

**It is finished**

**JOHN 19:30**

**April 3, 2026      Good Friday**



Zion  
Evangelical  
Lutheran  
Church

349 Lindy Lane Ave. NW  
North Canton, Oh 44720  
330-499-3909

*Living in Faith,  
Known by Love,  
Serving like Jesus*

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*We gather in silent reflection. The pastor enters in silence.*

PM: On this night, the journey continues through the Three Days of Jesus' suffering, death, and resurrection. At the heart of this service is the passion reading according to John, which celebrates Christ's victory on the cross. As Jesus draws all people to himself, we pray for the whole world for which Christ died. Finally, we honor the cross as the sign of forgiveness, healing, and salvation. With all God's people we are invited to bow before this mystery of faith: Christ has died, so that we may live.<sup>1</sup>

*Please stand as you are able.*

PM: After he had taught them, Jesus led his disciples across the Kidron Valley to a garden where they had often met.

**Jesus we have followed you across the roads and highways to this place, where we also have often met with you.**

PM: Evil marches into the peaceful garden and Jesus' death drew near; as his disciples betrayed, denied, and agonized.

**In this peaceful place, we will remember those fearful events. Help us, Lord, to recognize our own role in your crucifixion, and to accept the love for which you endured it.**

PM: Let us pray.

**Oh God, I come before you today remembering this holy day; the day when your Son, our Lord, died. I give you thanks for his faithfulness to the very end, and praise you not only for this day, but for the whole story of redemption, of which I am a part. I offer my prayers today for those around the world who suffer as Jesus did, and ask for your loving presence to be with them, in their hearts and in the hand of those who may touch them. I pray for those of your children everywhere and in this congregation who are suffering and wondering where you are in their lives. May I reflect your presence to them in my words and actions. May I live through the Good Fridays of my life in the new life that lies with you. May we all receive hope in darkness, knowing that your love for us was and is in Jesus Christ, now and forever. Amen.**

*Please be seated*

**First Reading: John 18:1-11**

**Brian Milek**

A reading from The Gospel of John

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.

<sup>1</sup>Evangelical Lutheran Worship, Leaders Desk Edition, Evangelical Lutheran Church in America, 2006

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?"

The word of the Lord.

**Thanks be to God.**

HYMN: *What Wonderful Love is This*

Verse 1, Bulletin Page 8

**Second Reading: John 18:12-27**

**Mark Denman**

A reading from The Gospel of John

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.

The word of the Lord.

**Thanks be to God.**

HYMN: *What Wonderful Love is This*

Verse 2, Bulletin Page 8

### Third Reading: John 18:28-40

Ruth Reinoehl

A reading from The Gospel of John

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.

The word of the Lord.

**Thanks be to God.**

HYMN: *What Wonderous Love is This*

Verse 4, Bulletin Page 8

### Fourth Reading: John 19:1-7

Laura Thompson

A reading from The Gospel of John

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."

The word of the Lord.

**Thanks be to God.**

Hymn: "O Sacred Head, Now Wounded"

Verse 1, Bulletin Page 9

**Fifth Reading: John 19:8-16a****Nick Cignetti**

A reading from The Gospel of John

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.

The word of the Lord.

**Thanks be to God.**

Hymn: "O Sacred Head, Now Wounded"

Verse 2, Bulletin Page 9

**Sixth Reading: John 19:16b-22****Cindy Bagocius**

A reading from The Gospel of John

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."

The word of the Lord.

**Thanks be to God.**

Hymn: "Were You There"

Verses 1 &amp; 2, Bulletin Page 10

**Seventh Reading: John 19:23-25a****Darlene Milavickas**

A reading from The Gospel of John

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.

The word of the Lord.

**Thanks be to God.**

**Eighth Reading: John 19:25b-30**

**Ken Reinoehl**

A reading from The Gospel of John

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 word of the Lord.

**Thanks be to God.**

**Ninth Reading: John 19:31-42**

**John Rhodes**

A reading from The Gospel of John

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.

The word of the Lord.

**Thanks be to God.**

**Sermon**

*All Readers come forward*

**BIDDING PRAYERS**

*The assembly kneels (or sits.) The reader leads the invitation to pray (the bid.) Silence for individual prayer follows each bid. The reader leads the prayer.*

Each prayer ends with the words: We ask this through Christ our Lord.

Upon which all may declare their unity in the prayer by responding:

**Amen**

### **PROCESSION OF THE CROSS**

*Christ carried the cross amongst his people on the way to the hill upon which he would be crucified. We recognize that this instrument of death was used by God to present us with the gift of eternal life. As the cross is carried through the assembly, it will pause three times for reflection; please turn to face it as it is processed amongst us.*

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

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

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 people 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.

*Silence for reflection*

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

**By your holy cross you have redeemed the world.**

*Lights are dimmed, as we reflect on the cross and what Christ did for us.*

### **SEVEN LAST WORDS OF CHRIST**

*Through the gospel accounts we have the seven words spoken by Christ as he hung from the cross. These words will read in darkness;*

*It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. (Luke 23:44-46)*

PM: Let us reflect silently upon what Christ did for our sake.

- Father, forgive them: for they know not what they do. (Luke 23:34)
- Truly, I tell you, today you will be with me in paradise. (Luke 23:43)
- Woman, here is your son. Here is your mother. (John 19:26-27)
- Eloi, eloi, lema sabachthani? (Mark 15:34)  
(My God, my God, why have you forsaken me?)
- I am thirsty. (John 19:28)
- It is finished (John 19:30)
- Father, into your hands I commit my spirit! (Luke 23:46)

**The service ends and we depart the building in silence.**

*Those who desire may come forward to offer a sign of reverence at the cross.*

*You may remain for silent prayer at the cross or in your seats as long as you wish.*

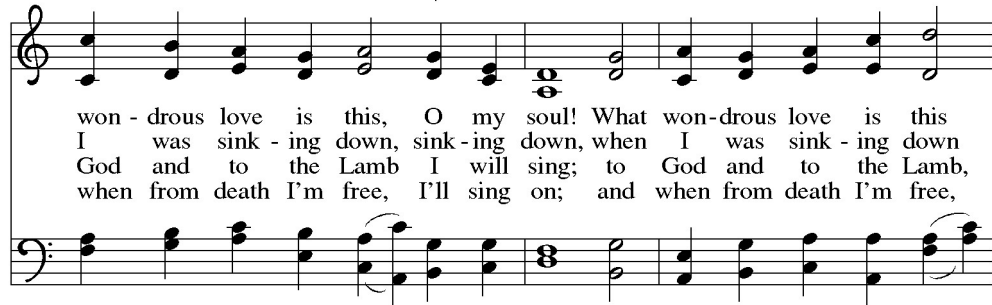
*When you do depart, please leave the building in silence and reflection.*

*We return to our daily lives, allowing time over these next days to reflect upon Jesus' love for us. Let us also contemplate the mystery of Jesus' resurrection, which we celebrate at worship every Sunday, and for which we joyously celebrate on Resurrection Sunday morning at 9:00.*

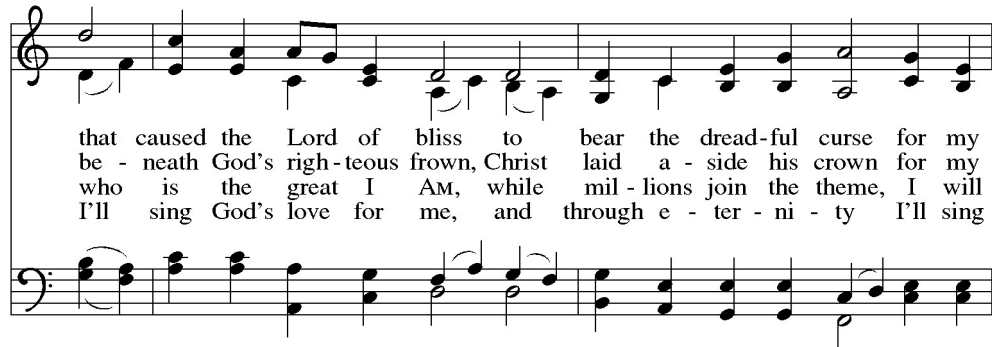
## What Wondrous Love Is This



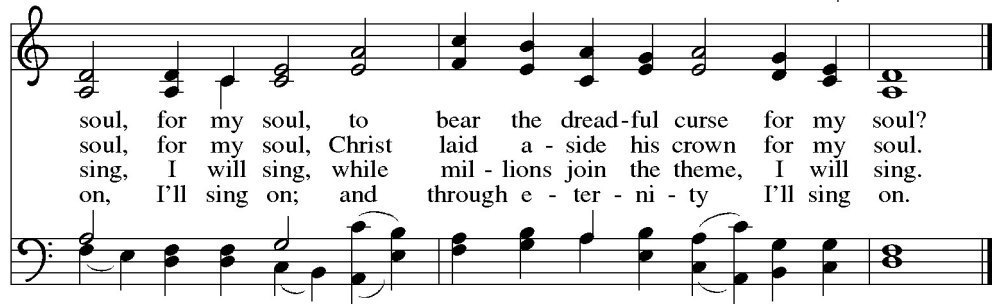
1 What won-drous love is this, O my soul, O my soul! What  
2 When I was sink - ing down, sink - ing down, sink - ing down, when  
3 To God and to the Lamb I will sing, I will sing; to  
4 And when from death I'm free, I'll sing on, I'll sing on; and



won - drous love is this, O my soul! What won-drous love is this  
I was sink - ing down, sink - ing down, when I was sink - ing down  
God and to the Lamb I will sing; to God and to the Lamb,  
when from death I'm free, I'll sing on; and when from death I'm free,



that caused the Lord of bliss to bear the dread-ful curse for my  
be - neath God's righ-teous frown, Christ laid a - side his crown for my  
who is the great I AM, while mil - lions join the theme, I will  
I'll sing God's love for me, and through e - ter - ni - ty I'll sing

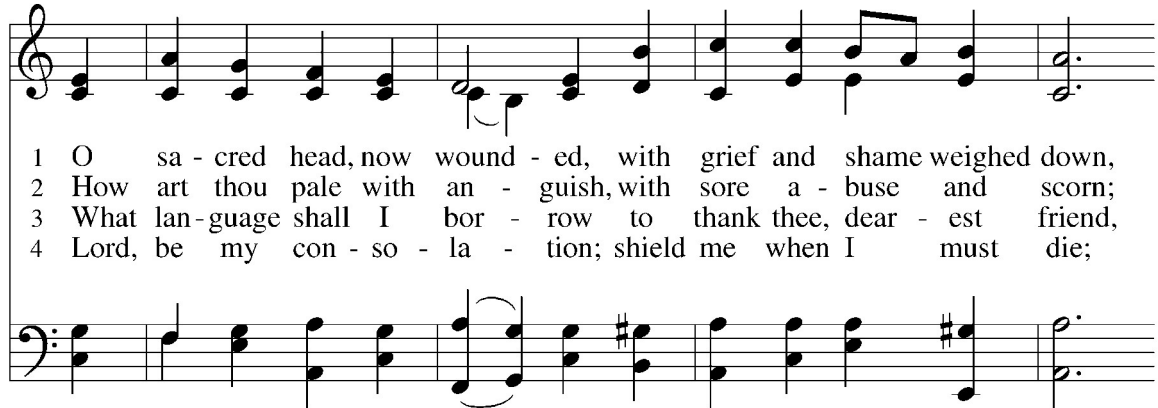


soul, for my soul, to bear the dread-ful curse for my soul?  
soul, for my soul, Christ laid a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme, I will sing.  
on, I'll sing on; and through e - ter - ni - ty I'll sing on.

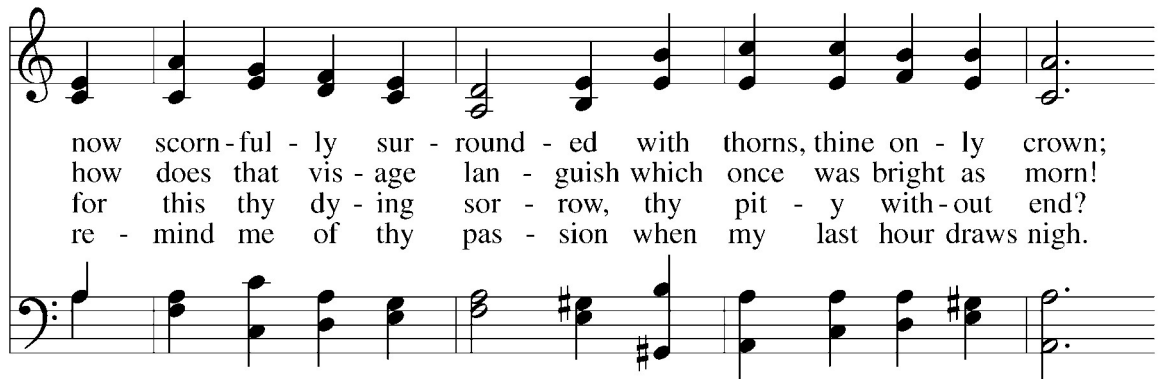
Text: North American folk hymn, 19th cent., alt.  
Music: WONDROUS LOVE, W. Walker, *Southern Harmony*, 1835; arr. Paul J. Christiansen, 1914-1997, alt.  
Arr. © 1955 Augsburg Publishing House, admin. Augsburg Fortress.

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# O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,  
2 How art thou pale with an - guish, with sore a - buse and scorn;  
3 What lan - guage shall I bor - row to thank thee, dear - est friend,  
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;  
how does that vis - age lan - guish which once was bright as morn!  
for this thy dy - ing sor - row, thy pit - y with - out end?  
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!  
Thy grief and bit - ter pas - sion were all for sin - ners' gain;  
Oh, make me thine for - ev - er, and should I faint - ing be,  
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.  
mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
Lord, let me nev - er, nev - er out - live my love to thee.  
for he who dies be - liev - ing dies safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, c. 1250; tr. composite  
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500, adapt. Hans L. Hassler, 1564–1612

# Were You There

1 Were you there when they cru - ci - fied my Lord? Were you there?  
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?

Were you there when they cru - ci - fied my Lord? Were you there?  
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? Were you there?

## Refrain

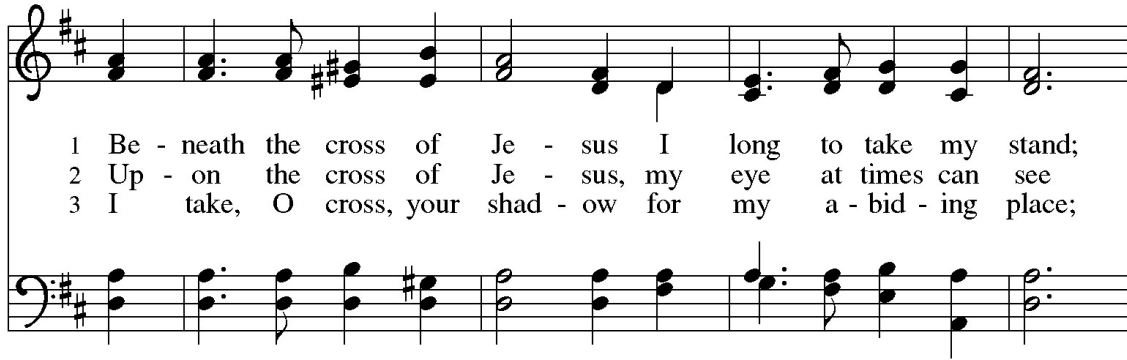
Oh, some-times it caus-es me to trem-ble, trem-ble, trem-ble.

Were you there when they cru - ci - fied my Lord? Were you there?  
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? Were you there?

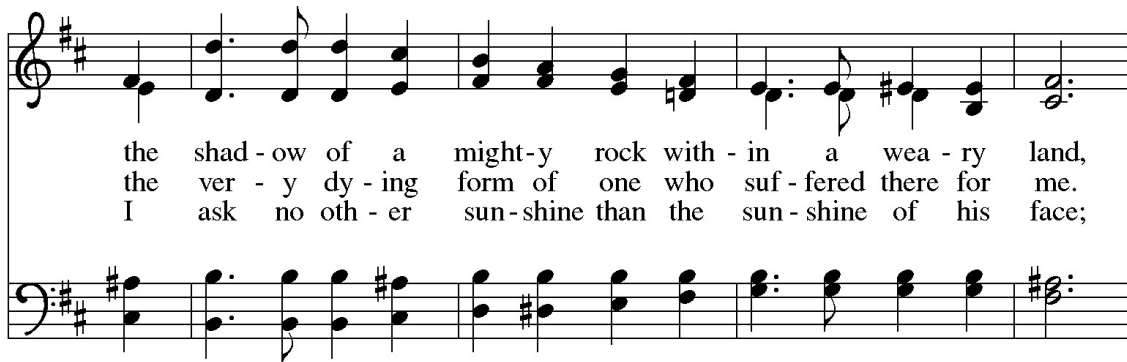
Text: African American spiritual  
Music: WERE YOU THERE, African American spiritual  
Arr. © 1999 Augsburg Fortress.

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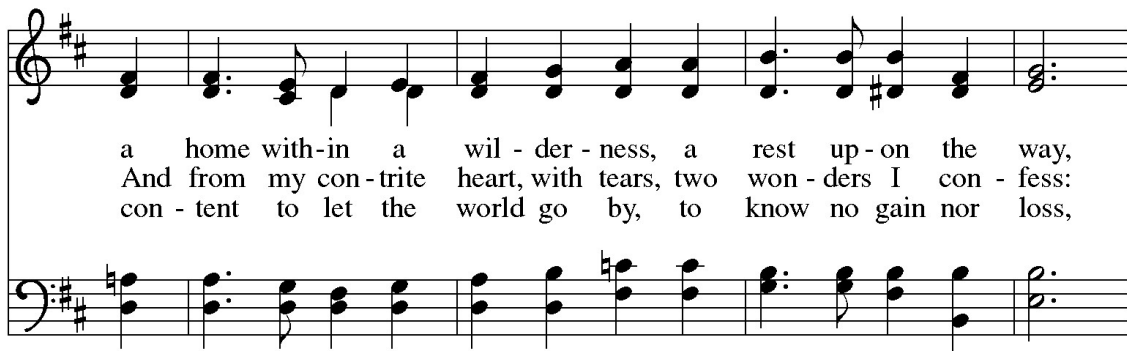
# Beneath the Cross of Jesus



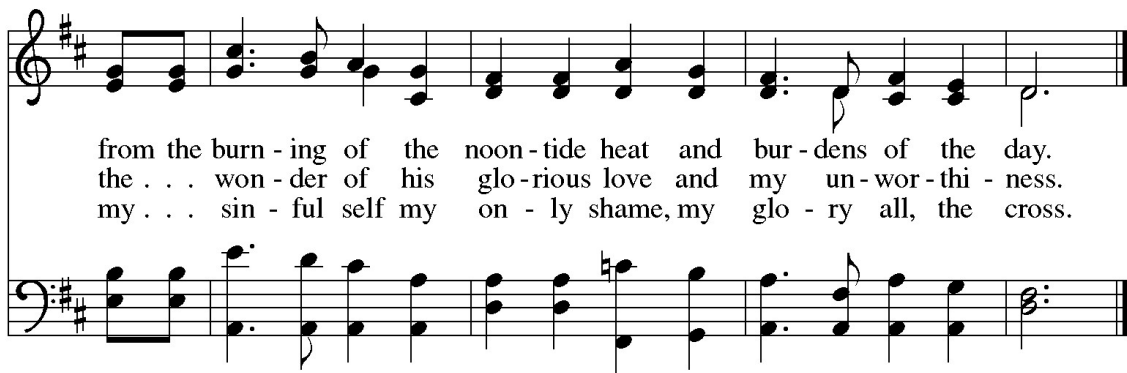
1 Be - neath the cross of Je - sus I long to take my stand;  
2 Up - on the cross of Je - sus, my eye at times can see  
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might-y rock with - in a wea - ry land,  
the ver - y dy - ing form of one who suf - fered there for me.  
I ask no oth - er sun - shine than the sun - shine of his face;



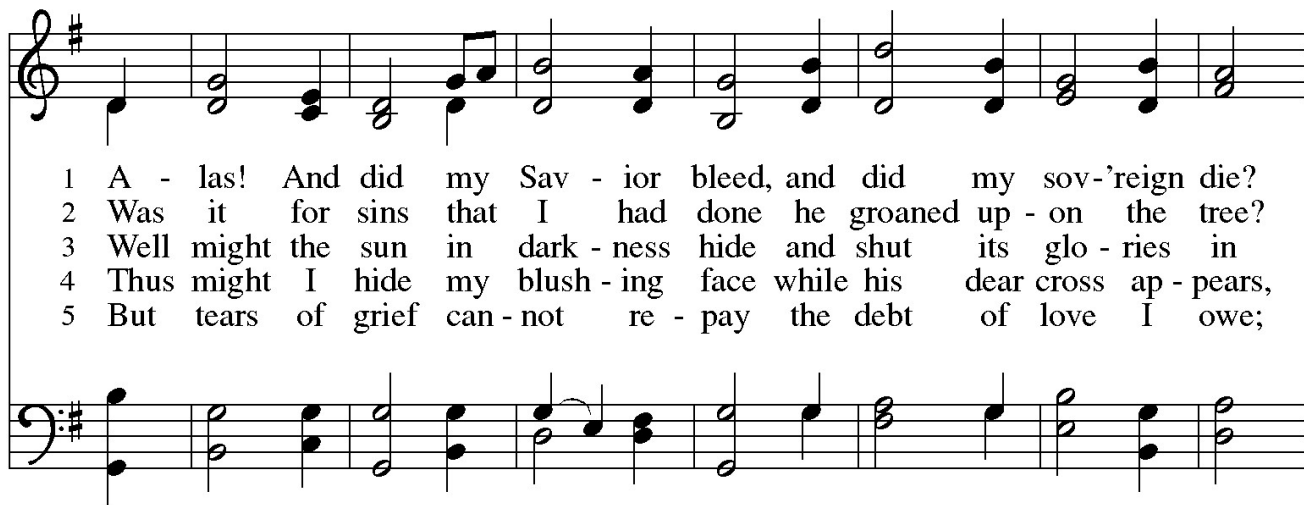
a home with-in a wil - der - ness, a rest up-on the way,  
And from my con-trite heart, with tears, two won - ders I con - fess:  
con - tent to let the world go by, to know no gain nor loss,



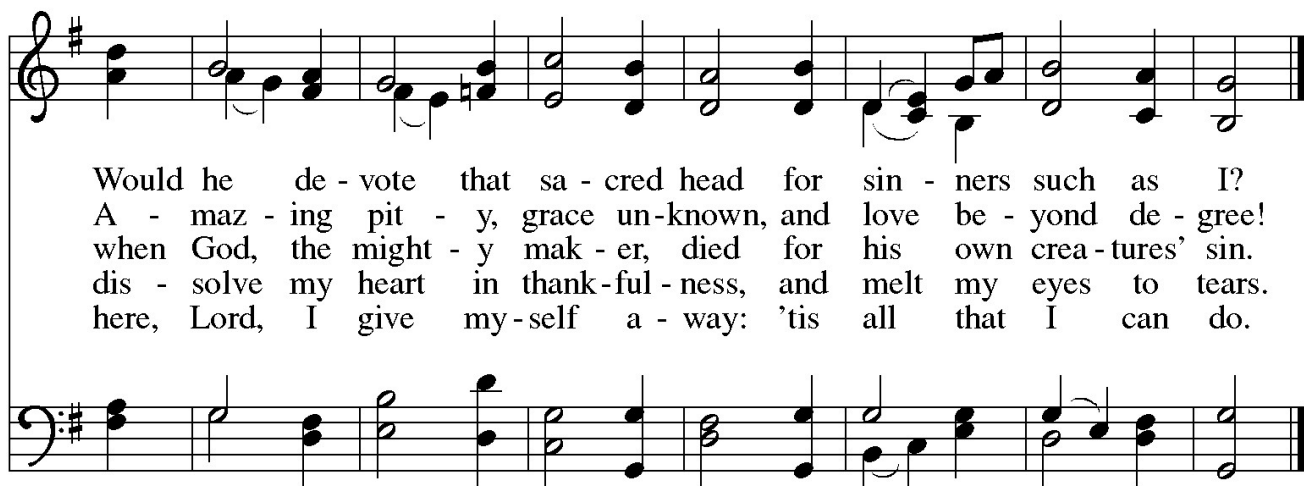
from the burn - ing of the noon-tide heat and bur - dens of the day.  
the . . . won - der of his glo - rious love and my un - wor - thi - ness.  
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

Text: Elizabeth C. Clephane, 1830–1869  
Music: ST. CHRISTOPHER, Frederick C. Maker, 1844–1927

# Alas! And Did My Savior Bleed



1 A - las! And did my Sav - ior bleed, and did my sov-'reign die?  
2 Was it for sins that I had done he groaned up - on the tree?  
3 Well might the sun in dark - ness hide and shut its glo - ries in  
4 Thus might I hide my blush - ing face while his dear cross ap - pears,  
5 But tears of grief can - not re - pay the debt of love I owe;



Would he de - vote that sa - cred head for sin - ners such as I?  
A - maz - ing pit - y, grace un-known, and love be - yond de - gree!  
when God, the might - y mak - er, died for his own crea - tures' sin.  
dis - solve my heart in thank - ful - ness, and melt my eyes to tears.  
here, Lord, I give my - self a - way: 'tis all that I can do.

Text: Isaac Watts, 1674–1748, alt.  
Music: MARTYRDOM, Hugh Wilson, 1764–1824