

GOOD FRIDAY SERVICE THE OFFICE OF TENEBRAE



**“HE WAS PIERCED FOR OUR
TRANSGRESSIONS!”**

Trinity, Menasha is a fellowship of Lutheran Christians being empowered by the Holy Spirit through the Word of God and His Sacraments to encourage, refresh, and strengthen both adults and children in the redemptive work of Jesus Christ, while sharing His love with those who do not know their Savior.

The Congregation Assembles in Silence on this Most Sacred Night

THE RINGING OF THE BELLS

The bells set the tone for our Service this evening. They will ring thirty nine times. Each ring of the bell symbolizes a lash to our Savior's body when He was scourged for our sins. When the bells conclude, the congregation stands and turns to face the processional cross in the rear of the sanctuary. The congregation continues to face the cross throughout the processional liturgy which follows:

THE GOOD FRIDAY PROCESSION

The First Reproach and Response (From the rear of the nave)

- P** Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have raised you up out of the prison house of sin and death, and you have delivered up your Redeemer to be scourged. For I have redeemed you from the house of bondage, and you have nailed your Savior to the cross. O my people.
- C** **Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, leave us not to bitter death. O Lord, have mercy.**

HYMN

Lamb of God, Pure and Holy

LSB 434 (st. 1)

The Second Reproach and Response (From the middle of the nave)

- P** Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. For I have conquered all your foes, and you have given me over and delivered me to those who persecute me. For I have fed you with my Word and refreshed you with living water, and you have given me gall and vinegar to drink. O my people.
- C** **Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, allow us not to lose hope in the face of death and hell. O Lord, have mercy.**

HYMN

Lamb of God, Pure and Holy

LSB 434 (st. 2)

The Third Reproach and Response (From the front of the nave)

- P** Thus says the Lord: What have I done to you, O my people, and wherein have I offended you? Answer me. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? My people, is this how you thank your God? O my people.
- C** Holy Lord God, holy and mighty God, holy and most merciful Redeemer; God eternal, keep us steadfast in the true faith. O Lord, have mercy.

HYMN

Lamb of God, Pure and Holy

LSB 434 (st. 3)

SENTENCES AND COLLECTS

- P** He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him,
- C** **and by His stripes we are healed.**
- P** Almighty God, graciously behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, to be given into the hands of sinners, and to suffer death on the cross; who now lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** **Amen.**
- P** We all, like sheep, have gone astray;
- C** **and the Lord has laid on Him the iniquity of us all.**
- P** Almighty and most merciful God, give us grace so to contemplate the Passion of our Lord that we may find in it the forgiveness of our sins; through Jesus Christ, your Son, our Lord.
- C** **Amen.**

(The Congregation is seated)

HYMN

Jesus, I Will Ponder Now

LSB 440

The Passion of Our Lord Jesus Christ According to St. John

The First Reading ~ *John 18:1-11 (Betrayal and Arrest of Jesus)*

HYMN Go to Dark Gethsemane **LSB 436 (st. 1–2)**
(The first candle is extinguished)

The Second Reading ~ *John 18:12-27 (Jesus before the High Priest and the Denial of Peter)*

HYMN Go to Dark Gethsemane **LSB 436 (st. 3–4)**
(The second candle is extinguished)

The Third Reading ~ *John 18:28-40 (Jesus before Pilate)*

HYMN O Darkest Woe **LSB 448 (st. 1–2)**
(The third candle is extinguished)

The Fourth Reading ~ *John 19:1-16a (Jesus Prepared for Crucifixion)*

HYMN O Darkest Woe **LSB 448 (st. 3–4)**
(The fourth candle is extinguished)

The Fifth Reading ~ *John 19:16b-24 (The Crucifixion of Jesus)*

HYMN O Darkest Woe **LSB 448 (st. 5–7)**
(The fifth candle is extinguished)

The Sixth Reading ~ *John 19:25-30 (Jesus' Mother and His Death)*

HYMN O Sacred Head, Now Wounded **LSB 449 (st. 1–2)**
(The sixth candle is extinguished)

The Seventh Reading ~ *John 19:31-42 (Jesus' Side Is Pierced)*

HYMN O Sacred Head, Now Wounded **LSB 449 (st. 3–4)**
(The seventh candle is extinguished leaving the chancel area in darkness with the Christ candle as its only light)

Sermon

(The Congregation stands)

THE LITANY

P In peace let us pray to the Lord:

C **Lord, have mercy.**

P For the peace from above and for our salvation, let us pray to the Lord:

C **Lord, have mercy.**

P For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord:

C **Lord, have mercy.**

P For this holy house and for all who offer here their worship and praise, let us pray to the Lord:

C **Lord, have mercy.**

P For all pastors in Christ, for all servants of the Church, and for all the people, let us pray to the Lord:

C **Lord, have mercy.**

P For all public servants, for the government and those who protect us, that they may be upheld and strengthened in every good deed, let us pray to the Lord:

C **Lord, have mercy.**

P For those who work to bring peace, justice, health, and protection in this and every place, let us pray to the Lord:

C **Lord, have mercy.**

P For those who bring offerings, those who do good works in this congregation, those who toil, those who sing, and all the people here present who await from the Lord great and abundant mercy, let us pray to the Lord:

C **Lord, have mercy.**

P For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord:

C **Lord, have mercy.**

P For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord:

C **Lord, have mercy.**

P For the faithful who have gone before us and are with Christ, let us give thanks to the Lord:

C **Thanks be to God.**

P Help, save, comfort, and defend us, gracious Lord.

Silence for individual prayer.

P Rejoicing in the fellowship of the saints, let us commend ourselves, one another, and our whole life to Christ, our Lord:

C **To You, O Lord.**

P Lord, remember us in Your kingdom and teach us to pray:

THE LORD'S PRAYER

(The Congregation is seated)

HYMN

Stricken, Smitten, and Afflicted

LSB 451

THE READING OF ISAIAH 52:13-53:12

The Response to the Reading:

P What have you to say in response to this, dear friends?

C **It is true; He was pierced for our transgressions. He paid our punishment and died the death we deserved. But, He is our Savior and by His Holy Cross we have been redeemed.**

P You are right. Your salvation is found in these words:

“O dire dread, God’s Son is dead!”

(At the word “dead,” the lights are extinguished and the Christ candle is removed from the chancel, leaving the sanctuary in complete darkness. The *strepitus* is sounded.

A brief silence is observed to allow all to meditate upon the suffering and death of the Lord Jesus Christ. After the silence, the Christ candle is returned to its place on the altar. The congregation departs in silence with confident hope and eager expectation of the Resurrection. Those who wish to remain and meditate upon our Lord’s Passion may do so as long as they like.)

SOLI DEO GLORIA!

THE OFFERING WILL BE COLLECTED AT THE DOORS OF THE NAVE RATHER THAN DURING THE SERVICE.

THE GOOD FRIDAY SERVICE: AN INTRODUCTION

The Good Friday Service is a continuation of the Maundy Thursday Service. What was begun then continues this night as we journey with our Savior from the Last Supper, the stripping and humiliation, to the cross and tomb.

The Good Friday Liturgy is marked with austerity, silence and reflection. The chancel area, which was stripped bare the previous evening, remains free of any ornamental beauty and is now adorned in black. There is no organ music except to accompany the hymns. Everything focuses on our adoration of the crucified Christ, reigning from the throne of the cross.

Our liturgy begins with the ringing of the bells, which sets the tone for our Service this evening. They will ring forty times in two sets of twenty rings. Each ring of the bell symbolizes a lash to our Savior's body when He was scourged for our sins. When the second set of twenty rings begins, the congregation stands and turns to face the processional cross in the rear of the sanctuary. The congregation continues to face the cross throughout the processional liturgy which follows.

At the conclusion of the bells, our liturgy continues with the **Good Friday Procession**, which includes the ancient **Reproaches**, dating back to the 4th century. The words of reproach come from Christ Himself and are directed against us, His people, whose sins and unbelieving conduct made it necessary for Him to die on the cross. Each Reproach is followed by a congregational and choral response, both of which plead for the Lord's mercy. The Reproaches and Responses used during the Good Friday Procession serve to remind us in a powerful and meaningful way that it was our sins that caused the Lord's death.

The liturgy continues with the **Sentences and Collects** in which we recognize our Lord's Passion and pray for God to behold us as His family and to bestow His grace upon us that we may faithfully meditate upon the Holy Passion of His Son. The **Hymn of Preparation** follows to enable us to prepare ourselves for the Gospel message of Good Friday.

The core of the Good Friday Service is found in the **Office of Tenebrae** (which means "darkness" or "shadows"). This is a Good Friday tradition dating back to the 7th or 8th century. The candles of the church are progressively extinguished as portions of the Passion Account are read and responsive hymn stanzas are sung, reminding us of the gradual abandonment of Jesus by all those who had followed Him, and the extinguishing of the Light of the World. When the seventh candle is extinguished, the chancel area is left in complete darkness, with the exception of the Christ candle, symbolizing the

darkness that fell upon Jerusalem for the final three hours Christ hung on the cross. The **Sermon** concludes this portion of the liturgy as we are led by the proclamation of the Gospel to focus on the Good News that Christ's suffering and death for our sins accomplished our salvation.

The Litany, the form of prayer from the ancient liturgy of Western Christendom, then follows. On the day when Christ died for the salvation of the world, we fittingly pray systematically for all people everywhere. The Litany concludes with **The Lord's Prayer**, prayed by all.

Following the Prayers, the Service comes to a dramatic, climactic conclusion. After the congregation sings the **Hymn of Contemplation**, we hear from the prophet **Isaiah (52:13-53:12)**, who was inspired by the Holy Spirit to record a stunning, detailed account of our Lord's Passion seven centuries before it took place. This is followed by our response, which is culminated by the proclamation that our salvation is found in these words: **"O dire dread, God's Son is dead!"**

The lights in the sanctuary are extinguished and **the Christ candle is removed** from the chancel, leaving the sanctuary in complete darkness for a **brief silence**. This darkness symbolizes the removal of the Light of the World at the death of the Son of God. The **strepitus** (pronounced STREP-ee-toose), which means, "loud noise," is sounded. This 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. After the silence, the Christ candle is returned to its place on the altar. Those who wish to remain and meditate upon our Lord's Passion may do so as long as they like.

