

GOOD FRIDAY
APRIL 3, 2026
8:00 PM



Swamp Evangelical Lutheran Church
Reinholds, Pennsylvania

WELCOME TO WORSHIP AT SWAMP LUTHERAN CHURCH

Guests are welcome and invited to make themselves at home. If you're interested in learning more about Swamp Lutheran, have questions, or are looking for a church home, speak with Pastor Scott or church members. Please complete a visitor card and place it in the offering plate or sign guest register in narthex.

Restrooms are located off the narthex (lobby) by the coat rack.

The worship service is printed in this bulletin. **Hymns** are found in the red hymnal Evangelical Lutheran Worship. **Children's** active presence is welcomed in our worship. There are special kids bulletins available in the narthex and at the side entrance.

Offering plates are passed. Additionally, there is an offering drop box in the narthex. Online giving via cell phone is easy and secure. Just use this QR code from your phone's camera app.



Our worship is rooted in the ancient pattern of the church—gathering, word, meal, sending. The shape of this liturgy and much of the actual words/prayers come directly from scripture. Though we make seasonal shifts, the constancy of our worship reflects God's constant love and promises through forgiveness, scripture, and the sacraments of baptism and communion. Following this liturgical pattern, as well as the Revised Common Lectionary, a three-year cycle of scripture readings, connects us through our worship with Christians around the world and throughout time.

All baptized Christians are welcome to receive **Holy Communion**. We believe "Holy Communion is the body and blood of our Lord Jesus Christ given with bread and wine, instituted by Christ himself for us to eat and drink." (Small Catechism, Martin Luther) Children who do not yet receive Holy Communion are welcome to come forward for a blessing.

Website – Be sure and check our website www.swamplutheran.org regularly for updates and schedules of ongoing activities of the church. Full prayer list is in the newsletter each month.

WELCOME AND ANNOUNCEMENTS

PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

Almighty God, look with loving mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed, 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, forever and ever. **Amen.**

Sit

WORD

God speaks to us in scripture reading, preaching, and song

READING: **Hebrews 10:16-25**

In the death of Jesus, forgiveness of sins is accomplished and access to God is established. Hence, when we gather together for worship and when we love others, we experience anew the benefits of Jesus' death.

[After the Holy Spirit says,] ¹⁶“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,” ¹⁷he also adds,

“I will remember their sins and their lawless deeds no more.”

¹⁸Where there is forgiveness of these, there is no longer any offering for sin.

¹⁹Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain (that is, through his flesh), ²¹and since we have a great priest over the house of God, ²²let 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. ²³Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. ²⁴And let us consider how to provoke one another to love and good deeds, ²⁵not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.

Thanks be to God.

HOLY GOSPEL: John 18:1-19:42

The Holy Gospel according to John.
Glory to you, O Lord.

The congregation is invited to sing one stanza of ELW 349 between verses of the Passion according to John.

Chapter 18:1-14

The passion of our Lord Jesus Christ according to John.

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

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



Ah, ho - ly Je - sus, how hast thou of - fend - ed that we do



judge thee have in hate pre - tend - ed? By foes de - rid - ed,



by thine own re - ject - ed, O most af - flict - ed

Chapter 18:15-27

¹⁵ 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, ¹⁶ 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. ¹⁷ The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." ¹⁸ 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.

¹⁹ Then the high priest questioned Jesus about his disciples and about his teaching. ²⁰ 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. ²¹ Why do you ask me? Ask those who heard what I said to them; they know what I said." ²² 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?" ²³ Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" ²⁴ Then Annas sent him bound to Caiaphas the high priest.

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.”³⁷ 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.”³⁸ 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.”³⁹ 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?”⁴⁰ They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

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

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

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



Lo, the Good Shep-herd for the sheep is offered; the slave hath



sin - ned, and the Son hath suf - fered; for our a - tone - ment



while we noth-ing head - ed, God in - ter - ced - ed

Chapter 19:17-27

So they took Jesus; ¹⁷ and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him, and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." ²⁰ 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. ²¹ 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.'" ²² Pilate answered, "What I have written I have written." ²³ 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. ²⁴ 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."

²⁵ 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.



There – fore, kind Je – sus, since I can – not pay thee, I do a-



dore thee, and will ev – er pray thee; think on thy pit - y



and thy love un – swer – ving. nor my de – serv - ing.

Chapter 19:38-42

³⁸ 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. ³⁹ Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. ⁴⁰ They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. ⁴¹ 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. ⁴² And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The Gospel of the Lord.

Praise to you, O Christ.

SERMON

BIDDING PRAYER

After each petition:

We ask this through Christ our Lord,

Amen

Stand

LORD'S PRAYER

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

PROCESSION OF THE CROSS

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

Oh, come let us worship him.

OUR LORD'S SEVEN LAST WORDS

The congregation is invited to follow behind the cross to the front of the nave.

1. "Father, forgive them; for they know not what they do."

(Luke 23:34)

It is apparently spoken while Jesus was prone on the ground. His hands being nailed to the cross piece.

2. "Truly, I say to you, today you will be with me in Paradise."

(Luke 23:43)

This was spoken to one of the two felons, crucified with him, who had said: "Remember me when you come in your kingly power."

3. "Woman, here is your son!...Here is your mother!"

(John 19:26-27)

This was spoken to Jesus' mother and to the disciple whom Jesus loved.

4. "My God, my God, why have you forsaken me?"

(Matthew 27:46: Mark 15:34)

Jesus quotes from Psalm 22:1. It would naturally be in Jesus' mind as he was dying.

5. "I am thirsty." (John 19:28)

In response to the cry, a sponge full of vinegar was held to Jesus' mouth.

6. "It is finished." (John 19:30)

7. "Father, into your hands I commend my spirit."

(Luke 23:46)

This prayer, based on Psalm 31:5, had long been used by Jews at evening.

Three nails will be hammered into the cross, and then silence is kept in meditation on the mystery of the crucified Savior, the mystery of redemption. Christ's light is removed signifying death while 33 chimes are rung for the 33 years of Christ's life on earth. When the light of Christ returns we rejoice.

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

By your holy cross you have redeemed the world.

Worshippers may remain for prayer and meditation, to bow before the cross, to touch it, or to kiss it as a sign of devotion. Please leave the Sanctuary in silence.

CIRCLE OF PRAYER - Hunter Leisey, John Frantz, Ed Miller, John Wesner, Jeff Kappenstein, Nettie Kreiner, Clair Sweigart, Faith Moyer, Michael A. Crowther, Reba Ranck, Grace Ranck, Ray Fox, Gene Miller, Jean Wolf, Bobby Hershey, Marilyn Gelsinger, Edith Snyder, Teresa Sweigart, Mel and Troy Ulrich, Earl Myers, Elizabeth Sherman, Judy Habecker, Anna Rose Schannauer, Jerry Landis, Mary Beth Jenkins, Evelyn Gehman, Joan Leed, Ron Adams, Kevin Williams, Susan Levan, Larry Eberly, Gladys Eckenroad, Bonnie Koehle-Koon, Chris Zander, Kathleen Troutman, Sally Bergman, Kevin Reimert, Pam Heisey, Connie Malafarina, Ted Heisey, Regina Reinecker, Karen Klingensmith, Debbie Leed, Sue Van Zant, Alex Merionfeld, Susan Kreitz, Helen Werner, Cody Leisey, Michelle Moyer, Janet Craley, Scott Zook, Clarice Haws, Dianna Becker (Gockley's neighbor), Laurie Sauder, Sue Templin, Clyde Showalter, Ashley Milosek (friend of Cody and Aubrey Leisey) Dave Brown, Pat Miller, Brian Gress, Lucille Lorah, Leah Showalter (Louetta Franck's great niece) Michael Miller, Mark Stoner, Robert Reaser, Leonard Hoover, Laney Garrison, Sam Reimert, Lou Smith, Bob Shank, Sammy Hanna (friend of Ruth & Gaile) the family of Lowell Haws, the family of Jeremy Charles, the family of Janet Bingaman and the family of Clarice Haws.

Other Readings for today

Isaiah 52:13—53:12

The fourth servant poem promises ultimate vindication for the servant, who made his life an offering for sin. The servant pours himself out to death and is numbered with the transgressors, images that the early church saw as important keys for understanding the death of Jesus.

¹³See, my servant shall prosper;

he shall be exalted and lifted up,
and shall be very high.

¹⁴Just as there were many who were astonished at him

—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

¹⁵so he shall startle many nations;

kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

^{53:1}Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

²For 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.

³He was despised and rejected by others;

a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces

he was despised, and we held him of no account.
4 Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
5 But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
6 All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
7 He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
8 By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
9 They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
10 Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.
11 Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.
12 Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

GOSPEL MESSAGE

April 3, 2026

GOOD FRIDAY

The Victorious Victim

Who is in control on Good Friday? Pilate? Caiaphas? The chief priests? If one person seems to be least in control, it is Jesus. He is passed along from soldiers to Annas, to Caiaphas, and to Pilate, who finally hands him over to be crucified. He is subject to the whims of the crowd and the scourge of the Roman whip.

So many people have power in John's story of Jesus' crucifixion. But in this week of ironies and paradoxes, that power is largely an illusion. The chief priests get what they want, but they are captive to their own envy. Pilate is driven by fear. The soldiers are cogs in a brutal Roman military machine. This is often the case when power is used *over* or *against* others. While the oppressed are the victims, the oppressors themselves are caught in controlling, dehumanizing forces. It is no surprise that Pilate dismisses Jesus' words about truth; he lives in a web of falsehood.

In all these illusions, Jesus' own position is not what it first appears either. He may be mostly passive, but he is not a powerless victim. He is exactly where he chooses to be. Despite appearances, Jesus goes to his death as an act of might. On the cross, he wins the victory of love over all evil. Because he suffers, he appears weak. This seeming weakness, however, is the choice of love that swallows up sin and death in the power of mercy and life.

This is power *for us*. It is power for you, for your salvation. May we reflect deeply on the mystery of this paradox at the heart of the gospel: The cross is not Christ's defeat; it is his victory. Sin and death no longer rule. Jesus is Lord, and he rules with love and forgiveness. This is the gift he gives to the world.

Swamp Evangelical Lutheran Church

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Office Hours: Monday – Friday 8:30AM – 12:00 noon

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Jonathan Gyorke, Sexton – 717-435-3091

Sue Kreitz, Organist/Choir Director – 717-283-9444

Grady Daub, Assistant Organist – 717-917-2430

Doug Kulp, Bell Choir Director – 717-336-7798

Cody Leisey, Council President – 717-984-0248

SUNDAY WORSHIP 8:30AM

SUNDAY SCHOOL 9:45AM

You are Welcome Here!

At Swamp Lutheran Church, *Grace is Spoken Here!* We welcome with full participation and inclusion all who are seeking God's love and grace. We welcome all because God welcomes all, regardless of race or culture, sexual orientation, gender identity, or relationship status. We welcome all without regard to addictions, imprisonment, physical or mental health, socio-economic circumstances or anything that too often divides us. Together as one in the Spirit, our unity is in Jesus Christ.

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