



THE THREE DAYS
Good Friday

Friday, April 15, 2022
12:00 P.M.

FIRST 
PRESBYTERIAN
CHURCH

GOOD FRIDAY

THE GATHERING

*OPENING SENTENCES

Christ Jesus bore our sins in his body on the cross so that we might die to sin and live for righteousness.

Blessed is the name of the Lord.

A brief silence is kept.

*OPENING PRAYER

Almighty God, look with mercy on your family, for whom our Lord Jesus Christ was willing to be betrayed and to be given over to the hands of sinners, and to suffer death on the cross; who now lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

*HYMN 223

When I Survey the Wondrous Cross

HAMBURG

THE WORD

PRAYER FOR ILLUMINATION

Holy One, our strength in suffering and our hope for salvation, lift up your Word of life and pour out your Spirit of grace so that we may follow faithfully all the way to the cross; through Jesus Christ our Lord. Amen.

READINGS FROM SCRIPTURE

Isaiah 52:13-53:12

Psalm 22 *Sung by all: Hymn 210*

Hebrews 4:14-16; 5:7-9

GOSPEL ACCLAMATION (Hymn 225)

FORTUNATUS NEW

*Sing, my tongue, the glorious battle; tell the triumph far and wide;
Tell aloud the wondrous story of the cross, the Crucified;
Tell how Christ, the world's redeemer, vanquished death the day he died.*

John 19:17-42

Silence is kept.

THE SOLEMN INTERCESSION

THE LORD'S PRAYER

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

SOLEMN REPROACHES OF THE CROSS

O my people, O my church, what more could I have done for you?
Answer me!

I led you out of slavery into freedom, and delivered you through the waters of rebirth, but you have made a cross for your Savior.

**Holy God,
Holy and mighty,
Holy immortal One,
have mercy upon us.**

Forty years I led you through the desert, feeding you with manna on the way; I saved you from the time of trial and gave you my body, the bread of heaven, but you have made a cross for your Savior.

Holy God...

I led you on your way in a pillar of cloud and fire, but you led me to the judgment hall of Pilate; I guided you by the light of the Holy Spirit, but you have made a cross for your Savior.

Holy God...

I planted you as my fairest vineyard, but you brought forth bitter fruit; I made you branches of the vine and never left your side, but you have made a cross for your Savior.

Holy God...

I poured out saving water from the rock, but you gave me vinegar to drink; I poured out my life and gave you the new covenant in my blood, but you have made a cross for your Savior.

Holy God...

I gave you a royal scepter, but you gave me a crown of thorns; I gave you the kingdom and crowned you with eternal life, but you have made a cross for your Savior.

Holy God...

I struck down your enemies, but you struck my head with a reed; I gave you my peace, but you draw the sword in my name, and you have made a cross for your Savior.

Holy God...

I opened the waters to lead you to the promised land, but you opened my side with a spear; I washed your feet as a sign of my love, but you have made a cross for your Savior.

Holy God...

I lifted you up to the heights, but you lifted me high on the cross; I raised you from death and prepared for you the tree of life, but you have made a cross for your Savior.

Holy God...

I grafted you into my people Israel, but you made them scapegoats for your own guilt, and you have made a cross for your Savior.

Holy God...

I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me, and you have made a cross for your Savior.

Holy God...

HYMN 228

Were You There

WERE YOU THERE

All may depart in silence.

The service continues with the Great Vigil of Easter, Saturday evening at six o'clock.

**Rise in body or spirit*

The liturgy for the Three Days proclaims one dramatic story in three acts. The events of Maundy Thursday, Good Friday, and the Great Vigil of Easter are best understood as one service, unfolding over the course of three days. The Three Days encompasses the end of Lent and the beginning of Easter. Like the threshold of a door, it stands between the two seasons—as through the suffering and sorrow of Jesus’ death we enter into God’s promise of abundant and everlasting life.

Good Friday proclaims the good news of salvation through the paradoxical suffering and death of our Lord Jesus Christ. The center of the liturgy is the reading of the passion narrative from the Gospel of John, in which Christ is lifted up on the cross as a sign of God’s great love for the church. The service ends with the Solemn Reproaches of the Cross, through which we hear Christ’s anguished lament: My people, my church, why have you forsaken me?

A Note on Holy Week Scriptural References to “The Jews”

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust), and with the painful awareness of current events in Israel/Palestine. It is important to us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death.

When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community of their time. They are never to be identified with the Jewish people as a whole, past or present.

It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus, who for reasons of faith in him as the Messiah, were eventually “put out of the synagogues” (John 9:18-23), their places of worship. In John’s usage especially, “the Jews” functions as a technical term for those among the people who did not accept Jesus as Messiah. It is a term that reflects the growing antagonism and mutual recrimination that developed in the latter part of the first century between church and synagogue. The gospels’ use of the term “the Jews” should never be understood, therefore, as a blanket condemnation of Jews in particular or in general.

It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people who were and are forever God’s first love.

by Rev. Dr. J. Mary Luti



First Presbyterian Church is an inclusive
community of faith called to proclaim
the good news of the love of Jesus Christ for all people,
and to join God in the building of a
just, peaceful, and compassionate world.



1328 Griffith Avenue
Owensboro, Kentucky
270.684.1467
fpcobky.com

Rev. Matt Curry, Pastor
Jeff Moles, Director of Christian Education & Mission
Stephanie Dube, Director of Children's & Youth Ministries
Dennis Jewett, Director of Music
Patrick Ritsch, Organist
Sasha O'Bryan, Office Manager & Pastoral Assistant
Staci Estes Horn, Financial Secretary
Dylan Schroader, Custodian
Kate Bowley, Nursery Care Provider