

The United Church of Canada
Bathurst Pastoral Charge
First United Church, Bathurst
www.firstunited-bathurst.ca

April 15, 2022

Minister Rev. Neal Palmer **Music Director** Martha Vickers
Office Adm. Margaret Daniels **Greeters** Mike Kierstead
Custodian Lester Scott Margaret Payne-Chénard

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<u>Lectionary for today</u>	<u>Lectionary for Sunday</u>
Isaiah 52:13—53:12	Isaiah 65:17-25
Psalm 22	Psalm 118:1-2, 14-24
Hebrews 10:16-25	1 Corinthians 15:19-26
John 18:1—19:42	John 20:1-18
<i>We welcome John & Isabel Clouston as our guest vocalists this week and thank them for their gift of music</i>	

*The asterisk * identifies those times in the service where the congregation is invited to stand as able*

GATHERING

***GATHERING HYMN**

"O Come and Mourn with Me Awhile"

VU #136

O come and mourn with me awhile;
O come now to the Savior's side;
O come, together let us mourn:
Jesus, our Love, is crucified.

Have we no tears to shed for him,
while soldiers scoff and foes deride?
Ah! Look how patiently he hangs:
Jesus, our Love, is crucified.

Seven times he spake, seven words of love;
and all three hours his silence cried
for mercy on the souls of all:
Jesus, our Love, is crucified.

O love of God! O sin-filled world!
In this dread act your strength is tried,
and victory remains with love:
Jesus, our Love, is crucified.

CALL TO WORSHIP *(responsively)*

We enter the Good Friday story to taste bitterness turned to release,
to touch rough planks turned to smooth linen, to smell violence
turned to the blossoms of peace, to hear deafening silence turned to
a solemn rest before praise, to see truth as holy imprints left on our
hearts.

**The Sovereign One enfolds our bitter ways, our numb senses,
our prickly fear, our mockery, our religious designs... to
transform sin into awareness, fear into hope, death into life.**

PRAYER OF HUMILITY

ENGAGING

SCRIPTURE READINGS

Isaiah 52:13—53:12

Helen Knowles

*A potted flower is placed at the base of the violet drape in front of the
Communion table...*

Reflection

CHORAL RESPONSE – "O God, Why Are You Silent?" MV #73
(Verse 1) (tune Passion Chorale VU 145)

***O God, why are you silent? I cannot hear your voice.
The proud and strong and violent all claim you and rejoice.
You promised you would hold me with tenderness and care.
Draw near, O Love, enfold me, and ease the pain I bear.***

John 18:1-11

Gary Branch

A knife is placed on the table and then Scripture is read...

Reflection

CHORAL RESPONSE – “O God, Why Are You Silent?” MV #73
(Verse 2) (tune Passion Chorale VU 145)

***Now lost within my grieving, I fall and lose my way,
my fragile, faint believing so swiftly swept away.
O God of pain and sorrow, my compass and my guide,
I cannot face the morrow without you by my side.***

John 18:12-27

Brenda Parrott

A length of rope is placed on the table and then Scripture is read...

*The candle on the Communion table is then snuffed out, followed by
a moment of silence...*

CHORAL RESPONSE – “O God, Why Are You Silent?” MV #73
(Verse 3) (tune Passion Chorale VU 145)

***My hope lies bruised and battered,
my wounded heart is torn;
my spirit spent and shattered by life’s relentless storm.
Will you not bend to hear me, my cries from deep within?
Have you no word to cheer me when night is closing in?***

John 18:28—19:16a

Helen Knowles

A crown of thorns is placed on the table and then Scripture is read...

Reflection

CHORAL RESPONSE – “O God, Why Are You Silent?” MV #73
(Verse 4) (tune Passion Chorale VU 145)

***Through endless nights of weeping,
through weary days of grief,
my heart is in your keeping, my comfort, my relief.
Come, share my tears and sadness, come, suffer in my pain;
O bring me home to gladness, restore my hope again.***

John 19:16b-25a

Gary Branch

A cross is placed against the table and then Scripture is read...

Reflection

CHORAL RESPONSE – “O God, Why Are You Silent?” MV #73
(Verse 5) (tune Passion Chorale VU 145)

***May pain draw forth compassion,
let wisdom rise from loss.
O take my heart and fashion the image of your cross.
Then may I know your healing through healing that I share,
your grace and love revealing your tenderness and care.***

John 19:25b-37

Brenda Parrott

*A jar of red wine vinegar is opened and placed on the table and then
Scripture is read...*

Reflection

GIFT OF MUSIC - “Were You There” Emma Vickers
(Previously recorded April 3, 2020)

John 19:38-42

Rev. Neal Palmer

*An open box of fragrant spices and a roll of gauze is placed on the
table and then Scripture is read...*

***HYMN** “When We Are Tested” MV #65
(tune Slane VU 642)

When we are tested and wrestle alone,
famished for bread when the world offers stone,
nourish us, God, by your word and your way,
food that sustains us by night and by day.

When in the desert we cry for relief,
pleading for paths marked by certain belief,
lift us to love you beyond sign and test,
trusting your presence, our only true rest.

When we are tempted to barter our souls,
trading the truth for the pow'r to control,
teach us to worship and praise only you,
seeking your will in the work that we do.

When we have struggled and searched through the night,
sorting and sifting the wrong from the right,
Saviour, surround us with circles of care,
angels of healing, of hope, and of prayer.

RESPONDING

PRAYERS OF THE PEOPLE *(responsively)*

Suffering Creator, we exalt your powerful name revealed to us in the
vulnerable times and places.

(The potted flower is lifted)

When our imagination for peace is cut off, plant us in the soil of our
memories of renewal. Suffering Creator, **hear our prayer.**

(The knife is lifted)

When there is sharpness in our hearts or in our ways with each other
in community, give us the means to examine it. *(Offer specific
examples of violence with which our communities currently struggle,
either aloud or in the silence of our hearts)* Suffering Creator, **hear
our prayer.**

(The rope is lifted)

When your good news reveals the bonds of oppression, may we rise
up as agents of your jubilee. *(Offer specific examples of economic
exploitation, or racial or gender or religious intolerance in our
communities, either aloud or in the silence of our hearts)* Suffering
Creator, **hear our prayer.**

(The crown of thorns is lifted)

When the light of your love exposes the ways we as church proclaim
one thing and then do another, accompany our examination of
ourselves. Suffering Creator, **hear our prayer.**

(The jar of vinegar is lifted)

When we taste bitterness with one another, nurture our forgiveness.
Suffering Creator, **hear our prayer.**

(The box of spice is lifted)

Prepare our hearts for new life. Suffering Creator, **hear our prayer.**

PRAYER FOR HEALING

Invitation

Anointing

GOING OUT (as Spirit people)

BLESSING

(Depart in silence after the blessing is offered)



SCRIPTURE READINGS – NEW REVISED STANDARD VERSION

Isaiah 52:13—53:12

Helen Knowles

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

14 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—

15 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?

2 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.

3 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.

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

5 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.

6 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.

7 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.

8 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.

9 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.

10 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.

11 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.

12 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 18:1-11

Gary Branch

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.

2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.

3 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.

4 Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?'

5 They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them.

6 When Jesus said to them, 'I am he', they stepped back and fell to the ground.

7 Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.'

8 Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.'

9 This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.'

10 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.

11 Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

John 18:12-27

Brenda Parrott

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.

14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

15 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,

16 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.

17 The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.'

18 Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

19 Then the high priest questioned Jesus about his disciples and about his teaching.

20 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.

21 Why do you ask me? Ask those who heard what I said to them; they know what I said.'

22 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?'

23 Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?'

24 Then Annas sent him bound to Caiaphas the high priest.

25 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.'

26 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?'

27 Again Peter denied it, and at that moment the cock crowed.

John 18:28—19:16a

Helen Knowles

28 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.

29 So Pilate went out to them and said, 'What accusation do you bring against this man?'

30 They answered, 'If this man were not a criminal, we would not have handed him over to you.'

31 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.'

32 (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?'

34 Jesus answered, 'Do you ask this on your own, or did others tell you about me?'

35 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?'

36 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.'

37 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.'

38 Pilate asked him, 'What is truth?' After he had said this, he went out to the Jews again and told them, 'I find no case against him.'

39 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?

40 They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

19 Then Pilate took Jesus and had him flogged.

2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.

3 They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face.

4 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.'

5 So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!'

6 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.'

7 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.'

8 Now when Pilate heard this, he was more afraid than ever.

9 He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer.

10 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?'

11 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.'

12 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.'

13 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.

14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!'

15 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.'

16a Then he handed him over to them to be crucified.

John 19:16b-25a

Gary Branch

16b So they took Jesus;

17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

18 There they crucified him, and with him two others, one on either side, with Jesus between them.

19 Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.'

20 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.

21 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."'

22 Pilate answered, 'What I have written I have written.'

23 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.

24 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 fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.'

25a And that is what the soldiers did.

John 19:25b-37

Brenda Parrott

25b Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.'

27 Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.'

29 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.

30 When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

31 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.

32 Then the soldiers came and broke the legs of the first and of the other who had been crucified with him.

33 But when they came to Jesus and saw that he was already dead, they did not break his legs.

34 Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out.

35 (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

36 These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.'

37 And again another passage of scripture says, 'They will look on the one whom they have pierced.'

John 19:38-42

Rev. Neal Palmer

38 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.

39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.

41 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.

42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

May God bless to our understanding these significant parts of our Christian story...