



**CENTRAL**  
PRESBYTERIAN CHURCH

**GOOD FRIDAY**

April 2, 2021

7:00pm



Amplification devices are available from ushers at the rear of the sanctuary.

# Order of Worship

Liturgist is Rev. Dr. Mike Farley

Good Friday is the culmination of whole season of Lent. Held on the day of the week that Jesus died, Good Friday is the most solemn day in the annual Christian liturgical calendar because it commemorates the narrative of Jesus' death by crucifixion. Here we recount in great detail the suffering Jesus endured to the point of death in taking upon himself the full consequences of human evil and rebellion against God. It is an occasion to reflect deeply on our sin and to lament the cost of our evil actions. It is also, however, an occasion to give thanks, for the death of Jesus led to the death of sin and the death of death in Jesus' resurrection from the dead. In a great exchange, God himself in the person of Jesus willingly took our place to suffer the just consequences of our sin in order that we might be set free from sin's guilt and power by Jesus' rising from death to life. Seen in the light of Easter, Jesus' death is not a tragedy; it is, rather, the victory of God.

## PRELUDE

### Come, Ye Daughters, Share My Wailing with When I Survey the Wondrous Cross

J.S. Bach  
Lowell Mason

## GOD CALLS US TO WORSHIP

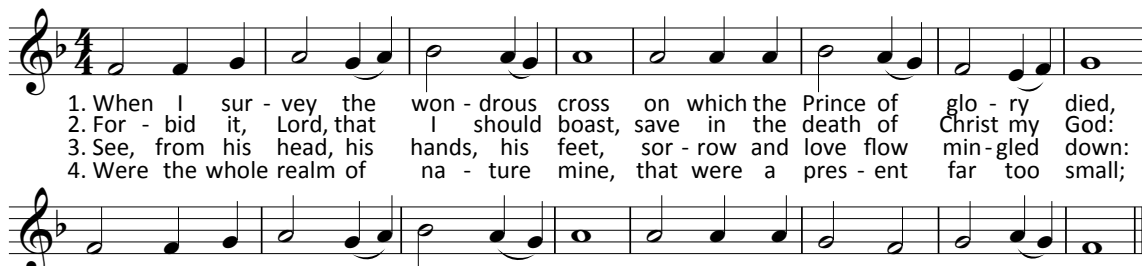
from John 1:29

Our help is in the name of the Lord, the Suffering Servant.  
Come, behold the Lamb of God, who takes away the sin of the world.

## WE SING THE LOVE OF JESUS' DEATH

### When I Survey the Wondrous Cross

Text: Isaac Watts, 1707  
Tune: Lowell Mason, 1824



1. When I sur - vey the won - drous cross, on which the Prince of glo - ry died,  
2. For - bid it, Lord, that I should boast, save in the death of Christ my God:  
3. See, from his head, his hands, his feet, sor - row and love flow min - gled down:  
4. Were the whole realm of na - ture mine, that were a pres - ent far too small;

my rich - est gain I count but loss, and pour contempt on all my pride.  
all the vain things that charm me most, I sac - ri - fice them to his blood.  
did e'er such love and sor - row meet, or thorns compose so rich a crown?  
love so a - maz - ing, so di - vine, de - mands my soul, my life, my all.

## WE PRAY FOR GOD TO HELP US WORSHIP

Christ laid down his life in love.  
**Worthy is the Lamb who was slain!**

### THE SHADOW OF DESERTION

Luke 22:47-53

While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, but Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" And when those who were around him saw what would follow, they said, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness."

The desertion of our Lord.  
**Worthy is the Lamb to receive honor and glory and blessing!**

### THE SHADOW OF DENIAL

Luke 22:54-62

Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not."<sup>59</sup> And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him, for he too is a Galilean." but Peter said, "Man, I do not know what you are talking about." And immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." And he went out and wept bitterly.

The denial of our Lord.  
**Worthy is the Lamb to receive honor and glory and blessing!**

**Selah - Eliyahu Hanavi**

Traditional Jewish Song

## THE SHADOW OF ACCUSATION

Luke 22:63-71

Now the men who were holding Jesus in custody were mocking him as they beat him. They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" And they said many other things against him, blaspheming him. When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe, and if I ask you, you will not answer. But from now on the Son of Man shall be seated at the right hand of the power of God." So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips."

The accusation of our Lord.

**Worthy is the Lamb to receive honor and glory and blessing!**

## THE SHADOW OF OPPRESSION

Luke 23:1-7, 11-16

Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." Then Pilate said to the chief priests and the crowds, "I find no guilt in this man." But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place." When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time.

And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. I will therefore punish and release him."

The oppression of our Lord.

**Worthy is the Lamb to receive honor and glory and blessing!**

**Selah - Stricken, Smitten, and Afflicted**

© Mein Jesu, *Geistliche Volkslieder*, 1850

## THE SHADOW OF INJUSTICE

Luke 23:18-25

But they all cried out together, "Away with this man, and release to us Barabbas" — a man who had been thrown into prison for an insurrection started in the city and for murder. Pilate addressed them once more, desiring to release Jesus, but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why? What evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him." But they were urgent, demanding with loud cries that he should be crucified. And their voice prevailed. So Pilate decided that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

The judgment of our Lord.

**Worthy is the Lamb to receive honor and glory and blessing!**

## THE SHADOW OF MOCKERY

Luke 23:32-41

Two others, who were criminals, were led away to be put to death with him. And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him sour wine and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong."

The mocking of our Lord.

**Worthy is the Lamb to receive honor and glory and blessing!**

## WE SING THE HOPE OF JESUS' DEATH

### O Sacred Head, Now Wounded

Text: Paul Gerhardt, 1656; based on Arnulf of Louvain, d. 1250  
tr. composite; Tune: German melody, c. 1500;  
adapt. Hans Leo Hassler, 1601; arr. Johann Sebastian Bach



1. O sa - cred head, now woun - ded, with grief and shame weighed down,  
2. What thou, my Lord, hast suf - fered was all for sin - ners' gain.  
3. What lan - guage shall I bor - row to thank thee, dear est friend,  
4. When comes my hour of part - ing, do not, thou, part from me.

now scorn - ful - ly sur - round - ed with thorns thine on - ly crown.  
Mine, mine was the trans - gres - sion, but thine the dead - ly pain.  
for this, thy dy - ing sor - row, thy pit - y with - out end?  
On death's lone jour - ney start - ing, be - side me thou will be.

How pale thou art with an - guish, with sore a - buse and scorn.  
Lo, here I fall, my Sav - ior; 'tis I de - serve thy place.  
O make me thine for - ev - er, and should I faint - ing be,  
And when, in aw - ful an - guish, my time of death is nigh,

How does that vis - age lan - guish, which once was bright as morn!  
Look on me with thy fa - vor; as - sist me with thy grace.  
Lord, let me nev - er, nev - er out - live my love to thee.  
thy cross will then up - hold me that stead - fast I may die.

## GOD INSTRUCTS US IN SCRIPTURE READING

Luke 23:26-43

<sup>26</sup> And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. <sup>27</sup> And there followed him a great multitude of the people and of women who were mourning and lamenting for him. <sup>28</sup> But turning to them Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> for behold, the days are coming when they will say, 'Blessed are the barren and the wombs that never bore and the breasts that never nursed!' <sup>30</sup> Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' <sup>31</sup> For if they do these things when the wood is green, what will happen when it is dry?" <sup>32</sup> Two others, who were criminals, were led away to be put to death with him. <sup>33</sup> And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. <sup>34</sup> And Jesus said, "Father, forgive them, for they know not what they do."

And they cast lots to divide his garments. <sup>35</sup> And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" <sup>36</sup> The soldiers also mocked him, coming up and offering him sour wine <sup>37</sup> and saying, "If you are the King of the Jews, save yourself!" <sup>38</sup> There was also an inscription over him, "This is the King of the Jews." <sup>39</sup> One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" <sup>40</sup> But the other rebuked him, saying, "Do you not fear God, since you are under the sentence of condemnation? <sup>41</sup> And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong." <sup>42</sup> And he said, "Jesus, remember me when you come into your kingdom." <sup>43</sup> And he said to him, "Truly, I say to you, today you will be with me in paradise."

## GOD INSTRUCTS US IN PREACHING

"The Weight of it All"  
Rev. Cole Lescher

Sermon Notes:

## WE PRAY TO FOLLOW THE WAY OF JESUS' DEATH

### Lord, Have Mercy

from Parish Presbyterian Church, Franklin TN  
Text: Ancient Greek prayer  
Tune: Gregory Wilbur, 2009

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy, have mer - cy, Lord.

Christ, have mer - cy. Christ, have mer - cy. Christ, have mer - cy, have mer - cy, Lord.

Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy, have mer - cy, Lord.

Our great God,  
we thank you again with astonished wonder,  
that Christ knew anguish so that we will know eternal joy,  
that our Savior wept so that all tears will be wiped from our eyes,  
that our Lord suffered so that we will be freed from pain.

Father,  
we confess that when we hurt,  
we run from you in our pain  
and try to escape in habits that only distract or harm us,  
rather than running to you in lament  
to find true comfort and hope,  
trusting that you have borne all of our griefs  
and carry all of our sorrows.

Gracious Father,  
we lament the crushing load of anguish  
that overwhelms our hearts and surrounds us on every side.

**How long, O Lord, until you set us free from pain?**

**Hear the cries of all in misery.**

Hold them close in your compassion,  
carry them in your strength,  
and restore their souls in your healing grace.

Give comfort to all who are in sorrow,

hope to all who are anxious,

courage to all who are afraid,

light to all who are depressed,

peace to all who are filled with rage.

**Give us all strength to comfort one another**

**with the comfort we have received from you.**





Our great God,  
we thank you again with astonished wonder,  
that Christ was abandoned so that we can be adopted by you,  
that our King was rejected so that we can be accepted by you,  
that our Lord was condemned unjustly so that we could be justified by you.

Father,  
we confess that when we are wounded by others,  
we become fearful and angry,  
distant and cold,  
resentful and bitter,  
vengeful and cruel.

Gracious Father,  
we lament that the bonds of human respect and love  
are broken beyond all human repair.  
**How long, O Lord, until you heal the deep hurts of conflict  
to bring the peace you have purchased and promised?  
Hear the cries of people torn apart**  
in hatred and contempt,  
in conflict and violence,  
in our church, our city,  
our nation, our world.  
Heal our indifference to human dignity,  
the wounds of war,  
the cycles of revenge.  
**Give us strength to pursue peace with each other  
with the grace and love that brought us peace with you.**



Our great God,  
we thank you again with astonished wonder,  
that Christ wore a crown of thorns so that we will wear a crown of glory,  
that our Savior was wounded so that we will be healed,  
that our Lord died so that we will live forever.

Gracious Father,  
we lament the misery of a sin-cursed creation.  
**How long, O Lord, until you set us free from this body of death?**  
**Hear the cries of people suffering**  
in sickness and pain,  
in loss of work and means of support,  
in grieving death and loss.  
We groan with the whole creation  
as we carry the treasure of your life in us,  
in bodies that are fragile, crumbling jars of clay.

O conquering God of life and love,  
plant the work of the cross of Christ deeply in our hearts,  
dying to the evil in us,  
so that we might bear its fruit of true life and peace.  
**Lead us in the way of the cross,**  
**awaiting with hope the full redemption of our bodies,**  
**and the day when death is swallowed up**  
**by your eternal life when you make all things new.**



# WE MEDITATE ON JESUS' DEATH

## Were You There

Text and Tune: African American Spiritual

The musical score is written on three staves in G major (one sharp) and common time. The melody is simple and repetitive, with lyrics written below the notes. The first staff contains the first three lines of the chorus. The second staff contains the second line of the chorus and the beginning of the bridge. The third staff contains the end of the bridge and the first line of the chorus.

1. Were you there when they cru - ci - fied my Lord?      Were you there when they  
2. Were you there when they nailed Him to the tree?      Were you there when they  
3. Were you there when they pierced Him in the side?      Were you there when they

cru - ci - fied my Lord?      Oh!      Some - times it cau - ses me to trem - ble,  
nailed Him to the tree?  
pierced Him in the side?

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 pierced Him in the side?

## THE SHADOW OF DEATH

Luke 23:44-49

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed. And the curtain of the temple was torn in two. Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this, he breathed his last. Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!" And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

Were you there when they laid Him in the tomb?  
Were you there when they laid Him in the tomb?  
Oh! Sometimes it causes me to tremble, tremble, tremble.  
Were you there when they laid Him in the tomb?

## PLEASE DEPART IN SILENCE

## CENTRAL PRESBYTERIAN CHURCH PASTORAL STAFF

Clay Smith — Senior Pastor  
Mike Farley — Associate Pastor, Spiritual Formation  
Charles Godwin — Assistant Pastor, Congregational Care  
Ben Tzeng — Assistant Pastor, Evangelism and Community  
Cole Lescher — Assistant Pastor, Young Adults

## MINISTRY AND ADMINISTRATIVE DIRECTORS

Jeff Brown — Director, Communications and Technology  
Karen Brown — Director, Family Ministry  
Taylor Bruce — Director, Student Ministry  
Julie Geisz — Director, Women's Ministry  
Julie Kraus — Director, Hospitality  
Matthew Mazzoni — Director, Music Ministry  
Tim Page — Executive Administrator

**Musicians:** Matthew Mazzoni (director), *piano*; Alex Spors, *guitar*;  
Sandy Weltman, *harmonica*; Naima Wartts, Pete Geisz, *vocals*

**Readers:** Lucy Middendorf, Jackson Holmes, Allie Spors, Josh Ho,  
Julie Geisz, Thom Avery, Karen Brown, Taylor Bruce

## HOLY WEEK SERVICES

April 4	<b>Easter Sunrise</b>	6:45am (Online & In-Person, Forest Park) 8:00am (Online & In-Person, Forest Park)
	<b>Easter Sunday</b>	9:30am (Online & In-Person) 11:00am (In-Person Only)

*\*Please note: Pre-registration is required for attendance at all in-person worship services.*

At Central, we believe in and rely upon the power of prayer. If you have a specific need or concern for which you would like prayer, contact us at [prayer@centralpres.com](mailto:prayer@centralpres.com) or visit [www.centralpres.com/prayer](http://www.centralpres.com/prayer).

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