

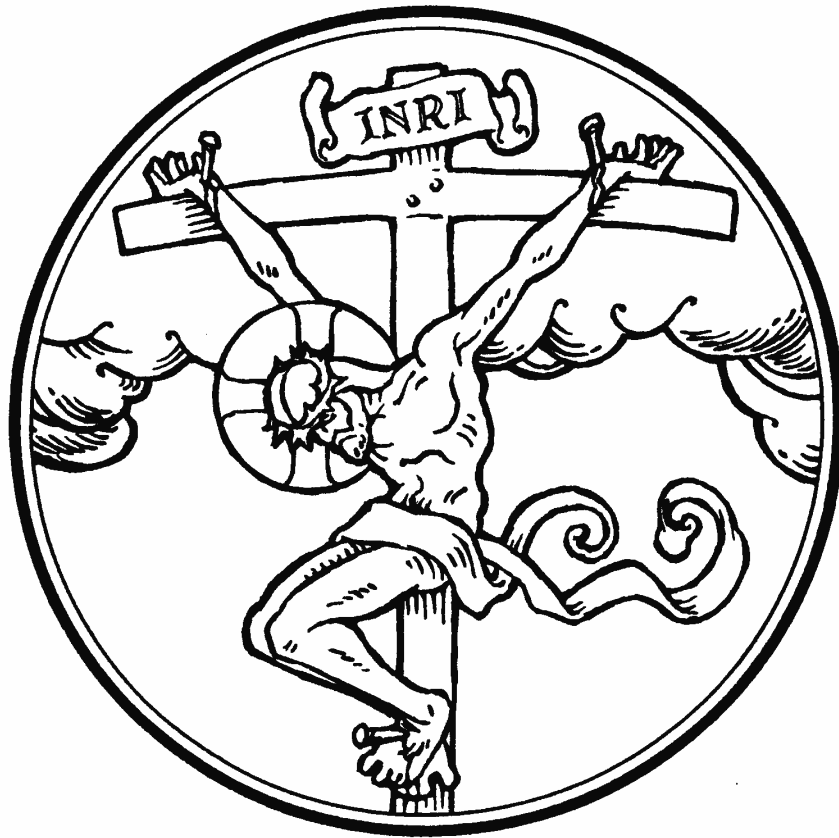


*Bethlehem Lutheran Church—William Penn
Founded 1860—Lutheran Church Missouri Synod*

GOOD FRIDAY

APRIL 3, 2026

7:30 PM



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Ann Sommer

Ushers

Billy Ashorn
Blane Ashorn
Brian Ashorn
Westin Ashorn

Acolyte

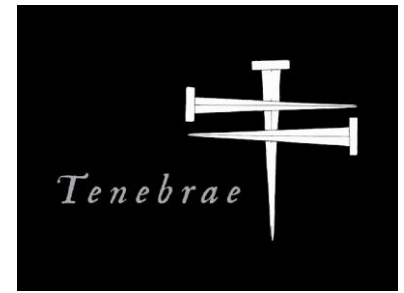
Kinsley Haferkamp

Good Friday

April 3, 2026 – 7:30 PM

Tenebrae: Service of Light and Darkness

All enter in silence.



AN EXPLANATION OF THE TENEBRAE SERVICE

Good Friday is part of the sacred *Triduum*, the three-day observance of Christ's Passion. It is not observed as a funeral for Christ. It is a day for repentance over sin, restrained joy, and praise for the redemption Christ accomplished for us on the cross. In keeping with this character, music is kept at a minimum, though not silenced. Elaborate words of praise are omitted, and the altar remains bare, having been stripped on Holy Thursday.

The Service of *Tenebrae* is an ancient Holy Week devotion finding its beginning in the 7th or 8th century after Christ. The name *Tenebrae* is from the Latin meaning "shadows" or "darkness." In the Service, candles are extinguished one by one to remind the hearer of the darkness that covered the earth when Jesus hung on the cross, the darkness that covered the people who rejected the Son of God, and the gradual expiration and death of Jesus on the cross. As the candles are extinguished, the church is gradually cast into darkness. This brings to completion the Good Friday Service.

The penitential lessons, together with the symbolic ceremony of extinguishing lights, fittingly express the sorrow in the church during these days. No Service during the entire Church Year is more Biblical; nearly every word of *Tenebrae* is taken directly from the Scriptures.

Following the opening, the Service is divided into sections called "Nocturns." Each Nocturn ends with the extinguishing of candles and the darkening of the church.

The Central candle, or Paschal candle, representing our Lord, is not extinguished. However, as Christ's body was hidden in the grave for three days, this candle is removed and hidden for a short time. While the Central candle is absent, the *strepitus* is heard, a harsh noise indicating the closing of the tomb. Then, the Central Candle is returned to its place in anticipation of our Lord's resurrection.

At the completion of the Service, the ushers will dismiss you. Please leave the sanctuary silently, maintaining the spirit of humbleness befitting this solemn evening.

Stand

OPENING VERSICLES

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. Praise to You, O Christ, Lamb of our salvation.

Sit

OPENING HYMN

O Sacred Head, Now Wounded

LSB 450



1 O sa - cred Head, now wound-ed, With grief and shame weighed down,
2 How pale Thou art with an - guish, With sore a - buse and scorn!
3 What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;



Now scorn - ful - ly sur-round-ed With thorns, Thine on - ly crown.
How doth Thy face now lan-guish That once was bright as morn!
Mine, mine was the trans-gres-sion, But Thine the dead - ly pain.



O sa - cred Head, what glo - ry, What bliss, till now was Thine!
Grim death, with cru - el rig - or, Hath robbed Thee of Thy life;
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;



Yet, though de - spised and gor - y, I joy to call Thee mine.
Thus Thou hast lost Thy vig - or, Thy strength, in this sad strife.
Look on me with Thy fa - vor, And grant to me Thy grace.

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: LSB Hymn License no. 110005013 Tune: Public domain

Stand

THE REPROACHES OF THE CROSS (*Improperia Crucis*)

(The Liturgy of the Reproaches of the Cross was first developed for Christian pilgrims visiting Jerusalem, and historians tell of its regular usage as early as the 3rd Century. The core of the liturgy is a heartbreaking dialog between Christ and His people, which places divine faithfulness in stark contrast to human faithlessness. The substance of the liturgy is drawn from Old Testament texts like Micah 6:3, Psalm 69:21, and Isaiah 5:2-4.)



P In the Name of the Father, and of the Son, and of the Holy Ghost.

C Amen.

P Behold the Tree of the Cross upon which hung the Savior of the World.

C Come, let us adore.

P My people, what have I done to you? Or in what have I grieved you? Answer Me! Because I brought you out of the land of Egypt, you have prepared a cross for your Savior?

C O holy God, O strong holy One, O holy immortal One, have mercy upon us.

P Because I led you through the desert for forty years, and fed you with manna, and brought you into a land exceedingly good, you have prepared a cross for your Savior?

C O holy God, O strong holy One, O holy immortal One, have mercy upon us.

P What ought I do for you that I have not done? I planted you indeed, My most beautiful vineyard; you have become exceedingly bitter to Me; for in My thirst, you gave Me vinegar to drink, and with a spear, you have pierced the side of your Savior.

C O holy God, O strong holy One, O holy immortal One, have mercy upon us.

P For your sake, I scourged Egypt with its firstborn, and you have scourged Me and delivered Me up. My people, what have I done to you? Or in what have I grieved you? Answer Me! I brought you out of Egypt having drowned Pharaoh in the Red Sea, and you have delivered Me to the chief priests.

C **O holy God, O strong holy One, O holy immortal One, have mercy upon us.**

P I opened the sea before you and you have opened My side with a spear. I went before you in a pillar of cloud, and you have brought Me to the Judgement Hall of Pilate. I fed you with manna in the desert, and you have beaten Me with rods and scourges.

C **O holy God, O strong holy One, O holy immortal One, have mercy upon us.**

P I gave you the Water of Salvation from the rock to drink and you have given Me gall and vinegar. For you, I struck down the kings of the Canaanites, and you have struck My head with a reed.

C **O holy God, O strong holy One, O holy immortal One, have mercy upon us.**

P I gave you a royal scepter, and you have placed a crown of thorns upon My head. I have exalted you with great power, and you have hanged Me upon the tree of the cross. My people, what have I done to you? Or in what have I grieved you? Answer me!

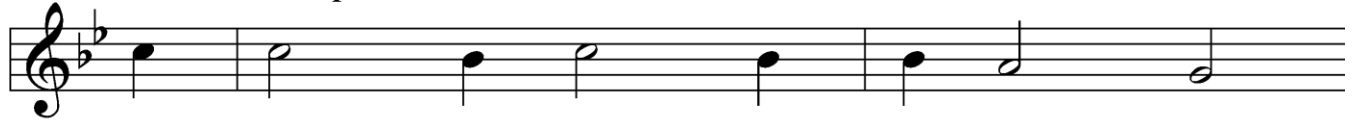
C **We adore Your holy cross, O Lord. We praise and glorify Your holy resurrection! For behold, by the tree of the cross, joy has come into the world again. May God have mercy on us and bless us. May He cause the light of His countenance to shine upon us and have mercy on us. We adore Your cross, O Lord. We praise and glorify Your holy resurrection. For behold, by the tree of the cross joy has come into the world again.**

Sit

OFFICE HYMN

O Love, How Deep

LSB 544 sts. 1-5



1 O love, how deep, how broad, how high,
 2 He sent no an - gel to our race,
 3 For us bap - tized, for us He bore
 4 For us He prayed; for us He taught;
 5 For us by wick - ed - ness be - trayed,



Be - yond all thought and fan - ta - sy,
 Of high - er or of low - er place,
 His ho - ly fast and hun - gered sore;
 For us His dai - ly works He wrought,
 For us, in crown of thorns ar - rayed,



That God, the Son of God, should take
 But wore the robe of hu - man frame,
 For us temp - ta - tion sharp He knew;
 By words and signs and ac - tions thus
 He bore the shame - ful cross and death;



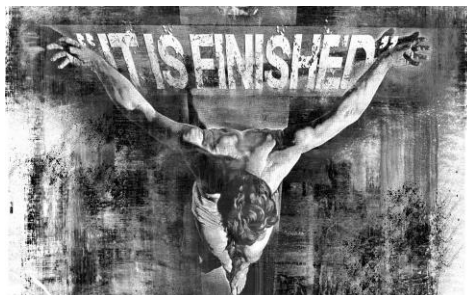
Our mor - tal form for mor - tals' sake!
 And to this world Him - self He came.
 For us the tempt - er o - ver - threw.
 Still seek - ing not Him - self but us.
 For us He gave His dy - ing breath.

Text: attr. Thomas à Kempis, 1380-1471; tr. Benjamin Webb, 1819-85, alt. Tune: English, 15th cent. Text: Public domain

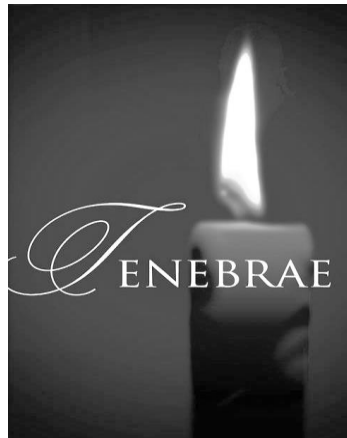
SERMON

“Beneath the Weight of a Finished Thing”

John 19:28-30



²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. ³⁰When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.



THE LITURGY OF TENEBRAE

(This Litany of Light and Darkness is structured around the Seven Last Words from the Cross. These words are the seven expressions Biblically attributed to Jesus during His crucifixion. The seven words are gathered from the four canonical Gospels. In Matthew and Mark, Jesus cries out to God. In Luke, He forgives His killers, reassures the penitent thief, and commends His spirit to the Father. In John, He speaks to His mother, says He thirsts and declares the end of His earthly life. Since the 16th century, these sayings have been widely used on Good Friday. As the darkness slowly grows around us, remember the dear price that had to be paid to win forgiveness for our sins.)

THE SEVEN LAST WORDS OF CHRIST SPOKEN ON THE CROSS

✠ ✠ ✠ ✠ The First Nocturn ✠ ✠ ✠ ✠

Forgiveness

St. Luke 23:33-34

³³And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. ³⁴And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.

P He is despised and rejected of men:

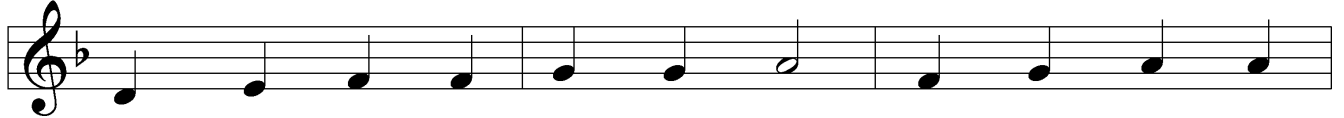
C A man of sorrows and acquainted with grief.

The First Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 1-3



1 Je - sus, in Your dy - ing woes, E - ven while Your
 2 Sav - ior, for our par - don sue When our sins Your
 3 Oh, may we, who mer - cy need, Be like You in



life - blood flows, Crav - ing par - don for Your foes:
 pangs re - new, For we know not what we do:
 heart and deed, When with wrong our spir - its bleed:



Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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✠ ✠ ✠ ✠ The Second Nocturn ✠ ✠ ✠ ✠

Salvation

St. Luke 23:35-43

³⁵And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!”

³⁶The soldiers also mocked him, coming up and offering him sour wine ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “This is the King of the Jews.”

³⁹One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴²And he said, “Jesus, remember me when you come into your kingdom.” ⁴³And he said to him, “Truly, I say to you, today you will be with me in Paradise.”

P He was brought as a lamb to the slaughter:

C And as a sheep before her shearers is dumb, so He opened not His mouth.

The Second Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

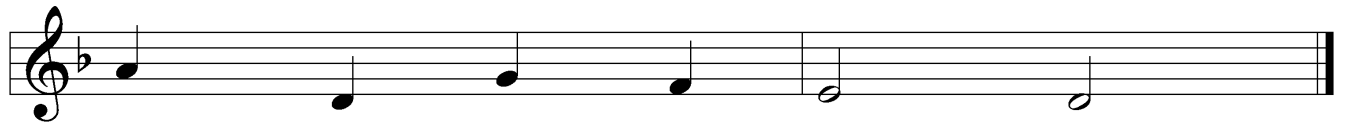
LSB 447 – vs. 4-6



4 Je - sus, pit - y - ing the sighs Of the thief, who
 5 May we in our guilt and shame Still Your love and
 6 May our hearts to You in - cline And their thoughts Your



near You dies, Prom - is - ing him par - a - dise:
 mer - cy claim, Call - ing hum - bly on Your name:
 cross en - twine. Cheer our souls with hope di - vine:



Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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✠ ✠ ✠ ✠ The Third Nocturn ✠ ✠ ✠ ✠

Relationship

St. John 19:26-27

²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

P All we like sheep have gone astray; we have turned everyone to his own way:

C And the Lord laid on Him the iniquity of us all.

The Third Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 7-9

7 Je - sus, lov - ing to the end Her whose heart Your
 8 May we in Your sor - rows share, For Your sake all
 9 May we all Your loved ones be, All one ho - ly

sor - rows rend, And Your dear - est hu - man friend:
 per - il dare, And en - joy Your ten - der care:
 fam - i - ly, Lov - ing, since Your love we see:

Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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✠ ✠ ✠ ✠ The Fourth Nocturn ✠ ✠ ✠ ✠

Abandonment

St. Matthew 27:45-49

⁴⁵Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” ⁴⁷And some of the bystanders, hearing it, said, “This man is calling Elijah.” ⁴⁸And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. ⁴⁹But the others said, “Wait, let us see whether Elijah will come to save him.”

P Surely He has borne our griefs and carried our sorrows:

C Yet we did esteem Him stricken, smitten of God and afflicted.

The Fourth Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 10-12

10 Je - sus, whelmed in fears un - known, With our e - vil
 11 When we seem in vain to pray And our hope seems
 12 Though no Fa - ther seem to hear, Though no light our
 left a - lone, While no light from heav'n is shown:
 far a - way, In the dark - ness be our stay:
 spir - its cheer, May we know that God is near:
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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✠ ✠ ✠ ✠ The Fifth Nocturn ✠ ✠ ✠ ✠

Distress

St. John 19:28-29

²⁸After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” ²⁹A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

- P** He was wounded for our transgressions, He was bruised for our iniquities:
- C** The chastisement of our peace was upon Him, and with His stripes, we are healed.

The Fifth Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 13-15

13 Je - sus, in Your thirst and pain, While Your wounds Your
 14 Thirst for us in mer - cy still; All Your ho - ly
 15 May we thirst Your love to know. Lead us in our
 life - blood drain, Thirst - ing more our love to gain:
 work ful - fill; Sat - is - fy Your lov - ing will:
 sin and woe Where the heal - ing wa - ters flow:
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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✠ ✠ ✠ ✠ The Sixth Nocturn ✠ ✠ ✠ ✠

Triumph

St. John 19:30

³⁰When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

P It is nothing to you, all you who pass by?

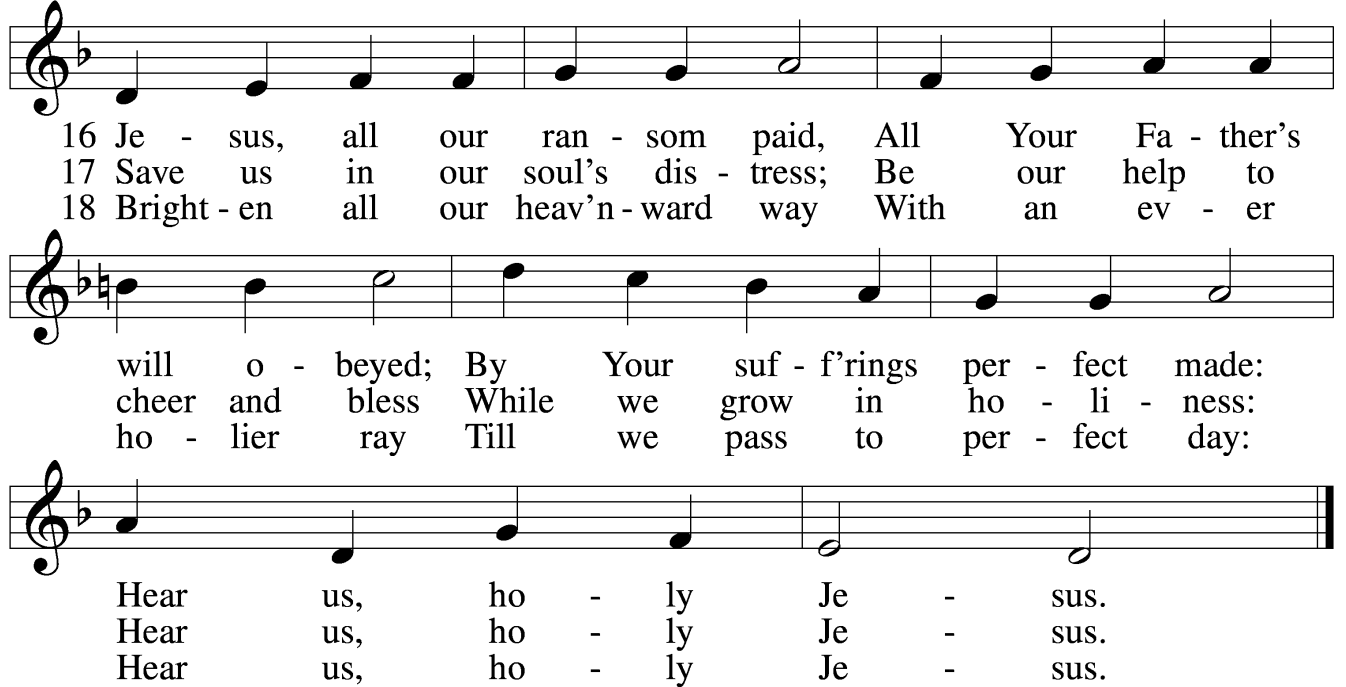
C Look, and see if there is any sorrow like my sorrow!

The Sixth Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 16-18



16 Je - sus, all our ran - som paid, All Your Fa - ther's
 17 Save us in our soul's dis - tress; Be our help to
 18 Bright - en all our heav'n - ward way With an ev - er
 will o - beyed; By Your suf - f'rings per - fect made:
 cheer and bless While we grow in ho - li - ness:
 ho - lier ray Till we pass to per - fect day:
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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Reunion

St. Luke 23:46

⁴⁶Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last.

P Christ bore our sins in His own body upon the tree:

C That we, being dead unto sin, should live unto righteousness, by whose stripes we were healed.

The Seventh Candle Is Extinguished.

HYMN

Jesus, in Your Dying Woes

LSB 447 – vs. 19-21



19 Je - sus, all Your la - bor vast, All Your woe and
 20 When the death shades round us low'r, Guard us from the
 21 May Your life and death sup - ply Grace to live and



con - flict past, Yield - ing up Your soul at last:
 tempt - er's pow'r, Keep us in that tri - al hour:
 grace to die, Grace to reach the home on high:



Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.
 Hear us, ho - ly Je - sus.

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A PRAYER TO THE SUFFERING CHRIST *by St. Ephraem the Syrian, 370 A.D.*

P I fall in adoration at Your feet, Lord! I thank You, God of goodness, God of holiness; I invoke You, on my knees, in Your sight.

For me, an unworthy sinner, You have willed to endure the death of the cross and thus have set me free from the bonds of evil. What shall I offer You in return for Your boundless love?

Glory to You, Friend, and Forgiver of sinners! Glory to You, most merciful and patient! Glory to You, who have come to save us! Glory to You, who became man in the Virgin's womb! Glory to You, who have been bound, scourged, and derided! Glory to You, who have been nailed to the cross! Glory to You, laid in the tomb, but risen again! Glory to You, who have ascended into heaven! Glory to You, who will return with the Father in majesty among the angels to sit in Judgement upon those who have scorned and disregarded Your Passion!

The powers of heaven will be shaken; All the angels and archangels, the cherubim and seraphim, will appear in fear and trembling before Your glory! The foundations of the earth will quake, and all that has life will cry out before Your majesty! In that hour, let Your hand draw me safe beneath Your wings. Save me from the terrible fire, from the gnashing of teeth.

Save me from the outer darkness and despair without end, that I may sing to Your glory—The glory of Him who, through His merciful goodness, has designed to redeem this sinner. Amen.

P God forbid that I should glory:

C except in the Cross of our Lord Jesus Christ.

Stand

LORD'S PRAYER

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.

Sit

("Were You There?" is sung.)

EXIT OF THE CHRIST CANDLE

(A Symbol of the Death and Burial of our Lord. Complete Darkness Falls Upon the Sanctuary.)

STREPITUS

(The rumbling noise which rises to a deafening crescendo and the Strepitus (a harsh noise) represents the earthquake and the sealing of our Lord's Tomb with the great stone and the seal placed upon that stone at the insistence of the High Priests to prevent the surreptitious removal of the corpse by Christ's disciples.)

RETURN OF THE CHRIST CANDLE

(The return of the Christ Candle represents the miraculous breaking open of the tomb and the Lord's triumphant Resurrection from the dead.)

DISMISSAL

P Go in silence and peace and prepare your hearts for the Resurrection.

2026 Easter Schedule



DATE	TIME	SERVICE
<i>Friday, April 3</i>	<i>7:30 pm</i>	<i>Good Friday Tenebrae</i>
<i>Sunday, April 5</i>	<i>7:00 am</i>	<i>Easter Sunrise Service (Amphitheater)</i>
	<i>8:00 am</i>	<i>Easter Breakfast</i>
	<i>9:00 am</i>	<i>Sunday School, Adult Bible Class</i>
	<i>9:30 am</i>	<i>Easter Egg Hunt</i>
	<i>10:15 am</i>	<i>Easter Celebration Service</i>