



**"Jesus on the Cross"**  
Kathie Whitsel, 2018

# The Service for Good Friday

29 March 2024

## Gathering

The Triduum Continues

*Good Friday is the most solemn moment of our faith. We recall the familiar verses of the hymn, "Were you there, when they crucified my Lord? Were you there when they crucified my Lord? O, sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord?"*

*Of course, none of us was there, yet all of us can't help but tremble, when we imagine the excruciating torment Jesus underwent for our redemption from sin. In our language, people sometimes say that atonement was Jesus's "at-one-ment" for all humanity, bringing us at once into reconciliation with God through the nails, crown, and cross. The languishing ache of our cries ought never forget what he did for us, no matter how much we wish to pass by it on the way from Palm Sunday to Resurrection Sunday.*

*Sunday's celebration is all too near and real, but it can only ever truly be joyful if we know what it means to sit on the ash heap of despair.*

Welcome

*On behalf of the First Presbyterian Church in Statesville, we welcome you to this afternoon's sacred worship of our Crucified Lord. Led by members of clergy and choir across Statesville, we honor your time with us, this afternoon and ask you to reflect upon that which took place for us nearly 2,000 years ago, when God, Incarnate in Christ Jesus of Nazareth, was nailed upon a cross for the salvation of the world.*

Prelude

"Were You There?"

Dr. Hanna Lee, cello

Opening Words

The Rev. Jeremy Cannada

All who pass this way:

**Look, and see the shadow of sin.**

All who pass this way:

**Look, and see the weight of this world.**

All who pass this way:

**Look, and see the suffering of our Savior.**

All who pass this way:

**Look, and see the sorrow of Jesus Christ.**

Behold the Lamb of God, who takes away the sins of the world.

✦ Gathering Hymn

"Alas! And Did My Savior Bleed"

p. 3

# 212 Alas! And Did My Savior Bleed

1 A - las! And did my Sav - ior bleed, and  
 2 Was it for sins that I have done he  
 3 Well might the sun in dark - ness hide and  
 4 But drops of grief can ne'er re - pay the

did my Sov - ereign die! Would he de - vote that  
 suf - fered on the tree? A - maz - ing pit - y!  
 shut its glo - ries in, when Christ, the great Re -  
 debt of love I owe; here, Lord, I give my -

sa - cred head for sin - ners such as I!  
 Grace un - known! And love be - yond de - gree!  
 deem - er, died for hu - man crea - tures' sin.  
 self a - way; 'tis all that I can do.

Much like this author's "When I Survey the Wondrous Cross" (nos. 223, 224), this more introspective treatment of Christ's crucifixion calls forth self-sacrifice from the beholder. It is set here to a tune that may well have originated as an 18th-century Scottish folk song.

# Confessing

Call to Confession

The Rev. Brad Mullis

Prayer of Confession

O crucified Jesus, Son of the Father, conceived by the Holy Spirit  
and born of the virgin Mary, eternal Word of God,

**we worship you.**

O crucified Jesus, holy temple of God, dwelling place of the Most High,  
gate of heaven, burning flame of love,

**we worship you.**

O crucified Jesus, sanctuary of justice and love, full of kindness, source of all faithfulness,

**we worship you.**

O crucified Jesus, ruler of every heart, in you are the treasures of wisdom and  
knowledge, in you dwells all the fullness of the Godhead,

**we worship you.**

Jesus, Lamb of God,

**have mercy on us.**

Jesus, bearer of our sins,

**have mercy on us.**

Jesus, redeemer of the world,

**grant us peace.**

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

Amen.

Assurance of Pardon

The Rev. Charles Evans

Poem Reading

"What Abides"

Jan Richardson

*You will know  
this blessing  
by how it  
does not stay still,  
by the way it  
refuses to rest  
in one place.*

*You will recognize it  
by how it takes  
first one form,  
then another:*

*now running down  
the face of the mother  
who watches the breaking  
of the child  
she had borne,*

*now in the stance  
of the woman  
who followed him here  
and will not leave him  
bereft.*

*Now it twists in anguish  
on the mouth of the friend  
whom he loved;*

*now it bares itself  
in the wound,  
the cry,  
the finishing and  
final breath.*

*This blessing  
is not in any one  
of these alone.*

*It is what  
binds them  
together.*

*It is what dwells  
in the space  
between them,  
though it be torn  
and gaping.*

*It is what abides  
in the tear  
the rending makes.*

# My Song Is Love Unknown 209

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 -  
 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 - fering 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.

The opening line here could equally well have been a courtier's lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ's Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune.

# Proclaiming

Prayer for Illumination

Scripture Reading

Selections from

Psalm 22

Isaiah 52.13 – 53.12

John 18-19

The Rev. Dr. Nelson Granade

The Rev. Dr. Nelson Granade

The Rev. Dr. Steve Shoemaker

## Psalm 22

- 1 My God, my God, why have you forsaken me?  
Why are you so far from helping me, from the words of my groaning?
- 2 O my God, I cry by day, but you do not answer;  
and by night, but find no rest.
- 3 Yet you are holy,  
enthroned on the praises of Israel.
- 4 In you our ancestors trusted;  
they trusted, and you delivered them.
- 5 To you they cried, and were saved;  
in you they trusted, and were not put to shame.
- 6 But I am a worm, and not human;  
scorned by others, and despised by the people.
- 7 All who see me mock at me;  
they make mouths at me, they shake their heads;
- 8 "Commit your cause to the Lord; let him deliver—  
let him rescue the one in whom he delights!"
- 9 Yet it was you who took me from the womb;  
you kept me safe on my mother's breast.
- 10 On you I was cast from my birth,  
and since my mother bore me you have been my God.
- 11 Do not be far from me,  
for trouble is near and there is no one to help.
- 12 Many bulls encircle me,  
strong bulls of Bashan surround me;
- 13 they open wide their mouths at me,  
like a ravening and roaring lion.
- 14 I am poured out like water,  
and all my bones are out of joint;  
my heart is like wax;  
it is melted within my breast;
- 15 my mouth is dried up like a potsherd,  
and my tongue sticks to my jaws;  
you lay me in the dust of death.

16 For dogs are all around me;  
a company of evildoers encircles me.  
My hands and feet have shriveled;  
17 I can count all my bones.  
They stare and gloat over me;  
18 they divide my clothes among themselves,  
and for my clothing they cast lots.

19 But you, O Lord, do not be far away!  
O my help, come quickly to my aid!  
20 Deliver my soul from the sword,  
my life from the power of the dog!  
21 Save me from the mouth of the lion!

From the horns of the wild oxen you have rescued me.  
22 I will tell of your name to my brothers and sisters;  
in the midst of the congregation I will praise you:  
23 You who fear the Lord, praise him!  
All you offspring of Jacob, glorify him;  
stand in awe of him, all you offspring of Israel!  
24 For he did not despise or abhor  
the affliction of the afflicted;  
he did not hide his face from me,  
but heard when I cried to him.

25 From you comes my praise in the great congregation;  
my vows I will pay before those who fear him.  
26 The poor shall eat and be satisfied;  
those who seek him shall praise the Lord.  
May your hearts live forever!

27 All the ends of the earth shall remember and turn to the Lord;  
and all the families of the nations shall worship before him.  
28 For dominion belongs to the Lord,  
and he rules over the nations.

29 To him, indeed, shall all who sleep in the earth bow down;  
before him shall bow all who go down to the dust,  
and I shall live for him.  
30 Posterity will serve him;  
future generations will be told about the Lord,  
31 and proclaim his deliverance to a people yet unborn,  
saying that he has done it.

## **Isaiah 52.13 - 53.12**

<sup>13</sup> See, my servant shall prosper;  
he shall be exalted and lifted up,  
and shall be very high.

<sup>14</sup> Just as there were many who were astonished at him  
—so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals—

<sup>15</sup> so he shall startle many nations;  
kings shall shut their mouths because of him;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.

**53** Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

<sup>2</sup> For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or majesty that we should look at him,  
nothing in his appearance that we should desire him.

<sup>3</sup> He was despised and rejected by others;  
a man of suffering and acquainted with infirmity;  
and as one from whom others hide their faces  
he was despised, and we held him of no account.

<sup>4</sup> Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.

<sup>5</sup> But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.

<sup>6</sup> All we like sheep have gone astray;  
we have all turned to our own way,  
and the Lord has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.

<sup>8</sup> By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.

<sup>9</sup> They made his grave with the wicked



and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

<sup>10</sup> Yet it was the will of the Lord to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the Lord shall prosper.

<sup>11</sup> Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.

<sup>12</sup> Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

## **John 18 - 19**

**18** After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup> So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup> They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, "I am he," they stepped back and fell to the ground. <sup>7</sup> Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." <sup>8</sup> Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup> This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." <sup>10</sup> Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. <sup>11</sup> Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

### *Jesus before the High Priest*

<sup>12</sup> So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

### *Peter Denies Jesus*

<sup>15</sup> Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. <sup>17</sup> The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." <sup>18</sup> Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

### *The High Priest Questions Jesus*

<sup>19</sup> Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup> Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who heard what I said to them; they know what I said." <sup>22</sup> When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" <sup>23</sup> Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup> Then Annas sent him bound to Caiaphas the high priest.

### *Peter Denies Jesus Again*

<sup>25</sup> Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup> One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" <sup>27</sup> Again Peter denied it, and at that moment the cock crowed.

### *Jesus before Pilate*

<sup>28</sup> Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup> So Pilate went out to them and said, "What accusation do you bring against this man?" <sup>30</sup> They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." <sup>32</sup> (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup> Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup> Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." <sup>37</sup> Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was

born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”<sup>38</sup> Pilate asked him, “What is truth?”

### *Jesus Sentenced to Death*

After he had said this, he went out to the Jews again and told them, “I find no case against him.”<sup>39</sup> But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?”<sup>40</sup> They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

**19** Then Pilate took Jesus and had him flogged.<sup>2</sup> And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.<sup>3</sup> They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face.<sup>4</sup> Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.”<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”<sup>6</sup> When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.”<sup>7</sup> The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

<sup>8</sup> Now when Pilate heard this, he was more afraid than ever.<sup>9</sup> He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer.<sup>10</sup> Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?”<sup>11</sup> Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”<sup>12</sup> From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

<sup>13</sup> When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha.<sup>14</sup> Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!”<sup>15</sup> They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.”<sup>16</sup> Then he handed him over to them to be crucified.

### *The Crucifixion of Jesus*

So they took Jesus;<sup>17</sup> and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.<sup>18</sup> There they crucified him, and with him two others, one on either side, with Jesus between them.<sup>19</sup> Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”<sup>20</sup> Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.<sup>21</sup> Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’”<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. <sup>24</sup> So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,  
and for my clothing they cast lots."

<sup>25</sup> And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son."

<sup>27</sup> Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

<sup>28</sup> After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup> A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. <sup>30</sup> When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

#### *Jesus's Side Is Pierced*

<sup>31</sup> Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup> (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) <sup>36</sup> These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." <sup>37</sup> And again another passage of scripture says, "They will look on the one whom they have pierced."

#### *The Burial of Jesus*

<sup>38</sup> After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup> Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup> They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup> Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup> And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

## Responding

Prayer concluded with the Lord's Prayer (according to your tradition). The Rev. Scott Jeffreys

O God most high, we remember Jesus humbly washing the feet of his disciples.

**Jesus has set an example for us; help us to follow him.**

We pray for the church and for all who serve others, especially those in most need.

**Jesus has set an example for us; help us to follow him.**

We pray for peace among nations and religions, and peace among people.

**Jesus has set an example for us; help us to follow him.**

We pray for those who suffer because of hatred and hard-heartedness.

**Jesus has set an example for us; help us to follow him.**

We pray for those who are injured by acts of violence or natural disaster.

**Jesus has set an example for us; help us to follow him.**

We pray for those who are sick or dying, for those who are frightened or distraught.

**Jesus has set an example for us; help us to follow him.**

Most holy God, Jesus Christ showed us that true glory is in humble service and life-giving sacrifice. Renew in us your call to love one another, to welcome the stranger, and to show Christ's mercy in all we do. For his sake, we pray in the words he taught us:

**Our Father which art in heaven, hallowed be thy name. Thy kingdom come.**

**Thy will be done in earth, as it is in heaven. Give us this day our daily bread.**

**And forgive us our debts (trespasses), as we forgive our debtors (those who trespass against us).**

**And lead us not into temptation, but deliver us from evil:**

**For thine is the kingdom, the power, and the glory, forever (and ever). Amen.**

Choral Proclamation

"O Sacred Head Now Wounded"

Mary McDonald

*O sacred Head, now wounded, with grief and shame weighed down,  
Now scornfully surrounded with thorns, Thine only crown.  
How pale Thou art with anguish, with sore abuse and scorn!  
How does that visage languish which once was bright as morn!*

*O sacred Head, now wounded; O sacred Head, now wounded!  
What Thou my Lord, hast suffered was all for sinners' gain;  
Mine, mine was the transgression, but Thine the deadly pain.  
Lo, here I fall, my Savior! 'Tis I deserve Thy place;  
Look on me with Thy favor, vouchsafe to me Thy grace.*

*What language shall I borrow to thank Thee, dearest Friend,  
for this, Thy dying sorrow, Thy pity without end?  
O sacred Head, now wounded; O sacred Head, now wounded!*

*We never  
would have wished it  
to come to this,  
yet we call  
these moments holy  
as we hold you.*

*Holy the tending,  
holy the winding,  
holy the leaving  
as in the living.*

*Holy the silence,  
holy the stillness,  
holy the turning  
and returning to earth.*

*Bless is the One  
who came  
in the name,  
  
blessed is the One  
who laid  
himself down,  
  
blessed is the One  
emptied for us,  
  
blessed is the One  
wearing the shroud.*

*Holy the waiting,  
holy the grieving,  
holy the shadows  
and gathering night.*

*Holy the darkness,  
holy the hours,  
holy the hope  
turning toward light.*

## Departing

✦ Postlude

"Were You There?"

Dr. Hanna Lee, cello

✦ Depart in Silence

*We remain in the Triduum, the Three Days. By tradition, this is the second of three services that take place beginning last night on Maundy Thursday, Good Friday, and the Great Vigil of Easter. Therefore, there is no benediction to be offered, as there is no blessing to receive until Resurrection Sunday. We invite you to remain in the Sanctuary for as long as you would like for quiet, personal prayer.*

## **Participating Congregations**

*The Broad Street United Methodist Church*

*The Reverend Sonny Reavis, Pastor*

*The First Baptist Church*

*The Reverend Doctor Nelson Granade, Pastor*

*The First Associate Reformed Presbyterian Church*

*The Reverend Charles Evans, Pastor*

*The First Presbyterian Church (USA)*

*The Reverend C. Jeremy Cannada, Pastor*

*The Forest Park Presbyterian Church*

*The Reverend Scott Jeffreys, Pastor*

*The Grace Baptist Church*

*The Reverend Doctor Steve Shoemaker, Pastor*

*The Trinity Episcopal Church*

*The Reverend Brad Mullis, Pastor*

## **Cover Art**

Whitsel, Kathie. "Jesus on the Cross", etsy.com: 2018 (permission for use obtained by artist).

## **Poems offered**

Richardson, Jan. *Circle of Grace: A Book of Blessings for the Seasons*. Wanton Gospeller Press, Orlando: 2015.

## **Hymnal Reprinted**

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## **Prayer of Confession**

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*The First Presbyterian Church welcomes all to worship and serve the Lord. We honor and celebrate human and theological diversity and unity through Jesus Christ. We welcome individuals of every age, race, nationality, gender, ability, sexual orientation and economic circumstance to participate in the life and mission of our church.*