



Church At Home
St. Timothy's Lutheran Church – Pembroke, Ontario
Holy Week

Good Friday

April 3, 2026

Silence for Reflection

Call to Worship

One: We gather in worship this Good Friday, a somber day, a day of darkness.

All: We remember Jesus' suffering and death.

One: We grieve over our own failure and sin.

All: We remember Jesus' suffering and death.

One: Yet we do not grieve as those who have no hope.

All: We remember Jesus' suffering and death.

One: Because we know that our loving God offers a powerful promise even in the darkness.

All: We remember Jesus' suffering and death and we remember and trust the promises of God.

One: We worship as we live,

All: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Prayer

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.

Homily

I greet you in the name of Jesus, the one who died for us. Amen.

Many times on this day, the darkest of all days, we will give primary attention to the trial, torment, suffering and death of Jesus on the cross. But the burial of Jesus, one of the traditional Stations of the Cross, is noteworthy – for it should not have happened. Death by crucifixion was indeed agonizing. Its social and political intent was to eradicate or wipe out the person and their identity. The bodies of the condemned were afterward thrown into pits, to be eaten by animals. It was as if the person never existed.

Archaeologists in June of 1968 reportedly unearthed the first skeleton remains of a crucified man. Which made this significant as its dating to be around the time of Jesus. This glaring lack of evidence shows how rare it must have been for one crucified to receive a burial. The burial of Jesus only took place because two disciples stepped forward at great risk: Joseph of Arimathea and Nicodemus. They deserve to stand alongside the courageous women who did not abandon Jesus during that horrible day.

Joseph of Arimathea has been described as “a disciple of Jesus, though as a secret one” because of his fear of religious authorities. He was not alone in succumbing to peer pressure. John tells

us “many, even the authorities believed in him (referring to Jesus).” While the four Gospels many times differ, they do agree that Joseph was there for Jesus after his death.

Nicodemus stepped forward as well, the same Nicodemus who previously so feared public opinion that he visited Jesus at night. We will be told later in the reading of the Passion Story that Nicodemus lugged a staggering amount of spices; perhaps a hundred pounds of myrrh and aloes, to the tomb.

Joseph and Nicodemus, two who before had kept to the background, two who stayed in the shades, the darkness of the night, who feared to be known as friends or disciples of Jesus; feared what others might say or do. Yet here, when push came to shove, they were there for Jesus. No one could have missed the unusual request that Joseph made to Pilate. No one could have missed Nicodemus carried a large sack of spices which he toted on his back. Nor could they miss their aroma which permeated the air. People were now talking.

We too must take a stand by the cross. Sooner or later, we have to take a stand for the crucified Jesus. Right now, as I look out over the congregation I feel like I am preaching to the “choir” – I am preaching to the faithful. Yet possibly you were not always so faithful. There may have been a time that “life” was just too overwhelming: caring for babies and the teenagers as well caring for aging parent. You too wanted to be there with Jesus, standing at the cross but weren’t. The bad news is, the longer we wait, the more we’ll miss out on – that we have learned. The good news is, no matter how late we come forward, the story is just beginning. This is the message we can share with those who are overwhelmed with life, who are holding back, more concerned about their public appearance than going all in for Jesus.

Good Friday brings to light that it’s not only Jesus who died on a cross. There are many suffering around the world. Some are children who are abused or lost in a maze of paperwork. Some are seniors who are ignored. Others are unemployed, the poor, those struggling with addictions. Those who are alive yet feel dead. Who will be at the foot of their crosses? It is you and it is me; disciples of Jesus. Risk taking disciples who have not forgotten, who have run away and hid. We are the disciples who will help them off their crosses; not to bury them but show them the awaiting kingdom Jesus so talked about in his short ministry.

My friends in Christ. Let us not forget when Joseph and Nicodemus took their stand: all seemed lost; there was as yet no empty tomb; there was only the cross.

For us, now is the time when it matters most to stand up for Jesus.

Now is when Christ’s cross call us to take our stand by helping to restore the identity of those who no longer exist in the eyes of the privileged; the powerful; the self-absorbed of this world.

Let us not forget the cross.

Amen.

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.

The Passion of Christ is told by the Gospel of John

Gospel John 18:1 – John 19:42

The holy gospel according to John.

Glory to you, O Lord.

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!" 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.

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.

Procession of the Cross

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

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

The cross is placed in the chancel.

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

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

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