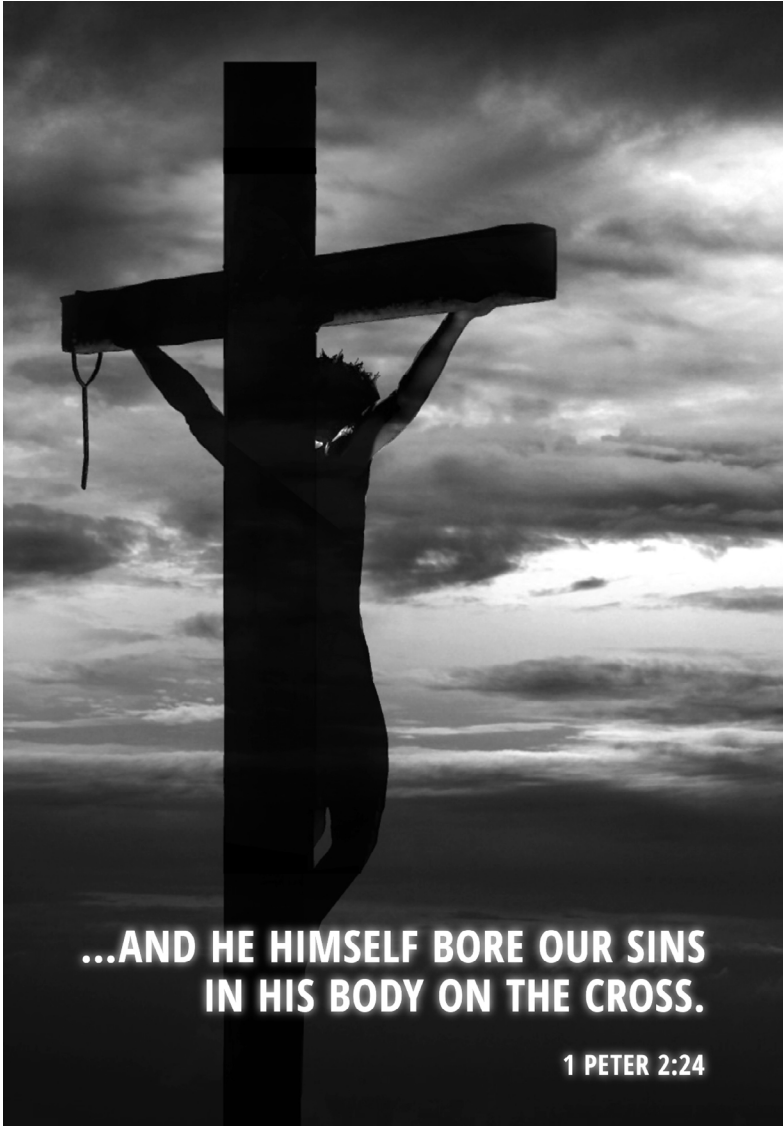


Good Friday

April 3, 2026

7:00 p.m.



**...AND HE HIMSELF BORE OUR SINS
IN HIS BODY ON THE CROSS.**

1 PETER 2:24



2201 E. 106th Street, Carmel IN 46032 ☎ 317-846-1555
www.kogcarmel.org

Welcome to King of Glory!

A Service of Tenebrae

We welcome you to tonight's meditational service, which focuses squarely on the cross of Christ. There He suffered the agony of death for the sake of the world. This liturgy is designed so that we may focus on the cross and the Word.

Tonight's service of darkness also known as Tenebrae (literally "shadows") is a Holy Week devotion that dates back to the 7th or 8th century and is characterized by the successive extinguishing of candles as the service progresses. At the end of the service the Christ candle will be removed symbolizing our Lord's death and burial. The loud noise (the strepitus) at the end of the service symbolizes Jesus' last breath on the cross

Tonight's service continues the three-day liturgy of Holy Week called the Triduum. Like Maundy Thursday, this service concludes in silence without a benediction and is meant to prepare us for the celebration of Easter. We invite you to join us for our festival Easter worship at 10:00 AM on Sunday morning.

PASTOR: Erik Allen
READER: Laura Saffen
USHERS: Greg & Donna Frazier
ORGANIST: Joan Kreuger



Good Friday

April 3, 2026

Silent Prayer and Meditation

stand as you are able

* Hymn

“In the Hour of Trial”

LBW 106

1 In the hour of tri - al, Je - sus, plead for me,
2 With for - bid - den plea - sures should this vain world charm,
3 Should thy mer - cy send me sor - row, toil, and woe,

lest by base de - ni - al I de - part from thee.
or its sor - did trea - sures spread to work me harm,
or should pain at - tend me on my path be - low,

When thou seest me wa - ver, with a look re - call;
bring to my re - mem - brance sad Geth - sem - a - ne,
grant that I may nev - er fail thy hand to see;

nor from fear or fa - vor suf - fer me to fall.
or, in dark - er sem - blance, cross - crowned Cal - va - ry.
grant that I may ev - er cast my care on thee.

P: On this Good Friday, we follow Jesus through His trial and up the hill to Golgotha, all the while questioning:

C: **My God, my God, where are you?**

P: We follow the women who held vigil at the foot of the cross, all the while despairing:

C: **My God, my God, where are you?**

P: We come near to Jesus as soldiers mock him, all the while crying out:

C: **My God, my God, where are you?**

P: We sit in grief and dismay, once again confronted with the horrible reality of sin and evil in our world that people just like us would crucify Love Incarnate. And all the while, God sits with us, saying:

C: **My child, my child, I am here.**

P: Come, let us worship God who, even on this day, is never far from us.

C: **Amen.**

***Prayer of the Day**

P: Let us pray. 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.

C: **Amen.**

please be seated

Lesson: Isaiah 52:13—53:12

¹³ See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

¹⁴ Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

¹⁵ so 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.

53:¹Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?

² 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,
nothing in his appearance that we should desire him.

³ He 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.

⁴ Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.

⁵ But 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.

⁶ All 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.

⁷ He 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.

⁸ By 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.

⁹ They 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.

¹⁰ Yet 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.

¹¹ Out 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.

¹² Therefore 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.

Gospel: John 19:16-42

¹⁶Then [Pilate] handed [Jesus] over to them to be crucified.

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 those gathered 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.” 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.” ²⁵And 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.

³¹Since it was the day of Preparation, the Jewish leaders did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³²Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. ³⁵(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶These things occurred so that the scripture might be

fulfilled, "None of his bones shall be broken."³⁷ And again another passage of scripture says, "They will look on the one whom they have pierced."

³⁸After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jewish leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. ³⁹Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. ⁴²And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Sermon

"Narrow Paths, Wide Mercy"

Pastor Erik Allen

stand as you are able

Hymn

Ah Holy Jesus

ELW 349



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.
whilc we noth - ing heed - ed, God in - ter - ccd - 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

please be seated

Service of Tenebrae:

We commemorate this solemn occasion with the service of Tenebrae to remind us that Jesus died for us. 7 candles will be extinguished, representing the seven last sentences Jesus spoke from the cross. The gradual extinguishing of light signifies the darkness which covered the earth when Jesus hung on the cross and the death of our Lord for us.

*(The congregational responses are sung to the tune of
"Lord Jesus, Think On Me" ELW 599)*

R: "Father, forgive them, for they know not what they do."

C: **Our savior speaks in grace,
with words of mercy true:
"Forgive them, father," thus He prays:
"They know not what they do."**

P: Let us pray for all those suffering from the effects of evil. Let us pray for the proud, the violent, and the malicious; for those that reject God, for all who exploit others, tyrannized them, and use them for their own gain; let us pray for all who abuse power, and in doing so betray the trust placed in them; let us pray for all who persecute the faithful; let us pray for the church when it is tempted to put expediency before truth, self-interest before love, and for the sake of winning human praise; let us pray for ourselves when we lack zeal, seek after the deceitfulness of riches or embrace the cares of the world over following in your ways. "Father forgive us, for we know not what we do."

The first candle is extinguished.

R: "This day you shall be with Me in paradise."

C: **His wondrous pity see!
unto the thief He crises:
Today, I tell, you will be
with Me in paradise."**

P: Let us pray for all those who want to repent and begin a new life, but who feel that it is too late; let us pray that they may learn from the dying thief that Christ is the one nearest to them, and that new life is as close as He is. And let us, as one with the thief, pray as he did: "Lord, remember me." So may our last hour blend into the light of paradise, through the power of the crucified.

The second candle is extinguished.

R: "Mother, there is your Son; Son, there is Your mother."

C: **To Mary, looking on,
Behold your Son," He says.
"Behold your mother," thus on John
Love's burden gently lays.**

- P: Let us pray for family ties and for the bereaved that Christ may create relationships which survive the worst blows life can give. Let us thank Christ for His power in creating new relationships to sustain us in the different stages of our pilgrimage through life.

The third candle is extinguished.

- R: "My God, My God, why have you forsaken Me?"
C: **Now hear the awful cry,
sins' dreadful burden see.
My God, my God," Christ Jesus cries,
"Thou has't forsaken Me!"**

- P: Let us pray for all who are forsaken; for nations which are forsaken; for prisoners and captives who are forsaken; for leaders and prophets who are forsaken; and for ourselves when we feel forsaken. May all people everywhere find within God's grace true comfort and understanding that below the deepest level of sorrows they may know the everlasting arms of God's mercy. May we learn to say, "I shall give thanks unto God who is my Lord, my King, and my Savior."

The fourth candle is extinguished.

- R: "I thirst"
C: **As one of us He dies.
Sin's pow'r has done its worst.
Now to fulfill God's Word He cries
a simple word: "I thirst."**

- P: Let us pray for all who suffer physical distress through lack of food and water, and for those whose bodies are not able to benefit from the abundance of food throughout the world. Let us pray that in their hearts they may find rivers of living water to refresh and sustain them, and prepare the way for physical relief and healing. Let us pray for all who hunger and thirst after righteousness that in their obedience to Christ they might have food to eat unknown to them before, and according to Christ's promise, be satisfied.

The fifth candle is extinguished.

- R: "Into Your hands I commend My Spirit."
C: **"Father, into Your hands
My spirit I commend."
The One who hears and understands
receives Him at the end.**

P: Let us thank God that when the conscious control of our life is beyond our grasp we may still rest upon God's eternal changelessness. Teach us, O Lord, to fear the grave as little as we fear our bed; and fill our lives with the hope of the resurrection, in the knowledge that in death our lives pass into the loving hands of our Almighty Creator. And may we place our lives in those hands while life is strong and full and sweet. Almighty God, with thanksgiving, into your hands, we commend our spirit.

The six candle is extinguished.

A: "It is finished."

C: **"Tis finished," says the Lord.
The burden on Him laid
Of sinful thought and deed and word
the debt is fully paid.**

P: Let us thank Christ for finishing the work that He came to do; Let us thank Him for having done for us all that is necessary for our salvation; let us thank Him that because His work is finished our search for forgiveness and striving for pardon is finished. And let us thank God that with the end of our search there is the beginning of a life of thankfulness, praise, and service, offered to God not from fear but out of love. And let us pray that we may find the work He has for us to do, and finish it. Amen.

The seventh candle is extinguished.

A: And the Centurion said, "Certainly this was the Son of God!"

C: **Beneath the cross may I,
for whom all this was done,
Repentant and believing cry,
"This truly is God's Son!"**

Please stand as you are able.

The Christ candle is carried away in silence, stopping three times for Scripture to be read. As the light reaches the back of the Sanctuary the darkness of the sanctuary reflects the darkness of the tomb.

The First Station



- P: He was wounded for our transgressions. He was bruised for our iniquities.
C: **Upon him was the punishment that made us whole, and by his bruises we are healed.**

The Second Station



- P: Far be it from me to glory
C: **Except in the cross of our Lord Jesus Christ.**

The Third Station



- P: Greater love has no person than this,
C: **Than to lay down one's life for their friends.**

A loud noise (the strepitus) is made and followed by the congregation whispering the Lord's prayer together.

The Lord's Prayer

**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.**



1 Were you there when they cru - ci - fied my Lord?
 2 Were you there when they nailed him to the tree?
 3 Were you there when they pierced him in the side?
 4 Were you there when the sun re - fused to shine?
 5 Were you there when they laid him in the tomb?



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?



Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.



Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?

Text: African American spiritual

Music: WERE YOU THERE, African American spiritual

The Christ candle returns to its place on the altar and the service concludes:

P: My eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel."

All depart in silence.