



HersheyPresbyterian
PRESBYTERIAN CHURCH IN AMERICA (PCA)

Good Friday, April 18, 2025

Good Friday Service

Welcome to this special service of remembrance of the sacrifice of Christ on the cross.

Thank you to our readers, our pianist, singers, and all who are helping.

We would like to invite you to join us again on Easter Sunday to celebrate Jesus's resurrection from the dead!

Easter Sunday Services

9:00 AM Bible Classes for all ages (Hershey only)

10:00 AM Worship Service (Hershey & Lebanon Valley)

Today's Cover Artwork: *The Weeping Burgher* (Andrieu d'Andres), Auguste Rodin, French. Modeled 1885, cast ca. 1908-09. On view at The Met Fifth Avenue, New York, in Gallery 800. In the public domain.

This is a reduced version of one of the figures of the monumental group *The Burghers of Calais* (www.metmuseum.org/art/online-features/viewpoints/burghers), modeled between 1884 and 1885 and unveiled at Calais in 1895.

Rodin sought to represent varying degrees of heroism and grief in *The Burghers of Calais*. While some figures embody stoic self-sacrifice, others succumb to fear. This figure, unable to disguise his emotional distress, externalizes the suffering of his brethren by grasping his bowed head with massive, outstretched hands.

<https://www.metmuseum.org/art/collection/search/198567>

About the artist: "Auguste Rodin (born November 12, 1840, Paris, France—died November 17, 1917, Meudon) was a French sculptor of...bronze and marble figures, considered by some critics to be the greatest portraitist in the history of sculpture."

<https://www.britannica.com/biography/Auguste-Rodin>



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LEBANON VALLEY
— PRESBYTERIAN CHURCH (PCA) —

Prelude

Opening

God sent Jesus into the world, not to condemn the world,
but that the world through him might be saved,
that all who believe in him might be delivered from the power
of sin and death and become heirs with him of eternal life.

Amen.

Call to Worship

Psalm 9:9-10

*The LORD is a stronghold for the oppressed,
a stronghold in times of trouble.*

*And those who know your name put their trust in you,
for you, O LORD, have not forsaken those who seek you.*

Lightface Text = Read by Leader

Bold Text = Read by Group

John 18:1-14

Paul Hepperle

Director of Covenant Family Ministries, Hershey PCA

When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.² Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples.³ So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.⁴ Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?"⁵ They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them.⁶ When Jesus said to them, "I am he," they drew back and fell to the ground.⁷ So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."⁸ Jesus answered, "I told you that I am he. So, if you seek me, let these men go."⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)¹¹ So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

¹² So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. ¹³ First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. ¹⁴ It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Extinguishing the First Candle

*What Wondrous Love Is This?

Congregation

Chords: F Dm Am C Em Dm C Dm Dm⁷ C F

1. What won - drous love is this, O my soul, O my soul, what
 2. To God and to the Lamb, I will sing, I will sing, to
 3. And when from death I'm free, I'll sing on, I'll sing on, and

Chords: C Bm Am G Am G C Dm C F C F C

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

Chords: Dm C Am Bm⁷ C Dm Am Em Dm C

this that caused the Lord of bliss to bear the dread - ful curse for my
 Lamb, who is the great I AM, while mil - lions join the theme, I will
 free, I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing

Chords: Dm Dm⁷ C F C Bm Am G Am G C Dm

soul, for my soul, to bear the dread - ful curse 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!

WONDROUS LOVE 12.9.12.9.
 The Southern Harmony, 1835

American folk hymn

* Congregation standing, as personal ability allows.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, ¹⁶ but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. ¹⁷ The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." ¹⁸ Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

¹⁹ The high priest then questioned Jesus about his disciples and his teaching. ²⁰ Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. ²¹ Why do you ask me? Ask those who have heard me what I said to them; they know what I said." ²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" ²³ Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" ²⁴ Annas then sent him bound to Caiaphas the high priest.

²⁵ Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." ²⁶ One of the servants 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?" ²⁷ Peter again denied it, and at once a rooster crowed.

Extinguishing the Second Candle

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. ²⁹ So Pilate went outside to them and said, "What accusation do you bring against this man?" ³⁰ They answered him, "If this man were not doing evil, we would not have delivered him over to you." ³¹ Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." ³² This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

³³ So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" ³⁴ Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" ³⁵ Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" ³⁶ Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." ³⁷ Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." ³⁸ Pilate said to him, "What is truth?"

After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. ³⁹ But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" ⁴⁰ They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Extinguishing the *Third* Candle

*Ah Holy Jesus, How Hast Thou Offended

Congregation

1. Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2. Who was the guilt - y who brought this up - on thee?
 3. Lo, the Good Shep - herd for the sheep is of - fered;
 4. For me, kind Je - sus, was thine in - car - na - tion,
 5. There - fore, kind Je - sus, since I can - not pay thee,

that man to judge thee hath in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 • the slave hath sin - ned, and the Son hath suf - fered: for man's a -
 thy mor - tal sor - row, and thy life's ob - la - tion: thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy

rid - ed, by thine own re - ject - ed, O most af - flict - ed.
 Je - sus, I it was de - nied thee: I cru - ci - fied thee.
 • tone - ment, while he noth - ing heed - eth, God in - ter - ced - eth.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.

Then Pilate took Jesus and flogged him.² And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.³ They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.⁴ Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him."⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"⁶ When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."⁷ The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."⁸ When Pilate heard this statement, he was even more afraid.⁹ He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.¹⁰ So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"¹¹ Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

¹² From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."¹³ So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.¹⁴ Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!"¹⁵ They cried out, "Away with him, away with him, crucify him!" So he delivered him over to them to be crucified.

Extinguishing the *Fourth* Candle

O Sacred Head Now Wounded

Ensemble

O sacred Head, now wounded,
with grief and shame weighed down,
Now scornfully surrounded with
thorns,
Thine only crown.
How pale Thou art with anguish,
with sore abuse and scorn!
How does that visage languish
which once was bright as morn!

O sacred Head, now wounded;
O sacred Head, now wounded!

What Thou, my Lord, hast suffered
was all for sinners' gain;
Mine, mine was the transgression,
but Thine the deadly pain.
Lo, here I fall, my Savior!
Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

What language shall I borrow
to thank Thee, dearest Friend,
for this, Thy dying sorrow,
Thy pity without end?

Psalm 22:6-15, 19

Andrew Brackbill

*I am a worm and not a man, scorned by mankind and despised by the people.
7 All who see me mock me; they make mouths at me; they wag their heads;
8 "He trusts in the LORD; let him deliver him; let him rescue him, for he delights
in him!" 9 Yet you are he who took me from the womb; you made me trust you
at my mother's breasts. 10 On you was I cast from my birth, and from my
mother's womb you have been my God. 11 Be not far from me, for trouble is near,
and there is none to help. 12 Many bulls encompass me; strong bulls of Bashan
surround me; 13 they open wide their mouths at me, like a ravening and roaring
lion. 14 I am poured out like water, and all my bones are out of joint; my heart
is like wax; it is melted within my breast; 15 my strength is dried up like a
potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.
...
But you, O LORD, do not be far off! O you my help, come quickly to my aid!*

Extinguishing the Fifth Candle

Meditation:

"Be not far from me"

Pastor David Kertland

Prayer

*Man of Sorrows! What a Name

Congregation

1. Man of Sor - rows! what a name for the Son of God, who came
2. Bear - ing shame and scoff - ing rude, in my place con - demned he stood,
3. Guilt - y, vile, and help - less, we; spot - less Lamb of God was he;
4. Lift - ed up was he to die, "It is fin - ished!" was his cry;
5. When he comes, our glo - rious King, all his ran - somed home to bring,

ru - ined sin - ners to re - claim: Hal - le - lu - jah! what a Sav - ior!
sealed my par - don with his blood: Hal - le - lu - jah! what a Sav - ior!
• full a - tone - ment! can it be? Hal - le - lu - jah! what a Sav - ior!
now in heav'n ex - alt - ed high: Hal - le - lu - jah! what a Sav - ior!
then a - new this song we'll sing: Hal - le - lu - jah! what a Sav - ior!

The musical score is written for a congregation in 4/4 time, key of B-flat major. It features a treble and bass staff. The melody is simple and hymn-like, with lyrics written below the notes. The score includes five verses of lyrics and a final chorus. The music is composed by Philip P. Bliss, 1875.

Philip P. Bliss, 1875

HALLELUJAH! WHAT A SAVIOR! 7.7.7.8.
Philip P. Bliss, 1875

So they took Jesus,¹⁷ and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.¹⁸ There they crucified him, and with him two others, one on either side, and Jesus between them.¹⁹ Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews."²⁰ Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek.²¹ So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, '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 garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,²⁴ so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

*"They divided my garments among them,
and for my clothing they cast lots."*

So the soldiers did these things,²⁵ but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"²⁷ Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Extinguishing the Sixth Candle

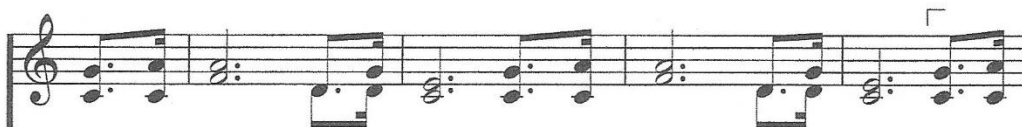
*The Power of the Cross



- 1. Oh, to see the dawn of the dark-est day, Christ on the road to Cal - va - ry.
- 2. Oh, to see the pain writ - ten on Your face, Bear - ing the awe - some weight of sin;
- 3. Now the day - light flees, now the ground be - neath Quakes as its Mak - er bows His head.
- 4. Oh, to see my name writ - ten in the wounds, For through Your suf - f'ring I am free.



Tried by sin - ful men, Torn and beat - en then Nailed to a cross of wood.
 Ev - 'ry bit - ter thought, Ev - 'ry e - vil deed Crown - ing Your blood - stained brow.
 Cur - tain torn in two, Dead are raised to life, "Fin - ished!" the vic - t'ry cry.
 Death is crushed to death, Life is mine to live, Won through Your self - less love.



1.-3. This the pow'r of the cross: Christ be - came sin for us; Took the
 4. This the pow'r of the cross, Son of God, slain for us. What a



blame, bore the wrath, We stand for - giv - en at the cross.
 love! What a cost! We stand for - giv - en at the cross.



Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. ³² So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and at once there came out blood and water. ³⁵ He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. ³⁶ For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” ³⁷ And again another Scripture says, “They will look on him whom they have pierced.”

³⁸ After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. ³⁹ Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. ⁴⁰ So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. ⁴¹ Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. ⁴² So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

Extinguishing the Seventh Candle

*[H]e 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,
and no beauty that we should desire him.*

*³ He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.*

*⁴ Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.*

*⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.*

*⁶ All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.*

Please leave the worship room this evening
in silent meditation.



We leave tonight in sorrow
awaiting the joyous announcement
on Easter Sunday
that Jesus is risen from the dead.

We invite you to join us
at one of our worship locations
on Easter Sunday at 10:00 AM.

Today's Service Information

- 1) **Thank you** to all our participants in today's service!
- 2) **Artwork: Cover:** *The Weeping Burgher* (Andrieu d'Andres), Auguste Rodin, French. Modeled 1885, cast ca. 1908-09. On view at The Met Fifth Avenue, New York, in Gallery 800. In the public domain. **Back Cover:** *Return of the Holy Women*, Henry Ossawa Tanner, 1904, In the public domain.
- 3) **Music:** "What Wondrous Love Is This" (261), "Ah, Holy Jesus, How Hast Thou Offended" (248), and "Man of Sorrows! What a Name" (246) are reprinted from the *Trinity Hymnal* (Atlanta, GA: Great Commission Publications, 2000). "The Power of the Cross" (272) is reprinted from the *Hymns of Grace* (Los Angeles, CA: The Master's Seminary Press, 2015). Music used by permission: CCLI License #703337.
- 4) **Quotes:** Page 2: about the artwork: <https://www.metmuseum.org/art/collection/search/198567>; about the artist: <https://www.britannica.com/biography/Auguste-Rodin>. Biblical quotes are from the English Standard Version (ESV) unless otherwise noted.
- 5) **Note from Pastor Kertland:** Some of tonight's insights came from considerations presented by Dr. Sinclair Ferguson at the 2025 Gaffin Lecture at Westminster Theological Seminary on April 2, 2025, which you can watch at <https://www.youtube.com/watch?v=clh0C8THRMg>.



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