

**Central Queens Pastoral Charge  
United Church of Canada**

**March 29, 2024**

**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.**

**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*

♩ = 76

*p* Dm G Dm Bb C F A

Bless the Lord, my soul, and bless God's ho - ly name.

*p* Dm G Dm Bb C Dm

Bless the Lord, my soul, who leads me in - to life.

The musical score is written for guitar and voice. It consists of two systems of music. The first system has a tempo marking of ♩ = 76 and a dynamic marking of *p*. The chords are Dm, G, Dm, Bb, C, F, and A. The lyrics are "Bless the Lord, my soul, and bless God's ho - ly name." The second system has a dynamic marking of *p* and chords of Dm, G, Dm, Bb, C, and Dm. The lyrics are "Bless the Lord, my soul, who leads me in - to life." The music is in a 4/4 time signature and the key signature has one flat (Bb).

## Come and Fill

♩ = 66

D Bm D A

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.

Em C Em A D

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

The musical score is for the hymn 'Come and Fill'. It is written in G major (one sharp) and 3/4 time. The tempo is marked as ♩ = 66. The score consists of two systems of music. The first system has four measures with chords D, Bm, D, and A. The second system has five measures with chords Em, C, Em, A, and D. The lyrics are written below the vocal line, with some words underlined in the original image.

## 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.**

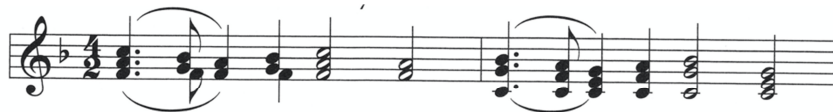
Jesus, Saviour,  
We come as people of a world  
Torn by war,

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

### **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  
—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 look on from a distance:  
a distance of time and space and culture,  
a distance of a Sunday afternoon in Canada in Lent.  
And for us it hurts to watch Jesus dying,  
even at a distance.  
It hurts to know that we are being rescued.  
It hurts to know how much we are valued, we are loved.

## Stay With Me

The musical score is for the hymn 'Stay With Me'. It is written in G minor, 4/4 time, with a tempo of 72 beats per minute. The score consists of two systems of music. The first system has a treble and bass staff. The treble staff contains the melody with lyrics: 'Stay with me, re - main here with me, watch and'. The bass staff contains the accompaniment with lyrics: 'Blei - bet hier und wa - chet mit mir, wa - chet und'. The second system also has a treble and bass staff. The treble staff contains the melody with lyrics: 'pray, watch and pray, be tet, wa - chet und be tet.'. The bass staff contains the accompaniment with lyrics: 'tet, wa - chet und tet.'. The score includes various musical notations such as notes, rests, and dynamics (p, f). Chord symbols are provided above the treble staff: Dm, Gm6, Dm, Gm6, Dm, C, F, C, Dm, Asus, A.

## Scripture Reading

John 18:1-40

### 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 asked what crime Jesus had committed.

It was a good question.

Jesus had annoyed the religious leaders, of that there was no doubt. He had been critical of social and religious structures.

He had healed the villagers;

he had told stories to the crowds;

he was probably a threat to public law and order;

but was that enough to condemn him, to end his life?

But he would not defend himself –

the storyteller was silent now

and the crowd was noisy,

and Pilate handed him over to be crucified.

## Scripture Reading

John 19:1-42

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

F C Dm Bb D G C ,

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

Detailed description: This system of musical notation is for the first part of the song 'Ubi Caritas'. It consists of a grand staff with a treble clef and a bass clef. The time signature is 2/4. The key signature has one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. Chords are indicated above the staff: F, C, Dm, Bb, D, G, and C. The lyrics are written below the staff, with lines of music corresponding to the words.

F C Dm Gm C 3 F

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

Detailed description: This system of musical notation is for the second part of the song 'Ubi Caritas'. It consists of a grand staff with a treble clef and a bass clef. The time signature is 2/4. The key signature has one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. Chords are indicated above the staff: F, C, Dm, Gm, C, and F. A triplet of eighth notes is marked with a '3' above it. The lyrics are written below the staff, with lines of music corresponding to the words.

## O Lord, Hear My Prayer

$\text{♩} = 72$  Em C<sup>6</sup> D G C Am<sup>6</sup> B

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

Detailed description: This system of musical notation is for the first part of the song 'O Lord, Hear My Prayer'. It consists of a grand staff with a treble clef and a bass clef. The time signature is common time (C). The key signature has two sharps (F# and C#). The tempo is marked as quarter note = 72. The melody is written in the treble clef, and the accompaniment is in the bass clef. Chords are indicated above the staff: Em, C<sup>6</sup>, D, G, C, Am<sup>6</sup>, and B. The lyrics are written below the staff, with lines of music corresponding to the words.

Em C<sup>6</sup> D G<sup>6</sup> Am B Em *fine*

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

Detailed description: This system of musical notation is for the second part of the song 'O Lord, Hear My Prayer'. It consists of a grand staff with a treble clef and a bass clef. The time signature is common time (C). The key signature has two sharps (F# and C#). The melody is written in the treble clef, and the accompaniment is in the bass clef. Chords are indicated above the staff: Em, C<sup>6</sup>, D, G<sup>6</sup>, Am, B, and Em. The word 'fine' is written above the final chord. The lyrics are written below the staff, with lines of music corresponding to the words.

## Prayers of the People

### 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 for "Wait for the Lord" is written in G major (one sharp) and 2/2 time. It consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The lyrics are: "Wait for the Lord, whose day is near." and "Wait for the Lord; be strong; take heart!". The piano accompaniment features a steady bass line with chords that support the vocal melody.

## 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 for "Jesus, Remember Me" is written in B-flat major (two flats) and 3/4 time. It consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The lyrics are: "Je - sus, re - mem-ber me when You come in - to Your king - dom." and "Je - sus, re - mem-ber me when You come in - to Your king - dom." The piano accompaniment features a steady bass line with chords that support the vocal melody.

## Within our Darkest Night

$\text{♩} = 63$

*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 -

G C G D G Em C Am

*mf* *p*

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

B Em Am B Em Am B

*pp* *mf* *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 -

## My Soul is at Rest

A Dm A<sup>SUS</sup> A Dm C F C Dm A Dm

*mf* *pp* *fine*

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

## Closing Prayer

God thank you for being with us in this wondering moment  
where we stand poised between life and death,  
filled to the brim with sorrow,  
filled with thoughts of what has been  
and what lies before us.  
Thank you for the gift of life.  
Thank you for our friend Jesus  
who was a gift to the world,  
a gift in each of our lives.  
Comfort us even as we are shaken by the horror of these last  
hours.  
Be our friend in this time of sorrow,  
and sustain us in the days to come. Amen.

## Song

### *In God Alone*

The image shows a musical score for the song "In God Alone". It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The tempo is marked as quarter note = 66. The first system of music has the following lyrics: "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." The second system of music has the following lyrics: "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 score includes various musical notations such as notes, rests, and dynamic markings like "fine".

*In God Alone*

*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.*

*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*

## **Benediction**

The Cross judges us.

**Can the evil and the powerful ones gain such a hold that the good will be sacrificed?**

The Cross calls us to compassion.

**Can we stand idly by while God's cherished ones are suffering so intensely?**

The Cross questions our loyalty.

**The disciples are hiding when Jesus is dying.**

**Where are we when the cost of friendship is high?**

The Cross signs God's lasting Love,

**and we remain eternally in its shadow.**

**The Christ Candle is extinguished**

“Don't Be Afraid”

*Continually Sung (softly) as folk depart*

MV 90