

To Know Christ and to Make Him Known



April 15, 2022

Good Friday Evening – Passion Play

Welcome to Zion Lutheran Church.

We are blessed to have you worship with us today.

Please record your attendance in the red Friendship Register.

If you are a guest or visitor, we have a

Welcome Folder for you with more information about our church.

An usher or greeter would be glad to get one for you.

Website: www.zionbrainerd.org

Church Office: zionspt@brainerd.net

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Zion Lutheran Church - LCMS
220 North 8th Street
Brainerd MN 56401

April 15, 2022 - 6 pm Passion Play
Good Friday

Tune in to 107.3 FM if you are listening in your vehicle.

Recorded service is broadcast on CASH 95.9 FM Sunday at 11 AM.
If you would like to receive a bulletin to participate in the service, please
contact the church office so we can arrange to mail one to you.

Online Giving Option
Consider giving online by clicking on the option on
the home page of Zion's website (zionbrainerd.org) or use the GivePlus app.
Follow this QR Code to Online Giving.



If you use Amazon, go to smile.amazon.com when you shop
and support Zion Lutheran Church in Brainerd MN.
Amazon donates 0.5% of eligible purchase price to Zion.

Rev. Steve Benson, Pastor
Jonathon Bailey, DCE

Jacki Lemieux, Organist & Soloist
Zion Choir Members

The congregation and pastor enter in silence.

Silent Prayer and Meditation



THE PASSION OF OUR LORD

INTRODUCTIONS: The 6th, 7th and 8th Grade Confirmation Classes and the Senior High Youth welcome you to this presentation of the Passion Play. To assist you in following the play, a detailed description of the scenes and music is given in this bulletin. Many of the notes have been taken from the NIV Self-Study Bible.

At Zion, it is customary on Good Friday to leave the church in silence, thereby following a tradition of contemplation and reflection on the Passion of Jesus Christ that occurred over 2000 years ago.

This Passion Play was written by Bruce Thompson.

PRELUDE

PASTOR'S WELCOME

Cast for Passion Play 2022

General: Ella	2 nd Woman: Aubree
Soldier #1: Ryan	3 rd Woman: Avah
Soldier #2: Micayla	4 th Woman: Aliviah
Soldier #3: Landon	Pilate: Ethan
Soldier #4: Maddie	Crowd member #5: Isabell
Jesus: Nathan	Crowd member #6: Tyrone Crowd: Isabell, Andrew, Aubree
Judas: Ethan	Soldier #7: Ryan
Disciples: Andrew, Avah, Aubree, Aliviah, Kherrington	Crowd member #7: Avah
Malchus: Isabell	Crowd member #8: Aliviah
Priest: Tyrone	Simon: Andrew
Crowd member #1: Avah	Soldier #8: Landon
Peter: Andrew	Crowd member #9: Aubree
Crowd member #2: Aubree	Crowd member #10: Avah
Crowd member #3: Aliviah	Crowd member #11: Ethan
Soldier #5: Micayla	Crowd member #12: Aliviah
Soldier #6: Maddie	Angel: Micayla
Elder #1: Tyrone	Narrator: Ella
Elder #2: Kherrington	Mary Magdalen: Maddie
Elder #3: Avah	Disciples: Aubree, Avah, Kherrington, Andrew
Caiaphas: Ethan	Mary the Mother of Jesus: Isabell
Witness: Isabell & Andrew	John the Disciple: Andrew
Crowd member #4: Aliviah	Nicodemus: Andrew
1 st Woman: Isabell	Joseph of Arimathea: Tyrone

Opening Hymn

Jesus, I Will Ponder Now

LSB 440 st. 1-3



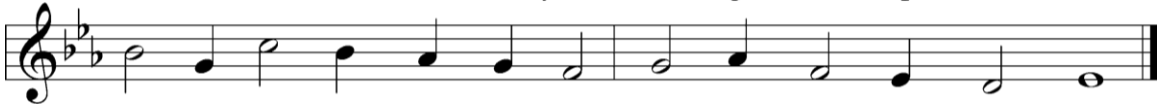
1 Je - sus, I will pon - der now On Your ho - ly pas - sion;
 2 Make me see Your great dis - tress, An - guish, and af - flic - tion,
 3 Yet, O Lord, not thus a - lone Make me see Your pas - sion,



With Your Spir - it me en - dow For such med - i - ta - tion.
 Bonds and stripes and wretch - ed - ness And Your cru - ci - fix - ion;
 But its cause to me make known And its ter - mi - na - tion.



Grant that I in love and faith May the im - age cher - ish
 Make me see how scourge and rod, Spear and nails did wound You,
 Ah! I al - so and my sin Wrought Your deep af - flic - tion;



Of Your suf - f'ring, pain, and death That I may not per - ish.
 How for them You died, O God, Who with thorns had crowned You.
 This in - deed the cause has been Of Your cru - ci - fix - ion.

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The Passion Play (By Bruce Thompson)

INTRODUCTION TO SCENE ONE

General Augustus introduces the Passion Play. Four Roman soldiers discuss the unusual events of the past few days in Jerusalem. The backdrop picture is of the Garden.

Go to Dark Gethsemane

LSB 436 st. 1

1 Go to dark Geth - sem - a - ne, All who feel the
tempt - er's pow'r; Your Re - deem - er's con - flict see,
Watch with Him one bit - ter hour; Turn not from His
griefs a - way; Learn from Je - sus Christ to pray.

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SCENE ONE

The Garden of Gethsemane

Matthew 26:36-46

At the Garden of Gethsemane, on the Mount of Olives; Jesus leads Peter, James and John to watch and pray, while He goes a little farther to pray.

SCENE TWO

Judas' Betrayal of Jesus

Luke 22:47-48

Judas leads a mob made up of a priest and his servant, local citizens, and the Temple guards. Peter cuts off the ear of Malchus the priest's servant, but Jesus heals him. Then Jesus is arrested and His disciples desert Him.

What Wondrous Love Is This

LSB 543 st. 1

1 What won-drous love is this, O my soul, O my soul! What
won-drous love is this, O my soul! What won-drous love is this That
caused the Lord of bliss To bear the dread-ful curse for my
soul, for my soul, To bear the dread-ful curse for my soul!

The musical score is written on four staves in treble clef. The melody is simple and hymn-like, with a key signature of one flat (B-flat). The lyrics are written below the notes, with line breaks corresponding to the musical phrases. The final note of the fourth staff is a whole note, indicating the end of the phrase.

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SCENE THREE

Peter Denies knowing Jesus

Mark 14:66-72

Earlier in the evening, Jesus told his disciples that all would fall away, from following Him. Peter emphatically told Jesus that he would die before he would ever fall away. Jesus told Peter that before the rooster crows today you will deny me three times. Peter follows Jesus and the mob to the courtyard of the High Priest. Peter is questioned three times concerning his being a follower of Jesus. Peter hears the rooster crowing and remembers what Jesus told him.

My Hope Is Built on Nothing Less

LSB 575

1 My hope is built on noth - ing less Than Je - sus'
2 When dark - ness veils His love - ly face, I rest on
blood and righ - teous - ness; No mer - it of my
His un - chang - ing grace; In ev - 'ry high and
own I claim But whol - ly lean on Je - sus' name.
storm - y gale My an - chor holds with - in the veil.

Refrain
On Christ, the sol-id rock, I stand; All oth-er ground is sink-ing sand.

Text and tune: Public domain

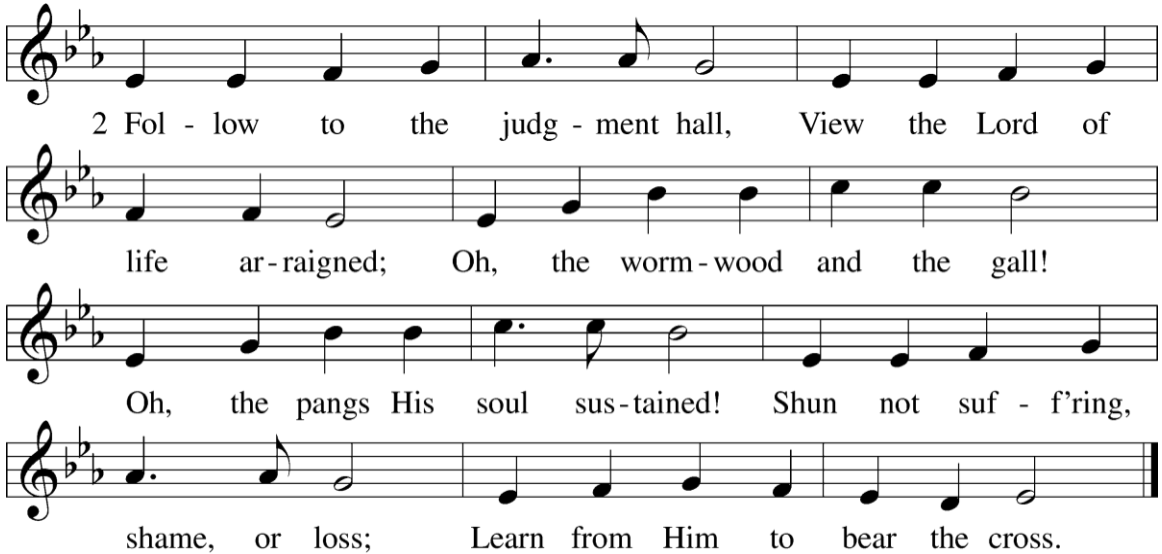
SCENE FOUR The Trial before Caiaphas, the High Priest Matthew 26:57-67

Technically this was an illegal trial since it began before daybreak. Jesus has many false charges brought against Him but He does not answer the charges against Him until He claims to be the Messiah. This is seen as blasphemy by the High Priest and he tears his robe in disgust and outrage. At daybreak a “legal” death sentence was given to Jesus by the chief priests and elders.

The scene ends as four women witness and comment on the procession to Pilate

Go to Dark Gethsemane

LSB 436 st.2



2 Fol - low to the judg - ment hall, View the Lord of
life ar-raigned; Oh, the worm - wood and the gall!
Oh, the pangs His soul sus-tained! Shun not suf - f'ring,
shame, or loss; Learn from Him to bear the cross.

Public domain

SCENE FIVE

The Trial before Pilate

John 18:11-24

Since the Jews were forbidden by Roman Law from executing their convicted criminals, they had to get a death sentence from the Roman authorities.

Therefore, Jesus was taken before Pontius Pilate. Pilate found no violation of Roman Law that would warrant execution, so he had Jesus flogged hoping this would satisfy the riotous crowd. The Romans did not always limit the number of lashes to 39 as prescribed by Jewish Law.

CHOIR

“Crucify Him!”

Crucify Him! Crucify Him!

If He is king let Him prove it somehow.

If He is of God let Him save Himself now.

Crucify Him! Crucify Him! Crucify Him! Crucify Him!

Just give us Barabbas if one must go free.

Take Jesus away, let Him die on a tree.

Crucify Him! Crucify Him! Crucify Him!

SCENE 5 CONTINUES

After being beaten, Jesus is mocked and has a crown of twisted thorns put on His head. Although Pilate finds no basis for the charges brought against Jesus, he concedes to the mob's demands for Christ's sentence of death, but claims no personal responsibility. Soldiers take Him to Golgotha just outside the west wall of Jerusalem.

O Dearest Jesus, What Law Hast Thou Broken

LSB 439 sts. 1-3

1 O dear - est Je - sus, what law hast Thou bro - ken
2 They crown Thy head with thorns, they smite, they scourge Thee;
3 Whence come these sor - rows, whence this mor - tal an - guish?

That such sharp sen - tence should on Thee be spo - ken?
With cru - el mock - ings to the cross they urge Thee;
It is my sins for which Thou, Lord, must lan - guish;

Of what great crime hast Thou to make con -
They give Thee gall to drink, they still de -
Yea, all the wrath, the woe, Thou dost in -

fes - sion, What dark trans - gres - sion?
cry Thee; They cru - ci - fy Thee.
her - it, This I do mer - it.

Public domain

SCENE SIX

The Crucifixion

Luke 23:26-49

A Roman soldier lead the procession with a sign indicating the charges against the condemned. Usually the condemned were made to carry a beam of the cross weighing about 30-40 pounds, to the execution site. Heavy wrought-iron nails were driven through the wrists and heel bones to secure the condemned to the post and cross arm. The purple curtain backdrop represents the Temple curtain.

Solo

“Via Dolorosa”

Jacki Lemieux

Down the Via Dolorosa in Jerusalem that day,
The soldiers tried to clear that narrow street,
But the crowd pressed in to see
This Man condemned to die on Calvary

He was bleeding from a beating, there were stripes upon His back
And He wore a crown of thorns upon His head
And He bore with every step
The scorn of those who cried out for His death

(chorus)

Down the Via Dolorosa called the way of suffering
Like a lamb came the Messiah, Christ the King,
But He chose to walk that road out of His love for you and me.
Down the Via Dolorosa, all the way to Calvary.

Por la Via Dolorosa, triste día en Jerusalem
Los soldados le abrian paso a Jesus
Mas la gente se acercaba
Para ver al que llevaba aquella cruz

Por la Via Dolorosa, que es la via Del dolor
Como oveja vino Cristo, Rey, Señor
Y fue El quien quiso ir por su amor Por ti y Por mi
Por la Via Dolorosa al Calvario y a morir

The blood that would cleanse the souls of all men
Made its way through the heart of Jerusalem.

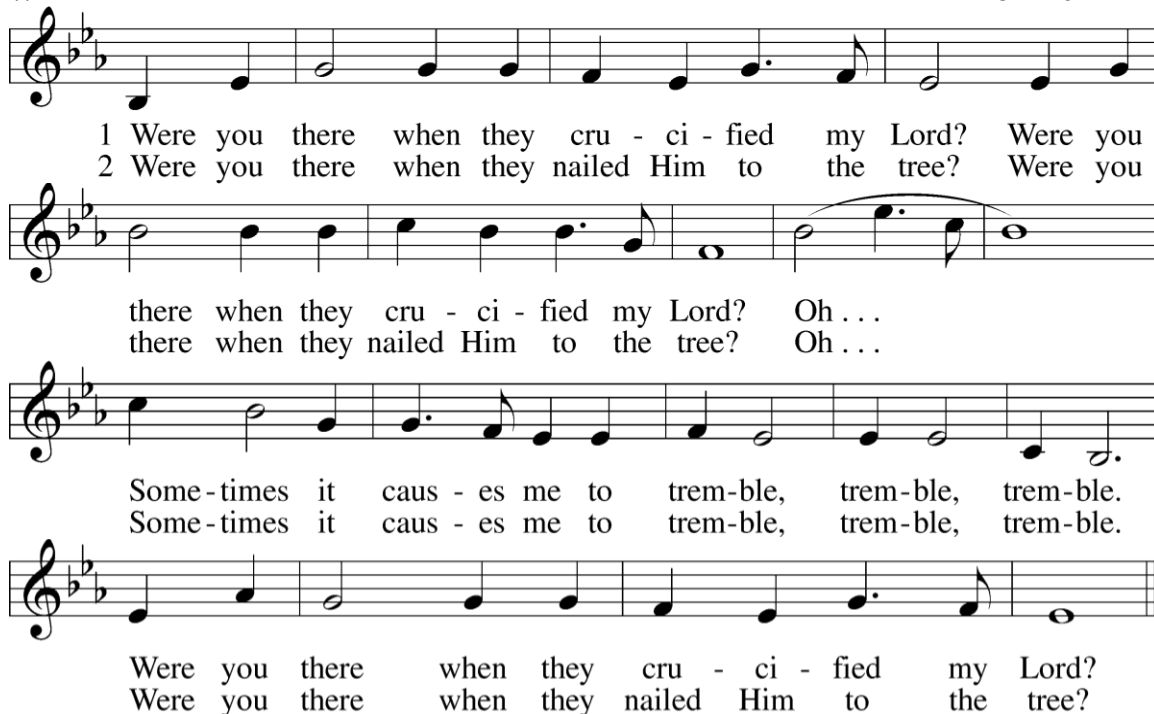
Down the Via Dolorosa called the way of suffering
Like a lamb came the Messiah, Christ the King
But He chose to walk that road out of His love for you and me
Down the Via Dolorosa, all the way to Calvary. Oo, Oo

SCENE SIX CONTINUES

The executing soldiers were given the right to divide up and keep minor possessions of the executed. This was prophesied in Psalm 22:18

Were You There

LSB 456 st. 1-2



1 Were you there when they cru - ci - fied my Lord? Were you
2 Were you there when they nailed Him to the tree? Were you
there when they cru - ci - fied my Lord? Oh ...
there when they nailed Him to the tree? Oh ...
Some-times it caus - es me to trem-ble, trem-ble, trem-ble.
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 when they nailed Him to the tree?

Public domain

SCENE SIX COMPLETION

Death by crucifixion was a slow, agonizing death from suffocation due to the inability to inhale properly. Jesus was crucified at the third hour, 9am. Darkness set in at the sixth hour, noon, He died at the ninth hour 3pm, at which time the curtain in the Temple tears.

CHOIR

“Behold the Man”

An Old Testament statement of the Gospel based on Isaiah 52 and 53, the song of God’s Suffering Servant

Behold the Man wounded and bruised, crowned with thorns.
He was despised, rejected; He was despised, and rejected.
Behold the Man, Man of Sorrows, acquainted with grief.
We hid our faces from Him, We hid our faces from Him.
We didn’t know that it was for our sins He died:
That for us the Son of God was crucified:
That in love He bore our sorrow and pain:
and in love He willingly suffered.
Behold the Man suffering in silence bearing our shame.
We hid our faces from Him, We hid our faces from Him.
We didn’t know that this was God the Father’s plan.
Born of love to bring redemption down to man.
That in love He gave His only Son, So that we might be forgiven.
Behold the Man suffering in silence bearing our shame.
Through all creation Jesus Christ is Lord.
He is Lord. He is Lord. He is Lord.

SCENE SEVEN

Presentation of the Gospel

Passers-by relate to us why Jesus had died.

SCENE EIGHT**The Burial***John 19:31-42; Matthew 27:62-66*

Jewish Law required bodies to be dead and removed from the crosses before 6pm, the beginning hour of the Sabbath. Embalming was not practiced in Jewish society, and since no work could be done on the Sabbath, it was necessary to quickly bury Jesus. A nearby new tomb was used along with about 75 pounds of myrrh, and perfume. This large amount was only used for royal burials.

Alas! And Did My Savior Bleed

LSB 437

The musical score is written on three staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff contains the first line of the hymn, the second staff the second line, and the third staff the third line. The lyrics are as follows:

1 A - las! And did my Sav - ior bleed, And
2 Was it for crimes that I had done He
3 Well might the sun in dark - ness hide And
did my sov - 'reign die? Would He de - vote that
groaned up - on the tree? A - maz - ing pit - y,
shut his glo - ries in When God, the might - y
sa - cred head For such a worm as I?
grace un - known, And love be - yond de - gree!
mak - er, died For His own crea - tures' sin.

Text and tune: Public domain

CLOSING HYMN**Stricken, Smitten, and Afflicted***LSB 451 sts. 1, 2 & 4*

1 Strick-en, smit-ten, and af-flict-ed, See Him dy-ing on the
2 Tell me, ye who hear Him groan-ing, Was there ev-er grief like
4 Here we have a firm foun-da-tion, Here the ref-uge of the
tree! 'Tis the Christ, by man re-ject-ed; Yes, my
His? Friends through fear, His cause dis-own-ing, Foes in-
lost: Christ, the Rock of our sal-va-tion, Is the
soul, 'tis He, 'tis He! 'Tis the long-ex-pect-ed
sult-ing His dis-tress; Man-y hands were raised to
name of which we boast; Lamb of God, for sin-ners
Proph-et, Da-vid's Son, yet Da-vid's Lord; Proofs I
wound Him, None would in-ter-vene to save; But the
wound-ed, Sac-ri-fice to can-cel guilt! None shall
see suf-fi-cient of it: 'Tis the true and faith-ful Word.
deep-est stroke that pierced Him Was the stroke that jus-tice gave.
ev-er be con-found-ed Who on Him their hope have built.

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The Congregation is asked to please leave in **SILENCE** so that you may meditate on the Passion of our Lord.

The Passion Play concludes at the beginning of the 6:00 A.M Easter Son Rise Worship Service this Sunday morning April 17. We invite you to attend.

After the Son Rise Worship Service Zion's Youth will be hosting an Easter Breakfast. Please join us. This would be a great time to share your appreciation with the youth and the adult leaders for all the time and effort they put into this evenings worship service.

The following people have made this year's Passion Play possible. Susan Schroer, Scott Mitchell, Trina Johnson, Tracy Caughey, Kelly & Jason Brown, ConniJo & Jonathon Bailey and Sr. High Youth (Alexis Triebenbach, Gabbie Klukas, Eric Johnson, Silas Osborne and Ali Schroer), the Adult Choir, Jacki Lemieux, and all the Confirmation parents.

The congregation leaves in silence and minimal light.