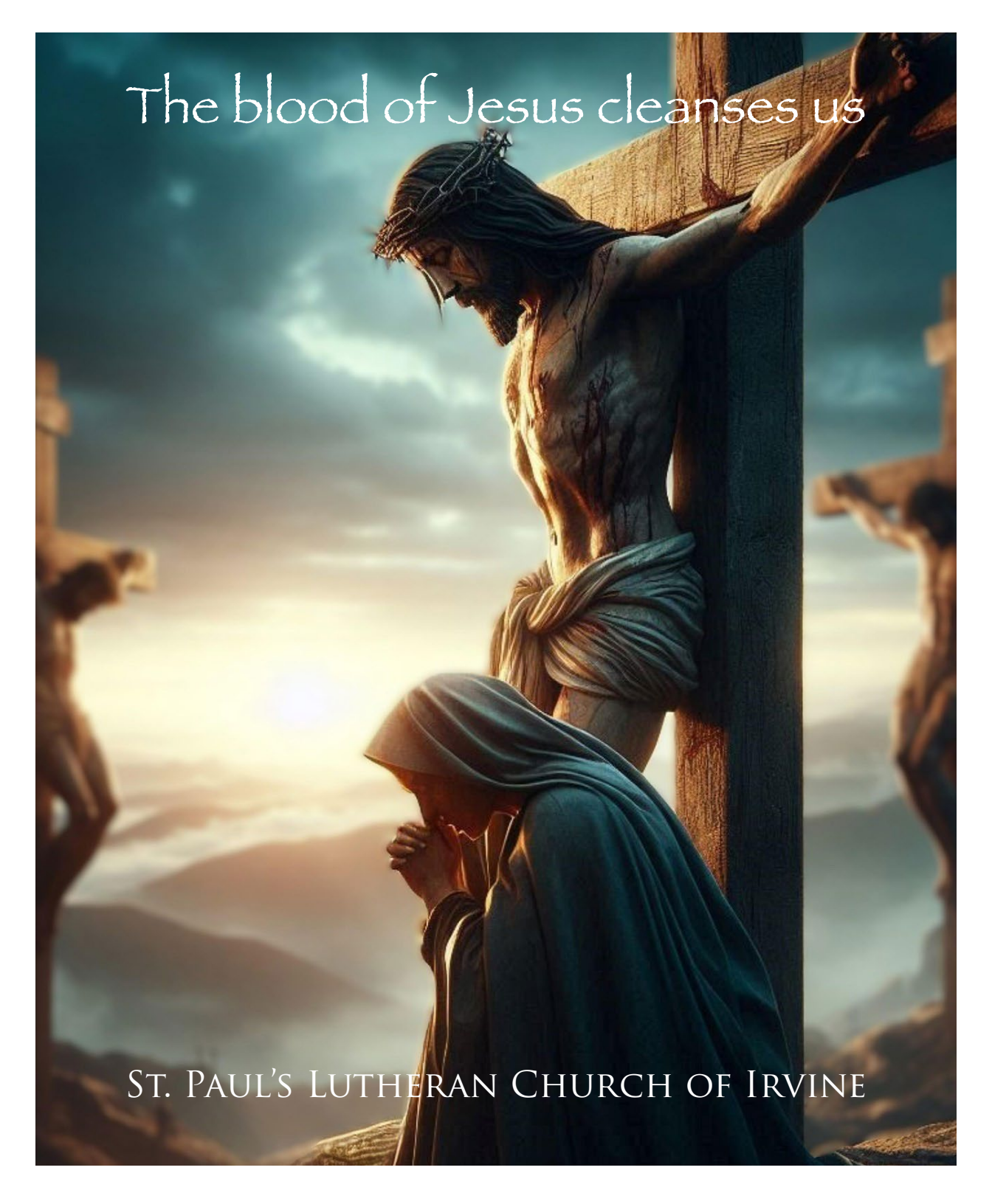




The blood of Jesus cleanses us

ST. PAUL'S LUTHERAN CHURCH OF IRVINE

GOOD FRIDAY

THE SERVICE OF TENABRAE

Tenebrae (Latin for “darkness” or “shadows”), is a Good Friday service tradition more than 1,000 years old. This service is a devotional meditation, during which we remember the approaching darkness of Christ’s death on the cross. We do so by gradually extinguishing the candles on the altar after each reading, hymn or music selection. This progressive dimming of the light recalls the ebbing of the Savior’s life.

*This service is a continuation of the service begun on Maundy Thursday.
All gather in silence.*

THE INVITATORY

Pastor: Behold, the life-giving cross
on which was hung the salvation of the whole world.

ALL: Oh, come, let us worship Him.

The congregation please rise.

THE PRAYER OF THE DAY

Pastor: O Christ, Lamb of God, slain for the sin of the whole world,
with penitent heart we come to the cross, pleading for mercy and forgiveness.
Our sins have added to the burden of Your suffering
and have nailed You to the accursed tree.

For us, You tasted the agony of the utter darkness that we might not perish,
but have everlasting life.

ALL: Lord, have mercy.

Pastor: O Christ, Lamb of God, embrace us with Your love, and forgive all our sins
Our grateful hearts find hope in Your words, comfort in Your promises,
and salvation in Your finished work on the cross,
by which You have overcome sin, Satan, and death.

ALL: Lord, have mercy. Amen.

The congregation may be seated.

HYMN..... *Come to Calvary's Holy Mountain* LSB #435



1 Come to Cal - v'ry's ho - ly moun - tain, Sin - ners, ru - ined
 2 Come in pov - er - ty and mean - ness, Come de - filed, with -
 3 Come in sor - row and con - tri - tion, Wound - ed, im - po -
 4 They that drink shall live for - ev - er; 'Tis a soul - re -



by the fall; Here a pure and heal - ing foun - tain
 out, with - in; From in - fec - tion and un - clean - ness,
 tent, and blind; Here the guilt - y, free re - mis - sion,
 new - ing flood. God is faith - ful; God will nev - er



Flows for you, for me, for all, In a full, per -
 From the lep - ro - sy of sin, Wash your robes and
 Here the trou - bled, peace may find. Health this foun - tain
 Break His cov - e - nant of blood, Signed when our Re -



pet - ual tide, O - pened when our Sav - ior died.
 make them white; Ye shall walk with God in light.
 will re - store; They that drink shall thirst no more.
 deem - er died, Sealed when He was glo - ri - fied.

The congregation please rise.

THE SENTENCES AND COLLECTS

Pastor: He was wounded for our transgressions, He was bruised for our iniquities;
 the chastisement of our peace was upon Him.

ALL: And with His stripes we are healed.

Pastor: Almighty God, graciously behold this Your family,
 for whom our Lord Jesus Christ was willing to be betrayed,
 to be given into the hands of sinners, and to suffer death on the cross.

ALL: Amen.

Pastor: We all, like sheep, have gone astray;

ALL: And the Lord has laid on Him the iniquity of us all.

Pastor: Almighty and most merciful God,

give us grace so to contemplate the Passion of our Lord

that we may find in it the forgiveness of our sins;

through Jesus Christ, Your Son, our Lord.

ALL: Amen.

The congregation may be seated.

THE OLD TESTAMENT READING Isaiah 52:13 to 53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.

As many were astonished at you – his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind – so shall he sprinkle many nations. Kings shall shut their mouths because of him for that which has not been told them they see, and that which they have not heard they understand.

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For 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, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?

And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the

Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

Reader: This is the Word of the Lord.

ALL: Thanks be to God.

The first candle is extinguished.

CHOIR *See The Lamb*

Based on the tune: *O MEIN JESU, ICH MUSS STERBEN*
Words and Setting by Mark Howard

- 1. See The Lamb go forth to slaughter, pierced and covered by our stain,
Cursed by men, arrayed in sorrow, punished now, our peace to gain.
Look away! Let Him be taken; this should be our pain to bear.
But His torture will release us from our evil hearts' despair.
- 2. 'Twas the Father's will to crush Him, sacrificing Servant, Son;
Silent to the cross He stumbles; wounded Lamb, the Spotless One.
All our sins thus laid upon Him by the God of grace divine.
Numbered with the vile, convicted; tomb and darkness now assign.
- 3. How shall we then seek to own this, how shall we live out His love?
This, the peace that passes knowledge, this the mercy from above.
Hold this Gospel ever tightly: Christ our Savior dies for all.
Grace for us through no deserving, faithful sharing, this our call.

THE NEW TESTAMENT READING Hebrews 4:14–16, 5:7–9

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

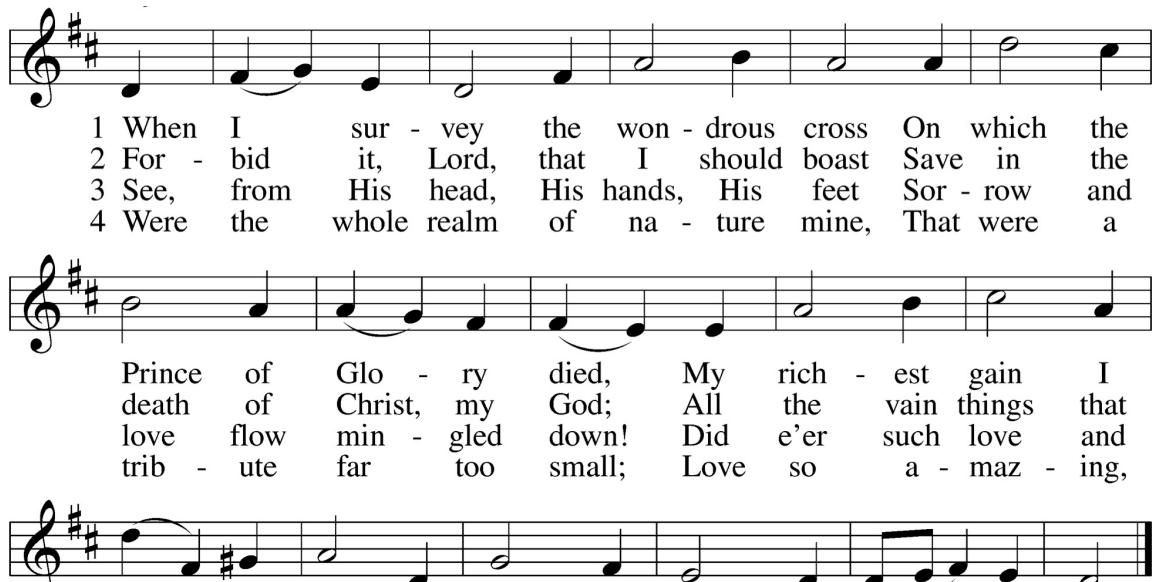
In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him.

Reader: This is the Word of the Lord.

ALL: Thanks be to God.

The second candle is extinguished.

HYMN.....*When I Survey the Wondrous Cross* LSB #426

The image shows the musical notation for the hymn 'When I Survey the Wondrous Cross'. It consists of three staves of music in G major (one sharp). The first staff has a treble clef and a key signature of one sharp (F#). The melody is written in a simple, hymn-like style. The lyrics are written below the notes, with line numbers 1 through 4 indicating different verses. The second staff continues the melody and lyrics. The third staff concludes the hymn with a double bar line. The lyrics are: 1 When I sur - vey the won - drous cross On which the; 2 For - bid it, Lord, that I should boast Save in the; 3 See, from His head, His hands, His feet Sor - row and; 4 Were the whole realm of na - ture mine, That were a Prince of Glo - ry died, My rich - est gain I; death of Christ, my God; All the vain things that; love flow min - gled down! Did e'er such love and; trib - ute far too small; Love so a - maz - ing, count but loss And pour con - tempt on all my pride. charm me most, I sac - ri - fice them to His blood. sor - row meet Or thorns com - pose so rich a crown? so di - vine, De - mands my soul, my life, my all!

SERMON..... Pastor Steven Mueller

The Blood of Christ – 1 John 1:7b

OFFERING.....*When I Survey the Wondrous Cross*

Setting by Lani Smith

HYMN *My Song Is Love Unknown* LSB #430, Stanzas 1-4, 7



1 My song is love un - known, My Sav - ior's love to
 2 He came from His blest throne Sal - va - tion to be -
 3 Some - times they strew His way And His sweet prais - es
 4 Why, what hath my Lord done? What makes this rage and



me, Love to the love - less shown That they might love - ly
 stow; But men made strange, and none The longed - for Christ would
 sing; Re - sound - ing all the day Ho - san - nas to their
 spite? He made the lame to run, He gave the blind their



be. Oh, who am I That for my sake
 know. But, oh, my friend, My friend in - deed,
 King. Then "Cru - ci - fy!" Is all their breath,
 sight. Sweet in - ju - ries! Yet they at these



My Lord should take Frail flesh and die?
 Who at my need His life did spend!
 And for His death They thirst and cry.
 Them - selves dis - please And 'gainst Him rise.

7 Here might I stay and sing,
 No story so divine!
 Never was love, dear King,
 Never was grief like Thine.
 This is my friend,
 In whose sweet praise
 I all my days
 Could gladly spend!

The third candle is extinguished.

RESPONSIVE READING OF PSALM 31

Reader: In you, O Lord, do I take refuge; let me never be put to shame;
in your righteousness deliver me!

ALL: Incline your ear to me; rescue me speedily!
Be a rock of refuge for me, a strong fortress to save me!

Reader: For you are my rock and my fortress;

ALL: and for your name's sake you lead me and guide me;

Reader: you take me out of the net they have hidden for me,

ALL: for you are my refuge.

Reader: Into your hand I commit my spirit;

ALL: you have redeemed me, O Lord, faithful God.

Reader: I hate those who pay regard to worthless idols,

ALL: but I trust in the Lord.

Reader: I will rejoice and be glad in your steadfast love,
because you have seen my affliction;

ALL: you have known the distress of my soul,

Reader: and you have not delivered me into the hand of the enemy;

ALL: you have set my feet in a broad place.

Reader: Be gracious to me, O Lord, for I am in distress;

ALL: my eye is wasted from grief; my soul and my body also.

Reader: For my life is spent with sorrow, and my years with sighing;

ALL: my strength fails because of my iniquity, and my bones waste away.

Reader: Because of all my adversaries I have become a reproach,
especially to my neighbors,

ALL: and an object of dread to my acquaintances;
those who see me in the street flee from me.

Reader: I have been forgotten like one who is dead;

ALL: I have become like a broken vessel.

Reader: For I hear the whispering of many – terror on every side

ALL: as they scheme together against me, as they plot to take my life.

Reader: But I trust in you, O Lord;

ALL: I say, "You are my God."

Reader: My times are in your hand;

ALL: rescue me from the hand of my enemies and from my persecutors!

Reader: Make your face shine on your servant;
ALL: save me in your steadfast love!

Reader: O Lord, let me not be put to shame, for I call upon you;
ALL: let the wicked be put to shame; let them go silently to Sheol.

Reader: Let the lying lips be mute,
ALL: which speak insolently against the righteous in pride and contempt.

Reader: Oh, how abundant is your goodness,
 which you have stored up for those who fear you
**ALL: and worked for those who take refuge in you,
 in the sight of the children of mankind!**

Reader: In the cover of your presence you hide them from the plots of men;
ALL: you store them in your shelter from the strife of tongues.

Reader: Blessed be the Lord,
**ALL: for he has wondrously shown his steadfast love to me
 when I was in a besieged city.**

Reader: I had said in my alarm, "I am cut off from your sight."
ALL: But you heard the voice of my pleas for mercy when I cried to you for help.

Reader: Love the Lord, all you his saints!
**ALL: The Lord preserves the faithful
 but abundantly repays the one who acts in pride.**

Reader: Be strong, and let your heart take courage,
ALL: all you who wait for the Lord!

The fourth candle is extinguished.

THE PASSION OF OUR LORD, ACCORDING TO ST. JOHN (Chapter 19:1–16)

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."

When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.” So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.

Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, “Behold your King!” 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.” So he delivered him over to them to be crucified.

The fifth candle is extinguished.

HYMN *O Dearest Jesus, What Law Hast Thou Broken* LSB #439, Stanzas 1, 3, 4

O dear - est Je - sus, what law hast Thou bro - ken
 Whence come these sor - rows, whence this mor - tal an - guish?
 What pun - ish - ment so strange is suf - fered yon - der!

That such sharp sen - tence should on Thee be spo - ken?
 It is my sins for which Thou, Lord, must lan - guish;
 The Shep - herd dies for sheep that loved to wan - der;

Of Yea, what great crime hast Thou to make con - fes - sion,
 The Mas - ter all the wrath, the Thou dost in - her - it,
 His ser - vants owe Him,

What dark trans - gres - sion?
 This I do mer - it.
 Who would not know Him.

THE PASSION OF OUR LORD, ACCORDING TO ST. JOHN (Chapter 19:17–30)

And he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says, “They divided my garments among them, and for my clothing they cast lots.”

So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A 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. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

CHOIR *Ave Verum Corpus*

W. A. Mozart, 1756-1791

Ave, ave verum corpus
Natum de Maria virgine,
Vere passum immolatum
In Cruce pro homine,
Cujus latus perforatum
Unda fluxit et sanguine,
Esto nobis praegustatum
In mortis examine.

*Hail, true Body,
Born of the virgin Mary,
Who truly suffered, sacrificed
On the cross for mankind,
Whose pierced side flowed
With water and blood:
Be for us a foretaste (of Heaven)
In the test of death.*

THE PASSION OF OUR LORD, ACCORDING TO ST. JOHN (Chapter 19:31–42)

Since it was the day of Preparation, and so that the bodies would 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. So the soldiers came and broke the legs of the first, and of the other who had been 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 at once there came out blood and water. He who saw it has borne witness; his testimony is true, and he knows that he is telling the truth; that you also may believe. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.”

After these things Joseph of Arimathea, who was 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 away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 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 because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

The sixth candle is extinguished.

The congregation please rise.

THE RESPONSORY AND PRAYERS

Pastor: We have an advocate with the Father; Jesus is the propitiation for our sins.

ALL: He was delivered up to death; He was delivered for the sins of the people.

Pastor: O Savior of the world, by your cross and precious blood
You redeemed the world.

ALL: Save us and help us, we humbly implore you, O Lord.

Pastor: Gracious Jesus, our Lord and our God,
You bore our sins in Your own body on the tree.
so that we, being dead to sin, might live unto righteousness.
Have mercy upon us now and at the hour of our death,
and grant to us, Your servants,

with all others who devoutly remember Your blessed Passion,
a holy and peaceful life in this world,
and through Your grace, eternal glory in the life to come,
where, with the Father and the Holy Spirit, You live and reign, God forever.

ALL: Amen.

The congregation may be seated.

CHOIR ***Adoramus te, Christe***

Music by Theodore DuBois

Adoramus te, Christe,	<i>Christ, we do all adore Thee,</i>
Adoramus te, Christe,	<i>Christ, we do all adore Thee,</i>
Et benedicimus tibi,	<i>And we do praise Thee forever,</i>
Quia per sanctam	<i>For on the Holy Cross</i>
Crucem tuam	<i>Hast Thou the world</i>
Redemisti mundum	<i>From sin redeemed.</i>
Adoramus te, Christe,	<i>Christ, we do all adore Thee,</i>
Et benedicimus tibi	<i>And we do praise Thee forever,</i>
Adoramus te, Christe.	<i>Christ, we do all adore Thee.</i>

The seventh and final candle is extinguished.

Music for Meditation ***O Sacred Head, Now Wounded***

Setting by Charles Callahan

THE REMOVAL OF THE CHRIST CANDLE

This is to signify the temporary removal of the Light, Jesus, from this world. While the Christ candle represents Jesus’ love for us which is never extinguished, we won’t see this symbol until it appears again, leading us into worship, on Easter morning.

THE STREPITUS (Latin for “loud noise”)

The Bible is closed to represent the closing of Christ’s tomb and the fulfillment of God’s promised salvation.

*All leave in silence, with somber contemplation
of the high price that was paid to redeem us.*

ST. PAUL'S LUTHERAN CHURCH OF IRVINE (LCMS)

CHURCH STAFF:

Senior Pastor: Rev. Alfonso O. Espinosa, Ph.D.

Assistant Pastor: Rev. Steven P. Mueller, Ph.D.

Organist: Gerald Dahlin

Choir Director: Mark Howard

Guest Instrumentalist: Rachel Okonski, Flute

Administrative Coordinator: Jackie Johnson

Website: **www.saintpaulsirvine.com**

Please join us for the glorious conclusion of Holy Week with a celebration of the resurrection of our Savior, Jesus. Easter is the culmination of God's redemptive plan for us. It is cause for celebration because the rising of Jesus proves to us that *Truly this man was the Son of God!* (Mark 15:39)



EASTER SUNDAY DIVINE SERVICES

8:00 & 10:30 AM

(The 10:30 am service will include choir and trumpets)

SPECTRUM CAMPUS OF CONCORDIA UNIVERSITY

16355 LAGUNA CANYON RD., IRVINE, CA 92618

EASTER BREAKFAST BETWEEN SERVICES!