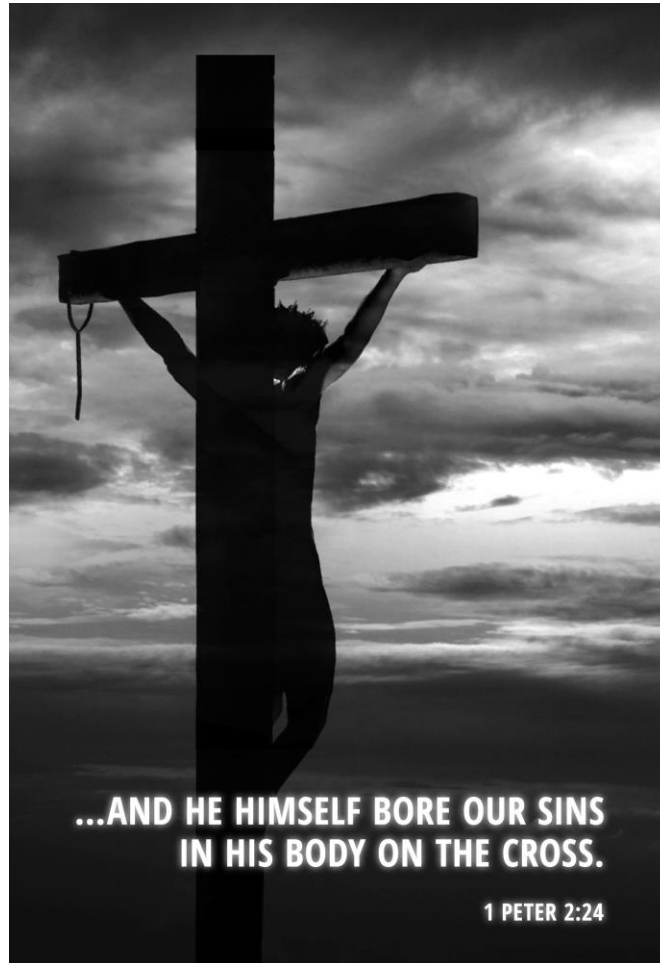


# St Stephen

Lutheran Church, ELCA



**Encouraging and  
strengthening faith in Jesus,  
and sharing the joy of God's love.**

**March 30, 2018**

**Tenebrae Service- Good Friday**

**7:00 p.m.**

Rev. Dr. Sidney Nelson, Interim Pastor

## **Prelude**

In the name of the Father,  
and of the ✝ Son, and of the Holy Spirit.

**Amen.**

## **The Litany for Good Friday**

Christ hath humbled Himself and became obedient unto death,  
the death of the Cross.

**Surely He hath borne our grief and carried our sorrows.**

He was wounded for our transgressions; He was bruised for our  
iniquities.

**All we like sheep have astray.**

And the Lord hath laid on Him the iniquities of us all.

**Hear my prayer, O Lord, and let my cry come unto thee.**

**Glory be to the Father and the Son and to the Holy Spirit, as it was in  
the**

**Beginning, is now, an ever will be, world without end. Amen.**

**Homily**

## PART ONE- DEATH

Scripture Readings (Romans 5: 12-14, Romans 6: 20-23

Psalms 89: 46-48)

"Beneath the Cross of Jesus" –vs 1&2

Red hardcover#338



1 Be - neath the cross of Je - sus I long to take my stand;  
2 Up - on the cross of Je - sus, my eye at times can see  
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might - y rock with - in a wea - ry land,  
the ver - y dy - ing form of one who suf - fered there for me.  
I ask no oth - er sun - shine than the sun - shine of his face;



a home with - in a wil - der - ness, a rest up - on the way,  
And from my con - trite heart, with tears, two won - ders I con - fess:  
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and bur - dens of the day.  
the . . . won - der of his glo - rious love and my un - wor - thi - ness.  
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869

Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

**First Candle Is Extinguished.**

## PART TWO – LIFE

Scripture Readings (John 11: 25-26, John 6: 53-58, Romans 5:18-21)

### “Wide Open Are Your Hands”-vs 1 & 2



1 Wide o - pen are your hands to pay with more than gold  
2 Wide o - pen are your arms, a fall - en world to\_em-brace,  
3 Draw all my mind and heart up to your throne on high,



the aw - ful debt of guilt and sin, for - ev - er and of old.  
to win to love and end - less rest our way-ward hu - man race.  
and let your sa - cred cross ex - alt my spir - it to the sky.



Ah, let me grasp those hands, that we may nev - er part,  
Lord, I am sad and poor, but bound - less is your grace;  
To these, your might - y hands, my spir - it I re - sign.



and let the pow - er of their blood sus - tain my faint - ing heart.  
give me the soul - trans - form - ing joy for which I seek your face.  
In life, I live a - lone to you; in death, am yours a - lone.

Text: attr. Bernard of Clairvaux, 1091–1153; tr. Charles Porterfield Krauth, 1823–1883, alt.  
Music: LEOMINSTER, George W. Martin, 1828–1881

## Second Candle Is Extinguished.

## PART THREE – GETHSEMANE

Scripture Readings (Hebrews 4:14-16, Mark 14: 32-38)

“Go To Dark Gethsemane” –vs 1,2&3 Red hardcover #347



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;  
2 Fol - low to the judg-ment hall, view the Lord of life ar - rained;  
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re-deem - er's con - flict see. Watch with him one bit - ter hour;  
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!  
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.  
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.  
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.  
“It is fin-ished!” hear him cry; learn from Je - sus Christ to die.  
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854  
Music: GETHSEMANE, Richard Redhead, 1820–1901

**Third Candle Is Extinguished.**

## PART FOUR – THE TRIAL

Scripture Readings (Galatians 3: 10-13, Luke 22: 63-71)

“Ah, Holy Jesus” –vs 1&2 Choir only

**Fourth Candle Is Extinguished.**

## PART FIVE - THE SCOURGING

Scripture Readings (Isaiah 53: 2-7, Matthew 27: 24-31)

“O Sacred Head Now Wounded”- vs 1&2 Choir only

**Fifth Candle Is Extinguished.**

## **PART SIX – THE CROSS**

Scripture Readings (Psalm 22: 1, 6-8, Luke 23: 33-43)

*“Deep Were His Wounds”* –vs 1&2 Choir only

**Sixth Candle Is Extinguished.**

## **PART SEVEN – DEATH AND THE TOMB**

Scripture Readings (Psalm 31: 1-5, Luke 23: 44-56)

*“Were You There?”* #353 vs 1, 2, 5

**Seventh Candle Is Carried From The Altar.**

**The Lord’s Prayer (Pray softly)**

**The Collect for Good Friday-Pastor**

ALL: *“Beautiful Saviour”* –vs 1 (softly from memory)

**Period of Silence and Meditation**

**The Closing of the Book**

**The Christ Candle is Returned to the Altar.**

**The Benediction by Pastor**

**(PLEASE DEPART AND MAINTAIN COMPLETE SILENCE)**

The *Tenebrae Service* is traditional in the Christian Church and is used during the last days of Holy Week to impress upon the minds and hearts of believers the awe-ful consequence of sin and the magnitude of the Saviour's sacrifice.

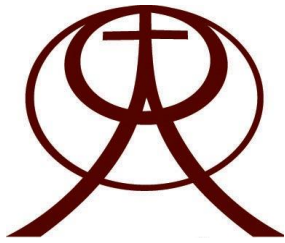
The word *TENEBRAE* means "darkness". It indicated the darkness which covered the earth at the time of Christ's crucifixion. This darkness is visually portrayed in the service through the gradual extinguishing of the candles and other lights of the church.

The candles traditionally represent the disciples and other followers of the Lord. They all gradually take to flight. The ensuing darkness symbolizes the growing resentment and hatred of the world over against the Lord Jesus Christ.

The Central Candle symbolizes the Saviour himself. It is removed from the candle holder to symbolize the death of Jesus. The candle is not extinguished, but is carried from the chancel. ("A little while and ye shall not see") It is returned to its place after a "little while" to remind us that Christ rose again.

After the final prayer, the Collect for Good Friday, a time of silence is observed. This silence is broken by the noise of the closing of the book. Some feel this noise symbolized the earthquake at Christ's death. A better explanation is the meaning of the cross fulfilled. "It is finished."

The congregation remains seated during the entire service.



# St Stephen

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## **Sunday Schedule**

10:15 a.m. Worship

Holy Communion is celebrated weekly

## **Church Staff**

**Rev. Dr. Sidney Nelson** – Interim Pastor  
ststephenpastornelson@gmail.com  
561-235-0929

**Cesar Vidaud** – Director of Music

**Clarence (Teddy) Rowe** – Sexton

**Aidee Koach** – Administrative Assistant  
[sslcpompano@gmail.com](mailto:sslcpompano@gmail.com)

Office hours: 9:30 a.m. to 12:30 Mon- Fri

## **Congregation Council**

**Larry Jones** - President  
councilpresident@ststephenlutheran.net

Christian Hecker – Vice-president

Eric Castaneda - Treasurer

Natalie Prego - Secretary

Lynda Smith

Patricia Engle

Harry Ambrose

Dennis Magarrell

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