



The CHURCH of the COVENANT

THE WORSHIP OF GOD

April 9, 2020

*Order of Worship*

*The McGaffin Carillon*

*Versets on Jesu Meine Freude*

George Leggiero, *Carillonneur*

John R. Knox

Performed by J. Samuel Hammond on the Duke University Carillon

*Prelude*

*O Haupt voll Blut und Wunden  
(O Sacred Head Now Wounded)*

Jonathan W. Moyer  
Jonathan Moyer, organ

Composed and recorded on the 1637 Stellwagen Organ  
St. Jakobi, Lübeck, Germany

*Introit*

*Litany*  
from *Only Heaven*

Ricky Ian Gordon  
Gwen DeLaney, mezzo soprano  
Jonathan W. Moyer, piano

Gather up  
In the arms of your pity  
The sick, the depraved,  
The desperate, the tired,  
All the scum  
Of our weary city.

Gather up  
In the arms of your pity.  
Gather up  
In the arms of your love—  
Those who expect  
No love from above.

*Call to Worship*

Rev. Mark A Medina

We gather today to experience the Lord's Last Supper with the disciples.

The Seder meal was served before Jesus called them to servanthood by washing their feet and instituting the Lord's Supper.

**Our Lenten journey has brought us here to this time of service, a time of Communion and the time of darkness as well as his death upon a cross.**

And a commandment ever new:

**This is how everyone will know we are his disciples,  
When we love each other.**

We are gathered to recall the night when Jesus was betrayed.

Are you ready to come to the feet of Christ, whose Life was poured out for you?

**By the grace of God, we are.**

Can you watch while Jesus prays in the garden?

**By the grace of God, we can.**

Will you follow Jesus, even into the night of betrayal?

**By the grace of God, we will.**

Then let us praise God, even in the hours of darkness.

**God of all grace and steadfast love,  
greatly is your name to be praised in all the earth!  
Let worship the Lord.**

Fred Pratt Green, 1973

English folk melody  
Harm. John Weaver, 1988

1. An up - per room did our Lord pre - pare For those He  
2. A last - ing gift Je - sus gave His own: To share His  
3. And af - ter sup - per He washed their feet, For ser - vice,  
4. No end there is! We de - part in peace, He loves be -

loved un - til the end: And His dis - ci - ples still  
bread, His lov - ing cup. What - ev - er bur - dens may  
too, is sac - ra - ment. In Christ our joy shall be  
yond the ut - ter - most: In ev - ery room in our

gath - er there To cel - e - brate their ris - en Friend.  
bow us down, He by His cross shall lift us up.  
made com - plete: Sent out to serve, as He was sent.  
Fa - ther's house Christ will be there, as Lord and Host.

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Music: Harmonization © 1990 John Weaver. All rights reserved. Used by permission.

Friends, our Savior calls us to be faithful in life. Sometimes, though, we fall into the trap that causes us to seek division rather than unity. We now come to you Lord to free us to seek forgiveness from others and from you. Please join me in the Prayer of Confession. Let us begin.

*Corporate Prayer of Confession*

Merciful God,  
we confess that so often our discipleship has been weak ...  
when we have failed to serve as Jesus served; **forgive us.**

When we have failed to love one another as Jesus loves us; **forgive us.**

When we have been happy to proclaim our devotion to Jesus with  
our lips and then denied him by our actions; **forgive us.**

Merciful God,  
**empower us by your Spirit to be steady and true  
to you in every time of trial; through Jesus Christ our Lord. Amen**

*Kyrie*

MERBECKE

*All are invited to sing.*



*Declaration of Forgiveness*

**Merciful God, empower us by your Spirit to be steady and true  
to you in every time of trial; through Jesus Christ our Lord. Amen**

**Jesus said: "I came not to judge the world, but to save the world"  
and "having loved his own who were in the world, he loved them to the end"**

**The good news therefore is this: In Jesus Christ, we are loved and we are forgiven.  
Thanks be to God!**

Nikolaus Decius, c. 1541

Trans. Arthur Tozer Russell (1806-1874)

Nikolaus Decius, c. 1541

Stanzas 1,2,3

O Lamb of God most ho - ly! Who on the cross did suf - fer,

And pa - tient still and low - ly, Your - self to scorn did of - fer;

Our sins by You were tak - en, Or hope had us for -

sak - en: 1. Have mer - cy on us, Je - sus!  
 2. Have mer - cy on us, Je - sus!  
 3. Your peace be with us, Je - sus!

## *The Sacrament of Holy Communion*

Virtual Communion will take place today. As part of the service, communion will be celebrated and we invite you to participate. Preparing for communion means for you to place bread of your choice on a plate and have a partially filled cup of unfermented or fermented juice for each of you. A short liturgy includes the words of institution at which time Rev. Medina will invite you to partake of the bread followed by drinking of the cup. A short musical interlude is played to give you time to partake of the elements and to reflect on the Lord's Supper.

### *Invitation*

### *Prayer*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them up to the Lord.**

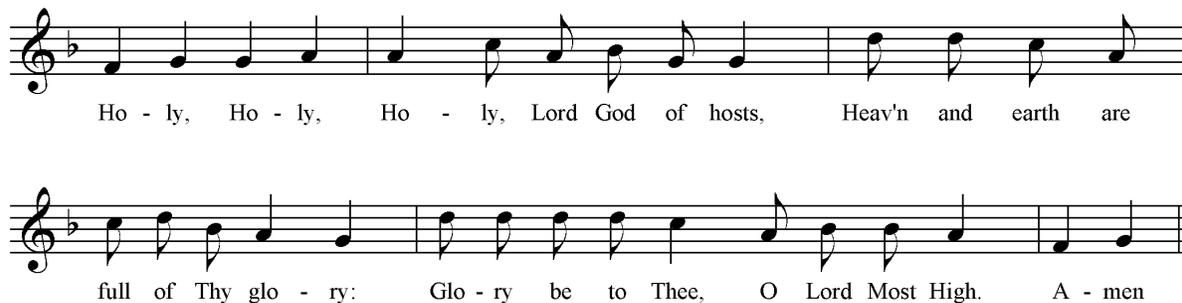
Let us give thanks to the Lord our God.

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

### *Sanctus*

MERBECKE

*All are invited to sing.*



Ho - ly, Ho - ly, Ho - ly, Lord God of hosts, Heav'n and earth are  
full of Thy glo - ry: Glo - ry be to Thee, O Lord Most High. A - men

### *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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen**

*Words of Institution*

*Partaking of the Bread and Drinking of the Cup*

*Communion Motet*

*Tantum Ergo*

Maurice Duruflé

Case Concert Choir, M. Garrett *director*

*Tantum ergo Sacramentum  
Veneremur cernu;  
Et antiquum documentum  
Novo cedat ritui;  
Praestet fides supplementum  
Sensuum defectui.*

Let us therefore, bowing low,  
Venerate so great a Sacrament;  
And let the old Law  
Give way to the new rite;  
Let faith afford assistance  
To the deficiency of the senses.

*Genitori, Genitoque  
Laus et jubilation  
Salus, honor, virtus quoque  
Sit et benedictio;  
Procedenti ab utroque  
Compar sit laudatio.*

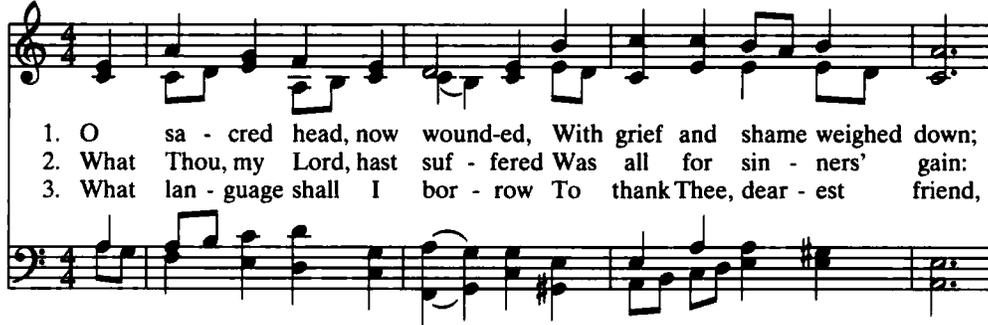
To the Begetter and the Begotten  
Let there be praise and jubilation,  
Salvation and honor,  
And power and blessing;  
And to the One proceeding from both  
Let there be equal praise.

*Prayer After Communion.*

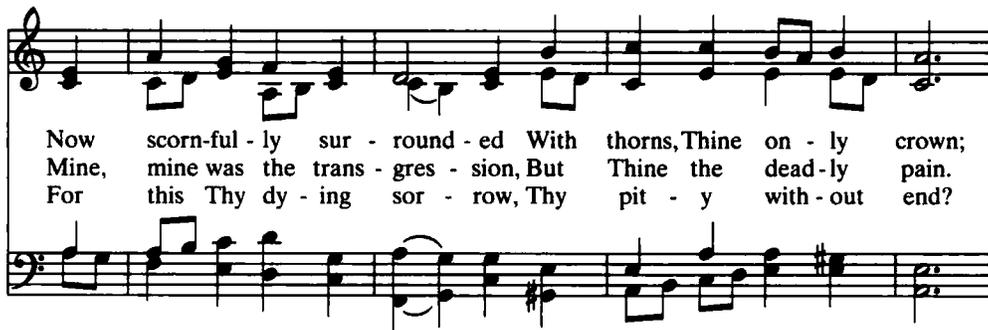
**Gracious God, we give you thanks that by the witness of your word and the sharing of this meal you have opened our hearts and eyes to the presence of Christ among us. Now be with us as we follow Christ through these dark times of death and the darkened tomb. Amen.**

Attr. Bernard of Clairvaux (1091-1153)  
Trans. James Waddell Alexander, 1830

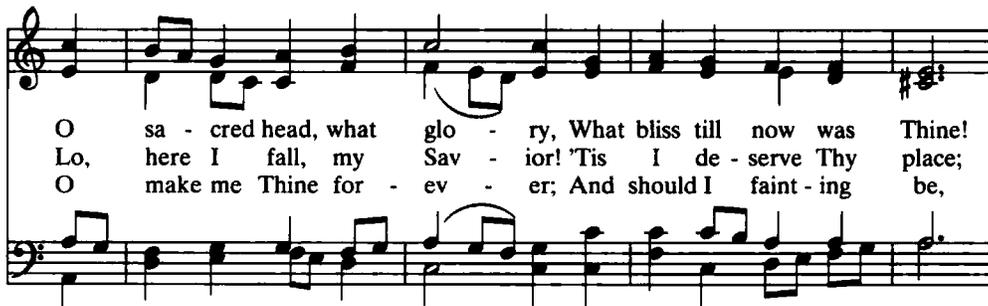
Hans Leo Hassler, 160  
Harm. Johann Sebastian Bach, 172



1. O sa - cred head, now wound-ed, With grief and shame weighed down;  
2. What Thou, my Lord, hast suf - fered Was all for sin - ners' gain:  
3. What lan - guage shall I bor - row To thank Thee, dear - est friend,



Now scorn-ful - ly sur - round - ed With thorns, Thine on - ly crown;  
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.  
For this Thy dy - ing sor - row, Thy pit - y with - out end?



O sa - cred head, what glo - ry, What bliss till now was Thine!  
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;  
O make me Thine for - ev - er; And should I faint - ing be,



Yet, though de - spised and gor - y, I joy to call Thee mine.  
Look on me with Thy fa - vor, Vouch - safe to me Thy grace.  
Lord, let me nev - er, nev - er Out - live my love to Thee.

# *Tenebrae: A Service of Darkness*

LESSON I *Matthew 26:20–25* Kitty Jarjisian

LAMENTATIONS 2 *Lamed, no. 12* Joseph-Hector Fiocco  
Jane Leggiero, cello  
Anna O'Connell, soprano  
Peter Bennett, organ

*[Lamed.] Matribus suis dixerunt:  
Ubi est triticum et vinum?  
cum deficerent quasi vulnerate  
in plateis civitatis,  
cum exhalarent animas suas  
in sinu matrum suarum.*

They say to their mothers:  
“Where is grain and wine?”  
As they swoon like the wounded  
In the main streets of the city,  
As their life evaporates  
In their mothers’ laps.

LESSON II *Matthew 26:31, 33–35* Dale Goode

LESSON III *Matthew 26:36–41* Nick Tomko

LAMENTATIONS 2 *Mem, no. 13* Fiocco

*[Mem.] Cui comparabo te,  
vel cui assimilabo te,  
filia Jerusalem?  
cui exaequabo te,  
et consolabor te, virgo, filia Sion?  
magna est enim velut mare contritio tua:  
quis medebitur tui?*

To what shall I compare you?  
Indeed, what shall I pretend you are,  
O daughter of Jerusalem  
What shall I equate you with,  
That I may comfort you, virgin, daughter of Zion?  
As great as the sea is your grief:  
Who will heal you?

LESSON IV *Matthew 26:42–45* Lucy Matz

LESSON V *Matthew 26:47–50* Harriet Wadsworth

LAMENTATIONS 2 *Lamed, no. 14* Fiocco

*[Nun.] Prophetae tui viderunt  
tibi falsa et stulta;  
nec aperiebant iniquitatem tuam,  
ut te ad poenitentiam provocarent;  
viderunt autem tibi  
assumptiones falsas, et ejectiones.*

Your prophets have seen for you  
False and foolish things  
They have not explained your iniquity,  
to provoke your repentance,  
On the contrary, they have envisioned for you  
false assumptions, and banishment.

## LAMENTATIONS 2

*Lamed, no. 15*

Fiocco

*[Samech.] Plauserunt super te manibus  
omnes transeuntes per viam;  
sibilaverunt et moverunt caput suum  
super filiam Jerusalem:  
Haecine est urbs, dicentes,  
perfecti decoris,  
gaudium universae terrae?  
Jerusalem, Jerusalem,  
convertere ad dominum deum tuum.*

All who pass you by on the street  
jeer at you;  
They hiss and shake their heads  
At the daughter of Jerusalem:  
“Is this the city that is called  
‘The perfection of beauty,  
The joy of the whole earth?’”  
Jerusalem, Jerusalem  
return to the Lord your God.

## LESSON VII

*Luke 22:54–62*

Nancy Acree

*Anthem**Caligaverunt Oculi Mei*

Tomás Luis de Victoria

Ars Nova Copenhagen, Paul Hillier *conductor*

*Caligaverunt oculi mei a fletu meo:  
quia elongatus est a me,  
qui consolabatur me:  
Videte, omnes populi,  
si est dolor similis sicut dolor meus.  
O vos omnes, qui transitis per viam,  
attendite, et videte  
si est dolor similis sicut dolor meus.*

My eyes were [darkened by] tears:  
[For God] is far from me,  
that consoled me:  
Take ye heed, all you people,  
if there is no sorrow like mine.  
All you who pass by,  
[behold] and see  
if there is no sorrow like mine.

## LESSON VIII

*Mark 15:16–27*

Clint Fowler

## Sounds from the Crucifixion

A rumble from the organ symbolizes the closing of the tomb.

*Anthem**Were You There?*

SPIRITUAL

Nanette Canfield, soprano  
William Bender, viola

Were you there when they laid him in the tomb?  
Oh, sometimes it causes me to tremble.

*Tolling of the Bell*

*Following the conclusion of the tolling of the bell,  
observe some time of reflective silence,  
as we prepare for Good Friday and the joy of Easter.*



***Welcome!***



**THE ANCIENT SERVICE OF TENEBRAE**, which dates from the 8th century, commemorates the suffering and death of Christ. It is a dramatic retelling of the Passion story that impresses one with the awful consequences of sin and the magnitude of Jesus's sacrifice. It concludes with the Great Bourdon Bell tolling once for each year of Christ's life. *Tenebrae* is a Latin word meaning darkness. The triangular candle stand is called the hearse. The name is derived, through the French *herse*, from the Latin *herpex*, which means a harrow (consisting of many spikes). The symbolism, which dates back at least as far as the seventh century, varies. The triangle itself is said to be a symbol of the trinity, with the uppermost candle representing Christ, the light of the world, and with the gradual extinguishing of the other candles symbolizing the waning faith and desertion of his disciples.

**OUR REMOTE WORSHIP SERVICE** features music commemorating both the last supper and the passion story of Jesus. To help bring us together as a faith community, Chancel Choir soloist Gwen DeLaney worked with Jonathan Moyer to remotely record and sequence a setting of poetry by Langston Hughes. Composer Ricky Ian Gordon (b. 1956) captured the idea of infinite love. This type of love that expects nothing in return mirrors the love Jesus had for the disciples and the love he shares with all of us. The communion motet *Tantum Ergo*, is a portion of a third-century hymn written for the Feast of Corpus Christi, which commemorates Christ's first institution of this Sacrament during the Last Supper. The recording featured in this service features the Case Concert Choir, from the 2016 collaboration with Covenant Chancel Choir.

**TO DONATE** to the Church of the Covenant or the One Great Hour of Sharing, **click here**. Remember to specify which fund you would like to contribute to in the drop-down menu.

The Tenebrae portion of the service features a set *Lamentations* by the 18<sup>th</sup>-century Belgian composer Joseph-Hector Fiocco, and the motet *Caligaverunt Oculi Mei* by the 16<sup>th</sup>-century Spanish composer Tomás Luis de Victoria.

Fiocco was born in Brussels in 1703 to a musical family. He spent his life and career in the Low-Countries, a French speaker with an Italian heritage, who worked in Dutch-speaking institutions, and his music is a glorious melting pot of national styles. Musical settings of texts from the *Lamentations of Jeremiah* were ubiquitous as part of observances during Holy Week, and Fiocco's were composed in 1733 for the Cathedral in Antwerp. The music is influenced by a French tradition of setting the texts for solo singer and obbligato instrument, as well as being in a French-inflected musical style. The organization of the pieces, however, is more Italian, resembling a small cantata. Settings of these texts traditionally include the Hebrew letter that begins each shorter section of the work. These letters form an acrostic, but its meaning is still debated. We are grateful to soprano Anna O'Connell and cellist Jane Leggiero for sharing a recording of this music. In addition, Jane provided the notes about the *Lamentations*, which come from her recent research as a CWRU graduate student.

Our service concludes with the simplicity of the African-American spiritual "Were You There." Once again, we thank the contributions from musicians who have shared their talents with us in previous services: soprano Nanette Canfield and violist William Bender. Music and spoken word work together to establish a sense of community, break bread together, and allow us to bear witness to Jesus's final moments with his disciples and his journey to the cross. Even as we share in this time together, remotely, we are one in the Spirit of Christ.

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**PARTICIPATING IN THE SERVICE OF TENEBRAE** are Nancy Acree, Clint Fowler, Dale Goode, Catherine Jarjisian, Dennis Matz, Lucy Matz, Nicholas Tomko, and Harriet Wadsworth. Patty Fowler serves as Maundy Thursday Coordinator. Thank you to all of our church staff for their assistance.

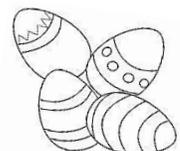
**HEARSE DESIGN:** The creator of the iron hearse used in our sanctuary observance of Tenebrae is Ken Roby of the Village Blacksmith in Chagrin Falls. He and Catherine C. Miller designed the hearse (triangle candle stand) to the exact measurements and candle placements as a rustic wooden hearse used at Covenant since 1969. Fine Arts and Memorials funds made this possible. Mr. Roby is the metal smith who also crafted the All Saints Columbarium cross. The cross was designed by Mrs. Miller in memory of the Reverend Albert L. Jeandheur, during whose pastorate Covenant began to observe Maundy Thursday with this order of service.



*Easter Sunday, April 12*

*Worship with the Covenant Community  
Through our Interactive Bulletin*

Celebrate the risen Lord with music for organ and brass.



**PC(USA) STREAMING EASTER WORSHIP SERVICE:** In addition to our Covenant interactive Easter service, the PC(USA) will be sharing a pre-recorded denominational video worship service. We will include a web link to that service in an upcoming communication so you may celebrate Easter with our larger Presbyterian community: “We recognize your plans for a joyous Easter celebration have changed due to the coronavirus outbreak. Please know you are not alone — we are the Church together, and we are united in the risen Christ on Easter Sunday!” from the PC(USA), April 2, 2020.

*The Church of the Covenant building remains closed through April 30.  
The Covenant Faith Community continues to be a welcoming spiritual home,  
striving to live God’s inclusive love,  
to express Christ’s compassion,  
and to do justice in the world.*

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