

# FIRST PRESBYTERIAN CHURCH OF ROYAL OAK

APRIL 18, 2025 | 7PM

Good Friday



fpcro

*Spirituality | Service | Sharing*

At the ♦ you may stand in body or in spirit. Bold text is read or sung in unison.

## Prelude

“Jesus Is Condemned to Death”

Joseph Jackson  
©2025 Joseph Jackson

## Welcome

### ♦Call to Worship<sup>1</sup>

One: This is a night for quiet. A time to pause. A time to reflect. A time to mourn.

**All: Yet also a time to give thanks for selfless love.**

One: And so, we gather before the cross, which stands as an eternal symbol of God’s devotion to us.

**All: We remember God’s pain for the way in which humanity failed, and continues to fail in living up to the high calling to love.**

One: We recall God’s love for us:

**All: everlasting and liberating, full of mercy and grace.**

### ♦Hymn (*page opposite*)

“My Song Is Love Unknown”

Music: John Ireland, 1918; Music ©1924 Trustees of the John Ireland Charitable Trust

## Prayer

**All: God of supreme love, your love continues to astound us for it is wonderful and glorious. It is not withheld or given frugally. Instead it is complete and without comparison. As we reflect on the sacrifice you have made, we acknowledge that even now, we so often stray from your ways. In silence, we pray from the personal store of our own errors, oversights, and weaknesses. Hear us as we share our thoughts with you:**

*[silence for individual prayer]*

**Lord, by your mercy, lead us back to the cross this night that we might fully appreciate the gift of mercy and love given to us through the death of your Son and our Lord Jesus Christ. Amen.**

## First Reading

Luke 23:1-12

*Pew Bible, NT pg. 90*

## Lighting of the Candles<sup>2</sup>

**Song (*page over*)**

“Within our Darkest Night”

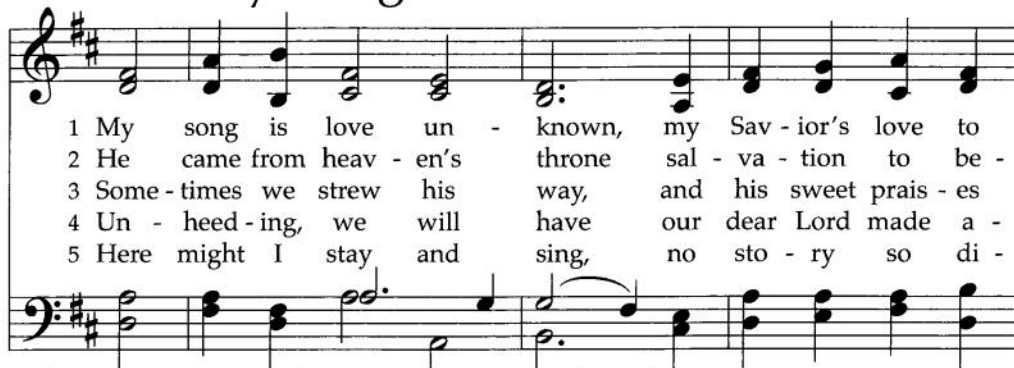
Text: Taizé Community, 1991; Music: Jacques Berthier, 1991  
Text and Music ©1991 Les Presses de Taizé (admin. GIA Publications, Inc.)

## Second Reading

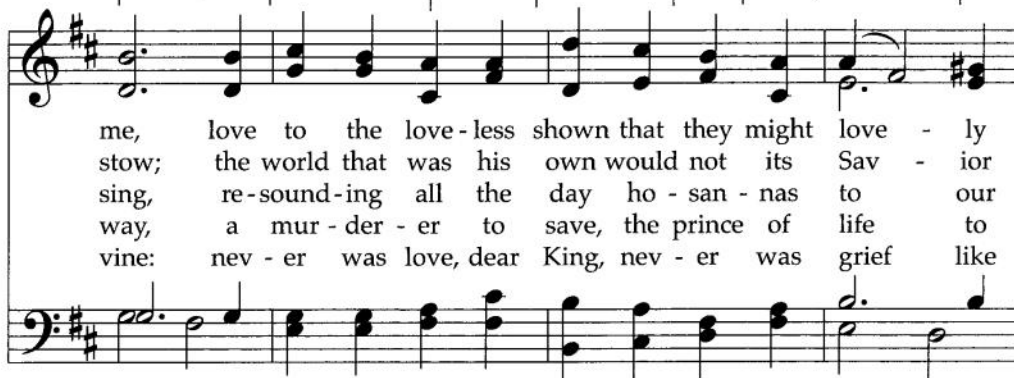
Luke 23:13-27

*Pew Bible, NT pg. 90*

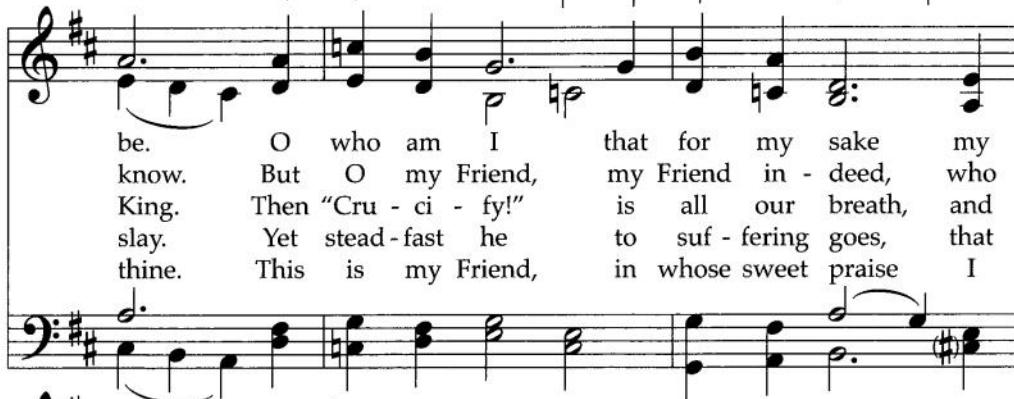
# My Song Is Love Unknown



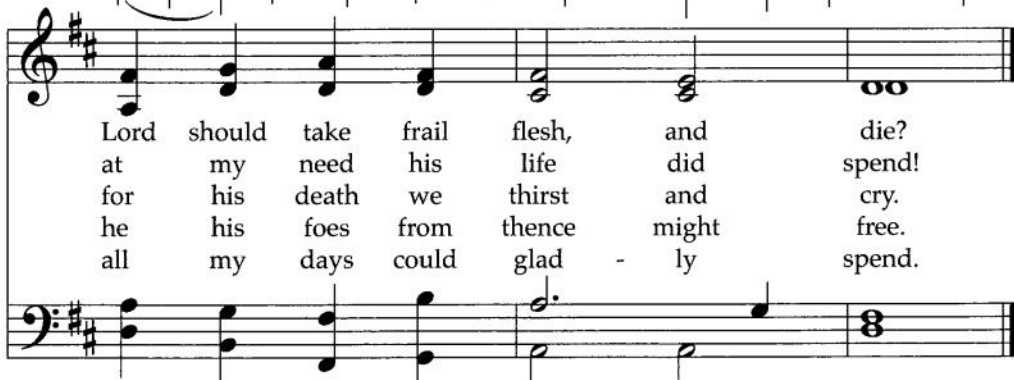
1 My song is love un - known, my Sav - ior's love to  
2 He came from heav - en's throne sal - va - tion to be -  
3 Some - times we strew his way, and his sweet prais - es  
4 Un - heed - ing, we will have our dear Lord made a -  
5 Here might I stay and sing, no sto - ry so di -



me, love to the love - less shown that they might love - ly  
stow; the world that was his own would not its Sav - ior  
sing, re - sound - ing all the day ho - san - nas to our  
way, a mur - der - er to save, the prince of life to  
vine: nev - er was love, dear King, nev - er was grief like



be. O who am I that for my sake my  
know. But O my Friend, my Friend in - deed, who  
King. Then "Cru - ci - fy!" is all our breath, and  
slay. Yet stead - fast he to suf - fer - ing goes, that  
thine. This is my Friend, in whose sweet praise I



Lord should take frail flesh, and die?  
at my need his life did spend!  
for his death we thirst and cry.  
he his foes from thence might free.  
all my days could glad - ly spend.

# Within Our Darkest Night

*Dans nos obscurités*

**System 1:** Chords: B, Em. Lyrics: With-in our dark-est night, you kin - dle the fire that nev - er / *Dans nos ob - scu - ri - tés, al - lu - me le feu qui ne s'é -*

**System 2:** Chords: D, G, C, G, D, G, Em, C. Lyrics: dies a - way, nev - er dies a - way. With - in our dark - est night, you / *teint ja - mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri - tés, al -*

**System 3:** Chords: Am, B, Em, Am, B, Em, Am, B. Lyrics: kin - dle the fire that nev - er dies a - way, nev - er dies a - way. / *lu - me le feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais.*

## Story

Symon of Cyrene

## Anthem

“Forsaken”

Dan Forest

~Chancel Choir

*“How long, O Lord, will you neglect my prayer? Will you forget these tears of dark despair? Yet not my will, but yours alone be done: Forsake not man, but me your sinless Son. I, Christ the Son, obey your great command, enduring punishment for sinful man. As Son and silent lamb, I chose this path: accept rejection to appease your wrath. O why, my God, have you forsaken me? Why have you now refused my final plea? I cry in pain and fear, you turn your back in silence disappear. I, Christ, the Son bear all their sin alone. Embracing judgment from your glorious throne. As Son and spotless lamb, I shed my blood to bring them boldly to your face, my God. Forsake not man, but me, your sinless Son.”*

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## Call to Confession

One: When we follow in the steps of Jesus, we say yes to bearing his cross—not because there is any kind of value in suffering, not to prove our selflessness, nor because God wills it, but because living as Jesus lived makes the cross inevitable. So together, let us pray:

## Prayer of Confession

**All: Jesus, when we side with you, we side with all who threaten the status quo. When we refuse the call to see others’ struggles as our own, we abandon our kin to shoulder their crosses alone. So God, please embolden us to accept the risks that come with following you—even as we resist the powers and systems that set crosses on our shoulders. Amen.**

## Third Reading

Luke 23:39-43

Pew Bible, NT pg. 91

## Story

The Criminal and the Cross

## Song #285 (page over)

“Jesus Remember Me”

Text: Taizé Community, 1981; para. Luke 23:42; Music: Jacques Berthier (1923-19994)  
Words and Music ©1981 Les Presses de Taizé (Admin. GIA Publications)

## Preparation for the Final Reading

- ◆ *When the last candles are extinguished, the darkness become thicker.*
- ◆ *There will be several loud sounds during and directly after the reading. Listen for ripping fabric and a loud voice shouting Jesus’ last words.*
- ◆ *Then, the whole congregation will join in the sounds of the crowd’s grief. Stomp your feet or pat your knees or the pew.*
- ◆ *Finally, a bell will ring three times to signal the time to stop our noise and move into a moment of silence.*

# Jesus, Remember Me

E $\flat$                        $\frac{Fm}{E\mathbb{b}}$  E $\flat$   $\frac{Fm}{E\mathbb{b}}$                       B $\mathbb{b}$                        $\frac{A\mathbb{b}}{B\mathbb{b}}$  B $\mathbb{b}$  E $\flat$

Je - sus, re - mem - ber me when you come in - to your King - dom.

The first system of music is written in 3/4 time with a key signature of two flats (Bb, Eb). The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your King - dom.'

Cm                       $\frac{Fm}{A\mathbb{b}}$   $\frac{Cm}{A\mathbb{b}}$   $\frac{Fm}{A\mathbb{b}}$                       B $\mathbb{b}$                        $\frac{A\mathbb{b}}{B\mathbb{b}}$  B $\mathbb{b}$  E $\flat$

Je - sus, re - mem - ber me when you come in - to your King - dom.

The second system of music continues the melody and bass line from the first system. The lyrics are: 'Je - sus, re - mem - ber me when you come in - to your King - dom.'

## **Final Reading**

Luke 23:44-49

*Pew Bible, NT pg. 91*

## **Silence**

### **Anthem**

“Surely, He Hath Borne Our Griefs”

*Antonio Lotti*

*~Chancel Choir*

*“Surely, He hath borne our griefs and carried our sorrows.”*

Public Domain

## **Closing Litany**

## **Blessing and Sending**

## **Departing in Silence**

## **PARTICIPANTS:**

Norm Bayne, Joan Wesa, Julie Matthew, Ellen Burns, Mark Schneider, Cassie Coates, Scott Kortlandt, Benny Rediers, and Peter Gibbs.

- 1 Call to Worship and Opening Prayer adapted from *Spill the Beans*, Issue 22, March – June 2017, [www.spillthebeans.org/uk](http://www.spillthebeans.org/uk)
  - 2 Service liturgy, stories, and readings adapted from Avery Arden | A Sanctified Art LLC | [sanctifiedart.org](http://sanctifiedart.org)
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## **Easter Worship Service and Flower Cross**

Join us for worship on **Easter Sunday, April 20!** Worship service is at **10:30am** (*one service only*) in the sanctuary, with brass accompaniment, as we sing “Alleluia” and proclaim that Christ is risen, indeed! On Easter Sunday, bring a cut flower to place in the flower cross in the narthex ahead of the worship service. We recommend arriving to church early on Easter Sunday!

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**Bulletin Cover Art:** Weckmann, Niklaus, active 1490-1528. Crucifixion, from **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-image/link.pl?RC=57239>. Original source: [https://commons.wikimedia.org/wiki/File:Weckmann\\_\(Werkstatt\)\\_Kreuzigung.jpg](https://commons.wikimedia.org/wiki/File:Weckmann_(Werkstatt)_Kreuzigung.jpg).

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