

Palm Sunday and the Story of the Passion in Word and Music



April 10, 2022
St. George's Church • Glenn Dale Parish
The Episcopal Diocese of Washington

Welcome to St. George's! We are glad to see you this morning, whether in person or virtually. For those who are present in the Sanctuary, you can find the palm branches that were blessed yesterday in the narthex. For those who are participating by way of Zoom, we encourage you hold a cutting from the branch of a tree or plant. And as we sing the hymn All Glory Laud and Honor shortly, you are invited to join in singing with greenery in hand.

Prelude: *Ride on! Ride on in Majesty!* by John Bacchus Dykes (1823 – 1876)

Celebrant

We gather this Palm Sunday morning, April 10, 2022, to remember the jubilant entrance of Jesus into Jerusalem at the time of the Passover in the year 33 of our common era. We will recount in story and song the passion and death of Jesus upon a cross. And so that we might prepare ourselves to enter into this service, we pray:

Almighty and ever living God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Holy Gospel of our Lord Jesus Christ according to Luke. **Glory to you, Lord Christ.**

Luke 19:29-40

After leaving 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!"

The Gospel of the Lord. **People: Praise to you, Lord Christ.**

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

People: **Hosanna in the highest!**

Please stand as you are able for the hymn. Palm branches blessed last night will be distributed.

Hymn: All Glory Laud and Honor, 1982 Hymnal # 154 1, 3-4

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, who
The peo-ple of the He-breus with palms be - fore thee went; our
To thee be - fore thy pas-sion they sang their hymns of praise; to

Repeat Refrain

in the Lord's Name com-est, the King and Bless-ed One.
praise and prayers and an-thems be-fore thee we pre - sent.
thee now high ex - alt - ed, our mel - o - dy we raise.

Leba

It was just six days ago that I was part of that procession as Jesus came toward the city of Jerusalem. Jesus was on his way to Jerusalem for the Passover. My name is Leba, which in Hebrew means "beloved." I know you've never heard of me. Like so many of the followers of Jesus, my story has not been told. Yet, there are probably parts of my story that are in your story, too.



Leba: Luke's gospel depicts many unnamed women at various points, and most notably as part of the Passion story with the widow who places a few coins in the Temple treasure and the Women of Jerusalem Jesus encounters on his way toward Calvary. The character of Leba created for this reading is a stand-in for the many unnamed women and men who were witnesses to the Passion, death and resurrection of Jesus and who continue to this day to be models of discipleship.

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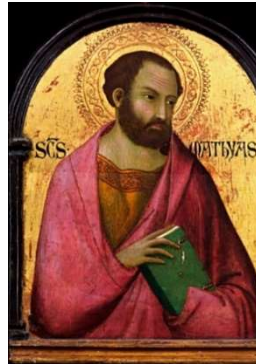


Synopsis: *Leba describes the Baptism of Jesus and the descent of the Holy Spirit in the form of a dove with the voice of God saying: "You are my beloved with whom I am well pleased."*

Matthias

My name is Matthias, and you might know of me as the disciple of Jesus who was selected by lots to replace Judas. Like Leba, I was at the baptism of Jesus when the dove appeared. From that day at the Jordan, I have followed Jesus.

I was one of seventy disciples who were his messengers preaching the good news of God's reign throughout Galilee. Jesus had announced that he would be going to Jerusalem to observe the Passover, and thus he sent us out in pairs to visit every town and place that he intended to go on the way toward Jerusalem.



The disciple **Matthias** is first depicted in the *Acts of the Apostles* when he was selected by lots to replace Judas. Legends about him suggest that he was a long-time follower of Jesus. It was reported that he was from Judah and had been present at the Baptism of Jesus. Later, he was one of the Seventy disciples. After selection to be an apostle, he associated himself with Peter and his brother Andrew before becoming a missionary to Eastern Europe in the city of Colchis in present day Georgia in Eastern Europe. In Colchis he served as a bishop. One of the legends suggests that he was stoned to death there in 80 CE; another that he returned to Jerusalem where he was martyred.

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Synopsis: *Matthias describes the siege of Jerusalem and the destruction of the Temple in 70 CE and recounts the impact of the invasion waged by the Roman general Titus in which a million people from Judah were killed, died of starvation and disease or were displaced as exiles throughout the provinces of the Roman empire.*

Peter

I am called Peter, the Apostle. After Jesus was crucified, I became one of the leaders of those within Judaism following the Way of Jesus, though I am the least. Jesus named me the Rock, but I have not always been so rock solid—I am indeed a sinner like all who walk this earth.



Peter is a central figure in the Passion according to all of the Synoptic Gospels, especially for his denial of Jesus. In the Gospel of Luke, this event takes on greater significance in relation to the theme of forgiveness that is emphasized by Luke. Peter was among the first of the apostle and a leader of the community after the death and resurrection of Jesus. He was crucified in Rome in 67 CE. Legends suggest he asked to be crucified upside down since he did not see himself as worthy to die as Jesus had died.

Jesus called me and my brother Andrew to leave our lives behind and we followed him. We were with him as he went from place to place in Galilee, proclaiming his message of liberation.

One day, however, it dawned on me that Jesus was not an ordinary teacher of the law. He was indeed the Messiah, the Chosen One who's coming the people of Israel had longed to see happen for many generations. As God's anointed one, we awaited the day when the Messiah would deliver us from bondage.

On another day, Jesus asked those of us who were close to him who we thought he was. I blurted out my hunch and said: "You are the Messiah."

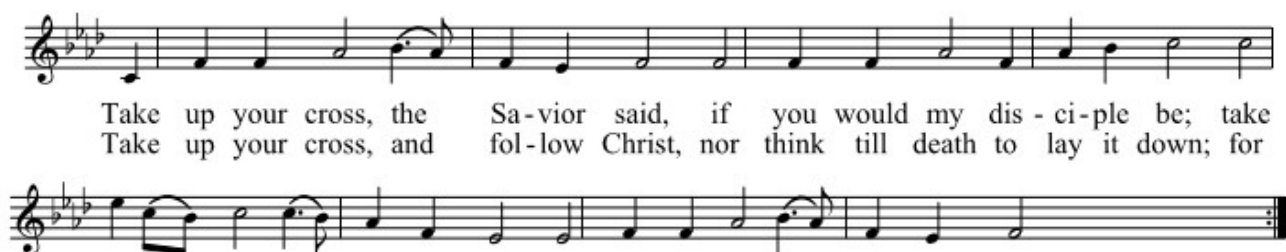
But then he shocked us by saying he would undergo great suffering. He explained that he would be rejected by the elders, chief priests, and scribes; and then he would be killed. But then on the third day after his death, he would be raised.

We did not know what he meant by that; and as we looked at him quizzically, he continued: "If any want to become my followers, let them deny themselves and take up their cross daily, and follow me."

Please stand as you are able for the Hymn.

Hymnal 1982 #675 *Take up your cross*, verses 1, 5

Words: Charles William Everest (1814-1877) Music: *Bourbon* Freeman Lewis (1780-1859) Hymns reprinted under OneLicense.net #A-701323



Take up your cross, the Sa-vior said, if you would my dis-ci-ple be; take
Take up your cross, and fol-low Christ, nor think till death to lay it down; for

up your cross with wil-ling heart, and hum-bly fol-low af-ter me.
on-ly those who bear the cross may hope to wear the glo-rious crown.

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Synopsis: *Peter describes the Transfiguration of Jesus on Mount Tabor as Moses and Elijah appear to him to describe how he would go to Jerusalem where he would suffer and die. And then the voice is heard from the cloud: "This is my Son, my Chosen, my beloved, listen to him." After this, Jesus turned his face toward Jerusalem.*

As we walked on toward Jerusalem, I felt my fears mounting. What were we going to encounter? When he referred to being put on trial, was Jesus speaking in one of his parables that a simple person can't take seriously; or did he really mean that he was going to Jerusalem where he would be killed? And if that was really the case, what would sustain us? And so, I prayed:

Interlude: *Jesus, humbly, we implore*

Words: Terry Doyle, TSSF.

Music: *Petra*, Richard Redfield (1820-1901) Hymnal 1982 #171 *Go to Dark Gethsemane*. Hymns reprinted under OneLicense.net #A-701323



Je-sus, hum-bly, we im-plore: Give us strength to walk with you,
Lord of mer-cy we a-dore, May we see your Pas-sion through.
Fall on us God's Ho-ly Dove, Show'r on us God's grac-ious love.

Mary Rogers

Hi St. George's family - I'm Mary Rogers. While Leba, Matthias and Peter knew Jesus directly, I only know about the events of his life, death, and resurrection through the stories in the New Testament. Just like you, I want to hear their stories and recall the events that I have been told about, especially from the gospel writer named Luke. But, I've also experienced God's presence in my life and I feel a connection with Jesus. I'm sure you do too.



Mary has been a member of St. George Church, Glenn Dale for about 14 years. She is a wife, and stepmom to two girls. Mary was recently elected to the St. George's Vestry in hopes of reconnecting with her faith amid the chaos of the last two years.

Every year as Lent comes to a close with Palm Sunday, we re-live in our own way and through the lens of our times the story of Jesus making his entrance into Jerusalem. We walk along with Jesus at each step of his Passion in the days leading to his trial and crucifixion. And then we wait, confident that we will experience Jesus's resurrection.

So, after we relive the suffering of this story, our hearts are transformed so that we hear it as one of expectation and hope.

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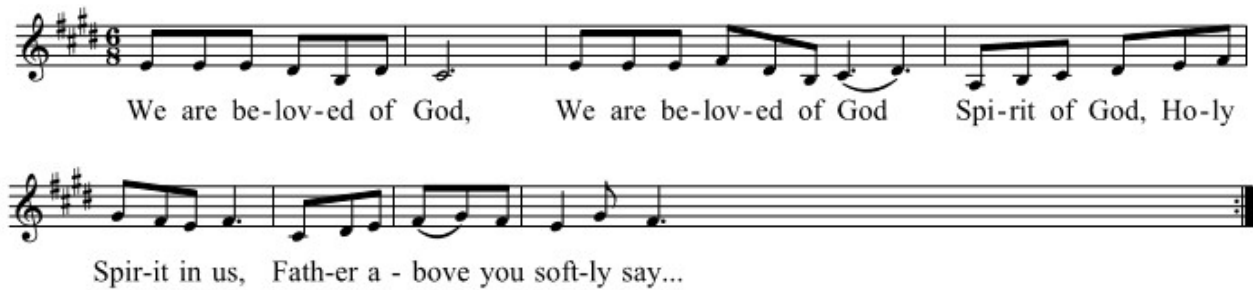
Synopsis: *Mary reflects on the ways that the experience of Jesus's Passion addresses the many concerns that confront us today, mindful that death gives way to new life, to hope and resurrection on the third day.*

For like many of you, baptized in our Episcopal tradition, we hear the words spoken to Jesus that we are beloved. We know that as God's beloved; we are sealed by the Holy Spirit and marked as Christ's own forever. And that is what sustains us.

Please stand as you are able.

Interlude: *We are beloved of God*

Words and Music: Stefan Andre Waligur © 2002 Stefan Andre Waligur used with permission of the composer.



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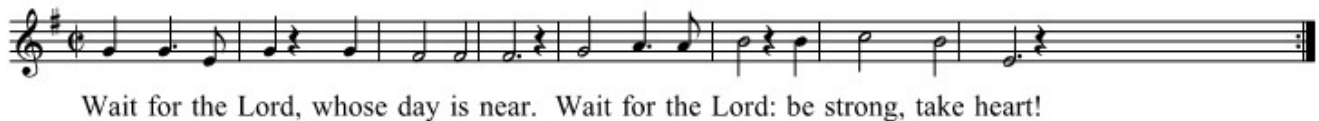
Synopsis: *Leba, Peter and Matthias describe the first several days in Jerusalem as Jesus goes to the Temple each day to teach and experiences mounting resistance from the religious leaders.*

Leba

Before we left the temple that day, Jesus assured us: "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.

Interlude: *Gather # 256 Wait for the Lord*

Words: Isaiah 40, Philippians 4, Matthew 6-7 Taize Community. Music Jacques Berthier. © 1984 GIA Publications, Inc.
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Peter

Then, came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus called upon John and me, telling us to prepare the Passover meal. And when we asked: "Where do you want us to go and make the preparations for you to eat the Passover?" he told us to go into the city where we would find a man carrying a jar of water coming to meet us, and then we were to follow him and say to him: "The Teacher asks, 'Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." We ate the Passover meal that night, with Jesus and with the twelve of us who are called the apostles, as well as with the other disciples from Galilee, including some of the women.

Mary Rogers

And we continue to celebrate a remembrance of this meal when we gather today.

Please stand as you are able for the offertory hymn.

Offertory Hymn: Gather #417 *We Remember* verses 2-4

Words and Music; Marty Haugen (b. 1950) © 1982 GIA Publications, Inc. Hymns reprinted under OneLicense.net #A-701323

Refrain



We re - mem - ber how you loved us to your death, and still we



cel - e - brate, for you are with us here; and we be - lieve that we will



see you when you come in your glo - ry, Lord. We re - mem - ber,



we cel - e - brate, we be - lieve.



Now we re - cre - ate your love, we bring the bread and wine to share a
Christ, the Fa - ther's great "A - men" to all the hopes and dreams of ev - 'ry
See the face of Christ re - vealed in ev - 'ry per - son stand - ing by your



meal. Sign of grace and mer - cy, the pres - ence of the Lord.
heart, Peace be - yond all tell - ing, and free - dom from all fear.
side, Gift to one an - oth - er, and tem - ples of your love.

D.C.

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.

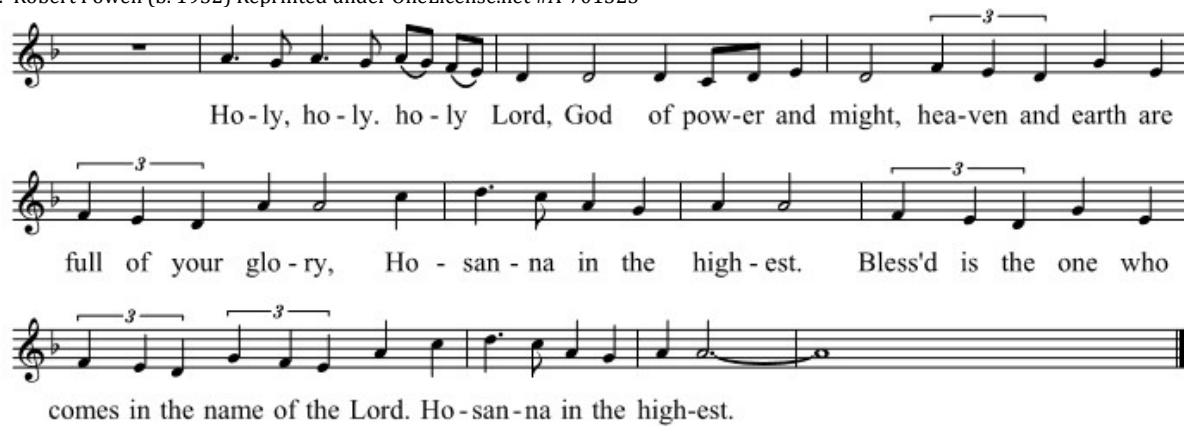
People: **It is right to give God thanks and praise.**

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:

Sanctus: Hymnal 1982 # S129

Setting: Robert Powell (b. 1932) Reprinted under OneLicense.net #A-701323



And now let us join with Mary and Peter, Leba and Matthias, 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.

Matthias

When we all had taken our places and were eating, 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."

And then he shocked us all by saying: "the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed."

Peter

We looked at one another and asked: "who would do that?" And of course, later we learned it was Judas.

But then Jesus singled me out and said: "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, and you must strengthen your brothers." And I said to him: "Lord I am willing to go with you to prison and to death." But Jesus said: "I tell you, Peter, the cock will not crow this day, until you have denied that you know me three times."

Mary Rogers

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

Celebrant

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

Mary Rogers

And when he had taken a cup, and after giving thanks and all of them drank from it. He said to them:

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."

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.**

Celebrant

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

Wherever you are on your journey, whatever you believe or don't believe, know that you are welcome at this table. For this is Christ's table, and all are welcome



If you would like to receive the Eucharist, you may choose to receive both the bread and wine or only one of them. If you receive the wine, please drop your empty cup into the recycling bin at the door. Note that hand sanitizer is available as you exit. Please follow the arrows to go through the narthex (hallway) and back into the Sanctuary and on to your seat.

Communion Anthem: *Forever God's Love Endures by Peter Choplin*

God's love endures forever, forever his love endures.
Open the gates of righteousness that I may enter in to thank you, Lord
for you heard my cry and rescued me again.

In my distress I called you and you have answered me.
You have become my strength and song,
my hope and victory forever.
So this is the day the Lord has made.
I will rejoice and be glad.
Give thanks to the Lord for he is good.
I'll bless the Lord forever.
I will bless the lord singing,

"Joyful, joyful, we adore thee,
God of glory, Lord of Love;
hearts unfold like flowers before thee,
opening to the sun above.
Melt the clouds of sin and sadness,
drive the dark of doubt away;
giver of immortal gladness,
fill us with the light of day."

God's love endures forever, I'll bless the Lord forever.
Give thanks to the Lord for his love endures forever.

Communion Hymn: *Hymnal 1982 # 104 A Stable Lamp is Lighted*

Words: Richard Wilbur (b. 1921) Music: *Andujar*, David Hurd (b. 1950) Hymns reprinted under OneLicense.net #A-701323



A sta - ble lamp is light-ed Whose glow shall wake the sky; The stars shall bend their
(This) child through Da-vid's ci - ty Shall ride in tri-umph by; The palm shall strew its
(Yet) he shall be for-sak-en, And yield-ed up to die; The sky shall groan and
(But,) now as at the end-ing, The low is lift-ed high; The stars shall bend their

voic-es, And ev-ery stone shall cry. And ev-ery stone shall cry, And straw like gold shall
branch-es, And ev-ery stone shall cry. And ev-ery stone shall cry, Though hea-vy, dull, and
dark-en, And ev-ery stone shall cry. And ev-ery stone shall cry, For ston-y hearts of
voi-ces And ev-ery stone shall cry. And ev-ery stone shall cry, In prais-es of the

shine; A barn shall har-bor heav-en, A stall be-come a shrine. This
dumb, And lie with-in the road-way To pave his king-dom come. Yet
men: God's blood up-on the spear-head, God's love re-fused a-gain. But
Child By whose de-scent a-mong us The worlds are rec-on-ciled.

Mary Rogers

When they finished the hymn, Jesus and a small group of his followers, including Peter, went out to the Mount of Olives to a garden called Gethsemane. It was really quiet there.

I know from reading the gospels that Jesus often sought out quiet places for prayer. And today we see them as “thin places,” where you can feel the presence of God in a profound way. I suppose that’s what this garden was for Jesus. I know there are times when I have faced challenges—as I know many of you have—when we need to bring what’s bothering us to God. What better place to do so, than a place God feels very present to you – a thin place?

Peter

Yes, that is how I think Jesus felt that night. For he said to us: “Pray that you will not come into the time of trial.” And then he withdrew from us about a stone’s throw, knelt down and prayed.

Interlude: Go to dark Gethsemane

Words: James Montgomery (1771- 1854), Terry Doyle, TSSF.

Music: *Petra*, Richard Redfield (1820-1901) Hymnal 1982 #171 Hymns reprinted under OneLicense.net #A-701323

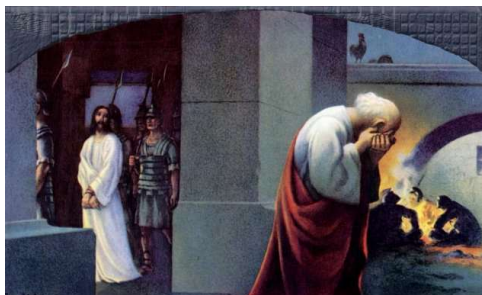


Go to dark Geth - se - ma - ne, ye that feel the tempt - er's power;
Je - sus, hum - bly, we im - plore: Give us strength to walk with you,
your Re - deem - er's con - flict see, watch with him one bit - ter hour;
Lord of mer - cy we a - dore, May we see your Pas - sion through.
turn not from his griefs a - way, learn of Je - sus Christ to pray.
Fall on us God's Ho - ly Dove, Show'r on us God's grac - ious love.

Mary Rogers

There in his quiet place of prayer, his thin place, Jesus asked: “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling onto the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief.

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Synopsis: *Jesus is arrested in the garden by the Temple Guards and led off to the chambers of the Council of the Jewish leaders where he is accused of blasphemy. Meanwhile, Peter follows to the courtyard outside the chambers where he is confronted three times to acknowledge that he is a follower of Jesus. Three times he denies that he knows Jesus.*

Peter

And I said: “I do not know what you are talking about!” At that moment, while I was still speaking, the cock crowed. And I heard the words: “Before the cock crows, you will deny me three times.”


Mary Rogers

Then Jesus turned and looked at Peter. And Peter went out and wept bitterly. One wonders: Did Peter see Jesus looking at him with a look of accusation, or that of compassion and mercy?

Please stand as you are able for the hymn.

Hymn: *Peter's Lament*

Words: Terry Doyle, TSSF. Music: *So giebst du nun*, melody from *Geist und Lehr-reiches Kirchen und Haus Buch*, 1694
harmony by Johann Sebastian Bach (1685-1750) Hymnal 1982 #141 *Wilt thou forgive*. Hymns reprinted under OneLicense.net #A-701323



"Canst Thou for-give this thing that I have done?" Cried Pe - ter when his
How deep-ly shamed did Pe - ter feel that morn. What mer-cy now could
dark - est hour had come. "O God, my God, what have I done this night?" He
salve his soul in pain? "O God, my God, my sin I do de - test. No
heard the roo - ster ³ crow - ing when morn - ing dawned as
more can I boast but I must humb - ly be; and
Je - sus turned to look at him and Pe - ter wept.
bend my will to Thee and Thy re - deem-ing love."

Leba

That night after returning to my home, I stayed awake pondering everything that I had seen and heard that evening. And then I was moved to prayer from the psalms:

Out of the depths have I called to you:

O God, hear my voice;

Let your ears consider well the voice of my supplication.

O God, hear my voice;

If you were to note what is done amiss,

O God, who could stand?

For there is forgiveness with you;

therefore you shall be feared.

I wait for you, O God; my soul waits for you;

in your word is my hope.

My soul waits for you, more than the night-watch for the morning,

more than the night-watch for the morning.

O Israel, wait for God,

for with our God there is mercy;

With you there is plenteous redemption,

and you will redeem Israel from all their sins.

Synopsis: *In the Gospel of Luke, Jesus is subjected to three trials, first with the Council of the Jewish Leaders who accuse him of blasphemy, then by Pilate where false charges are brought that he is an enemy of Rome and then before King Herod who mocks him. In each case he responds with equanimity.*

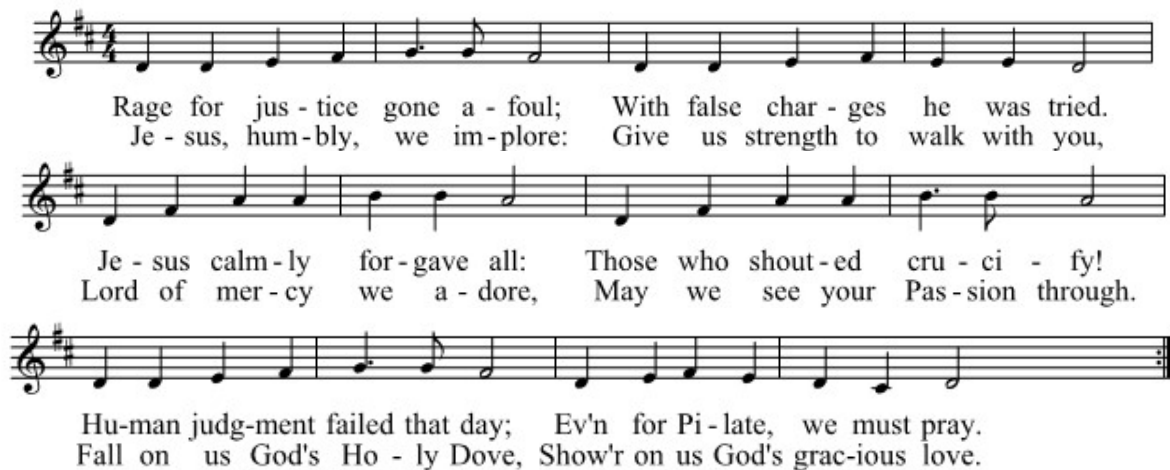
Matthias

What had Jesus done to merit this kind of treatment at the hands of so many enemies? My stomach was churning, and my heart was beating fast because of my outrage at this sham trial and the mistreatment Jesus was receiving. And then I remembered how he had taught us: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you."

Interlude: *Rage for Justice gone afoul*

Words: Terry Doyle, TSSF.

Music: *Petra*, Richard Redfield (1820-1901) Hymnal 1982 #171 *Go to Dark Gethsemane*. Hymns reprinted under OneLicense.net #A-701323



Rage for jus - tice gone a - foul; With false char - ges he was tried.
Je - sus, hum - bly, we im - plore: Give us strength to walk with you,

Je - sus calm - ly for - gave all: Those who shout - ed cru - ci - fy!
Lord of mer - cy we a - dore, May we see your Pas - sion through.

Hu - man judg - ment failed that day; Ev'n for Pi - late, we must pray.
Fall on us God's Ho - ly Dove, Show'r on us God's grac - ious love.

Leba

A third time Pilate said to them, "Why, what evil has he done? I have found in him no basis for the sentence of death." But they kept urgently demanding with loud shouts that he should be crucified.

Mary Rogers

So Pilate gave his verdict that Jesus should be crucified. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over to his soldiers.

Two others also accused of being enemies of the State for fomenting a rebellion against Roman rule, were led away to be put to death with him.

Matthias

As Jesus was being led away, I prayed:
I will give thanks to you, O God, for you are good;
your mercy endures for ever.
Let Israel now proclaim,
your mercy endures for ever.
Let the house of Aaron now proclaim,
your mercy endures for ever.
Let those who fear you now proclaim
your mercy endures for ever.

I called to you in my distress;

You answered by setting me free.

You are at my side, therefore, I will not fear.

What can mortals do to me?

You are at my side to help me;

I will triumph over those who hate me.

It is better to rely on you, O God

than to put any trust in flesh.

It is better to rely on you, O God

than to put any trust in rulers.

I will give thanks to you, for you answered me

and have become my salvation

The same stone which the builders rejected

has become the chief cornerstone.

I will give thanks to you, O God, for you are good;

your mercy endures for ever.

Mary Rogers

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and laid the cross on him, and made him carry it behind Jesus. A great number of us followed him, and among them were women who were beating their breasts and wailing for him.

Leba

As we walked way of sorrow toward Calvary, Jesus turned to us and said: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children."

Interlude: *Do not weep for me*

Words and Music: Terry Doyle, TSSF.

Weep, weep, weep not. Do not weep for me.

2
Weep, weep for your selves, wo-men of Jer - u - sa - lem.

3
Oh my daugh - ters, mourn for your chil - dren.

Coda
Mourn for your chil-dren. Weep, weep, weep.

Mary Rogers

When they came to the place that is called The Skull, they crucified Jesus there alongside the others, one on his right and one on his left. Then Jesus said: "Father, forgive them; for they do not know what they are doing."

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Synopsis: *The insults and derision continue while Jesus hangs on the cross. He is challenged by the religious authorities, mocked by the soldiers who draw lots for his clothing and offer him sour wine. Even one of the rebels who is being crucified alongside him derides Jesus while the other affirms Jesus's innocence. To that person Jesus observes: "Today, you will be with me in paradise."*

Mary Rogers

It was now about noon, and darkness came over the whole land until three in the afternoon.

Interlude: *Watch him draw his final breath*

Words: Terry Doyle, TSSF.

Music: *Petra*, Richard Redfield (1820-1901) Hymnal 1982 #171 *Go to Dark Gethsemane*. Hymns reprinted under OneLicense.net #A-701323

Watch him draw his fi - nal breath, heart at peace and mind se - rene;
Je - sus, hum - bly, we im - plore: Give us strength to walk with you,

Know - ing how by shame - ful death he would all the world re - deem;
Lord of mer - cy we a - dore, May we see your Pas - sion through.

And his spi - rit would en - dure in his Fa - ther's hands se - cure.
Fall on us God's Ho - ly Dove; Show'r on us God's grac - ious love.

Leba

And then Jesus cried out with a loud voice, and said "Father into your hands I commend my spirit."
Having said this, he breathed his last

Silence is observed

Mary Rogers

At that point, the curtain of the temple was torn.

Matthias

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

Leba

And when all the crowds who had gathered there for this spectacle saw what had taken place, we returned home, beating our breasts.

Matthias

But many of his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Mary Rogers

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.

Closing Hymn: Hymnal 1982 #439 *Wondrous Love*

Words: American folk hymn. Music: *Wondrous Love*, from Southern Harmony, 1835. Hymns reprinted under OneLicense.net #A-701323



What won-drous love is this, O my soul, O my soul! What won-drous love is this, O my
To God and to the Lamb, I will sing, I will sing, to God and to the Lamb, I will
And when from death I'm free, I'll sing on, I'll sing on, and when from death I'm free, I'll sing



soul! What won-drous love is this that caused the Lord of bliss to lay a - side his
sing. To God and to the Lamb who is the great I AM, while mil-lions join the
on. And when from death I'm free, I'll sing and joy - ful be, and through e - ter - ni -



crown for my soul, for my soul, to lay a - side his crown for my soul.
theme, I will sing, I will sing, while mil-lions join the theme, I will sing.
- ty I'll sing on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Mary Rogers

Now, it was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

Celebrant

Eternal God, rock and refuge, with roots grown old in the earth, riverbeds run dry, and flowers withered in the field, we wait for revival and release: Abide with us until we come alive with Jesus in the sunrise of your glory. **AMEN.**

Celebrant Let us go forth in the name of Christ.

People Thanks be to God.

The Congregation leaves in silence as the Postlude is being played.

Postlude: *What Wondrous Love Is This* from William Walker's *Southern Harmony* (1835)

You are also welcome to come forward for meditation around the shroud.