

# THE HOUSE OF HOPE PRESBYTERIAN CHURCH



GOOD FRIDAY VESPERS | APRIL 7, 2023 7 P.M.

## Order of Service

### Prelude

Fantasy on "Wondrous Love"  
Aaron David Miller, organist

American Folk Melody

### Hymn 92 (please stand in body or spirit)

*Beneath the Cross of Jesus*

ST. CHRISTOPHER

### Prayer of Invocation and Welcome

Rev. Dr. Scott M. Kenefake

### Litany for Peace

- Minister: Holy God, we cry out to you as we grieve the brokenness of our world. We lament the ways we choose death over living to the fullest. We place our trust in you, that you will hear our prayers, with mercy and tenderness. Take our fear, our anger, our frustration and our weary souls. Embolden us as your disciples to share the love of Jesus Christ in these days. It is in the bold confidence of this love that:
- People: **We pray for peace -- not with easy words that make no demands, but the peace of the cross, where we bear agony in love, overcoming divisions, being the bridges of love in Christ; where enmity and fear give place to forgiveness.**
- Minister: We pray for hope -- a hope that springs from resurrection, not founded on human solutions, but the hope that is in the one who has and will come again.
- People: **We pray for power -- the power to endure the long night of waiting, that we may be faithful to the end; the power to be unmoved when evil appears triumphant and the battle for truth seems lost; the power to love when hate explodes into violence and we are tempted to see violence as the only way; the power to start building again when all we trusted in is crashing around us.**
- Minister: We pray for courage -- the courage to be a pilgrim people traveling into the unknown in the confidence that the way is known to God; the courage to be the body of Christ, so that all who have sorrow may know the love of Christ through us.
- All: **Amen.**

### Hymn 85 (please stand in body or spirit)

*What Wondrous Love is This*

WONDROUS LOVE

### Requiem

House of Hope Motet Choir and Chamber Orchestra  
Hannah Armstrong, Soprano; Matthew Culloton, Conductor

John Rutter

#### I. Requiem Aeternam

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|---|--|
| Requiem aeternam dona eis Domine:<br>et lux perpetua luceat eis.  | <i>Rest eternal grant to them, O Lord,<br/>and let perpetual light shine upon them.</i>  |
| Te decet hymnus Deus in Sion:<br>et tibi reddetur votum in Jerusalem.<br>Exaudi orationem meam,<br>ad te omnis caro veniet. | <i>A hymn befits thee, O God in Zion:<br/>and to thee a vow shall be fulfilled in Jerusalem.<br/>Hear my prayer,<br/>for unto thee all flesh shall come.</i> |
| Kyrie eleison. Christe eleison. Kyrie eleison.  | <i>Lord have mercy. Christ have mercy. Lord have mercy.</i>  |

#### II. Out of the Deep (Psalm 130)

Out of the deep have I called unto thee, O Lord; Lord, hear my voice.  
O let thine ears consider well the voice of my complaint.  
If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?  
For there is mercy with thee: therefore shalt thou be feared.  
I look for the Lord; my soul doth wait for him; and in his word is my trust.  
My soul fleeth unto the Lord before the morning watch; I say, before the morning watch.  
O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.

### III. Pie Jesu

Pie Jesu Domine, dona eis requiem.

*Blessed Jesu, grant them rest.*

Pie Jesu Domine, dona eis sempiternam requiem.

*Blessed Jesu, grant them everlasting rest.*

### IV. Sanctus

Sanctus, Sanctus, Sanctus,

*Holy, Holy, Holy*

Dominus Deus Sabaoth.

*Lord God of Hosts.*

Pleni sunt caeli et terra gloria tua.

*Heaven and earth are full of Thy glory.*

Hosanna in excelsis.

*Hosanna in the highest.*

Benedictus qui venit in nomine Domini.

*Blessed is he who comes in the name of the Lord.*

Hosanna in excelsis.

*Hosanna in the highest.*

### V. Agnus Dei

Agnus Dei, qui tollis peccata mundi,

*Lamb of God who takest away the sin of the world,*

Dona eis requiem.

*Grant them rest.*

Man that is born of a woman hath but a short time to live, and is full of misery.

He cometh up, and is cut down like a flower; he fleeth as it were a shadow.

In the midst of life we are in death: of whom may we seek succor?

I am the resurrection and the life, saith the Lord;

he that believeth in me, though he were dead, yet shall he live:

and whosoever liveth and believeth in me shall never die.

### VI. The Lord is my Shepherd (Psalm 23)

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture:

and lead me forth beside the waters of comfort.

He shall convert my soul;

and bring me forth in the paths of righteousness,

for his Name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for thou art with me;

thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me:

thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life:

And I will dwell in the house of the Lord for ever.

### VII. Lux Aeterna

I heard a voice from heaven saying unto me,

Blessed are the dead who die in the Lord,

For they rest from their labors; even so saith the Spirit.

Lux aeterna luceat eis Domine:

*Light eternal shine upon them, Lord:*

cum sanctis tuis in aeternum,

*With saints and angels ever dwelling,*

quia pius es.

*for thy mercy's sake.*

Requiem aeternam dona eis Domine:

*Grant them rest eternal, Lord our God, we pray to thee:*

Et lux perpetua luceat eis.

*And light perpetual shine on them for ever.*

*Following the Requiem you are invited to leave the sanctuary in reverent silence,  
or to remain for quiet meditation.*

## Participants:

Rev. Dr. Scott M. Kenefake, Transitional Pastor/Head of Staff;  
Aaron David Miller, Organist; Matthew Culloton, Conductor

## HOUSE OF HOPE MOTET CHOIR

SOPRANOS: Hannah Armstrong\*, Judith Foley, Melissa Holm-Johansen\*, Signe Ilstrup, Lynda Jorgenson, Linh Kauffman\*, Kristina MacKenzie, Peggy Radio, Linda Smith, Linda Trouten, Rebecca White, Diane Koschak, Erika Lantz ALTOS: Krista Costin\*, Allison Eckberg\*, Deb James, Laura Merriam, Cindy Messer, Barbara Molstad, Lezlie Nelson, Julie Schramke, Ingrid Verhagen, Lydia Weisenburger, Sandy Schoenecker, Eva Birkholz TENORS: Tyler Berg\*, Dale Braun, Andrew Collins, Phil Jorgenson, David Lower\*, Tom Osteraas, David Pearson, Fred Skarich, Patrick Smith, Bruce Trouten, William Haugen BASSES: Kip Beardsley, Ben Behler, Timothy Bruett\*, Samuel Eckberg\*, John Hokanson, Palmer Horst, David Horstmann, Ben MacKenzie, Kevin Shannon\*, Seung Joo Yoon, Jeff Bipes, Nathan Ausk

**\* denotes Section Leader**

## THE HOUSE OF HOPE CHAMBER ORCHESTRA

Barb Leibendguth, flute; Jeffrey Marshak, oboe; Teresa Richardson, violoncello; Erik Barsness, percussion; Rachel Brandwein, harp; Aaron David Miller, organ

**Offering** — There are four ways to give an offering:

- **In-Person.** Offering plates will be available at the Great Hall doors.
- **Website.** On the homepage, click "Support House of Hope", then click on "Make a Gift"
- **Mail.** Mail a check to 797 Summit Ave. Saint Paul, MN 55105
- **QR Code.** Please see insert.

## Christians and Jews: People of God

Holy Week presents a challenge to Christian communities in its understanding of language. The reference to the "Jews" is especially prevalent in the Gospel of John, and has the power to fuel the impression that Jews as a people are responsible for the death of Jesus. As a congregation of the Presbyterian Church (USA) we recognize that anti-Judaism is an affront and a contradiction to the Gospel of Jesus Christ and affirm the following statement contained in the Presbyterian Study Paper "Christians and Jews: People of God":

*The relationship between Christian faith and Judaism is unique, foundational, and enduring. The New Testament bears consistent witness to this relationship – the mercy of God in Jesus Christ embraces both Jew and Gentile; it does not abandon Jews in favor of Gentiles or forsake Jews in favor of the church. Supersessionism, the belief that God's covenant with the church has replaced God's covenant with Israel, and that the church has supplanted the Jewish people, is contrary to the core witness of the New Testament and is not supported by the mainstream of the Reformed tradition. Unfavorable New Testament references to "the Jews" do not refer to all Jews of the first century, and certainly not of the twenty-first. While the New Testament contains numerous references to God's "new covenant" in Christ, these cannot be taken to mean that "new" cancels God's previous covenants.*

# Beneath the Cross of Jesus

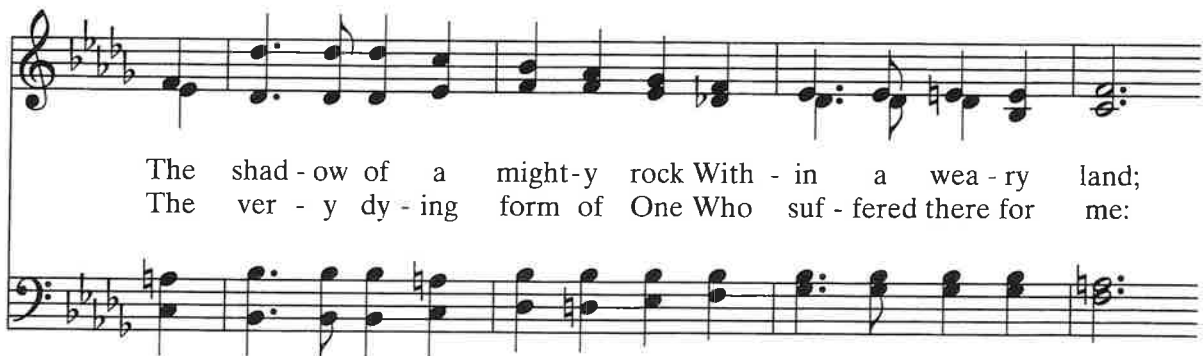
ST. CHRISTOPHER 7.6.8.6.8.6.8.6

Elizabeth Cecilia Douglas Clephane, 1868

Frederick Charles Maker, 1881



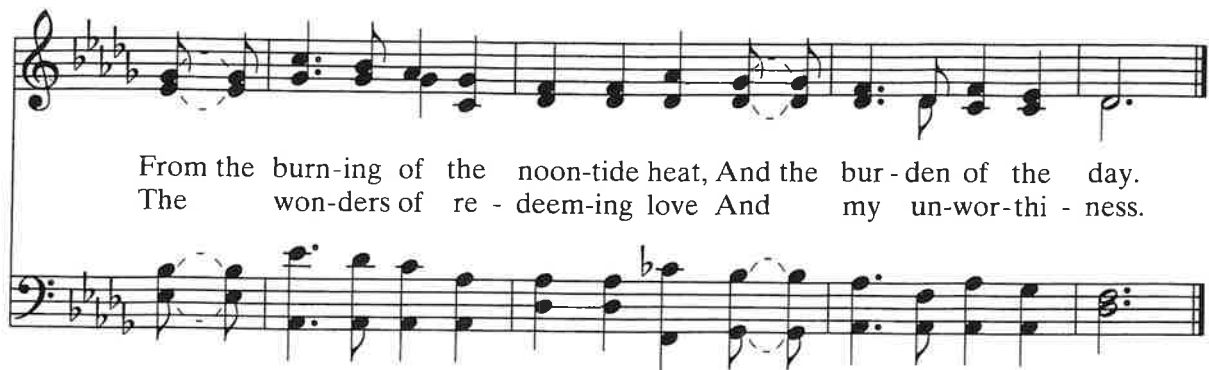
1. Be - neath the cross of Je - sus I fain would take my stand,  
2. Up - on the cross of Je - sus Mine eye at times can see



The shad - ow of a might-y rock With - in a wea - ry land;  
The ver - y dy - ing form of One Who suf - fered there for me:



A home with-in the wil - der-ness, A rest up-on the way,  
And from my strick-en heart with tears Two won - ders I con - fess:



From the burn-ing of the noon-tide heat, And the bur - den of the day.  
The won-ders of re - deem-ing love And my un-wor-thi - ness.

LENT

85

# What Wondrous Love Is This

WONDROUS LOVE 12.9.12.12.9

American folk hymn, c. 1811

Walker's *Southern Harmony*, 1835  
Harm. *Cantate Domino*, 1980

1. What won-drous love is this, O my soul, O my soul,  
2. To God and to the Lamb I will sing, I will sing,  
3. And when from death I'm free, I'll sing on, I'll sing on,

What won - drous love is this, O my soul!  
To God and to the Lamb, I will sing;  
And when from death I'm free, I'll sing on;

What won-drous love is this that caused the Lord of bliss  
To God and to the Lamb who is the great I Am,  
And when from death I'm free, I'll sing and joy - ful be,