

# **Good Friday**

*April 2, 2021*

*7:00 p.m.*



**ZION LUTHERAN CHURCH**

**85 E. Brandt Boulevard**

**Landisville, PA**

*Connecting with God; Connecting with others; Connecting others with God*

## **GENERAL INFORMATION**

**WELCOME TO ZION!** We are glad you have chosen to worship with us with in-person or online. The service contains the four parts of the Lutheran liturgy (The Gathering, The Word, The Meal, and The Sending). Should you have any questions concerning our service, please do not hesitate to talk with Pastor Sell.

### **WORSHIP OPPORTUNITIES AT ZION**

**IN-PERSON:** All are invited to join us for worship at 9:00 a.m. each Sunday morning. Easter Sunday services will be held at 9:00 a.m. and 10:30 a.m. Please call or text Anne Rankin (717-945-4585) to reserve seating.

**ONLINE:** Worship services are live-streamed on the church YouTube channel: [http://bit.ly/Zion\\_Live](http://bit.ly/Zion_Live). Because there will be two services on Easter Sunday, the 9:00 a.m. services will be the service that is live-streamed. If you are unable or prefer not to watch during the live-stream, the recording is available to view any time after the service concludes.

### **FOR THOSE WORSHIPPING IN-PERSON**

- ❖ Please social distance at all times and sanitize your hands using the hand sanitizer units located on the walls in the hallways, Connection Zone, and Social Room.
- ❖ Please wear masks at all times.
- ❖ A no-touch temperature screening is required by all who enter the church prior to worship.
- ❖ Only one individual may be in restrooms at a time. Please follow the signs on the restroom doors.
- ❖ Children are welcome to be active participants in the worship service. Currently, nursery care is not available.

Ushers are located near the front and back of the worship area to direct people to seating and to the offering plates.

# GOOD FRIDAY

*P: Pastor A: Assisting Minister C: Congregation*

## INTRODUCTION

*Life and death stand side by side as we enter into Good Friday. In John's passion account, Jesus reveals the power and glory of God, even as he is put on trial and sentenced to death. Standing with the disciples at the foot of the cross, we pray for the whole world in the ancient bidding prayer, as Christ's death offers life to all. We gather in solemn devotion, but always with the promise that the tree around which we assemble is indeed a tree of life. We depart silently, and we anticipate the culmination of the Three Days in the Easter Vigil.*

## PRELUDE

*Chorale and Meditation on Ah, Holy Jesus*

W. Wold

## PRAYER OF THE DAY

**P:** Let us pray. Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, and to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, now and forever.

**C:** **Amen.**

## HYMN

*O Sacred Head Now Wounded*

ELW 351

*You are invited to hum along or read the words as a prayer.*

1. O sacred head, now wounded,  
with grief and shame weighed down,  
now scornfully surrounded  
with thorns, thine only crown;  
O sacred head, what glory,  
what bliss till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.
2. How pale thou art with anguish,  
with sore abuse and scorn;  
how does thy face now languish,  
which once was bright as morn!

Thy grief and bitter passion  
were all for sinners' gain;  
mine, mine was the transgression,  
but thine the deadly pain.

3. What language shall I borrow  
to thank thee, dearest friend,  
for this thy dying sorrow,  
thy pity without end?  
Oh, make me thine forever,  
and should I fainting be,  
Lord, let me never, never  
outlive my love to thee.

4. Lord, be my consolation;  
shield me when I must die;  
remind me of thy passion  
when my last hour draws nigh.  
These eyes, new faith receiving,  
from thee shall never move;  
for all who die believing  
die safely in thy love.

† **THE WORD** †

**FIRST READING**

Isaiah 52:13-53:12

A: <sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>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— <sup>15</sup>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. <sup>53:1</sup>Who has believed what we have heard? And to whom has the arm of the LORD been revealed? <sup>2</sup>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. <sup>3</sup>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.

<sup>4</sup>Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup>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. <sup>6</sup>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.

<sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>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.

<sup>10</sup>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. <sup>11</sup>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. <sup>12</sup>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.

A: The Word of the Lord.

C: **Thanks be to God.**

## SECOND READING

Hebrews 10:16-25

A: After the Holy Spirit says,] <sup>16</sup>“This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds,” <sup>17</sup>he also adds, “I will remember their sins and their lawless deeds no more.” <sup>18</sup>Where there is forgiveness of these, there is no longer any offering for sin. <sup>19</sup>Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, <sup>20</sup>by the new and living way that he opened for us through the curtain (that is, through his flesh), <sup>21</sup>and since we have a great priest over the house of God, <sup>22</sup>let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. <sup>23</sup>Let us hold fast to the confession of our hope without wavering, for

he who has promised is faithful. <sup>24</sup>And let us consider how to provoke one another to love and good deeds, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

A: The Word of the Lord.

C: **Thanks be to God.**

*Please stand if you are able.*

## **GOSPEL**

John 18:1-19:42

P: The Holy Gospel according to St. John, the 18<sup>th</sup> and 19<sup>th</sup> chapters.

C: **Glory to you, O Lord.**

<sup>1</sup>[Jesus] went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered.<sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>So 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. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” <sup>5</sup>They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, “I am he,” they stepped back and fell to the ground. <sup>7</sup>Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” <sup>8</sup>Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” <sup>9</sup>This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” <sup>10</sup>Then 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. <sup>11</sup>Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>Simon 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, <sup>16</sup>but 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. <sup>17</sup>The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup>Now 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.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>Jesus 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. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said.” <sup>22</sup>When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” <sup>23</sup>Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>Now 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.” <sup>26</sup>One 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?” <sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup>Then 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. <sup>29</sup>So Pilate went out to them and said, “What accusation do you bring against this man?” <sup>30</sup>They answered, “If this man were not a criminal, we would not have handed him over to you.” <sup>31</sup>Pilate 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.” <sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you ask this on your own, or did others tell you about me?” <sup>35</sup>Pilate 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?” <sup>36</sup>Jesus 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.” <sup>37</sup>Pilate 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.”<sup>38</sup>Pilate 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.<sup>39</sup>But 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?”<sup>40</sup>They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

<sup>19:1</sup>Then Pilate took Jesus and had him flogged.<sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.<sup>3</sup>They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face.<sup>4</sup>Pilate 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.”<sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”<sup>6</sup>When 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.”<sup>7</sup>The 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.”

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever.<sup>9</sup>He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup>Pilate 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?”<sup>11</sup>Jesus 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.”<sup>12</sup>From 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.”

<sup>13</sup>When 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.<sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!”<sup>15</sup>They 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.”<sup>16</sup>Then he handed him over to them to be crucified.



So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup>Many 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. <sup>21</sup>Then 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.'" <sup>22</sup>Pilate answered, "What I have written I have written." <sup>23</sup>When 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. <sup>24</sup>So 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." <sup>25</sup>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. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup>After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>A 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. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

<sup>31</sup>Since it was the day of Preparation, the Jews 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. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup>These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup>And again another passage of scripture says, "They will look on the one whom they have pierced."

<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>Now 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. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

P: The Word of the Lord.

C: **Thanks be to God.**

*Please be seated.*

### **BIDDING PRAYER**

P: 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.

C: **Amen.**

P: Let us pray for our bishops, for our pastors, and 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, 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.

C: **Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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.

**C: Amen.**

P: 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 prayer 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.

**C: Amen.**

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

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.**

### **WE GLORY IN YOUR CROSS**

C: **We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.**

**May God be merciful and bless us; may the light of God's face shine upon us,  
Let your way be known upon earth, your saving health among all nations.**

**We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.**

**Let the peoples praise you, O God; let all the peoples praise you.  
May God give us blessing, and may all the ends of the earth stand in awe.**

**We glory in your cross, O Lord, and we praise your holy resurrection, for by your cross joy has come into the world.**

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

C: By your holy cross you have redeemed the world.

*All depart in silence.*

## **BEING PRESENT TO SUFFERING**

*“Were you there when they crucified my Lord?” asks the hymn. As we enter into John’s gospel for Good Friday, this is a good question. How are we “there”? How are we present to Jesus’ suffering and death—in our hearts and minds, our communities, and our world? What is the meaning of his suffering and death for us? Good Friday worship invites us into such questions and through them forms our faith and guides our lives toward compassion. Traditions such as the Way of the Cross enable people to imagine themselves present with Jesus in his last hours before death.*

*In Good Friday worship, we accompany Jesus to the cross with other witnesses who show various ways of being present—or not. A fearful Peter denies Jesus. A group of women keep watch and weep for Jesus on the cross. Joseph of Arimathea and Nicodemus take care of his lifeless body. Watching, weeping, caring, and even denying are all common human responses to suffering. Becoming aware of our own witness and responses, we can be present more compassionately to Christ crucified, wherever and whenever we encounter him in suffering and injustice.*

*Even as we consider how to “be there” in the face of suffering, we know that, as always, Jesus has gone first. The reading from Isaiah reminds us how Jesus, through his death, is present with us in our suffering. We can trust that wherever we go and whatever we go through, Jesus is “there”; he can “sympathize with our weaknesses” (Heb. 4:15). We know that we are not alone in our own suffering and death, and we consider what to do now with that knowledge. Good Friday draws us into a community that wonders together: how can we be “there” with Christ crucified in our world and share the hope of resurrection in such places?*

## IMAGES IN THE READINGS

*The **cross** was the electric chair of the Roman Empire, the means of execution for low-class criminals. Other cultures have seen in the shape of the cross a sign of the four corners of the earth itself. Christians mark the newly baptized with this sign, God coming through suffering and death, aligned with all who are rejected, and surprisingly in this way bringing life to the whole earth. In the suggested sixth-century hymn “Sing, my tongue,” the cross is paradoxically likened to the archetypal tree of life.*

*In John’s passion narrative, Jesus of Nazareth is called King of the Jews, the Son of God, and most significantly, I AM, the very **name** of God. Christians see in the man dying on the cross the mystery of God’s self-giving love. Along with the witnesses in John’s passion, we can sing with the hymn writer Caroline Noel, “At the name of Jesus every knee shall bow, every tongue confess him king of glory now.”*

*In the Israelite sacrificial system, the **lamb** represented the life of the nomadic herders, and killing the lamb symbolized a plea that God would receive the animal’s death as a gift to prompt divine mercy. The New Testament often uses the image of the lamb as one way to understand the meaning of Jesus’ death. The book of Revelation recalls Good Friday and Easter in its vision of “a Lamb standing as if it had been slaughtered.”*

*But any single image—such as the lamb—is not sufficient. Thus we are given the opposite image, Christ as the **high priest** who does the slaughtering. According to Israelite religion, the people needed an intermediary to approach God. Christ then is the mediator who prays to God for us. Yet for John, Christ is the God whom our prayers address.*

*Good Friday lays each image next to another one, for no single metaphor can fully explain the mystery of Christ.*

## MINISTRY LEADERS

Ministers  
Interim Pastor  
Music Director  
Parish Administrator  
Worship Technology Assistant  
Lay Ministry Assistant  
Council President  
Council Vice President  
Sextons

Members of the Congregation  
Rev. Melody Sell  
John Landis  
Anne Rankin  
David Albin  
Diane Gerlach  
Adele King  
David Wise  
Brian Bourassa (a.m.)  
Tom Miller (p.m.)

## WORSHIP, SUNDAY SCHOOL, & CONTACT INFORMATION

In-Person Worship

Sundays, 9:00 a.m.

Good Friday (4/2), 7:00 p.m.

Easter Sunday (4/4): 9:00 & 10:30 a.m.

Live-stream & Recorded Worship Link

[http://bit.ly/Zion\\_Live](http://bit.ly/Zion_Live)

*\*On Easter Sunday, only the 9:00 service will be live-streamed*

Sunday School Class (Zoom)

<https://us02web.zoom.us/j/2283229266>

10:30-11:15 a.m.

*\*No Class on Easter Sunday; will resume on 4/11*

Church Office

717-898-2911

Pastor

570-916-8835

Parish Administrator

717-945-4585

Council President

610-247-1497

Office Email

[adminzelc@comcast.net](mailto:adminzelc@comcast.net)

Pastor Email

[prmsell2@ptd.net](mailto:prmsell2@ptd.net)

Council President Email

[adelel3@aol.com](mailto:adelel3@aol.com)

Music Director Email

[zionlandisvillemusic@gmail.com](mailto:zionlandisvillemusic@gmail.com)

Website

[www.zionhempfield.net](http://www.zionhempfield.net)

Facebook

Zion Lutheran Hempfield

Church Address

85 E. Brandt Blvd. Landisville, PA 17538

Office address

75 E. Brandt Blvd. Landisville, PA 17538

*\* Permission to stream the music in this service is obtained from CCLI Streaming License #20759899 and CCLI Copyright License #1932920, Augsburg Fortress Annual License #20570, and St. James Music Press Subscriber ID #17697. All rights reserved.*

*\* Liturgy for this service is reprinted by permission under Augsburg Fortress Annual License #20570 from Sundays and Seasons.com. Copyright 2015 Augsburg Fortress. All rights reserved*

*\* New Revised Standard Version Bible, copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.*