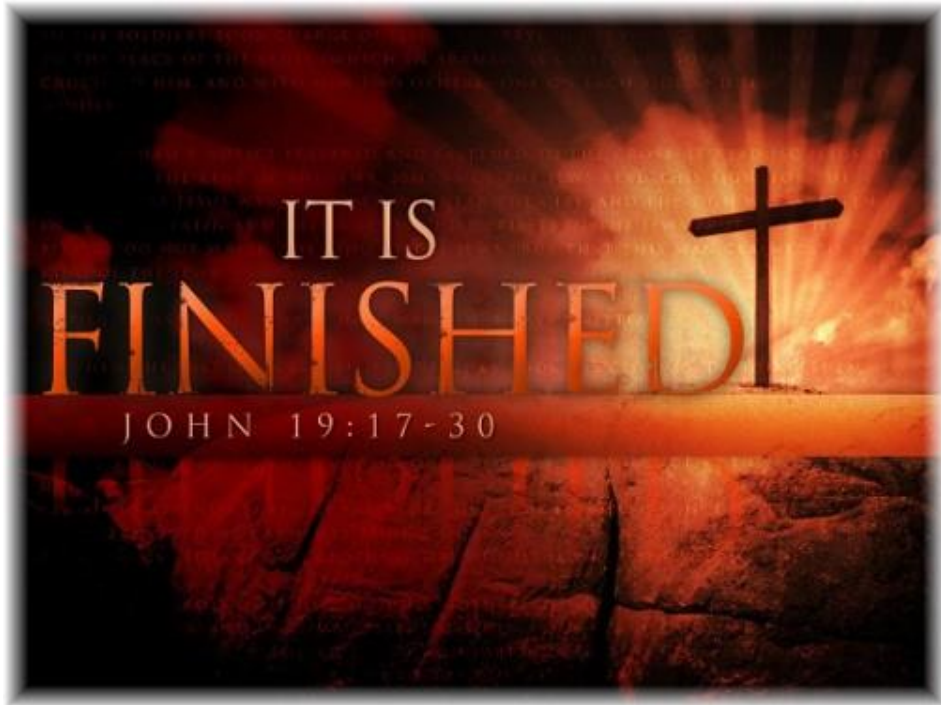


A SERVICE FOR GOOD FRIDAY

In Memory of Jesus Christ

April 10, 2020



**Zion Lutheran Church
85 E. Brandt Blvd.
Landisville, PA 17538
717-898-2911**

*United in Christ,
we are called to love and serve.*

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ORGAN PRELUDE

O Dearest Jesus

Setting by J. Behnke

PRAYER OF THE DAY

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.

HYMN

Beneath the Cross of Jesus

ELW 338

Beneath the cross of Jesus, I long to take my stand,
The shadow of a mighty rock within a weary land,
A home within a wilderness, a rest upon the way,
From the burning of the noontide heat and burdens of the day.

Upon the cross of Jesus, my eye at times can see
The very dying form of one who suffered there for me.
And from my contrite heart, with tears, two wonders I confess
The wonder of his glorious love and my unworthiness.

I take, O cross, your shadow for my abiding place,
I ask no other sunshine than the sunshine of his face;
Content to let the world go by, to know no gain or loss,
My sinful self my only shame, my glory all, the cross.

THE PASSION ACCORDING TO ST. JOHN

John 18:1-19:42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 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. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." 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. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?" So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. 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, 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. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 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. Then the high priest questioned Jesus about his disciples and about his teaching. 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. Why do you ask me? Ask those who heard what I said to them; they know what I said." 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?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest. 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." 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?" Again Peter denied it, and at that moment the cock crowed.

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. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." 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." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" 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?" 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." 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." 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. 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?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. 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." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" 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." 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." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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." 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." 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!"

Go to dark Gethsemane, all who feel the temper’s pow’r,
Your Redeemer’s conflict see. Watch with him one bitter hour;
Turn not from his griefs away; learn from Jesus Christ to pray.

Follow to the judgment hall, view the Lord of life arraigned;
Oh, the wormwood and the gall! Oh, the pangs his soul sustained!
Shun not suffering, shame, or loss; learn from him to bear the cross.

Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.”

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 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. 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.’” Pilate answered, “What I have written I have written.” 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. 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.” 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. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” 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. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

The reading of the Passion pauses momentarily.

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. Then 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. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Here ends the reading of the Passion according to St. John.

HOMILY

In the name of Christ, Amen.

It was three o'clock in the afternoon. Jesus called for water. He could hardly speak. A soldier fixed a sponge on a spear and held it up to his lips. It was terribly bitter, but it was enough. He strained to raise his head and look up to heaven. “*It is finished,*” he cried and then he bowed his head and gave up his spirit.

At the time, the moment was filled with too much emotion for those words to sink in. But as the early Christians read John's Gospel and heard again those words, it dawned on them just how powerful they were. John wrote his Gospel in Greek, and those last words of Jesus are actually just one word in Greek – *tetelestai* (te-tel-es-sty). The expression “It is finished” or *tetelestai* was well known to them. It was part of everyday language.

When a servant had completed a difficult job that his master had given him to do, he would say to the master – *tetelestai* – “I have overcome all the difficulties; I have done the job to the best of my ability. It is finished.

When the merchant at the marketplace made a sale and the money was handed over, he would say, “*tetelestai* – the deal is finished, complete. The price has been paid in full. I am satisfied.”

When an artist had finished a painting or a sculpture he would stand back and say, *tetelestai* – it is finished; there is nothing more that can be done to make this piece of art any better. This painting is complete.

When Jesus spoke those final words he wasn’t just saying, “This is the end of me” as if there was nothing else to do but to give in to his enemies and die. His last words weren’t a final surrender to the power of Satan as if to say, “You have won. I’m done for.” These words don’t tell us that Jesus was dead now and that’s all there is to it. He is finished and so is everything that he stood for and promised during his earthly life.

All those who heard the word *tetelestai* understood that Jesus was saying that his job of saving the world had been completed. He had finished the task and nothing ... nothing ... could be added to what had been done. Jesus had paid the price in full – he had cancelled all debt. His sacrifice was a perfect one, acceptable to his heavenly Father who looked down on his Son hanging lifelessly from the cross, and said, “Well done, this is my dear Son with whom I am well pleased.” *Tetelestai* – it is finished. Everything is complete!

But what is *it* that is finished when Jesus says, “*It is finished.*” Well, Jesus died on the cross to get rid of the power of sin; his death bridged the deep gulf between God and us. The restoration of the friendship between God and humanity was completed. The task that God’s Son came to earth for was completed. He won forgiveness for all people. Everything was done ... finished.

That’s why we call today “*Good Friday.*” It certainly wasn’t a good day for Jesus. He endured pain, soul-wrenching agony, hanging by the nails in his hands for hours, and dying on a rough wooden cross for our sakes. We call today “*Good Friday*” because the cross is proof of the powerful love that God has for each of us. No one would do something like that unless it was out of love.

Jesus’ “*It is finished*” announcement is clear and simple. Jesus had completed his task. The reason why he came as a human had been fulfilled. He came so that you and I can have forgiveness and salvation. He came to give us victory. He came to ensure that we would enter his kingdom and live forever. He came to give us eternal hope.

Tonight, as you prepare to go to bed, think about all Jesus has done for you and remember to give thanks from the bottom of your hearts. Amen.

What wondrous love is this, O my soul, O my soul!
 What wondrous love is this, O my soul! What wondrous love is this
 That caused the Lord of bliss to bear the dreadful curse for my
 Soul, for my soul, to bear the dreadful curse for my soul!

When I was sinking down, sinking down, sinking down,
 When I was sinking down, sinking down, when I was sinking down
 Beneath God's righteous frown, Christ laid aside his crown
 For my soul, for my soul, Christ laid aside his crown for my soul.

To God and to the Lamb I will sing, I will sing;
 To God and to the Lamb I will sing; to God and to the Lamb,
 Who is the great I AM, while millions join the theme, I will
 Sing, I will sing, while millions join the theme, I will sing.

And when from death I'm free, I'll sing on, I'll sing on;
 And when from death I'm free, I'll sing on; and when from death I'm free,
 I'll sing God's love for me, and through eternity I'll sing on,
 I'll sing on; and through eternity I'll sing on.

THE SOLEMN GOOD FRIDAY PRAYERS

Based on the Seven Last Words

A: Let us recall the words Jesus spoke from the cross.

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

P: We thank you, Father, that Jesus did as he told others to do, and forgave those who wronged him. Help us to forgive others from our heart. And forgive our world for still committing acts of great cruelty. We ask this through Christ our Lord. Amen.

A: *Truly, I say to you, today you will be with me in Paradise.*

P: We thank you, Father, that Jesus gave this assurance to a man convinced he deserved to die. Awaken us and all sinners to a true understanding of what we are and what we have done. But give us, too, the same assurance, that whatever we have done nothing can separate us from your love. We ask this through Christ our Lord. Amen.

A: *Woman, behold your son. Behold your mother.*

P: We thank you, Father, that Jesus thought of others even when dying. Deliver us from self-pity, from brooding on our own wrongs and misfortunes. Help us to be like Christ to our neighbor, acting as Jesus would act, mediating your love. We ask this through Christ our Lord. Amen.

A: *My God, my God, why have you forsaken me?*

P: We thank you, Father, that Jesus was fully human, and no stranger to the anguish of despair. Help us also through the dark times, so that we may emerge with faith strengthened. We ask this through Christ our Lord. Amen.

A: *I am thirsty.*

P: We thank you, Father, that someone answered this cry. Help us to answer the cry of those in our world who are hungry. We ask this through Christ our Lord. Amen.

A: *It is finished.*

P: We thank you, Father, that Jesus died believing he had done your will and accomplished your work. May we too be single-minded and, when we die, not need to regret that we have squandered your gift of life. We ask this through Christ our Lord. Amen.

A: *Father, into your hands I commit my spirit.*

P: We thank you, Father, that Jesus died trusting fully in you. May all Christians have the same confidence in their hour of death. May we know that Jesus has conquered death for us all. We ask this through Christ our Lord. Amen.

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

THE LORD'S PRAYER

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.

SPECIAL MUSIC

For Me
(Mary Hetrick, Lisa Nelson & Jean Pretz)

C. Nygard

THE LIFTING OF THE CROSS

Brothers and sisters in Christ: Behold the life-giving cross, on which was hung the Savior of the whole world. Let us worship him.

Brief Silence

P: We adore you, O Christ, and we bless you. By your holy cross you have redeemed the world.

SENDING

A: Lord, as this night comes to an end, help us reflect upon who you are and what you have done for us. Help us to understand, and understanding, to accept your love and your forgiveness.

P: Make us a people who have your faith and your courage during the time of darkness – a people who, like you, walk in humble obedience to the Father's will. Amen.

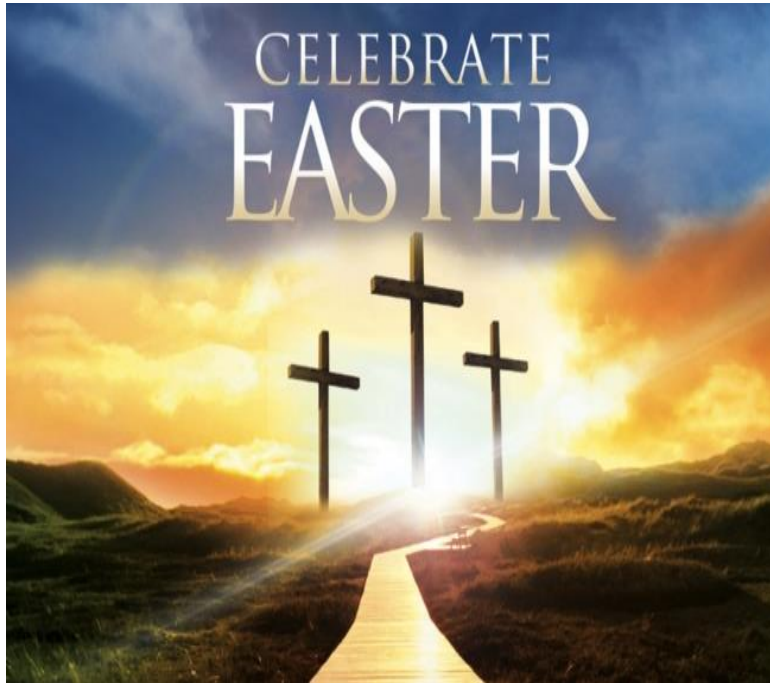
Brief Silence

HYMN

Were You There

Solo by Jean Pretz





**The Easter service bulletin and recording
will be emailed and will be available
on Zion's website (zionhempfield.net)
under the Worship tab.**

Note: We give thanks to the following vocalists in tonight's service:
David Albin, Pastor Caruana, Dave and Donna Dumeyer, Jeff
Engroff, Mary Hetrick, Pamela Gunzenhauser, Lisa Nelson,
and Jean Pretz.