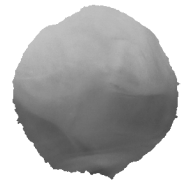




*Good
Friday*



March 30, 2018 + Good Friday Tenebrae Service

 KNOW  BE KNOWN  MAKE KNOWN

Good Friday

Good Friday is the culmination of the 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.

Tenebrae - A Service of Shadows

In this tenebrae (Latin for "darkness") service, you will observe a diminishing of light as the candles are extinguished. Please enter and depart quietly and humbly this evening as you contemplate the suffering and death of Christ for your salvation.

Order of Worship

Liturgist is Rev. Dr. Mike Farley

Prelude

Herzlich tut ich verlangen Op. 122 No. 10

J. Brahms

Suzanne Harlamert, cello

STANDING (IF ABLE)

God calls us to worship

from John 1:29

Liturgist: 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 call on the Lord of mercy

When I Survey the Wondrous Cross

Text: Isaac Watts 1702

Tune: arr. Lowell Mason 1824



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
pres - ent 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 through his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de - mands my soul, my life, my all.

We pray for God to help us worship

God calls us to confess our sin

Hebrews 2:17-18; 4:16

Liturgist: Christ was made like us in every respect,
so that he might become a merciful and faithful high priest in the service of God,
to make atonement for the sins of the people.
Because he himself has suffered when tempted, he is able to help those who are being
tempted. Let us then with confidence draw near to the throne of grace, that we may
receive mercy and find grace to help in time of need.

We confess our sin

All (sing): stanzas 1 and 2 of "Psalm 130" (next page)

Liturgist: Father, our hearts are hard because we are blind and deaf to Christ's deep love for us.
Therefore we fail to love you and to love others.
Lord Jesus, you accepted betrayal so that we could be accepted by God.

But when we are betrayed,

All: ***we lash out, curse others,
and become bitter against God and others.***

Liturgist: You agonized so we could have healing from God.

But when we agonize,

All: ***we run from our pain
and numb ourselves with too much food, sleep, and wine.***

Liturgist: You were abandoned so we could be adopted by God.

But when we are lonely,

All: ***we pity ourselves, become resentful,
and indulge desires that only give false intimacy.***

Liturgist: You were deserted so we could be secure with God.

But when we are deserted,

All: ***we become insecure and anxious
and forget that we are ever walking in your sight.***

Liturgist: You were accused unjustly so we could be acquitted before God.

But even when we are justly accused,

All: ***we rabidly defend ourselves
and care more about our hurt feelings than your truth and justice.***

Liturgist: You were mocked so we could be honored before God.

But when we are mocked,

All: ***we defensively return the harm
and nurse hatred for our enemies.***

continued on page 3

Liturgist: You died so we could be resurrected on the last day by God.

But when we face death,

All: *we idolize youth and believe the devil's original lie:
"You shall not surely die."*

Liturgist: Holy Spirit, give us eyes to see and ears to hear of your love for us,
so that our hearts would be softened to receive your love
and to love you and love others in return.

All (sing): stanza 3 of "Psalm 130" (below)

Psalm 130 [From Depths of Woe]

Text: Martin Luther 1523, tr. Richard Massie 1854, alt. 1961

Tune: Eric Priest 2006, © 2006 Eric Priest



1. From depths of woe I raise to Thee the voice of la - men - ta - tion:
2. To wash a - way the crim - son stain: grace, grace a - lone a - vail - eth.
3. Though great our sins and sore our woes His grace much more a - bound - eth!



Lord, turn a gra - cious ear to me and hear my sup - pli - ca - tion.
Our works, a - las, are all in vain: in much the best life fail - eth.
His help - ing love no lim - it knows; our up - most need it sound - eth!



If Thou in - i - qui - ties dost mark, our se - cret sins of mis - deeds dark,
No man can glo - ry in Thy sight: all must, a - like, con - fess Thy might
Our shep - herd good and true is He who will at last His Is - rael free



O who shall stand be - fore Thee?
and live a - lone by mer - - - cy.
from all their sin and sor - - - row!

STANDING (IF ABLE)

God declares our forgiveness

from Isaiah 53:4-5; 1 Peter 2:24-25

Liturgist: Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. In Jesus Christ, you are not forsaken. In him, your sins are forgiven.

We sing the mercy of Jesus' death

There Is a Fountain

Text: William Cowper 1772

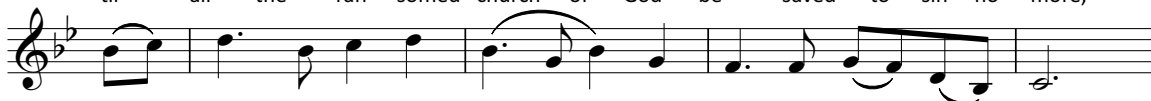
Tune: Lowell Mason 1830



1. There is a foun - tain filled with blood, drawn from Im - man - uel's veins,
2. The dy - ing thief re - joiced to see that foun - tain in his day,
3. E'er since by faith I saw the stream thy flow - ing wounds sup - ply,
4. Dear dy - ing Lamb, thy pre - cious blood shall nev - er lose its power



and sin - ners, plunged be - neath that flood, lose_ all their guil - ty stains,
and there have I, though vile as he, washed all my sins a - way,
re - deem - ing love has been my theme, and shall be 'til I die,
'til all the ran - somed church of God be saved to sin no more,



lose all their guil - ty stains,_____ lose all their guil - ty stains.
washed all my sins a - way,_____ washed all my sins a - way.
and shall be 'til I die,_____ and shall be 'til I die.
be saved to sin no more,_____ be saved to sin no more;



And sin - ners, plunged be - neath that flood, lose all their guil - ty stains.
And there have I, though vile as he, washed all my sins a - way.
Re - deem - ing love has been my theme, and shall be 'til I die.
'til all the ran - somed church of God be saved to sin no more.

SEATED

The shadow of betrayal

Matthew 26:20-25

(pew Bible p. 832)

Reader: The betrayal of our Lord.

All: *Christ be praised!*

The shadow of inner agony

Luke 22:39-44

(pew Bible p. 882)

Reader: The agony of our Lord.

All: *Christ be adored!*

STANDING (IF ABLE)

We sing the love of Jesus' death

What Wondrous Love Is This

Text: S. Mead 1811;

Tune: Traditional American melody



1. What won-drous love is this, O my soul, O my soul! What won-drous love is
2. When I was sink-ing down, sink-ing down, sink-ing down, when I was sink-ing
3. To God and to the Lamb I will sing, I will sing. To God and to the



this, O my soul! What won-drous love is this that caused the Lord of bliss to
down, sink ing down, when I was sink ing down be - neath God's right eous frown, Christ
Lamb I will sing! To God and to the Lamb, who is the great "I AM," while



bear the dread-ful curse for my soul, for my soul, to bear the dread-ful curse for my soul!
laid a - side his crown for my soul, for my soul! Christ laid a - side his crown for my soul!
mil-lions join the theme, I will sing, I will sing. While mil-lions join the theme, I will sing.

SEATED

The shadow of loneliness

Matthew 26:40-45

(pew Bible p. 832)

Reader: The loneliness of our Lord.

All: *Christ be exalted!*

The shadow of desertion

Matthew 26:47-56

(pew Bible p. 833)

Reader: The desertion of our Lord.

All: *Christ be glorified!*

STANDING (IF ABLE)

We sing the wonder of Jesus' death

Stricken, Smitten, and Afflicted

Text: Thomas Kelly 1804

Tune: *Geistliche Volkslieder* c. 1850



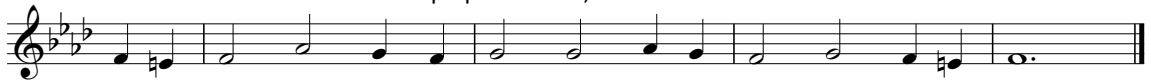
1. Strick - en, smit - ten, and af - flict - ed, see him dy - ing on the tree!
2. Tell me, ye who hear him groan - ing, was there ev - er grief like his?
3. Ye who think of sin but light - ly nor sup - pose the e - vil great



'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.

SEATED

The shadow of accusation

Matthew 26:59-68
(pew Bible p. 833)

Reader: The accusation of our Lord.

All: ***Christ be honored!***

The shadow of mockery

Mark 15:12-20
(pew Bible p. 852)

Reader: The mocking of our Lord.

All: ***Christ be blessed!***

We sing the hope of Jesus' death

O Sacred Head, Now Wounded

Text: Bernard of Clairvaux c. 1120

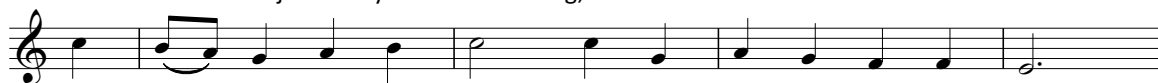
Tune: Hans Leo Hassler 1601



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.

We meditate on Jesus' curse

Romans 5:6-11

(pew Bible p. 942)

“Love in the Dark”

Rev. Dr. Clay Smith

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.

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of three staves of music. The first staff begins with a treble clef and a key signature of one flat. The lyrics are: "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy, have mer - cy, Lord." The second staff continues with the lyrics: "Christ, have mer - cy. Christ, have mer - cy. Christ, have mer - cy, have mer - cy, Lord." The third staff concludes with the lyrics: "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy, have mer - cy, Lord." The music features a mix of quarter, eighth, and half notes, with some phrases ending in a fermata.

Liturgist: Our Father, open the eyes of our hearts to know you more deeply
and to love you more truly for the humbling salvation you have given us
in the mystery of Jesus' death for us.

Liturgist: Christ was all anguish that we might be all joy,

All: *forsaken that we might be welcomed,*

Liturgist: trodden down as an enemy that we might be welcomed as a friend,

All: *surrendered to hell's worst that we might attain heaven's best,*

Liturgist: stripped that we might be clothed,

All: *wounded that we might be healed,*

Liturgist: thirsty that we might drink,

All: *tormented that we might be comforted,*

Liturgist: made a shame that we might inherit glory,

All: *entered darkness that we might have eternal light.*

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

This musical score is identical to the one at the top of the page, featuring three staves of music in 4/4 time with a key signature of one flat. The lyrics are: "Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy, have mer - cy, Lord."

continued on page 9

Liturgist: Our Savior wept that all tears might be wiped from our eyes,
All: *groaned that we might have endless song,*
 Liturgist: endured all pain that we might have unfading health,
All: *bore a thorny crown that we might wear a crown of glory,*
 Liturgist: bowed his head that we might uplift ours,
All: *experienced reproach that we might receive welcome,*
 Liturgist: closed his eyes in death that we might gaze on unclouded brightness,
All: *expired that we might forever live.*



Liturgist: O gracious Father, who spared not your only Son that you might spare us,
 help us to adore you with undying thanks
 and to worship you not only with our lips but also with our life.
 Plant the cross deeply in our hearts
 so that we might bear its fruit of true life and peace.
All: *O conquering God, lead us in the way of the cross,
 dying to the evil in us and rising to eternal life in you.*



We meditate on Jesus' death

Were You There?

Text and tune: African-American spiritual

All (sing): *Were you there when they crucified my Lord?
 Were you there when they crucified my Lord?
 Oh, sometimes it causes me to tremble, tremble, tremble.
 Were you there when they crucified my Lord?*

*Were you there when they nailed him to the tree?
 Were you there when they nailed him to the tree?
 Oh, sometimes it causes me to tremble, tremble, tremble.
 Were you there when they nailed him to the tree?*

*Were you there when they pierced him in the side?
 Were you there when they pierced him in the side?
 Oh, sometimes it causes me to tremble, tremble, tremble.
 Were you there when they pierced him in the side?*

The shadow of death

Mark 15:21-34, 37-39
(pew Bible pp. 852-853)

Soloist: Naima Wartts

Soloist: 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

Easter Sunday services

April 1	1st Sunday of Easter	7:30 a.m. (World's Fair Pavilion, Forest Park) 9:00 a.m. 10:45 a.m.
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For the meaning and connection of these services, see:

“Holy Week: Four Services, One Story”

<http://www.centralpres.com/our-blog/four-services-one-story/>

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