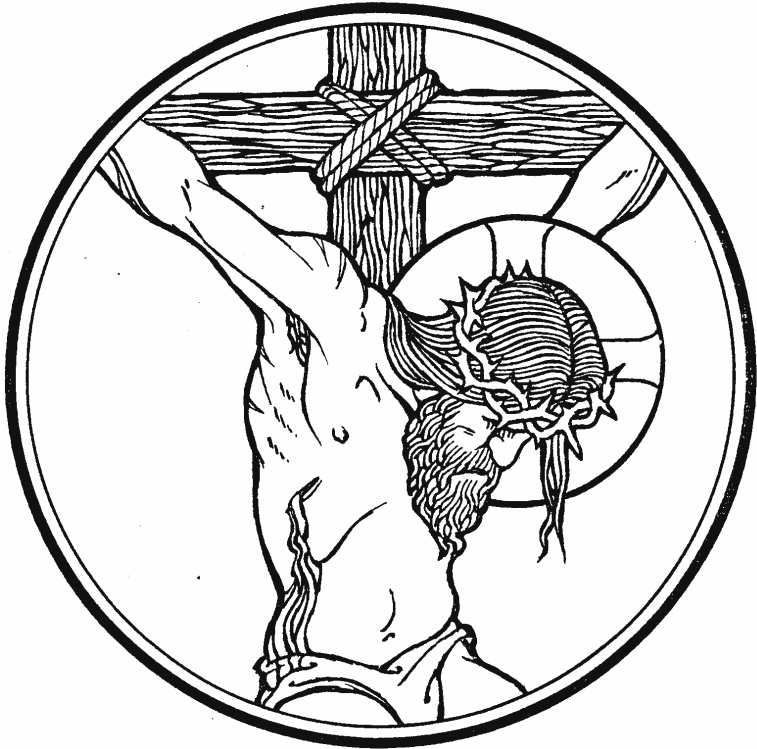


GOOD FRIDAY

TENEBRAE VESPERS

3 April A✠D 2026



OUR SAVIOR

EVANGELICAL LUTHERAN CHURCH

THE LUTHERAN CHURCH—Missouri Synod

4000 Wallings Road ✠ North Royalton, Ohio 44133

(216) 381-2873 ✠ oursaviornorthroyalton.org

Rev. Jonathan C. McCall, Pastor

✠ Hymns ✠

434

TLH 172

448

447:1-15

The service of worship tonight is taken from an early Christian service called 'Tenebrae'. The name Tenebrae is the Latin word for "darkness" or "shadows." During the service candles are extinguished. As it gets darker and darker we reflect on the darkness of God's judgment that enveloped our Lord on the cross. The pastor and congregation enter in silence.

Please STAND (WHEN THE PASTOR APPROACHES THE ALTAR)

THE OPENING VERSICLES

O LORD, open my lips,
and my mouth will declare Your praise.

Make haste, O God, to ☩ deliver me;
make haste to help me, O LORD.
Praise to You, O Christ, Lamb of our salvation.

Please BE SEATED

THE PSALMODY

PSALM 22



| My God, | my God, why hast Thou for- / saken me?
Why art Thou so far from helping me,
and from the words / of my roaring?
O my God, I cry in the daytime, but Thou / hearest not;
And in the night season, and / am not silent.
But Thou art / holy,
O thou that inhabitest the prais- / es of Israel.
Our fathers trusted in / Thee:
They trusted, and Thou / didst deliver them.
They cried unto Thee, and were de- / livered:
They trusted in Thee, and were / not confounded.
But I am a worm, and / no man;
A reproach of men, and despised / of the people.
All they that see me laugh / me to scorn:
They shoot out the lip, they shake / the head, saying,
He trusted on the LORD that He would de- / liver him:
Let Him deliver him, seeing He delight- / ed in Him.—



But Thou art he that took me out / of the womb:
Thou didst make me hope
when I was up- / on my mother's breasts.

I was cast upon Thee / from the womb:
Thou art my God from my / mother's belly.

Be not far from me; for trouble is / nêar;
For / there is none to help.

Many bulls have / compassed me:
Strong bulls of Bashan / have beset me round.

They gaped upon me / with their mouths,
As a ravening and a / roaring lion.

I am poured out like / water,
And all my / bones are out of joint:

My heart is like / wâx;
It is melted in the midst / of my bowels.—

My strength is dried up like a / potsherd;
And my tongue cleaveth / to my jaws;—

And Thou hast brought me into the / dust of death.
For / dogs have compassed me:

The assembly of the wicked have in- / closed me:
They pierced my hands / and my feet.—

I may tell / all my bones:
They look and / stare upon me.

They part my garments a- / mong them,
And cast lots up- / on my vesture.

But be not Thou far from / me, O LORD:
O my strength, haste / Thee to help me.

Deliver my soul / from the sword;
My darling from the power / of the dog.—

Save me from the / lion's mouth:
For Thou hast heard me from the horns / of the unicorns.



**I will declare Thy name unto my / brethren:
in the midst of the congregation / will I praise Thee.**

Ye that fear the LORD, praise Him;
all ye the seed of Jacob, glorify / Hîm;
And fear Him, all ye the / seed of Israel.

**For He hath not despised nor abhorred
the affliction of the af- / flicted;**

**Neither hath He hid his face from him;
but when he cried / unto Him, He heard.**

My praise shall be of Thee in the great congre- / gation:
I will pay my vows before / them that fear Him.

**The meek shall eat and be satisfied:
they shall praise the LORD that / seek Him:**

Your heart shall / live for ever.

All the ends of the world shall remember
and turn unto the / LÔRD:

And all the kindreds of the nations shall wor- / ship before Thee.

For the kingdom is the / LÔRD's:

And He is the governor a- / mong the nations.

All they that be fat upon earth shall eat and / worship:
All they that go down to the dust shall bow before Him:
and none can keep a- / live his own soul.

A seed shall / serve Him;

It shall be accounted to the LORD for a / generation.

They shall come, and shall declare His righteousness
unto a people that / shall be born,

That / He hath done this.

A candle is extinguished.

THE HYMN

434: 1 *Lamb of God, Pure and Holy*



| Why do | the / heathen rage,

And the people ima- / gine a vain thing?

The kings of the earth / set themselves,

And the rulers take coun- / sel together,

Against the LORD, and against His anointed, / saying,

Let us break their / bands asunder,

And cast away their cords / from us.

He that sitteth in the hea- / vens shall laugh:—

The LORD shall have them in de- / rision.

Then shall he speak unto them in His wrath,

And vex them in his / sore displeasure.

Yet have I set my / kîng

Upon my holy / hill of Zion.

I will declare the decree: The LORD hath said / unto me,

Thou art my Son; This day have / I begotten thee.

Ask of me, And I shall give thee the heathen

for thine in- / heritance,

And the uttermost parts of the earth

for / thy possession.

Thou shalt break them with a rod of / iron;

Thou shalt dash them in pieces like a / potter's vessel.

Be wise now therefore, O ye / kîngs:

Be instructed, ye judges / of the earth.—

Serve the / LORD with fear,

And re- / joice with trembling.

Kiss the Son, lest he be / angry,

And ye / perish from the way,

When his wrath is kindled but a / little.

Blessed are all they that / put their trust in him.

A candle is extinguished.

THE HYMN

434: 2 *Lamb of God, Pure and Holy*

THE PSALMODY

PSALM 27



|The LORD| is my light and my salvation; whom shall I / fêar?
The LORD is the strength of my life; of whom / shall I be afraid?

**When the wicked, even mine enemies and my foes,
came upon me to eat / up my flesh,**

They stum- / bled and fell.—

Though an host should encamp against me,
my heart / shall not fear:

Though war should rise against me, in this will / I be confident.

**One thing have I desired of the LORD,
that will I seek / after;**

**That I may dwell in the house of the LORD
all the days / of my life,—**

To behold the beauty of the LORD,
and to inquire in His / temple.

For in the time of trouble he shall hide me in / his pavilion:

In the secret of his tabernacle shall he / hide me;

He shall set me / up upon a rock.

And now shall mine head be lifted up
above mine enemies round a- / bout me:

Therefore will I offer in His tabernacle sacrifi- / ces of joy;—

I will sing, yea, I will sing praises unto the / LÔRD.

Hear, O LORD, when I cry / with my voice:—

Have mercy also upon me, and / answer me.

When Thou saidst, Seek ye my face; my heart said / unto Thee,—

Thy face, LORD, will I seek.

Hide not Thy face / far from me;

Put not Thy servant a- / way in anger:

Thou hast been my help; / leave me not,

Neither forsake me, O God of / my salvation.



**When my father and my mother for- / sake me,
Then the LORD will / take me up.—**

Teach me Thy way, O / LÔRD,
And lead me in a plain path, because / of mine enemies.

**Deliver me not over unto the will of mine / enemies:
For false witnesses are risen up against me,
and such as / breathe out cruelty.**

I had fainted, unless I had be- / lieved
To see the goodness of the LORD in the land / of the living.

**Wait on the LORD: Be of good courage,
and He shall strengthen thine / hêart:
Wait, I say, / on the LORD.—**

A candle is extinguished.

THE HYMN

434: 3 *Lamb of God, Pure and Holy*

THE PSALMODY

PSALM 51



| Have mer- | cy upon me, O God,
according to Thy loving- / kindness:
According unto the multitude of Thy tender mercies
blot out / my transgressions.

**Wash me thoroughly from mine i- / niquity,
And cleanse me / from my sin.—**

For I acknowledge my trans- / gressions:
And my sin is e- / ver before me.

**Against Thee, Thee only, have I sinned,
and done this evil in Thy / sîght:**

**That Thou mightest be justified when Thou speakest,
and be clear / when Thou judgest.**



Behold, I was shapen in i- / niquity;
And in sin did my mo- / ther conceive me.

**Behold, Thou desirest truth in the / inward parts:
And in the hidden part**

Thou shalt make me / to know wisdom.

Purge me with hyssop, and I shall be / clêan:
Wash me, and I shall be whit- / er than snow.—

Make me to hear joy and / gladness;

That the bones which Thou hast broken / may rejoice.—

Hide Thy face from my / sîns,
And blot out all / mine iniquities.

Create in me a clean heart, O / Gôd;

And renew a right spir- / it within me.

Cast me not away from Thy / presence;
And take not Thy holy / spirit from me.

Restore unto me the joy of Thy sal- / vation;

And uphold me with / Thy free spirit.

Then will I teach transgressors Thy / wâys;
And sinners shall be converted / unto Thee.—

Deliver me from bloodguiltiness, O God,

Thou God of my sal- / vation:

And my tongue shall sing aloud / of Thy righteousness.

O Lord, open / Thou my lips;

And my mouth / shall show forth Thy praise.

For Thou desirest not sacrifice; else would I / give it:

Thou delightest not / in burnt offering.

The sacrifices of God are a broken / spirit:

A broken and a contrite heart, O God, / Thou wilt not despise.

Do good in Thy good pleasure unto / Zion:

Build Thou the walls / of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness,
with burnt offering and whole burnt / offering:

Then shall they offer bullocks up- / on Thine altar.

A candle is extinguished.

THE HYMN

TLH172 O Sacred Head, Now Wounded

The usual responses for the Holy Gospel are omitted.

THE HOLY GOSPEL

ST. JOHN 18:1-19:42

The Passion of our Lord Jesus Christ according to St. John.

✠ Jesus went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?” They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” And Judas, who betrayed Him, also stood with them. Now when He said to them, “I am He,” they drew back and fell to the ground. Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.” Jesus answered, “I have told you that I am He. Therefore, if you seek Me, let these go their way,” that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.” Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went

out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, "You are not also one of this Man's disciples, are you?" He said, "I am not." Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said." And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?" Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" Then Annas sent Him bound to Caiaphas the high priest. Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also one of His disciples, are you?" He denied it and said, "I am not!" One of the servants of the high priest, a relative of him whose ear Peter cut off, said, "Did I not see you in the garden with Him?" Peter then denied again; and immediately a rooster crowed. Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have

delivered You to me. What have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber. So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend.

Whoever makes himself a king speaks against Caesar.” When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But they cried out, “Away with Him, away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” Then he delivered Him to them to be crucified.

Please STAND

Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews said to 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.” Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says: “They divided My garments among them, and for My clothing they cast lots.” Therefore the soldiers did these things. Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said,

“I thirst!” Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

A candle is extinguished.

Please remain STANDING or KNEEL if you desire and are able

Pause for silence and meditation.

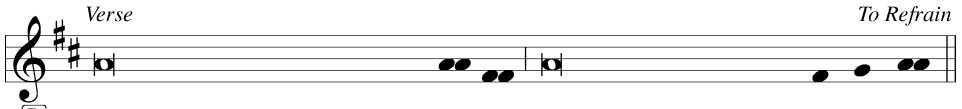
The bell is tolled 33 times for the years of Our Lord’s humiliation.

Please STAND

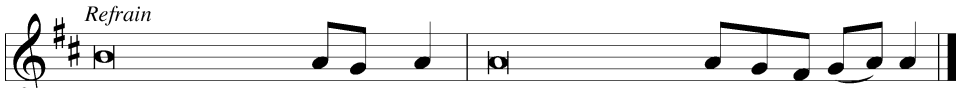
Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.” And again another Scripture says, “They shall look on Him whom they pierced.” After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews’ Preparation Day, for the tomb was nearby.

A candle is extinguished.

THE 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.

Please BE SEATED

THE OFFICE HYMN

448 *O Darkest Woe*

THE SERMON

THE CANTICLE

447:1-15 *Jesus, in Your Dying Woes*

Please STAND or KNEEL if you desire and are able

THE PRAYERS

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.



**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 Lord be with you.

And with thy spirit.

Let us pray. Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men and to suffer death upon the cross; through the same Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Amen.

Almighty and everlasting God, Thou didst decree that Thy Son should bear for us the agonies of the cross, thereby taking from us the might of the adversary. Grant us grace to remember and give thanks for our Lord's passion, that we may obtain forgiveness of sins and deliverance from everlasting death; through Jesus Christ our Lord.

Amen.

Please STAND

The final candle is extinguished.

The congregation departs in silence.

Offerings may be left at the door.



This publication is produced by Our Savior Evangelical Lutheran Church, North Royalton, Ohio.
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