

Central Queens Pastoral Charge
United Church of Canada

April 18, 2025

10:30 a.m.

GOOD FRIDAY TAIZÉ SERVICE

Central Queens Mission Statement

Central Queens United Church is a loving and living community called to support the life stages of all people; celebrating the joy and sharing in pain. Through faith and fellowship, we are united by God's love to live and serve as Disciples of Christ.

Action Notes:

+Lights are dimmed.

+ The Cross is slowly carried and placed in the middle of the sanctuary, placed face down on stands.

+ Seating is around the cross.

+ Lit Christ Candle is placed on the head of the cross.

+ Crown of thorns is placed mid-way on the cross.

+ Purple cloth is placed on the cross.

+ A nail is given to each person as they enter worship. This will be placed on the cross.

+ Readers: **Reader 1:** Isaiah 52:13-53:12, **Reader 2:** John 18:1-40, **Reader 3:** John 19:1-42 *(All included in this liturgy)*

About the Community of Taizé

Taizé is a monastic community in southeastern France. It was founded in 1940 with the mission of healing the divisions between Christians and within the human family. This community seeks to create an environment where reconciliation could become a concrete reality every day. It is an ecumenical community which includes 100 brothers from over twenty different countries.

Thousands of Christian people from all over the world, young and old, gather at Taizé every week to pray, to search, to sing, and to find refreshment and renewal.

The worship of Taizé is marked by depth and simplicity, consisting of much singing along with significant periods of silent meditation.

“Prayer is a serene force at work within human beings, stirring them up, transforming them, never allowing them to close their eyes in the face of evil, or wars, of all that threatens the weak of this world. From it we draw energy to wage other struggles - to enable our loved ones to survive, to transform the human condition, to make the earth a place fit to live in.”

- Brother Roger of Taizé

Prayer around the cross is a way of expressing an invisible communion not only with the crucified Jesus but also with all who suffer - all victims of abandonment, abuse, discrimination or torture. The icon of the Cross is laid down in the center of the church and is illuminated by candles. While the meditative singing continues, those who wish come up to the Cross to pray. They can make a gesture, such as placing their forehead on the wood of the Cross, as a sign that they are entrusting silently to Christ all that burdens them as well as the difficulties of other people, both those known

personally and those who are far away but are part of the same human family. This prayer reminds us that now, risen from the dead, Christ accompanies every human being in his or her suffering, even when his presence is not recognized.

Welcome

Songs

Bless the Lord

musical score for the hymn "Bless the Lord". The score is written for piano and voice, featuring a treble and bass clef. The tempo is marked "♩ = 76". The key signature is one flat (B-flat). The score is divided into two systems. The first system contains the first line of the hymn: "Bless the Lord, my soul, and bless God's ho - ly name." The second system contains the second line: "Bless the Lord, my soul, who leads me in - to life." The lyrics are written below the notes. The score includes various musical notations such as notes, rests, and bar lines. Chord symbols are written above the notes: Dm, G, Dm, Bb, C, F, A in the first system, and Dm, G, Dm, Bb, C, Dm in the second system. The piano part is marked with a "p" (piano) dynamic.

Come and Fill

♩ = 66

Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.
Come and fill our hearts with your peace. You a - lone, O Lord, are ho - ly.

Con - fi - te - mi - ni Do - mi - no, al - le - lu - ia!
Come and fill our hearts with your peace, al - le - lu - ia!

Prayer of Confession Responsive prayer by David Adam, Christian poet from Lindisfarne, Ireland.

Jesus, Saviour,
Man of sorrows and acquainted with grief,
we come to you for you alone can make us whole.

Jesus, Saviour,
wounded for our transgressions, bruised for our iniquities,
we come to you for you alone can make us whole.

Jesus, Saviour,
we come as believers broken by factions, weak in our mission,
wavering in our faith.
We come to you for you alone can make us whole.

Jesus, Saviour,
we come as people of a world
torn by war,
ruined by greed,

spoiled by selfishness and pride.

We come to you for you alone can make us whole.

Jesus, Saviour,

we come as members of a family, insensitive to each other,
blind to tears and deaf to cries.

We come to you for you alone can make us whole.

Jesus, Saviour,

we come sick at heart,

we come ill in mind,

we come diseased in body.

we come to you for you alone can make us whole.

Kyrie Eleison



1 Lord,	have mer - cy.	Lord,	have mer - cy.
2 Christ,	have mer - cy.	Christ,	have mer - cy.
3 Lord,	have mer - cy.	Lord,	have mer - cy.
1 Ky - ri - e	e - lei - son.	Ky - ri - e	e - lei - son.
2 Chris - te	e - lei - son.	Chris - te	e - lei - son.
3 Ky - ri - e	e - lei - son.	Ky - ri - e	e - lei - son.



Lord,	have mer	-	cy.
Christ,	have mer	-	cy.
Lord,	have mer	-	cy.
Ky - ri - e	e - le	-	i - son.
Chris - te	e - le	-	i - son.
Ky - ri - e	e - le	-	i - son.

Absolution

Stand at the crossroads and look;

ask for the ancient paths,

ask where the good way is,

and walk in it, and you will find rest for your souls.

-Jeremiah 6:16

Scripture Reading

Isaiah 52:13 – 53:12 Reader 1

The Suffering Servant

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

Just as there were many who were astonished at him^[a]
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—
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.
Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?
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.
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.

Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,

struck down by God, and afflicted.
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.
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.

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.
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.
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.

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.
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.
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.

Silence

Meditation

We stand, gazing from afar,
across the expanse of time,
through the shifting veils of culture,
and the long shadows cast by distant years.
A Sunday afternoon in Canada,
in the quiet hush of Lent—
here, in this place, we witness the unfolding of a mystery,
a story so far removed,
yet so close,
so tender in its reach,
that it stirs the very marrow of our bones.

From this distance,
it hurts.
the weight of it settles in our hearts,
as we watch him, the beloved,

betrayed by our human frailty,
crucified beneath the heavy gaze of the heavens.
Even at this great distance,
we feel the sharpness of that suffering,
the suffocating silence of the cross,
and it shatters something inside us—
a soft ache,
a quiet sorrow,
that speaks the language of love.

It hurts, too, to know
that in this agony,
we are rescued.
In this act, we are seen,
not just by the one who suffers,
but by the very heart of the universe,
which beats with compassion for us,
even in our darkest hour.

And there, amidst the tears and the grief,
we come to know
how much we are cherished.

How much we are held,
in a love so vast,
so all-encompassing,
that it transcends all boundaries—
of time, of space, of distance.

To be loved,
to be valued beyond measure,
even in the face of suffering—
this, too, is a truth we hold in our hearts,
a truth that both heals and breaks us,
a truth that leaves us breathless,
as we stand,
watching,
from afar,
from this Sunday afternoon in Lent.

And yet, even in the distance,
we are never far.
Never too distant to be held
in the tender embrace
of the One who loves us still.

Silence

Stay With Me

Stay With Me

♩ = 72

Dm Gm⁶ Dm Gm⁶ Dm C

p

Stay with me, re - main here with me, watch and
Blei - bet hier und wa - chet mit mir, wa - chet und

p

f F C *p* Dm A SUS A

pray, watch and pray.
be tet, wa - chet und be tet.

f *p*

The Betrayal and Arrest of Jesus

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, 'For whom are you looking?' 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, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men 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 Father has given me?'

Silence

Jesus before the High Priest

So the soldiers, their officer, and the Jewish 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 Jews that it was better to have one person die for the people.

Silence

Peter Denies Jesus

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?' He said, 'I am not.' 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.

Silence

The High Priest Questions Jesus

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 Jews 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.

Silence

Peter Denies Jesus Again

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 that moment the cock crowed.

Silence

Jesus 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 Jews 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 have handed you over to me. What have you done?' 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.' 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?'

Silence

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. 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.

Silence

Reflection

Pilate's question echoes through time,
"What crime has this man committed?"
A question that trembles with an ancient longing,

a longing to understand, to unravel the mystery of this man
who stands bound before him,
silent, yet heavy with truth.

And in that question,
we feel the weight of the world's inquiry—
for what crime does a man commit
when he dares to look beyond the veil,
to speak against the tyranny of the self-made gods,
to challenge the structures that bind us,
that force us to kneel at altars of fear and power?

Jesus had ruffled the feathers of the religious,
he had unsettled the comfortable order
that cradled them in the false warmth of certainty.
He had healed the wounded hearts of the villagers,
breathed life into the lifeless,
and offered stories that unraveled the tight-lipped truths
of the world's deepest fears.

In his presence, the earth seemed to stir,
and the rulers, both sacred and secular,
felt the tremors of their own precarious thrones.
Yes, he was a threat to the public order,
a whisper of chaos in a world of rules.

But is that enough to condemn a life?
Is the truth of a man's heart,
the light he carries,
enough to turn the world against him?

And yet, Jesus would not defend himself.
The storyteller—whose words danced like fire,
whose parables split the heavens wide open—
now stood in silence.
A silence more powerful than a thousand words,
a silence that spoke louder than all the accusations of the crowd.

The world howled with the noise of its fear,
its need for control,
its rage at the uncontainable light.
And Pilate, uncertain in the face of this mystery,
handed him over.
Handed him over to the storm,
to the brutality of our own making,
to the cross that would cradle both love and death.

In that moment,
Jesus is the storyteller who has stopped speaking,
not because the story is finished,
but because in the silence,
he becomes the story.
He becomes the truth that no words can capture,
the crime that no court can define.
And in his silence,
we are all condemned and redeemed.

Silence

Scripture Reading

John 19:1-42 **Reader 3**

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 them, '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, 'Here is the man!' 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.' 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.'

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 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.'

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 Jews, '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 the emperor.' Then he handed him over to them to be crucified.

Silence

The Crucifixion of Jesus

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 on 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 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. 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."' 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.' This was to fulfil what the scripture says,

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

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 (in order to fulfil the scripture), 'I am thirsty.' 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.

Silence

Jesus' Side Is Pierced

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.'

Silence

The Burial of Jesus

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.

Silence

Songs

Ubi Caritas

U - bi ca - ri - tas et a - mor,
Live in char - i - ty and stead - fast love,

u - bi ca - ri - tas De - us i - bi est.
live in char - i - ty; God will dwell with you.

O Lord, Hear My Prayer

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O
The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O
Lord is my song, the Lord is my praise: God, the well - spring of life. The

Prayers of the People

O Christ, whose body bears the weight of the world's grief,
we call upon you now, in the quiet place of suffering,
where hearts ache in the dark
and bodies carry the burden of a thousand unspoken sorrows.
We bring before you the bruised,
those whose hands have grown calloused from the labour of
injustice,
those whose feet have walked for miles with no destination,
those whose hearts have been pressed flat,
as if by the hands of an unforgiving world.

We bring them to you, O Lord—
those whose hopes have been shattered
like glass in a storm,
the hungry who eat only silence,
the weary whose breath comes in shallow waves,
the forgotten,
the forsaken,
the lost.

We lay them at the foot of your cross,
where even the smallest prayer
can rise into the heavens
like incense,
where every tear is held
in the vastness of your mercy.

May they know, even in the deepest shadow,
that every wound they bear
is a wellspring of healing,

that in every scar,
there is a river of grace waiting to be known.
For you, O Christ,
have walked this path of suffering
so that we might know
how deeply you understand.
In the hollow of your pain,
we find the deepest embrace.
In the silence of your sorrow,
we find our voices.
In the stillness of your cross,
we find the rhythm of our own brokenness,
and we are made whole again.

May those who suffer find peace,
not in the absence of pain,
but in the presence of love that holds them.
Let your love be the balm that softens the ache of the soul,
the gentle hand that wipes away the dust of despair.
Let your compassion be the rest they long for,
the refuge they seek in the storm.
Let your light be the guide they follow,
leading them through the wilderness
into a place where there is no more darkness.

For you, O Christ,
are the morning star
that rises from the ashes
of all that is broken.

May your wounds be the doorway to their healing,
and in the quiet of this Good Friday,
may they rest in the promise
that suffering will not have the final word.
For you, O Lord,
have made room for us all.
In your embrace, we are never alone,
but held in the infinite space
of your compassion.

Lord, in your mercy, hear our prayer.

And in your love answer.

Lord's Prayer

**Our Father, which art in heaven,
hallowed be thy name.
Thy Kingdom come,
thy will be done on earth,
as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive 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.**

Song

Wait for the Lord

Wait for the Lord, whose day is near.

Wait for the Lord; be strong; take heart!

The musical score is written for two staves, Treble and Bass clef, in the key of D major (indicated by two sharps) and 2/2 time. The melody is simple and hymn-like, with lyrics written below the notes. The first system covers the first line of the song, and the second system covers the second line. The piece ends with a double bar line.

Prayers Around the Cross *(Folk are invited to come, stand at the cross, place their nail on the cross and offer an audible or silent prayer.)*

Jesus, Remember Me

Je - sus, re - mem-ber me when You come in - to Your king - dom.

Je - sus, re - mem-ber me when You come in - to Your king - dom.

The musical score is written for two staves, Treble and Bass clef, in the key of B-flat major (indicated by two flats) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first system covers the first line of the song, and the second system covers the second line. The piece ends with a double bar line.

Within our Darkest Night

p = 63

p

With - in our dark - est night, you kin - dle the fire that nev - er dies a -
 Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é - teint ja -

mf *p*

G C G D G Em C Am

way, nev - er dies a - way. With - in our dark - est night, you kin - dle the
 mais, ne - s'é - teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le

mf *p*

B Em Am B Em Am B

pp *fine*

fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est
 feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri -

pp *fine*

My Soul is at Rest

A Dm A^{SUS} A Dm C F C Dm A Dm

fine

My soul is at rest in God a - lone, my sal - va - tion comes from God. My

fine

Closing Prayer

O God,
we stand in this quiet moment,
where time holds its breath—
poised between life and death,
a fragile space,
like the tender hush before dawn.
We are filled with sorrow,
our hearts brimming with the weight of what has been,
and the uncertainty of what lies ahead.
In the vastness of this pause,
we look to you,
the One who holds us steady,
even as the winds of grief blow fierce.

Thank you for being with us now,
for standing beside us,
even in this trembling,
when the world seems to unravel.
Thank you for the gift of life,
for the sacredness in each breath,
each step,
each whisper of hope.

Thank you for Jesus—
the gift he was,
the gift he remains,
not just in the pages of history,
but in the very marrow of our being.

In his presence,
we knew what it was to be loved beyond measure,
and now, in the shadow of his absence,
we feel the depth of that love
as our hearts break open wide.

Comfort us, O Lord,
even as we are shaken
by the horror of these final hours,
as we walk with him to the cross,
and feel the echo of his suffering in our own souls.
Be our friend in this time of sorrow,
the One who does not abandon,
but who stays with us
in the deepest places of our pain.

And in the days to come,
when the world is still,
and we are left to carry the weight of this loss,
sustain us.

Sustain us with the quiet strength
that only you can give,
the kind of strength
that does not shout,
but whispers gently,
"Do not be afraid.
I am with you still." Amen.

Song

In God Alone

♩ = 66

B Em C G D Em Am⁷ B Em C D G

In God a-lone my soul can find rest and peace, in God my peace_ and joy.
Mon â-me se re-pose en paix sur Dieu seul: de lui vient mon_ se-lut.

Em C G D Em Am⁷ B Em Am B *fine* Em B

On-ly in God my soul can find its rest,___ find its rest_ and peace. In
Oui, sur Dieu seul mon â-me se re-po-se, se re-pose_ en paix. Mon

The musical score is for the song "In God Alone". It is written in G major (one sharp) and 4/4 time. The tempo is marked as ♩ = 66. The score consists of two systems, each with a treble and bass staff. The first system covers the first line of lyrics, and the second system covers the second line. Chord symbols are placed above the treble staff. The piece ends with a double bar line and a repeat sign.

Benediction The Cross Speaks

The Cross judges us—

Can we allow evil to triumph?

No, we stand for the good.

The Cross calls us to compassion—

Can we stand by while others suffer?

No, we must love and act.

The Cross questions our loyalty—

Where are we when love demands all?

We are here, even in the cost.

The Cross signs God's lasting love—
We remain forever in its shadow.
Forever held, forever loved.

Amen.

The Christ Candle is extinguished

"Don't Be Afraid" Continually Sung (softly) as folk depart MV 90