

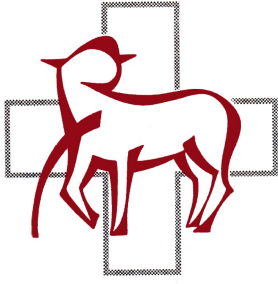


IT IS FINISHED

**GOOD FRIDAY**  
The Office of Tenebrae

TRINITY LUTHERAN CHURCH, MENASHA, WI  
FRIDAY, APRIL 2, 2021





# GOOD FRIDAY

## The Office of Tenebrae

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*The Congregation Assembles in Silence on this Most Sacred Night*

*Stand*

### *THE RINGING OF THE BELLS*

*The bells set the tone for our Service this evening. They will ring thirty nine times. Each ring of the bell symbolizes a lash to our Savior's body when He was scourged for our sins. When the bells conclude, the congregation stands and turns to face the processional cross in the rear of the sanctuary. The congregation continues to face the cross throughout the processional liturgy which follows:*

### *THE GOOD FRIDAY PROCESSION*

#### **The First Reproach and Response**

*From the rear of the nave*

- 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.

*HYMN* ~ Lamb of God, Pure and Holy, st. 1

LSB 434:1

*(See Hymn Booklet)*

## The Second Reproach and Response

*From the middle of the nave*

- 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.**

*HYMN* ~ Lamb of God, Pure and Holy, st. 2

LSB 434:2

*(See Hymn Booklet)*

## The Third Reproach and Response

*From the front of the nave*

- 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.**

*HYMN* ~ Lamb of God, Pure and Holy, st. 3

LSB 434:3

*(See Hymn Booklet)*

## *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

*Sit*

### *THE PASSION READING*

#### **The First Reading ~ John 18:1-11** Betrayal and Arrest of Jesus

<sup>1</sup> When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” <sup>5</sup> They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, “I am he,” they drew back and fell to the ground. <sup>7</sup> So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” <sup>9</sup> This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) <sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

*HYMN* ~ O Sacred Head, Now Wounded, st. 1

LSB 450:1

*The first candle is extinguished*

#### **The Second Reading ~ John 18:12-27** Jesus before the High Priest and the Denial of Peter

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret.” <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” <sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” <sup>23</sup> Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” <sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

<sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” <sup>26</sup> One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” <sup>27</sup> Peter again denied it, and at once a rooster crowed.

*HYMN* ~ O Sacred Head, Now Wounded, st. 2

LSB 450:2

(See Hymn Booklet)

*The second candle is extinguished*

### **The Third Reading ~ John 18:28-40** Jesus before Pilate

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. <sup>29</sup> So Pilate went outside to them and said, “What accusation do you bring against this man?” <sup>30</sup> They answered him, “If this man were not doing evil, we would not have delivered him over to you.” <sup>31</sup> Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” <sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. <sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” <sup>34</sup> Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” <sup>35</sup> Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” <sup>36</sup> Jesus answered, “My kingdom is not



of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”<sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”<sup>38</sup> Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.”<sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?”<sup>40</sup> They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

*HYMN* ~ O Sacred Head, Now Wounded, st. 3

LSB 450:3

(See Hymn Booklet)

*The third candle is extinguished*

### **The Fourth Reading ~ John 19:1-16a**

Jesus Prepared for Crucifixion

<sup>1</sup> Then Pilate took Jesus and flogged him. <sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup> They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. <sup>4</sup> Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” <sup>6</sup> When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” <sup>7</sup> The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” <sup>8</sup> When Pilate heard this statement, he was even more afraid. <sup>9</sup> He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup> So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” <sup>11</sup> Jesus answered him, “**You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.**” <sup>12</sup> From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” <sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. <sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” <sup>15</sup> They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” <sup>16</sup> So he delivered him over to them to be crucified.

(See Hymn Booklet)

*The fourth candle is extinguished*

### **The Fifth Reading ~ John 19:16b-24**

#### The Crucifixion of Jesus

So they took Jesus, <sup>17</sup> and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” <sup>20</sup> Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. <sup>21</sup> So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” <sup>22</sup> Pilate answered, “What I have written I have written.” <sup>23</sup> When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, <sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.” So the soldiers did these things.

(See Hymn Booklet)

*The fifth candle is extinguished*

### **The Sixth Reading ~ John 19:25-30**

#### Jesus' Mother and His Death

<sup>25</sup> But standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “**Woman, behold, your son!**” <sup>27</sup> Then he said to the disciple, “**Behold, your mother!**” And from that hour the disciple took her to his own home. <sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “**I thirst.**” <sup>29</sup> A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. <sup>30</sup> When Jesus had received the sour wine, he said, “**It is finished,**” and he bowed his head and gave up his spirit.



(See Hymn Booklet)

*The sixth candle is extinguished*

**The Seventh Reading ~ John 19:31-42**  
Jesus' Side Is Pierced

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup> For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” <sup>37</sup> And again another Scripture says, “They will look on him whom they have pierced.” <sup>38</sup> After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. <sup>39</sup> Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup> So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup> Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup> So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

(See Hymn Booklet)

*The seventh candle is extinguished*

**Sermon ~ Mine!**

Isaiah 52:13-53:12; John 18-19

*Stand*

## *THE LITANY*

- P** In peace let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For the peace from above and for our salvation, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For this holy house and for all who offer here their worship and praise, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For all pastors in Christ, for all servants of the Church, and for all the people, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For all public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For those who work to bring peace, justice, health, and protection in this and every place, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For those who bring offerings, those who do good works in this congregation, those who toil, those who sing, and all the people here present who await from the Lord great and abundant mercy, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:  
**C** **Lord, have mercy.**
- P** For the faithful who have gone before us and are with Christ, let us give thanks to the Lord:  
**C** **Thanks be to God.**
- P** Help, save, comfort, and defend us, gracious Lord.

### *Silence for individual prayer*

- P** Rejoicing in the fellowship of the saints, let us commend ourselves, one another, and our whole life to Christ, our Lord:  
**C** **To You, O Lord. Amen**

**P** Lord, remember us in Your kingdom and teach us to pray:

*THE LORD'S PRAYER*

**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

*Sit*

*HYMN* ~ Stricken, Smitten, and Afflicted

LSB 451

*(See Hymn Booklet)*

*THE READING OF ISAIAH 52:13–53:12*

<sup>13</sup> Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. <sup>14</sup> As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind— <sup>15</sup> so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand.

<sup>1</sup> Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? <sup>2</sup> For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. <sup>3</sup> He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup> Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup> But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent,

so he opened not his mouth. <sup>8</sup> By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? <sup>9</sup> And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. <sup>10</sup> Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. <sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup> Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

### *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 lights are extinguished and the Christ candle is removed from the chancel, leaving the sanctuary in complete darkness. The strepitus is sounded.*

*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 returned to its place on the altar. The congregation departs 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 as long as they like.)*

✠ *Soli Deo Gloria* ✠

## 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 organ 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 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. When the second set of twenty rings begins, the congregation stands and turns to face the processional cross in the rear of the sanctuary. The congregation continues to face the cross throughout the processional liturgy which follows.

At the conclusion of the bells, our liturgy continues with the **Good Friday Procession**, which includes the ancient **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 Procession 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 seventh 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 **Litany**, 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 Litany 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!**"

The lights in the sanctuary are extinguished and **the Christ candle is removed** from the chancel, leaving the sanctuary 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. The *strepitus* (pronounced STREP-ee-toose), which means, "loud noise," is sounded. This 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. After the silence, the Christ candle is returned to its place on the altar. Those who wish to remain and meditate upon our Lord's Passion may do so as long as they like.