

Stained glass depicting the crucifixion of Jesus Christ, Luther Memorial Chapel, Shorewood, Wisconsin

Good Friday Tenebrae Vespers

March 29, 2024 7:00pm

Scripture of the Day

Isaiah 52:13—53:12

Hosea 6:1–6

1 Peter 2:21–25

2 Corinthians 5:14–21

John 19:17–42

About the Liturgy

Last night, the Great Three Days, known as the Paschal Triduum, began with the Divine Service for Maundy Thursday, the commemoration of the Last Supper. We received the Sacrament of the Altar and remembered how our Lord instituted this new Passover meal in His own body and blood. Until Jesus comes again to judge the living and the dead, we proclaim His death for our sin each time we receive the fruits of His sacrifice in the Holy Supper. This proclamation is lived out in our lives as we go out into the world and serve our neighbor through our vocations and witness.

Tonight we remember Christ's death on the cross, as the Word of God comes to us this evening in the liturgy of the Tenebrae (the name means "darkness" or "shadows"). The order of Tenebrae is a Holy Week devotion that dates back to the seventh or eighth century A.D. and is characterized by the successive extinguishing of candles as the service progresses through a series of readings focusing on Jesus' sacrificial atonement for our sin. Near the conclusion of the service, the Christ candle is removed, symbolizing our Lord's death and burial, and "streptitus" is heard, a harsh noise symbolizing the closing of the tomb. The Christ candle is then returned to its place to symbolize our Lord's victory over the forces of darkness. At the completion of the service, please leave silently.

A Prayer before Worship

O Lord, my creator, redeemer, and comforter, as I come to worship You in spirit and in truth, I humbly pray that You would open my heart to the preaching of Your Word so that I may repent of my sins, believe in Jesus Christ as my only Savior, and grow in grace and holiness. Hear me for the sake of His name. Amen.

The congregation and pastors enter in silence.

Prelude: O MEIN JESU, ICH MUSS STERBEN ("Stricken, Smitten, and Afflicted"), P.Grime

Stand

Opening Versicles

- P** O Lord, open my lips,
C and my mouth will declare Your praise.
P Make haste, O God, to deliver me;
C make haste to help me, O Lord.
Praise to You, O Christ, Lamb of our salvation.

The candles are lit.

Psalm 51:5; Psalm 70:1





- P** ¹My God, my God, why have you for- | saken me?*
- Why are you so far from saving me, from the words of my | groaning?
- ²O my God, I cry by day, but you do not | answer,*
- and by night, but I | find no rest.
- A** ³*Yet you are | holy,**
- enthroned on the praises of | Israel.*
- ⁴*In you our fathers | trusted,**
- they trusted, and you de- | livered them.*
- C** ⁶**But I am a worm and | not a man,***
- scorned by mankind and despised by the | people.**
- ⁷**All who see me | mock me;***
- they make mouths at me; they | wag their heads;**
- P** ⁸“He trusts in the LORD; let him de- | liver him;*
- let him rescue him, for he de- | lights in him!”
- ⁹Yet you are he who took me | from the womb;*
- you made me trust you at my | mother’s breasts.
- A** ¹⁰*On you was I cast | from my birth,**
- and from my mother’s womb you have | been my God.*
- ¹¹*Be not far from me, for trouble | is near,**
- and there is | none to help.*
- C** ¹²**Many bulls en- | compass me;***
- strong bulls of Bashan sur- | round me;**
- ¹³**they open wide their | mouths at me,***
- like a ravening and roaring | lion.**
- P** ¹⁴I am poured out like water, and all my bones are | out of joint;*
- my heart is like wax; it is melted with- | in my breast;
- ¹⁵my strength is dried up like a potsherd, and my tongue sticks | to my jaws;*
- you lay me in the | dust of death.

(The Psalm concludes on the next page.)

- A** ¹⁶*For dogs en- | compass me;**
a company of evildoers encircles me; they have pierced my | hands and feet—
¹⁷*I can count | all my bones—**
they stare and gloat | over me;
- C** ¹⁸**they divide my garments a- | mong them,***
and for my clothing they | cast lots.
¹⁹**But you, O LORD, do not be | far off!***
O you my help, come quickly | to my aid!
- P** ²⁰Deliver my soul | from the sword,*
my precious life from the power | of the dog!
²¹Save me from the mouth of the | lion!*
You have rescued me from the horns of the wild | oxen!
- A** ²²*I will tell of your name to my | brothers;**
in the midst of the congregation I will | praise you:
²³*You who fear the LORD, praise him! All you offspring of Jacob, glo- | rify him,**
and stand in awe of him, all you offspring of | Israel!
- C** ²⁴**For he has not despised or abhorred the affliction of the afflicted, and he has**
not hidden his | face from him,*
but has heard, when he | cried to him.
²⁵**From you comes my praise in the great congre- | gation;***
my vows I will perform before those who | fear him.
- P** ²⁶The afflicted shall eat and be satisfied; those who seek him shall | praise the LORD!*
May your hearts live for- | ever!
²⁷All the ends of the earth shall remember and turn | to the LORD,*
and all the families of the nations shall worship be- | fore you.
- A** ²⁸*For kingship belongs | to the LORD,**
and he rules over the | nations.
²⁹*All the prosperous of the earth eat and | worship;**
before him shall bow all who go down to the dust, even the one who could not keep him- | self alive.
- C** ³⁰**Posterity shall | serve him;***
it shall be told of the Lord to the coming gener- | ation;
³¹**they shall come and proclaim his righteousness to a people | yet unborn,***
that he has | done it.

Sit

- ¹³Behold, my servant shall act wisely;
he shall be high and lifted up,
and shall be exalted.
- ¹⁴As many were astonished at you—
his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—
- ¹⁵so shall he sprinkle many nations;
kings shall shut their mouths because of him;
for that which has not been told them they see,
and that which they have not heard they understand.
- ¹Who has believed what they heard from us?
And to whom has the arm of the LORD been revealed?
- ²For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
and no beauty that we should desire him.
- ³He was despised and rejected by men;
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.
- ⁴Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
- ⁵But he was wounded for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his stripes we are healed.
- ⁶All we like sheep have gone astray;
we have turned every one to his own way;
and the LORD has laid on him
the iniquity of us all.
- ⁷He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

⁸By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?

⁹And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush him;
he has put him to grief;
when his soul makes an offering for sin,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.

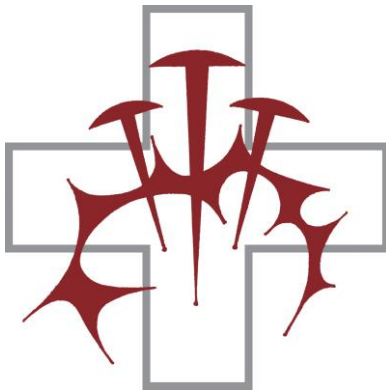
¹¹Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

¹²Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

L O Lord, have mercy on us.

C **Thanks be to God.**

The first candle is extinguished.



Hymn: Stricken, Smitten, and Afflicted

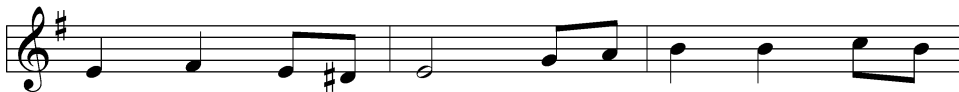
LSB 451



1 Strick-en, smit-ten, and af - flict - ed, See Him dy - ing on the
2 Tell me, ye who hear Him groan-ing, Was there ev - er grief like
3 Ye who think of sin but light - ly Nor sup - pose the e - vil
4 Here we have a firm foun - da - tion, Here the ref - uge of the



tree! 'Tis the Christ, by man re - ject - ed; Yes, my
His? Friends through fear His cause dis - own - ing, Foes in -
great Here may view its na - ture right - ly, Here its
lost: Christ, the Rock of our sal - va - tion, Is the



soul, 'tis He, 'tis He! 'Tis the long - ex - spect - ed
sult - ing His dis - tress; Man - y hands were raised to
guilt may es - ti - mate. Mark the sac - ri - fice ap -
name of which we boast; Lamb of God, for sin - ners



Proph - et, Da - vid's Son, yet Da - vid's Lord; Proofs I
wound Him, None would in - ter - vene to save; But the
point - ed, See who bears the aw - ful load; 'Tis the
wound - ed, Sac - ri - fice to can - cel guilt! None shall



see suf - fi - cient of it: 'Tis the true and faith - ful Word.
deep - est stroke that pierced Him Was the stroke that jus - tice gave.
Word, the Lord's a - noint - ed, Son of Man and Son of God.
ev - er be con - found - ed Who on Him their hope have built.

Text: Thomas Kelly, 1769–1855, alt.

Tune: Geistliche Volkslieder, 1850, Paderborn

Text and tune: Public domain



The Second Reading

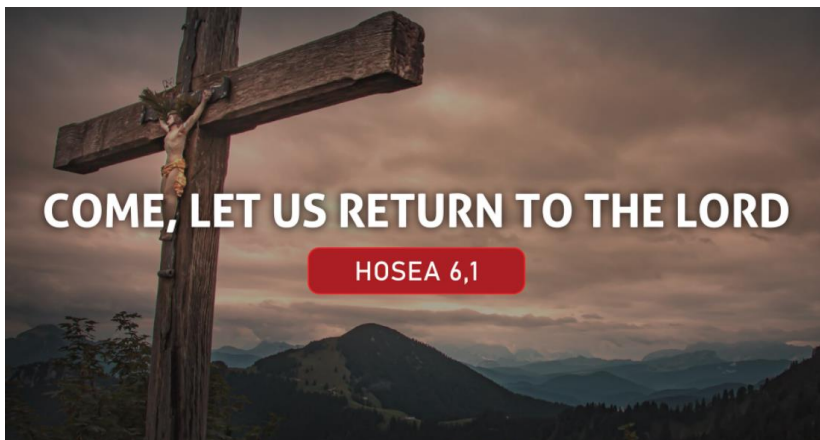
Hosea 6:1–6

- ¹“Come, let us return to the LORD;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.
- ²After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
- ³Let us know; let us press on to know the LORD;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.”
- ⁴What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes early away.
- ⁵Therefore I have hewn them by the prophets;
I have slain them by the words of my mouth,
and my judgment goes forth as the light.
- ⁶For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt offerings.

L O Lord, have mercy on us.

C Thanks be to God.

The second candle is extinguished.





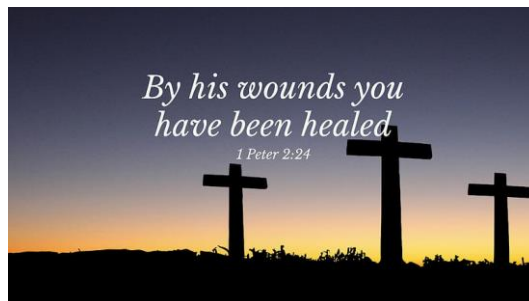
The Third Reading

1 Peter 2:21–25

²¹For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²²He committed no sin, neither was deceit found in his mouth. ²³When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

- L** O Lord, have mercy on us.
- C** **Thanks be to God.**

The third candle is extinguished.



Choral Response: “When You Prayed Beneath the Trees”, C. Idle, L. Larson

*When you prayed beneath the trees, it was for me, O Lord;
When you cried upon your knees, how could it be, O Lord?
When in blood and sweat and tears, you dismissed your final fears,
When you faced the soldiers’ spears, you stood for me, O Lord.*

*When their triumph looked complete, it was for me, O Lord;
When it seemed like your defeat, they could not see, O Lord!
When you faced the mob alone, you were silent as a stone,
And a tree became your throne; you came for me, for me, O Lord.*

*When you stumbled up the road, you walked for me, O Lord;
When you took your deadly load, that heavy tree, O Lord;
When they lifted you on high, and they nailed you up to die,
And when darkness filled the sky, it was for me, for me, O Lord.*

The Fourth Reading

2 Corinthians 5:14–21

¹⁴For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; ¹⁵and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. ¹⁶From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. ¹⁷Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. ¹⁸All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

L O Lord, have mercy on us.

C Thanks be to God.

The fourth candle is extinguished.

Hymn: O Perfect Life of Love

LSB 452 sts. 1, 4-7



1 O per - fect life of love! All, all, is fin - ished now,
4 And on His thorn - crowned head And on His sin - less soul
5 In per - fect love He dies; For me He dies, for me.
6 In ev - 'ry time of need, Be - fore the judg - ment throne,
7 Yet work, O Lord, in me As Thou for me hast wrought;



All that He left His throne a - bove To do for us be - low.
Our sins in all their guilt were laid That He might make us whole.
O all - a - ton - ing Sac - ri - fice, I cling by faith to Thee.
Thy work, O Lamb of God, I'll plead, Thy mer - its, not mine own.
And let my love the an - swer be To grace Thy love has brought.

Text: Henry W. Baker, 1821-77, alt.

Tune: William Daman, c. 1540-1591

Text and tune: Public domain

Stand



Stained glass depicting the crucifixion of Jesus Christ, Immanuel Lutheran Church, Scranton, Pennsylvania

The Fifth Reading *John 19:17–30*

¹⁷[Jesus] went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, and Jesus between them. ¹⁹Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰Many 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. ²¹So 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.’” ²²Pilate answered, “What I have written I have written.”

²³When 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, ²⁴so 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, ²⁵but standing by 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 nearby, he said to his mother, “Woman, behold, your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home. ²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹A 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. ³⁰When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

L O Lord, have mercy on us.

C Thanks be to God.

The fifth candle is extinguished.

Choral Response: “Darkness, Gross Darkness Did Cover the Earth”, W. Buszin

Darkness, gross darkness did cover the earth when wicked foes crucified Jesus Christ, our Lord.

And, lo, about the ninth hour Jesus cried out, Jesus cried out, Jesus cried with a loud voice:

“God, My God, God, My God, why hast Thou forsaken, forsaken Me?”

Then Jesus, Jesus bowed His head and yielded up His spirit, and yielded up His spirit.

The Sixth Reading

John 19:31–42

³¹Since 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. ³²So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷And again another Scripture says, “They will look on him whom they have pierced.” ³⁸After 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. ³⁹Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹Now 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. ⁴²So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

L O Lord, have mercy on us.

C Thanks be to God.

The sixth candle is extinguished.

Responsory

1 John 2:1–2; [Mark 10:33]; Psalm 32:1

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.



Hymn: O Darkest Woe

LSB 448 sts. 1, 4, 7

1 O dark - est woe! Ye tears, forth flow! Has
 4 Thy Bride - groom dead! God's Lamb has bled Up -
 7 O Je - sus Christ, Who sac - ri - ficed Thy

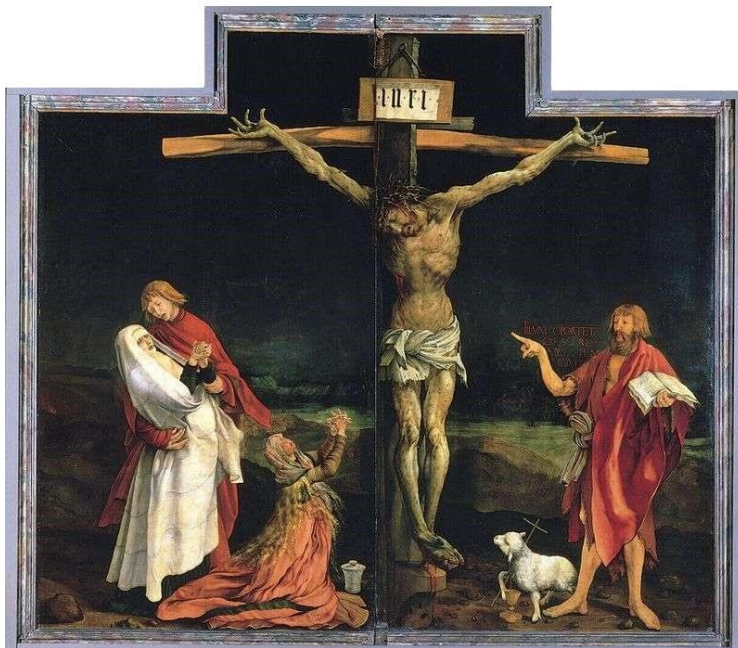
earth so sad a won - der? God the Fa - ther's
 on thy sin for - ev - er, Pour - ing out His
 life for life - less mor - tals: Be my life in

on - ly Son Now is bur - ied yon - der.
 sin - less self In this vast en - deav - or.
 death and bring Me to heav - en's por - tals!

Text (st. 1): Friedrich von Spee, 1591–1635; (st. 1): tr. Catherine Winkworth, 1827–78, alt.; (sts. 4, 7): Johann Rist, 1607–67;
 (sts. 4, 7): tr. Joseph Herl, 1959 Tune: Himmlische Harmony, 1628, Mainz

Text (sts. 4, 7): © Joseph Herl. Used by permission: LSB Hymn License no. 110001376 Text (st. 1) and tune: Public domain

Sit



“The Crucifixion” from the Isenheim Altarpiece by Matthias Grünewald, c.1512 - c.1515

Stand

Hymn: Upon the Cross Extended

LSB 453 sts. 1, 3



1 Up - on the cross ex - tend - ed See, world, your
3 Who is it, Lord, that bruised You? Who has so



Lord sus - pend - ed. Your Sav - ior yields His breath.
sore a - bused You And caused You all Your woe?



The Prince of Life from heav - en Him - self has free - ly
We all must make con - fes - sion Of sin and dire trans -



giv - en To shame and blows and bit - ter death.
gres - sion While You no ways of e - vil know.

Prayers

P Lord, have mercy.

C Lord, have mercy.

P Christ, have mercy.

C Christ, have mercy.

P Lord, have mercy.

C Lord, have mercy.



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.

The final candle is extinguished.

A brief silence is observed.

Hymn: Upon the Cross Extended

LSB 453 st. 5

5 Your soul in griefs un - bound - ed, Your head with
thorns sur - round - ed, You died to ran - som me.
The cross for me en - dur - ing, The crown for me se -
cur - ing, You healed my wounds and set me free.

The Christ candle is removed, symbolizing the death and burial of Christ.

The strepitus occurs, symbolizing the earthquake that followed Christ's death, and the shutting of his tomb.

Hymn: Upon the Cross Extended

LSB 453 st. 7



7 Your cross I place be - fore me; Its sav - ing
pow'r re - store me, Sus - tain me in the test.
It will, when life is end - ing, Be guid - ing and at -
tend - ing My way to Your e - ter - nal rest.

Text: Paul Gerhardt, 1607–76; tr. John Kelly, 1833–90, alt. Tune: Heinrich Isaac, c. 1450–1517

Text and tune: Public domain

The Christ candle is replaced during the singing of the hymn as a sign of the hope that we have in Christ.

The congregation and pastors leave in silence. Offering plates are available at the back of the sanctuary.

Conclusion of the Liturgy

The Triduum concludes tomorrow night as we gather around a bonfire at sunset (7:16pm) and process by candlelight into the sanctuary. We then hear the great history of how our Lord delivered His people of old, and remember our baptisms before celebrating the Resurrection of Christ with loud “Alleluias” and the Eucharist. The joyful remembrance of our salvation history then erupts into a glorious alleluia as we trumpet our Lord’s resurrection from the dead and celebrate the new life we have in Him.



A Prayer after Worship

Almighty and merciful God, I have again worshiped in Your presence and received both forgiveness for my many sins and the assurance of Your love in Jesus Christ. I thank You for this undeserved grace and ask You to keep me in faith until, with all Your saints, I inherit eternal salvation; through Jesus Christ, my Lord. Amen.

Those Serving You Today

Preacher: Rev. Emmett Bartens

Assisting Pastors: Rev. Seth Clemmer, Rev. Stephen Schumacher

Organist: Kantor Jonathan Swett

Musical Ensemble: Proclaim

Instrumentalists: Katie Downs, flute; Kari Janetzke, clarinet; Greta Schafer, horn;
TT Wyang, cello

Live Stream Tech: Alayna Gavin

Acolytes: Henry Daskas, Alice Gavin

Ushers: AJ Aurilio, Drew Aurilio, Gus Schafer, Jay Schafer



KIDS IN THE DIVINE SERVICE

Why do we have a week called “Holy Week”?

Why would we refer to a week as being holy? The word “holy” means that it is from God. That’s why we call the Bible “holy.” It isn’t just any book. It is God’s living Word given to us for our salvation! The same goes for Holy Week. This is “God’s Week.” This is the week in the Church Year when Jesus actually paid for our sins and won our salvation!

Which days are in Holy Week?

There are particular days during Holy Week that are extra special. During Holy Week we celebrate **Palm Sunday**, when Jesus went to Jerusalem and people celebrated His arrival; **Maundy Thursday**, when Jesus instituted the Lord’s Supper; **Good Friday**, when Jesus died on the cross; and **Holy Saturday**, when we await His resurrection on Easter Sunday!



Parents:

During worship, help your children to look for other things in the church that are considered holy (i.e. God’s Word, the Sacraments, etc.). Ask them: “How does God use these things to give us His forgiveness?”





For information on activities and updates at Bethany, please subscribe to the “Week at a Glance” by emailing office@bethanylcs.org. If you prefer, some paper copies are available at the Welcome Center.



www.bethanylcs.org

630-355-2198

Pastor Seth Clemmer

Pastor Stephen Schumacher

Pastor Emmett Bartens

email: office@bethanylcs.org