

ST. JOHN'S LUTHERAN
CHURCH & SCHOOL

ORDER OF DIVINE SERVICE

Tenebrae



GOOD FRIDAY

THE SERVICE OF TENEBRAE

This service is an adaptation of the ancient Tenebrae service dating from the 8th century. It commemorates the suffering and death of Christ. The literal translation of the Latin word “Tenebrae” is “shadows.” In more recent years it has been presented as a service progressing from light to darkness. As the candles are extinguished, they symbolize the fading loyalty of the disciples and friends of Jesus. It also portrays the fading light of the world as Christ was departing from it.

Traditionally, seven candles are used. They are extinguished one by one as the service progresses. The lights in the nave and chancel are also dimmed step-by-step. At the end of the service one candle remains (Christ’s Light) and it is also extinguished.

After the seventh candle is extinguished, there will be a series of loud noises (strepitus). These noises remind us of the Fulfillment of the Prophecy (Closing of the Book), the Tearing of the Temple Curtain, and the Earthquake (Timpani), which symbolizes that when Jesus died, He had completed His work of Redemption - “It is finished.”

There is no benediction to conclude the service. The omission of the benediction at the end of Maundy Thursday and Good Friday liturgies indicates their continuity with each other and with the celebration of the Resurrection.

When the service has concluded, the congregation leaves in silence.



As the pastor enters, please remain seated.

SOLEMN TOLLING OF THE BELL

The bell signifies the 33 years of Jesus Christ's earthly life



1 O dear - est Je - sus, what law hast Thou bro - ken
 2 They crown Thy head with thorns, they smite, they scourge Thee;
 3 Whence come these sor - rows, whence this mor - tal an - guish?



That such sharp sen - tence should on Thee be spo - ken?
 With cru - el mock - ings to the cross they urge Thee;
 It is my sins for which Thou, Lord, must lan - guish;



Of what great crime hast Thou to make con -
 They give Thee gall to drink, they still de -
 Yea, all the wrath, the woe, Thou dost in -



fes - sion, What dark trans - gres - sion?
 cry Thee; They cru - ci - fy Thee.
 her - it, This I do mer - it.

The first candle is extinguished.

READING

Isaiah 52:13—53:12

A The Old Testament Reading is from Isaiah, chapter 52.

¹³Behold, my servant shall act wisely;
 he shall be high and lifted up,
 and shall be exalted.

¹⁴As many were astonished at you—
 his appearance was so marred, beyond human semblance,
 and his form beyond that of the children of mankind—

¹⁵so 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.

¹Who has believed what they heard from us?
 And to whom has the arm of the LORD been revealed?

²For 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.

³He 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.

⁴Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

⁵But 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.

⁶All 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.

⁷He 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.

⁸By 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?

⁹And 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.

¹⁰Yet 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.

¹¹Out 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.

¹²Therefore 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 second candle is extinguished.

THE SUNG PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. JOHN

Christopher Walker (b.1947)

The sung passion is an adaptation of John 18: 1-40, 19:1-42. If you wish to follow the text in the Bible, please turn to page 1681. However, we encourage you to simply listen. This passion is a powerful and visceral adaptation of Christ's Passion and Death.

We encourage you to sing the responses found below. The narrator will cue the congregation when it is time to respond.

A There is no great - er love than this: To
lay down your life for your friends.

B Je - sus, you are tru - ly the Sav - ior of the world.

C

Je - sus, I will stay with you, close to you, Je - sus.

I will al - ways stay with you, close to you, Je - sus.

D

Je - sus has giv - en his life for us.

As the reading ends, hum: "Were you there"

At the end of the Passion we sing:

E WERE YOU THERE

Were you there when they laid him in the tomb? Were you
 there when they laid him in the tomb? Oh!
 Some - times it caus - es me to trem - ble, trem - ble, trem - ble.
 Were you there when they laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual.

The third candle is extinguished.



RESPONSORY



- 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.



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

The fourth candle is extinguished.

SERMON HYMN

449 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.

Text: attr. Bernard of Clairvaux, 1091–1153; German version, Paul Gerhardt, 1607–76; tr. The Lutheran Hymnal, 1941, alt.
Tune: Hans Leo Hassler, 1564–1612 Text: © 1941 Concordia Publishing House. Used by permission: OneLicense no. 708390
Tune: Public domain

The fifth candle is extinguished.

SERMON

“INTO YOUR HANDS I COMMIT MY SPIRIT”

Rev. Mark Stapleton

ANTHEM

LACRYMOSA *from Requiem*
Wolfgang Amadeus Mozart (1756-1791)

Lacrimosa dies illa	<i>Full of tears will be that day</i>
Qua resurget ex favilla	<i>When from the ashes shall arise</i>
Judicandus homo reus.	<i>The guilty man to be judged;</i>
Huic ergo parce, Deus:	<i>Therefore spare him, O God,</i>
Pie Jesu Domine,	<i>merciful Lord Jesus,</i>
Dona eis requiem.	<i>grant them Eternal Rest.</i>
Amen.	<i>Amen.</i>

HYMN

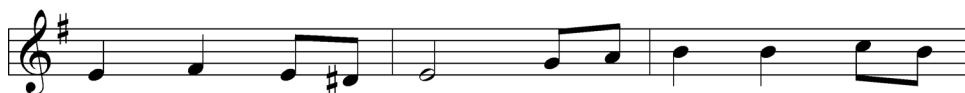
451 Stricken, Smitten, and Afflicted



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



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



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-



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



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.

The sixth candle is extinguished

LORD'S PRAYER

P So, 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.

COLLECT OF THE DAY

P The Lord be with you.

C And also with you.

P Let us pray.

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 seventh candle is extinguished.

As the Christ light is extinguished, we hear loud noises (strepitus - Latin for "great noise"), symbolizing the Fulfillment of the Prophecy, the Tearing of the Temple Curtain, and the earthquake that followed Christ's death.

The congregation leaves in silence.

SERVING IN WORSHIP

Rev. Mark Stapleton, Liturgist & Liturgist

Dr. Marc Brunelle, Director of Music

The Cantata Choir of St. John's

Mr. Ken Kordick, Jesus

Mr. Joseph Macaluso, Narrator

Holly Hemminger, Noah Dunn, Acolyte | 7pm

ACKNOWLEDGMENTS

Good Friday, Tenebrae Vespers from Lutheran Service Book. Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Created by Lutheran Service Builder © 2026 Concordia Publishing House.



The graphic features a dark green background with a silhouette of palm trees. The text is in a gold, serif font. At the top, it reads 'EASTER SUNDAY'. Below that, 'EASTER SUNDAY WITH CHOIR, BRASS & TIMPANI' and '8:00am & 10:45am'. Further down, 'EASTER SUNDAY BREAKFAST (Between Services)' and '9:00am to 10:30am'. On the right side, there is a circular logo with a building illustration and the text 'Scripture Alone • Faith Alone • Grace Alone' around the perimeter.

EASTER SUNDAY

EASTER SUNDAY WITH CHOIR, BRASS & TIMPANI
8:00am & 10:45am

EASTER SUNDAY BREAKFAST *(Between Services)*
9:00am to 10:30am

Scripture Alone • Faith Alone • Grace Alone

EQUIPPING ✝ ENGAGING ✝ ENCOURAGING

St. John's Lutheran Church and School

505 S. Park Rd. La Grange, IL 60525

www.sjlagrange.com

708-354-1690