

# Zion Lutheran Church



Good Friday

April 15, 2021 - 7:00 p.m.

**Welcome! Your presence today is a blessing!**

***Zion Lutheran Church has long been known as a Beacon in the Valley. We invite you to join us as we share Christ's love from One Generation to Another.***

# TENEBRAE SERVICE

*The service of worship tonight is taken from an early Christian service called "Tenebrae." The word "Tenebrae" is the Latin word for "darkness" or "shadows." Tonight we will experience only a small portion of Christ's pain and suffering on the day of his crucifixion. One of the most conspicuous features of the service is the gradual extinguishing of candles until only a single candle, considered a symbol of our Lord, remains. As it becomes darker and darker we can reflect on the great emotional and physical pain that was very real for Jesus that evening. By this single light we all depart the service in silence.*

*The service begins in silence. Paraments, banners, flowers, and other decorations have been removed from the worship space. Crosses that cannot be removed may be veiled. All gather in silence. A white candle will be carried in by the pastor as a symbol of Christ's light in the world, but, will be hidden during the service. The candle will be brought back out at the end of the service. The Introit, which is Latin for entrance, will consist of having Psalm 88 chanted. The congregation will remain seated during the entire service.*

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## **INTROIT**

*Psalm 88*

## **OPENING HYMN**

*O Sacred Head, Now Wounded*

ELW 351

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.

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.

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.

## **PRAYER OF THE DAY (R Amen.)**

**FIRST READING***John 18:1-14*

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, 'For whom are you looking?' 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, 'For whom are you looking?' 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 fulfil 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.

*Silence for reflection.*

**HYMN***Go to Dark Gethsemane*

ELW 347 Verse 1

Go to dark Gethsemane,  
all who feel the tempter'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.

*After the musical response, a candle is extinguished.*

**SECOND READING***John 18:15-27*

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 round 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.

*Silence for reflection.*

**HYMN**

*Glory Be to Jesus*

LBW 95 Verse 1-4

Glo - ry be to Je - sus, Who, in bit - ter pains,  
 Grace and life e - ter - nal In that blood I find;  
 Blest through end - less a - ges Be the pre - cious stream  
 A - bel's blood for ven - geance Plead - ed to the skies;

Poured for me the life - blood From his sacr - ed veins.  
 Blest be his com - pas - sion in - fi - nite - ly kind.  
 Which from end - less tor - ment Did the world re - deem.  
 but the blood of Je - sus For our par - dōn cries

*After the musical response, a candle is extinguished.*

### THIRD READING

*John 18:28-40*

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 fulfil 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.

*Silence for reflection.*

### HYMN

*Go to Dark Gethsemane*

ELW 347 Verse 2

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 suff'ring, shame, or loss;  
learn from him to bear the cross.

*After the musical response, a candle is extinguished.*

### FOURTH READING

*John 19:1-16a*

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!' 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.

*Silence for reflection.*

#### **HYMN**

*Were You There*

ELW 353 Verse 1

Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh, sometimes it causes me to tremble, tremble, tremble.  
Were you there when they crucified my Lord?

*After the musical response, a candle is extinguished.*

#### **FIFTH READING**

*John 19:16b-27*

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, wo-

ven 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 fulfil 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.

*Silence for reflection.*

**HYMN**

*Were You There*

ELW 353 Verse 2

Were you there when they nailed him to the tree?  
Were you there when they nailed him to the tree?  
Oh, sometimes it causes me to tremble, tremble, tremble.  
Were you there when they nailed him to the tree?

*After the musical response, a candle is extinguished.*

**SIXTH READING**

*John 19: 28-30*

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.

*Silence for reflection.*

**HYMN**

*Lead on, O King Eternal*

ELW 805 Verse 1

Lead on, O King eternal!  
The day of march has come;  
henceforth in fields of conquest  
your tents will be our home.  
Through days of preparation  
your grace has made us strong;  
and now, O King eternal,  
we lift our battle song.

*After the musical response, a candle is extinguished.*

**SEVENTH READING***John 19: 31-42*

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.

*Silence for reflection.*

**MUSICAL RESPONSE***Liturgical Dance*

*After the musical response, a candle is extinguished.*

**HOMILY**

**CHOIR ANTHEM** *When Hope Fell Silent (Aspinall/McDonald)*

## BIDDING PRAYERS

*Prayers are offered at the altar. After the assisting minister bids the intercession, the congregation will pray in silence. The presiding minister will then conclude the bid with the appointed prayer. At the end of each prayer the congregation will say: **Amen.***

*The prayers conclude:*

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

**G** **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.**

## PROCESSION OF THE CROSS

*As the cross is brought forward, we will say the following response below. We place the cross upon the altar, traditionally seen as the throne for God, to remind us that our King won the right to sit on the throne not through violence that he committed but through the violence laid upon him on the cross. By placing this cross on our altar, God's throne, we acknowledge our allegiance belongs to Christ and his cross.*

*Said three times:*

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

**G** **Oh, come, let us worship him.**

*A time of silence and reflection is held as the cross is placed on the altar. Those who wish may come forward and make a sign of reverence to the cross. Reverencing the cross may include actions such as pausing before the cross, bowing, kneeling before it in prayer or touching it. Those who wish to stay seated may do so as well. During this time Nocturne in C# Minor B. 49 (Chopin) will be played and after it concludes, the service will continue with the Solemn Reproaches.*

## SOLEMN REPROACHES

**L** O my people, O my church, what have I done to you...but you have prepared a cross for your Savior.

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

**THE GREAT NOISE**

*During this time, the lights will be extinguished. A loud noise called the “strepitus” in Latin and translated as simply the Great Noise, will be made, symbolizing the earthquake that happened at Christ’s death. After the noise, the candle brought in at the beginning of the service will be brought out and placed on the altar, symbolizing Christ overcoming death. Once the light is on the altar, the lights will be brought up slightly and the pastor will say:*

**CLOSING VERSE**

☞ We adore You, O Christ, and we bless You.

☞ **By Your holy cross You have redeemed the world.**

**The final theme of the Good Friday Service is not lament but triumph. The concluding verse echoes our confidence in Christ’s death and his overcoming of the grave. As you leave, PLEASE DO SO IN SILENCE out of respect for those who wish to stay behind and pray.**

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### Zion Prayer List 04-10-2022

*Requests remain on the prayer list for 30 days unless requested otherwise.*

Devon Blackall, Wayne Smith, Mike Fath, Danielle Castellano & Family, Nancy Coppola, Helene Keefner, Nancy Becker, Kathy Gordon, Don Shafer, Bob Guyton, Sarah Gladhill, Skippy Zimmerman, Anna Hough, Fran Wilson, Jackie Bello, Kathi Hayter, Shirley Smith, Anna Kepler, Wanda Watson, Marianna Bere, Donna Musser, Chuck Rapp, Marty Appleby, Ruby Pyles, Jessica Catechis, Gene Appleby, Addison Hopson, Kevin Kinna, Deb Kahihikolo, Janice Wisner

*Please be sure the church is notified if you are hospitalized and if you wish to be placed on the prayer list or would like visitation.*



**Please continue to join us for worship during Holy Week!**

#### **Easter Vigil - April 16th**

Easter Vigil Service begins in the Chapel - 5:00 p.m.

#### **Easter Sunday - April 17th**

Sunrise Worship in the Garden - 6:30 a.m.

Contemporary Worship - 9 a.m.

Traditional Worship - 11 a.m.

*Everyone is invited to a continental breakfast, served until 10:30 a.m. on Easter Sunday.*

*All are welcome!*



*A Beacon in the Middletown Valley*  
ZION LUTHERAN CHURCH

**Zion Lutheran Church**

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Website: [www.zionmiddletown.org](http://www.zionmiddletown.org)

*For emergency pastoral care or to  
schedule an appointment, please call the  
church office for additional information.*

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**Pastor Matt Day**

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**Wendi Kishimoto - Church Administrator/  
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**Deb Reichelt - Treasurer**

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**Kaye Derr - Financial Secretary**

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