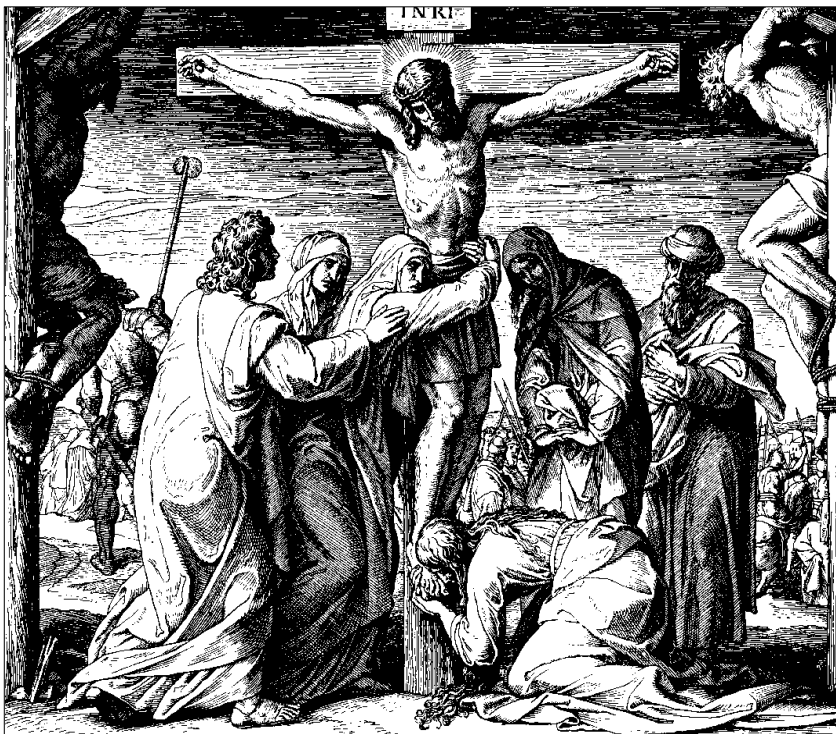


Good Friday Service

The Office of Tenebrae

18 April Anno T Domini 2025 ~ 6:30 p.m.



“He Was Pierced for Our Transgressions!”

Good Friday

Tenebrae Service

Welcome

Welcome to the Lord's House on this Most Sacred Night for our Good Friday Service. Good Friday is not observed as a funeral for Christ. It is a day for repentance over sin and restrained joy and praise for the redemption Christ accomplished for us on the cross. It is a good day, for it was on this day that our Lord suffered and died in our place. What we deserved for our sins, He willingly and lovingly bore for our sake. Do not mourn for Christ. He lives! Instead, mourn for your sins. Repent! And then, gaze in faith upon that sacred cross and see your salvation. For He died for you, that you might live. He suffered the wrath and punishment you deserve to set you free. He was forsaken by the Father so that you might never be forsaken. Rejoice, then, dear Christian, for it is true that you killed your Lord with your sins, but it is also true that He allowed you to do so, for He humbled Himself to death on the cross for you! Your sins have been crucified with Him. They are gone. You, who look upon the Crucified Christ in repentance and faith, have forgiveness, life, and everlasting salvation! That is why this Friday is Good—Oh so Good! May God richly bless your meditation this evening. If you are visiting with us this evening, we want you to know that we are overjoyed that you are here. Please make your visit known to us by signing the guest book that is in the hallway on the left as you leave the nave. The Lord be with us on this Most Sacred Night!

The Good Friday Service: An Introduction

The Good Friday Service is a continuation of the Maundy Thursday Service. What was begun then continues this night as we journey with our Savior from the Last Supper, the stripping and humiliation, to the cross and tomb.

The Good Friday Liturgy is marked with austerity, silence and reflection. The chancel area, which was stripped bare the previous evening, remains free of any ornamental beauty and is now adorned in black. There is no music except to accompany the hymns. Everything focuses on our adoration of the crucified Christ, reigning from the throne of the cross.

Our liturgy begins with the ringing of the **somber bells**, which sets the tone for our Service this evening. They will ring forty times in two sets of twenty rings. Each ring of the bell symbolizes a lash to our Savior's body when He was scourged for our sins.

At the conclusion of the bells, our liturgy continues with the **Good Friday Reproaches**, dating back to the 4th century.

The words of reproach come from Christ Himself and are directed against us, His people, whose sins and unbelieving conduct made it necessary for Him to die on the cross. Each Reproach is followed by a congregational and choral response, both of which plead for the Lord's mercy. The Reproaches and Responses used during the Good Friday Service serve to remind us in a powerful and meaningful way that it was our sins that caused the Lord's death.

The liturgy continues with the **Sentences and Collects** in which we recognize our Lord's Passion and pray for God to behold us as His family and to bestow His grace upon us that we may faithfully meditate upon the Holy Passion of His Son. The **Hymn of Preparation** follows to enable us to prepare ourselves for the Gospel message of Good Friday.

The core of the Good Friday Service is found in the **Office of Tenebrae** (which means "darkness" or "shadows"). This is a Good Friday tradition dating back to the 7th or 8th century. The candles of the church are progressively extinguished as portions of the Passion Account are read and responsive hymn stanzas are sung, reminding us of the gradual abandonment of Jesus by all those who had followed Him, and the extinguishing of the Light of the World. When the final candle is extinguished, the chancel area is left in complete darkness, with the exception of the Christ candle, symbolizing the darkness that fell upon Jerusalem for the final three hours Christ hung on the cross. **The Sermon** concludes this portion of the liturgy as we are led by the proclamation of the Gospel to focus on the Good News that Christ's suffering and death for our sins accomplished our salvation.

The Bidding Prayer, the form of prayer from the ancient liturgy of Western Christendom, then follows. On the day when Christ died for the salvation of the world, we fittingly pray systematically for all people everywhere. The Bidding Prayer concludes with **The Lord's Prayer**, prayed by all.

Following the Prayers, the Service comes to a dramatic, climactic conclusion. After the congregation sings the *Hymn of Contemplation*, we hear from the prophet *Isaiah (52:13-53:12)*, who was inspired by the Holy Spirit to record a stunning, detailed account of our Lord's Passion seven centuries before it took place. This is followed by our response, which is culminated by the proclamation that our salvation is found in these words: ***“O dire dread, God's Son is dead!”***

At the word “dead,” the *strepitus* (pronounced STREP-ee-toose), which means, “loud noise,” is sounded. This “loud noise” symbolizes the earth shaking and rocks splitting (Matt. 27:51) at Jesus' death, and foreshadows the “violent earthquake” (Matt. 28:2) at the opening of Jesus' tomb on Easter morning. As the *strepitus* is sounded, the ***Christ candle is removed*** from the sanctuary and all the lights in the sanctuary are turned off, leaving it in complete darkness for a ***brief silence***. This darkness symbolizes the removal of the Light of the World at the death of the Son of God. After the silence, the ***Christ candle is returned*** to its place on the altar, symbolizing the Resurrection of the Lord, for the darkness of death cannot keep its hold on Him. After the Christ candle is returned, the congregation departs in silence with confident hope and eager expectation of the Resurrection. Those who wish may remain for meditation and prayer for as long as they like.

The Offerings are gathered at the door this evening following the Service.

The Congregation Assembles in Silence on this Most Sacred Night

The Ringing of the Somber Bells

The somber bells set the tone for our Service this evening. They will ring forty times in two sets of twenty rings. Each ring of the bell symbolizes a lash to our Savior's body when He was scourged for our sins.

The Good Friday Reproaches

The First Reproach and Response

P Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross.

O my people.

C **Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, leave us not to bitter death. O Lord, have mercy.**

Choral Response: 434 “Lamb of God, Pure and Holy” (stanza 1)

*Lamb of God, pure and holy, Who on the cross didst suffer, Ever patient and lowly, Thyself to scorn didst offer. All sins Thou borest for us, Else had despair reigned o'er us:
Have mercy on us, O Jesus! O Jesus!*

The Second Reproach and Response

P Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people.

C **Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.**

Choral Response: 434 “Lamb of God, Pure and Holy” (stanza 2)

*Lamb of God, pure and holy, Who on the cross didst suffer, Ever
patient and lowly, Thyself to scorn didst offer. All sins Thou borest
for us, Else had despair reigned o’er us:
Have mercy on us, O Jesus! O Jesus!*

The Third Reproach and Response

P Thus says the Lord: What have I done to you, O my people, and wherein have
I offended you? Answer me. What more could have been done for my
vineyard than I have done for it? When I looked for good grapes, why did it
yield only bad? My people, is this how you thank your God? O my people.
C **Holy Lord God, holy and mighty God, holy and most merciful Redeemer;**
God eternal, keep us steadfast in the true faith. O Lord, have mercy.

Choral Response: 434 “Lamb of God, Pure and Holy” (stanza 3)

*Lamb of God, pure and holy, Who on the cross didst suffer, Ever
patient and lowly, Thyself to scorn didst offer. All sins Thou borest
for us, Else had despair reigned o’er us:
Thy peace be with us, O Jesus! O Jesus!*

Sentences and Collects

P He was wounded for our transgressions, He was bruised for our iniquities; the
chastisement of our peace was upon Him,
C **and by His stripes we are healed.**

P Almighty God, graciously behold this your family, for whom our Lord Jesus
Christ was willing to be betrayed, to be given into the hands of sinners, and

to suffer death on the cross; who now lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

P We all, like sheep, have gone astray;

C and the Lord has laid on Him the iniquity of us all.

P Almighty and most merciful God, give us grace so to contemplate the Passion of our Lord that we may find in it the forgiveness of our sins; through Jesus Christ, your Son, our Lord.

C Amen.

The Congregation is seated

The Office of Tenebrae

**Hymn of Preparation:
Now”**

440 “Jesus, I Will Ponder

The Passion of Our Lord Jesus Christ According to St. John

The First Reading

John 18:1-11 (Betrayal and Arrest of Jesus)

450 “O Sacred Head, Now Wounded” (1-4)

(The first candle is extinguished)

The Second Reading

John 18:12-27 (Jesus before the High Priest and the Denial of Peter)

450 “O Sacred Head, Now Wounded” (5-7)

(The second candle is extinguished)

The Third Reading

John 18:28-40 (Jesus before Pilate)

452 “O Perfect Life of Love” (1-2)

(The third candle is extinguished)

The Fourth Reading

John 19:1-16a (Jesus Prepared for Crucifixion)

452 “O Perfect Life of Love” (3-4)

(The fourth candle is extinguished)

The Fifth Reading

John 19:16b-24 (The Crucifixion of Jesus)

452 “O Perfect Life of Love” (5-7)

(The fifth candle is extinguished)

The Sixth Reading

John 19:25-30 (Jesus’ Mother and His Death)

456 “Were You There” (1-2)

(The sixth candle is extinguished)

The Seventh Reading

John 19:31-42 (Jesus’ Side Is Pierced)

456 “Were You There” (3-4)

(The seventh candle is extinguished leaving the chancel area in darkness with the Christ candle as its only light)

The Sermon

The Congregation stands

The Bidding Prayer

A Let us pray for the whole Christian Church, that our Lord God would defend her against all the assaults and temptations of the adversary and keep her perpetually on the true foundation, Jesus Christ:

P Almighty and everlasting God, since You have revealed Your glory to all nations in Jesus Christ and in the Word of His truth, keep, we ask You, in safety the works of Your mercy so that Your Church, spread throughout all the nations, may be defended against the adversary and may serve You in true faith and persevere in the confession of Your name; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all the ministers of the Word, for all vocations in the Church, and for all the people of God:

P Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your servants in Your holy Church that every member of the same may truly serve You according to Your calling; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for our catechumens, that our Lord God would open their hearts and the door of His mercy that, having received the remission of all their sins by the washing of regeneration, they may be mindful of their Baptism and evermore be found in Christ Jesus, our Lord:

P Almighty God and Father, because You always grant growth to Your Church, increase the faith and understanding of our catechumens that, rejoicing in their new birth by the water of Holy Baptism, they may forever continue in the family of those whom You adopt as Your sons and daughters; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all in authority that we may lead a quiet and peaceable life in all godliness and honesty:

P O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, especially our President; the Congress of the United States; our Governor; and all those who make, administer, and judge our laws; that all who receive the sword as Your ministers may bear it according to Your Word; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, and grant health to the sick and a safe journey to all who travel:

P Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your manifold help and comfort; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for all who are outside the Church, that our Lord God would be pleased to deliver them from their error, call them to faith in the true and living God and His only Son, Jesus Christ, our Lord, and gather them into His family, the Church:

P Almighty and everlasting God, because You seek not the death but the life of all, hear our prayers for all who have no right knowledge of You, free them from their error, and for the glory of Your name bring them into the fellowship of Your holy Church; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for peace, that we may come to the knowledge of God's holy Word and walk before Him as is fitting for Christians:

P Almighty and everlasting God, King of Glory, and Lord of heaven and earth, by whose Spirit all things are governed, by whose providence all things are ordered, the God of peace and the author of all concord, grant us, we implore You, Your heavenly peace and concord that we may serve You in true fear, to the praise and glory of Your name; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for our enemies, that God would remember them in mercy and graciously grant them such things as are both needful for them and profitable for their salvation:

P O almighty, everlasting God, through Your only Son, our blessed Lord, You have commanded us to love our enemies, to do good to those who hate us, and to pray for those who persecute us. We therefore earnestly implore You that by Your gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and one mind and heart with us and with Your whole Christian Church; through Jesus Christ, our Lord.

C **Amen.**

A Let us pray for the fruits of the earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will:

P O Lord, Father Almighty, by Your Word You created and You continue to bless and uphold all things. We pray You so to reveal to us Your Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Your grace be made ready to receive Your blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord.

C **Amen.**

A Finally, let us pray for all those things for which our Lord would have us ask, saying:

C **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.**

Hymn of Contemplation:

451 “Stricken, Smitten, and Afflicted”

The Reading of Isaiah 52:13-53:12

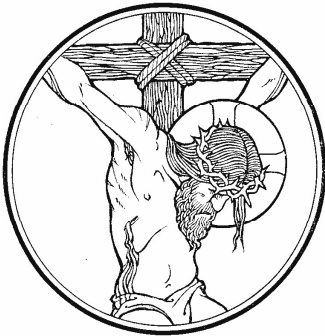
The Response to the Reading:

P What have you to say in response to this, dear friends?

C **It is true, He was pierced for our transgressions. He paid our punishment and died the death we deserved. But, He is our Savior and by His Holy Cross we have been redeemed.**

P You are right. Your salvation is found in these words:

“O dire dread, God’s Son is dead!”



(At the word “dead,” the strepitus is sounded and the Christ candle is extinguished and removed from the sanctuary leaving it in complete darkness. A brief silence is observed to allow all to meditate upon the suffering and death of the Lord Jesus Christ. After the silence, the Christ candle is re-lit and returned to its place on the altar. The congregation departs the sanctuary in silence with confident hope and eager expectation of the Resurrection. Those who wish to remain and meditate upon our Lord’s Passion may do so for as long as they like.)

Offerings: *For any who wish to leave an offering, you may do so by placing it in the offering plate by the door as you depart.*