



Red Clay Creek

PRESBYTERIAN CHURCH

500 McKennans Church Road
Wilmington DE
(302) 998-0434 / rccpc.org

GOOD FRIDAY / FRIDAY, APRIL 3, 2026 / 12 PM



Rooted in Love, Lighting the Way
Welcome to worship, welcome to Red Clay, welcome home!

Please silence your cell phones.

THE WAY OF THE CROSS

INTRODUCTION

Today, we walk the way of the cross, remembering the suffering and sacrifice of our Lord Jesus Christ. This service is a journey through key moments of his Passion, drawn from Scripture, with reflections that invite us to see ourselves in the story. As we walk this path, may we be drawn deeper into the mystery of Christ's love, his obedience to the Father, and his call to follow him. We invite you to remain seated for the service. Each station includes a Scripture reading, a brief reflection from the perspective of the Centurion, a moment of prayer, and a sung response. We encourage you to enter into this time with open hearts, seeking to understand more fully what our Savior has done for us. Please utilize the artwork of James Tissot as inspiration.

COVER ART

“What Our Lord Saw from the Cross”

Brooklyn Museum, Accession Number 00.159.299

HYMN 228

Were You There (vss. 1,2)

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Refrain:

O! Sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?

Were you there when they nailed him to the tree? (refrain)



STATION 1: JESUS IS CONDEMNED TO DEATH

SCRIPTURE

Matthew 27:22-26

Pilate said to them, ‘Then what shall I do with Jesus who is called the Messiah?’ They all said, ‘Let him be crucified!’ And he said, ‘Why? What evil has he done?’ But they shouted all the more, ‘Let him be crucified!’ So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, ‘I am innocent of this man’s blood; see to it yourselves.’ Then the people as a whole answered, ‘His blood be on us and on our children!’ So he released Barabbas for them, and after flogging Jesus, he handed him over to be crucified.

ART

“Jesus Before Pilate, Second Interview”

Brooklyn Museum, Accession Number 00.159.268



PRAYER & HYMN 227—Jesus, Remember Me

Lord Jesus, though you were sinless, you were condemned for our sake. Help us to accept your grace and extend it to others. Amen.

*Jesus, remember me when you come into your kingdom.
Jesus, remember me when you come into your kingdom.*

STATION 2: JESUS TAKES UP HIS CROSS

SCRIPTURE

John 19:16-17

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of a Skull, which in Hebrew is called Golgotha.

ART

“Jesus Bearing the Cross”

Brooklyn Museum, Accession Number 00.159.278



PRAYER & HYMN 227

Lord, give us strength to carry the crosses we bear in our lives. Help us to follow you, trusting that you walk beside us. Amen.

STATION 3: JESUS FALLS UNDER THE WEIGHT OF THE CROSS

SCRIPTURE

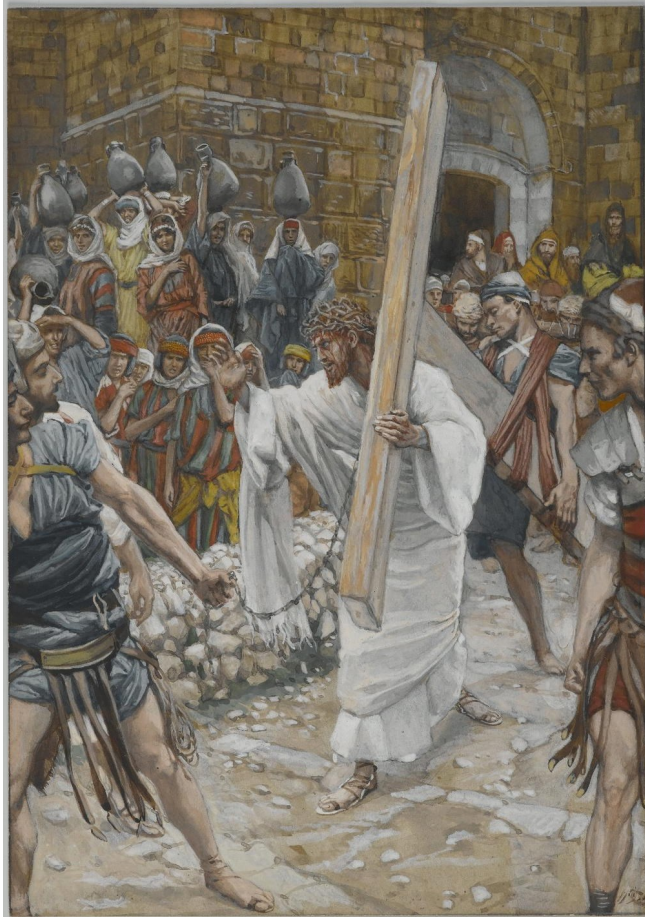
Isaiah 53:4-5

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the punishment that brought us peace, and by his wounds we are healed.

ART

“The Daughters of Jerusalem”

Brooklyn Museum, Accession Number 00.159.285



PRAYER & HYMN 227

**Lord, when we are weary, remind us that you, too, carried burdens.
Give us strength to rise and follow you. Amen.**

STATION 4: JESUS MEETS HIS MOTHER

SCRIPTURE

John 19:25-27

Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

ART

“Jesus Meets His Mother

Brooklyn Museum, Accession Number 00.159.280



PRAYER & HYMN 227

Lord, in moments of sorrow, may we find your love. Help us to care for one another, even in times of suffering. Amen.

STATION 5: SIMON OF CYRENE HELPS CARRY THE CROSS

SCRIPTURE

Luke 23:26

As they led him away, they seized Simon of Cyrene, who was coming in from the country, and laid the cross on him, and made him carry it behind Jesus.

ART “Simon the Cyrenian Compelled to Carry the Cross with Jesus”

Brooklyn Museum, Accession Number 00.159.281



PRAYER & HYMN 227

Lord, when we are called to carry burdens for others, may we do so with willing hearts. Let us see your presence in those who suffer. Amen.

STATION 6: VERONICA WIPES THE FACE OF JESUS

SCRIPTURE

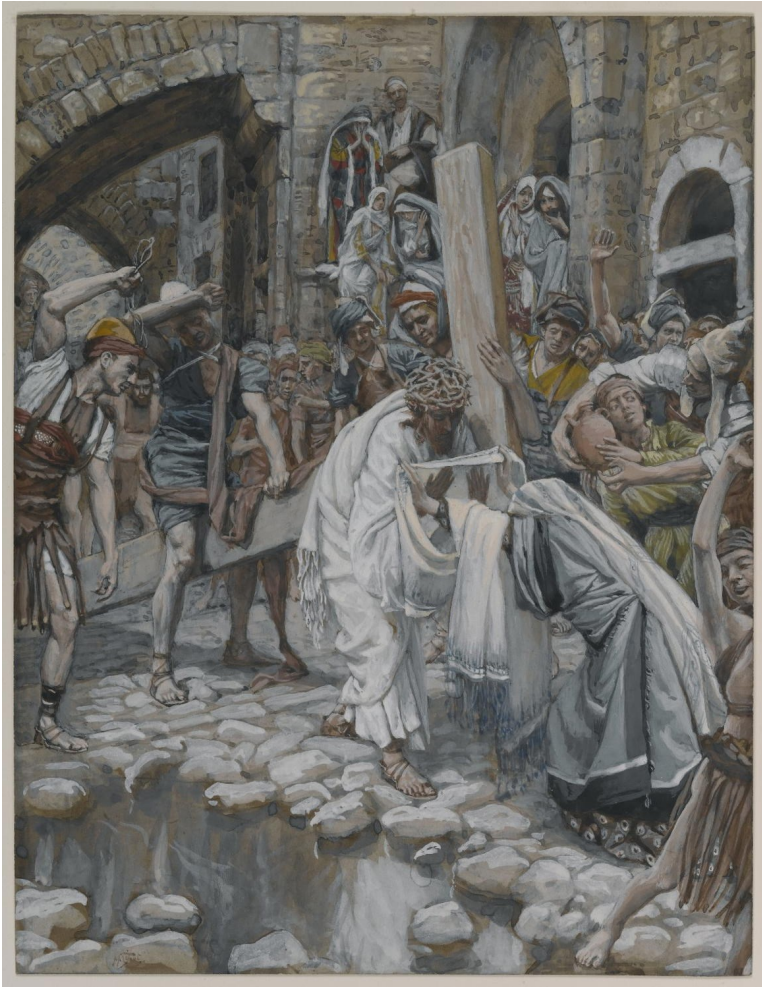
Matthew 25:40

Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.

ART

“A Holy Woman Wipes the Face of Jesus”

Brooklyn Museum, Accession Number 00.159.283



PRAYER & HYMN 227

Lord, help us to see those in pain and respond with kindness, no matter the cost. Amen.

STATION 7: JESUS FALLS A SECOND TIME

SCRIPTURE

Psalm 38:6-8

I utterly bowed down and prostrate; all day long I go around mourning. For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart.

ART

“Jesus Falls Beneath the Cross”

Brooklyn Museum, Accession Number 00.159.279



PRAYER

Lord, when we fall under the weight of life’s trials, give us the courage to rise again, trusting in your strength. Amen.

MUSICAL OFFERING

Thy Rebuke Hath Broken His Heart; Behold, and See (from MESSIAH)

STATION 8: JESUS MEETS THE WOMEN OF JERUSALEM

SCRIPTURE

Luke 23:27-28

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.'

ART

“The Holy Women Watch from Afar”

Brooklyn Museum, Accession Number 00.159.287



PRAYER & HYMN 227

**Lord, help us listen to your words, even when they challenge us.
May we have hearts that weep for the suffering in our world. Amen.**

STATION 9: JESUS FALLS A THIRD TIME

SCRIPTURE 2 Corinthians 12:9-10

But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. For when I am weak, then I am strong.

ART "The Procession Nearing Calvary"

Brooklyn Museum, Accession Number 00.159.286



PRAYER & HYMN 227

**Lord, in our weakest moments, remind us that your grace is enough.
Lift us up and lead us forward. Amen.**

STATION 10: JESUS IS STRIPPED OF HIS GARMENTS

SCRIPTURE

John 19:23-24

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfill what the scripture says: 'They divided my clothes among themselves, and for my clothing they cast lots.'

ART

“Jesus Stripped of His Clothing”

Brooklyn Museum, Accession Number 00.159.290



PRAYER & HYMN 227

Lord, forgive us for the ways we strip others of their dignity. Teach us to clothe one another in love. Amen.

STATION 11: JESUS IS NAILED TO THE CROSS

SCRIPTURE

Luke 23:33-34

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, 'Father, forgive them, for they do not know what they are doing.' And they cast lots to divide his clothing.

ART

“The First Nail”

Brooklyn Museum, Accession Number 00.159.292



PRAYER & HYMN 227

**Lord, in the face of cruelty, you offered mercy. May we do the same.
Amen.**

STATION 12: JESUS DIES ON THE CROSS

SCRIPTURE

Mark 15:37-39

Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw how he died, he said, 'Truly this man was God's Son!'

ART

“The Death of Jesus”

Brooklyn Museum, Accession Number 00.159.305



PRAYER & HYMN 227

**Lord, in your final breath, you gave us life. Help us to believe.
Amen.**

STATION 13: JESUS' BODY IS TAKEN DOWN FROM THE CROSS

SCRIPTURE

Luke 23:50-53

Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their decision and action. He went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen shroud, and laid him in a tomb cut in stone, where no one had yet been laid.

ART

“The Descent from the Cross”

Brooklyn Museum, Accession Number 00.159.320



PRAYER & HYMN 227

Lord, in Your final moments, You showed us what true love looks like. Help us to see You in the brokenness around us, and to treat all with the dignity You deserve. Amen.

STATION 14: JESUS IS LAID IN THE TOMB

SCRIPTURE

Mark 15:46-47

And Joseph bought a linen shroud, and taking Him down, wrapped Him in the linen shroud and laid Him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joseph saw where He was laid.

ART

“Jesus Carried to the Tomb”

Brooklyn Museum, Accession Number 00.159.324



PRAYER

Lord, as You were laid in the tomb, we are reminded that even in our darkest moments, there is hope. Help us to trust that death is never the end, and that You will always bring new life. Amen.

HYMN 228

Were You There (vss. 3,4)

Were you there when they pierced him in the side?

Were you there when they pierced him in the side?

Refrain: *O! Sometimes it causes me to tremble, tremble, tremble.*

Were you there when they crucified my Lord?

Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb? (refrain)

TOLLING OF THE BELLS

The congregation leaves the sanctuary in silence.



Thanks to today's worship participants:

Dinyar Vania, *Music Ministry*

Through a series of in-person messages, devotionals, and worship opportunities, we hope to keep you connected to—and nurtured by—the Red Clay Creek Presbyterian Church community. Make sure you're signed up for our Thursday eNews, Facebook, and Instagram accounts. Visit www.rccpc.org.





*Let these doves be a sign to us—
of resurrection, of reunion, of the unbreakable love that carries us all home.*

Join us for this 20-minute service of reflection and hope on **Easter Sunday at 9:30 am in the Memory Garden**. This special gathering includes the reading of names of those who have died in the past year, acoustic guitar music, and a dove release symbolizing resurrection and peace.



Hallelujah



Why do you look for the living among the dead? He is not here but has risen.

— Luke 24:5

He is Risen! Hallelujah! Join us on **Easter Sunday at 10 am** for worship! We will have special music including our Festival Choir, Hallelujah Chorus (joined by the Children's Choir) and feature organ, timpani and guest trumpeter Sue Peo. Following worship, please enjoy light refreshments, flowering of the cross, family photos, fellowship and sign-ups for spring Good Groups.

JAMES TISSOT, ARTIST OF THE SERIES “THE LIFE OF CHRIST”

Jacques Joseph Tissot (15 October 1836 – 8 August 1902), better known as James Tissot, was a French painter, illustrator, and caricaturist. He decided to pursue a career in art at a young age, coming to incorporate elements of realism, early Impressionism, and academic art into his work. He is best known for a variety of genre paintings of contemporary European high society produced during the peak of his career, which focused on the people and women's fashion of the Belle Époque and Victorian England, but he would also explore many medieval, biblical, and Japoniste subjects throughout his life.

In 1885 Tissot experienced a religious vision at the Church of St. Sulpice, leading him to revive his Catholic faith and spend the remainder of his life making paintings about biblical events. As part of this artistic effort Tissot traveled to the Middle East in 1886, 1889, and 1896 to make studies of its landscapes and cultures, which would come to distinguish his series from contemporary Biblical art through its “*considerable archaeological exactitude*” in striving for accuracy rather than religious emotion. His series of 365 gouache illustrations showing the life of Christ were shown to critical acclaim and enthusiastic audiences. Tissot spent the last years of his life working on paintings of subjects from the Old Testament; although he never completed the series, he exhibited 80 of these paintings in Paris in 1901.

The theme for our Lenten Sermon Series (“What He Saw”; February 22-March 22) this year features James Tissot’s painting, **What Our Lord Saw from the Cross** (*Ce que voyait Notre-Seigneur sur la Croix*). This c. 1890 watercolor painting is unusual for its portrayal of the Crucifixion of Jesus from the perspective of Jesus on the cross, rather than featuring Christ at the center of the work. The scene shows witnesses, including Jesus' followers (the women and the disciple whom Jesus loved), participants, and bystanders; of Jesus' own body only the feet can be seen, at the bottom of the picture. The painting is part of the series The Life of Jesus Christ.



RED CLAY CREEK PRESBYTERIAN — MINISTERS, STAFF & CHAIRS

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Rev. Emily Schwenker ❖ Rev. Dr. Philip Jones

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Deena Andrews, *Director of Children's Choir*
Lisa Nichols, *Bell Choir Director*

Rachele Gilmore, *Director of Community Life* ❖ Ben Andrews, *Director of Christian Formation*
Barbara Vanderkraats, *Pastoral Care Coordinator*
Jamie Russell, *Director of Children's Ministries*
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Delaney Christel, Josephine DeCaire, Quiara Smith, *Sunday School Teachers*

Julie Reeder, *Office Coordinator* ❖ Dinyar Vania, *Facilities Manager*
Kelley Norton, *Administrative Assistant* ❖ Anthony M. Condoluci-Smith, *Financial Associate*

Charlie Hannagan, *Technology Support*
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* For a complete list of all Session Ruling Elders and Board of Deacons members, please refer to <https://www.rccpc.org>.*

A NOTE ON THE LOGO

Our church has "roots" in the community that date back to 1722. We have been a good neighbor when we were surrounded by farmland up until now when we are surrounded by the suburbs. Our history helps us remember a time when people helped one another out because that was the right thing to do. We hope to be a sign that this kind of community can still exist. We also believe that, in order for that community to exist, we need to stay "rooted" in the Good News that God has chosen to love us - not because of who we are, but because of who God is. We call that grace.

That is where the "rays" come in. We hope to extend our love, and the love we know from the graciousness of God, in many ways today. This means engaging in friendships with those that Jesus would have made friends with - those that feel isolated for any number of reasons. We know we will never be perfect at that, but we will try! We are especially aware that churches have long held back from friendship with others based on age, economics, sexuality, race, disability, and the list goes on. We seek to be something different than that. There are so many stories about how Jesus entered into life-affirming friendships with those that others wouldn't. We seek to be like Jesus.

Right there, in the center of it all, is the **cross**. For us, the cross is a "Tree of Life." It represents how God broke into this world to establish a new way of being alive. It symbolizes how God calls us to love with freedom, with recklessness even, if it means connecting the world to the wonder of God's transformative presence.



Were You There

1 Were you there when they cru - ci - fied my Lord? (Were you
 2 Were you there when they nailed him to the tree? (Were you
 3 Were you there when they pierced him in the side? (Were you
 4 Were you there when the sun re - fused to shine? (Were you
 5 Were you there when they laid him in the tomb? (Were you

there?) Were you there when they cru - ci - fied my Lord?
 there?) Were you there when they nailed him to the tree?
 there?) Were you there when they pierced him in the side?
 there?) Were you there when the sun re - fused to shine?
 there?) Were you there when they laid him in the tomb?

O! Some - times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey.

there when they cru - ci - fied my Lord? (Were you there?)
there when they nailed him to the tree? (Were you there?)
there when they pierced him in the side? (Were you there?)
there when the sun re - fused to shine? (Were you there?)
there when they laid him in the tomb? (Were you there?)

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are centered between the two staves. The lyrics are: "there when they cru - ci - fied my Lord? (Were you there?)", "there when they nailed him to the tree? (Were you there?)", "there when they pierced him in the side? (Were you there?)", "there when the sun re - fused to shine? (Were you there?)", and "there when they laid him in the tomb? (Were you there?)".

Opt. 6 Were you there when he rose up from the dead?

Jesus, Remember Me

227

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

The first system of music consists of two staves. The top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 3/4 time signature. The melody begins with a half note G3, followed by a quarter note G3, a quarter note F3, and a quarter rest. The second measure contains a half note G3, a quarter note G3, and a quarter rest. The third measure contains a half note G3, a quarter note G3, a quarter note F3, and a quarter rest. The fourth measure contains a half note G3, a quarter note G3, a quarter note F3, a quarter note E3, and a quarter rest. The fifth measure contains a half note G3, a quarter note G3, a quarter note F3, a quarter note E3, and a quarter rest. The sixth measure contains a half note G3, a quarter note G3, a quarter note F3, a quarter note E3, and a quarter rest. The seventh measure contains a half note G3, a quarter note G3, a quarter note F3, a quarter note E3, and a quarter rest. The eighth measure contains a half note G3, a quarter note G3, a quarter note F3, a quarter note E3, and a quarter rest. The bottom staff is in bass clef with the same key signature and time signature. It provides a harmonic accompaniment with chords and single notes.

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. It continues the melody and accompaniment for the phrase "Je - sus, re - mem - ber me when you come in - to your king - dom." The notation is identical to the first system.

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.
