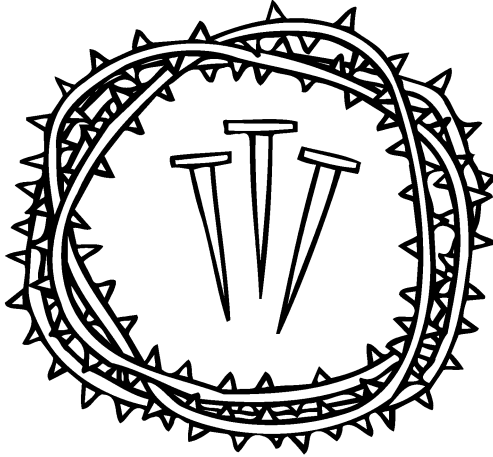


# *Good Friday*



*Tonight's worship emphasis: Tenebrae (Latin for "darkness") was the name given to the medieval predawn morning prayer celebrated by monks during the last three days in Holy Week. In recent centuries, this monastic liturgy—despite its early morning light imagery—was transferred to Wednesday evening in Holy Week. In the monastic practice, it was a service of prayers and readings from scripture.*



# Good Friday Service of Light and Darkness

In the service presented here, the extinguishing of candles has been placed within the reading of the Passion according to John, the ancient gospel narrative for Good Friday. With this form, eight candles are used. Following each section, one candle is extinguished.

This service does not end in darkness and sadness, as if the assembly were reenacting the death of Christ. Rather, the liturgy ends with Christ exalted on the cross, an image from John's gospel.

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## Prayer of the Day

Almighty God, look with loving 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; who now lives and reigns with you and the Holy Spirit, one God, forever and forever. **Amen.**

**Reading: Isaiah 52:13—53:12**

Pastor Taylor Stempniak

## Chapter 52

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

<sup>14</sup>Just as there were many who were astonished at him — so marred was his appearance, beyond human semblance, and his form beyond that of mortals — <sup>15</sup>so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

## Chapter 53

Who has believed what we have heard? And to whom has the arm of the LORD been revealed? <sup>2</sup>For 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, nothing in his appearance that we should desire him. <sup>3</sup>He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. <sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup>But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. <sup>6</sup>All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. <sup>7</sup>He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. <sup>8</sup>By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. <sup>9</sup>They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

<sup>10</sup>Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. <sup>11</sup>Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. <sup>12</sup>Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

## Tolling of the Bell

### Part One: John 18:1–11

Pastor Taylor Stempniak

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup>They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup>Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." <sup>8</sup>Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup>This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup>Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. <sup>11</sup>Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

*First candle is extinguished.*

**Hymn:**

**O Sacred Head Now Wounded (Stanzas 1-2)**

*Lutheran Book of Worship page 117*

O sacred head, now wounded,  
with grief and shame weighed down,  
now scornfully surrounded  
with thorns, thine only crown;  
O sacred head, what glory,  
what bliss till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.

How art thou pale with anguish,  
with sore abuse and scorn;  
how does that visage languish  
which once was bright as morn!  
Thy grief and bitter passion  
were all for sinners' gain;  
mine, mine was the transgression,  
but thine the deadly pain.

## Part Two: John 18:12–27

Daniel Hartwig

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jewish Leaders that it was better to have one person die for the people. <sup>15</sup>Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup>but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in.

<sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup>Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. <sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup>When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" <sup>23</sup>Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup>One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

*Second candle is extinguished.*

**Hymn:**

**O Sacred Head, Now Wounded (Stanzas 3-4)**

*Lutheran Book of Worship page 117*

What language shall I borrow  
to thank thee, dearest friend,  
for this thy dying sorrow,  
thy pity without end?  
Oh, make me thine forever,  
and should I fainting be,  
Lord, let me never, never  
outlive my love to thee.

Lord, be my consolation;  
shield me when I must die;  
remind me of thy passion  
when my last hour draws nigh.  
These eyes, new faith receiving,  
from thee shall never move;  
for he who dies believing  
dies safely in thy love.

Text: Paul Gerhardt, 1607-1676, based on Arnulf of Louvain, c. 1250; tr. composite



<sup>28</sup>Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup>They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup>Pilate said to them, "Take him yourselves and judge him according to your law." The Jewish leaders replied, "We are not permitted to put anyone to death." <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) <sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you ask this on your own, or did others tell you about me?"

<sup>35</sup>Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup>Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jewish leaders. But as it is, my kingdom is not from here." <sup>37</sup>Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." <sup>38</sup>Pilate asked him, "What is truth?" After he had said this, he went out to the Jewish people gathered there again and told them, "I find no case against him. <sup>39</sup>But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" <sup>40</sup>They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

*Third candle is extinguished.*

**Hymn:**

**Beneath The Cross of Jesus**

*Lutheran Book of Worship page 107*

Beneath the cross of Jesus  
I gladly take my stand  
The shadow of a mighty rock  
Within a weary land  
A home within the wilderness  
A rest upon the way  
From the burning of the noontide heat  
And the burden of the day  
  
Upon that cross of Jesus  
My eye at times can see  
The very dying form of one  
Who suffered there for me  
And from my contrite heart with tears  
Two wonders I confess  
The wonders of His glorious love  
And my unworthiness  
  
I take, O cross, your shadow  
For my abiding place  
I ask no other sunshine than  
The sunshine of His face  
Content to let the world go by  
To know no gain or loss  
My sinful self my only shame  
My glory all the cross

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## **Part Four: John 19:1–7**

Daniel Hartwig

Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. <sup>4</sup>Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." <sup>7</sup>The Jewish leaders answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

*Fourth candle is extinguished.*

**Homily**

**Pastor Taylor Stempniak**

**Hymn:**

**The Old Rugged Cross**

On a hill far away stood an old rugged cross  
The emblem of suffering and shame  
And I love that old cross where the dearest and best  
For a world of lost sinners was slain

**Chorus**

**So I'll cherish the old rugged cross  
Till my trophies at last I lay down  
I will cling to the old rugged cross  
And exchange it some day for a crown**

O the old rugged cross so despised by the world  
Has a wondrous attraction for me  
For the dear Lamb of God left His glory above  
To bear it to dark Calvary

In the old rugged cross stained with blood so divine  
A wondrous beauty I see  
For 'twas on that old cross Jesus suffered and died  
To pardon and sanctify me

To the old rugged cross I will ever be true  
Its shame and reproach gladly bear  
Then He'll call me some day to my home far away  
Where His glory forever I'll share

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## Part Five: John 19:8–16a

Pastor Taylor Stempniak

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup>Jesus answered him, "You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin." <sup>12</sup>From then on Pilate tried to release him, but the crowd cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." <sup>13</sup>When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jewish people gathered there, "Here is your King!"

<sup>15</sup>They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." <sup>16</sup>Then he handed him over to them to be crucified.

*Fifth candle is extinguished.*

**Hymn:**

**Were You There (verses 1-2)**

*Lutheran Book of Worship page 92*

Were you there when they crucified my Lord  
Were you there when they crucified my Lord  
O sometimes it causes me to tremble, tremble, tremble  
Were you there when they crucified my Lord

Were you there when they nailed Him to the tree  
Were you there when they nailed Him to the tree  
O sometimes it causes me to tremble, tremble, tremble  
Were you there when they nailed Him to the tree

**Part Six: John 19:16b–22**

Daniel Hartwig

<sup>16b</sup>So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>Many of the Jewish people read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup>Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" <sup>22</sup>Pilate answered, "What I have written I have written."

*Sixth candle is extinguished.*

## Hymn:

## Were You There (3-4)

*Lutheran Book of Worship page 92*

Were you there when they laid Him in the tomb  
Were you there when they laid Him in the tomb  
O sometimes it causes me to tremble, tremble, tremble  
Were you there when they laid Him in the tomb

Were you there when He rose up from the dead  
Were you there when He rose up from the dead  
O sometimes I feel like shouting glory, glory, glory  
Were you there when He rose up from the dead

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## Part Seven: John 19:23–30

Pastor Taylor Stempniak

<sup>23</sup>When 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. <sup>24</sup>So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." <sup>25</sup>And 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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>A 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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished."

Then he bowed his head and gave up his spirit.

*Seventh candle is extinguished.*

**Hymn:                      When I Survey the Wonderous Cross**

*Lutheran Book of Worship page 482*

When I survey the wondrous cross  
On which the Prince of glory died  
My richest gain I count but loss  
And pour contempt on all my pride

Forbid it Lord that I should boast  
Save in the death of Christ my God  
All the vain things that charm me most  
I sacrifice them to His blood

See from His head His hands His feet  
Sorrow and love flow mingled down  
Did ever such love and sorrow meet  
Or thorns compose so rich a crown

Were the whole realm of nature mine  
That were a tribute far too small  
Love so amazing so divine  
Demands my soul my life my all

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<sup>31</sup>Since it was the day of Preparation, the Jewish leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

<sup>36</sup>These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” <sup>37</sup>And again another passage of scripture says, “They will look on the one whom they have pierced.”<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

*Eighth candle is extinguished.*

**Hymn:**

**Go To Dark Gethsemane**

*Lutheran Book of Worship page 109*

Go to dark Gethsemane  
All that feel the tempter's pow'r  
Your Redeemer's conflict see  
Watch with Him one bitter hour  
Turn not from His griefs away  
Learn from Jesus Christ to pray

Follow to the judgment hall  
View the Lord of life arraigned  
O the wormwood and the gall  
O the pangs His soul sustained  
Shun not suffering shame or loss  
Learn of Him to bear the cross

Calv'ry's mournful mountain climb  
There adoring at His feet  
Mark that miracle of time  
God's own sacrifice complete  
It is finished hear the cry  
Learn of Jesus Christ to die

Early hasten to the tomb  
Where they laid His breathless clay  
All is solitude and gloom  
Who has taken Him away  
Christ is ris'n he meets our eyes  
Savior teach us so to rise

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## **Bidding Prayer**

Pastor Taylor Stempniak

Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

Holy God, we like Peter and the disciples before us, have denied Christ and turned away from him on a regular basis. Forgive us for our faithlessness. Grant us your mercy in our grief over our sinful ways. Restore us to a new and right relationship with you. Lord in your mercy. **Hear our prayer.**

Lord of all creation, be with the Bride of Christ, your holy church, as we remember and reflect upon the day that Jesus died at Calvary. When we feel forsaken, remind us that Jesus understands our sorrows. When we feel alone, remind us that you are always with us. When we feel hopeless, remind us that Sunday is coming! Lord in your mercy. **Hear our prayer.**

God of new beginnings, grant your mercy to a hurting world. Let all people hear the Good News of what Jesus has done for humanity through his death and resurrection. Let us be bold witnesses to his saving love. Lord in your mercy. **Hear our prayer.**

On that hill in Jerusalem when the day turned to night and the sky went black, it seemed that all was lost as Jesus' friends stood at the foot of the cross and wept. Bring each of us out of that darkness and into the light of your love, Holy One. Heal our hearts, lift our spirits, and draw us unto yourself through our Savior, Jesus. Lord in your mercy. **Hear our prayer.**

Into your hands gracious God, we commend all for whom we pray, trusting in your mercy through Jesus Christ our Savior and Lord. Amen.

*Congregation, please depart in silence.*

