

Good Friday “Tenebrae” Service

April 19, 2019, 7:00 PM

St. Paul’s Lutheran Church

215 N. Warren St.

Orwigsburg, PA

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www.stpauls-orwigsburg.org

Tonight we recall the passion, death, and burial of our Lord. The order of our worship is based on a medieval prayer service called *Tenebrae*, a Latin word meaning “darkness” or “shadows.” Our worship is not a liturgical “funeral” for Jesus marked by gloom, but a solemn service of reflection, intercession, and adoration for God’s Son as he offers up his life as the Lamb of God.

The seven lighted candles represent the seven sayings or “words” of Jesus from the cross. After each of these sayings, selections from Psalm 22 and Isaiah 53 are spoken antiphonally. These selections were written hundreds of years before Calvary, yet they accurately describe the suffering and death of Jesus. One by one, the *Tenebrae* candles are extinguished, and the lights in the church are gradually dimmed. This loss of light symbolizes the ebbing of Jesus’ life and the darkness of the world’s sin that surrounded the cross on that first Good Friday.

But our candle of presence will not be extinguished this evening. Our Heavenly Father has not forgotten his crucified Son. Sin, death, and the devil will not and cannot triumph over the Lamb of God.

At the end of the service, you will hear a loud noise, called the *strepitus*. It symbolizes the earthquake that occurred when Jesus died and the closing of our Savior’s tomb.

After our worship has ended, you may remain in the sanctuary to meditate on your sins and on God’s grace.

When you choose to do so, please leave in silence.

PRELUDE

“Adagio for Strings”

S. Barber

INVOCATION

In the name of the Father and of the ✠ Son and of the Holy Spirit.
Amen.

PRAYER OF THE DAY

Almighty God, look with 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. He lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen.

ANTHEM

* “Three Men Hang on Crosses of Shame”
Chancel Choir

L. Larson

THE SEVEN LAST WORDS OF CHRIST

THE FIRST WORD

“Father, forgive them...”

²⁶As they led [Jesus] away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. ²⁸But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ ³⁰Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ ³¹For if they do this when the wood is green, what will happen when it is dry?” ³²Two others also, who were criminals, were led away to be put to death with him. ³³When 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. ³⁴Then Jesus said, “Father, forgive them; for they do not know what they are doing.” (Luke 23:26–34a)

THE RESPONSE (from Isaiah 53)

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

He was oppressed and he was afflicted,
yet he did not open his mouth;

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

He poured out his life unto to death,
and was numbered with the transgressors.

For he bore the sin of many,
and made intercession for the transgressors.

We extinguish one candle as Jesus forgives those who crucify him.

HYMN

“Jesus, Keep Me Near the Cross”

1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;
 2 Near the cross, a trem - bling soul, love and mer - cy found me;
 3 Near the cross! O Lamb of God, bring its scenes be - fore me;
 4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,

free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
 there the bright and morn - ing star sheds its beams a - round me.
 help me walk from day to day with its shad - ow o'er me.
 till I reach the gold - en strand just be - yond the riv - er.

Refrain

In the cross, in the cross be my glo - ry ev - er;

till my ran - somed soul shall find rest be - yond the riv - er.

THE SECOND WORD

“...today you will be with me in Paradise.”

³⁵And 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!’ ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, ‘If you are the King of the Jews, save yourself!’ ³⁸There was also an inscription over him, ‘This is the King of the Jews.’ ³⁹One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ ⁴⁰But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation?’ ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ ⁴²Then he said, ‘Jesus, remember me when you come into your kingdom.’ ⁴³He replied, ‘Truly I tell you, today you will be with me in Paradise.’ (Luke 23:35–43)

THE RESPONSE (from Psalm 22)

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

All who see me mock at 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.”

We extinguish a second candle as Jesus looks toward heaven.

HYMN

“Jesus, Remember Me”

Sing twice.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of the hymn consists of two staves. The top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 7/4 time signature. It contains four measures of music: the first measure has a whole note chord (F2, B-flat1), the second has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), the third has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), and the fourth has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1). The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music: the first measure has a whole note chord (F2, B-flat1), the second has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), the third has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), and the fourth has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1).

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of the hymn consists of two staves. The top staff is in treble clef with a key signature of two flats (B-flat and E-flat) and a 7/4 time signature. It contains four measures of music: the first measure has a whole note chord (F2, B-flat1), the second has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), the third has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), and the fourth has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1). The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music: the first measure has a whole note chord (F2, B-flat1), the second has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), the third has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1), and the fourth has a half note chord (F2, B-flat1) followed by a quarter note chord (F2, B-flat1).

THE THIRD WORD

“Woman, here is your son.”

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 fulfil what the scripture says,

‘They divided my clothes among themselves,
and for my clothing they cast lots.’

²⁵And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. (John 19:23–27)

THE RESPONSE (from Psalm 22 and Isaiah 53)

Dogs have surrounded me; a band of evil men has encircled me,
they have pierced my hands and my feet.

I can count all my bones;
people stare and gloat over me.

He was despised and rejected by men, a man of sorrows,
and familiar with suffering.

Like one from whom men hide their faces, he was despised,
and we esteemed him not.

We extinguish a third candle as Jesus remembers his mother.

HYMN

“Beneath the Cross of Jesus”

1 Be - neath the cross of Je - sus I long to take my stand;
 2 Up - on the cross of Je - sus, my eye at times can see
 3 I take, O cross, your shad - ow for my a - bid - ing place;

the shad - ow of a might - y rock with - in a wea - ry land,
 the ver - y dy - ing form of one who suf - fered there for me.
 I ask no oth - er sun - shine than the sun - shine of his face;

a home with - in a wil - der - ness, a rest up - on the way,
 And from my con - trite heart, with tears, two won - ders I con - fess:
 con - tent to let the world go by, to know no gain nor loss,

from the burn - ing of the noon - tide heat and bur - dens of the day.
 the . . . won - der of his glo - rious love and my un - wor - thi - ness.
 my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

THE FOURTH WORD **“My God, my God, why have you forsaken me?”**

³³When it was noon, darkness came over the whole land until three in the afternoon. ³⁴At three o'clock Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” (Mark 15:33–34)

THE RESPONSE (from Psalm 22 and Isaiah 53)

My God, my God,
why have you forsaken me?

Why are you so far from saving me,
so far from the words of my groaning?

O my God, I cry out by day, but you do not answer,
by night, and am not silent.

Surely, he took up our infirmities
and carried our sorrows,

yet we considered him stricken by God,
smitten by him and afflicted.

But he was pierced for our transgressions,
he was crushed for our iniquities;

the punishment that brought us peace was upon him,
and by his wounds we are healed.

We extinguish a fourth candle as Jesus calls out to his heavenly Father.

HYMN

“Abide with Me”

1 A - bide with me, fast falls the e - ven - tide.
 2 I need thy pres - ence ev - 'ry pass - ing hour;
 3 Swift to its close ebbs out life's lit - tle day;
 4 I fear no foe, with thee at hand to bless;
 5 Hold thou thy cross be - fore my clos - ing eyes,

The dark - ness deep - ens; Lord, with me a - bide.
 what but thy grace can foil the tempt - er's pow'r?
 earth's joys grow dim, its glo - ries pass a - way;
 ills have no weight, and tears no bit - ter - ness.
 shine through the gloom, and point me to the skies;

When oth - er help - ers fail and com - forts flee,
 Who like thy - self my guide and stay can be?
 change and de - cay in all a - round I see;
 Where is death's sting? Where, grave, thy vic - to - ry?
 heav'n's morn - ing breaks, and earth's vain shad - ows flee;

help of the help - less, oh, a - bide with me.
 Through cloud and sun - shine, oh, a - bide with me.
 O thou who chang - est not, a - bide with me.
 I tri - umph still, if thou a - bide with me!
 in life, in death, O Lord, a - bide with me.

THE FIFTH WORD

“I thirst.”

²⁸...[Jesus] 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. (John 19:28b–9)

THE RESPONSE (from Psalm 22)

I am poured out like water,
and all my bones are out of joint.

My heart has turned to wax;
it has melted away within me.

My strength has dried up like a potsherd,
and my tongue sticks to the roof of my mouth.

We extinguish a fifth candle as death draws near.

HYMN

“When I Survey the Wondrous Cross”

1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a

prince of glo - ry died, my rich - est gain I
 death of Christ, my God; all the vain things that
 love flow min - gled down. Did e'er such love and
 pres - ent far too small; love so a - maz - ing,

count but loss and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

THE SIXTH WORD

...**“It is finished.”**

³⁰[Jesus then] said, “It is finished.” (John 19:30a)

THE RESPONSE (from Psalm 22)

All the ends of the earth will remember and turn to the Lord,
and all families of the nations will bow down before him,

for dominion belongs to the Lord
and he rules over the nations.

Posterity will serve him;
future generations will be told of the Lord.

they will proclaim his righteousness to a people yet unborn—
for he has done it.

We extinguish a sixth candle as Jesus prepares to die.

HYMN

“In the Cross of Christ I Glory”

1 In the cross of Christ I glo - ry, tow'r - ing
 2 When the woes of life o'er - take me, hopes de -
 3 When the sun of bliss is beam - ing light and
 4 Bane and bless - ing, pain and plea - sure, by the

o'er the wrecks of time. All the light of
 ceive, and fears an - noy, nev - er shall the
 love up - on my way, from the cross the
 cross are sanc - ti - fied; peace is there that

sa - cred sto - ry gath - ers round its head sub - lime.
 cross for - sake me; lo, it glows with peace and joy.
 ra - diance stream - ing adds more lus - ter to the day.
 knows no mea - sure, joys that through all time a - bid.

THE SEVENTH WORD **“Father, into your hands I commend my spirit.”**

⁴⁶Then Jesus, crying with a loud voice, said, “Father, into your hands I commend my spirit.” Having said this, he breathed his last.

Silence

⁴⁷When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.” ⁴⁸And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. ⁴⁹But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

⁵⁰ Now there was a good and righteous man named Joseph, who, though a member of the council, ⁵¹had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. ⁵²This man went to Pilate and asked for the body of Jesus. ⁵³Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. ⁵⁴It was the day of Preparation, and the sabbath was beginning. ⁵⁵The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. ⁵⁶Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment. (Luke 23:46–56)

THE RESPONSE (from Psalm 22 and Isaiah 53)

You who fear the Lord, praise him!

All you descendants of Jacob, honor him!

For he has not despised or disdained the suffering of the afflicted one;

he has not hidden his face from him but has listened to his cry for help.

After the suffering of his soul,

he will see the light of life and be satisfied;

We extinguish a seventh candle as Jesus dies and his body is entombed.

HYMN

“Were You There?”

Vs. 1, 2, 5

1 Were you there when they cru - ci - fied my Lord? Were you there?
 2 Were you there when they nailed him to the tree?
 5 Were you there when they laid him in the tomb? Were you there?

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they laid him in the tomb? Were you there?

Refrain

Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? Were you there?
 Were you there when they nailed him to the tree?
 Were you there when they laid him in the tomb? Were you there?

The Christ candle is hidden from view.

BIDDING PRAYER

The pastor will end each portion of the prayer by saying, “We ask this through Christ our Lord.” Please respond, “Amen.”

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.

THE CLOSING OF THE TOMB

**YOU MAY REMAIN AS LONG AS YOU LIKE,
THEN DEPART IN SILENCE**

*This anthem was presented in honor of Kathryn Snyder on her birthday by Tom and Gwen Wehr and family. (2005)