

Good Friday Tenebrae Service
Trinity Lutheran Church - Norman, Oklahoma
www.tlcnorman.org



GOOD FRIDAY TENEBRAE SERVICE

April 15, 2022 (7:30 p.m.)

PRELUDE

<h3><u>TENEBRAE SERVICE:</u></h3>

This service is patterned after the ancient office of Tenebrae. The Latin word "Tenebrae" means darkness. The purpose of the service is to impress upon us the terrible reality of sin, which caused our Savior to die for us. A total of eight candles are used in this service. Seven of these candles represent the seven last sentences which our Savior spoke from the Cross, and the eighth candle is the Christ Candle, which processes and recesses into the sanctuary.

As the seven candles on the altar are extinguished one by one, causing the chancel to become increasingly darkened, we are reminded of the darkness that covered the earth at the time our Lord spoke these words at His crucifixion. It also serves as a reminder of the spiritual darkness in the world. Jesus is the Light of the world. The exit of the Christ Candle, at the close of the service, signifies Christ's death and burial. When the book is lifted a few inches from the altar and slammed back down to create a definite closing sound, it symbolizes the stone that was rolled over the entrance to the tomb. With the sealed tomb the meaning of the cross is fulfilled, the sacrifice completed. Jesus' body rests in the tomb for the Saturday Sabbath.

The Christ Candle is not extinguished at any time during the service, as it is symbolic of the eternal light of God's love in Jesus, the eternal Son of God. Though evil had its hour, the light of God's love continues to shine for all eternity. Join us here on Saturday and Sunday to rejoice in the glorious message of the Risen Christ!

PROCESSION OF THE CHRIST CANDLE (while the Hymn is sung)

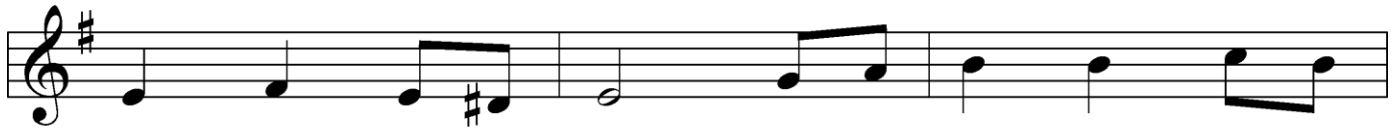
HYMN 451 Stricken, Smitten, and Afflicted



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.

PSALMODY Psalm 22:1-19 *(Chanted responsively by whole verses)*

My God, my God, why have you for- | saken me?*

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

O my God, I cry by day, but you do not | answer,*
and by night, but I | find no rest.

Yet you are | holy,*
enthroned on the praises of | Israel.

In you our fathers | trusted;*
they trusted, and you de- | livered them.

To you they cried and were | rescued;*

in you they trusted and were not | put to shame.

But I am a worm and | not a man,*
scorned by mankind and despised by the | people.

All who see me | mock me;*

they make mouths at me; they | wag their heads;

“He trusts in the LORD; let him de- | liver him,*
let him rescue him, for he de- | lights in him!”

Yet you are he who took me | from the womb;*

you made me trust you at my | mother’s breasts.

On you was I cast | from my birth,*
and from my mother’s womb you have | been my God.

Be not far from me, for trouble | is near,*
and there is | none to help.

Many bulls en- | compass me;*
strong bulls of Bashan sur- | round me;

they open wide their | mouths at me,*
like a ravening and roaring | lion.

I 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;

my strength is dried up like a potsherd, and my tongue sticks | to my jaws;*
you lay me in the | dust of death.

For dogs en- | compass me;*
a company of evildoers encircles me; they have pierced my | hands and feet—

I can count | all my bones—*
they stare and gloat | over me;

they divide my garments a- | mong them,*
and for my clothing they | cast lots.

But you, O LORD, do not be | far off!*

O you my help, come quickly | to my aid!

SCRIPTURE LESSONS

The Old Testament Lesson - Isaiah 52:13-53:12

(Isaiah 52:13-15) Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. (14) As many were astonished at you-- his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind-- (15) so 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.

(Isaiah 53:1-12) Who has believed what they heard from us? And to whom has the arm of the Lord been revealed? (2) 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, and no beauty that we should desire him. (3) He 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. (4) Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. (5) But 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.

(6) All 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. (7) He 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. (8) By 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? (9) And 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.

(10) Yet 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. (11) Out 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. (12) Therefore 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.

A This is the Word of the Lord.

C **Thanks be to God.**

The Epistle Lesson - Hebrews 4:14-16; 5:7-9

(Hebrews 4:14-16) Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. (15) For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. (16) Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

(Hebrews 5:7-9) In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. (8) Although he was a son, he learned obedience through what he suffered. (9) And being made perfect, he became the source of eternal salvation to all who obey him,

A This is the Word of the Lord.

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The Gospel Lesson - John 19:17-30

(John 19:17-30) Jesus went out, bearing his own cross, to the place called the place of a skull, which in Aramaic is called Golgotha. (18) There they crucified him, and with him two others, one on either side, and Jesus between them. (19) Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." (20) 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. (21) 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.'" (22) Pilate answered, "What I have written I have written."

(23) 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, (24) 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, (25) but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

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

A This is the Word of the Lord.

C **Thanks be to God.**



1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
 2 How pale Thou art with an - guish, With sore a - buse and scorn!
 3 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
 4 My Shep - herd, now re - ceive me; My Guard - ian, own me Thine.
 5 What lan - guage shall I bor - row To thank Thee, dear - est Friend,



Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown.
 How doth Thy face now lan - guish That once was bright as morn!
 Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.
 Great bless - ings Thou didst give me, O Source of gifts di - vine.
 For this Thy dy - ing sor - row, Thy pit - y with - out end?



O sa - cred Head, what glo - ry, What bliss, till now was Thine!
 Grim death, with cru - el rig - or, Hath robbed Thee of Thy life;
 Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
 Thy lips have of - ten fed me With words of truth and love;
 O make me Thine for - ev - er! And should I faint - ing be,



Yet, though de - spised and gor - y, I joy to call Thee mine.
 Thus Thou hast lost Thy vig - or, Thy strength, in this sad strife.
 Look on me with Thy fa - vor, And grant to me Thy grace.
 Thy Spir - it oft hath led me To heav'n - ly joys a - bove.
 Lord, let me nev - er, nev - er, Out - live my love for Thee.

SERMON

"TRULY THIS WAS THE SON OF GOD!"

HYMN 450 (vv. 5-7)

“O Sacred Head, Now Wounded”



1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
2 How pale Thou art with an - guish, With sore a - buse and scorn!
3 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
4 My Shep - herd, now re - ceive me; My Guard - ian, own me Thine.
5 What lan - guage shall I bor - row To thank Thee, dear - est Friend,



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Yet, though de - spised and gor - y, I joy to call Thee mine.
Thus Thou hast lost Thy vig - or, Thy strength, in this sad strife.
Look on me with Thy fa - vor, And grant to me Thy grace.
Thy Spir - it oft hath led me To heav'n - ly joys a - bove.
Lord, let me nev - er, nev - er, Out - live my love for Thee.

6 My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
O leave me not alone,
But take away mine anguish
By virtue of Thine own!

7 Be Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well.

Offerings

*(Fill out the **Ritual of Friendship** sheet and place it in the baskets in the narthex as you leave. Place your offerings in the offering plates at the door.)*

We thank you for sending in your weekly offerings
to the church in one of three ways:

a. Mail your offering envelopes to
the Church Office

b. Bring your Offerings to the Church Office
– you can place your offering in the wooden box on the bench by the glass doors.
The code for members to enter is
73071*

c. Use the "Simply Giving" service to give your offerings digitally online.
Thank you to everyone for faithfully supporting our ministry, which continues online for these
three weeks!

Lord's Prayer

**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.**

Collect of the Day

L 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

TENEBRAE

"The Seven Words From The Cross"

THE FIRST WORD (Luke 23:26-38)

"Father, forgive them, for they know not what they do."

HYMN

"Jesus, in Your Dying Woes"

LSB 447 vv. 1-3

447 Jesus, in Your Dying Woes



1 Je - sus, in Your dy - ing woes, E - ven while Your life-blood flows,
 2 Sav - ior, for our par - don sue When our sins Your pangs re - new,
 3 Oh, may we, who mer - cy need, Be like You in heart and deed,



Crav - ing par - don for Your foes: Hear us, ho - ly Je - sus.
 For we know not what we do: Hear us, ho - ly Je - sus.
 When with wrong our spir - its bleed: Hear us, ho - ly Je - sus.

THE SECOND WORD (Luke 23:39-43)

"Today, you shall be with me in paradise."

HYMN

"Jesus, Pitying the Sighs"

LSB 447 vv. 4-6

4

Jesus, pitying the sighs
 Of the thief, who near You dies,
 Promising him paradise:
 Hear us, holy Jesus.

5

May we in our guilt and shame
 Still Your love and mercy claim,
 Calling humbly on Your name:
 Hear us, holy Jesus.

6

May our hearts to You incline
 And their thoughts Your cross entwine.
 Cheer our souls with hope divine:
 Hear us, holy Jesus.

THE THIRD WORD (John 19:23-27)

“Woman, behold your son; son, behold your mother.”

HYMN

“Jesus, Loving to the End”

LSB 447 vv. 7-9

7

Jesus, loving to the end
Her whose heart Your sorrows rend,
And Your dearest human friend:
Hear us, holy Jesus.

8

May we in Your sorrows share,
For Your sake all peril dare,
And enjoy Your tender care:
Hear us, holy Jesus.

9

May we all Your loved ones be,
All one holy family,
Loving, since Your love we see:
Hear us, holy Jesus.

(All Lights Out - Darkness Over the Land)

THE FOURTH WORD (Matthew 27:45-49)

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

CHOIR

“Lord, in Thy Tender Mercy”

Wayne Howorth

THE FIFTH WORD

(John 19:28-29)

“I thirst.”

CHOIR

“In Darkness Deep”

Walter E. Buszin

THE SIXTH WORD

(John 19:30)

“It is finished!”

CHOIR

“The Light of Peace”

Russell Schulz-Widmar

THE SEVENTH WORD (Luke 23:46-49)

“Father, into your hands I commit my spirit.”

CHOIR

“Set Me as a Seal”

Carl F. Schalk

RECESSION OF THE CHRIST CANDLE

READINGS (Matthew 27:51-66; John 19:31-37) **“Christ’s Burial”**

THE CLOSING OF THE BOOK – upon the Altar by the Pastor
“The Stone Placed Over the Tomb”

THE SILENT PRAYER - LEAVE IN SILENCE AND DARKNESS

TRINITY LUTHERAN CHURCH

Norman, Oklahoma

405-321-3443

www.tlcnorman.org

Officiants: Pastor David Nehrenz – Vicar Mark Gaschler, Organist Rachael Gros
A special “Thank you” to the Elders, Acolyte, Choir, and Trumpeter

HOLY SATURDAY – April 16 7:30 pm.

“The Great Vigil of Easter with Holy Communion”

“A Service of Baptism Remembrance, Holy Communion -Resurrection of Christ”

Candle-light procession into darkened church- a very ancient service in the Church!

- We gather around the Baptismal Font

-Old Testament readings of God’s great acts for Israel

- Mark’s Gospel - the Resurrection of Christ - Service of Holy Communion

EASTER SUNDAY – April 17

8:00 a.m. Service of Holy Communion

8:30 a.m. - 10:00 a.m. Easter Breakfast

9:15 a.m. - 10:00 a.m. Easter eggs, Sunday School

Bible Class and Holy Land slides *“The Evidence for the Resurrection of Jesus Christ”*

10:30 a.m. Service of Holy Communion

WHAT IS "THE TRIDUUM?"

The most solemn and joyful celebration of the Christian calendar is **Maundy Thursday, Good Friday and Holy Saturday**. Worship services on these days or evenings are traditionally considered to be parts of one single extended liturgical event called **The Triduum (Latin for "Three Days")**. There is no Benediction till Holy Saturday.

The first part of the *Triduum* begins on the evening of **Maundy Thursday (also called Holy Thursday)**, during which Christians recall the events that took place the night Jesus was betrayed. The gospels of Matthew, Mark, and Luke concentrate on the institution of the Lord's Supper. The gospel of John focuses instead on the Lord's final teachings to His disciples, dramatically punctuated by His washing of their feet.

After the sacrament has ended, the stripping of the altar takes place. The ministers and several assistants remove all vessels, crosses, books, candles, linens, paraments, banners, and other decorations from the altar and chancel area. This ancient ritual is a powerful and dramatic reenactment of the Lord's humiliation at the hands of the Roman soldiers. As the altar is being stripped, Psalm 22, containing clear prophecies of Christ's suffering, is chanted. The altar, left bare or adorned only with black paraments, is transformed from the communion table of Maundy Thursday into the tomb's stone slab of Good Friday. It will come to its culmination on Holy Saturday.

