



Palm Sunday
The Proclamation of the Passion
in Word and Music
March 24, 2024



St. George's Church ~ Glenn Dale Parish
The Episcopal Diocese of Washington

Please pick up a palm on your way in. When all have gathered:

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.**

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Mark.

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

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

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

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

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.**

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!

The people wave their palms as the opening hymn is sung.

Opening 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,
The peo - ple of the He - brews with palms be - fore thee went;
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.
our praise and prayers and an-thems be-fore thee we pre-sent.
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 brief announcements and Blessings for Birthdays and Anniversaries.

The celebrant offers words of welcome and explanation.

This morning as we walk in the way of Jesus, our reflections on the Passion will draw upon the Gospel of Mark. We will use an ancient form of scriptural interpretation and prayer called *midrash* as we see the story through the eyes of witnesses from Jesus' day: notably a servant from the house of the High Priest, Caiaphas, and a widow in the temple of Jerusalem, as well as through the experience of our patron Saint George. With those who witnessed the events of Jesus' passion first-hand or through the reflections of Scripture, we raise our hearts in prayer—especially for peace as we lament the conflicts in our world today.

And as we enter into this service of contemplation, let us pray together the Collect of the Day:

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.

SAINT GEORGE

As recorded by Mark, Jesus arrived that day in Jerusalem as evening was near; and then went immediately to the temple with a group of close followers. But since the business of the temple had concluded for that day, they left Jerusalem, going to Bethany with the plan of returning the next morning.



My name is George from Lydda in Palestine, which is still a town in present day Israel but now named Lod since 1948 when it was occupied by the army of Israel. You know me, perhaps, as that figure on a horse with a spear raised to slay a dragon. That image was created hundreds of years after I died as a martyr at the hands of the Roman Emperor Diocletian. Yes, I am that George whom you call Saint George.

Lydda (now called Lod) is the burial place of Saint George. It was there that he was martyred in 303 CE. The town dates from 5600 BCE and is referred to in Nehemiah and Chronicles as well as Acts. It was a part of the proposed Palestinian State in the 1947 UN Mandate. In the Arab Israeli War of 1948, it was seized by Israel. Its Palestinian residents were displaced, mostly to Ramallah.

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As I meditate on the story of those days in Jerusalem when Jesus was put on trial and was crucified at the hands of the Roman empire—not to mention the betrayal of some of his close followers, as well—I ponder its deeper message of how war and bitter strife wound the human heart. Yet, people of goodwill yearn for peace and reconciliation.

And yes, I still raise a spear. But the dragons I slay are located in the human heart, the heart that sows division, and the heart that seeks its own glory, alone. I slay the dragons of pride and envy. I slay the dragons of greed and lust for power at any cost. I slay the dragons of empire builders and colonialism. I slay the dragons of injustice and idolatry.

Please stand as you are able to join the choir in singing the hymn, beginning with the second line.

Hymn: Hymnal 1982 #607 *O God of every nation*

Words: William Watkins Reid, Jr. (b. 1923). Music: *Llangloffan* from *Hymanau a Thomau er Gwassanaeth yr Enghuys yng Nghymru*, 1865.
Hymns reprinted under OneLicense.net #A-701323



O God of ev - ery na - tion, of ev - ery race and land,
From search for wealth and pow - er and scorn of truth and right,
Dis - pel our gloom and ter - ror that we may find re - lease
Keep bright in us the vi - sion of days when war shall cease,
re - deem the whole cre - a - tion with your al - might - y hand;
from trust in bombs that show - er de - struc - tion through the night,
from fear of rat - tling sa - ber, from threat of war's in - crease;
when ha - tred and di - vi - sion give way to love and peace,
where hate and fear div - ide us and bit - ter threats are hurled
from pride of race and na - tion and blind - ness to your way,
when hope and cour - age fal - ter, your still small voice be heard;
till dawns the morn - ing glo - rious when truth and just - ice reign
in love and mer - cy guide us and heal our strife - torn world.
de - liv - er ev - ery na - tion, e - ter - nal God, we pray!
with faith that none can al - ter, your ser - vants un - der - gird.
and God shall rule vic - to - rious o'er all the world's do - main.

SERVANT

I was in Jerusalem that day when word spread that a prophet was coming into the city from the Galilee. And along with many in Jerusalem I went toward Bethany to see what all the commotion was about. I witnessed the throngs of people following Jesus as they entered the city shouting: "Hosanna," and "Blessed is the one who comes in the name of the Lord. Blessed is the reign of our ancestor, David" as if this person Jesus was a new king.

I must say I was very skeptical. How on earth could a Judean king take the throne given the oppressiveness of Roman Imperial rule? The last time we had a Judean ruler sitting in Jerusalem was before I was born. Since the puppet king Archelaus was deposed we in Judea have suffered under the brutality of the Roman Governor, Pontius Pilate.

I had lived in Jerusalem my whole life, faithfully following the customs of our ancestors. I long for liberation and the end of Roman rule. The year when Jesus came to Jerusalem for the Passover, I was a servant living in the house of the High Priest Caiphas on the eastern slope of Mount Zion.

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Please remain seated for the choir anthem.

Anthem: *Eili, Eili*

Eili, Eili (My God, My God)
I pray that these things never end.
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.



אלי, אלי
שלא יגמר לעולם
החול והים,
ושרוש של המים,
ברק השמים,
תפלת האדם.

Eili, Eili is commonly sung on Holocaust Memorial Day to honor those who died as well as to pay tribute to survivors of the Holocaust in World War II. It is based on a poem, *A Walk to Caesaria*, written by Hannah Szenes in 1942. Szenes was living in a kibbutz near the Mediterranean Sea at the start of the war. In 1943 she left the kibbutz to become part of a team that parachuted into Nazi occupied Hungary to organize resistance among Hungarian Jews. On June 7, 1944, she was captured and after being tortured, was executed by firing squad. After the war, her poem was set to music by David Zehavi.

WIDOW

I was in the temple praying—where I could be found daily. Through the night as well as my days, I meditate upon the goodness of God and sing God's praises. I know with certain faith that God hears the cries of the poor and the oppressed.

The Roman occupation of our country causes great burdens for widows like me as well as for many others who are struggling in poverty. Word had been circulating that this teacher, Jesus would end Roman rule and restore the rights and dignity of the poor. We had longed for generations for a redeemer, confident in the words of the psalm when we pray:

I will give thanks to you, O God, for you answered me and have become my salvation.
The stone which the builders rejected has become the chief cornerstone. (Psalm 118: 21-22)



When Jesus entered the courtyard of the temple that morning, the second day in Jerusalem, there was a great commotion. For Jesus had come to the temple to drive out those who were selling and those who were buying in the temple, overturning the tables of the money changers and the seats of those who sold doves. Jesus would not allow anyone to carry anything through the temple. I heard Jesus say:

JESUS

Is it not written, “My house shall be called a house of prayer for all the nations”? But you have made it a den of robbers.

SAINT GEORGE

Later, it was recorded by Mark that when the chief priests and the scribes heard about the disruption of the business of the temple, they kept looking for a way to kill Jesus, for they were afraid as they saw how the whole crowd was spellbound by Jesus' teaching.

SERVANT

I heard about Jesus upsetting the business of the temple when it was reported in the household of the high priest, and so the next day, my curiosity led me to find Jesus. I wanted to see for myself: Should I be gratified as were the many who had gone out to greet Jesus, or be alarmed like those in the household of the high priest?

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Synopsis: *In the days leading up to the betrayal, trial and crucifixion, Jesus entered the temple in Jerusalem several times along with an entourage of close followers. Since it was during the week leading to the Passover, many people were in Jerusalem from all over the country as well as from the Jewish diaspora. As our story unfolds, we will also see how Jesus encounters some of the religious leaders who challenge Jesus.*

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WIDOW

As I was praying in the temple, Jesus came near to me, so close that I could hear every word clearly as Jesus warned anyone else in earshot:

JESUS

Beware of the scribes, who like to walk around in long robes and to be greeted with respect in the marketplaces and to have the best seats in the synagogues and places of honor at banquets! They devour widow's houses, and for the sake of appearance say long prayers. They will receive the greater condemnation.

WIDOW

And then to my utter amazement, as I went forward to place my offering in the temple treasury, Jesus looked directly at me, truly seeing me, a poor widow who was simply praying for justice. And as I made an offering from my meager purse, I prayed:

Stand as you are able and join the Widow in praying from Psalm 22:

Psalm 22: 21-23

I will declare your Name, O God, to my friends;
in the midst of the congregation I will praise you.
Praise our God with fear and awe, O Offspring of Israel;
all you of Jacob's line, give glory.
For the Most High does not despise
nor abhor the poor in their poverty.
Neither is God's face hidden from them;
for when they cry, they are heard.

At the conclusion of the psalm, the people may be seated.

SAINT GEORGE

Jesus had been sitting opposite the treasury, observing how many rich people put in large sums as well as the poor widow who came and put in two small copper coins, which are worth a penny.

JESUS

Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.

WIDOW

And yes, that was correct; those two copper coins were all that I had to live on for that day, but I am ever mindful of the abundance that is God, and that God's lovingkindness and mercy will never leave me in want.

You are my God, and I will thank you;
you are my God, and I will exalt you.

Give thanks to the LORD, who is always good;
God's mercy endures forever. (Psalm 118:1)

Stand as you are able to join in the hymn, joining the choir as it sings the hymn the second time.

Gather #396 *In the Lord I'll Be Ever Thankful* (Sung three times)

Words: Taizé Community. Music: Jacques Berthier (b. 1923). © 1986, 1991 *Les Presses de Taizé*, GIA Publications.
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SAINT GEORGE

It was written that as they left the temple that day, one of Jesus' close followers exclaimed: "Look, Teacher, what large stones and what large buildings!" Then Jesus asked:

JESUS

Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.



The Second Temple of Jerusalem was built between 586 BCE and 516 BCE after the first temple was destroyed at the hands of the Babylonian armies when the people of Judah were exiled to Babylon in 605 BCE. The temple was then enlarged by Herod the Great between 20 BCE and 25 CE. This was the temple that stood at the time of Jesus. Then between 66 and 70 CE, Roman armies under Titus (who later became the emperor) laid siege to the city as part of putting down a rebellion; they burned the temple, causing its huge pieces of limestone to expand and contract and the walls of the temple to fall. The Roman siege also led to the mass migration of Jewish people from Palestine. It is estimated that a million people died or were displaced, many of those dying experienced famine and disease.

SAINT GEORGE

That statement must have caused confusion. To them, the temple seemed to be indestructible. And yet, when I went to Jerusalem in my time, I saw how that magnificent temple had indeed been reduced to a pile of stones with only a few of its walls still standing. For within a generation of Jesus' time, the Roman armies had invaded the city and destroyed the temple. This was a foretaste of the persecutions of my day when we also saw the terrible might of the Roman Empire. The conversation about the destruction of the temple continued when Jesus next went to the Mount of Olives, looking across the expanse of the city of Jerusalem. One of Jesus' close followers asked when this destruction would happen, and what would be the sign that all these things are about to be accomplished.

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Synopsis: *The conversation continues as Jesus foretells the destruction to come and then offers reassurance of a second coming by the Son of Man.*

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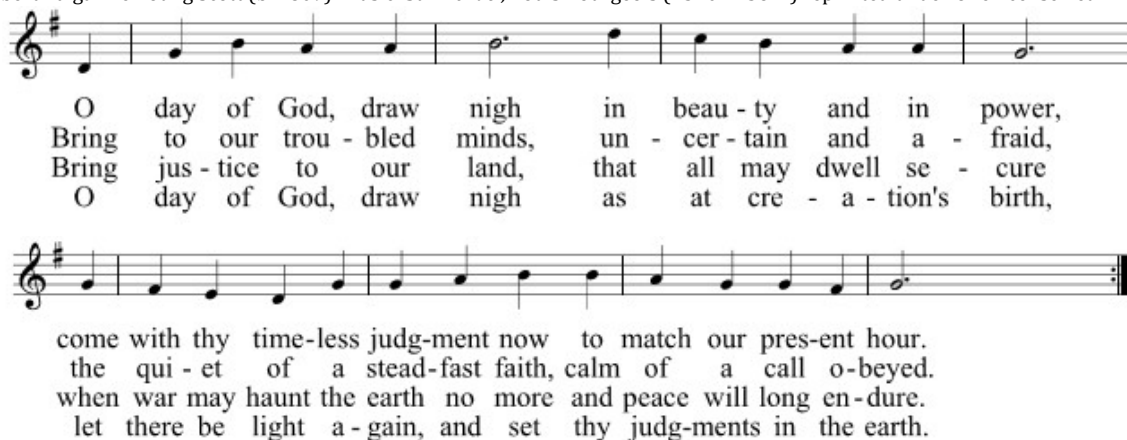
JESUS

But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see 'the Son of Man coming in clouds' with great power and glory, who will send out the angels and gather the elect from the four winds, from the ends of the earth to the ends of heaven.

Please stand as you are able to join the choir starting with the second verse.

Hymnal 1982 #601 *O day of God draw nigh*

Words: Robert Balmgren Young Scott (b. 1809). Music: *St. Michael*, Louis Bourgeois (1510?-1561?) reprinted under OneLicense.net #A-701323



O day of God, draw nigh in beau - ty and in power,
Bring to our trou - bled minds, un - cer - tain and a - fraid,
Bring jus - tice to our land, that all may dwell se - cure
O day of God, draw nigh as at cre - a - tion's birth,

come with thy time-less judg-ment now to match our pres-ent hour.
the qui - et of a stead-fast faith, calm of a call o-beyed.
when war may haunt the earth no more and peace will long en-dure.
let there be light a - gain, and set thy judg-ments in the earth.

The congregation may be seated.

SERVANT

Now, it was two days before the Passover and the Feast of Unleavened bread, and the people in the household of the high priest were greatly agitated. A story was circulating that some of the priests and scribes were looking for a way to arrest and then kill Jesus by stealth. But they said, "Not during the festival, or there may be a riot among the people."

SAINT GEORGE

And then just before the Passover, we learn from Mark that Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Jesus to them. When they heard his offer, they were greatly pleased and promised to give Judas money.

WIDOW

Then came the day of Passover, the day when the paschal lamb is to be slaughtered.

Please stand to join the choir in singing the offertory hymn from the beginning.

Offertory Hymn: *See what a living stone the builders did reject*

Words: Isaac Watts 1674-1748). Music: St. Thomas (Williams), Aaron Williams (1731-1776), Harmony: Lowell Mason (1792-1872).
Cyber hymnal, Public Domain.



See what a liv - ing stone the build - ers did rej - ect.
We come in times of trial when all our days are bleak;
Ho - san - na to our King from Da - vid's roy - al line!
All praise be to our God and to the Hol - y One,
We bless God's ho - ly word, which all this grace dis - plays.



Yet God has built the church there-on and it is liv - ing yet.
God gives us peace, the strength we need, and arms us when we're weak.
We bless the one who comes to bring sal - va - tion for all time.
Who comes that we might know how love u - nites us all as one.
We of - fer now our gifts, O God, our sac - ri - fice of praise.

The Congregation may be seated.

Synopsis: *As the close followers of Jesus gather, they learn much to their consternation that one of them will betray Jesus. Later they will remember how he had foretold his betrayal, death and resurrection.*

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JESUS

But this evening we gather to celebrate our liberation from bondage. We were slaves to Pharaoh in Egypt. Now we are free. This is the night when we remember and renew God's enduring presence in our lives, through all our trials, and agonies, and our triumphs and joys. And whatever befalls us, we gather in peace. And now we offer to one another our greetings of peace.

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

Exchange of the peace. Remain standing as you are able for the hymn and the remainder of the Eucharistic Prayers that follow.

Peace, Salaam, Shalom Sung in English, Arabic and Hebrew as a round

Words and Music: Pat Humphries and Sandy Apatow © 2001 Moving Forward Music. Published in Singing in Community #48

1
Peace, sa-laam, sha-lom. Peace, sa-laam, sha-lom.

2
Peace, sa-laam, sha-lom. Peace, sa-laam, sha-lom.

The image shows two staves of musical notation for a round. The first staff is marked with a '1' and the second with a '2'. Both staves are in 4/4 time with a key signature of two flats (Bb and Eb). The melody consists of eighth and quarter notes. The lyrics 'Peace, sa-laam, sha-lom.' are written below each staff, with the first staff having two measures and the second staff having two measures.

Great Thanksgiving

Jesus: May God be always with you.

People: **And also with you.**

Jesus: Lift up your hearts.

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

Jesus: Let us give thanks to our God.

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

Celebrant: God of all power, Ruler of the universe, you are worthy of glory and praise. 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. 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.

The image shows three staves of musical notation for the Sanctus. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written on a treble clef. The lyrics are written below the staves, with hyphens indicating syllables across measures. The first staff ends with a double bar line.

SAINT GEORGE

As they were reclining at the table and eating, Jesus took a loaf of bread and said,

JESUS

When you gather to remember this night, do as I am doing now: Take a loaf of bread, bless it and break it saying: This is my body that is broken for you. Do this in remembrance of me.

SAINT GEORGE

And then Jesus raised a cup, and after giving thanks, said:

JESUS

Do this in remembrance of me. 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.

Celebrant: Therefore we proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will come again.

Celebrant: Gracious God, we ask you to pour out your Holy Spirit on this bread and wine, that it may be for us the body and blood of Christ. Pour out your Spirit on us also, that we, inspired by the example of Jesus, may resist oppression in all its forms, and be a people of hope, justice, and love. To him, to you, and to the Holy Spirit be honor, glory and praise, now and forever. **Amen.**

And now, let us pray in the words Jesus 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. 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.

JESUS

The gifts of God for the People of God. Take them to remember this time of our Passover as we celebrate the passing over from death to life now and in the future. Feed on this bread in your hearts by faith, with thanksgiving. Everyone is invited to share the bread and wine, for all are welcome at my table.

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.

*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.*

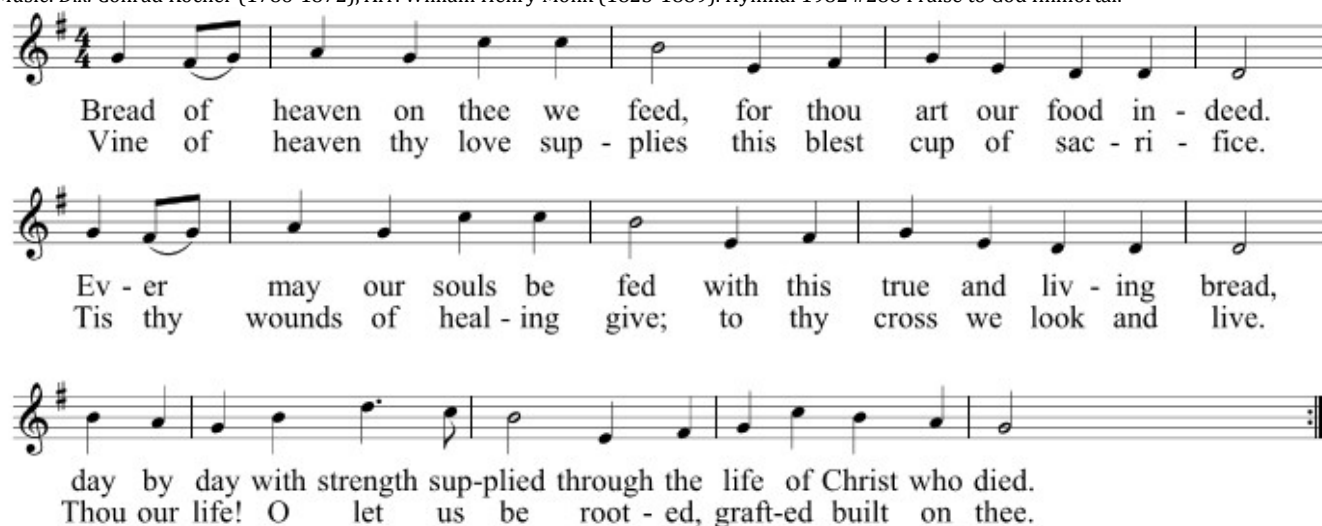
*Please follow the lead of the ushers as we will have two stations for communion,
one on either side of the sanctuary*

*. If you would prefer not to receive the Eucharist,
you are welcome to come up for a blessing;
cross your hands to your shoulders to indicate this to the priest.*

Communion Hymn 1: *Bread of Heaven*

Words: Josiah Condor (1789-1855) Hymnal 1982 #323, adapt Presbyterian Hymnal #501.

Music: Dix. Conrad Kocher (1786-1872), Arr. William Henry Monk (1823-1889). Hymnal 1982 #288 Praise to God Immortal.



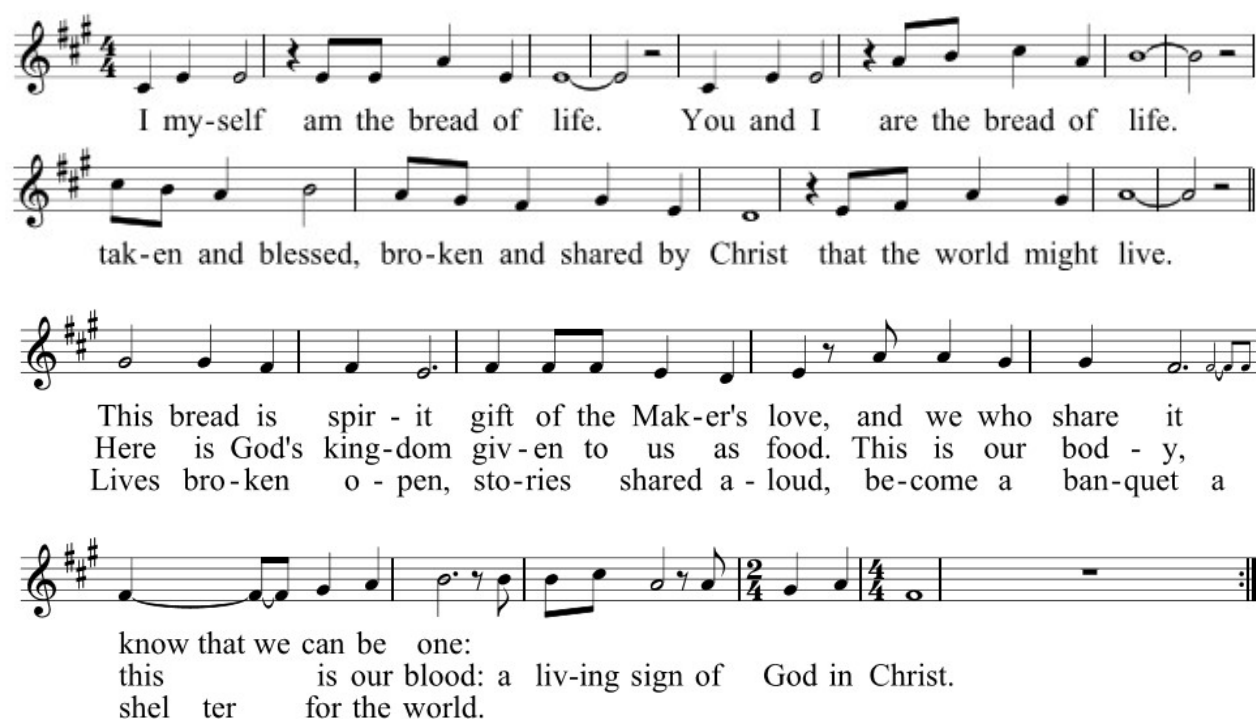
Bread of heaven on thee we feed, for thou art our food in - deed.
Vine of heaven thy love sup - plies this blest cup of sac - ri - fice.

Ev - er may our souls be fed with this true and liv - ing bread,
Tis thy wounds of heal - ing give; to thy cross we look and live.

day by day with strength sup-plied through the life of Christ who died.
Thou our life! O let us be root - ed, graft-ed built on thee.

Communion Hymn 2: Gather #593 *I Myself Am the Bread of Life*

Words and Music: Rory Cooney. © 1987 North American Liturgy Resources. Hymns reprinted under OneLicense.net #A-701323



I my-self am the bread of life. You and I are the bread of life.

tak-en and blessed, bro-ken and shared by Christ that the world might live.

This bread is spir - it gift of the Mak-er's love, and we who share it
Here is God's king-dom giv-en to us as food. This is our bod - y,
Lives bro-ken o - pen, sto-ries shared a - loud, be-come a ban-quet a

know that we can be one:
this is our blood: a liv-ing sign of God in Christ.
shel ter for the world.

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

Post Communion Anthem: Gather #523 World Peace Prayer

Words: Refrain Satish Kumar. Verses and Music by Marty Haugen. Hymns reprinted under OneLicense.net #A-701323

*Lead us from death to life; from falsehood to truth, from despair to hope, from fear to trust.
Lead us from hate to love, from war to peace; let peace fill our hearts,
Let peace fill our world, let peace fill our universe.*

*Still all the angry cries, still all the angry guns, still now your people die, earth's sons and daughters.
Let justice roll, let mercy pour down, come and teach us your way of compassion. (Refrain)*

*Let justice ever roll, let mercy fill the earth, let us begin to grow into your people.
We can be love, we can bring peace, we can still be your way of compassion. (Refrain)*

SAINT GEORGE

When they had completed the Passover meal and sung all the hymns, they went out to the Mount of Olives.

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Synopsis: *As they proceed to the Mount of Olives, Jesus again describes how Peter and other close followers will deny Jesus; and as Jesus retreats to prayer in the Garden of Gethsemane they fall asleep.*

SAINT GEORGE

It was Judas, the betrayer, who knew where Jesus could be found. Judas had led a crowd with swords and clubs, from the priests, the scribes, and the elders. Judas had given them a sign, saying, "The one I will kiss is Jesus." Judas came up to Jesus at once and said, "Rabbi!" and kissed his friend and they laid hands on Jesus. The close followers of Jesus ran in fear for their lives, but Peter decided to follow as Jesus was led away.

*Lead us from death to life; from falsehood to truth,
from despair to hope, from fear to trust.
Lead us from hate to love, from war to peace; let peace fill our hearts,
Let peace fill our world, let peace fill our universe.*

SERVANT

On that first night of Passover that year, I had helped to prepare the Passover meal and served at table in the household of the high priest. And afterwards, I was exhausted from the day's efforts and went to the courtyard to rest by the fire along with others who serve in the household, including some of the guards. They told me how Jesus had been arrested across the valley near the Mount of Olives and that presently Jesus was in the chambers of the high priest to be interrogated. And I wondered: Can anything good come from this?

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Synopsis: *Having followed the guards taking Jesus away for interrogation by the Caiphas and the Jewish leaders, Peter is identified by the Servant of the House of Caiphas. Three times Peter denies knowing Jesus as had been predicted: "Before the cock crows twice, you will deny me three times."*

At the same time in the chambers of Caiaphas the High Priest, Jesus is accused of blasphemy, a crime punishable by death according to Jewish law. But since the Romans alone had authority to put someone to death, Jesus is beaten and then taken to a trial before Pontius Pilate. A large crowd has gathered outside of Pilate's chambers as the Governor weighs the charges. Pilate offers the option of releasing Jesus or Barabbas, who had been accused of crimes. The Jewish leaders stir up the crowd to demand the release of Barabbas rather than Jesus. Pilate then complies with the cries to crucify Jesus.

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SAINT GEORGE

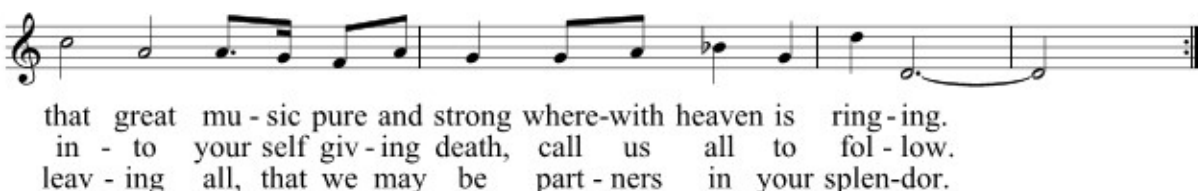
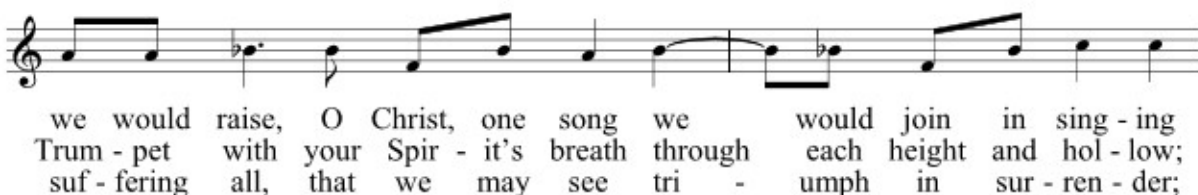
Mark explains that the priests and scribes wanted Jesus to be condemned because they were jealous of Jesus. Pilate spoke to them again, "Then what do you wish me to do with this person you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has Jesus done?" But they shouted all the more, "Crucify! Crucify him!"

And once again, our hearts lament the brutal miscarriage of justice. How much more blood will be shed by ruthless demagogues this day and in the future? By Romans whether Pilate or Diocletian? How many more will collude with tyrants, and when will it end? How many more innocent people will die?

Please stand as you are able to join in singing the hymn, beginning with the second verse.

Hymnal 1982 #572 *Weary of all trumpeting*

Words: Martin H. Franzmann (1907-1976) Music: Distler, Hugo Distler (1908-1942)



SERVANT

In that moment as I witnessed the injustice of this sham trial, I resolved to sever my loyalty to the house of the high priest and everything that it stood for. I could no longer serve in that house. And then, I recognized some of the women who were Jesus' close followers that I had seen earlier in the week in the temple. They were standing near the edge of the mob. Their faces expressed the depth of sadness and fear I knew they must be feeling. I made my way over to them to give them comfort. Thus, I became a close follower of Jesus.

WIDOW

Next, the soldiers led Jesus into the courtyard of the palace where they twisted some thorns into a crown, for a mock coronation of Jesus who was now wearing a purple cloak. And they sneered as they shouted, "Hail, King of the Jews!" They struck Jesus' head with a reed, spat upon Jesus, and knelt down as though in homage. After this kind of mockery, they stripped Jesus of the purple cloak.

Anthem: *O Sacred Head Sore Wounded*. Sung by the Widow, the Servant and Saint George

Words: Paulus Gerhard (1607-1676). Music by David Hurd (b. 1950). Hymns reprinted under OneLicense.net #A-701323

*O Sacred head sore wounded, defiled and put to scorn;
O kingly head surrounded with mocking crown of thorn.
What sorrow mars thy grandeur? Can death thy bloom deflower?
O countenance whose splendor the hosts of heaven adore!*

*In thy most bitter passion my heart to share doth cry,
with thee for my salvation upon the cross to die.
Ah, keep my heart thus moved to stand thy cross beneath,
to mourn thee well beloved, yet thank thee for thy death.*

SAINT GEORGE

Then they led Jesus out to be crucified. They compelled a passer-by, who was coming in from the country, to bear the cross alongside Jesus; it was Simon of Cyrene. Then they brought Jesus to the place called Golgotha, the place of a skull. They offered Jesus wine mixed with myrrh, which Jesus refused. And after dividing Jesus' clothes and casting lots to decide what each would take, Jesus was crucified on a cross. The cross was the form of capital punishment intended for enemies of the state. It was meant to serve as a warning that insurrection against Roman imperial power would be dealt with decisively, and with great suffering.

SERVANT

I knew where they were taking Jesus to be crucified. Those women who were close followers and companions to Jesus were apprehensive of becoming victims of Roman violence themselves. And so, I led them to a hill overlooking the place of crucifixion near Mount Zion. Among these women were Miriam from Magdala, and Mary the mother of James the younger and of Joses, and Salome.

By the time we had reached the top of that hill, we could see in the distance that Jesus was hanging on a cross. Two others were crucified, one to the left of Jesus and another to the right.

SAINT GEORGE

It was nine in the morning when they crucified Jesus. Inscribed at the top of the cross the Romans had written as the notice of the charges against Jesus: THE KING OF THE JEWS. The two on either side were nameless insurrectionists—accused by Rome of being enemies of the state.

WIDOW

As I stood by the cross, those passing by hurled insults at Jesus, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days, come down from the cross and save yourself!”

In the same way some of the priests and the teachers of the law mocked Jesus among themselves. Let this Messiah, this king of Israel, come down now from the cross, so that we may see and believe.” The two insurrectionists who were being crucified also heaped insults on Jesus. At noon, darkness came over the whole land for three hours. At three in the afternoon Jesus cried out in a loud voice,

JESUS

“Eloi, Eloi, lema sabachthani? My God, my God, why have you forsaken me?”

WIDOW

And I continued to pray in my heart, the words of that psalm: (Psalm 22: 2-5)

I cry out through the day and you do not hear, and by night when I find no rest.

Yet, you O God, are the Holy One enthroned upon the praises of Israel.

Our forebears put their trust in you; they trusted you, and you delivered them.

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

SAINT GEORGE

When some of those standing near heard this, they said, “Listen, Jesus is calling Elijah.” Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink.

SERVANT

As the noonday gave way to afternoon, we watched from our hillside. We could see how Jesus’ body slumped as it was hanging on the cross. Only a handful of people remained near the cross, and they were bowed as though in prayer as were the women I was with. And now for the first time, I was able to understand the words of the psalm: “The stone which the builders rejected has become the chief cornerstone.” And then Miriam, Mary and Salome joined me in singing our deep desires for peace. Peace for Jesus, peace for ourselves, peace for all the people of Judea and Palestine.

Please stand as you are able.

Anthem: *Yarabba ssalami*. Sung in Arabic and English by the Servant and the Widow

Test and Music: Traditional Arabic

Translation: *God of peace and justice, rain down upon us your peace.*

WIDOW

Jesus made a loud cry, and then took a last breath.

A MOMENT OF SILENCE IS OBSERVED.

SAINT GEORGE

The curtain of the temple was torn in two from top to bottom.

WIDOW

A centurion who had overseen the crucifixion stood at the front of the cross, and upon seeing Jesus die he said: "Surely this Jesus was God's Son!"

And as I took in the figure of Jesus on the cross, I saw our King. And the words of the Kaddish came to me: "May thy glory, O King of Kings, be exalted, O thou who art to renew the world and resurrect the dead."

The people may be seated.

Anthem: Kaddish by Maurice Ravel. Sung in Hebrew by the Widow.

*May thy glory, O King of Kings, be exalted, O thou
who art to renew the world and resurrect the dead.
May thy reign, Adonai, be proclaimed by us, the sons of Israel,
today, tomorrow, for ever. Let us all say: Amen.*

SAINT GEORGE

It was Preparation Day before the Sabbath. So as evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.

SERVANT

From our hilltop, we could see that most of those who had come to witness the crucifixion of Jesus had dispersed. I thought I could make out Joseph of Arimathea, who I knew to be a wealthy person and member of the Council of Elders. He appeared with a linen cloth. We watched as Joseph took down the body of Jesus, wrapped it in the linen, and placed it in a tomb cut out of rock.

Then we saw where Joseph rolled a stone against the entrance of the tomb. And we followed to that place before darkness came and the start of the Sabbath.

Please stand as you are able to sing the hymn along with the choir.

Hymnal 1982 #439 What Wondrous Love is This

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



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

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

this that caused the Lord of bliss to lay a - side his crown for my
Lamb who is the great I AM, while mil - lions join the theme, I will
free, I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing

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

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 leave them by the foot of the cross.