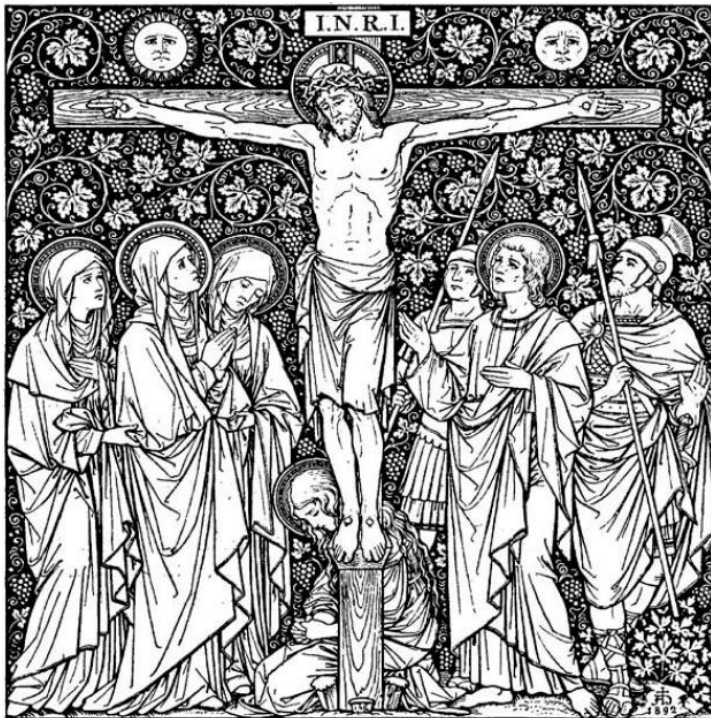


GOOD FRIDAY SERVICE OF SHADOWS

Tenebrae



APRIL 7, 2023

LEBANON LUTHERAN CHURCH

Lebanon Church, VA

This Good Friday Service is an adaptation of the ancient *Tenebrae* service. Originally a monastic morning office anticipated in the evening, it was appointed for Holy Wednesday. Ours is a service of prayer, hymnody and seven readings that moves from light into darkness as a candle is extinguished after each reading.

The diminishing light symbolizes the fading loyalty of the disciples and friends of Jesus. After the last reading the remaining candle is taken in procession out of the nave.

The *Strepitus* (the great noise) liturgically represents the earthquake, as creation groans at the death of its Creator. After the *Strepitus*, the candle is returned to its place, as the light that shines in the darkness and is not overcome.

Strict silence is kept until the congregation leaves the church building. It is a salutary custom to keep this reverent silence until sleep. The omission of the benediction indicates the continuity of Good Friday with the Holy Saturday Vigil and Easter Sunday Eucharist.

At the close of the Service, worshipers are encouraged to remain for prayer and meditation, before leaving in silence.

Cell phones should be turned off or set to silent prior to the beginning of the Service.



The congregation and pastor enter in silence.

We stand for the Invocation.

Invocation

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

C Amen.

Kyrie

P Lord, have mercy.

C Lord, have mercy.

P Christ, have mercy.

C Christ, have mercy.

P Lord, have mercy.

C Lord, have mercy.

Collect for Good Friday

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.

Sit

Hymn

LBW 107

Silent prayer.

THE DARKNESS OF MISUNDERSTANDING

Reading

St. John 2:13–21

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me."

So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body.

The first candle is extinguished. Silent prayer follows.

Hymn

LBW 367 (stanzas 1,2)

Silent prayer.

THE DARKNESS OF BETRAYAL

Reading

St. Matthew 26:14–29

Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the

Passover?" He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the twelve. And as they were eating, he said, "Truly, I say to you, one of you will betray me." And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" He answered, "He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

The second candle is extinguished.

Hymn

LBW 95 (stanzas 1,2,4,6)

Silent prayer.

THE DARKNESS OF TEMPTATION

Reading

St. Matthew 26:30-31; 36-46

And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of me

this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them, "Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

The third candle is extinguished.

Hymn

LBW 109 (stanzas 1-3)

Silent prayer.

THE DARKNESS OF INJUSTICE

Reading

St. Mark 14:53, 57-64, 15:1

And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. And some stood up and bore false

witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" Yet even about this their testimony did not agree. And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his garments and said, "What further witnesses do we need? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate.

The fourth candle is extinguished.

Hymn

LBW 117 (stanzas 3-4)

Silent prayer.

THE DARKNESS OF DENIAL

Reading

St. Mark 14:66-72

And as Peter was below in the courtyard, one of the servant girls of the high priest came, and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. And the servant girl saw him and began again to say to the bystanders, "This man is one of them." But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a

Galilean." But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept.

The fifth candle is extinguished.

Hymn

LBW 123

Silent prayer.

THE DARKNESS OF REJECTION

Reading

St. Luke 23:13–25

Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. I will therefore punish and release him."

But they all cried out together, "Away with this man, and release to us Barabbas" — a man who had been thrown into prison for an insurrection started in the city and for murder. Pilate addressed them once more, desiring to release Jesus, but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him." But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate decided that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

The sixth candle is extinguished.

Hymn

LBW 92

Meditation

Luther's "How to Meditate on the Passion of Christ"

Silent prayer.

THE DARKNESS OF CRUCIFIXION

Reading

St. John 19:16–30

So he delivered him over to them to be crucified.

So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." 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. 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.'" Pilate answered, "What I have written I have written."

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, 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, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary

Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home. After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” 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. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

The final candle is carried out of the nave in procession.

The Strepitus

Tolling of the Bell

The bell is tolled thirty-three times, once for each year of Jesus’ earthly life.

The candle is returned in anticipation of Christ’s Resurrection on Easter Sunday.

The congregation departs in silence after a time of silent meditation.

The Triduum continues tomorrow evening at 7pm with the Easter Vigil.

