

Redeemer Lutheran Church San Antonio, Texas

March 29, 2024
Good Friday

NOTES: Offerings will not be collected by passing plates. Please place your attendance cards and offering in the plates located by the narthex.

Masks are not required, but you can wear one at your own discretion. There is no specified seating for bible class or worship.

Tenebrae, which is a Latin word meaning "darkness, shadows," has been observed in the church of Jesus Christ since the fourth century. On this Good Friday we remember the death of Jesus and recall his seven last words on the cross. As we remember the last words, we will extinguish the candles, one by one. The gradual extinguishing of the candles will be accompanied by prayers, hymns, and readings from Scripture. Following the final hymn, After the church bell tolls three times (to signal acceptance of the sacrifice in the name of the Father, the Son, and the Holy Spirit).

Prelude:

“Behold the Lamb”, solo by Pastor Mike

The Lord’s Prayer (spoken quietly)

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

Hymn:

“The Old Rugged Cross” – (Insert)

Responsive Litany to Worship: Isaiah 53:4-6

P: “Surely, he took up our infirmities and carried our sorrows,

C: yet we considered him stricken by God, smitten by him, and afflicted.

P: But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

C: All we, like sheep, have gone astray, each of us has turned to his own way;

P: and the Lord has laid on him the iniquity of us all.”

Reading: Genesis 3:1-20

¹ Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’” ² The woman said to the serpent, “We may eat fruit from the trees in the garden, ³ but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” ⁴ “You will not certainly die,” the serpent said to the woman. ⁵ “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷ Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

⁸ Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. ⁹ But the Lord God called to the man, “Where are you?” ¹⁰ He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.” ¹¹ And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” ¹² The man said, “The woman you put here with me — she gave me some fruit from the tree, and I ate it.” ¹³ Then the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I

ate.”¹⁴ So the Lord God said to the serpent, “Because you have done this, “Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life.”¹⁵ And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”¹⁶ To the woman he said, “I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you.”¹⁷ To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’ “Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.”¹⁸ It will produce thorns and thistles for you, and you will eat the plants of the field.”¹⁹ By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”²⁰ Adam named his wife Eve, because she would become the mother of all the living.

Hymn:

“How Deep the Father’s Love” – (Insert)

THE TENEBRAE SERVICE OF DARKNESS

There are seven candles and after each bible reading a candle will be extinguished.

The First Word

The story of the end, of the last word of the end, when told, is a story that never ends. We tell it and retell it — one word, then another until it seems that no last word is possible, that none would be bearable. Thus, when the hero of the story says to himself, as to someone far away, “Forgive them, for they know not what they do,” we may feel that he is pleading for us, that we are the secret life of the story and, as long as his plea is not answered, we shall be spared. So, the story continues. So, we continue. And the end, once more, becomes the next, and the next after that.

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

Luke 23:34 (Candle extinguished)

Prayer on the First Word from the Cross

All: Almighty God, to whom your crucified Son prayed for the forgiveness of those who did not know what they were doing, grant that we, too, may be included in that prayer. Whether we sin out of ignorance or intention, be merciful to us and grant us your acceptance and peace: in the name of Jesus Christ, our suffering Savior. Amen.

Hymn:

“O Sacred Head, Now Wounded” – LSB # 450, v. 1

The Second Word

There is an island in the dark, a dreamt-of place where the muttering wind shifts over the white lawns and ripples the leaves of trees, the high trees that are streaked with gold and line the walkways there; and those already arrived are happy to be the silken remains of something they were but cannot recall; they move to the sound of stars, which is also imagined, but who cares about that; the polished columns they see may be no more than shafts of sunlight, but for those who live on and on in the radiance of their remains this is of little importance. There is an island in the dark and you will be there, I promise you, you shall be with me in paradise, in the single season of being, in the place of forever, you shall find yourself. And there the leaves will turn and never fall, there the wind will sing and be your voice as if for the first time.

"Today you will be with me in Paradise" **Luke 23:43** (Candle extinguished)

Prayer on the Second Word from the Cross

All: O Lord Jesus Christ, who promised to the repentant the joy of paradise, enable us by the Holy Spirit to repent and to receive your grace in this world and in the world to come. Amen.

Hymn:

“O Sacred Head, Now Wounded” – LSB # 450, v. 2

The Third Word

Someday someone will write a story set in a place called The Skull, and it will tell, among other things, of a parting between mother and son, of how she wandered off, of how he vanished in air. But before that happens, it will describe how their faces shone with a feeble light and how the son was moved to say, "Woman, look at your son," then to a friend nearby, "Son, look at your mother." At which point the writer will put down his pen and imagine that while those words were spoken something else happened, something unusual like a purpose revealed, a secret exchanged, a truth to which they, the mother and son, would be bound, and a new family is created.

"Dear woman, here is your son." "Here is your mother." **John 19:26-27** (Candle extinguished)

Prayer on the Third Word from the Cross

All: O Blessed Savior, who in your hours of greatest suffering expressed compassion for your mother and made arrangements for her care, grant that we who seek to follow your example may show our concern for the needs of others, reaching out to provide for those who suffer in our human family. Hear this our prayer for your mercy's sake. Amen.

Hymn:

"O Sacred Head, Now Wounded" – LSB # 450, v. 3

The Fourth Word

These are the days when the sky is filled with the odor of lilac, when darkness becomes desire, when there is nothing that does not wish to be born. These are the days of spring when the fate of the present is a breezy fullness, when the world's great gift for fiction gilds even the dirt we walk on. On such days we feel we could live forever, yet all the while we know we cannot. This is the doubleness in which we dwell. The great master of weather and everything else, if he wishes, can bring forth a dark of a different kind, one hidden by darkness so deep it cannot be seen. No one escapes. Not even the man who saved others, and believed he was the chosen son. When the dark came

down even, he cried out, "Father, father, why have you forsaken me?" But to his words no answer came.

"My God, my God, why have you forsaken me?" **Matthew 27:46**
(Candle extinguished)

Prayer on the Fourth Word from the Cross

All: Almighty God, who forsook your Son upon the cross showing the world your judgment upon human sin and guilt, grant us, upon hearing his cry, the grace to know and believe that we will never be forsaken, that he is present with us even to the end of the age: for the sake of Jesus Christ who bore our sins on the cross. Amen.

Hymn:

"O Sacred Head, Now Wounded" – LSB # 450, v. 4

The Fifth Word

To be thirsty. To say, "I thirst." To be given, instead of water, vinegar, and that to be pressed from a sponge. To close one's eyes and see the giant world that is born each time the eyes are closed. To see one's death. To see the darkening clouds as the tragic cloth of a day of mourning. To be the one mourned. To open the dictionary of the Beyond and discover what one suspected, that the only word in it is nothing. To try to open one's eyes, but not to be able to. To feel the mouth burn. To feel the sudden presence of what, again and again, was not said. To translate it and have it remain unsaid. To know at last that nothing is more real than nothing.

"I am thirsty." **John 19:28**

Reading: Isaiah 55:1-5 (Candle extinguished)

Prayer on the Fifth Word from the Cross

All: O blessed Savior, whose lips were dry and whose throat was parched, grant us the water of life that we who thirst after righteousness may find it quenched by your love and mercy, leading us to bring this same relief to others. Amen.

Hymn:

“O Sacred Head, Now Wounded” – LSB # 450, v. 5

The Sixth Word

“It is finished,” he said. You could hear him say it, the words almost a whisper, then not even that, but an echo so faint it seemed no longer to come from him, but from elsewhere. This was his moment, his final moment. “It is finished,” he said into a vastness that led to an even greater vastness, and yet all of it within him. He contained it all. That was the miracle, to be both large and small in the same instant, to be like us, but more so, then finally to give up the ghost, which is what happened. And from the storm that swirled a formal nakedness took shape, the truth of disguise and the mask of belief were joined forever.

"It is finished." **John 19:30** (Candle extinguished)

Prayer on the Sixth Word from the Cross

All: O Lord Jesus Christ, who finished the work that you were sent to do, enable us by your Holy Spirit to be faithful to our call. Grant us strength to bear our crosses and endure our sufferings, even unto death. Enable us to live and love so faithfully that we also become good news to the world, joining your witness. O Christ, in whose name we pray. Amen.

Hymn:

“O Sacred Head, Now Wounded” – LSB # 450, v. 6

The Seventh Word

Back down these stairs to the same scene, to the moon, the stars, the night wind. Hours pass and only the harp off in the distance and the wind moving through it. And soon the sun’s gray disk, darkened by clouds, sailing above. And beyond, as always, the sea of endless transparency, of utmost calm, a place of constant beginning that has within it what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart. To that place, to the keeper of that place, I commit myself.

"Father, into your hands I commit my spirit." **Luke 23:46** (Candle extinguished)

Prayer on the Seventh Word from the Cross

All: Father, into whose hands your Son Jesus Christ commended his spirit, grant that we too, following his example, may in all of life and at the moment of our death entrust our lives into your faithful hands of love. In the name of Jesus who gave his life for us all. Amen.

Hymn:

"O Sacred Head, Now Wounded" – LSB # 450, v. 7

Matthew 27:57-60; Mark 15:47 "As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. Mary Magdalene and Mary, the mother of Joseph saw where he was laid."

Solo: "Were You There" by Ron Ottinger

Tolling of the Bells three times in the name of the Father, and of the Son, and of the Holy Spirit. After a moment of meditation, the Pastor will ask the congregation to leave in silence.

Please join us for the Festival of the Resurrection on Sunday at 10:15 am.

Please take the bulletin home or discard in the trash before you leave.

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