



Good Friday Service

By Calgary-area Mennonite Churches
on behalf of Mennonite Church Canada
April 10, 2020

Lyrics are displayed in video for all hymns and songs. They are also included here. Hymns can be accessed through the Hymnal Worship Book.

Participants:

Calgary Chin Christian Church: Leading the worship song
Peter Zar Zo Sang, (Guitar & Keyboard); Tluang Kio (Bass Guitar); Hnin Tida (Vocals); Van Lal Sin (Vocals); Lalthuammawia (Vocals)

Calgary First Mennonite: Caleb Kowalko (communion)

Foothills Mennonite: Chad Miller (worship leader, vocals & guitar); Donna Dinsmore (prayer & piano); Ashley Seaward (trumpet); June Miller (video editing)

Trinity Mennonite: Will Loewen (reflections)

Order of Service

Welcome: Chad Miller

Hymn: *Go to Dark Gethsemane* (instrumental)
Donna Dinsmore
Ashley Seaward

Call to Worship: Chad Miller

Leader:

**On this day we gather to remember Jesus our Saviour
who loved us and gave himself for us.**

Let us draw near in full assurance of God's endless love and mercy.

People:

We give our thanks and praise to Jesus Christ
who carries our sorrows, heals our wounds
and redeems us from sin and death.

Gathering Prayer: Donna Dinsmore

Songs of Praise: Calgary Chin Christian Church
Here I am to Worship
Who do you say I am?

Reflection: "The Towel, the Cup and the Cross" Will Loewen
John 13:12-17, 15:1-5, and 18: 10-13.

Hymn: *Beneath the Cross of Jesus* (vs 1-2) HWB: 250
Donna Dinsmore
Ashley Seaward

Communion: Caleb Kowalko
I am the Bread of Life Chad Miller

Benediction: Chad Miller

Sending Hymn: *When I Survey the Wondrous Cross* HWB: 259
Donna Dinsmore
Ashley Seaward

Gathering Prayer

Creator God, great and quiet source of peace, we gather with billions this day to remember and honour Jesus' death.

We gather from a distance, with unusual uncertainty, with no idea what the future will bring, in a more appropriate space than usual to marvel at how your Son responded to all the evil and the malice that human kind could throw at him.

O God, great and quiet source of peace, strengthen us, your anxious ones, as we cling for comfort to your suffering Son, Jesus Christ. Gather us under his strong mother-hen wings as we remember again the cost of loving us.

Remind us that he suffers with us, that we are never alone. In him, give us humility and courage, we pray. Amen.

Written by Donna Dinsmore, inspired by Cornelius Plantinga.

Here I am to worship

Light of the world you stepped down into darkness
Opened my eyes let me see
Beauty that made this heart adore You
Hope of a life spent with You

Chorus

So here I am to worship
Here I am to bow down
Here I am to say that You're my God
And You're altogether lovely
Altogether worthy
Altogether wonderful to me

King of all days oh so highly exalted glorious in heaven above
Humbly You came to the earth you created
All for love's sake became poor

Bridge

And I'll never know how much it cost to see my sin upon that cross
And I'll never know how much it cost to see my sin upon that cross

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Who You Say I Am

Who am I that the highest King
Would welcome me
I was lost but He brought me in
Oh His love for me, oh His love for me

Chorus 1

Who the Son sets free, oh is free indeed
I'm a child of God, yes I am

Free at last, He has ransomed me
His grace runs deep
While I was a slave to sin, Jesus died for me
Yes He died for me

Chorus 2

In my Father's house, there's a place for me
I'm a child of God, yes I am

Bridge

I am chosen not forsaken, I am who You say I am
You are for me not against me, I am who You say I am

Tag

(Oh) (Yes) I am who You say I am

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Scripture - Common English Bible

John 13:12-17

¹²After he washed the disciples' feet, he put on his robes and returned to his place at the table. He said to them, "Do you know what I've done for you? ¹³You call me 'Teacher' and 'Lord,' and you speak correctly, because I am. ¹⁴If I, your Lord and teacher, have washed your feet, you too must wash each other's feet. ¹⁵I have given you an example: Just as I have done, you also must do. ¹⁶I assure you, servants aren't greater than their master, nor are those who are sent greater than the one who sent them. ¹⁷Since you know these things, you will be happy if you do them.

John 15:1-5,

“I am the true vine, and my Father is the vineyard keeper. ²He removes any of my branches that don’t produce fruit, and he trims any branch that produces fruit so that it will produce even more fruit. ³You are already trimmed because of the word I have spoken to you. ⁴Remain in me, and I will remain in you. A branch can’t produce fruit by itself, but must remain in the vine. Likewise, you can’t produce fruit unless you remain in me. ⁵I am the vine; you are the branches. If you remain in me and I in you, then you will produce much fruit. Without me, you can’t do anything.

John 18: 10-13

¹⁰Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) ¹¹Jesus told Peter, “Put your sword away! Am I not to drink the cup the Father has given me?” ¹²Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him ¹³and led him first to Annas. He was the father-in-law of Caiaphas, the high priest that year. (¹⁴Caiaphas was the one who had advised the Jewish leaders that it was better for one person to die for the people.)

Beneath the Cross of Jesus HWB 250

Text: Elizabeth C. Clephane, 1872; Music: Fredrick C. Maker 1881

1 Beneath the cross of Jesus, I fain would take my stand,
The shadow of a mighty Rock, Within a weary land;
A home within the wilderness, A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

2 Upon that cross of Jesus. Mine eve at times can see
The verv dving form of One. Who suffered there for me:
And from mv smitten heart. with tears, Two wonders I confess,
The wonders of His glorious love,
And my own unworthiness.

[Instrumental verse]

When I Survey HWB 259

Text: Issac Watts 1707; Music: Lowell Mason 1824

- 1 When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast
save in the death of Christ, my God!
All the vain things that charm me most,
I sacrifice them through his blood.
- 3 See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine,
that were a present far too small.
Love so amazing, so divine,
demands my soul, my life, my all.

I am the Bread of Life #85804

I am the Bread of Life
All who eat this Bread will never die
I am God's love revealed
I am broken that you might be healed

All who eat of this heavenly Bread
All who drink this cup of the covenant
You will live forever for I will raise you up

Type: Words and Music; First Line: I am the Bread of Life; Contributors: John Michael Talbot; Text: ©1982, Troubadour for the Lord Music; OneLicense.net #A-712765

“The Towel, the Cup and the Cross”

A reflection by Will Loewen

Good Friday is a time when we in the church journey to the cross. We walk with the disciples to experience the loss of our teacher and our Lord.

This is a journey full of emotions for us, and it was even more so for the disciples. And while we weren't walking with Jesus the same way, we weren't walking with the disciples, we do get to experience some of the same emotions, if only to a lesser degree. The disciples, of course, would have felt massive grief at the loss of someone who they had devoted their lives to for many years. While we haven't been part of that emotional relationship the same way, grief is still an important part of the celebration of the holiday for us.

But they would also have experienced confusion. Confusion, wondering why the man that they had given their life to, the man that they understood as the Messiah, how was it possible that he had died? He was supposed to liberate Israel. He was supposed to save them from the Roman occupiers, but that wasn't going to happen now. And so, while we do experience some kind of confusion, it is isn't that. It's to a much lesser degree.

Our confusion is in response to the question “Why did Jesus have to die?” This is a question that the church has been asking ever since. And in some ways it feels like we are no closer to an answer than the early church was. Some people say that the reason behind Jesus' death was a cosmic formula by which we receive salvation. And I think that's a helpful to explain part of it, but that isn't the whole story. We experience the same confusion when someone that we know dies in an untimely way. Why did they have to die? Why did they have to die now? There was so much more that they could have accomplished. What can their death accomplish? The disciples would have experienced that confusion to a greater extent because Jesus was their leader, life-giver and teacher. And so, it's different for us. We know the story. We know what happens next, and yet, we can still participate in some of that confusion.

But also, one of the emotions they would have experienced was fear. They were followers of Jesus and Jesus died at the hands of the religious and political authorities of his day. And so if Jesus was going to die

then anybody in the movement, anybody declaring him as their teacher or Lord, could be next. And so, we don't have to worry about that level of persecution, but if Jesus, living the way that he did, meant that he was going to go up against the authorities, then there is an aspect of that for us too. We have to be willing to say and do unpopular things if it means communicating the love of Jesus. But there's another element of this confusion around the fear that they might be next. I thought I would read a couple of Bible passages that communicate that well for us.

The first is from John 13. This is the story of Jesus washing his disciples' feet. This is an event that takes place in Holy Week. It's a ceremony that many Mennonite churches around the world have participated in. And the conversation that I'm going to read comes after Jesus has washed all of their feet. This is John 13 and I will be starting at verse 12, and I'm reading from the Common English Bible. It says,

¹²After he washed the disciples' feet, he put on his robes and returned to his place at the table. He said to them, “Do you know what I've done for you? ¹³You call me ‘Teacher’ and ‘Lord,’ and you speak correctly, because I am. ¹⁴If I, your Lord and teacher, have washed your feet, you too must wash each other's feet. ¹⁵I have given you an example: Just as I have done, you also must do. ¹⁶I assure you, servants aren't greater than their master, nor are those who are sent greater than the one who sent them. ¹⁷Since you know these things, you will be happy if you do them. - John 13: 12-17 (CEB)

If you've ever been a part of a foot-washing service before, you know the complex feelings that go into it. Humbling yourself to kneel down, to pick up somebody else's foot, to wash it and all of the complicated sensations that go with it, the touch, the sight, the sound, the smell. This is a humbling experience, but perhaps even less so that sitting back while somebody else has to tolerate the sights and the sounds of watching your feet. The disciples are sitting there in that mix of feelings. Why is he washing my feet? Why am I benefitting from this? Shouldn't this be the other way around? The disciples could easily have been asking themselves, ‘Is this a good thing or a bad thing? Is Jesus elevating me by washing my feet, or is he humbling himself to a new level because he doesn't want to be the leader anymore?’ The complex feelings in this room changed when Jesus gave the directive in the verse that I read earlier. “As I have done, you also must do.” Then, if it was a good thing or a bad thing, in the minds of the disciples, that changed

in that moment because it wasn't enough to just receive the foot-washing, they needed to repeat the foot-washing. They needed to adapt the same mindset that made the foot-washing possible. And be ready to serve and humiliate themselves for the benefit others as a way of showing God's love.

The second passage I wanted to read comes from a few chapters later in John 15: 1-5. This is the passage where Jesus speaks about being the vine. This is a passage that we sometimes refer to when we participate in a communion service, a Lord's supper service. Here, Jesus says,

¹"I am the true vine, and my Father is the vineyard keeper. ²He removes any of my branches that don't produce fruit, and he trims any branch that produces fruit so that it will produce even more fruit. ³You are already trimmed because of the word I have spoken to you. ⁴Remain in me, and I will remain in you. A branch can't produce fruit by itself, but must remain in the vine. Likewise, you can't produce fruit unless you remain in me. ⁵I am the vine; you are the branches. If you remain in me and I in you, then you will produce much fruit. Without me, you can't do anything. - John 15:1-5 (CEB)

So, in this passage too, Jesus is elevating himself above them but also he is explaining how he has been trimmed. The Father trims back the branches because the Father understands that in order to help the vines to grow, he needs to cut off the unproductive parts. He needs to cut back the parts that will get in the way of the growth. So, following Jesus means drawing on his life, but it also means being willing to be cut back, to be trimmed like the branches on the vine.

The third passage I'm going to read is from John 18. This is when Jesus is arrested. Jesus is in the garden with his followers. The soldiers have arrived, they have come with Judas. Judas has shown the soldiers which one of them was Jesus. The disciples are there, they're confused, and they're scared and Peter intervenes. This is where we join the story.

¹⁰Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) ¹¹Jesus told Peter, "Put your sword away! Am I not to drink the cup the Father has given me?" ¹²Then the company of soldiers, the commander, and the guards from the Jewish leaders took Jesus into custody. They bound him. - John 18: 10-12 (CEB)

Jesus is speaking to the disciples to those who are closest to him, to those who are the most afraid in that moment. He explains to them that this is the cup he must drink. But, the disciples are fearful that perhaps it is also the cup that they themselves also must drink. It's a price that is higher than they were willing to pay. It's a price that they didn't think they would have to pay for following Jesus. They were ready to benefit from the rewards of following Jesus, without paying the cost.

There are times when the costs of following Jesus are obvious to us. There are times where it's obvious for us how we're supposed to show love in a certain situation. But what isn't obvious is what it will cost us. The Kingdom cost Jesus his life. The Kingdom cost many of the disciples their lives, as the story would continue. So, on Good Friday, we are also challenged and reminded that it will cost us something. You see, the towel of John 13 of the foot-washing, and the cup that Jesus mentions later on, these are also part of the same journey. The towel, the cup and the cross are exactly the same, in that they are demonstrations of Jesus' willingness to suffer for the benefit of those he loved. We participate in some of these same rituals.

We use these same symbols, the towel, the cup and the cross are a part of our church life. They are reminders that we too need to suffer, that we need to set aside our personal self-interest. When we can do that, then we will model the same love that Jesus modelled for us. Then we will participate in the same Kingdom of self-sacrifice that Jesus called us to.

As Jesus did, we must also do. So, on this Good Friday, I hope this is a reminder of what faith will cost us. But not simply because we enjoy suffering. We suffer as a way of showing love. We suffer as a way of drawing other people into the love of God. We are willing to suffer because Jesus was willing to suffer for us.