



**MORRISON
ZION
LUTHERAN**
Wisconsin Evangelical
Lutheran Synod

Our mission is to
Glorify God

as we
Gather
around the Gospel
to help people
Grow
in the **Gospel**
and
Go
with the **Gospel**

Welcome! We thank
God that you have
joined us at worship
today.

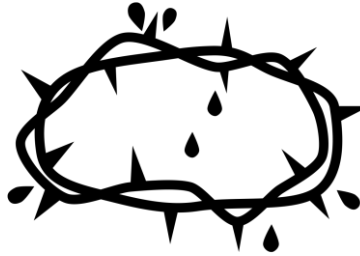
Restrooms are
located in the
basement. Hearing
loop headphones and
Large Print Hymnals
are available from an
usher.

If your children need
to leave worship,
please take them to
the basement. A TV
broadcasts the service
in the basement.

Today we gather
together in the
presence of God. He is
present among us in a
special way through
his Word and
Sacrament. We
acknowledge our sin
and rejoice in the good
news of forgiveness
through the life and
death of Christ. This is
the focus of our
worship.

April 18, 2025

Good Friday: Rite of Nails & Hymn Service



The Triduum (TRID-oo-um, “three days”) refers to the time from worship on Maundy Thursday until the final worship of Easter Day. The “Three Holy Days” of the passion and resurrection of Christ is the culmination of the entire church year. It is over these days – Maundy Thursday, Good Friday, Easter – that we celebrate God’s redeeming love in the dying and rising of his Son, Jesus, and still see that love today. The Triduum is a single celebration. Once we have begun the Triduum on Maundy Thursday, we do not “leave” it until Easter Sunday. It is one continuous celebration of dying and rising, with Christ.

Good Friday

On Good Friday we remember the crucifixion and death of our Lord both with sorrow and solemn joy. Though the events of this day fill us with horror, the implications of those events give us every reason for praise. Jesus’ death had this breathtaking significance. Once and for all, it paid for the guilt of all of us and for all of time. Standing in our place, our substitute was forsaken by his Father on the cross so that we could be reconciled to God and have an eternal home in heaven.

We look at Jesus on the cross, and there is sorrow. He is there because of us. He is there because he loves us that much, so much he gave us his last breath. Jesus took all our guilt into the tomb with him. It will stay there. He will not. That is why we can call this Friday good.

Rite of Nails and Cross

This year we will use a visual to help us contemplate the love of Jesus on the cross. All who wish to do so will be invited to come forward and place a nail in the cross on the main floor of church. The nail has a red ribbon attached to remind us that it was our sins that caused Jesus to shed his blood. This truth pains us. This truth causes us joy because Jesus’ life and death is the sacrifice that paid for the guilt of our sins and the sins of the whole world.

The minister enters in silence. Silence for self-examination

Stand

Confession of Sins

M: Lord God, Heavenly Father, we acknowledge the immensity of our guilt. We can offer you nothing to remove these sins. We are unworthy of all your grace. Yet in your grace we have confidence. Through the life and death of Jesus Christ we cry out to you in the full assurance of faith,

C: Lord, have mercy on me, a sinner.

M: God has had mercy on you, on me, and on the entire world. Jesus' holiness is ours by faith. His death was the punishment for all sin. In Christ, you are a forgiven child of God.

C: Amen.

Words of Institution

M: Our Lord Jesus, Christ, on the night he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body, which is given for you. Do this in remembrance of me."

Then he took the cup, gave thanks, and gave it to them saying, "Drink from it, all of you; this is my blood of the new covenant, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

M: The peace of the Lord be with you always.

C: Amen.

Be Seated

Communion

Please remember to register for communion using the sheets in the back of the church, elder's room or the sacristy room and in the basement. 2 individual cups of white grape juice are available in each tray for those who prefer/need to have a nonalcohol alternative to wine. Gluten free wafers are also available. Hold your hand palm down to let the server know you would like the gluten free wafer.

Distribution

Because God speaks of communing together as an expression of unity in faith (1 Corinthians 10:17) and warns there are dangers in taking the Lord's Supper in an improper way (1 Corinthians 11:27-29), we practice close communion. WELS, ELS, and members of other churches around the world who are in fellowship with WELS are welcome to commune with us. If you would like to learn more about becoming a member and communing with us in the future, please speak to pastor or an usher.

Distribution Hymn

The Lamb CW 525

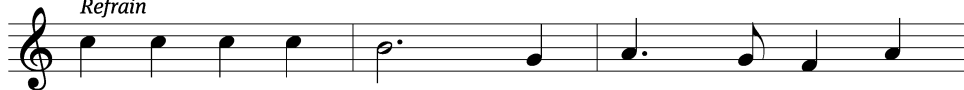


1 The Lamb, the Lamb, O Fa - ther, where's the sac - ri - fice?
 2 The Lamb, the Lamb, one per - fect fi - nal of - fer - ing.
 3 The Lamb, the Lamb, as way - ward sheep their shep - herd kill
 4 He sighs, he dies, he takes my sin and wretch - ed - ness.
 5 He rose, he rose, my heart with thanks now o - ver - flows.



Faith sees, be - lieves God will pro - vide the Lamb of price!
 The Lamb, the Lamb, let earth join heav'n his praise to sing.
 so still, his will, on our be - half the law to fill.
 He lives, for - gives, he gives me his own right - eous - ness.
 His song pro - long till ev - 'ry heart to him be - long.

Refrain



Wor - thy is the Lamb whose death makes me his



own! The Lamb is reign - ing on his throne.

Text: Gerald P. Coleman, b. 1953

Tune: Gerald P. Coleman, b. 1953

Text and tune: © 1987 MorningStar Music Publishers, Inc. Used by permission: OneLicense no. 725297

Distribution Hymn

My Song Is Love Unknown CW 397



1 My song is love un - known, my Sav - ior's love to
 2 He came from his blest throne sal - va - tion to be -
 3 Some - times they strew his way and his sweet prais - es
 4 Why? What has my Lord done? What makes this rage and



me, love to the love - less shown that they might love - ly
 stow, but such dis - dain! So few the longed - for Christ would
 sing, re - sound - ing all the day ho - san - nas to their
 spite? He made the lame to run, he gave the blind their



be. Oh, who am I that for my sake
 know! But oh, my friend, my friend in - deed,
 King. Then "Cru - ci - fy!" is all their breath,
 sight. Sweet in - ju - ries! Yet they at these



my Lord should take frail flesh and die?
 who at my need his life did spend!
 and for his death they thirst and cry.
 them - selves dis - please and 'gainst him rise.

5 They rise and needs will have
 my dear Lord made away.
 A murderer they save,
 the Prince of life they slay.
 Yet cheerful he
 to suffering goes
 that he his foes
 from death might free.

6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heav'n was his home
 but mine the tomb
 wherein he lay.

- 7 Here might I stay and sing;
no story so divine,
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend!

Text: Samuel Crossman, c. 1624–1683, alt.
Tune: John N. Ireland, 1879–1962
Text and tune: Public domain

Rite of Nails and Cross

M: The cross is a confusion for us.

C: There is mystery in the cross.

M: The cross is a paradox which we do not understand.

C: There is mystery in the cross.

M: We see the weakness of a dying man on the cross:

C: Yet we acknowledge the power of the living Lord upon the cross.

M: We see the life of Jesus draining out of him on the cross:

C: Yet we acknowledge the reconciliation of the world through it.

M: We see a servant on the cross:

C: Yet we acknowledge him as Lord.

M: There is mystery in the cross:

C: And great joy.

M: The cross is a confusion for us.

C: And life and peace and hope.

M: We adore you, O Christ, and we bless your saving name:

C: Because by your holy cross, you have redeemed the world. Amen.

If you wish to place a nail in the cross please come up the middle aisle and return to your seat down the outside aisle. There are holes in the cross in which you may place your nail. As you take a nail from the tray the minister will speak the words, "Pierced for you."

Hymn (congregation)

As The Nails by Ben Ott

1. As the nails the soldiers struck
Held my Lord upon the tree
Satan surely ran amuck
Thinking he had victory
While the world in darkness fell
Sorrow that words can not tell
2. It was me and my own sin
That caused Christ my Lord to die
It was all my thoughts within
That were focused all on "I"
All the times I broke His laws
All my dark and hidden flaws
3. It was love not sin or nails
That held Christ upon the tree
Love that for us never fails
Matchless love that set us free
Love to us by Spirit given
Bids our fears away be driven
4. When I look upon the cross
Where the world sees pain and loss
I see life and hope and love
From our Father up above
Who sent Christ His only Son
To make right what I have done

The Suffering Servant

Isaiah 53

M: Who has believed our message and to whom has the arm of the LORD been revealed?

C: He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

M: He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

C: Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

M: But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

C: We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

M: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

C: By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.

M: He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.

C: Yet it was the Lord's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

M: After the suffering of his soul, he will see the light of life and be satisfied ; by his knowledge my righteous servant will justify many, and he will bear their iniquities.
 C: **Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.**

Hymn

Stricken, Smitten, and Afflicted CW 430



1 Strick-en, smit-ten, and af-flict-ed, see him dy-ing on the
 2 Tell me, as you hear him groan-ing, was there ev-er grief like
 3 If you think of sin but light-ly nor sup-pose the e-vil
 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-
 great, here you see its na-ture right-ly, here its
 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
 guilt may es-ti-mate. Mark the sac-ri-fice ap-
 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
 point-ed, see who bears the aw-ful load; 'tis 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.
 Word, the Lord's a-noint-ed, Son of Man and Son of God.
 ev-er be con-found-ed who on him their hope have built.

Prayer for Good Friday

M: God Most Holy, look with mercy on this your family for whom our Lord Jesus Christ was willing to be betrayed, be given over into the hands of the wicked, and suffer death upon the cross. Keep us always faithful to him, our only Savior, who now lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

It is Finished

John 19:28-30

²⁸ Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." ²⁹ A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. ³⁰ When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Solo Sung by Stephanie Beyer

It Is Done

It is finished! It is done!
God has sacrificed his Son.
Christ has paid the debt of sin
that the world might live through him.
Come and see God's own Son. It is done!

Yes, for us he died,
Jesus Christ the crucified;
We will sing his pow'r to save.

It is finished! It is done!
With the Father we are one.
From our sin Christ set us free;
now we'll live eternally.
Come and see God's own Son. It is done!

It is finished! It is done!
Let us worship God's own Son.
He has opened heaven's door;
there we'll praise him evermore.
Come and see God's own Son. It is done!

By Matthew Manthe. Copyright 2010 NPH

Christ's Wonderful Love

2 Corinthians 5:14-21

¹⁴ For Christ's love compels us, because we are convinced that one died for all, and therefore all died. ¹⁵ And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

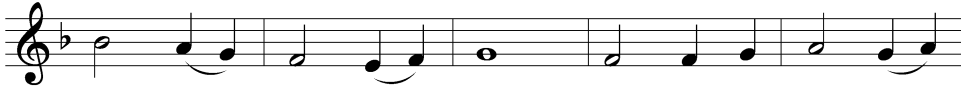
¹⁶ So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. ¹⁷ Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! ¹⁸ All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: ¹⁹ that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. ²⁰ We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. ²¹ God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Hymn

When I Survey the Wondrous Cross CW 407



1 When I sur - vey the won - drous cross on which the
2 For - bid it, Lord, that I should boast save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were a



Prince of glo - ry died, my rich - est gain I
death of Christ, my God. All the vain things that
love flow min - gled down. Did e'er such love and
trib - ute far too small; love so a - maz - ing,



count but loss and pour con-tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet or thorns com-pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1674–1748, abr., alt.
Tune: Lowell Mason, 1792–1872
Text and tune: Public domain

Bidding Prayer

The invitations to prayer may be said by an assisting minister or layperson, and the petitions may be said by the presiding minister. If there is no assisting minister, the presiding minister says both the invitations to prayer and the petitions.

A moment of silence follows each invitation to prayer.

M: Let us pray for the whole church, that our gracious Father would defend her from the devil and keep her faithful to her Lord:

Silent prayer.

M: Almighty and everlasting God, you have revealed your saving name to the world through Jesus Christ our Lord. Protect us from assaults of the evil one, and help us remain faithful to your Word so that, in every adversity, we may stand firm in our faith and give ourselves fully to our Savior's work, through Christ our Lord.

C: Amen.

M: Let us pray for those who serve in the public ministry and for all people of God:

Silent prayer.

M: Almighty and everlasting God, you rule over all things for the good of your people. Preserve us from divisive spirits and false teachers. Give your servants the grace to proclaim Christ joyfully in word and deed so that all who hear them may come to know their Savior better and be strengthened for their lives of service, through Christ our Lord.

C: Amen.

M: Let us pray for those who are being instructed in the Word that they remain firm in the simple faith of Baptism:

Silent prayer.

M: Almighty and everlasting God, you make us your own dear children by the washing of rebirth and renewal in the Holy Spirit. Give strength to all who are buried with Christ in Baptism that each day they may die to sin and rise again to live a new and holy life, through Christ our Lord.

C: Amen.

M: Let us pray for our earthly government, our rulers, and all who are in authority:

Silent prayer.

M: Almighty and everlasting God, you have established earthly government to keep a measure of order in this dying world and to protect us from the disorder of sin. Give to all rulers the wisdom to govern well and to all citizens the desire to obey them, so that we may live peaceful lives in all godliness and holiness, through Christ our Lord.

C: Amen.

M: Let us pray that our gracious Father would protect us and our communities from the many earthly calamities that threaten us:

Silent prayer.

M: Almighty and everlasting God, on all sides we are surrounded by danger from wars and famine, from disease and pestilence, with the devil begrudging us every minute of our lives. Protect us from all these miseries so that your name may still be glorified in them and so that we may safely pass through them to your heavenly kingdom, through Christ our Lord.

C: Amen.

M: Let us pray for those who are outside the Church, that they may come to know the one, true God and Jesus Christ whom he has sent:

Silent prayer.

M: Almighty and everlasting God, your Son was lifted up on the cross so that he might draw all people to himself. Through the proclamation of your Word, mercifully gather from the nations a people that are your very own, that we may join together

around your throne in glory to praise and thank you forever, through Christ our Lord.

C: Amen.

M: Let us pray for our enemies and for all those who hate us:

Silent prayer.

M: Almighty and everlasting God, no one can harm us without grieving you whose name we bear. We ask that you would change the hearts of those who work against us and who hate us without reason. Give them repentance and life so that they may be glad with us and find joy in your love, through Christ our Lord.

C: Amen.

M: Let us pray for all who suffer under cross and trial:

Silent prayer.

M: Almighty and everlasting God, you sent your Son into the world to bear our grief and to carry our sorrows. Help those who are suffering for your name's sake and who are struggling against temptation so that they may not be overwhelmed with sadness but find relief in your grace, through Christ our Lord.

C: Amen.

M: Finally, let us pray for all those things for which our Lord would have us ask in the words he himself has taught us:

C: 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 Death of Jesus

John 19:31-36

³¹ Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. ³² The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. ³³ But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"^[Exodus 12:46; Num. 9:12; Psalm 34:20] ³⁷ and, as another scripture says, "They will look on the one they have pierced."^[Zech. 12:10]

¹⁷ For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

¹⁸ Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

Hymn

Were You There CW 426



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
3 Were you there when they laid him in the tomb? Were you



there when they cru - ci - fied my Lord? Oh,
there when they nailed him to the tree? Oh,
there when they laid him in the tomb? 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.
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?
Were you there when they laid him in the tomb?

Text: African-American spiritual, 19th cent., abr. Tune: African-American spiritual, 19th cent., alt. Text and tune: Public domain

The minister exits the chancel.

The congregation may remain for prayer and meditation before dispersing quietly.

Offerings may be placed in the baskets in the back of church.

The service concludes with no blessing or postlude because Maundy Thursday, Good Friday, and Easter are one continuous service of our Lord's Passion and Resurrection.

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Stricken, Smitten, and Afflicted Text: Thomas Kelly, 1769–1855, alt. Tune: Geistliche Volkslieder, Paderborn, 1850 Text and tune: Public domain

