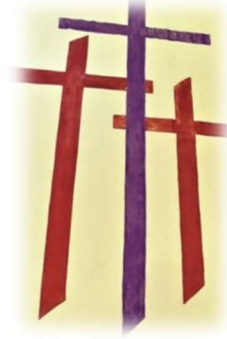




***Palm Sunday  
The Proclamation of the  
Passion  
in Word and Music  
April 13, 2025***



*The people are given palm branches and musical instruments as they arrive and take their seats.*

*Celebrant* Blessed is the one who comes in the name of the Lord:

*People* **Peace in heaven and glory in the highest!**

*Celebrant* Let us pray. **Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of these mighty acts, whereby you have given us life and immortality; through Jesus Christ Our Lord, Amen.**

*The people may be seated.*

**Choral Prelude: *Entrance into Jerusalem***

Words and Music: Wes Cameron. Hope Publishing Company <https://youtu.be/PrOVztcudE8>

*Hosannah to the son of David! Blessed is he who comes!  
Shout! Shout! Hosannah, hosannah in the highest!  
The King has entered Jerusalem. Blessed is he who comes.  
The crowds with palm branches waving, Blessed is he who comes.  
Who is this man, the prophet from Galilee. Who is this man?  
Blessed is he who comes in the name of the Lord most high!*

*Celebrant:* The Holy Gospel of our Lord Jesus Christ according to Luke

**People: Glory to you, Lord Christ**

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king who comes in the name of the Lord! Peace in heaven,  
and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

*Celebrant:* The Gospel of the Lord.

**People: Praise to you, Lord Christ.**

*All hold up their palms as the Celebrant blesses them, praying*

*Celebrant:* The Lord be with you.

**People:** **And also with you.**

*Celebrant:* Let us give thanks to the Lord our God.

**People:** **It is right to give God thanks and praise.**

*The celebrant continues:* It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be to us signs of his victory, and grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and forever. **Amen.**

*The celebrant then says:*

Blessed is the one who comes in the name of the Lord!

**People: Hosanna in the highest!**

*Please join the choir in singing our opening hymn. The people wave their palms and use their instruments as the opening hymn is sung.*

### **Opening Hymn: All Glory Laud and Honor, 1982 Hymnal #154 1, 4**

Words: Theodulph of Orleans, translated by John Mason Neale. Music: *Valet will ich dir geben*, Melchior Teschner.  
Hymns reprinted under OneLicense.net #A-701323

#### *Refrain*



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!



to whom the lips of chil - dren make sweet ho-san-nas ring.



Thou art the King of Is ra - el, thou Da - vid's roy - al Son,  
To thee be - fore thy pas - sion they sang their hymns of praise;

#### *Repeat Refrain*



who in the Lord's Name com-est, the King and Bless-ed One.  
to thee now high ex - alt - ed, our mel - o - dy we raise.

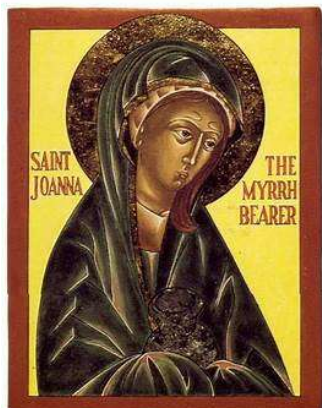
*Celebrant:* Blessed is the one who comes in the name of the Lord!

**People:** **Hosanna in the highest!**

*The people are seated for Announcements and Blessings for Birthdays and Anniversaries.*

*The celebrant offers words of welcome and explanation. Acolytes collect instruments.*

### Joanna



A citizen of Rome by birth, my Latin name is Junia, though followers of Jesus more commonly call me Joanna the Myrrh Bearer. For I joined Mary Magdalene and Mary the mother of James to go to the tomb of Jesus on the morning of the third day after Jesus had been crucified – making me one of the first to learn about the resurrection.

In Luke **Joanna** is introduced as the widow of Chuza, the steward in the household of Herod Antipas. We first learn of her when Jesus heals her along with Mary Magdalene. With her wealth, she became one of Jesus' benefactors. Later references are made to her as Junia in *Romans* where she served alongside Paul in his ministry in Rome, and some historians have suggested she was imprisoned along with Paul in Rome.

**Synopsis:** *Joanna describes how she became a disciple and recounts her experience of the empty tomb on the third day after Jesus' crucifixion as well as the initial reactions of the followers of Jesus.*

Some in our group were confounded by what Jesus said, especially his claim that he would rise from death. With their skepticism, they hoped that Jesus was just speaking in riddles with this prophecy of his death and resurrection.

But, when I thought about it more deeply, I remembered how he had brought others back from the grave. I had seen him do so when he raised the daughter of the Roman Centurion. And I know that I had been miraculously healed by Jesus' hands when I was at the brink of death. So why could he not rise from death, himself?

### Cleopas

While Joanna became a true believer given her experience of being healed, I was always what you might call the skeptic. And I wasn't alone. I confess to my sister Joanna that when she and the other women returned from the tomb on the day of Jesus' resurrection, I scoffed at the notion. That morning, I felt so dejected in the wake of Jesus' death that I frankly could not receive any good news. It may be fair to say that on that day, it was easier to live with the loss of Jesus than to build up hopes that might be dashed away. Yes, I held on to my grief; it was what I needed to do.



In Luke **Cleopas** is described as part of the inner circle of Jesus' followers who were present in the upper room when the women returned from the empty tomb but left Jerusalem with his companion to make the seven mile trip to Emmaus. In the Orthodox tradition, his companion is thought to be his wife, named Mary.

And so, I left Jerusalem along with my companion to go to Emmaus. My name is Cleopas. As we were on the road to Emmaus, everything changed when we had a first-hand experience of Jesus who appeared to us in the guise of a stranger. And our grief turned to joy, knowing that death did not have the final word.

*Please stand as you are able to sing this and the other hymns.*

### **Hymn: *On the Journey to Emmaus* Verses 1, 3-4**

Words: Marty Haugen (b. 1950). © 1995 GIA Publications Music: *Columcille*, Traditional Gaelic Gather Comprehensive (2e) #445 Hymns reprinted under OneLicense.net #A-701323



On the jour - ney to Em - ma - us with our hearts cold as stone--  
And that eve - ning at the ta - ble as he blessed and broke bread,  
On our jour - ney to Em - ma - us in our stor - ies and feast,  
The One who would save us had left us a - lone.  
We saw it was Je - sus a - ris'n from the dead;  
With Je - sus we claim that the great - est is least:  
Then a stran - ger walks with us and, to our sur - prise,  
Though he van - ished be - fore us we knew he was near--  
And his words burn with in us: let none be ig - nored--  
He o - pens our stor - ies and he o - pens our eyes.  
The life in our dy - ing and the hope in our fear.  
Who wel - comes the stran - ger shall wel - come the Lord.

We hurried back to Jerusalem—and learned that Jesus had also appeared to others in our group that very night! And then all of us saw the risen Christ in our midst—together, right there in that upper room!

**Synopsis:** *Cleopas describes becoming a disciple after Jesus multiplied five loaves and two fish, and how he was among the seventy-two sent by Jesus to heal and preach. The 72 were the vanguard leading Jesus into Jerusalem.*

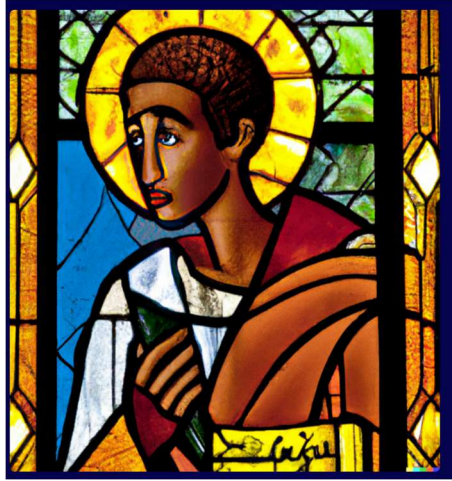
As we neared the holy city, those of us among the seventy-two led the way into the city of Jerusalem. Jesus was mounted on a donkey colt, and many came out to greet him. As we walked the path down the Mount of Olives that leads directly into the holy city we shouted:

“Blessed is the king who comes in the name of the Lord!” and “Peace in heaven and glory in the highest!”

A king on a donkey colt! To most people that is a laughable image. But I was among the true believers—at least about that—because that was so much in character for Jesus. It still makes me wonder how my belief vanished only days later when I tried to flee the Jesus movement by going back to Emmaus.

## Simeon Bachos

I remember so vividly how excited I was to be in Jerusalem for the Passover that year. It was the year when I was baptized into the life of Christ by Phillip. I had come to Jerusalem from my home country of Cush, which you may know as Ethiopia, to observe the Passover as faithful Jews are obliged to do.



**Simeon Bachos** is described by Luke in the *Acts of the Apostles* as the Ethiopian Eunuch, and regarded as one of the earliest from the diaspora to convert to Christianity when he was baptized by Philip the Deacon. Irenaeus writes that Simeon likely was a proselyte to Judaism or perhaps a “God fearer” since eunuchs would not be permitted to fully participate in Jewish rites. Some sources have suggested that Simeon became a missionary in Ethiopia and throughout Northern Africa.

**Synopsis:** *Simeon describes the spiritual journey as a Jewish proselyte and then the baptism by Philip the Deacon.*

*As Simeon reads from the Book of Isaiah, join by reciting the portions in bold font.*

The prophet had written:

**(Antiphon) I will give you an everlasting name  
that shall not be cut off.**

Do not let the foreigner joined to the Lord say,  
“The Lord will surely separate me from his people,”  
and do not let the eunuch say, “I am just a dry tree.”

**I will give you an everlasting name  
that shall not be cut off.**

For thus says the Lord:  
To the eunuchs who keep my Sabbaths,  
who choose the things that please me  
and hold fast my covenant,  
I will give, in my house and within my walls,  
a monument and a name  
better than sons and daughters;

I will give you an everlasting name that shall not be cut off.

**I will give you an everlasting name  
that shall not be cut off.** (Isaiah 53:3-4)

These are the promises of liberation I found in the Hebrew Scriptures and that wonderful concept of *chesed*—God’s loving-kindness. Even I, as one often considered an outcast among my people, was now included.

**Synopsis:** *Simeon describes the excitement of people in Jerusalem at Jesus' entrance into the city and how many people followed Jesus into the Temple where he disrupted the business of the Temple.*

### Simeon

And as I stood amid all the commotion of that place, I heard people say, "Look, here comes the prophet." This must be Jesus, I thought, and that is when I saw Jesus for the first time leading a very large group of people into the temple.

### Hymn: *You Strode within the Temple Lord, verses 1, 3-4*

Words: Herman G. Stuempfle (1923-2007). Music: *Kingsfold* © 2003 GIA Publications.  
Worship 4<sup>th</sup> edition #729. Hymnal 1982 #480. Hymns reprinted under OneLicense.net #A-701323



You strode with - in the Tem - ple, Lord, where mer - chants vied for gain,  
Make ev - 'ry heart your tem - ple, Lord, each life a ho - ly place.  
Come, vis - it, Lord of right - eous - ness, the Church that bears your name.

and cried, "Your wares cor - rupt God's house, this place of prayer pro - fane!"  
For - give the sins that flaw your plan, your pa - tient work de - face.  
Drive out our fear and un - be - lief, the pride that is our shame.

With cord - ed whip and fier - y wrath you put God's foes to flight.  
In love that does not shrink from truth these tem - ples pu - ri - fy,  
Re - new the life we share, O Christ, in love and prayer and praise.

They could not bear the search - ing beam of your un - shield - ed light.  
and then in mer - cy, Lord, re - main; your Spir - it's gifts sup - ply.  
Then send us forth, our strength re - stored, to serve you all our days.

### Simeon

I watched in amazement as Jesus began to drive out those who were selling things and then my heart leaped with joy when I heard him proclaim with the words of the prophet Isaiah, quoting from the very chapter that envisions a day when even a eunuch *like me* would be fully welcome in God's house: "My house shall be a house of prayer for all people." And then Jesus shouted: "You have turned my house into a den of robbers!"

And thus, I became intrigued to learn more about Jesus. Each day, I returned to the temple to hear Jesus teach. I was amazed by the power of his words—and at the same time startled at the ferocity of the opposition voices from the Scribes and Pharisees he encountered.

## Cleopas

The religious leaders were indeed upset with how Jesus had disrupted the business of the temple that day. And their agitation about Jesus seemed to increase day by day. Every time Jesus came to the temple to teach, a larger crowd gathered around him than the day before! This troubled the leaders greatly. And so, the chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; but they did not find anything they could do, for all the people were spellbound by what Jesus said.

Then the day came when we were to make our preparations for the festival of Unleavened Bread. As the story has been told: Satan entered Judas, called Iscariot. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. Judas consented and watched for an opportunity to hand Jesus over to them when no crowd was present.

## Joanna

On the day before the Passover, knowing that he and all of us were at risk of being turned over to the authorities, Jesus gave us instructions for how to find a safe place for the Passover meal by going to an upper room that a mysterious person carrying a water jar would lead us to. There, we gathered to prepare for the Passover meal.

### **Choir Anthem: *Prepare a Room for Me*** [GIA Publications - Prepare a Room for Me](#)

Words: Herman G Stuempfle. Music: Randall Sensmeier

*Prepare a room for me, your Savior, host and priest  
where I may gather you, my friends, to celebrate the feast.  
This room we have prepared, the table now is set.  
We wait your promised presence Lord, where we once more are met.  
Where even two or three have come, the Meal to share,  
unseen, but living, loving still, I surely will be there!  
Lord Jesus Christ, your grace alone can give.  
We come with empty, hungry hearts that we may eat and live.  
My promise I will keep; your hunger will be fed  
for in this meal I offer you my self, the living bread!  
All thanks and praise to you, our Savior Lord and friend  
that through this loaf and cup, you share your love that has no end.*

## Joanna

When we all had gathered in that upper room, Jesus said, “I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom.”

**Synopsis:** *Cleopas joins Joanna to describe the start of the Passover meal as Jesus observes that he will be betrayed and challenges Peter, telling him that he would deny that he knew Jesus three times that night.*

## Cleopas

And when we come together to remember that night, we enter once again into the presence of Jesus through the breaking of bread; and we welcome everyone to share in our celebration of joy at Christ's table where all are welcome.

**Celebrant:** The peace of the Lord be always with you.

**People:** **And also with you.**

*All stand as able for the offertory hymn.*

*Although St. George's no longer physically "passes the basket" everyone is invited and encouraged to make a financial offering to express your gratitude to God for the gifts we are given and in support of our mission and ministries. Baskets for donations by check or cash are located at the corner entrances to the Sanctuary. We encourage you to give electronically: you can text\* stgeodragon to 73256, use a web browser to go to [onrealm.org/StGeorgesChurch/give](http://onrealm.org/StGeorgesChurch/give), or donate via Zelle to [donations@stgeorgesglennedale.org](mailto:donations@stgeorgesglennedale.org). (\*For texts, message and data rates may apply. Message frequency varies. Text HELP to 73256 for help. Text STOP to 73256 to cancel.)*

### Offertory Hymn: As We Gather at Your Table

Words: Carl P. Daw, Jr. © 1989 Hope Publishing Company. Music: *Beach Spring*, from the Sacred Harp, 1844.  
New Century Hymnal #332 Hymns reprinted under OneLicense.net #A-701323



As we gath - er at your ta - ble, as we lis - ten to your word,  
Turn our wor - ship in - to wit - ness in the sac - ra - ment of life;  
Gra - cious Spir - it, help us sum - mon oth - er guests to share that feast

help us know, O God, your pres - ence; let our hearts and minds be stirred.  
send us forth to love and serve you, bring - ing peace where there is strife.  
where tri - um - phant Love will wel - come those who had been last and least.

Nour - ish us with sa - cred sto - ry till we claim it as our own;  
Give us, Christ, your great com - pas - sion to for - give as you for - gave;  
There no more will en - vy bind us nor will pride our peace de - stroy,

teach us through this ho - ly ban - quet how to make Love's vic - tory known.  
may we still be - hold your im - age in the world you died to save.  
as we join with saints and an - gels to re - peat the sound - ing joy.

### The Great Thanksgiving

**Celebrant:** The Lord be with you.

**People:** **And also with you.**

**Celebrant:** Lift up your hearts.

**People:** **We lift them to the Lord.**

**Celebrant:** Let us give thanks to the Lord our God.

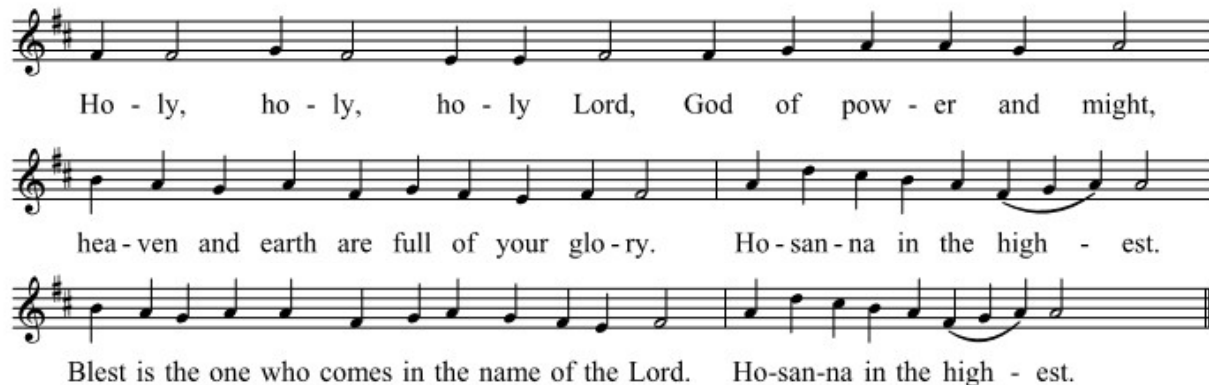
**People:** **It is right to give God thanks and praise.**

God of all power, Ruler of the universe, you are worthy of glory and praise. For you sent us Jesus to draw the whole world to himself, that by his suffering and death and rising again he might become the source of eternal salvation for all who put our trust in him.

And so we praise you as our ancestor have down the generations—all those who have looked to you in hope to proclaim with them your glory, in their unending hymn:

### **Holy, holy, holy Lord *Sanctus***

Setting: David Hurd (b. 1950) Hymnal 1982 #S 124. Hymns reprinted under OneLicense.net #A-701323



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.  
Blest is the one who comes in the name of the Lord. Ho - san - na in the high - est.

*Celebrant:* And now let us join with Joanna, Cleopas, Simeon and all of Jesus' followers in the holy act of remembering how Jesus gathered with his faltering friends that night for a meal that tasted of freedom.

Cleopas

And then, as we were reclining at the table and eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to everyone, saying:

Celebrant

"This is my body that is broken for you. Do this in remembrance of me."

Joanna

And when he had taken a cup, and after giving thanks and all drank from it, he said:

Celebrant

"This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

So, as we eat this bread and drink this cup, we proclaim the mystery of our faith:

**Christ has died; Christ is risen; Christ will come again.**

*Then the Celebrant continues:*

O God, as we remember and celebrate Jesus' death and resurrection, we present to you, from your creation this bread and this wine. We ask that by your Holy Spirit, may they be for us the Body and Blood of our Savior Jesus Christ. May we who share these gifts be filled with the Holy Spirit and embody Jesus in our lives. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you, our God and Creator in voices of unending praise. **AMEN.**

And now, let us pray in the words our Savior Christ taught us:

**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. 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.**

*The Celebrant breaks the bread, and after a moment of silence,*

Christ our Passover is sacrificed for us. **Therefore, let us keep the feast.**

The gifts of God for the People of God. Take them in remembrance that Christ lived, died, and rose again for you, and feed on him in your hearts by faith, with thanksgiving. Everyone is invited to share the bread and wine, for this is Christ's table, and all are welcome.

*The Celebrant then says:*

Mindful that not all are present physically to receive the sacrament, we pray with those who receive spiritual Holy Communion this day:

**Lord Jesus, in union with your faithful people, we offer to you our praise and thanks. Since we cannot receive you today in the Sacrament of your Body and Blood, we pray that you come spiritually into our hearts. Strengthen us with your grace, O Lord, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.**

## The Communion

### Communion Hymn 1: *An Upper Room Did Our Lord Prepare* Verses 1, 2, 4

Words: Fred Pratt Green © 1974 Hope Publishing Company. Music: *O Waly Waly*. English folk melody.

Harmonized by John Weaver © 1990 Hope Publishing Company. Glory to God #202. Hymns reprinted under OneLicense.net #A-701323



An up - per room did our Lord prep - pare for those he loved un - til the end:  
A last - ing gift Je - sus gave his own: to share his bread, his lov - ing cup.  
No end there is! We de - part in peace. He loves be - yond our ut - ter - most:



and his dis - ci - ples still gath - er there to cel - e - brate their ris - en friend.  
What - ev - er bur - dens may bow us down he by his cross shall lift us up.  
in ev - ery room in our Fa - ther's house Christ will be there, as Lord and Host.

## Communion Hymn 2: *In Christ There Is a Table Set for All*


Words and Music: Robert J. Stamps. Tune title CENEDIUS, Irregular © 1972 Dawn Treader. Hymns reprinted under OneLicense.net #A-701323



Wel - come, all you no - ble saints of old. As  
 El - ders, mar - tyrs, all are fall - ing down;  
 Beg - gars, lame, and har - lots al - so here; Re-  
 Who is this who spreads the vic - t'ry feast?  
 Here he gives him - self to us as bread:  
 Wor - ship in the pres - ence of the Lord. With  
 When at last this earth shall pass a - way. When




now be - fore your ver - y eyes un - fold. The  
 Pro - phets, pa - tri - archs are gath - ring 'round. What  
 pen - tant pub - li - cans are draw - ing near;  
 Who is this who makes our war - ring cease?  
 Here, as wine, we drink the blood he shed  
 joy - ful songs and hearts in one ac - cord. And  
 Je - sus and his bride are one to stay. The




won - ders all so long a - go fore - told:  
 an - gels long to see now we have found.  
 Way - ward sons come home with - out a fear.  
 Je - sus, ris - en Sav - ior, Prince of Peace. In Christ there is a ta - ble set for all.  
 Born to die, we eat and live in - stead!  
 let our host at ta - ble be a - dored.  
 feast of love is just be - gun that day.

## Communion Hymn 3: *Gather #449 Shelter Me, O God*

Words and Music: Bob Hurd (b. 1950) © 1984 OCP Publications. Hymns reprinted under OneLicense.net #A-701323



Shel - ter me, O God; hide me in the shad - ow of your wings. You a - lone are my hope.



When my foes sur - round me, set me high a - bove their reach. Hear me when I call your name.  
 As a moth - er gath - ers her young be - neath her care, gath - er me in - to your arms.  
 Though I walk in dark - ness, through the nee - dle's eye of death, you will nev - er leave my side.

## Prayer of Thanksgiving

***Celebrant:*** Let us pray: **Lord Jesus Christ, we thank you for feeding us in this holy sacrament and for teaching us that what we do for the least of the members of your family we do also for you. We pray this day that you give us the will to be the servant of others as you were the servant of all and gave your life for us. We pray in thanks and praise. Amen.**

## Cleopas

When the hour had come and the meal was completed, we departed that place, to go to the Mount of Olives. Jesus took some of us with him, among them Peter. Jesus asked us to stay awake that we might keep watch and pray; and then he proceeded to go deeper into a wooded area of the Mount of Olives, commonly called Gethsemane, a garden where he retreated to pray by himself.

### Hymn: *Stay Here and Keep Watch* (Choir sings verses, congregation joins refrain)

Words: Taize Community. Music: Jacques Berthier (1923-1994). Gather Comprehensive #411 © 1984 Les Presses de Taizé, G.I.A Publications

The musical score is written in G major and common time (C). It consists of a Refrain, Verse 1, Verse 2, and Verse 3. The Refrain is repeated twice. The verses are marked with 'D.S.' (Da Capo) at the end. The lyrics are: Refrain: Stay here and keep watch with me. The hour has come. Verse 1: Stay here and keep watch with me. Watch and pray. Verse 2: My heart is near-ly bro-ken with sor-row. Re-main here, re - main here and stay a-wake with me. Verse 3: Fa - ther, if it is pos - si - ble, let this cup pass me by. Verse 4: Fa-ther, if this can not pass me by with-out my drink-ing it, then your will be done.

## Cleopas

Then Jesus rose from prayer and returned to where he found all of us asleep. We were exhausted from sorrow. As he woke us up, he asked: "Why are you sleeping? Get up and pray so that you will not fall into temptation." Then while he was still speaking, we saw a crowd come that was led by Judas. Judas approached Jesus to kiss him, but Jesus said to him: "Judas, is it with a kiss that you are betraying the Son of Man?" In our terror, we all fled. Later, we learned that Peter had followed at a distance as the guards who arrested Jesus took him to the house of the High Priest to be interrogated. It was there, as we have already shared, that Peter denied that he knew Jesus three times.

## Simeon

On that night in Jerusalem, I had joined with a group of people from the diaspora to celebrate the Passover meal. And when the meal was over, I walked toward the Temple Mount. In horror, I saw some of the soldiers who guarded the temple; and it looked like they were dragging Jesus to the house of the High Priest.

## Cleopas

After Jesus was arrested, we had run in our terror to the safe space of that upper room where we had eaten the Passover. When it was daybreak, we learned what had happened to Jesus, and then we were even more afraid. Peter, looking dejected, returned to the room as well. Peter told us that Jesus had been subjected to a trial at the hands of the chief priests and the scribes. We feared any of us might be next, and so we continued to hide as Jesus faced the authorities alone. We all felt powerless and torn.

### Hymn: *This is the Night Dear Friends for Weeping*

Words: Peter Abelard (1079-1142) Adapted. Music: *Intercessor*. Charles Hubert Hastings Parry (1848-1918), Ancient and Modern # 173. Tune from Hymnal 1982 #695 By Gracious Powers. Hymns reprinted under OneLicense.net #A-701323



This is the night, dear friends, the night for weep - ing,  
This night our Lord and friend has been ar - rest - ed,  
De - nied was he three times by his friend, Pe - ter,  
O make us shar - ers, Sav - ior, of your Pas - sion,

when powers of dark - ness o - ver - come the day,  
and wrong - ly charged the sin of blas - phe - my.  
while his dear fol - low - ers in ter - ror fled.  
that we may share your glo - ry that shall be;

the night the faith - ful mourn the force of e - vil,  
Je - sus, who showed the pres - ence of our God - head,  
Give us the faith and cour - age so we weath - er  
let us pass through these three dark nights of sor - row

when we la - ment the Son of Man be - trayed.  
is mocked and scorned and tor - tured cru - el - y.  
the storms the mor - row brings with all we dread.  
un - til we see your day bring vic - to - ry.

## Joanna

After Jesus' death, a story was circulated about how the guards from the High Priest had taken Jesus to the house of the High Priest where they mocked him and beat him. They put a blindfold on him and taunted him with the question: "Prophecy, who it is that beat you."

When it was morning, the whole assembly of chief priests and scribes had gathered to interrogate Jesus. They demanded to know: "If you are the Messiah, tell us." To that Jesus replied: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

And then all of them asked, "Are you, then, the Son of God?" and Jesus said to them: "You say that I am." Then they said, "What further testimony do we need? We have heard his blasphemy ourselves from his own lips!" And with that, the assembly of the chief priests and the scribes rose as a body and brought Jesus before Pontius Pilate.

**Synopsis:** *Joanna and Simeon describe how Jesus was put on trial by Pontius Pilate as well as being interrogated by Herod Antipas. Jesus is then condemned to die on the cross by Pontius Pilate.*

## Simeon

So, Pilate gave his verdict that he would release the man who had been put in prison for insurrection and murder, and he handed Jesus over instead.

### Hymn: *The Trial*

Words: Ken Bible © 2005 LNWhyms.com. Music: *St Helena*, Calvin Hampton (1938-1984)

Hymnal 1983 #469 there's a Wideness in God's Mercy. Hymns reprinted under OneLicense.net #A-701323



Hear the e - vil all a - round him: An - ger, en - vy, greed and pride;  
While their God is bound and bleed - ing, hear their blind and des - p'rate scorn.

Pi - late, Ju - das, Pe - ter, Her - od driv - en by their fears in - side.  
Feel the weight of grief and an - guish, bowed and bat - tered, bruised and torn.

See the Lamb in full sub - mis - sion. Hear the si - lence in his soul.  
Je - sus, Je - sus, Man of Sor - rows, robed in suf - fring, crowned with blood.

No com - plaints and no de - fens - es; see the vic - tim in con - trol.  
Si - lent - ly you speak your mer - cy. Through your pain we hear your love.

## Simeon

It was in that moment as my heart grieved for Jesus that I saw how the words from the prophet Isaiah were being fulfilled before my very eyes.

*As Simeon recalls the passage from Isaiah, the congregation speaks the words on bold font.*

“Like a sheep he was led to the slaughter,  
and like a lamb silent before its shearer,  
so he does not open his mouth.

**In his humiliation justice was denied him.  
Who can describe his generation?  
For his life is taken away from the earth.”**

**Synopsis:** *Simeon and Joanna describe how Jesus is led away to be crucified.*

## Simeon

When I saw the three crosses on the hill where they crucified Jesus, I moved close to read the inscription that had been written: “This is the King of the Jews,” meant no doubt to mock Jesus and the people of Judah, as well. And then I heard Jesus speak. I was astounded at the words he uttered: “Father, forgive them; for they do not know what they are doing.”

### Hymn: *Jesus in Your Dying Woes*

Words: Thomas B Pollock (1836-1896). Music: Swedish Litany from *Koralpsalmboken*, 1697. Cyberhymnal. Public Domain

The image shows a musical score for the hymn "Jesus in Your Dying Woes". It is written in 4/4 time with a tempo marking of quarter note = 110. The key signature has one sharp (F#). The score consists of two systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "Je - sus, in your dy - ing woes, e - ven while your life blood flows, Sa - vior, for our par - don sue when our sins your pangs re - new, May we in our guilt and shame still your love and mer - cy claim, ask - ing par - don for your foes: for we know not what we do: Hear us, ho - ly Je - sus. call - ing humb - ly on your name:"

**Synopsis:** *Simeon describes Jesus' interaction with the criminals who were crucified alongside him and the reactions of the people who look upon the crucifixion.*

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

A MOMENT OF SILENCE IS OBSERVED.

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."

**Synopsis:** *Simeon, Joanna and Cleopas describe Jesus being taken from the cross and placed in tomb as the crowd disperses. In advance of the Sabbath.*

### Simeon

On the sabbath we rested according to the commandment.

### Hymn: Hymnal 1982 #458 *My Song is Love Unknown*

Words: Samuel Crossman (1624-1683). Alt verses 2 and 3 New Century Hymnal #222

Music: *Love Unknown*, John Ireland (1879-1962). Hymns reprinted under OneLicense.net #A-701323



My song is love un - known, my Sav - ior's love to me, love  
God left the rich - est throne sal - va - tion to be - stow; But  
Some - times they threw down palms and sweet - est prais - es sang. Ho -  
In life no house no home Je - sus on earth might have; in  
Here might I stay and sing, no sto - ry so di - vine: ne -  
to the love - less shown that they might love - ly be. O  
Christ as flesh and bone the world re - fused to know. But,  
- san - nas and glad psalms through streets and mar - kets rang. Then  
death no friend - ly tomb but what a stran - ger gave. What  
- ver was love, dear friend, nev - er was grief like thine. This  
who am I that for my sake my God should take frail flesh and die?  
O my friend, my friend in - deed, who at my need did life ex - pend.  
"Cru - ci - fy!" is all their breath, for blood and death they thirst and cry.  
may I say? Heav'en was his home; but mine the tomb where - in he lay.  
is my friend, in whose sweet praise I all my days could glad - ly spend.

*After a time of silence, the Celebrant leads closing prayer.*

**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 our gracious God and with the Holy Spirit, you live and reign in unity, now and for ever. **Amen.**

**Silent Contemplation:** *The congregation leaves the Sanctuary in silence while some may choose to remain in silent contemplation. Kindly respect the time of silence as you move toward Miller Hall.*

*You are also invited to write your prayers for peace on the places and situations dear to your heart where we need God's loving grace and consolation, Jesus' justice and mercy and place them on the shroud.*