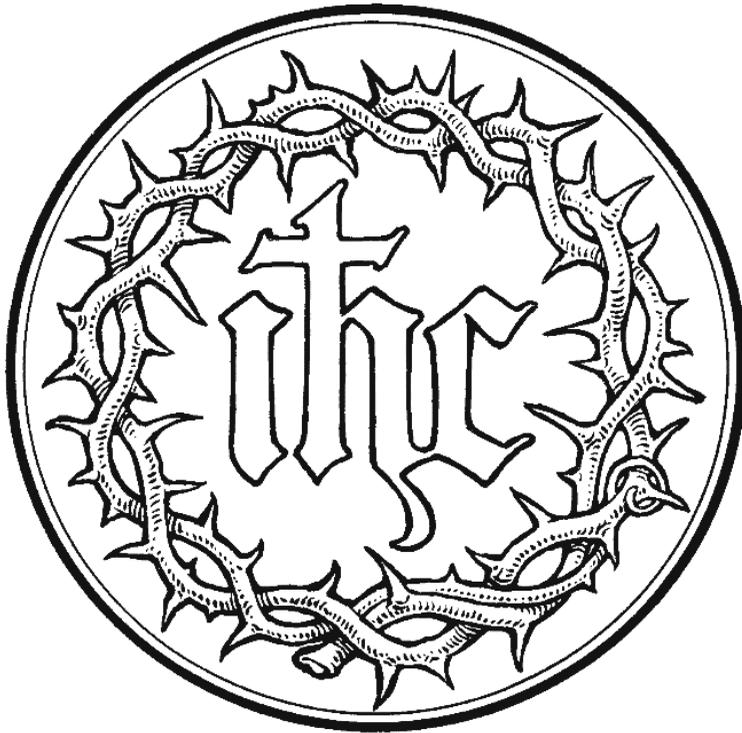


Good Shepherd Lutheran Church

# Good Friday

## Tenebrae Vespers



April 2, 2021 - 7:30 pm

“Surely He was pierced for our iniquities”

-Isaiah 53

*O' my heart,  
for your part,  
what will you do?  
While the whole world  
suffers as Jesus suffers,  
the sun is clothed in mourning,  
the veil is torn, the rocks split,  
the earth quakes, graves gape open,  
because they beheld the creator grow cold in death.*



*St. John's Passion*

*The Tenebrae service is a continuation of the Triduum (Latin for “the three days”), an ancient and holy service. The service began last night with Maundy Thursday, continues today with the Tre Ore “Three Hour” and the Tenebrae, and then concludes with the Easter Vigil on Holy Saturday.*

*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 altar remains bare, having been stripped on Maundy Thursday. The pastor wears only an alb (white robe) with a black stole.*

*Tenebrae Vespers (meaning a service of evening darkening) commemorates the darkness in the world with Jesus the Light of the World crucified and dead in a tomb. The service will grow gradually darker as a reminder of sin. We look ahead to the return of that light tomorrow in the Easter Vigil and the hope that Christ’s resurrection brings.*

*During the service, the Passion of our Lord Jesus Christ is read or sung in its entirety, and as it’s read, seven candles are extinguished.*

*As this service is a continuation of the Triduum, there is no Invocation or Benediction.*

*The congregation and pastors enter in silence.*

*Please stand.*

## Opening Versicles chanted from Vespers

LSB 229

**P** O Lord, open my lips,

**C** and my mouth will declare Your praise.

*Ps. 51:5*

**P** Make haste, O God, to deliver me;

**C** make haste to help me, O Lord.

*Ps. 70:1*

**Praise to You, O Christ, Lamb of our Salvation.**



## The Passion of Our Lord Jesus Christ According to John

Composed by Johann Walter c. 1530

Arranged by Rev. Sean Daenzer

*The passion according to St. John is traditionally read in its entirety during the service of darkening. Tonight, we hear it sung in traditional fashion, as a Choral Passion. The Choir sings the part of the crowd, and various others sing the words of other individuals. As the Passion is sung, the seven candles in the front of the church will be extinguished one by one. The last candle is left lit until the end of the service.*

Choral introduction – “The Passion of our Lord Jesus Christ according to St. John.”

<sup>18:1</sup> When Jesus had spoken these words, he went out with his disciples across the brook Kidron, 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?”

<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 courtyard 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.

<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.

<sup>19:1</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.

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, <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.

<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.

Choral Conclusion – “Thanks be to our God who has redeemed us by his passion from damnation.”

O Sacred Head Now Wounded

LSB 450

Lenten Responsory

*The Responsory reminds us why we are here today. Propitiation means payment or the thing that appeases God’s wrath.*

**P** We have an advocate with the Father; Jesus is the propitiation for our sins.

**C** He was delivered up to death; He was delivered for the sins of the people.

**P** Blessed is he whose transgression is forgiven and whose sin is put away.

**C** He was delivered up to death; He was delivered for the sins of the people.

**P** We have an advocate with the Father; Jesus is the propitiation for our sins.

**C** He was delivered up to death; He was delivered for the sins of the people.

## Sermon

Hymn - Sing My Tongue the Glorious Battle

LSB 454

## Prayers

*Stand*

**P**: Lord, have mercy.

**C**: **Lord, have mercy.**

**P**: Christ, have mercy.

**C**: **Christ, have mercy.**

**P**: Lord, have mercy.

**C**: **Lord, have mercy.**

## 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.**

**P**: The Lord be with you.

**C**: **And also with you.**

**P**: 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.

**C**: **Amen**

*Silent meditation for personal prayer and intercession*

**P**: Let us pray. Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord's passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.

**C**: Amen

*Silent Prayer while the final candle is extinguished.*

### **The Strepitus**

*Strepitus means "loud noise." It 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. Following this noise, the pastor and congregation may leave in silence. The service will conclude tomorrow with the Easter Vigil service in anticipation of Easter Morning.*

Voices participating in the Choral Passion

Jesus – Rev. Clint K. Poppe

The Evangelist – Rev. Adam S. Moline

The Servant Maid – Lauren Georgeson

Peter – Vicar Steele

Servants– Alan Brodbeck

Pilate – Tim Schellenbach

Choir Members –

You are invited to the rest of our Triduum Services:

Easter Vigil – Saturday at 6:00 p.m.

Feast of the Resurrection with Communion – Easter Sunday

April 4 at 6:30, 8:30 and 10:30 am

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