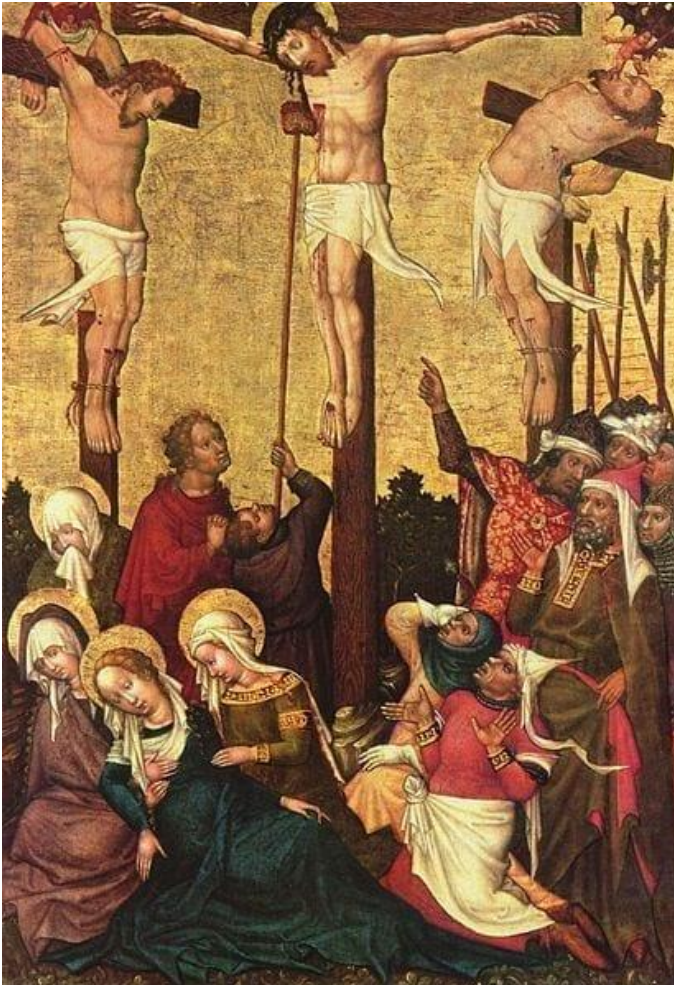




*An Affirming Congregation of The United Church of Canada*

2023 April 7

Good Friday



### **Welcome and Inclusion**

We open our hearts and our church family to all people in our community regardless of differing abilities, ethnicity, economic circumstance, sexual orientation, age, or gender identity. 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.

# *Welcome to Robertson-Wesley*

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*Please know that in the eyes of God you already belong here and you are welcome to participate in any of the activities of the congregation.*

We acknowledge that the land on which we gather is Treaty 6 territory, a traditional meeting ground for Indigenous peoples. We acknowledge the Métis Nation of Alberta, Region 4, who are of mixed Indigenous & European heritage.

## **ACCESSIBILITY**

There is an elevator located inside the building with the glass door entrance.

Access ramps can be found: inside leading from the lobby to the sanctuary and outside at the rear of the building, leading from the parking lot.

There are accessible washrooms located in the lobby near the elevator.

Hearing assistance devices are available from the ushers.

Large print worship bulletins, and hymn books are available from the ushers.

Service animals are welcome, except where food is prepared.

We commit to make R-W a comfortable space for people with cognitive impairment. If you require accommodations related to cognitive functioning please contact the office.

## **BABY/ CHILDREN'S AMENITIES**

People can breastfeed anywhere in the building, should you want more privacy there is designated nursing space in the Millson room, located by the grand piano. Baby changing tables are installed in all washrooms. If you wish to use it, a children's activity centre is set up in the Chapel. There are also activity books available for children. Please ask the usher.

## **INFORMATION**

The ushers located at the entrances are here to help should you have any questions. More information about the church and church activities can be found in the pamphlet racks outside Memorial Hall.

## **PERSONAL BELONGINGS**

Please do not leave valuables unattended anywhere in the church.



10209 123 St, Edmonton T5N 1N3 780-482-1587  
mail@rwuc.org www.rwuc.org

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## *We Gather for Worship*

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Prelude: *1) What Wondrous Love 2) O Sacred Head/Love Divine*, arr. by  
Martha Lynn Thompson Robertson-Wesley Ringers

Call to Worship:

We have gathered here today to remember  
and give thanks for Jesus Christ,  
**the one who knew human joy and sorrow,**  
yet also the one in whom we discover God.  
**We give thanks for his life—how he healed,  
forgave and brought hope.**

But we also gather to remember his death, to remember—  
**how those in power, feeling threatened by him,  
conspired to kill him;**

how he was betrayed, denied and abandoned by his friends.

**Yet in his death, he bore the sin, grief and suffering of the world.**

We give thanks for Jesus Christ.

**He lived for us and he died for us.**

That is why we gather to worship today.

**Thanks be to God.<sup>1</sup>**

Hymn: *Go to Dark Gethsemane*

*Voices United 133*

**Go to dark Gethsemane,  
you that feel the tempter's power;  
your Redeemer's conflict see,  
watch with him one bitter hour;  
turn not from his griefs away:  
learn from him to watch and pray.**

**See him at the judgement hall,  
beaten, bound, reviled, arraigned;  
see him meekly bearing all;  
love to all his soul sustained.**

**Shun not suffering, shame, or loss;  
learn from Christ to bear the cross.**

**Calvary's mournful mountain view;  
there the Lord of glory see,  
made a sacrifice for you,  
dying on the accursed tree.**

**"It is finished," hear his cry:  
trust in Christ and learn to die.**

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<sup>1</sup> Written by Frances Flook, *Gathering*, Lent/Easter 2020, p. 42. Used with permission.

Opening Prayer:

**Creator, the weight of Good Friday is upon us. We share your grief as the body of your beloved child is battered, bruised and buried in a tomb. Not long ago, we shared the joy of Christmas, your gift to us in Jesus' birth. Short days ago, we recognized Jesus as our Lord and Saviour as Jesus entered Jerusalem. Today, we mourn with you, Loving Parent, for your incarnate gift, Jesus of Nazareth, who is now Christ our Lord. Amen.<sup>2</sup>**

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## *The Witness of Scripture*

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Scripture:

Ainsley Brown

John 18:1-14 • Jesus is betrayed and arrested.

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. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 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. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these people go." This was to fulfil the word that he had spoken, "I did not lose a single one of those whom you gave me." 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. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Creator has given me?" So the soldiers, their officer, and the police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the religious authorities that it was better to have one person die for the people.

Anthem: *Behold the Lamb of God*, by G. F. Handel    Choir of Robertson-Wesley

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<sup>2</sup> Written by Ruthanne McLagan, **Gathering**, Lent/Easter 2022, p. 40. Used with permission.

John 18:15-27 • Jesus is denied

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 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. The woman said to Peter, "You are not also one of this man's disciples, are you?" Peter said, "I am not." 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. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; They know what I said.'" 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?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas, the high priest. 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." 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?" Again Peter denied it, and at the moment the cock crowed.

Hymn: *O Sacred Head*

*Voices United 145*

**O sacred head, sore wounded,  
with grief and shame weighed down,  
now scornfully surrounded  
with thorns, thine only crown:  
how art thou pale with anguish,  
with sore abuse and scorn;  
how does that visage languish  
which once was bright as morn!**

**Thy grief and bitter passion  
were all for sinners' gain;  
mine, mine was the transgression,  
but thine the cruel pain.**

**Lo, here I fall, my Saviour,  
turn not from me thy face;  
but look on me with favour,  
and grant to me thy grace.**

**What language shall I borrow  
to thank thee, dearest friend,  
for this thy dying sorrow,  
thy pity without end?  
O make me thine forever;  
and should I fainting be,  
Lord, let me never, never  
outlive my love to thee.**

**Be near me when I am dying,  
O show thy cross to me;  
and for my succour flying,  
come, Lord, to set me free.  
These eyes, new faith receiving,  
from thee shall not remove,  
for all who die believing,  
die safely through thy love.**

Scripture:

Judy Hayman

John 18:28-38a • Jesus is brought before Pilate.

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. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The religious authorities replied, "We are not permitted to put anyone to death." (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kin-dom is not from this world. If my kin-dom were from this world, my followers would be fighting to keep me from being handed over to the religious authorities. But as it is, my kin-dom is not from here." 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." Pilate asked him, "What is truth?"

Anthem: *Recordare: Drop, Drop, Slow Tears*, by Howard Goodall  
Claire Rolheiser, soloist; Choir of Robertson-Wesley

*Recordare Jesu pie,  
Quod sum causa tuae viae,  
Ne me perdas illa die.*

Recall, sweet Jesus,  
'twas my salvation brought about Thy Incarnation,  
abandon me not to reprobation.

Reflection: *Again, The Crowd*

Rev. Dirk Jessen

Scripture:

Bob Klakowich

John 18:38b-19:16a • Jesus is condemned to death.

Then Pilate went out to the religious leaders again and told them, "I find no case against him. 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?" They shouted in reply, "Not this man, but Barabbas! Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to the gathering crowd, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Take him yourself and crucify him; I find no case against him." The religious authorities 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." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 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?" 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." From then on Pilate tried to release him, but the religious leaders 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." 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. Now it was the day of Preparation for the Passover; and it was about noon. He said to the people, "Here is your King!" 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 Caesar!" Then Pilate handed Jesus over to them to be crucified.

Solo: *Ich habe genug*, by J. S. Bach      Douglas Graham, soloist, Beth Levia, oboe

*Ich habe genug,  
Ich habe den Heiland, das Hoffen der Frommen,  
Auf meine begierigen Arme genommen;  
Ich habe genug!  
Ich hab ihn erblickt,  
Mein Glaube hat Jesum ans Herze gedrückt;  
Nun wünsch ich, noch heute mit Freuden  
Von hinnen zu scheiden.*

I have enough,  
I have taken the saviour, the hope of the righteous,  
in my eager arms;  
I have enough!  
I have caught sight of him,  
my faith has pressed Jesus to my heart;  
now I wish this very day joyfully  
to depart from here.  
I have enough!

Scripture:

Ainsley Brown

John 19:16b-37 • Jesus is crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one of either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the people 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. Then the chief priests said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said I am king of the Jews.’” Pilate answered, “What I have written I have written.” 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. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” 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 disciple 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 disciple took her into his own home. After this, when Jesus knew that all was now finished, he said, “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of 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. Since it was the day of Preparation, the religious authorities 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.’”

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### *We Face The Scrutiny of Scripture and History*

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Solemn Reproaches, A Litany <sup>3</sup>

Rev. Dirk Jessen, Rev. Karen Bridges

Holy God, Holy and Mighty, Holy and Immortal One,  
**have mercy on us.**<sup>4</sup>

*A silence is kept*

Anthem: Surely He Hath Borne Our Griefs, by G. F. Handel

Choir of Robertson-Wesley

Scripture:

Judy Hayman

John 19:38-40 Jesus is buried.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the religious authorities, 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.

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<sup>3</sup> From *The Handbook of the Christian Year*, Hoyt L. Hickman et al., 1986, 1992 by Abingdon Press, found in **Celebrate God's Presence: A Book of Services for The United Church of Canada**, United Church Publishing House, Copyright 2000, p. 181. Used with permission.

<sup>4</sup> **Celebrate God's Presence: A Book of Services for The United Church of Canada**, United Church Publishing House, Copyright 2000, p. 180. Used with permission.

Prayer:

**Loving and ever gracious God, we have gathered in the gloom and grief of the Good Friday story. We can scarcely begin to imagine the pain this day brought you, handing over your beloved to the powers of cruelty, opportunity, hatred and fear. We can only marvel at the depth of your love for us that you would do so. It was to save us that Jesus came to face the worst within humanity. It was to heal us that Jesus was battered. It was to give us life that Jesus was overwhelmed by death. And so we are grateful because in this love, we know forgiveness and we know new life. In Jesus' name we pray. Amen.** <sup>5</sup>

Hymn: *My Song is Love Unknown*

*Voices United 143*

**My song is love unknown, my Saviour's love to me,  
love to the loveless shown that they might lovely be.  
O who am I that for my sake  
my Lord should take frail flesh and die?**

**He came from his blest throne salvation to bestow,  
but people scorned, and none the longed for Christ would know.  
But O my Friend, my Friend indeed,  
who at my need his life did spend!**

**Sometimes they strew his way, and his sweet praises sing,  
resounding all the day hosannas to their King.  
Then "Crucify!" is all their breath,  
and for his death they thirst and cry.**

**Here might I stay and sing, no story so divine;  
never was love, dear King, never was grief like thine!  
This is my friend, in whose sweet praise  
I all my days could gladly spend.**

Blessing and Sending Forth:

May you find the cross a sure ground for faith, a firm support for hope and the assurance of sins forgiven. And may the blessing of God go with you now and ever more. **Amen.**<sup>6</sup>

Closing Meditation: *Were You There?* Trad. Spiritual arr. by Dale Wood

Taylor Fawcett, soloist

*You are invited to leave in silence when you are ready.  
A free will offering can be given in the offering plates by the exit.*

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<sup>5</sup> Written by Frances Flook, **Gathering**, Lent/Easter 2022, p. 41. Used with permission.

<sup>6</sup> New Zealand Prayer Book: "He Karakia Minhinare a Aotearoa, c. 1989, The Provincial Secretary, the Church of the Province of New Zealand, Rotorua. William Collins Publishers Ltd., Auckland found in **Celebrate God's Presence: A Book of Services for The United Church of Canada**, United Church Publishing House, Copyright 2000, p. 182. Used with permission.

*Your donations today support R-W Church programs and operations, as well as outreach projects and programs in the city and around the world. You can donate by e-transfer to pay@rwuc.org, cheque, debit/credit at the terminal located at the Grocery Card table in Memorial Hall during fellowship after worship, pre-authorized remittance, or PayPal on the website. Tax receipts are issued at the end of the year for donations over \$20 if your name and address are provided.*

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## *Worship Notes*

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One of the questions that arises about today is why it is called *Good Friday* when the story explains in fine, even gory, detail all the *bad* that happens around and to Jesus. One explanation is that the “good” comes from an older English form of the word “God.” For example, the common English greeting “Goodbye!” is a contraction for “God be with ye!” (“ye” = “you”) With this in mind, “God Friday” may not seem much better than “Good”! However, the name does make more sense if we look at it as an affirmation that when this world’s powers and authorities did their worst to Jesus, they did not prevail. Even this terrible Friday remains, ultimately, *God’s Friday*.

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## *Cover Image*

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Cover image: *Crucifixion* (1430) by Hans Von Tuingen, Punkstall Medieval Collection, Vienna, Austria. In Von Tuingen’s work, *Crucifixion*, Jesus is seen nailed through the hands on a 20+ foot Tau cross, while the thieves to His side are bound by ropes to their crossbeams. Below image of the Sanctuary from before a Good Friday service by Hal Thiessen.

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Minister of Spiritual and Pastoral Care Development: Vacant  
Minister of Congregation and Community Development: Rev. Karen Bridges  
Bridging Minister: Rev. Dirk Jessen  
Music Director: Dr. Allan Bevan  
Office Administrator: Elyse Munro  
Facilities Manager: Brad Campbell  
Financial Manager: Garth van Herwaarden



# *Welcome to Robertson-Wesley*

If you would like you can fill out this page, tear it off, and place it in the offering plates at the exits. This form is also available to fill out online at [rwuc.org/infocard](http://rwuc.org/infocard)

Today's Date: \_\_\_\_\_

## **Contact Information:**

Name: \_\_\_\_\_

Preferred gender pronouns: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ Province: \_\_\_\_\_

Postal Code: \_\_\_\_\_ Phone #: \_\_\_\_\_

Email: \_\_\_\_\_

I would like to subscribe to the email newsletter

Yes  No

I am new in the community

I am a visitor

I am interested in speaking with a minister

I am considering making this my church

Please put in the offering plate. Thank you

