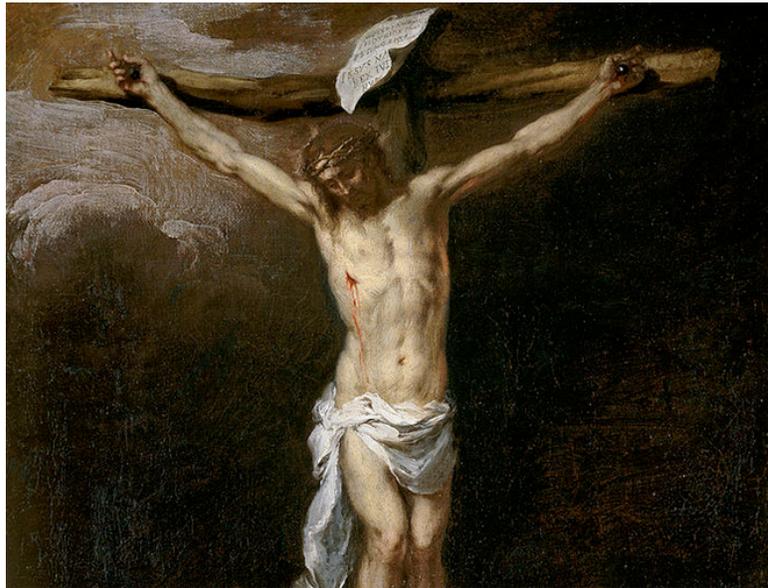




# SAINT FRANCIS



## **Good Friday**

**April 10, 2020**

**12:00 noon**

1205 Pine Avenue - San Jose, CA 95125  
[www.stfranciswillowglen.org](http://www.stfranciswillowglen.org)

## The Good Friday Liturgy

*The Clergy enter in silence. The Officiant begins the liturgy.*

*Presider* Blessed be our God.  
*People* **For ever and ever. Amen.**

### ☞ The Collect of the Day

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### ☞ The Lessons

#### First Reading

*Our opening lesson is the poem of the Lord's servant who suffers and bears the sins of many.*

A Reading from the Book of the Prophet Isaiah 52:13-53:12

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.

*Reader* The Word of the Lord.  
*People* **Thanks be to God.**

## **The Response**

*A psalm of lamentation and a plea for deliverance by one who feels deserted and pressed in on every side, expressing final confidence in God and God's goodness.*

Psalm 22 (in unison)

**My God, my God, why have you forsaken me? \*  
and are so far from my cry and from the words of my distress?**

**O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.**

**Yet you are the Holy One, \*  
enthroned upon the praises of Israel.**

**Our forefathers put their trust in you; \*  
they trusted, and you delivered them.**

**They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.**

**But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.**

**All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,**

**“He trusted in the LORD; let him deliver him; \*  
let him rescue him, if he delights in him.”**

**Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother's breast.**

**I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother's womb.**

**Be not far from me, for trouble is near, \*  
and there is none to help.**

**Many young bulls encircle me; \*  
strong bulls of Bashan surround me.**

**They open wide their jaws at me, \*  
like a ravening and a roaring lion.**

**I am poured out like water; all my bones are out of joint; \*  
my heart within my breast is melting wax.**

**My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.**

**Packs of dogs close me in, and gangs of evildoers circle around me; \*  
they pierce my hands and my feet; I can count all my bones.**

**They stare and gloat over me; \*  
they divide my garments among them; they cast lots for my clothing.**

**Be not far away, O LORD; \*  
you are my strength; hasten to help me.**

**Save me from the sword, \*  
my life from the power of the dog.**

**Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.**

**I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.**

**Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.**

**For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \* but when they cry to him he hears them.**

**My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.**

**The poor shall eat and be satisfied, and those who seek the LORD shall praise him: \*  
"May your heart live for ever!"**

**All the ends of the earth shall remember and turn to the LORD, \*  
and all the families of the nations shall bow before him.**

**For kingship belongs to the LORD; \*  
he rules over the nations.**

**To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before him.**

**My soul shall live for him; my descendants shall serve him; \*  
they shall be known as the LORD'S for ever.**

**They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.**

## **Second Reading**

*In this reading we hear that God has established the promised new covenant through which our sins are forgiven and God's laws are written on our hearts.*

A Reading from the Letter to the Hebrews 10:16-25

"This is the covenant that I will make with them after those days, says the LORD: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their misdeeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near.

*Reader*            The Word of the Lord.  
*People*            **Thanks be to God.**

## The Passion

*Our gospel is the story of Jesus' trials before the Jewish council and Pilate, followed by his final sufferings and death.*

The Passion of our Lord Jesus Christ according to John:

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill 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?" 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. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" Peter said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the 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. Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" Peter 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. 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 fulfill 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?” 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. 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. Pilate 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. 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 fulfill 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 fulfill 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. *After a short pause, the narrator continues* 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." 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*

### ☛ **The Sermon**

The Rev. Maly Carswell Hughes

### ☛ **Musical Meditation**

### ☛ **Good Friday Intercessions**

*Intercessor* Jesus willingly submitted to suffer in our place. Let us pray to God our Father, and place in his hands the suffering of the world. Let us say: 'Have mercy on your people, Lord' after each petition.

We pray for the church, that we may bear our cross and follow Jesus.  
This is our prayer: **have mercy on your people, Lord.**

We pray for those who have sinned, like Peter.  
Teach us to be sorry for our sins, and forgive us for Jesus' sake.  
This is our prayer: **have mercy on your people, Lord.**

We pray for prisoners and criminals like Barrabas.  
May they find true freedom by changing the way they live.  
This is our prayer: **have mercy on your people, Lord.**

We pray for people in government, like Pilate.  
May they be responsible and serve truth and justice.  
This is our prayer: **have mercy on your people, Lord.**

We pray for those who are dying,  
like the thieves who died with Jesus.  
May they die with Jesus by their side,  
and be received into your kingdom.  
This is our prayer: **have mercy on your people, Lord.**

We pray for parents like Mary who have lost a child.  
May they bear their suffering and know the comfort of your love.  
This is our prayer: **have mercy on your people, Lord.**

We pray for the whole human race,  
that we may all come to know Jesus as our Lord and Saviour.  
This is our prayer: **have mercy on your people, Lord.**

*Officiant* Father, may the suffering and death of Jesus lighten the burdens of all those who suffer. Lead us in the way of the cross, so that, as we suffer with Jesus, we may rise to life in his glory, for he lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

### ✠ **Christ on the Cross: Last Words**

#### **Father, forgive them, for they do not know what they do**

Here is love  
caught between the powers of the world  
and the breaking of heaven  
on the long journey home  
we do not know what it is we do  
and the Last Word  
forgives

#### **Truly I say to you, today you will be with me in paradise**

Here is love  
found between two thieves  
crucified among the lost  
and the Last Word turns  
and promises paradise

#### **Woman, behold your son. Son, behold your mother**

Here is love  
lonely on the cross  
and with nothing left  
the Last Word even now  
brings together  
mother and son

#### **My God, My God, why have you forsaken me?**

Here is love  
some gargoyle of grace  
abandoned by heaven  
and the Last Word breaks  
with loneliness

#### **I thirst**

Here is love  
and in the last moments of life  
seeks solace  
and the Last Word  
in the final moment  
yet appeals to humanity

#### **It is finished**

Here is love  
and here what it is like  
when every hope  
comes to an end  
and the Last Word is finished

#### **Father, into your hands I commit my spirit**

Here is love clinging to one last hope  
that not everything is lost  
and the last word dies

### ☞ Reflection: Thirty Pieces of Silver

you are cheap at the price, jesus:  
thirty pieces of silver for a kingdom.  
i bet judas and you had conversations galore about this  
for three years nearly,  
that this was no surprise to you.  
i can imagine him taking you aside saying, 'now, lord. now!  
the people will listen and they'll rally round you.  
this is the kairos.'  
and what was your reply?  
did you have one  
or was it a silent acceptance of what people cannot accept  
that love is a different way  
it is never by force  
never by conflict  
never by violence  
that they saw the wrong conflict  
this one was much bigger

### ☞ Prayer for Good Friday

O God, we return today to remember the love and sacrifice of Jesus,  
and to contemplate what it means to have faith in the midst of suffering, loss, and injustice.

Even in this story of broken lives and broken hearts, we trust in your presence, your powers, and  
your ways. We trust that in the midst of suffering, You, O God, are comfort.

When injustice appears to triumph, and justice appears to have been crucified,  
You, O God, are the one who calls us to believe the good news and act with justice.

When we stray from the path on which you lead us,  
You, O God, offer grace that invites us back to your ways.

When night surrounds us, and we are fearful and lacking vision,  
You, O God, are the light that finds, surrounds and guides us.

When the world groans under the bonds of oppression, violence and indifference,  
You, O God, empower your people to offer the balm of courageous compassion  
and peacemaking.

When the curtain has ripped, the thunder has rolled, and the world appears to have lost its Savior,  
You, O God, are our hope for victory! We wait for you. **Amen.**

### ☞ Musical Meditation

### ☞ Reflection: The Unrepentant Brigand

Every year it's the same. I get crucified, me and my friend over there and Jesus in the middle. And  
every year they look up at us from their congregations. My friend's the good guy because he  
repented. I'm the bad guy. And they look up at me as if I'm some kind of criminal, an immoral  
person. I'm not a bad guy. I'm a freedom fighter for my people. Read the stories! That's what it

says. That's what the Greek means. That's why I was crucified; because I wanted change. That's why we were all crucified. They even accused Jesus of wanting to be the king of the Jews. See the accusation stuck above his head? The authorities wanted to get rid of us because we want to get rid of them and their oppression. They call people like me terrorists, but all rich people in power call freedom fighters terrorists. We all want the same thing: me and my friend and Jesus, too. We want change. My friend did a bit of a rethink at the last minute and now prefers Jesus' way of going about it - no violence. I don't. I follow Che Ghevara and Barabbas. It's got past the stage of negotiating; we now have to take up arms. That's my way. And all those people look at us with their pious faces. Preoccupied with their private morality they look down their noses at me and think I was someone who broke their private morality rules. I wish they would see that I've probably got more in common with Jesus than they have, especially when they often don't seem to care about people being oppressed and downtrodden. Can't they see that religious people are often the biggest stumbling blocks to change - just look at Jesus' experience! Still he and I don't see eye to eye on how to get things changed and I'd never fit in with his lot. He promised my friend he would join him in paradise. I'd like to go to Australia one day, too. Is that really where our vision is fulfilled? I can't stick around talking because I'm going to die soon. Pity me, but please don't moralize about me. I tried. See ya' next year. I doubt if anything will be different.

### ☞ Musical Meditation

### ☞ Meditation on the Cross

Behold the cross,  
on which hung the Savior of the world.  
**Come let us worship.**

My people, what wrong have I done to you?  
How have I offended you? Answer me!  
Through baptism, I led you from slavery to freedom,  
but you lead your Savior to the cross.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

I led you through the wilderness.  
I fed you with the bread of life,  
the manna from heaven,  
but you lead your Savior to the cross.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

I planted you as my fairest vineyard,  
I grafted you into the one true vine,  
I gave you the water of salvation,  
but you give me gall and vinegar to drink,  
and leave me thirsting upon a cross.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

I gave you a royal scepter,  
but you give me a crown of thorns.  
I raised you up to newness of life,  
but you raise me high upon a cross.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

What more could I have done for you?  
I gave you my peace and my truth,  
but you fight in my name,  
and divide my Church.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

I come in your brother and sister,  
hungry, yet you give me no food,  
thirsty, yet you give me no drink,  
a stranger, and you do not welcome me,  
naked, and you do not clothe me,  
sick and in prison, and you do not visit me.

**Holy God, holy and merciful,  
holy and just, have mercy upon us.**

#### **✠ Prayer at the Foot of the Cross**

God of life, God of beginnings and endings,  
today we pause to remember the power of death.  
Today we tell the story of what happens  
when someone angers those in power.  
Today we tell a story of betrayal by a friend, trial by empire,  
execution as a way of silencing the one who names injustice.  
Today we tell a story that happened long ago in a land far away.  
Today we tell a story that continues to happen today in places close at hand.

As we remember the story today help us to see its truth.  
As we tell of Jesus' trial and execution,  
remind us of those who are found legally guilty for doing and saying the right things.  
As we tell of the friends who are conspicuously absent from the cross,  
remind us how easily we slip away  
when the struggle for justice becomes dangerous or challenging.  
As we look at the cross, remind us of the power of empire in any age,  
and remind us of our duty as people of faith to proclaim a different empire,  
a different kingdom, a new way of living together.

God of endings, today we hear the agonized words "It is finished".  
Today we think of all those things that are stopped before they come to fruition,  
of hopes crushed beneath reality's heavy foot, of promises left unfulfilled,  
of possibilities that leave us wondering....  
God of life and death, beginnings and endings,

today we pause to remember the power of those in charge to run the world.  
Today we remember the many people near and far who are broken by that power:  
those who live in places where peace is just a word, not a reality, not even a dream;  
those who are pushed to the margins because of their race, their gender, their bank balance,  
their marital status, their orientation, or any of the countless other ways we find to set people apart;  
those who live with nothing so that others may live with abundance,  
those who choose to challenge the injustices in their world,  
and are crushed beneath the feet of those in charge.

But even as we remember that power, we remember that day follows night,  
hope replaces despair, and life will conquer death.

And now, as we prepare to leave this gathering,  
may we do so ready to challenge the empires of our world,  
even if such a challenge leads us to a cross outside the city gates.  
Help us remember that every ending is a new beginning,  
even if in the depths of the end we have no way of seeing what that new beginning might be.  
We pray in the name of the one who showed us the depth of his passion for your Kingdom,  
who taught us to live in love and justice,  
in whose life, death and resurrection we can find the path to Kingdom living,  
and who taught his friends to pray by saying:

**Our Father, who 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,  
and the power, and the glory,  
for ever and ever. Amen.**

#### ✠Closing Prayer

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

#### ✠Musical Meditation

## ☛ Closing Reflection

and so it is done  
love is crushed  
and the world has got away with it  
the light seems paler  
the air thinner  
the birds quieter  
the shadows longer  
the wine more bitter  
the bread dry  
and the path doesn't seem to go anywhere now

The Rev. Maly Carswell Hughes, *Officiant & Preacher*  
The Rev. Katherine Baginski Doar, *Assisting Priest*  
The Rev. Jonathan Liu, *Chinese Gospeler*  
Michael Burroughs, *Organist/Lector*

### **Welcome to St. Francis Episcopal Church**

**Our Streamed Weekly Services are as follows:**

**Holy Eucharist**  
Sundays 10:00 a.m.

**Evening Prayer**  
Sundays 5:00 p.m.

**Morning Prayer**  
Tuesdays & Thursdays 10:00 a.m.

[www.stfranciswillowglen.org](http://www.stfranciswillowglen.org)

1*Good Friday Intercessions*; Lutheran Church of Australia's "Sunday by Sunday," [www.lca.org.au/](http://www.lca.org.au/). 2*Christ on the Cross: Last Words*; written by Roddy Hamilton, New Kilpatrick Parish Church website. 3*Reflection: Thirty Pieces of Silver*; written by Roddy Hamilton; [www.nkchurch.org.uk/index.php/mucky\\_paws](http://www.nkchurch.org.uk/index.php/mucky_paws). 4*Prayer for Good Friday from Our Hope for Victory: Litany for Good Friday*; written by the Rev. Kelly Burd; posted on the UCC Worship Ways website. 5*The Unrepentant Brigand*, Reflection on Luke 23:39-43; written by Bill Loader. [www.staff.murdoch.edu.au/~loader/brigand.html](http://www.staff.murdoch.edu.au/~loader/brigand.html) 6*Meditation on the Cross*; written by Bosco Peters and posted on his Liturgy website. 7*Prayer at the Foot of the Cross*; written by the Rev. Gord, posted on "Worship Offerings," <http://worshipofferings.blogspot.ca/>. 8*Reflection: The Death of Jesus*; written by Roddy Hamilton, [www.nkchurch.org.uk/index.php/mucky\\_paws](http://www.nkchurch.org.uk/index.php/mucky_paws).

