



Good Friday Tenebrae Service

April 7, 2023

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Prayer of the Day

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

Journey of Stones

First Reading: John 18:1-11

¹[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

Hymn : *Go to Dark Gethsamene p. 6*

First Candle Extinguished

Second Reading: John 18: 12-17

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

Hymn: *Ah, Holy Jesus p. 7*

Second Candle Extinguished

Third Reading: John 18: 28-38a

²⁸Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. ²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." ³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" ³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸Pilate asked him, "What is truth?"

Hymn: *Holy God, Holy and Glorious p. 8*

Third Candle Extinguished

Fourth Reading: John 18: 38b – 19:7

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

^{19:1}Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!"

Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Hymn: *My Song is Love Unknown* p. 9

Fourth Candle Extinguished

Fifth Reading: John 19:8-16a

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." ¹²From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

¹³When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶Then he handed him over to them to be crucified.

Hymn: *Alas! And Did My Savior Bleed* p. 10

Fifth Candle Extinguished

Sixth Reading: John 19: 16b – 24

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written." ²³When 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. ²⁴So 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."

Hymn: *O Sacred Head, Now Wounded* p. 11

Sixth Candle Extinguished

Seventh Reading: John 19: 28-30

²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A 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. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Jordan Chorale: *Darkness Made Dim the Earth*

-Michael Haydn

Seventh Candle Extinguished

(Christ Candle is removed, bell is tolled 33 times, once for each year of our Lord's life)
Silence for meditation continues until the overwhelming loud sound symbolizing
the closing of Jesus' tomb)

The 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.**

Let us confess our faith with the Apostle's Creed:

**I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

On the third day he rose again;

(The Christ Candle is returned signifying the one light of Christ,
the light of God's love, which never dies out.)

**he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

We adore you, O Christ, and we bless you.
By your holy cross you have redeemed the world.

***Silent Recessional**

**The choir and pastor leave in silence. Worshipers may remain for prayer and meditation
or leave in silence. Please place any offering you would like to give in the plates
located in the narthex at the back of the sanctuary.*

*Thanks to those who assisted at
worship tonight:
Lectors: Ingrid Martz, Karen Boardman,
Julie Boscia
Livestream: Tom Daniels
SAT: Doug Clark*

April 8 (Saturday)

Easter Egg Hunt

9:30 – Registration / 10:00 – Activities & Egg Hunt

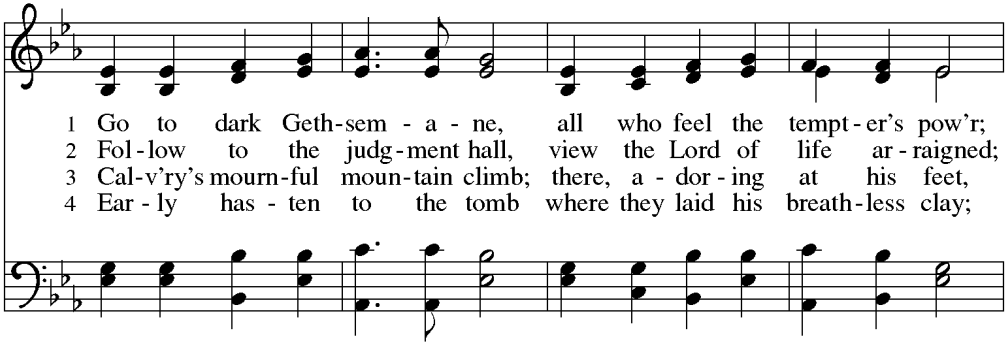
April 9 (Easter Sunday)

6:30 am – Sunrise Service (cemetery, weather permitting)

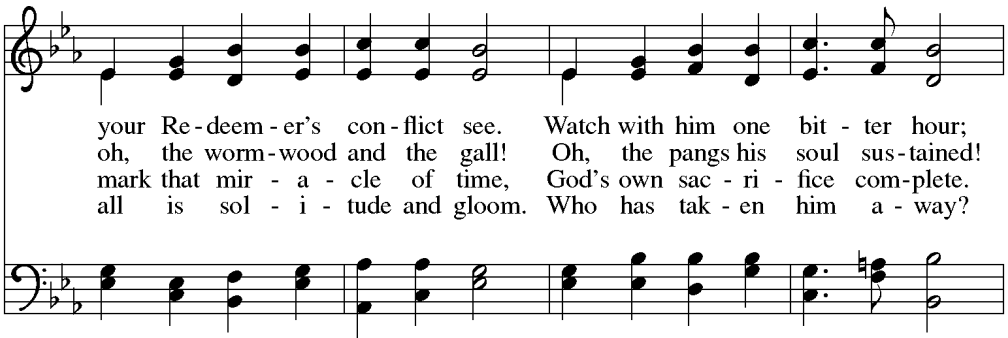
8:00 & 10:30 am – Services w/communion

7:00 – 9:30 am - Easter Breakfast in the Family Center

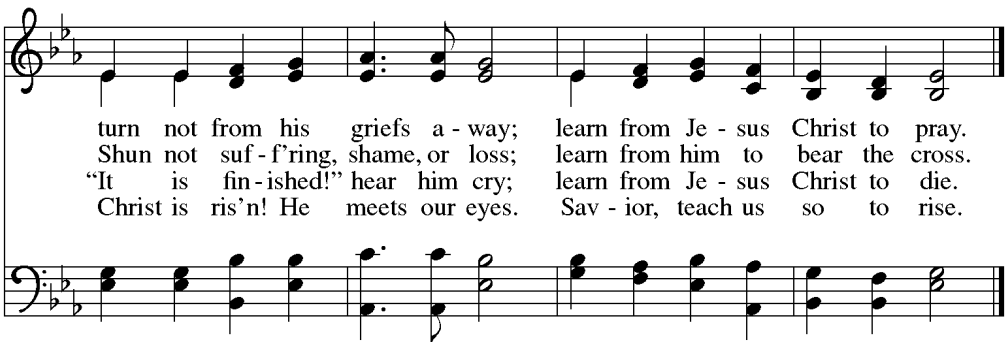
Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



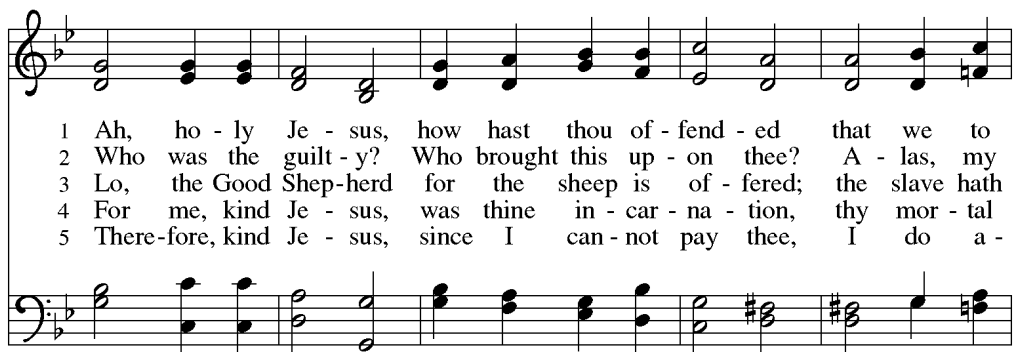
your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.
all is sol - i - tude and gloom. Who has tak - en him a - way?



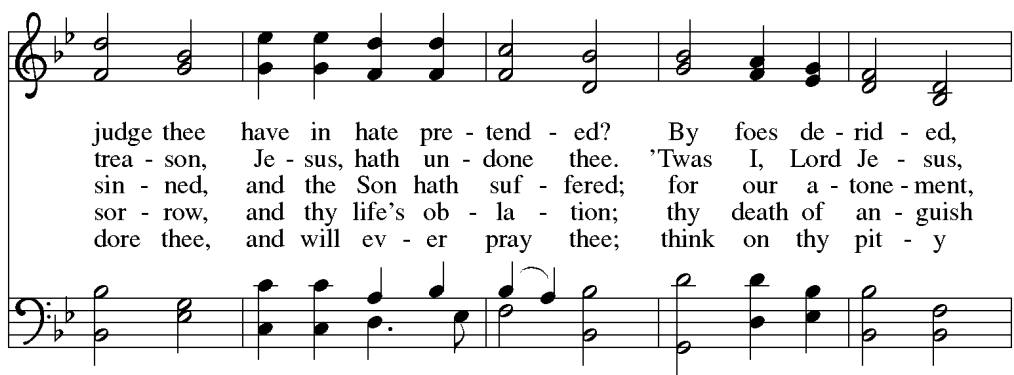
turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771-1854
Music: GETHSEMANE, Richard Redhead, 1820-1901

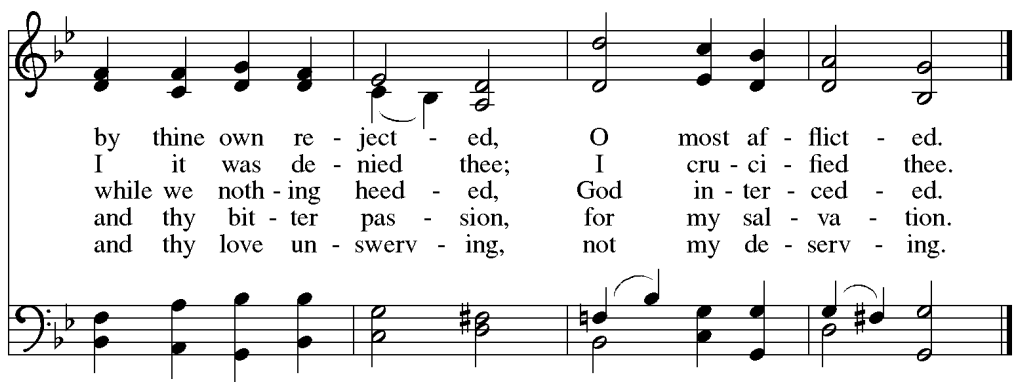
Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

Holy God, Holy and Glorious



1 Ho - ly God, ho - ly and glo - ri - ous,
2 Ho - ly God, ho - ly and pow - er - ful,
3 Ho - ly God, ho - ly and beau - ti - ful,
4 Ho - ly God, ho - ly and on - ly wise,
5 Ho - ly God, ho - ly and liv - ing one,



glo - ry most sub - lime, you come as one a - mong us
pow - er with - out peer, you bend to us in weak - ness;
beau - ty un - sur - passed, you are de - spised, re - ject - ed;
wis - dom of great price, you choose the way of fol - ly;
life that nev - er ends, you show your love by dy - ing,



in - to hu - man time, and we be - hold your glo - ry.
emp - tied, you draw near, and we be - hold your pow - er.
scorned, you hold us fast, and we be - hold your beau - ty.
God the cru - ci - fied, and we be - hold your wis - dom.
dy - ing for your friends, and we be - hold you liv - ing.

Text: Susan R. Briehl, b. 1952

Music: NELSON, Robert Buckley Farlee, b. 1950

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My Song Is Love Unknown



1 My song is love un - known, my Sav - ior's love to me,
2 He came from his blest throne, sal - va - tion to be - stow;
3 Some - times they strew his way and his sweet prais - es sing;
4 Why, what hath my Lord done? What makes this rage and spite?



love to the love - less shown, that they might love - ly be.
but men made strange, and none the longed-for Christ would know.
re - sound - ing all the day ho - san - nas to their King.
He made the lame to run, he gave the blind their sight.



Oh, who am I, that for my sake my Lord should take frail
But, oh, my friend, my friend in - deed, who at my need his
Then "Cru - ci - fy!" is all their breath, and for his death they
Sweet in - ju - ries! Yet they at these them - selves dis - please, and



flesh and die? My Lord should take frail flesh and die?
life did spend; who at my need his life did spend!
thirst and cry, and for his death they thirst and cry.
'gainst him rise; them - selves dis - please, and 'gainst him rise.

5 They rise, and needs will have
my dear Lord made away;
a murderer they save,
the prince of life they slay.
Yet cheerful he to suff'ring goes,
that he his foes from thence might free.

6 In life, no house, no home
my Lord on earth might have;
in death, no friendly tomb
but what a stranger gave.
What may I say? Heav'n was his home;
but mine the tomb wherein he lay.

7 Here might I stay and sing—
no story so divine!
Never was love, dear King,
never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend!

Text: Samuel Crossman, c. 1624–1683
Music: RHOSYMEDRE, John D. Edwards, 1806–1885

Alas! And Did My Savior Bleed



1 A - las! And did my Sav - ior bleed, and did my sov - 'reign die?
2 Was it for sins that I had done he groaned up - on the tree?
3 Well might the sun in dark - ness hide and shut its glo - ries in
4 Thus might I hide my blush - ing face while his dear cross ap - pears,
5 But tears of grief can - not re - pay the debt of love I owe;

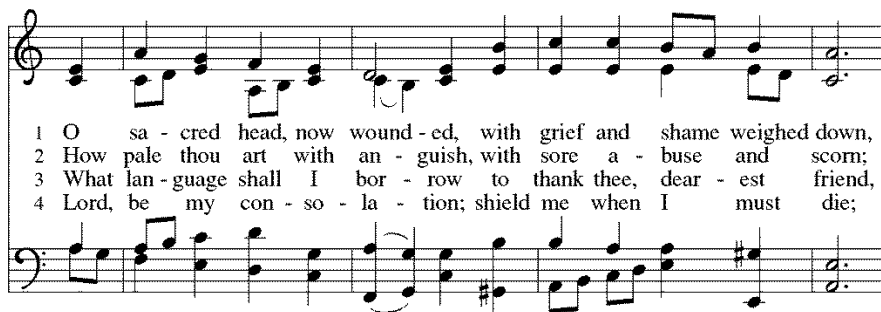


Would he de - vote that sa - cred head for sin - ners such as I?
A - maz - ing pit - y, grace un-known, and love be - yond de - gree!
when God, the might - y mak - er, died for his own crea - tures' sin.
dis - solve my heart in thank - ful - ness, and melt my eyes to tears.
here, Lord, I give my - self a - way: 'tis all that I can do.

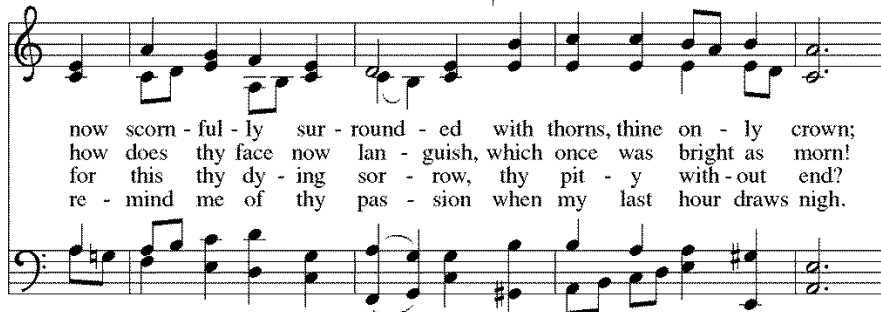


Text: Isaac Watts, 1674–1748, alt.
Music: MARTYRDOM, Hugh Wilson, 1764–1824

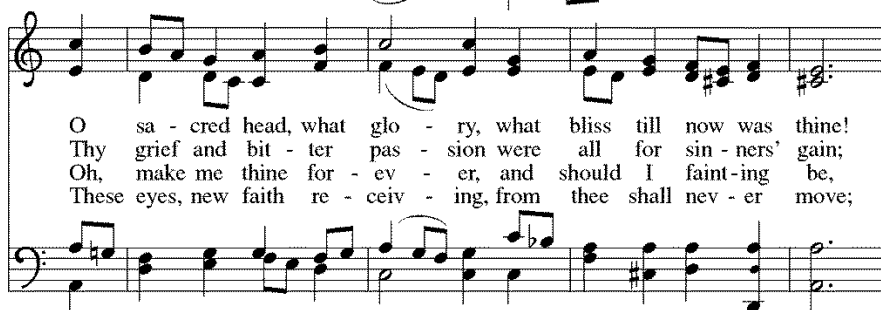
O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art 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 thy face now 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 all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607-1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564-1612;
arr. Johann Sebastian Bach, 1685-1750