



Robertson - Wesley
UNITED CHURCH *Spirited*

An Affirming Congregation of the United Church of Canada

2018 March 30

Good Friday

Welcome and
Inclusion

We open our hearts and our church family to all people in our community regardless of economic circumstance, sexual orientation, age, gender, differing abilities, or ethnicity. Many people's lives continue to be devastated by hatred, prejudice, and inequality, therefore we stand with those who are adversely affected by injustice, alienation and oppression



Friends in Christ

Prelude: *Adagio ma non tanto* (*Sonata in e minor, BWV 1034*), J. S. Bach
Amber Stefanyk, oboe & Tammy-Jo Mortensen, organ

Opening Prayer:

Awe-inspiring symbol of a fearless, compassionate, and just way for humanity: the cross on which Jesus died.

The cross, a way of love without limits.

The cross, a clear symbol of those who refuse to give in to the powerful ones of our society.

The cross, a way of love without limits.

The cross, a strong symbol of forgiveness when a hateful response would be understood.

The cross a way of love without limits.

The cross, a bleak symbol of abandonment by friends in time of deepest need.

The cross a way of love without limits.

The cross, a courageous symbol of faithful ones who would not stay away.

The cross, a way of love without limits.

The cross on which Jesus died.

We are moved and changed by the awe-inspiring cross. Amen.¹

Introit: *O Most Merciful*, Charles Wood

Choir of Robertson-Wesley

Scripture:

Norma Johnston

John 19: 25-30

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. When Jesus saw his mother and the disciples whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciples took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirst." 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. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Hymn: *Were You There*

Voices United 144 vs 1-3

Reflection: *Final Wishes*

Rev. Karen Bridges

¹ Written by David Sparks, **Gathering**, Lent/Easter 2018, p. 38. Used with Permission.

God's Holy Word

Anthem: *Drop, Drop Slow Tears*, Eleanor Daley Choir of Robertson-Wesley

Scripture: Paul or Lesley Verdin

John 19: 31-37

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. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

Anthem: *Kyrie Eleison*, Antonio Lotti Choir of Robertson-Wesley
(Text: Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.)

Reflection: *It is finished!*

Pastoral Prayers

Prayer Response: *O God, hear my prayer* **Voices United 948**

The Lord's Prayer **Voices United 921**

Scripture: Dawn Allan

John 19: 38- 42

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. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 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. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

This is the Good News of Jesus Christ.

Thanks be to God for Christ, the word made flesh.

Grateful Response

Reflection: *Now it can begin!*

Hymn: *O Sacred Head*

Voices United 145

Benediction

Anthem: *God So Loved The World*, Stephanie Martin

Amber Stefanyk, oboe; Matthew McGuigan, flute; Choir of Robertson-Wesley

Please remain in silence as long as you wish, and leave as you feel ready.

There will be a free-will offering collection plate near the doors of the church as you leave.

Music Notes

There is so much intense, somber choral music written for this day that it's such a privilege to design this service each year. We have a short introit by English composer Charles Wood. The text was inspired by Psalm 54, and its mood is one of supplication.

The text "Drop, Drop Slow Tears" is a famous poem by Phineas Fletcher (1582-1650) and has been set by many, many composers, and in this case, by Toronto composer Eleanor Daley. It was written for her choir at Fairlawn Heights United Church. Her writing and wordpainting is poignant and concise.

The Kyrie that the choir sings this morning is by Italian Baroque composer Lotti. The Baroque composers really knew how to use dissonance and consonance in order to create incredible tension to portray the text.

The anthem *God So Loved the World* is based on the famous text of John 3:16. This setting is by Canadian composer Stephanie Martin and is quite unique, because it is accompanied by two treble instruments (Amber & Matthew) and no keyboard. We finish the service in silence with no instrumental postlude.

Cover Image

Cover image was taken by Hal Thiessen of a painting done by Chakanaka Zinyemba for the Good Friday service in 2015. It is from the perspective of the murderer on the other side of Jesus on the cross.

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