

# Grace Evangelical Lutheran Church, ELCA

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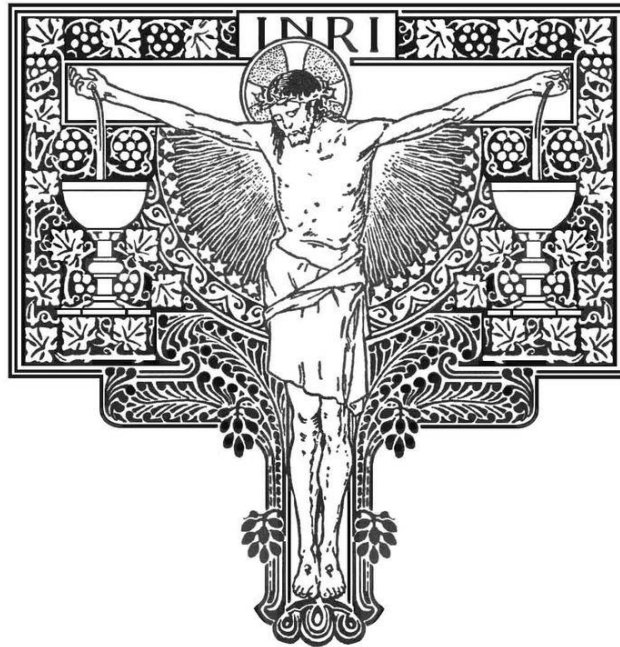
[www.gracelutheranteaneck.org](http://www.gracelutheranteaneck.org)

The Rev. Peggy Niederer, Pastor

Carol Weber, Cantor

## Good Friday Tenebrae Service

March 29, 2024 - 7:30 PM



*This Service for Good Friday is known as Tenebrae, the Service of Darkness. The scripture readings call attention to the fact that in our human condition of sin we have been accomplices to the sufferings and death of Christ and yet have received his abundant love and mercy.*

*This Service begins with a fully lighted sanctuary. As The Seven Last Words are read, the symbol of darkness increases as light by light is extinguished and Jesus approaches death.*

*In remembering our Lord's death, only one light is left burning, the Light of God's love. The noise of the Closing of the Book acknowledges the fulfillment on the cross.*

*This least light will be carried out of the sanctuary, reminding us of Christ's three days in the tomb. Like God's love, this light is never extinguished. It returns in anticipation of our Lord's Resurrection.*

*Following the service, the congregation leaves the sanctuary in silence.*

*The offering is received as the congregation leaves the sanctuary. An offering plate is placed at the back of the church for your gifts.*

## GOOD FRIDAY TENEBRAE

*Enter in prayerful silence.  
Masking is optional but recommended while indoors.*

P We begin in the name of the Father, and of the Son, and of the Holy Spirit.  
C Amen.

P He who thought equality with God to be his natural right as a Son, gave up his heavenly glory that we by his suffering and death might be granted the right to be God's children forever. The crowds have turned upon and mocked him whom they once hailed; and death, proud death, has claimed him who came to conquer death, little knowing that already Christ stands at the threshold of victory.

C Wherefore God has exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father. Amen.

HYMN: *Ah, Holy Jesus, Stanzas 3 and 4*

*LBW 123*

**Lo, the Good Shepherd for the sheep is offered;  
The slave hath sin-ned, and the Son hath suffered;  
For man's atonement, while he nothing heedeth,  
God intercedeth.**

**For me, kind Jesus, was thine incarnation,  
Thy mortal sorrow, and thy life's oblation;  
Thy death of anguish and thy bitter Passion,  
For my salvation.**

FIRST WORD: *"Father, forgive them, for they know not what they do."*

**The Words of Prophecy**

**Isaiah 53:3**

He was despised and rejected by others;  
a man of suffering and acquainted with infirmity;  
and as one from whom others hide their faces  
he was despised, and we held him of no account.

**The Reading****Luke 23:32-38**

Two others also, who were criminals, were led away to be put to death with him. 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. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

**HYMN:***Jesus, in Thy Dying Woes - - -***LBW 112**

1 Je - sus, in thy dy - ing woes, e - ven while thy life - blood flows,  
2 Sav - ior, for our par - don sue when our sins thy pangs re - new,  
3 Oh, may we, who mer - cy need, be like thee in heart and deed,



crav - ing par - don for thy foes:  
for we know not what we do: hear us, ho - ly Je - sus.  
when with wrong our spir - its bleed:

**SECOND WORD: "Today shalt thou be with me in paradise."****The Words of Prophecy****Isaiah 53:12**

Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors; yet he bore the sin of many,  
and made intercession for the transgressors.

**The Reading****Luke 23:39-43**

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

**HYMN:                    *Deep Were His Wounds******LBW 100***

1 Deep were his wounds, and red, on cru - el Cal - va - ry,  
2 He suf - fered shame and scorn, and wretch - ed, dire dis - grace;  
3 His life, his all, he gave when he was cru - ci - fied;



as on the cross he bled in bit - ter a - go - ny. But they, whom  
for-sak - en and for-lorn, he hung there in our place. But all who  
our bur-dened souls to save, what fear - ful death he died! But each of



sin has wound-ed sore, find heal-ing in the wounds he bore.  
would from sin be free look to his cross for vic - to - ry.  
us, though dead in sin, through him e - ter - nal life may win.

Text: William Johnson, b. 1906

Music: MARLEE, Leland B. Sateren, b. 1913

Text and music © 1958 *Service Book and Hymnal*, admin. Augsburg Fortress**THIRD WORD: “*Woman, behold thy son, behold thy mother.*”****The Words of Prophecy****Isaiah 53:10-11**

Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.

**The Reading****John 19:23-27**

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.’

And that is what the soldiers did.

*Reading continues next page...*

Meanwhile, 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.

**HYMN:**

*Jesus, in Thy Dying Woes"*

*LBW 112, Part III*

**Jesus, loving to the end  
Her whose heart thy sorrows rend,  
And thy dearest human friend:  
Hear us, holy Jesus.**

**May we in thy sorrows share,  
For thy sake all peril dare,  
And enjoy thy tender care:  
Hear us, holy Jesus.**

**May we all thy loved ones be,  
All one holy family,  
Loving for the love of thee:  
Hear us, holy Jesu**

**FOURTH WORD:** *"My God, my God, why hast Thou forsaken me?"*

**The Words of Prophecy**

**Isaiah 53:6**

All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.

**The Reading**

**Matthew 27:45-49**

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.'

**HYMN:**      *Ah, Holy Jesus, Stanzas 1 and 2*

*LBW 123*

**Ah, holy Jesus, how hast thou offended  
That man to judge thee hath in hate pretended?  
By foes derided, by thine own rejected,  
O most afflicted.**

**Who was the guilty? Who brought this upon thee?  
Alas, my treason, Jesus, hath undone thee.  
'Twas I, Lord Jesus, I it was denied thee;  
I crucified thee.**

**FIFTH WORD:** *"I thirst."*

**The Words of Prophecy**

**Isaiah 53:7**

He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.

**The Reading**

**John 19:28-29**

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.

**HYMN:** *Jesus, in Thy Dying Woes*

*LBW 112, Part V*

**Jesus, in thy thirst and pain,  
While thy wounds thy lifeblood drain,  
Thirsting more our love to gain:  
Hear us, holy Jesus.**

**Thirst for us in mercy still;  
All thy holy work fulfill;  
Satisfy thy loving will:  
Hear us, holy Jesus.**

**May we thirst thy love to know;  
Lead us in our sin and woe  
Where the healing waters flow:  
Hear us, holy Jesus.**

**SIXTH WORD: “*It is finished.*”**

**The Words of Prophecy**

**Isaiah 53:4-5**

Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.

**The Reading**

**John 19:30-37**

When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit. Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’



**HYMN: O Sacred Head, Now Wounded****LBW 117**

1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age lan - guish which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite  
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

**SEVENTH WORD: “Father, into Thy hands I commend my spirit.”****The Words of Prophecy****Isaiah 53:8-9**

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,  
stricken for the transgression of my people.

They made his grave with the wicked  
and his tomb with the rich,

although he had done no violence,  
and there was no deceit in his mouth.

**The Reading****Luke 23:44-49**

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, 'Certainly this man was innocent.' And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

**HYMN: *Ah, Holy Jesus, Stanza 5******LBW 123***

**Therefore, kind Jesus, since I cannot pay thee,  
I do adore thee, and will ever pray thee;  
Think on thy pity and thy love unswerving.  
Not my deserving.**

**ADORATION OF THE CROSS**

**P** Behold, the life-giving cross, on which was hung the salvation of the whole world.

**C** **Oh, come, let us worship him.**

**P** We adore you, O Christ, and we bless you.

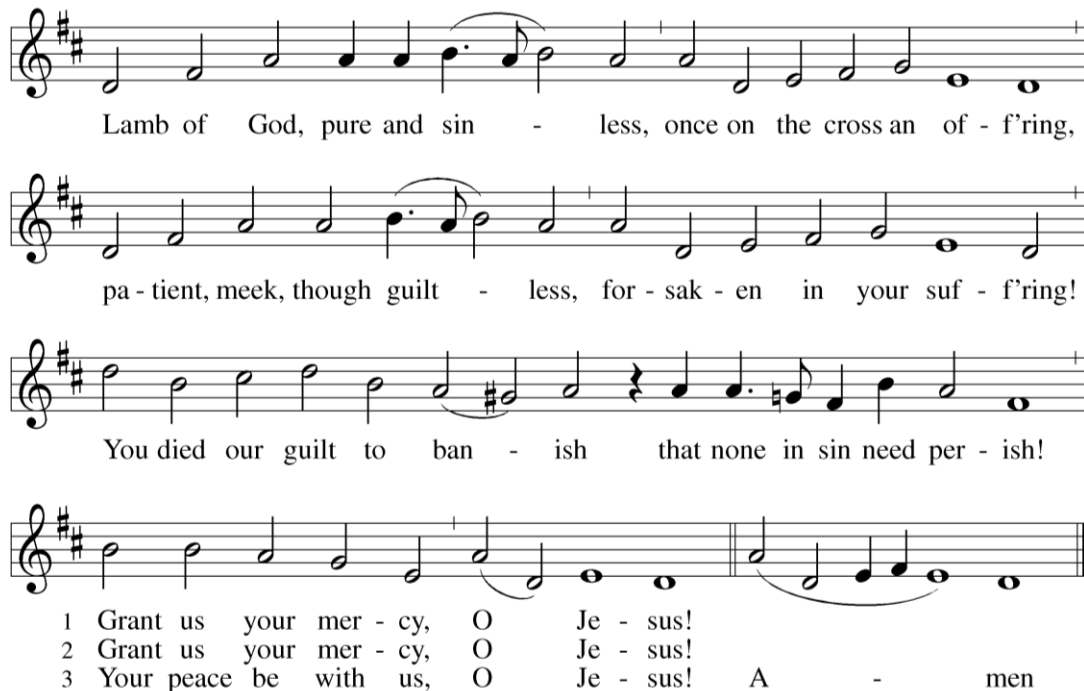
**C** **By your holy cross you have redeemed the world.**

**CLOSING OF THE BOOK**

*A devotional period of silence for prayer and meditation.*

## AGNUS DEI: *Lamb of God Most Holy*

*LBW 111*



Lamb of God, pure and sin - less, once on the cross an of - f'ring,  
pa - tient, meek, though guilt - less, for - sak - en in your suf - f'ring!  
You died our guilt to ban - ish that none in sin need per - ish!  
1 Grant us your mer - cy, O Je - sus!  
2 Grant us your mer - cy, O Je - sus!  
3 Your peace be with us, O Je - sus! A - men

Text: Nikolaus Decius, c. 1485–c.1550; tr. Joel W. Lundeen, 1918–1990  
Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius, c. 1485–c.1550

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## The Light of Hope

### I John 1:5-9

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.

### John 3:16-17

‘For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

*The omission of the benediction at the end of the liturgies of both Maundy Thursday and Good Friday indicates their continuity with one another and with a Saturday evening Vigil of Easter. \*\*\* NOTE: Easter Vigil will not be held at Grace this year but can be accessed online following a general internet search.*

***The congregation leaves in silence.***



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