



GOOD FRIDAY TENEBRAE WORSHIP SERVICE
MARCH 29, 2024

OUR SAVIOR LUTHERAN CHURCH
LUTHERAN CHURCH-MISSOURI SYNOD

AN EXPLANATION OF THE 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.

The word “Tenebrae” means darkness. The purpose of the service is to impress upon us the terrible reality of sin, which caused our Savior to die for us. The name comes from the remarkable ceremony in which all the lights in the church are gradually extinguished casting ever-deepening shadows over the entire place.

The lessons, together with the symbolic ceremony of extinguishing the lights, express the spirit of the Church in this time of penitence.

In addition to the extinguishing of candles, we will place objects on the table to illustrate our Lord’s suffering for us. The central light, the Christ Candle will not be extinguished, but will be carried from sight. The removal and return of this candle symbolize the death and resurrection of Christ.

Upon completion of the service the congregation will kindly leave silently, not a word being spoken, so as to maintain the spirit of the worship just completed. The pastor will not be at the door for the usual greeting.

PRESERVICE PRAYER

O Lord, who in unspeakable torment was forsaken by all, abandon us not to the darkness of despair and doubt in this world, but in your compassion and mercy lead us through the valley of the shadow of death into the light of your glory as the living Son of God; who lives and reigns with the Father and the Holy Spirit, one God, now and forever. Amen.

(Please Stand)

INVOCATION

Pastor: In the name of the Father and of the + Son and of the Holy Spirit.

People: Amen.

CONFESSION AND ABSOLUTION

Pastor: Holy and gracious God,

People: I confess that I have sinned against You this day. Some of my sin I know -- the thoughts and words and deeds of which I am ashamed -- but some is known only to You. In the name of Jesus Christ I ask forgiveness. Deliver and restore me that I may rest in peace.

Pastor: As Jesus poured out His lifeblood when He died on the Cross, He won for you the forgiveness of all your sins. Your debt and trespasses have been nailed to the cross. As a called and ordained servant of Christ, I forgive you all your sins in the Name of the Father and of the Son and of the Holy Spirit.

People: Amen.

PRAYER OF THE DAY

Pastor: The Lord be with you.

People: And also with you.

Pastor: Let us pray,

Almighty God, graciously behold this Your family for whom Our Lord Jesus Christ was willing to be betrayed and delivered into the hands of sinful men to suffer death upon the cross; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

People: Amen.

(Please be seated)

“Come to Calvary’s Holy Mountain”LSB 435

**1 Come to Calv’ry’s holy mountain,
Sinners, ruined by the fall;
Here a pure and healing fountain
Flows for you, for me, for all,
In a full, perpetual tide,
Opened when our Savior died.**

THE MESSAGE

Mark 15:33-39

“SEE HOW BAD AND HOW GOOD IT IS!”

The Gospel from the Passion According to St. Mark, the 15th Chapter

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” And some of the bystanders hearing it said, “Behold, he is calling Elijah.” And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

Pastor: This is the Word of the Lord.

People: Thanks be to God.

THE TENEBRAE

“O Sacred Head, Now Wounded” LSB 450, vs. 1, 2

**1 O sacred head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Your only crown.
O sacred head, what glory
And bliss did once combine;
Though now despised and gory,
I joy to call You mine!**

**2 How pale You are with anguish,
With sore abuse and scorn!
Your face, Your eyes now languish,
Which once were bright as morn.
Now from Your cheeks has vanished
Their color once so fair;
From loving lips is banished
The splendor that was there.**

Jesus is arrested

John 18:12-18

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

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, 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. 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.” 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.

[During the hymn, a large chain is draped over the front left portion of the table.]

“O Sacred Head, Now Wounded” LSB 450, vs. 3, 4

**3 What Thou, my Lord, hast suffered
Was all for sinners’ gain
Mine, mine was the transgression,**

**But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
And grant to me Thy grace.**

**4 My Shepherd, now receive me;
My Guardian, own me Thine.
Great blessings Thou didst give me,
O Source of gifts divine.
Thy lips have often fed me
With words of truth and love,
Thy Spirit oft hath led me
To heav'nly joys above.**

Jesus speaks truth; Peter lies! *John 18:19-27*

The high priest then questioned Jesus about his disciples and his teaching. 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. Why do you ask me? Ask those who have heard me what I said to them; they know what I said." 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?" 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?" Annas then sent him bound to Caiaphas the high priest.

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." 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?" Peter again denied it, and at once a rooster crowed.

[During the hymn, a large feather is placed upright on the table next to the chain.]

"O Sacred Head, Now Wounded" LSB 450, vs. 5, 6

**5 What language shall I borrow,
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever!
And should I fainting be,
Lord, Let me never, never,
Outlive my love for Thee.**

**6 My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
O leave me not alone,
But take away mine anguish,
By virtue of Thine own!**

Jesus faces interrogation before Pilate *John 18:28-40*

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. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not doing evil, we would not have delivered him over to you.” 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.” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” 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.” 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.” 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. 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?” They cried out again,

People: “Not this man, but Barabbas!”

Now Barabbas was a robber.

[During the hymn, a jeweled crown is placed on the altar next to the feather.]

“O Sacred Head, Now Wounded” LSB 450, vs. 7

**7 Be Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell.
My heart by faith enfold Thee,
Who dieth thus dies well.**

Jesus' Lordship is mocked with a crown of thorns *John 19:1-7*

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. 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." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out,

People: Crucify Him! Crucify Him!

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." 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."

[During the hymn, a crown of thorns is placed on the table lying on a purple cloth next to the jeweled crown.]

"O Dearest Jesus, What Law Hast Thou Broken" LSB 439, vs. 1 & 2

**1 O dearest Jesus, what law hast Thou broken
That such sharp sentence should on Thee be spoken?
Of what great crime hast Thou to make confession,
What dark transgression?**

**2 They crown Thy head with thorns, they smite, they scourge Thee;
With cruel mocking to the cross they urge Thee;
They give Thee gall to drink, they still decry Thee;
They crucify Thee.**

Pilate is persuaded by an angry mob *John 19:8-15*

When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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.”

From then on Pilate sought to release him, but the Jews cried out.

People: “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”

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. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” They cried out,

People: “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.”

[During the hymn, a gavel is placed next to the crown of thorns.]

O Dearest Jesus, What Law Hast Thou Broken LSB 439, vs. 4 & 5

**4 What punishment so strange is suffered yonder!
The Shepherd dies for sheep that loved to wander;
The Master pays the debt His servants owe Him,
Who would not know Him.**

**5 The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
Man forfeited his life and is acquitted;
God is committed.**

Our Lord is crucified

John 19:16-22

So he delivered him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 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. 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.’” Pilate answered, “What I have written I have written.”

[During the hymn, a large cross with the title is placed reverently in front of the table.]

“Were You There” LSB 456, vs. 1 & 2

**1 Were you there when they crucified my Lord?
Were you there when they crucified my Lord? Oh...
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?**

**2 Were you there when they nailed Him to the tree?
Were you there when they nailed Him to the tree? Oh...
Sometimes it causes me to tremble, tremble, tremble,
Were you there when they nailed Him top the tree?**

Soldiers gamble for Jesus’ garment *John 19:23-27*

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, 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, but standing by 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 nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

[During the hymn, a seamless brown colored cloth and two dice are placed on the table.]

“Stricken, Smitten, and Afflicted” LSB 451, vs. 1

**1 Stricken, smitten, and afflicted,
See Him dying on the tree!
This is Christ, by man rejected;
Here, my soul, your Savior see.
He’s the long expected prophet,
David’s son, yet David’s Lord.
Proofs I see sufficient of it:
He’s the true and faithful Word.**

Jesus' thirst is quenched with a bitter drink *John 19:28-30*

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." 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. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

[During the hymn, a jar of wine vinegar with a sponge is placed on the table near the brown cloth]

"Stricken, Smitten, and Afflicted" LSB 451, vs. 2, 3

**2 Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress;
Many hands were raised to wound Him,
None would intervene to save;
But the deepest stroke that pierced Him
Was the stroke that justice gave.**

**3 Ye who think of sin but lightly
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed,
See who bears the awful load;
'Tis the Word, the Lord's anointed,
Son of Man and Son of God.**

Jesus' body is speared to fulfill Holy Scripture *John 19:31-37*

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. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 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. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

[During the hymn, two clear glasses are placed on the table one containing red wine, the other water.]

**4 Here we have a firm foundation,
Here the refuge of the lost:
Christ, the Rock of our salvation,
Is the name of which we boast;
Lamb of God, for sinners wounded,
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.**

Jesus’ lifeless body is cared for *John 19:38-42*

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. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 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. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

[During the hymn, three strips of white linen are placed on the table near the glasses of wine and water.]

**1 O darkest woe! Ye tears, forth flow!
Has earth so sad a wonder? God the Father’s only son
Now is buried yonder.**

**2 O sorrow dread! Our God is dead,
Upon the cross extended. There His love enlivened us
As His life was ended.**

**6 O Virgin’s Son, What Thou hast won
Is far beyond all telling: How our God, detested, died,
Hell and devil felling.**

**7 O Jesus Christ, Who sacrificed
Thy life for lifeless mortals: Be my life in death and bring
Me to heaven’s portals!**

(The Christ Candle is removed)

SILENT MEDITATION

All lights in the Nave are extinguished and the Christ Candle is carried from sight.

The loud clap symbolizes the earthquake which took place at Jesus' death.

(At the reappearance of the Christ Candle, the congregation will rise)

THE LORD'S PRAYER (whispered by all)

**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.**

(The congregation will depart in silence.)

The Benediction is omitted. Please note that Maundy Thursday, Good Friday, and Easter Vigil are considered one service---the very center of the church year cycle, the annual liturgical observance of our Lord's Passover from death to life.

THE FESTIVAL OF THE RESURRECTION

- March 31
- Easter Breakfast of Coffee, Juice and Rolls 9:45 a.m.
- Easter Worship Service 10:30 a.m.
- Holy Communion will be celebrated