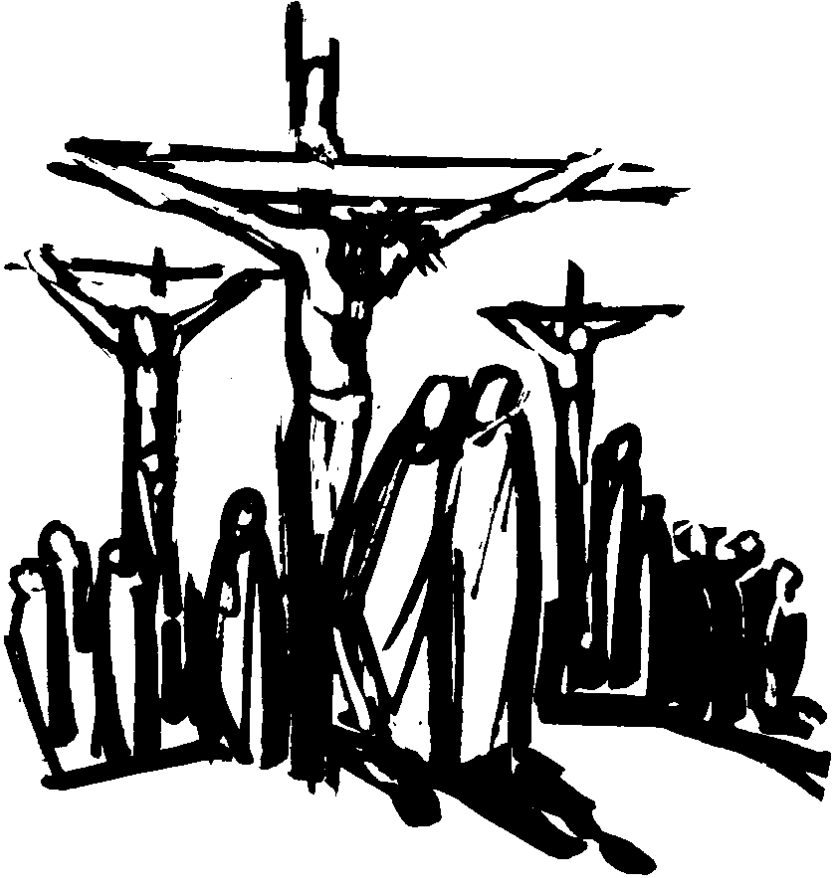


April 3, 2026
Good Friday



Christ's Lutheran Church
700 East Pennsylvania Avenue
Oreland, Pennsylvania

*Christ's Evangelical Lutheran Church
connects individuals to God, each other, and the community.*

Good Friday Service of Light and Darkness

Tonight's service is a blending of two traditions: Tenebrae and Taizé. Tenebrae (Latin for "darkness") was the name given to the medieval predawn morning prayer celebrated by monks during the last three days in Holy Week. In the monastic practice, it was a service of prayers and readings from scripture. As the light began to dawn, the candles used for reading were gradually extinguished, so that at the end of the service, the rising sun provided the necessary light for reading and singing. In modern times, Tenebrae has become descriptive of a service that moves from shadowed light to darkness. As we hear the Passion narrative from the Gospel according to John, candles will be extinguished, making us mindful of the suffering of Christ on that Friday so long ago.

The Taizé community is an ecumenical community located north of Cluny, France. Begun in 1949 by Brother Roger, Taizé is the home for over 100 brothers who have hosted visitors from every continent for retreat and weeklong gatherings. As a part of their prayer services, the community uses short songs, repeated again and again. As the words are sung over many times, the meditative singing becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting on God, without having to fix the length of time too exactly.

Gathering

All gather in silence and remain seated.

Solemn Reproaches

O my people, O my church, what have I done to you?
How have I offended you?

Answer me.

I led you out of slavery into freedom,
and delivered you through the waters of rebirth,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

Forty years I led you through the desert,
feeding you with manna on the way;
I saved you from the time of trial and gave you my body, the bread of
heaven,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I led you on your way in a pillar of cloud and fire,
but you led me to the judgment hall of Pilate;
I guided you by the light of the Holy Spirit,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I planted you as my fairest vineyard, but you brought forth bitter fruit;
I made you branches of the vine and never left your side,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I poured out saving water from the rock,
but you gave me vinegar to drink;
I poured out my life and gave you the new covenant in my blood,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I gave you a royal scepter, but you gave me a crown of thorns;
I gave you the kingdom and crowned you with eternal life,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I struck down your enemies, but you struck my head with a reed;
I gave you my peace, but you draw the sword in my name,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I opened the waters to lead you to the promised land,
but you opened my side with a spear;
I washed your feet as a sign of my love,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I lifted you up to the heights,
but you lifted me high on a cross;
I raised you from death and prepared for you the tree of life,
but you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I grafted you into my people Israel,
but you made them scapegoats for your own guilt,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

O my people, O my church, what more could I have done for you?
Answer me.

I came to you in the least of your brothers and sisters,
but I was hungry and you gave me no food,
thirsty and you gave me no drink,
a stranger and you did not welcome me,
naked and you did not clothe me,
sick and in prison and you did not visit me,
and you have prepared a cross for your Savior.

**Holy God, holy and mighty, holy and immortal,
have mercy on us.**

Bidding Prayer

Let us pray, brothers and sisters, for the holy church throughout the world.

Silent prayer.

Almighty and eternal God,
you have shown your glory to all nations in Jesus Christ.
By your Holy Spirit guide the church
and gather it throughout the world.
Help it to persevere in faith, proclaim your name,
and bring the good news of salvation in Christ to all people.
We ask this through Christ our Lord.

Amen.

Let us pray for our bishops, for our pastors, for all servants of the church, and for all the people of God.

Silent prayer.

Almighty and eternal God,
your Spirit guides the church and makes it holy.
Strengthen and uphold our bishops, pastors,
other ministers, and lay leaders.
Keep them in health and safety for the good of the church,
and help each of us in our various vocations
to do faithfully the work to which you have called us.
We ask this through Christ our Lord.

Amen.

Let us pray for those preparing for baptism.

Silent prayer.

Almighty and eternal God, you continue to bless the church.
Increase the faith and understanding of those preparing for baptism.
Give them new birth as your children, and keep them in the faith and
communion of your holy church. We ask this through Christ our Lord.

Amen.

Let us pray for our sisters and brothers who share our faith in Jesus Christ.

Silent prayer.

Almighty and eternal God, you give your church unity.
Look with favor on all who follow Jesus your Son.
Make all the baptized one in the fullness of faith,
and keep us united in the fellowship of love.
We ask this through Christ our Lord.

Amen.

Let us pray for the Jewish people, the first to hear the word of God.

Silent prayer.

Almighty and eternal God, long ago you gave your promise to Abraham and your teaching to Moses. Hear our prayers that the people you called and elected as your own may receive the fulfillment of the covenant's promises. We ask this through Christ our Lord.

Amen.

Let us pray for those who do not share our faith in Jesus Christ.

Silent prayer.

Almighty and eternal God, gather into your embrace
all those who call out to you under different names.
Bring an end to inter-religious strife,
and make us more faithful witnesses
of the love made known to us in your Son.
We ask this through Christ our Lord.

Amen.

Let us pray for those who do not believe in God.

Silent prayer.

Almighty and eternal God, you created humanity so that all may long to know you and find peace in you. Grant that all may recognize the signs of your love and grace in the world and in the lives of Christians, and gladly acknowledge you as the one true God. We ask this through Christ our Lord.

Amen.

Let us pray for God's creation.

Silent prayer.

Almighty and eternal God, you are the creator of a magnificent universe. Hold all the worlds in the arms of your care and bring all things to fulfillment in you. We ask this through Christ our Lord.

Amen.

Let us pray for those who serve in public office.

Silent prayer.

Almighty and eternal God, you are the champion of the poor and oppressed. In your goodness, give wisdom to those in authority, so that all people may enjoy justice, peace, freedom, and a share in the goodness of your creation. We ask this through Christ our Lord.

Amen.

Let us pray for those in need.

Silent prayer.

Almighty and eternal God,
you give strength to the weary
and new courage to those who have lost heart.
Heal the sick, comfort the dying, give safety to travelers,
free those unjustly deprived of liberty,
and deliver your world from falsehood, hunger, and disease.
Hear the prayers of all who call on you in any trouble,
that they may have the joy of receiving your help in their need.
We ask this through Christ our Lord.

Amen.

Finally, let us pray for all those things for which our Lord would have us ask.

The Lord's Prayer

Lord, remember us in your kingdom and teach us to pray.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

Save us from the time of trial and deliver us from evil.

**For the kingdom, the power,
and the glory are yours, now and forever. Amen.**

A reading from Isaiah, chapters 52 and 53.

- ¹³See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.
- ¹⁴Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—
- ¹⁵so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.
- ^{53:1}Who has believed what we have heard?
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,
nothing in his appearance that we should desire him.
- ³He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.
- ⁴Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
- ⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
- ⁶All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
- ⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,

so he did not open his mouth.

⁸By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked

and his tomb with the rich,

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 with pain.

When you make his life an offering for sin,

he shall see his offspring, and shall prolong his days;

through him the will of the LORD shall prosper.

¹¹Out of his anguish he shall see light;

he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,

and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,

and he shall divide the spoil with the strong;

because he poured out himself to death,

and was numbered with the transgressors;

yet he bore the sin of many,

and made intercession for the transgressors.

Word of God. Word of Life.

Thanks be to God.

Choir Anthem

“Crucifixion Spiritual”

arr. Moore

“They crucified my Lord,
and He never said a mumbalin’ word;
not a word, not a word, not a word.”

The Passion According to St. John

Part One

John 18:1-11

¹Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ²Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" ⁵They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. ⁶When Jesus said to them, "I am he," they stepped back and fell to the ground. ⁷Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." ⁸Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." ⁹This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." ¹⁰Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

The first candle is extinguished.

Song

Stay Here

Stay here and keep watch with me. The hour has come.

Stay here and keep watch with me. Watch and pray.

The image shows a musical score for a two-part song. The first part consists of two staves: a vocal line in G major (one sharp) and a bass line in G major. The lyrics are "Stay here and keep watch with me. The hour has come." The second part also consists of two staves: a vocal line in G major and a bass line in G major. The lyrics are "Stay here and keep watch with me. Watch and pray." The music is written in a simple, hymn-like style with block chords and simple melodic lines.

¹²So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.¹⁵Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, ¹⁶but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. ¹⁷The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. ¹⁹Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. ²¹Why do you ask me? Ask those who heard what I said to them; they know what I said." ²²When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" ²³Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴Then Annas sent him bound to Caiaphas the high priest. ²⁵Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." ²⁶One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" ²⁷Again Peter denied it, and at that moment the cock crowed.

The second candle is extinguished.

Song

Wait for the Lord

Wait for the Lord, whose day is near.

The first line of music is in G major (one sharp) and 4/4 time. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Wait for the Lord, whose day is near." The music ends with a double bar line and a sharp sign followed by the number 8.

Wait for the Lord: be strong, take heart!

The second line of music is in G major (one sharp) and 4/4 time. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Wait for the Lord: be strong, take heart!" The music ends with a double bar line and a sharp sign followed by the number 8.

Part Three

John 18:28–40

²⁸Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

²⁹So Pilate went out to them and said, "What accusation do you bring against this man?" ³⁰They answered, "If this man were not a criminal, we would not have handed him over to you." ³¹Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death."

³²(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) ³³Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?"

³⁴Jesus answered, "Do you ask this on your own, or did others tell you about me?" ³⁵Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" ³⁶Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." ³⁷Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." ³⁸Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. ³⁹But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" ⁴⁰They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

The third candle is extinguished.

Prayer

Merciful God, your Son was lifted up on the cross to draw all people to himself. Grant that we who have been born out of his wounded side may at all times find mercy in him, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Part Four

John 19:1–7

¹Then Pilate took Jesus and had him flogged. ²And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. ³They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. ⁴Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." ⁵So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" ⁶When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." ⁷The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

The fourth candle is extinguished.

Song**O Lord, Hear My Prayer**

The musical score is written in G major (one sharp) and 4/4 time. It consists of two systems, each with a vocal line and a piano accompaniment. The vocal line is in a soprano or alto range, and the piano accompaniment is in the bass clef. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer: when I call, an - swer me." and "O Lord, hear my prayer, O Lord, hear my prayer: come and lis - ten to me." The piano accompaniment features a steady bass line and chords that support the melody.

Part Five**John 19:8–16a**

⁸Now when Pilate heard this, he was more afraid than ever. ⁹He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. ¹⁰Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" ¹¹Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." ¹²From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." ¹³When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. ¹⁴Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" ¹⁵They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." ¹⁶Then he handed him over to them to be crucified.

The fifth candle is extinguished.

Song

Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

Part Six

John 19:16b–22

So they took Jesus; ¹⁷and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" ²²Pilate answered, "What I have written I have written."

Sixth candle is extinguished.

Song**Jesus Remember Me**

Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of musical notation consists of a treble clef staff and a bass clef staff, both in a key signature of two flats (B-flat and E-flat). The treble staff contains a melody of chords and eighth notes, while the bass staff provides a harmonic accompaniment of chords and eighth notes. The lyrics are written below the treble staff.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of musical notation continues the melody and accompaniment from the first system. It features the same treble and bass clef staves with chords and eighth notes. The lyrics are repeated below the treble staff.

Part Seven**John 19:23–30**

²³When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top.

²⁴So they said to one another, "Let us not tear it, but cast lots for it to see who will get it."

This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots."²⁵ And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." ²⁷Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. ²⁸After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." ²⁹A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Seventh candle is extinguished.

Procession of the Cross

*As the cross is carried in procession through the church
the assembly STANDS and faces the cross.*

*The following dialogue is said three times,
the assembly echoing the leader, at the beginning,
midpoint, and end of the procession.*

Behold, the life-giving cross, on which was hung the Savior of the whole world.

Oh, come, let us worship him.

The assembly may be seated after the cross is in place.

Were You There?

Deb Melnick

After a brief silence, the minister continues.

We adore you, O Christ, and we bless you.

By your holy cross you have redeemed the world.

All depart in silence.

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