

March 29, 2024: Good Friday Tenebrae Service

Service of Darkness

The Tenebrae service is a traditional service of the Christian church used during Holy Week to impress upon the minds and hearts of believers the awful consequences of sin, and the magnitude of the Savior's sacrifice. The word Tenebrae means darkness and indicates the darkness which covered the earth at the time of Christ's crucifixion. The gradual extinguishing of the lights and candles symbolizes the resentment and hatred of the world over against the Savior. The removal of the Christ Candle at the end of the service symbolizes the death of Jesus. The loud sound at the end, called the "strepitus," represents the breaking open of Christ's tomb. The return of the candle represents the sure hope of his resurrection.

So that the continuity of the service is not broken, the offering will be taken early in the service. Please pass the friendship registers during the offering. Upon completion of the service, those sitting in the narthex are asked to quietly carry their chairs to the Atrium, to be received by the ushers. Then, after the narthex is cleared, those sitting in pews are asked to leave in silence, from the back row to the front row, without voicing greetings to each other in order to preserve the solemnity of this service. Please remember that although evil had its hour, the light of God's love continues to burn to all eternity. Join us here on Easter morning for a festival service rejoicing in the glorious message of the risen Christ.

Worshippers gather in silence.

THE SHADOWS OF DARKNESS

Stand

Invocation

In the name of the Father and of the T Son and of the Holy Spirit.

Amen.

Isaiah 53

He grew up before him like a tender shoot, and like a root out of dry ground.

**He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.**

He was despised and rejected by mankind,
a man of suffering, and familiar with pain.

Like one from whom people hide their faces
he was despised, and we held him in low esteem.

Surely he took up our pain and bore our suffering,
yet we considered him punished by God, stricken by him, and afflicted.

But he was pierced for our transgressions, he was crushed for our iniquities;
**the punishment that brought us peace was on him, and by his wounds we
are healed.**

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

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

By oppression and judgment he was taken away.
Yet who of his generation protested?

For he was cut off from the land of the living;
for the transgression of my people he was punished.

He was assigned a grave with the wicked, and with the rich in his death,
though he had done no violence, nor was any deceit in his mouth.

Yet it was the LORD's will to crush him and cause him to suffer, and though the
LORD makes his life an offering for sin,
**he will see his offspring and prolong his days, and the will of the LORD will
prosper in his hand.**

Continued on the next page

After he has suffered, he will see the light of life and be satisfied;
**by his knowledge my righteous servant will justify many,
and he will bear their iniquities.**

Prayer of the Day

God Most Holy, look with mercy on this, your family, for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, forever and ever.
Amen.

Lord's Prayer

**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.**

Be seated

Hymn: 420 Jesus, I Will Ponder Now

sts. 1, 5

1 Jesus, I will ponder now
on your holy passion;
with your Spirit me endow
for such meditation.
Grant that I in love and faith
may the image cherish
of your suffering, pain, and death
that I may not perish.

5 If my sins give me alarm
and my conscience grieve me,
let your cross my fear disarm,
peace of conscience give me.
Help me see forgiveness won
by your holy passion.
If for me he slays his Son,
God must have compassion!

Text: tr. August Crull, 1845–1923, alt.; Sigmund von Birken, 1626–1681
Text: Public domain

Offering

During the offering we ask everyone to sign and pass along the Friendship Registers found at the end of the pew. When finished, please return it to the center aisle.

THE SHADOWS BEGIN

Mark 14:41b–52

The hour has come. Look, the Son of Man is delivered into the hands of sinners.

⁴²Rise! Let us go! Here comes my betrayer!”

⁴³Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders.

⁴⁴Now the betrayer had arranged a signal with them: “The one I kiss is the man; arrest him and lead him away under guard.” ⁴⁵Going at once to Jesus, Judas said, “Rabbi!” and kissed him. ⁴⁶The men seized Jesus and arrested him. ⁴⁷Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear.

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⁴⁸“Am I leading a rebellion,” said Jesus, “that you have come out with swords and clubs to capture me? ⁴⁹Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled.” ⁵⁰Then everyone deserted him and fled.

⁵¹A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, ⁵²he fled naked, leaving his garment behind.

Prayer (in unison)

Lord Jesus, how often we have betrayed you by the pleasure and the delight we have found in sinful things. Yet, we see you standing steadfast on our behalf, willing to suffer rather than turn aside from your Father's will. Renew us, that we may not leave you or betray you, our Friend. Amen.

Silence for meditation. The first candle is extinguished.

Hymn: 422 A Lamb Goes Uncomplaining Forth

sts. 1–2

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|---|---|
| <p>1 A Lamb goes uncomplaining forth,
our guilt and evil bearing
and, laden with the sins of earth,
none else the burden sharing,
goes patient on, grows weak and faint,
to slaughter led without complaint,
that spotless life to offer;
bears shame and stripes
and wounds and death,
anguish and mockery and saith,
“Willing all this I suffer.”</p> | <p>2 This Lamb is Christ,
the soul’s great friend,
the Lamb of God, our Savior;
him God the Father chose to send
to gain for us his favor.
“Go forth, my Son,” the Father said,
“and free my children
from their dread
of guilt and condemnation.
The wrath and stripes
are hard to bear,
but by your passion they will share
the fruit of your salvation.”</p> |
|---|---|

Text: tr. The Lutheran Hymnal, 1941, alt.; Paul Gerhardt, 1607–1676, abr.
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THE LIGHT IS FADING

Jesus on Trial before the Sanhedrin

Mark 14:53–65

⁵³They took Jesus to the high priest, and all the chief priests, the elders and the teachers of the law came together. ⁵⁴Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.

⁵⁵The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. ⁵⁶Many testified falsely against him, but their statements did not agree.

⁵⁷Then some stood up and gave this false testimony against him: ⁵⁸“We heard him say, ‘I will destroy this temple made with human hands and in three days will build another, not made with hands.’” ⁵⁹Yet even then their testimony did not agree.

⁶⁰Then the high priest stood up before them and asked Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” ⁶¹But Jesus remained silent and gave no answer.

Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

⁶²“I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

⁶³The high priest tore his clothes. “Why do we need any more witnesses?” he asked. ⁶⁴“You have heard the blasphemy. What do you think?”

They all condemned him as worthy of death. ⁶⁵Then some began to spit at him; they blindfolded him, struck him with their fists, and said, “Prophecy!” And the guards took him and beat him.

Prayer (in unison)

Blessed Savior, you came into this world as a light shining in a dark place, but the world did not receive you. Enlighten our eyes that we may forever see that you are the Christ, the Son of the Blessed One. Amen.

Silence for meditation. The second candle is extinguished.

Hymn: 430 Stricken, Smitten, and Afflicted

sts. 1, 3-4

- 1 Stricken, smitten, and afflicted,
see him dying on the tree!
'Tis the Christ, by man rejected;
yes, my soul, 'tis he, 'tis he.
'Tis the long-expected Prophet,
David's son, yet David's Lord;
proofs I see sufficient of it:
'tis the true and faithful Word.
- 3 If you think of sin but lightly
nor suppose the evil great,
here you see 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.
- 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.

Text: Thomas Kelly, 1769-185
Text: Public domain

THE SHADOWS LENGTHEN

Peter Disowns Jesus

Mark 14:66-72

⁶⁶While Peter was below in the courtyard, one of the servant girls of the high priest came by. ⁶⁷When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said.
⁶⁸But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.

⁶⁹When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.” ⁷⁰Again he denied it.

After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.”

⁷¹He began to call down curses, and he swore to them, “I don’t know this man you’re talking about.”

⁷²Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice you will disown me three times.” And he broke down and wept.

Prayer (in unison)

O betrayed and denied Savior, we too have behaved as Peter and denied you before men, yet you look on us in mercy. May your forgiveness awaken in us boldness to ever confess you as the Savior of all. Amen.

Silence for meditation. The third candle is extinguished.

Hymn: 404 Jesus, Grant That Balm and Healing

sts. 1, 4

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| 1 Jesus, grant that balm and healing
in your holy wounds I find,
ev’ry hour that I am feeling
pains of body and of mind.
Should some evil thought within
tempt my treach’rous heart to sin,
show the peril, and from sinning
keep me ere its first beginning. | 4 Ev’ry wound that pains or grieves me
by your wounds, Lord, is made whole;
when I’m weak, your cross revives me,
granting new life to my soul.
Yes, your comfort renders sweet
ev’ry bitter cup I meet;
for your all-atoning passion
has procured my soul’s salvation. |
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THE DARKNESS IS TAKING OVER

Jesus Before Pilate

Mark 15:1–20

¹Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, made their plans. So they bound Jesus, led him away and handed him over to Pilate.

²“Are you the king of the Jews?” asked Pilate.

“You have said so,” Jesus replied.

³The chief priests accused him of many things. ⁴So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.”

⁵But Jesus still made no reply, and Pilate was amazed.

⁶Now it was the custom at the festival to release a prisoner whom the people requested. ⁷A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. ⁸The crowd came up and asked Pilate to do for them what he usually did.

⁹“Do you want me to release to you the king of the Jews?” asked Pilate, ¹⁰knowing it was out of self-interest that the chief priests had handed Jesus over to him. ¹¹But the chief priests stirred up the crowd to have Pilate release Barabbas instead.

¹²“What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.

¹³“Crucify him!” they shouted.

¹⁴“Why? What crime has he committed?” asked Pilate.

But they shouted all the louder, “Crucify him!”

¹⁵Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

¹⁶The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. ¹⁷They put a purple robe on him, then twisted together a crown of thorns and set it on him. ¹⁸And they began to call out to him, “Hail, king of the Jews!” ¹⁹Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.

²⁰And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

Prayer (in unison)

Lord Jesus, you are holy and innocent, yet you were condemned in our place. You became sin so that we might become the righteousness of God. Help us to trust this with all our hearts. Amen.

Silence for meditation. The fourth candle is extinguished.

Hymn: 432 O Dearest Jesus, What Law Have You Broken

sts. 1–2, 5

- 1 O dearest Jesus, what law have you broken
that such sharp sentence should on you be spoken?
Of what great crime have you to make confession,
what dark transgression?
- 2 They crown your head with thorns, they smite, they scourge you;
with cruel mockings to the cross they urge you;
they give you gall to drink, they still decry you;
they crucify you.
- 5 The sinless Son of God must die in sadness,
the sinful child of man may live in gladness;
we forfeited our lives, yet are acquitted;
God is committed.

Text: Johann Heermann, 1585–1647; (sts. 1–2): tr. Catherine Winkworth, 1827–1878, alt.; (st. 5): tr. The Lutheran Hymnal, 1941, alt.
Text: Public domain

ALL HOPE IS FADING

Jesus is Nailed to a Cross

Mark 15:21–32

²¹A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²²They brought Jesus to the place called Golgotha (which means “the place of the skull”). ²³Then they offered him wine mixed with myrrh, but he did not take it.

²⁴And they crucified him. Dividing up his clothes, they cast lots to see what each would get.

²⁵It was nine in the morning when they crucified him. ²⁶The written notice of the charge against him read: The King of the Jews.

²⁷They crucified two rebels with him, one on his right and one on his left.

²⁹Those who passed by hurled insults at him, shaking their heads and saying, “So!

You who are going to destroy the temple and build it in three days, ³⁰come down from the cross and save yourself!” ³¹In the same way the chief priests and the

teachers of the law mocked him among themselves. “He saved others,” they said,

“but he can’t save himself! ³²Let this Messiah, this king of Israel, come down now

from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.

Prayer (in unison)

Gracious Lord, our blessed King. For our sake, you humbled yourself and became obedient to death, even death on a cross. Help us to understand the bonds of love that held you to that cross and love you in return with all of our strength. Amen.

Silence for meditation. The fifth candle is extinguished.

Hymn: 429 O Sacred Head, Now Wounded

sts. 1–2, 7

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| 1 | O sacred head, now wounded,
with grief and shame weighed down,
now scornfully surrounded,
with thorns your only crown,
O sacred head, no glory
now from your face does shine;
yet, though despised and gory,
I joy to call you mine. | 2 | Men mock and taunt and jeer you,
they smite your countenance,
though mighty worlds shall fear you
and flee before your glance.
How pale you are with anguish,
with sore abuse and scorn!
Your eyes with pain now languish
that once were bright as morn! |
|---|---|---|---|

7 Lord, be my consolation,
my shield when I must die;
remind me of your passion
when my last hour draws nigh.
My eyes will then behold you,
upon your cross will dwell;
my heart will then enfold you—
who dies in faith dies well!

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DARKNESS COVERS THE LAND

The Death of Jesus

Mark 15:33–41

³³At noon, darkness came over the whole land until three in the afternoon.

³⁴And at three in the afternoon Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).

³⁵When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

³⁶Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.

³⁷With a loud cry, Jesus breathed his last.

³⁸The curtain of the temple was torn in two from top to bottom. ³⁹And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”

⁴⁰Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome.

⁴¹In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

Prayer (in unison)

God from God, light from light, you were forsaken into the darkness of death by your Father in heaven, in order that we might never be forsaken. How great is the love the Father has lavished on us that we should be called children of God! Amen.

Silence for meditation. The sixth candle is extinguished.

Psalm 22

Chanted by the Pastors

My God, my God, why have you forsaken me?
Why are you so far from saving me?

I am a worm and not a man,
scorned by men and despised by the people.

All who see me mock me;
they hurl insults, shaking their heads:

“He trusts in the LORD; let the LORD rescue him.
Let him deliver him, since he delights in him.”

My strength is dried up, and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.

A band of evil men has encircled me,
they have pierced my hands and my feet.

They divide my garments among them
and cast lots for my clothing.

But you, O LORD, be not far off;
O my Strength, come quickly to help me.

ALL IS DARK

Reading

Mark 15:42-47

⁴²It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷Mary Magdalene and Mary the mother of Joseph saw where he was laid.

Silence for meditation. The seventh candle is extinguished.

The Christ-Candle is removed as the soloist plays:

437 Rest, O Christ, from All Your Labor

The Strepitus

(This loud sound represents the breaking open of Jesus' tomb)

"Destroy this temple, and I will raise it again in three days." John 2:19

The Christ-candle is returned, foreshadowing Christ's return to life.

Worshippers leave in silence from the back to the front.

Officiants: Pastors Robert Raasch, Joel Zank, Joe Gawel, Timothy Priewe

Organist: Klint Kaddatz

Cello: Ben Fulcer

Acknowledgments

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