

Good Friday



Tenebrae

Holy Week & The Triduum Sacrum

The Church views Maundy Thursday, Good Friday, and the Easter Vigil as one continuous service: The **Triduum Sacrum** ("The Sacred Three Days" in Latin). These three days are seen together as the three days of Jesus' death and resurrection, ending on the third day: the Resurrection of Our Lord!

Maundy Thursday is celebration of the Lord instituting His own Body and Blood under the bread and wine for Christians to eat and to drink for the forgiveness of their sins. The first word in "Maundy Thursday" should not be pronounced like "Monday Thursday" but is a reference to the Latin word *mandatum*: "command." Jesus' new commandment, "Take eat!", shows us that by receiving of the Lord's Body and Blood, all people will know who the Lord's disciples are (Matthew 26:26-29 & John 13:34-35). This is the institution of the divine service for the Church to celebrate for all time. Maundy Thursday ends with the stripping of the altar, just as Our Lord Jesus was stricken, smitten, and afflicted on the way to the cross.

Good Friday brings contemplative prayer and a restrained yet joyful focus on the crucifixion of Jesus: God offered Himself up as the once-for-all sacrifice, as fulfillment of the Old Testament priest and also sacrificial lamb. The **Tre Ore** is the chief reflection on the sufferings, wounds, cross, and death of Jesus Christ. It includes the St. John Passion, the reproaches of Jesus against His people, and the veneration of the cross. The **Tenebrae** is a service done in darkness with only a few candles, and it is a targeted look at the seven last sayings of Jesus on the cross. The Tenebrae ends with the *strepitus*, the loud noise indicating the nails through Jesus' hands and feet into the cross and also indicating the closing of Christ into the tomb.

Easter Vigil is a beautiful confession and finish to the Triduum Service, often taking place late on Saturday night. This service starts in darkness with the lighting of the paschal candle. While Maundy Thursday ends with movement from light into darkness, and the Good Friday is done in darkness, the historical confession of the Vigil is a movement from darkness into light! The Vigil is a continuation of the prior two days, but is also the first moment of Easter joy! With the the Lord's crucifixion and resurrection in view, the height of the Easter Vigil is the Lord's Supper announced with the ancient versicle: "Alleluia! He is risen! He is risen indeed, Alleluia!" This is the place and time when the first proclamation of Christ's resurrection is given. The Service is comprised of six parts: (1) Service of Light, (2) Service of Readings, (3) Service of Holy Baptism, (4) Service of Prayer, (5) Service of the Word, and (6) Service of Holy Communion. The rationale for having it in the evening is because God created the pattern for days by saying "evening and morning, the first day." Thus, the Church observes that a day starts at sundown (i.e. evening, not morning). It's the same with Christmas Eve being the same day as Christmas Day, with All Hallow's Eve being same as All Saints Day, and Maundy Thursday (evening) being the same as Good Friday Tre Ore (noon), since the next day does not start until the next sundown. Likewise, Easter Vigil is the evening before Easter Sunday, but is the first day of Easter Season. This year, we are invited to celebrate the Easter Vigil at Mount Zion!

The Order of Service for
GOOD FRIDAY
TENEBRAE VESPERS

April 18, 2025
6:30 PM

✠ *In nomine Iesu* ✠

The congregation enters in silence for reverent prayer and meditation on the crucifixion of our Lord and our Redemption. The Church views today's service as a continuation of Maundy Thursday. It will be completed tomorrow at the Easter Vigil. That is why there was no Benediction last night, and why there will be none today. The Benediction will be pronounced over the congregation again only when the Resurrection of Our Lord has been proclaimed and commemorated.

The Versicle

The following is spoken three times:

- [P]** Behold the Lamb of God who takes away the sin of the world.
[C] **Have mercy on us, and give us grace and forgiveness.**

Psalmody

Psalm 22

The psalm will be chanted responsively between the congregation and the choir. The Gloria Patri is omitted.

Office Hymn

Choir sings v. 2

A Lamb Goes Uncomplaining Forth LSB 438

setting by Richard Wienhorst

Readings

Seven Words from the Cross

- The First Word – *Luke 23:32-37*
The Second Word – *Luke 23:38-34*
The Third Word – *John 19:25-27*
The Fourth Word – *Matthew 27:45-49*
The Fifth Word – *John 19:28-29*
The Sixth Word – *John 19:30*
The Seventh Word – *Luke 23:44-49*

Following each reading

- [P]** O Lord, have mercy on us.
[C] **Thanks be to God.**

Meditation

Following each meditation, a candle is extinguished

Hymn

Jesus, In Your Dying Woes LSB 447

Following each meditation, congregation sings the three verses corresponding to each Word from the Cross

Reading

Matthew 27:51-54

Following the reading

- [P]** O Lord, have mercy on us.
[C] **Thanks be to God.**

Responsory

Verse *To Refrain*

[L] 1 We have an advocate with the Fa-ther; Jesus is the propitiation for our sins.
2 Blessed is he whose
transgression is for - giv - en and whose sin is put a - way.
3 We have an advocate with the Fa-ther; Jesus is the propitiation for our sins.

Refrain

[C] He was delivered up to death; He was delivered
for the sins of the peo-ple.

The Canticle

Song of Habakkuk LSB 986

*The congregation chants the verses in **bold** print*

Chant Tone * *

Refrain: I will rejoice in the Lord; I will take joy in the God of my salvation.

- ¹ O Lord, I have heard the re- | port of You,*
and Your work, O Lord, | do I fear.
² In the midst of the years revive it; in the midst of the years | make it known; *
in wrath remember | mercy.
³ **God came from | Teman,***
and the Holy One from Mount | Paran.
⁴ **His splendor covered the | heavens,***
and the earth was full | of His praise. Refrain
⁵ His brightness was like the light; rays flashed | from His hand; *
and there He | veiled His power.
⁶ Before Him went | pestilence,*
and plague followed | at His heels.

⁷ **He stood and mea- | sured the earth;***
He looked and shook the | nations;
⁸ **then the eternal mountains were scattered; the everlasting hills | sank low.***
His were the ever- | lasting ways. Refrain

⁹ You went out for the salvation of Your | people,*
for the salvation of Your a- | nointed.

¹⁰ You crushed the head of the house of the | wicked,*
laying him bare from | thigh to neck.

¹¹ **Yet I will rejoice | in the Lord;***
I will take joy in the God of my sal- | vation.

¹² **God, the Lord, is my strength; He makes my feet | like the deer’s;***
He makes me tread on my high | places. Refrain

The Agnus Dei
sung by Choir

Behold the Lamb of God
John A. Behnke

Behold the Lamb of God that takes away the sin of the world.

The Lord’s Prayer

The Collect of the Day

P 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 Departure of the Christ Candle
The lit candle, symbolic of Christ, is removed from the sanctuary to serve as a reminder of His death. The candle, however, is not extinguished, as Christ never leaves us.

The Collect

P Almighty and everlasting God, You willed that Your Son should bear for us the pains of the cross and so remove from us the power of the adversary. Help us so to remember and give thanks for our Lord’s passion that we may receive forgiveness of sin and redemption from everlasting death; through Jesus Christ, our Lord.

C Amen.

The Strepitus
The loud noise of the Strepitus symbolizes the earthquake which occurred at our Lord’s death and the tearing of the curtain in the temple.

The Return of the Christ Candle
The lit candle is returned to the sanctuary, a foreshadowing of the Resurrection.

There is no Benediction on Good Friday. The congregation leaves in silence.
Those who wish may remain for prayer and meditation.



The Participants	
The Pastor	Rev. Brennick Christiansen
The Organist and Choir Director	Mr. Stephen P. Johnson
The Choir	Festival Choir

Holy Week Services		
April 17	Maundy Thursday	4:00 & 6:30 p.m.
April 18	Good Friday Tre Ore	1:00 p.m.
	Good Friday Tenebrae Vespers	6:30 p.m.
April 19	Easter Vigil at Mt. Zion	8:00 p.m.
April 20	The Resurrection of Our Lord	8:00 & 10:00 a.m.

Closed Communion

As a congregation of the Lutheran Church-Missouri Synod, we follow the historic Christian practice of closed communion. According to the words of St. Paul in 1 Corinthians 11, only those who share the same outward confession of faith join us at the altar. Members of other LC-MS congregations are welcome, but we ask that you please see the pastor before communing. If you arrive too late to do this before the service, please introduce yourself to the pastor after the service.

Visitors

We welcome you. Please sign the guest book and introduce yourself to the Pastor. Also complete a blue attendance card located in the pews and put an X in the () if you will be communing with us. We invite you to join us for Bible Study on Sundays at 9:30 a.m. in the school gym.