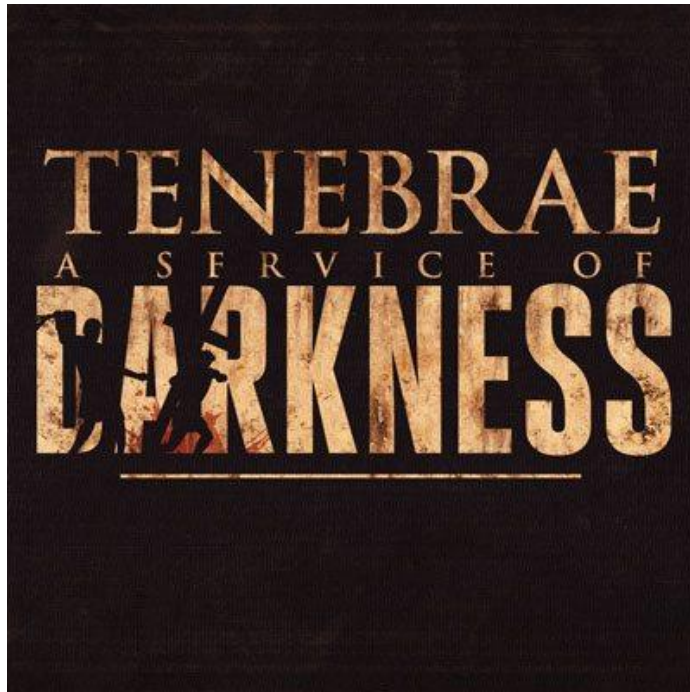


Good Friday/ Tenebrae Vespers
April 2, 2021 7:00 p.m. Service



ZION LUTHERAN CHURCH
'HEARING, SHARING AND LIVING THE GOSPEL.'



ZION LUTHERAN CHURCH

'HEARING, SHARING AND LIVING THE GOSPEL'

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You are invited to use the yellow Prayer Cards located in the pew for prayer requests. Please hand this card to an usher or place it in the offering plate.

** Please turn off cellphones **

[Worshipers enter in silence]

(Offerings may be placed in the offering plate on the piano)

PRE-SERVICE MEDITATION - TRIDUUM

The Triduum begins on Maundy or Holy Thursday, beginning a single service that spans three days, called the Triduum (*TRI-dee-um*). What is begun on Thursday is not concluded until the end of Easter Vigil at sunrise Easter Sunday.

The Triduum is one story told in three parts over three days. Because it is seen as one service in three parts, no benediction is spoken at the conclusion of the Thursday service. ***Good Friday has neither entrance rite nor benediction; it is a day of repentance over sin and restrained joy and praise***

for the redemption Christ accomplished for us on the cross. Good Friday is not observed as a funeral for Christ.

Tenebrae in Latin means “darkness” and reminds us of the darkness that covered the land from noon until 3 as Jesus hung dying on the cross. (*Matthew 27:45, Mark 15:33, Luke 23:44*)

The Triduum starts with Passover, the last of the Passovers Jesus would celebrate and the last of the Passovers appointed by God. As of that night, things are changing. This final Passover becomes the introduction to the New Covenant meal of Jesus' body and blood. The joy of this most sacred meal is tinged with sadness. Someone will betray Jesus--- someone close to Him. But this sadness is transformed into joy because this meal points to the eternal banquet which Jesus will eat with us and all His saints in heaven. Jesus will use the events of these three days to end the reign of sin and death and prepare a whole new future for us, His people.



TENEBRAE VESPERS

GOOD FRIDAY

April 2, 2021 7:00 p.m.

[All enter in silence]

Stand

Opening Versicles

LSB 229

[P] O Lord, open my lips,

[C] and my mouth will declare Your praise.

[P] Make haste, O God, to deliver me;

[C] make haste to help me, O Lord.

[P] [C] 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.

Sit

First Reading

LSB 230

(The condemnation is carried out.)

(A harmony of the Gospel accounts of Jesus' betrayal, trials, and death)

---adapted from Lutheran Study Bible

P Judas knew the place where Jesus went and took a troop of soldiers and Temple guards there. He betrayed Jesus with a kiss. "Friend," asked Jesus, "Will you betray the Son of Man with a kiss?"

Then they came and took hold of Jesus, arrested Him, and led Him bound away to the High Priest's palace. They tried to find a charge which would stick against Jesus but found none. The witnesses disagreed and gave false testimony. Finally two men agreed saying, "He said, 'I will tear down God's Temple and in three days build another'." Still it was not enough.

The High Priest asked Jesus but Jesus did not answer until the High Priest insisted that Jesus swear by the living God that He was the Christ, the Son of the Blessed. To this Jesus said, "I am." At last they had a charge and the priests tore their robes in mock outrage. "He has blasphemed! He is guilty and deserves to die!"

P At dawn they brought Jesus before the whole Council and repeated what had taken place. Then they ordered Him over to death and took Him to Pilate. They could not go into Pilate's house or they would be ritually unclean for the Sabbath so Pilate came out to them.

A *"What is the charge," Pilate asked.*

C "He is a criminal deserving of death," they answered.

A *"Take Him yourselves and judge Him," Pilate responded. But they insisted. So Pilate asked Jesus, "Are you King of the Jews?"*

P And Jesus answered, "My Kingdom is not of this world."

A *"Then You are a king?" asked Pilate.*

P "I am;" said Jesus, "for this I was born that I might testify to the Truth."

P Pilate did not find Jesus guilty of death and did not want to sentence Him to death. When Pilate heard Jesus was from Galilee, He sent Him to Herod who was in Jerusalem for the Festival. Herod was glad to see Jesus and hoped to see a miracle. But Jesus did not say a word to Herod so they took him back to Pilate.

A *Pilate continued to protest saying, "I have examined this Man and found Him innocent of the things of which you accuse Him. So I will have Him whipped and let Him go."*

P There was a tradition of releasing one prisoner at the Festival so Pilate asked if he should set Jesus free.

C "No," the crowd insisted. "Give us Barabbas."

P Now Barabbas was a ruthless murderer so Pilate asked again if he should let Jesus go.

C "No," they insisted all the more. "Away with Jesus. Crucify Him!"

P A third time Pilate asked them and they shouted all the louder,

C "Crucify Him! Crucify Him!"

P Their shouts overpowered Pilate.

P The soldiers took Jesus' clothes off and mocked Him, placing a scarlet robe on Him, twisting a crown out of thorns, and kneeling in feigned devotion. Pilate brought out Jesus to the crowd again and insisted they look at Him.

C They cried out all the more, "Crucify Him!"

P Pilate washed his hands of the guilt of this innocent Man but handed Jesus over to be crucified. Pilate was afraid if he did not go along with the crowd a riot would develop. The soldiers took off the robe and crown and led Him away to be crucified.

★ *A candle is extinguished.*

Hymn

LSB 440 sts. 1-5

“Jesus, I Will Ponder Now”



1 Je - sus, I will pon - der now On Your ho - ly pas - sion;
2 Make me see Your great dis - tress, An - guish, and af - flic - tion,
3 Yet, O Lord, not thus a - lone Make me see Your pas - sion,
4 Grant that I Your pas - sion view With re - pen - tant griev - ing.



With Your Spir - it me en - dow For such med - i - ta - tion.
Bonds and stripes and wretch - ed - ness And Your cru - ci - fix - ion;
But its cause to me make known And its ter - mi - na - tion.
Let me not bring shame to You By un - ho - ly liv - ing.



Grant that I in love and faith May the im - age cher - ish
Make me see how scourge and rod, Spear and nails did wound You,
Ah! I al - so and my sin Wrought Your deep af - flic - tion;
How could I re - fuse to shun Ev - 'ry sin - ful plea - sure



Of Your suf - f'ring, pain, and death That I may not per - ish.
How for them You died, O God, Who with thorns had crowned You.
This in - deed the cause has been Of Your cru - ci - fix - ion.
Since for me God's on - ly Son Suf - fered with - out mea - sure?

- 5 If my sins give me alarm
And my conscience grieve me,
Let Your cross my fear disarm;
Peace of conscience give me.
Help me see forgiveness won
By Your holy passion.
If for me He slays His Son,
God must have compassion!

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Second Reading

(The cross and agony endured.)

(Stand and face the cross as it is brought in)

P The soldiers took off the purple robe and put His own clothes on Him. So they took Jesus and led Him out to crucify Him. He was carrying His own cross. As they were going out, they found a man from Cyrene by the name of Simon, the father of Alexander and Rufus. He was on his way in from the country, and as he was about to pass by, they took hold of him, laid the cross on him, and forced him to carry it behind Jesus.

P Behold, the life-giving cross on which was hung the salvation of the world.

C O come, let us worship Him.

P Behold, the life-giving cross on which was hung the salvation of the world.

C O come, let us worship Him.

P Behold, the life-giving cross on which was hung the salvation of the world.

C **O come, let us worship Him.**

Sit

P A large crowd of people followed Him. The women in the crowd were beating their breasts and weeping over Him. He turned to them and said, "Daughters of Jerusalem, do not continue to cry over Me; rather, cry over yourselves and your children...

They took Jesus to what was called Place of the Skull, which in Aramaic is called Golgotha.

They tried to give Him wine mixed with myrrh and gall, but when He tasted it, He refused to drink it. They crucified Him there. At the time they crucified two robbers with Him, one at His right and the other at His left, Jesus in the middle.

It was nine in the morning when they crucified Him.

Then Jesus said, "Father, forgive them, for they do not know what they are doing."

When the soldiers had crucified Jesus, they took His clothes and divided them into four parts, one for each soldier, throwing dice for them to see what each one should get, and the tunic was left over. The tunic was without a seam, woven in one piece from top to bottom. They said to one another, "Let's not tear it, but let's throw dice and see who gets it" - in this way what the Scripture said was fulfilled, "They divided My clothes among them, and for My garment they threw dice." So that is what the soldiers did. Then they sat down there and kept watch over Him.

Pilate also wrote a notice, the accusation that had been written against Him they placed above His head on the cross. It read:

THIS IS JESUS FROM NAZARETH
THE KING OF THE JEWS.

Many Jews read this notice, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. Therefore the ruling priests of the Jews told Pilate, "Do not write: 'The King of the Jews,' but: 'He said I am the King of the Jews.'"

Pilate answered, "What I have written I have written."

The people stood there watching. Those who passed by ridiculed Him, shaking their heads and saying, "Ha! You who are going to tear down the Temple and build it in three days - save Yourself

if You are the Son of God, come down from the cross."

In the same way the ruling priests together with the scribes and elders sneered and made fun of Him among themselves and said, "He saved others; He cannot save Himself. He should save Himself if He is the Christ whom God has chosen. If He is Israel's King; He should come down from the cross now, and we shall believe Him. He has put His trust in God, let God rescue Him now if He so wishes, for He said, 'I am the Son of God.'"

The soldiers also made fun of Him when they went up to Him and offered Him sour wine. They said, "If You are the King of the Jews, save Yourself."

In the same way the robbers who were crucified with Him also were insulting Him. One of the criminals who was hanging there was

mocking Him: "Aren't You the Christ? Save Yourself and us!"

But the other, warning him, asked, "Aren't you afraid of God? You are condemned just as He is. Our punishment is just, for we are getting what we deserve for what we've done, but this One has done nothing wrong."

Then he said, "Jesus, remember me when You come into Your Kingdom."

"I tell you the truth," Jesus said to him, "today you will be with Me in Paradise."

Now, His mother and His mother's sister, Mary the wife of Clopas, and Mary from Magdala were standing near the cross of Jesus.

Jesus saw His mother and the disciple whom He loved standing near. "Woman," He said to His mother, "there is your son!" Then He said to the disciple, "There is your mother!"

From that time on this disciple took her into his own home.

NOTE: During instrumental worship songs, people come forward to put 1 nail in their pocket. When all have retrieved a nail, we sing the following hymn.

★ *A candle is extinguished.*

Hymn

LSB 449 sts. 1-4

“O Sacred Head, Now Wounded”



1 O sa - cred Head, now wound - ed, With grief and shame weighed down,
2 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
3 What lan - guage shall I bor - row To thank Thee, dear - est Friend,
4 Be Thou my con - so - la - tion, My shield, when I must die;



Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown.
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.
For this Thy dy - ing sor - row, Thy pit - y with - out end?
Re - mind me of Thy pas - sion When my last hour draws nigh.

O sa - cred Head, what glo - ry, What bliss, till now was Thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;
 O make me Thine for - ev - er! And should I faint - ing be,
 Mine eyes shall then be - hold Thee, Up - on Thy cross shall dwell,

Yet, though de - spised and gor - y, I joy to call Thee mine.
 Look on me with Thy fa - vor, And grant to me Thy grace.
 Lord, let me nev - er, nev - er, Out - live my love for Thee.
 My heart by faith en - fold Thee. Who di - eth thus dies well.

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Stand

Third Reading

(The suffering leads to death.)

P It was about noon when darkness came over the whole land, lasting until three in the afternoon, because the sun stopped shining.

About three o'clock Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" which means, "My God, My God, why did You forsake Me?" When they heard Him say that,

some of those standing nearby said, "Listen! He calls Elijah."

After this, knowing that everything had now been finished, and to have the words of the Scripture come true, Jesus said, "I am thirsty."

A jar full of sour wine was standing there. Immediately one of the men ran, took a sponge, soaked it in sour wine, put it on a hyssop stem, held it to His mouth, and offered Him a drink. The others said, "Let's see if Elijah comes to save Him."

When Jesus had taken the wine, He said, "It is finished!"

And Jesus cried out with a loud voice, "Father, into Your hands I entrust My spirit." After He said this, He bowed His head and gave up His spirit. Just then the inner curtain in the Temple was torn in two from top to bottom. The

earth shook and the rocks were split. The tombs were opened, and the bodies of many believers (saints) who had been sleeping were brought back to life. They came out of the tombs after He had risen and went into the Holy City where they appeared to many people.

Sit

Responsory (Good Friday)

LSB 230

1 John 2:1-2

A We have an advocate with the Father; Jesus is the propitiation for our sins.

C Blessed is he whose transgression is forgiven and whose sin is put away.

A We have an advocate with the Father; Jesus is the propitiation for our sins.

C He was delivered up to death; He was delivered for the sins of the people.

A When the captain who stood facing Jesus saw how He gave up His spirit, he praised God, saying, "Certainly this Man was righteous!" Now

when the captain and those watching Jesus with him saw the earthquake and the other things happening, they were terrified. "Certainly this was the Son of God!" they said.

When all the people who had gathered to view this incident saw what was happening, they beat their breasts and turned back.

All His friends, including many women, stood at a distance and watched. Among them were Mary from Magdala and Mary the mother of James the Younger and of Joseph, and Salome, the mother of Zebedee's sons. While He was in Galilee, they had followed Him and supported Him. They had followed Jesus from Galilee and had come up to Jerusalem with Him.

Since it was the day of preparation and the Jews did not want the bodies to stay on the crosses on the Sabbath, because that Sabbath was an important day, they asked Pilate to have the

legs of the men broken and the bodies taken away. So the soldiers came and broke the legs of the first man and then of the other who had been crucified with Him.

But when they came to Jesus and saw that He was dead already, they did not break His legs; but one of the soldiers stuck a spear into His side, and immediately blood and water came out. He who saw it has testified about it, and his testimony is true, and he knows he is telling the truth so that you also will believe.

In this way what the Scripture said was fulfilled: "None of His bones shall be broken." And another Scripture passage says: "They will look at Him whom they pierced."

★ *A candle is extinguished.*

Hymn

LSB 451 sts. 1-4

“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 - pect - 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.

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Homily

Pastor Tom Rhodes

“Surely This was a Righteous Man”

★ *A candle is extinguished.*

Hymn

LSB 452 sts. 1-7

“O Perfect Life of Love”



1 O per - fect life of love! All, all, is fin - ished now,
2 No work is left un - done Of all the Fa - ther willed;
3 No pain that we can share But He has felt its smart;
4 And on His thorn - crowned head And on His sin - less soul
5 In per - fect love He dies; For me He dies, for me.



All that He left His throne a - bove To do for us be - low.
His toil, His sor - rows, one by one, The Scrip - tures have ful - filled.
All forms of hu - man grief and care Have pierced that ten - der heart.
Our sins in all their guilt were laid That He might make us whole.
O all - a - ton - ing Sac - ri - fice, I cling by faith to Thee.

6 In ev'ry time of need,
Before the judgment throne,
Thy work, O Lamb of God, I'll plead,
Thy merits, not mine own.

7 Yet work, O Lord, in me
As Thou for me hast wrought;
And let my love the answer be
To grace Thy love has brought.

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Stand

Bidding Prayer

The Bidding Prayer finds its origins in the prayer of the faithful from the Early Church. In offering each bid, the deacon brought the needs of the people before God and the whole Church. The priest, symbolizing the intercessory work of Christ, spoke the prayer itself, while the people affirmed it with their “Amen.” Tonight, the assistant’s bid invites the congregation to silent prayer, and the presiding minister pauses briefly before collecting the thoughts of the congregation in each collect he speaks. The congregation assents to each prayer with a spoken “Amen” following the refrain “through Jesus Christ, our Lord.”

[A] *Let us pray for the whole Christian Church, that our Lord God would defend her against all the assaults and temptations of the adversary and keep her perpetually on the true foundation, Jesus Christ:*

[P] Almighty and everlasting God, since You have revealed Your glory to all nations in Jesus Christ and in the Word of His truth, keep, we ask You, in safety the works of Your mercy so that Your Church, spread throughout all the nations, may be defended against the adversary and may serve You in true faith and persevere in the confession of Your name; through Jesus Christ, our Lord.

[C] **Amen.**

[A] *Let us pray for all the ministers of the Word, for all vocations in the church, and especially for all the people of God:*

P Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your servants in Your holy Church that every member of the same may truly serve You according to Your calling; through Jesus Christ, our Lord.

C Amen.

***A** Let us pray for all in authority that we may lead a quiet and peaceable life in all godliness and honesty:*

P O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray that all who receive the sword at Your appointment may bear it according to Your Word; through Jesus Christ, our Lord.

C Amen.

A *Let us pray our Lord God Almighty that He would deliver the world from all error, take away disease, ward off famine, set free those in bondage, grant health to the sick, and a safe journey to all who travel:*

P Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to You graciously come before You, so that in all their necessities they may rejoice in Your manifold help and comfort; through Jesus Christ, our Lord.

C Amen.

A *Let us pray for our enemies, that God would remember them in mercy and graciously grant them such things as are both needful for them and profitable for their salvation:*

P O almighty, everlasting God, through Your only Son, our blessed Lord, You have commanded us to love our enemies, to do good to those who hate us, and to pray for those who persecute us. We therefore earnestly implore You that by Your gracious visitation all our enemies may be led to true repentance and may have the same love and be of one accord and one mind and heart with us and with Your whole Christian Church; through Jesus Christ, our Lord.

C Amen.

***A** Let us pray for the fruits of the earth, that God would send down His blessing upon them and graciously dispose our hearts to enjoy them according to His own good will:*

P O Lord, Father Almighty, by Your Word You created and You continue to bless and uphold all things. We pray You so to reveal to us Your Word, our Lord Jesus Christ that, through His dwelling in our hearts, we may by Your grace be

made ready to receive Your blessing on all the fruits of the earth and whatsoever pertains to our bodily need; through Jesus Christ, our Lord.

C Amen.

★ *A candle is extinguished.*

Sit

Fourth Reading

(The tomb is secured.)

P In the evening there came a rich man by the name of Joseph from Arimathea, a Jewish town. He was an important member of the Jewish council (Sanhedrin), a good and righteous man, who waited for the Kingdom of God. He was a disciple of Jesus, but secretly, because he was afraid of the Jews. He had not agreed to their plan of action.

Since it was already evening on the day of preparation, which is the day before the Sabbath, Joseph from Arimathea got up the courage to go to Pilate and ask Pilate to let him take away the body of Jesus.

Pilate wondered whether Jesus was already dead. So he called the captain and asked him, "Has He died already?" And when he was assured of this by the captain, Pilate ordered that the body be given to Joseph.

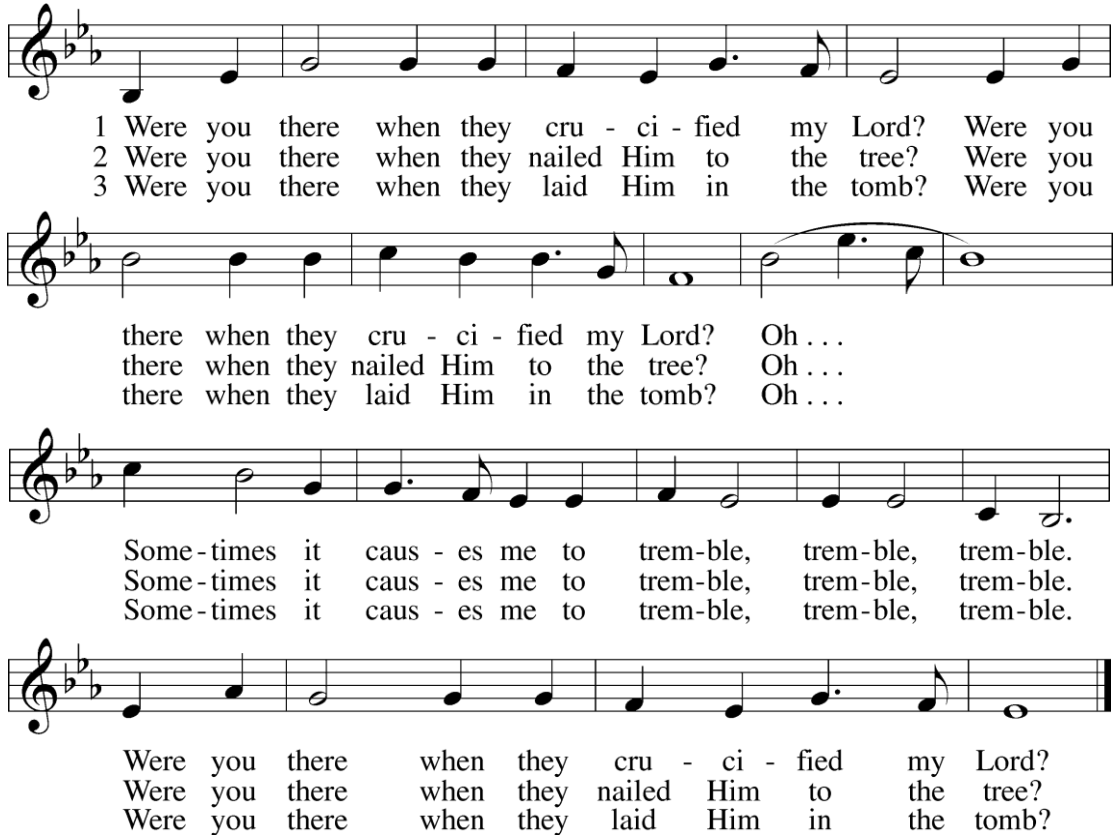
Joseph bought some linen and came and took Jesus' body down. Then Nicodemus also came, the one who had first come to Jesus at night. He brought a mixture of myrrh and aloes, about 75 pounds. They took the body of Jesus and wrapped it with the spices in a clean linen cloth according to Jewish custom of burying the dead.

★ *A candle is extinguished.*

Hymn

LSB 456 sts. 1-3

“Were You There”



1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed Him to the tree? Were you
3 Were you there when they laid Him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh ...
there when they nailed Him to the tree? Oh ...
there when they laid Him in the tomb? Oh ...

Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
Some-times it caus - es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed Him to the tree?
Were you there when they laid Him in the tomb?

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P There was a garden at the place where Jesus was crucified, and in the garden was Joseph's own new tomb that he had cut in the rock, in which no one had yet been laid. So they laid Jesus there,

because it was the Jewish day of preparation and the Sabbath was just beginning and the tomb was near.

The women who had come with Him from Galilee followed closely behind. Mary from Magdala and the other Mary, the mother of Joses, were there. Sitting opposite the tomb, they watched where and how His body was laid. After rolling a large stone against the door of the tomb, Joseph went away. Then the women went back and prepared spices and perfumes. But on the Sabbath they rested according to the commandment.

The next day, the day after the day of preparation, the ruling priests and Pharisees met with Pilate. They said, "Sir, we remember how that impostor said while He was still alive, 'After three days I will rise.' Therefore order the tomb to be made secure until the third day, to keep His

disciples from coming to steal Him and saying to the people, 'He rose from the dead.' For then the last deception will be worse than the first."

"Take a guard," Pilate told them; "go and make it as secure as you know how." So they went out and secured the tomb by sealing the stone and setting the guard.

Stand
Hymn

LSB 456 st. 4

"Were You There"

4 Were you there when God raised Him from the tomb? Were you
there when God raised Him from the tomb? Oh...

Some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when God raised Him from the tomb?

Public domain

★ *The final candle is extinguished.*

P Lord, remember us in Your kingdom, and teach us to pray:

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.**

The Paschal Candle is removed from the chancel to remind us that Christ died – that the Light of God had gone out in the world. The sounding of the strepitus (a loud, sudden noise) after the candle is removed recalls the closing of Jesus' tomb with a large stone. The candle is then returned to remind us that Easter is coming with Christ's promised resurrection following His three days in the tomb.

(The minister and worshipers leave in silence.)

[Offerings may be placed in the offering plate on the piano.]

*The Story and our worship is not yet over.
Watch and share the Good News at our
Easter celebration at 7:30 a.m. or 10:30 a.m.
on Sunday.*

[We close now in silence]