



GOOD FRIDAY
TENEBRAE SERVICE



On Good Friday the church remembers the crucifixion of her Lord. Her remembrance, while solemn, is not a message of gloom, but a service of adoration of the Son of God as he offers up his life as the Lamb of God. Good Friday is part of the larger celebration of the mystery of salvation begun Maundy Thursday and culminating in the Easter Proclamation of Christ's resurrection. The connected nature of the services of the "Triduum" or Three Holy Days should be savored. Good Friday Tenebrae is not a liturgical "funeral" for Jesus, but an austere service of reflection, intercession, adoration of the Lamb, and quiet meditation. Christians gather to celebrate the sacrifice of the cross. Tenebrae means "darkness." Originally, the Tenebrae prayer service was developed in medieval monasticism as the monks' daily office (prayer service) for use during Holy Week. The service presents a series of readings and liturgical texts on our Lord's crucifixion and our repentance over the sin that made it necessary. Thanks to Marilyn Baer, Jacob Meyer, Sonja Meadows, and our Grace Choir for leading our music this evening.

At the sounding of the bell please rise to face the processional Christ candle

The Hymn: CW Red #126

Lord Jesus, You Are Going Forth

The congregation will sing the soul's plea. The Cantor will sing Jesus' reply.

(Congregation - The Soul)

Lord Jesus, you are going forth for me your life to offer,

For me, a sinner from my birth, who caused all you must suffer.

So be it, then, my dearest Friend; I follow after, weeping,

Tears flowing free Your pain to see, Watch o'er your sorrows keeping.

(Cantor - Jesus)

O soul, come hither and behold The fruit of your transgression!

My burden is the curse of old and for your sin my passion.

Now comes the night of sin's dread might; Your guilt I here am bearing.

Oh, weigh it, soul; I make you whole, No need now of despairing.

(Congregation - The Soul)

**'Tis I, Lord Jesus, I confess, who should have borne sin's wages
And lost the peace of heav'nly bliss through everlasting ages.
Instead you go to bear the blow, My punishment to carry.
Your death and blood lead me to God; By grace I there may tarry.**

(Cantor - Jesus)

O soul, I take upon me now The pain you should have suffered.
My death will your release allow; My gift is freely offered.
The curse I choose That you might lose Sin's curse and guilt forever.
My gift of love from heav'n above Will give you blessing ever.

(Congregation - The Soul)

**What can I for such love divine to you, Lord Jesus, render?
No merit has this heart of mine; Yet while I live I'll tender
Myself alone and all I own In love to serve before you.
Then when time's past, take me at last; In heav'n I shall adore you.**

Passion History Reading

Crucify Him!

The company of soldiers, the commander, and the Jewish officers arrested Jesus and bound him. First they led him to Annas, because he was father-in-law to Caiaphas, who was high priest that year. Now it was Caiaphas who had advised the Jews, "It is better that one man should die for the people."

The chief priests and the whole Sanhedrin were looking for false testimony against Jesus so that they could put him to death. They found none, even though many false witnesses came forward. Finally, two came forward and said, "This fellow said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" Yet even on this point, their testimony did not agree. The high priest stood up and said to him, "Have you no answer? What is this that these men are testifying against you?" But Jesus remained silent. Then the high priest said to him, "I place

you under oath by the living God: tell us if you are the Christ, the Son of God!”

Jesus said to him, “It is as you have said. But I tell you, soon you will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has spoken blasphemy! Why do we need any more witnesses? See, you have just heard the blasphemy! What do you think?”

Congregation: “*He is deserving of death!*”

Then they said, “Why do we need any more testimony? For we ourselves have heard it from his own mouth!” Then the chief priests with the elders and experts in the law, together with the whole Sanhedrin, reached a decision. They bound Jesus, led him away, and handed him over to Pilate, the Roman governor.

Pilate asked him, “Are you the King of the Jews?” Jesus answered him, “It is as you say... I am, as you say, a king. I was born for this, and for this I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” “What is truth?” Pilate said to him. After he said this, he went out again to the Jews, and told the chief priests and the crowd, “I find no basis for a charge against this man. But they kept insisting, “He stirs up the people, teaching all through Judea, and beginning from Galilee all the way here.” When Pilate heard this, he asked if the man was a Galilean. When he learned that he was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem during those days. Herod and his soldiers treated him with contempt and ridiculed him. Dressing him in bright clothing, they sent him back to Pilate because he would not answer them.

Pilate said to them, “Then what do you want me to do with the man you call the King of the Jews? What should I do with Jesus, who is called Christ?” They all said to him,

Congregation: “*Crucify him!*”

They kept pressuring him with loud shouts, demanding that he be crucified. And their voices were overwhelming. When Pilate saw that he was accomplishing nothing, and that instead it was turning into a riot, he decided that what they demanded would be done. He took water, washed his hands in front of the crowd, and said, “I am innocent of this righteous man’s blood. It is your responsibility.”

And all the people answered,

Congregation: “Let His blood will be on us and on our children!”

Wanting to satisfy the crowd, Pilate released Barabbas to them. Then Pilate took Jesus and had him flogged. Then Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” It was about the sixth hour on the day of preparation for the Passover. Pilate said to the Jews, “Here is your king!” They shouted,

Congregation: “Away with him! Crucify him!”

Then they led him away to the place called Golgotha to crucify him with Jesus carrying his own cross. They crucified him there with the criminals, one on his right and the other on his left.

The Tenebrae Devotion

Romans 5:6-11

⁶ For at the appointed time, while we were still helpless, Christ died for the ungodly. ⁷ It is rare indeed that someone will die for a righteous person. Perhaps someone might actually go so far as to die for a person who has been good to him. ⁸ But God shows his own love for us in this: While we were still sinners, Christ died for us. ⁹ Therefore, since we have now been justified by his blood, it is even more certain that we will be saved from God’s wrath through him. ¹⁰ For if, while we were enemies, we were reconciled to God by the death of his Son, it is even more certain that, since we have been reconciled, we will be saved by his life. ¹¹ And not only is this so, but we also go on rejoicing confidently in God through our Lord Jesus Christ, by whom we have now received this reconciliation.

The Order of Tenebrae - Seven Words from the Cross

The Tenebrae Song

Who Is This Man

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Tenebrae candles are lit during the song.

I. Words of forgiveness.

Luke 23:32-34

Two other men, who were criminals, were led away with him to be executed. They brought Jesus to the place called Golgotha (which means, “The place of a skull.”). They offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. They crucified him there with the criminals, one on his right and the other on his left. Jesus said, **“Father, forgive them, for they do not know what they are doing.”**

Prayer

C: O Lord Jesus Christ, touch us with your hands which the sins of the world pierced with the nails, and forgive our ignorance, for indeed we know not what we did in sinning against you. Touch us to forgive and to bless, O Lord, for your endless mercies' sake. Amen.

The first candle is extinguished.

The Hymn: CW21 Blue #410 (1-2) “Alas! And Did My Savior Bleed”

**Alas! and did my Savior bleed,
And did my Sov'reign die?
Would he devote that sacred head,
For sinners such as I?**

**Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!**

II. Words of promise

Luke 23:38-43

There was a written notice above him, which read: THIS IS THE KING OF THE JEWS. One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? Save yourself and us!” But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, **“I tell you the truth, today you will be with me in paradise.”**

Prayer

C: O Lord Jesus Christ, look on us with your eyes as you looked upon the thief on the cross, that with him we may confess our sins and ask, humbly, ‘Lord remember us when you come into your kingdom,’ and by your same voice be comforted, for your endless mercies’ sake. Amen.

The second candle is extinguished

Hymn: LAPPY 162

Jesus Remember Me

Cantor

Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom

Men

**Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom**

Women

**Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom**

All

**Jesus, remember me when you come into your kingdom
Jesus, remember me when you come into your kingdom**

III. Words of compassion.

John 19:25-27

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "**Dear woman, here is your son,**" and to the disciple, "**Here is your mother.**" From that time on, this disciple took her into his home.

Prayer

C: O Lord Jesus Christ, fill us with your love as in your pain you did comfort your mother, and provide for her need, and gave her both home and son. To such love, without compare, without limit, lead us, O Lord, now and forever. Amen.

The third candle is extinguished

The Song

New Again



IV. Words of anguish.

Matthew 27:45-46

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, "**Eloi, Eloi lama sabachthani?**"—which means, "**My God, my God, why have you forsaken me?**"

Prayer

C: O Lord Jesus Christ, fill us with your faith since in your last agony you cried to your Father, 'My God, my God.' That no suffering, no shadow of doubt may darken our trust in God, nor separate us from your Father and ours, now or ever. Amen.

The fourth candle is extinguished

The Psalm:

Psalm 22

The Congregation will sing the refrain and our choir will sing the verse

Refrain



Lamb of God, you take a - way the
sin of the world; have mer - cy on us.

My God, my God, why have you forsaken me?*

Why are you so far from saving me?

I am a worm and not a man,*
scorned by men and despised by the people.

All who see me mock me;*
they hurl insults, shaking their heads:

“He trusts in the LORD; let the LORD rescue him.*
Let him deliver him, since he delights in him.”

Refrain

My strength is dried up, and my tongue sticks to the roof of my mouth;*
you lay me in the dust of death.

A band of evil men has encircled me,*
they have pierced my hands and my feet.

They divide my garments among them*
and cast lots for my clothing.

But you, O LORD, be not far off;*
O my Strength, come quickly to help me.

**Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen.**

Refrain

V. Words of fulfillment.

John 19:28-29

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, **“I am thirsty.”** A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips.

Prayer

C: O Lord Jesus Christ, lead us to see your thirst as you suffered in your humanity, that we might drink from you and never thirst again, but live in your Father’s house forever, for your tender mercies’ sake.

The fifth candle is extinguished

The Hymn:

Stricken, Smitten and Afflicted

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The Congregation is asked to sing with the words displayed on the screen



VI. Words of completion.

John 19:30

When he had received the drink, Jesus said, **“It is finished.”**

Prayer

C: O Lord Jesus Christ, give us your strength as you resolved to do your Father’s work and finish it. That morning and evening we live in hope, knowing that your great work for us is completed, to the glory of your holy name. Amen.

The sixth candle is extinguished

The Hymn: CW21 #426

Were You There

Sonja Meadows will sing this solo

VII. Words of victory.

Luke 23:44-46

It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, **“Father, into your hands I commit my spirit.”** When he had said this, he breathed his last.

Prayer

C: O Lord Jesus Christ, give us your trust, unquestioning, complete as on the cross, you committed your spirit to your Father. That whatever may happen, we may rest in the same everlasting arms, for your endless mercies' sake. Amen.

The seventh candle is extinguished.

The Hymn: CW21 Blue #429 (1,5) O Sacred Head, Now Wounded

**O sacred head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded,
With thorns your only crown,
O sacred head, no glory
Now from your face does shine;
Yet, though despised and gory,
I joy to call you mine.**

**What language shall I borrow
To thank you, dearest Friend,
For this, your dying sorrow,
Your pity without end?
Oh, make me yours forever,
And keep me strong and true;
Lord, let me never, never
Outlive my love for you.**

VIII. The Burial of Jesus

John 19:31-42; Matthew 27:60, 62, 66

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced." Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb that Joseph had cut out of the rock, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there and they rolled a big stone in front of the entrance to the tomb and went away.

The loud sound of the Bible being closed reminds us of the great stone that rolled in front of Jesus tomb to seal the entrance.

The Christ candle is extinguished and is recessed.

The Hymn: CW21 Blue #437 (1,3) Rest, O Christ, from All Your Labor

**Rest, O Christ, from all your labor;
Sleep within your borrowed tomb.
Foes have crucified and bound you
Fast within death's narrow room.
Pilate's guards stand watching, waiting
Where they rolled the sealing stone.
All unseen another watches:
God will not forsake his own.**

**Help us keep this solemn Sabbath
As we wait for Easter dawn.
Earth's dark night of sin is passing;
Death's long reign will soon be gone.
Christ, in whom the new creation
Rises brighter than the sun:
May we, as we watch for morning,
Trust the vict'ry you have won.**

A substantial moment of silence follows.

IX. THE STREPITUS

Following the burial of Jesus and singing of the hymn the church will be placed into complete darkness as a time for silent prayer and meditation. After a substantial period of silence, the loud sound of the strepitus (Latin for "great noise") will echo through the sanctuary reminding us of the triumphant rending (opening) of Jesus tomb on Easter morning when he rose from the dead and "burst his three-day prison". At this time the Christ candle is rekindled and brought back into the sanctuary. While death brings darkness and sadness into our lives the strepitus reminds us of the resurrection which we too look forward to because Jesus defeated death.

Musical Presentation

No Mercy / Perfect Mercy

Following the musical presentation, the congregation may remain for quiet, personal mediation or dismiss themselves in silence.

Please leave your Good Friday offering in the basket by the door.

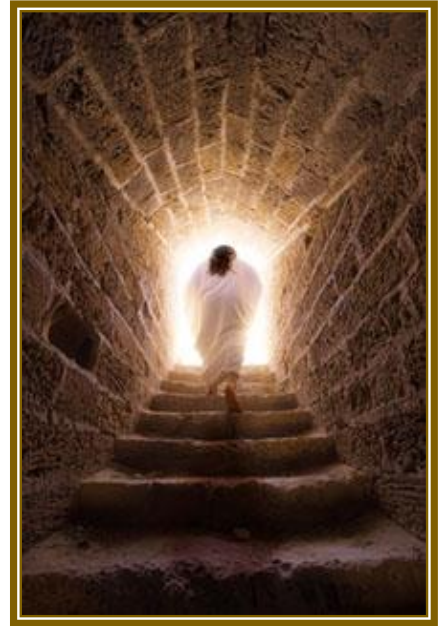
X. EASTER – JOIN US FOR WORSHIP - SUNDAY, MARCH 31!

EASTER SUNRISE SERVICE at 7:00 AM

EASTER BREAKFAST from 8:00 AM – 9:00 AM

EASTER MORNING WORSHIP at 9:30 am

Three days later, early on Easter morning, the women went to the tomb thinking that Jesus was still dead... they were going to the tomb to properly bury Jesus. As the women approached the tomb they did not yet know the wonderful news that **“Christ is risen!”** As the Gospel is read the wonderful news is proclaimed that **CHRIST IS RISEN...** and just as that wonderful news changes our hearts the church is transformed from darkness to light! This service provides us with the opportunity to approach the tomb with fear and sadness but leave with great joy because **“CHRIST IS RISEN! HE IS RISEN INDEED!”**



Easter celebrates the triumph of our Savior in his glorious resurrection. The Lamb rises as the Lion of Judah! This day marks the end of all the struggles and sufferings that Christ endured. This day also marks the beginning of life that is really life. It is the celebration that assures us that because Christ rose from the dead, so we too will rise from the dead. Easter Sunday is the festival of festivals and the celebration of celebrations! Easter Sunday is an entire service of joy as we again and again sing **“Alleluia!”** and announce that **“CHRIST IS RISEN! HE IS RISEN INDEED!”** Please join us for the celebration!

YOU'RE INVITED TO
EASTER WORSHIP AT GRACE CHURCH

7610 NE Fremont Street, Portland OR, 503-290-6316

March 31st. 7AM Sunrise 8-9AM Breakfast. 9:30AM Worship



EASTER
IN LIKE A LAMB... OUT LIKE A LION.