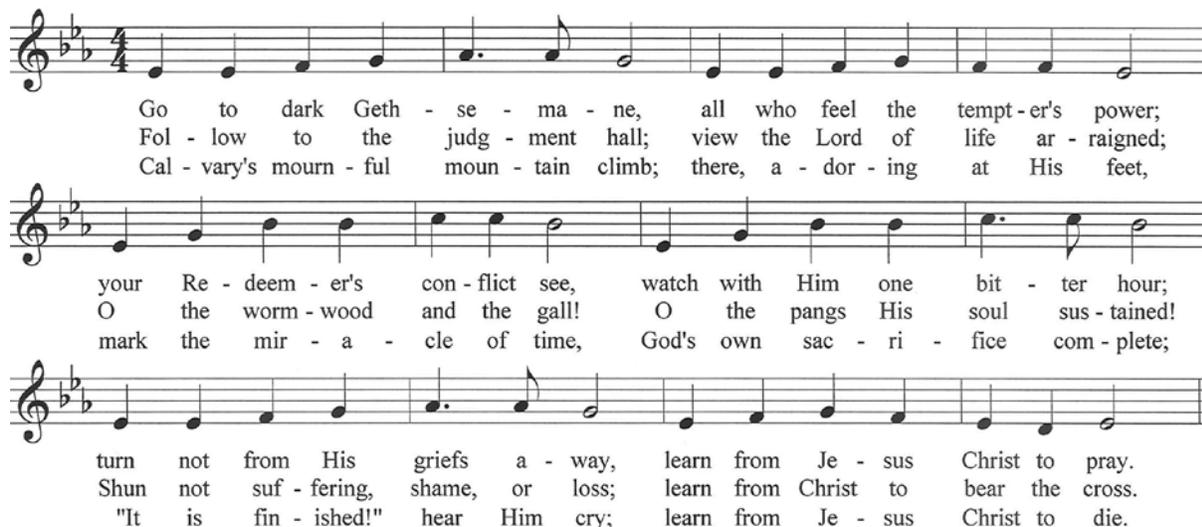
*The crowd's candles are extinguished.*

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' <sup>19</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup> They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. <sup>4</sup> 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.'<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' <sup>6</sup> 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.'<sup>7</sup> 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.'<sup>13</sup> 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. <sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' <sup>15</sup> 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.'<sup>16</sup> Then he handed him over to them to be crucified. So they took Jesus;

## Congregational Hymn

Go to Dark Gethsemane  
*The people remain seated to sing.*

REDHEAD



Go to dark Geth - se - ma - ne, all who feel the tempt - er's power;  
Fol - low to the judg - ment hall; view the Lord of life ar - rained;  
Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at His feet,  
your Re - deem - er's con - flict see, watch with Him one bit - ter hour;  
O the worm - wood and the gall! O the pangs His soul sus - tained!  
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;  
turn not from His griefs a - way, learn from Je - sus Christ to pray.  
Shun not suf - fering, shame, or loss; learn from Christ to bear the cross.  
"It is fin - ished!" hear Him cry; learn from Je - sus Christ to die.

## The Fourth Lesson

Matthew 27:32-51a

*The Bible is removed and the lectern is draped to recall that on this night the Word of God was slain.*

<sup>32</sup> As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. <sup>33</sup> And when they came to a place called Golgotha (which means Place of a Skull), <sup>34</sup> they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. <sup>35</sup> And when they had crucified him, they divided his clothes among themselves by casting lots; <sup>36</sup> then they sat down there and kept watch over him. <sup>37</sup> Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' <sup>38</sup> Then two bandits were crucified with him, one on his right and one on his left. <sup>39</sup> Those who passed by derided him, shaking their heads <sup>40</sup> and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' <sup>41</sup> In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, <sup>42</sup> 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him.' <sup>43</sup> He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son." <sup>44</sup> The bandits who were crucified with him also taunted him in the same way. <sup>45</sup> From noon on, darkness came over the whole land until three in the afternoon. <sup>46</sup> And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' <sup>47</sup> When some of the bystanders heard it, they said, 'This man is calling for Elijah.' <sup>48</sup> At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. <sup>49</sup> But the others said, 'Wait, let us see whether Elijah will come to save him.' <sup>50</sup> Then Jesus cried again with a loud voice and breathed his last. <sup>51</sup> At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.

## Meditation

When Violence Outdoes Itself

*The pulpit is draped to remember the silence of the tomb in which Jesus was buried.*

## Voluntary

God So Loved the World

John Stainer \*\*\* (1840-1901)

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

*The Christ candle is carried out of the Sanctuary. A door is slammed to symbolize the sealing of the tomb.*

## Prayers of Intercession and the Lord's Prayer

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.

## Congregational Hymn

Were You There?

WERE YOU THERE

*Stand to sing.*

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 pierced Him in the side?  
Were you there when they laid Him in the tomb?

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 pierced Him in the side?  
Were you there when they laid Him in the tomb?

Oh! 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 pierced Him in the side?  
Were you there when they laid Him in the tomb?

## Benediction

*The people leave in silence.*

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## Worship Leaders

**Preacher:** The Rev. Dr. Thomas H. Yorty

**Organists:** Garrett F. Martin, Organist and Director of Music Ministries

Käthe Wright Kaufman, Glynda Stephens Taylor Organ Scholar

**Liturgist:** Mark Aquino

## Notes on Today's Music

†**Sigfrid Karg-Elert** was born in Oberndorf am Neckar, Germany, the youngest of the twelve children of Johann Jacob Karg, a book dealer, and his wife Marie Auguste Karg, born Ehlert. According to another account, however, his father was a newspaper editor and publisher. The family finally settled in Leipzig in 1882, where Sigfrid received his first musical training and private piano instruction. At a gathering of composers in Leipzig, he presented his first attempts at composition to the composer Emil Nikolaus von Reznicek, who arranged a three-year tuition-free scholarship at the Leipzig Conservatory. This enabled the young man to study with Salomon Jadassohn, Carl Reinecke, Alfred Reisenauer and Robert Teichmüller. From August 1901 to September 1902 he worked as a piano teacher in Magdeburg. It was during this period that he changed his name to Sigfrid Karg-Elert, adding a variant of his mother's maiden name to his surname, and adopting the Swedish spelling of his first name. Having returned to Leipzig, he started devoting himself to composition, primarily for the piano (encouraged by Edvard Grieg, whom he greatly admired); in 1904, he met the Berlin publisher Carl Simon, who introduced him to the harmonium. From then on until his death he created one of the most significant and extensive catalogs of original works for this instrument. Encouraged by the organist Paul Homeyer, he reworked several of these harmonium compositions for organ, before composing his first original organ piece, 66 Chorale Improvisations, Op. 65 in 1909. The cultural climate in Germany in the 1920s and 1930s was very hostile to the internationally oriented, French-influenced Karg-Elert; although his works were admired outside Germany, especially in the U.K. (the Organ Music Society of London held a ten-day festival in his honor in 1930) and in the US, in his home country his music was almost completely neglected. All this led to him accepting an invitation for an organ concert tour of America in the spring of 1932. The tour proved to be a disastrous mistake. He was suffering from the diabetes which would soon kill him, and his limited powers as an organist compared unfavorably to the virtuoso standard of organ performance (set by the likes of Marcel Dupré and Louis Vierne) to which American audiences had grown accustomed. After his return to Leipzig, his health started deteriorating rapidly. He died there in April 1933, only 55 years old. His grave is in the Südfriedhof in Leipzig. The popularity of his compositions declined for a period after World War II, before a successful revival in the late 1970s; today his works for the organ are frequently included in service and recital.

††**Thomas Pavlechko** is the Cantor and Composer-in-Residence at St. Martin's Lutheran Church in Austin, Texas, a church he previously served as Director of Music and Principal Organist from 1994 to 2000. There are eight organists in Pavlechko's family, among them, his mother and great grandfather. He earned his music degrees from the Dana School of Music of Youngstown State University and the University of Cincinnati's College-Conservatory of Music, both in his native Ohio. Pavlechko has composed over 25 choral works, over 85 hymns, and over 1,000 Psalm settings, all in print with nine publishers throughout North America, the United Kingdom, and Australia. Pavlechko is also co-editor of the new Episcopal worship planning resource, *Liturgical Music for the Revised Common Lectionary* with Church Publishing.

†††**Sir John Stainer** was an English composer and organist whose music was very popular during his lifetime. His work as choir trainer and organist set standards for Anglican church music that are still influential. He was also active as an academic, becoming professor of music at Oxford.

## Preaching Schedule

### March 27 - Easter Sunday

**The Reverend Dr. Thomas H. Yorty**

*When Mystery Engulfs Reason*

John 20:1-18

The Choirs of Westminster sing this Festival Service for Easter Day with brass, timpani, and organ in morning worship at 8:45AM in the Holmes Chapel and 11AM in the Sanctuary

*The Reverend Dr. Thomas H. Yorty will preach in April*

### April 3 - Easter II

*Threat to the Status Quo; Acts 5:27-32*

### April 10- Easter III

*God Had Other Plans; Acts 9:1-6, (7-20)*

### April 17-Easter IV

*More New Life; Acts 9:36-43*

### April 24 - Easter V

*The Circle of Love; John 13:31-35*



# Westminister Presbyterian Church

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