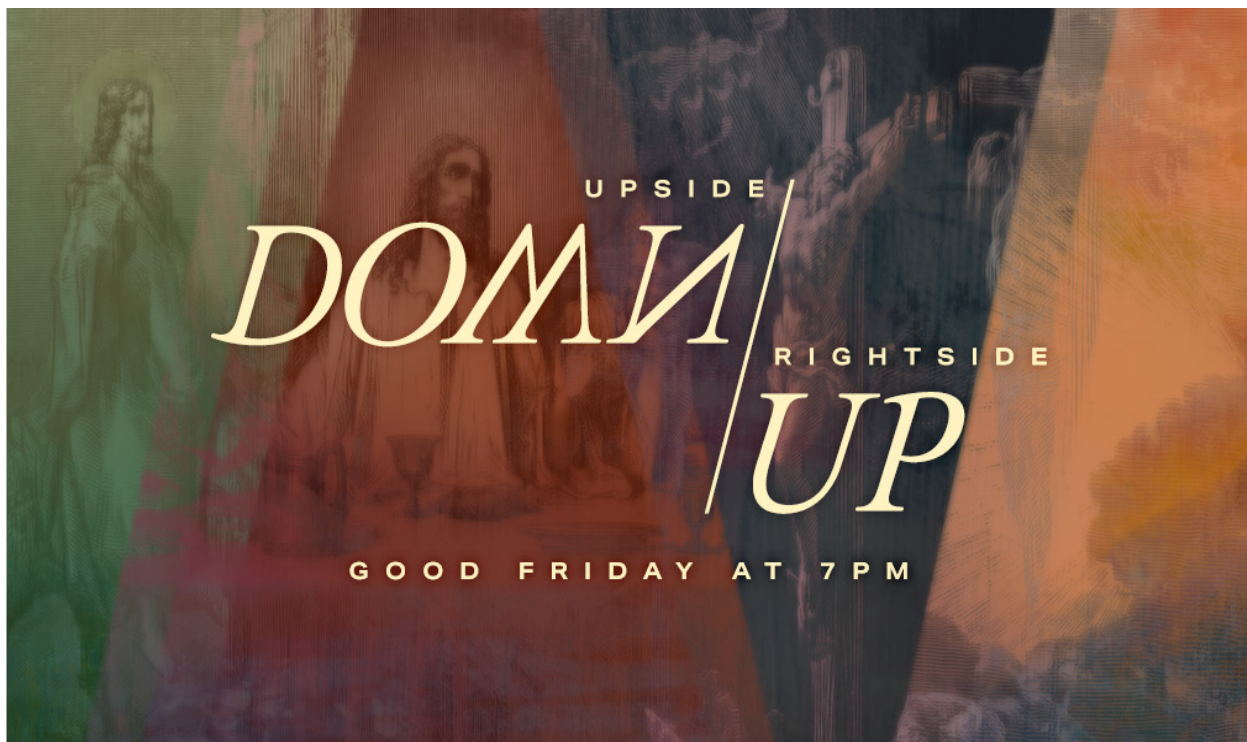


ORDER OF WORSHIP
April 18, 2025
Good Friday

7:00PM



CENTRAL
PRESBYTERIAN CHURCH

Welcome to Central

Get connected at Central



Worshiping as a Family

Accessibility

Welcome Registry

Prayer

Good Friday

Whether you're just beginning to explore the Christian faith or a longtime believer, we're glad you're here and pray you will experience the love and grace of Jesus today. Central is for anyone who wants to learn more about Jesus Christ and grow together in real community.

Especially if this is your first time as our guest, welcome. We are thrilled you are here, and would love to connect with you. You are encouraged to fill out a connection card at one of our welcome tables in either lobby or in the Fellowship Hall, or simply scan the QR code.

Children are always welcome in our worship services and Holy Week is no exception! Tonight there will be no Nursery or Children's Worship so everyone can participate in worship as a family. A nursing mother's room is located on the first floor off of the Fellowship Hall. On Easter Sunday, our Nursery (for ages 8 weeks through 3 years) will be open, however there will be no Children's Worship (ages 3 through kindergarten) during the sermon.

Large print bulletins are available from our ushers. Amplification devices are also available from the ushers at the rear of the sanctuary.

Located in each pew is a "Welcome Registry." We encourage you to please use this to let us know you worshiped at Central today. After putting your name down, please pass the book down your pew.

At Central, we believe in the power of prayer. You are invited to submit your prayer requests using the cards located in the pew, or online at centralpres.com/prayer. You can also email your prayer requests to prayer@centralpres.com.

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 calendar because it commemorates Jesus' death by crucifixion. Here we recount 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.

Songs of worship are used with permission. CCLI #100150

Chorale Prelude *Herzlich tut mich verlangen*, Op. 122 No. 10

J. Brahms

Prelude

Standing (if able)

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.

God Calls Us To Worship

God gathers us before his heavenly throne for a special time to renew our relationship with him together.

When I Survey the Wondrous Cross



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



glo - ry died, my rich - est gain I count but
Christ, my God! All the vain things that charm me
min - gled down. Did e'er such love and sor - row
far too small. Love so a - maz - ing, so di -



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

Text: Isaac Watts, 1707

Tune: HAMBURG; Lowell Mason, 1824

Christ humbled himself to give his life for us.
Therefore God has highly exalted him!

We Pray For God To Help Us Worship

We ask the Lord to work in us by his Holy Spirit to give us the desire and ability to respond to him in worship.

Seated

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.” 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!

Standing (if able)

Sing, My Tongue, the Glorious Battle

We Praise God



1. Sing, my tongue, the glo - rious bat - tle; of the might-y con - flict sing.
2. Thir - ty years a - mong us dwell-ing, his ap-point-ed time ful - filled.
3. He en - dures the nails, the spit - ting, vin - e - gar, and spear, and reed.
4. Laud and hon - or to the Fa - ther, laud and hon - or to the Son,



Tell the tri-umph of the vic - tim; to his cross our trib - ute bring.
Born for this, he meets his pas-sions; this the Sav-ior free - ly willed.
From that ho - ly bod - y bro - ken blood and wa - ter forth pro - ceed.
laud and hon - or to the Spir - it, ev - er three and ev - er one:



Je - sus Christ, the world's Re - deem - er, from that cross now reigns as king.
On the cross the Lamb is lift - ed, where his pre - cious blood is spilled.
Earth, and stars, and sky, and o - cean, by that flood from stain are freed.
one in love, and one in splen - dor, while e - ter - nal a - ges run.

Text: Venantius Fortunatus; tr. J. M. Neale
Tune: PICARDY; Traditional French carol

The Shadow of Accusation

Seated

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

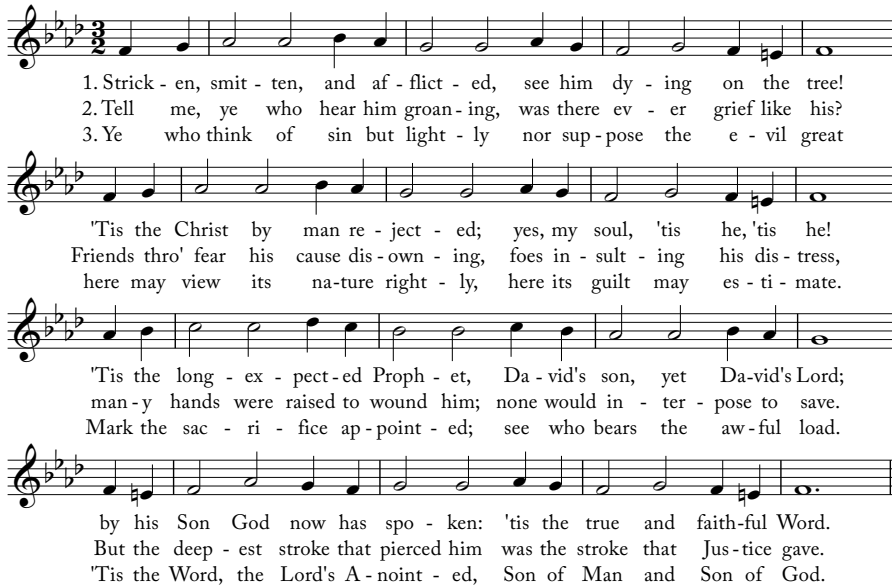
Then the whole company of them arose and brought him before Pilate. And they began to accuse him, saying, "We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king." And Pilate asked him, "Are you the King of the Jews?" And he answered 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!

Standing (if able)

Stricken, Smitten, and Afflicted



1. Strick - en, smit - ten, and af - flict - ed, see him dy - ing on the tree!
2. Tell me, ye who hear him groan - ing, was there ev - er grief like his?
3. Ye who think of sin but light - ly nor sup - pose the e - vil great

'Tis the Christ by man re - ject - ed; yes, my soul, 'tis he, 'tis he!
Friends thro' fear his cause dis - own - ing, foes in - sult - ing his dis - tress,
here may view its na - ture right - ly, here its guilt may es - ti - mate.

'Tis the long - ex - pect - ed Proph - et, Da - vid's son, yet Da - vid's Lord;
man - y hands were raised to wound him; none would in - ter - pose to save.
Mark the sac - ri - fice ap - point - ed; see who bears the aw - ful load.

by his Son God now has spo - ken: 'tis the true and faith - ful Word.
But the deep - est stroke that pierced him was the stroke that Jus - tice gave.
'Tis the Word, the Lord's A - noint - ed, Son of Man and Son of God.

We Sing the Love of Jesus' Death

Text: Thomas Kelly, 1804
Tune: O MEIN JESU, ICH MUSS STERBEN; *Geistliche Volkslieder*, Paderborn, 1850

The Shadow of Injustice

Seated

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 voices 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 same 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 mockery of our Lord.

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

Standing (if able)

O Sacred Head Now Wounded

We Sing the Hope
of Jesus' Death



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.

Text: Bernard of Clairvaux; tr. James W. Alexander, 1829
Tune: PASSION CHORALE; Hans Leo Hassler, 1601

God Instructs Us In Preaching

God speaks to us to
explain what his word
means and how to
respond to him with
loving obedience in our
daily lives.

Seated

“Upside Down Death” – Rev. Charles Godwin

We Pray to Follow the Way of Jesus’ Death

Franklin Kyrie

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.

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

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 King groaned so that we will have endless song,
that our Lord suffered so that we will be freed from pain,
accepting it all to humble himself in love
for the sake of the joy set before him,
the joy of your glory in our salvation.

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 will set us free from pain?

Hear the cry 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 Savior was shamed so that we can receive glory from 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, and our world.
Heal our indifference to human dignity,
the wounds of war, and 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.

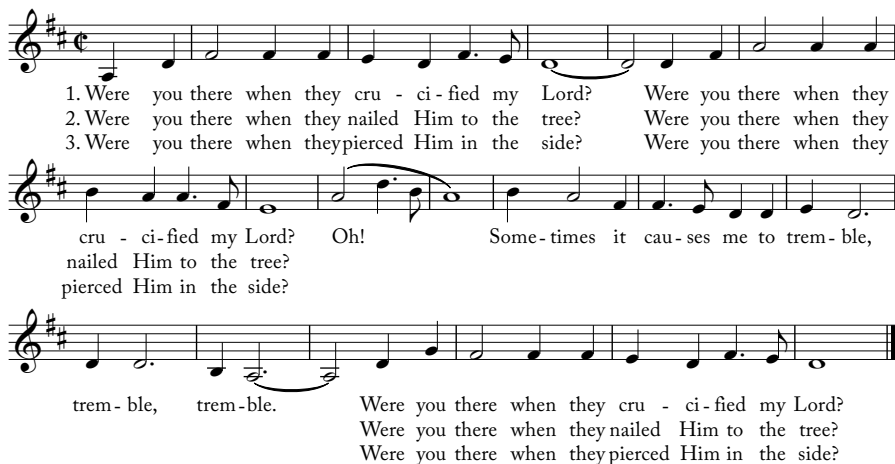
We groan with the whole creation as we carry the treasure of your life in us
in bodies that are fragile, crumbling jars of clay.

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?



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?

Text and tune: African American spiritual

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!"

Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their decision and action; and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. The women who had come with him from Galilee followed and saw the tomb and how his body was laid.

Were You There?

Were you there when they laid him in the tomb?
Oh, sometimes it makes me tremble, tremble, tremble.
Were you there when they laid him in the tomb?

Please Depart in Silence

Meditation

Liturgist: Rev. Dr. Mike Farley

Musicians: Matthew Mazzoni (director), *piano, organ, vocals*; Susan Crecelius, *vocals*; Patrick Crecelius, *guitar*; Jennifer Mazzoni, *flute*.

Readers: Freya Blackman, Virginia Potaschnick, Paul Kunnath, Bina Thampy, Tony Easterly.

Shadow Team: Hannah Baartman (director), Levi Holmes, Cecilia Mazzoni, Alexis Sehorn, Clara Snyder, Tripp Somerville.

Easter Sunday Schedule

Join us for one of our Easter Sunday services and let the power of the resurrection story transform you anew this year:

- Easter Sunrise, 4/20: 7am (at the World's Fair Pavilion in Forest Park)
- Easter Sunday, 4/20: 9am & 11am

Do You Have Questions About Jesus?

After Easter, we are hosting a 3-week series on Wednesday evenings where you can come and ask questions about Jesus and the Christian faith. These conversations are warm and welcoming, and a wonderful opportunity for you or a friend to dig into points of confusion or even concern/critique. For more information, visit our website at www.centralpres.com/easter.