

The Sunday of the Passion: Palm Sunday **the Proclamation of the Passion of Jesus in** **Word and Music according to the Gospel of Matthew**

April 2, 2023

Welcome to St. George's! We are glad to see you this morning, whether in person or virtually. We ask those who are with us today to pick up one of the palm branches that were blessed yesterday. An additional supply can be found in the Narthex. For those who are participating by way of Zoom, we encourage you to hold a cutting from the branch of a tree or plant. And as we sing our opening hymn you are invited to join in singing with greenery in hand.

Announcements and Blessing for Birthdays and Anniversaries will occur in the assembly before the service begins.



Celebrant

We gather this Palm Sunday morning, April 2, 2023, 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.

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

People **Glory to you, Lord Christ**

Matthew 21:1-11

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey."


The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!"

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


Processional 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
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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!**

This morning as we walk in the way of Jesus our reflections on the Passion we will draw upon the Gospel of Matthew as it might be understood through the eyes of women who have walked Jesus's path of suffering and loss in the company of those they loved. We will hear the story through the witness of Mary Magdalene, a contemporary of Jesus, as well as through the experiences of three women who are from our time: Maria von Wedemeyer, who while engaged to marry Dietrich Bonhoeffer experienced his execution in a Nazi concentration camp; Judy Shepard, the mother of Matthew Shepard, who laments the death of her son through death by a violent hate crime; and Bridgett Floyd, the younger sister to George Floyd, who was murdered by a police officer in Minneapolis Minnesota.

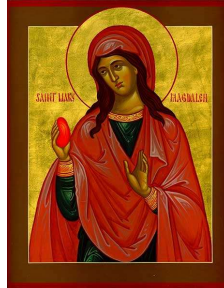
The Passion Story: The Gospel of Matthew

21: 10-12; 23: 37-39; 24: 3-8; 26: 1-5, 17-68; 27: 1-2, 11-61

MARY MAGDALENE

When Jesus came into Jerusalem, to observe the Passover that year, the whole city was trembling with excitement. The people of Jerusalem were asking, "Who is this?" The crowds following him kept saying, "This is the prophet named Jesus, the man from Nazareth in Galilee."

This was the final time that Jesus would come to Jerusalem. I was there as a witness. I saw Jesus crucified by the forces of the Roman Empire. My name is Miriam of Magdala. You know me as Mary Magdalene. I was one of the disciples of Jesus who had followed him from Galilee to Jerusalem to celebrate the Passover.



Mary Magdalene, the "disciple to the disciples" is recorded as having witnessed the open tomb of Jesus. In the Gospel of Matthew, she proclaimed Jesus's resurrection to his apostles and the other men and women disciples.

Tradition holds that she was among the followers of Jesus during his ministry in Galilee and travelled with Jesus and other disciples to Jerusalem for the final Passover and his trial and crucifixion.

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MARIA von WEDEMEYER

Eighty years ago, Dietrich Bonhoeffer was arrested by the government of Adolph Hitler. Two years later he was hanged to death in the Flossenburg Concentration Camp on April 9, 1945. He was accused of crimes against the German state for his opposition to the Nazi regime, its idolatry in claiming Hitler as a Fuhrer and the genocide of Jewish people throughout Europe as well as in our German homeland.

My name is Maria von Wedemeyer. I became engaged to marry Dietrich Bonhoeffer in 1943, just three months before he was arrested by the Nazi government. Throughout the long years of his imprisonment by the Gestapo and then while he was held in the death camps at Buchenwald and Flossenberg, we held onto hope for the day we would marry.



Born in 1924, **Maria von Wedemeyer** was a mathematician who became engaged to be married to Dietrich Bonhoeffer on January 13, 1943. Three months later he was arrested and held by the Nazis, first in a Gestapo prison in Berlin and later in concentration camps. Throughout the course of their engagement, they corresponded through letters that are collected in *Love Letters from Cell 92*. After the war, she immigrated to the United States and resided in Boston where she worked for Honeywell Information Systems. She died in 1977 of cancer.

JUDY SHEPARD

Twenty-four years ago, on October 6, 1998, my son Matthew Shepard was brutally beaten, the victim of a homophobic hate crime. He was pistol-whipped to the point of losing consciousness. But before that he was tortured, and by the admission of one of his assailants, he was forced to beg for his life. Matt died six days later. I am Judy Shepard, Matt's mother.



Judy Shepard is the founding president of the Matthew Shepard Foundation. In her continuing role as board president, she travels across the nation speaking to audiences about what they can do as individuals and communities to make this world a more accepting place for everyone, regardless of race, religion, ethnicity, sex, gender identity and expression, or sexual orientation. Judy authored a 2009 memoir, "The Meaning of Matthew" to explore her family's journey through the prosecution and trial of Matthew's assailants, the ensuing media coverage; and their continuing work to advance civil rights. Originally trained as a teacher, Mrs. Shepard holds a Bachelor of the Arts degree in Secondary Education from the University of Wyoming where she later pursued post-graduate studies. She and her husband Dennis continue to make their home in Casper, Wyoming.

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BRIDGETT FLOYD

Almost three years ago on May 25, 2020, my brother George Floyd was murdered by Officer Derek Chauvin, a member of the Minneapolis Police Department. I am Bridgett Floyd, his younger sister.

The whole world saw how my brother died. Four police officers arrested him on suspicion of passing a counterfeit twenty-dollar bill. They forced him out of his car and then tried to push him into a squad car. He told them he was feeling claustrophobic and was recovering from COVID at that time.



Bridgett Floyd lives in Houston Texas. She is the CEO of Justice for George Floyd and a spokesperson for the Black Lives Matter Movement. Along with advocacy, the organization provides tutoring and support for at risk youth. Floyd has told the story of her brother’s life and the impact of his death on her family in an essay in *Allure* entitled *Bridgett Floyd on Life since Her Brother George Floyd’s Death* which was published in March of 2021

But instead of giving him the space he needed, they handcuffed him and forced him to lie down on the pavement with his chest to the ground and his cheek pressed to the street. Then, Officer Derek Chauvin knelt on his neck as my brother said: “I can’t breathe!” They had him cuffed; he wasn’t going to go anywhere.

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MARY MAGDALENE

This is the story of how Jesus died, and of the unjust trial that led to his wrongful death. It is a story too often repeated.

MARIA: In the hanging of Dietrich Bonhoeffer as an enemy of the Nazi State

JUDY: In the hate crime that ended the life of Matthew Shepard

BRIDGETT: In the murder of George Floyd at the hands of the police

Choir Anthem: *We Tell Each Other Stories/I am Open* from *Considering Matthew Shepard* by Craig Hella Johnson

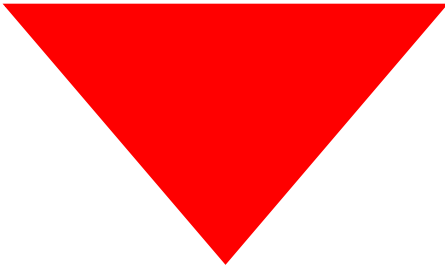
MARIA von WEDEMEYER

The Gospel of Matthew tells us that when Jesus arrived in Jerusalem, he went first into the Temple, where he threw out everyone who was selling and buying there. He overturned the moneychangers’ tables and the chairs of those who sold doves. And Jesus told them, “It is written, ‘My house is to be called a house of prayer,’ but you are turning it into a hideout for bandits!”

This of course did not go well with the religious authorities. There were many times when Jesus confronted them; but they were more concerned with holding onto their power as they colluded with the Romans in the oppression of the Jewish people. When Jesus challenged the practices in the Temple, their next step was to look for a way to have him arrested.

And in Germany, as Hitler rose to power and brought our country to the brink of ruin, the established church failed to speak out against the Nazis and even became complicit in their atrocities. Dietrich Bonhoeffer was part of a small resistance movement of Christian leaders, the “Confessing Church,” who took the risks of speaking out.

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Political prisoners in Nazi Prisoner of War camps such as **Dietrich Bonhoeffer** were identified by a red triangle.



Adolf Hitler became the Chancellor of Germany on January 30, 1933. Two days later **Dietrich Bonhoeffer** (1906-1945) gave a radio address to criticize the concept of a Führer, explaining how such a leader inevitably becomes an idol and a “mis-leader.” Halfway through the address the speech was abruptly cut off. Later that year, a group called the German Christians (*Deutsche Christen*) began to promote the Nazification of German Protestantism, even renaming the church the “Reich Church.” Their program called for incorporation of Nazi ideology, support for Hitler and implementation of “Aryan laws,” dictating that Jews were a separate race that could not become members of an Aryan German Church through baptism.

MARY MAGDALENE

After Jesus had cleansed the Temple, he said: “O Jerusalem, Jerusalem, who kills the prophets and stones to death those who have been sent to her! How often I wanted to gather your children together as a hen gathers her chicks under her wings, but you were not willing! Look! Your house is left abandoned! I tell you: you will not see me again until you say, ‘How blessed is the one who comes in the name of the Lord!’”

BRIDGETT FLOYD

As my brother was dying, he called out for our mother. As a parent, one of most important things a mother wants to do is just to protect her children. I'd seen many Black Americans killed by police over the years, but it always seemed distant — until it's at your front door. While I lost a brother, my sons (ages 7, 8, 11, and 13) who will grow up to become Black men, also lost an uncle. For Black Americans, “the talk” in our living rooms isn't just about the birds and bees, but about protecting ourselves against systemic racism and what to do if we're ever stopped by police.

This talk with my sons unfortunately comes with my brother's real-life example. It's also part of the reason I feel an extra sense of responsibility to rally for change. The work we do today will influence our society tomorrow; and I hope to one day live in a time when parents won't have to prepare our sons and daughters for a world that views our children as threats.

George Floyd (1973-2020) George Floyd was born on October 14, 1973 in Fayetteville, North Carolina. He later moved to Houston Texas where he lived with his mother and siblings in the Third Ward of the city in public housing. Floyd saw athletics as his way forward and attended South Florida Community College where he played football for two years. In 2014 he moved to Minneapolis where he died on May 25, 2020. In response to his death the *Black Lives Matters* movement, which had begun seven years before, grew throughout the US as people across the country went to the streets in protest. In some places the death of George Floyd led to calls for defunding police forces.



JUDY SHEPARD

As Jesus was preaching in the Temple, some of the religious leaders plotted to entrap him. They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?”

But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.” And they brought him a denarius. Then he said to them, “Whose head is this, and whose title?” They answered, “The Emperor’s.” Then Jesus said to them, “Give therefore to the emperor the things that are the emperors, and to God the things that are God’s.”

Matt had only been a student at the University of Wyoming for a month when he was murdered, but it had taken him little time to get involved in campus politics. On that night of his attack, he had taken part with the University’s LGBT organization in its planning for a campus wide Gay Awareness Week that was soon to happen as part of National Coming Out Day on the upcoming Monday.

It was exactly the kind of grassroots activism that had invigorated Matt since he was a child, and I imagine that he was thrilled with the prospect of ruffling a few feathers and opening up more than a few minds with the week’s planned activities.



Matthew Shepard (1976-1998) was born on December 1, 1976. At the time of his death, he was a student majoring in Political Science at the University of Wyoming. He was accosted by two young men from Laramie who left him for dead on the open plain outside Laramie. Unconscious from the attack, he was airlifted to Fort Collins, Colorado where he died six days later without ever having regained consciousness.

In the days immediately after Matthew Shepard was murdered people across the country created memorials to honor him. In San Francisco at the corner of Market and Castro such a pop-up memorial featured the artwork by Freddie Neim. The original is part of the Matthew Shepard Collection at the Smithsonian Museum of American History. The reproduction we have today was done by Tasha Tobias.

In October 2009, the US Congress passed the Matthew Shepard Act, making hate crimes a federal crime. The bill was signed into law by President Barak Obama.



BRIDGETT FLOYD

Later, while Jesus was sitting on the Mount of Olives, he spoke to his disciples about the signs of his second coming and of the end of this age. Jesus told them, “You’ll begin to hear of wars and rumors of wars. See to it that you don’t panic. These things must take place, but the end won’t have come yet, because nation will rise up in arms against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. But all this is but the beginning of the birth pangs.”

JUDY SHEPHERD

I am not the only mother to lose a child to murder as a hate crime aimed at lesbian and gay and trans people. Tragically, we now see that whole groups of people in the LGBTQ+ community have become targets of murder as well. These killings are given license by caustic and cynical political rhetoric that is aimed at lesbians and gays—and especially at trans youth. As a budding political scientist, Matt would have understood well the dangers of hate rhetoric: How it fuels actions that are hateful, even mass murder. And even more outrageous, how hate rhetoric is often expressed in the name of protecting children.

Kaddish by Maurice Ravel - Soloist: Emma Hadley

*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.
May thy radiant name be loved, cherished, praised, glorified.
May it be blessed, sanctified, exalted, thy name which soars
above the heavens, above our praises, above our hymns,
above all our benisons. May merciful heaven grant us
tranquility, peace, happiness. Ah! Let us all say:
Amen.*

Please stand as you are able.

BRIDGETT FLOYD

Every time another Black person is killed by police or by police wanna-be's acting as vigilantes, we recite the sad litany of names of those we will not forget.

Say their names: **Freddie Gray, Sam Dubose, Philando Castile,**

MARY MAGDALENE

Say their names: **Terence Crutcher, Alton Sterling, Jamar Clark, Sandra Bland**

MARIA von WEDEMEYER

Say their names: **Jeremy McDole, William Chapman II, Irvo Otieno**

CONGREGATION MEMBERS

Say their names: **Walter Scott, Eric Harris, Tamir Rice, Akai Gurley, Duante Wright,**

JUDY SHEPARD

Say their names: **Michael Brown, Eric Garner, Trayvon Martin**

BRIDGETT FLOYD

Say their names: **Breonna Taylor, Ahmaud Arbery, Tyre Nichols.**

And those are just the names of people we hear about in the news. With all these many wrongful deaths, I feel that it is my job to keep their memories alive. We remember by praying for all who have been killed and for their families. We pray for justice. I have no choice but to be strong and carry this weight, and carry this position that God has put me in.

The Congregation is seated.

MARIA von WEDEMEYER

Jesus said: "They'll hand you over to suffer and will kill you, and you'll be hated by all the nations on account of my name. Then many people will fall away, will betray one another, and will hate one another. And Jesus said, "many false prophets will appear and deceive many people, and because lawlessness will increase, the love of many people will grow cold. "But the person who endures to the end will be saved.

And this gospel of the kingdom will be proclaimed throughout the inhabited world as a testimony to all nations, and then the end will come.”

Dietrich Bonhoeffer knew that he would endure to the end. He believed that God would always be with us through any of our trials—even in the concentration camp facing death. In one of his last letters to me he wrote: “we are learning to commend each other daily to God and to put our trust in him. We are now relearning that, and we should be thankful however hard it is.”

Yet, we all know that fascist thinking did not end with the defeat of Hitler. We grieve that new fascist movements arise in every age as despotic leaders take control; and sadly, we see how they appeal to religious nationalism to garner support. Whatever befalls us, we live in hope and the sure knowledge, as Dietrich knew so well, that though we may not comprehend the ways of God, God does not forget us. God is our help and our light in darkness.

Choir Anthem: *If God Be for Us* by Joseph M. Martin

MAGDALENE

Now, it was two days before the Passover was to be observed, and Jesus asked us to prepare for the feast. And he said: “You know that the Passover will take place in two days, and the Son of Man will be handed over to be crucified.”

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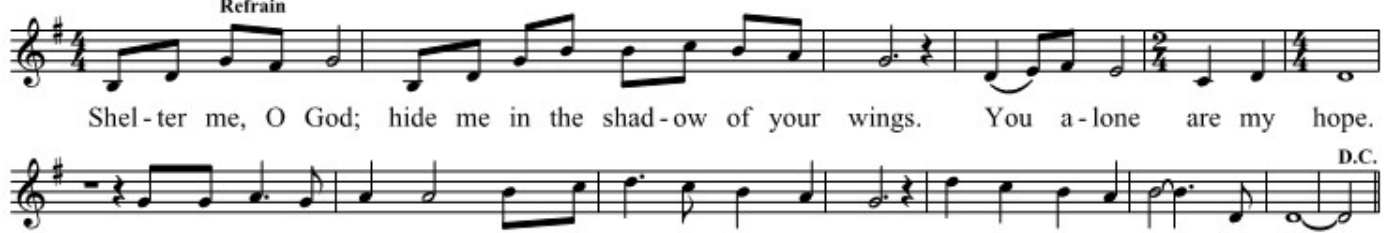
MARY MAGDALENE

On the night of Passover, knowing that he was to be betrayed, Jesus drew us his friends together to share the Passover meal, the celebration of our liberation. It is the night we affirm God’s enduring presence in our lives, through all our trials, and agony, and our triumphs. We gathered in an upper room. In hindsight, I realize that Jesus sought this place so he would have a last bit of time to spend time in a safe space with the people he loved most.

Offertory Hymn: Gather #449 *Shelter Me, O God*

Words and Music: Bob Hurd (b. 1950) © 1984 harmony Craig Kingsbury, (b. 1952) © 1984 OCP Publications. Reprinted under OneLicense.net #A-701323

Refrain



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

D.C.

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.

BRIDGETT FLOYD

When evening came, Jesus was sitting at the table with his disciples. While they were eating, he said, “I tell all of you with certainty, one of you is going to betray me.”

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Celebrant

While they were eating, Jesus took a loaf of bread and blessed it. Then he broke it in pieces and handed it to the disciples, saying, "Take this and eat it. This is my body, given for you."

Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, because this is my blood of the new covenant that is being poured out for many people for the forgiveness of sins. I tell all of you I will never again drink the fruit of the vine until that day when I drink it with you once again in my Father's kingdom."

Holy One, 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 they 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.

Celebrant: The disciples of Jesus asked him how to pray and he told them to pray in this way:
Our Father, in heaven, hallowed be your Name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen..

The Breaking of Bread

The Celebrant breaks the consecrated bread and, after a time of silence, all sing the Fraction Anthem.

Fraction Anthem:

Agnus Dei / Lamb of God Setting: From *New Plainsong*; David Hurd (b. 1950)

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant _____ us peace.

1982: S161 2011.03.01

Celebrant: 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.

Celebrant: The gifts of God for the people of God.

Communion Hymn 1: LEVAS #181 *Amazing Grace*

Words: stanzas 1-4 John Newton (1725-1807) stanza 5 attr. John Rees (c 1859)

Music: *New Britain CM Virginia Harmony*, 1831 John Barnard (b. 1948) © 1982 Hope Publishing Co. Reprinted under OneLicense.net #A-701323



A - maz - ing grace! How sweet the sound, That saved a wretch like me!
'Twas grace that taught my heart to fear, And grace my fears re - lieved:
The Lord has pro - mised good to me, His word my hope se - cures;
Through man - y dan - gers, toils, and snares, I have al - read - y come;
When we've been there ten thou-sand years, Bright shin - ing as the sun,



I once was lost, but now am found, Was blind, but now I see.
How pre - cious did that grace ap - pear The hour I first be - lieved!
He will my shield and por - tion be As long as life en - dures.
'Tis grace that brought me safe thus far, And grace will lead me home.
We've no less days to sing God's praise Than when we'd first be - gun.

On the day of the funeral for **Matthew Shepard** as anti-gay protesters chanted homophobic slurs, another crowd gathered outside the church. They heard those inside sing *Amazing Grace* and joined their voices in response to the hateful chants.



In December of 1944, **Dietrich Bonhoeffer** was moved to the Gestapo Prison in Berlin on Prinz-Albrecht Strasse where he was placed in solitary confinement in an underground cell that was eight by five feet and with no natural light. From that cell, he wrote a letter to Maria von Wedemeyer and enclosed his poem *Von Guten Mächten Wunderbar Geborgen*, a testament to his hope in the loving power of God. It is translated into English as *By Gracious Powers* and its words inform our second communion hymn.

Communion Hymn 2: Hymnal 1982 #695 *By Gracious Powers*

Words: F. Pratt Green (b. 1903) after Dietrich Bonhoeffer (1906-1945). Music: *Intercessor*, Charles Hubert Hastings Parry (1848-1918)

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By gra-cious powers so won-der - ful - ly shel-tered, and con-fi-dent - ly wait - ing come what may,
Yet is this heart by its old foe tor-ment - ed, still e - vil days bring bur - dens hard to bear;
And when this cup you give is filled to brim-ming with bit-ter suf-fering, hard to un - der-stand,
Yet when a - gain in this same world you give us the joy we had, the bright-ness of your Sun,



we know that God is with us night and morn - ing, and nev - er fails to greet us each new day.
O give our fright-ened souls the sure sal - va - tion, for which, O Lord, you taught us to pre-pare.
we take it thank - ful - ly and with-out trem - bling, out of so good and so be-loved a hand
we shall re - mem - ber all the days we lived through, and our whole life shall then be yours a - lone.

Post Communion Prayer

At the conclusion of the Communion, all pray together

Loving God, as a mother feeds her children you feed us in this sacrament with the food and drink of eternal life: help us who have tasted your goodness to grow in grace, and give us the will to be the servant of others as you were the servant of all, though Jesus Christ our Lord. Amen.

BRIDGETT FLOYD

After singing a hymn, they went out to the Mount of Olives. They came to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray."

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MARY MAGDALENE

For Peter, these words from Jesus were prophetic. Later in the night he denied Jesus three times as Jesus had said. Later, Peter lamented his lack of courage, weeping bitter tears.

BRIDGETT FLOYD

Again, Jesus went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done."

Hymn: *You know the way for me - Aber du weißt den Weg für mich*

Words: Deitrich Bonhoeffer, English translated and adapted from the Taizé Community.

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The Congregation is invited to sing the verses in English after the soloist has sung the hymn in German.



Gott, lass mei-ne ge - dan - ken sich sam-meln zu dir. Bei dir ist das licht,
God, gath - er all my thoughts to turn o - ver to you. With you there is light,



du ver-gisst mich nicht. Bei dir ist die hil-fe, bei dir is die ge-duld.
you re-mem-ber me. For you are my help-er who treats me pat-ient-ly.



Ich ver-ste-he dei-ne we - ge nicht, a-ber du weiBt den weg für mich.
I can nev-er com-pre-hend your ways, on-ly you know the way for me.

JUDY SHEPARD

Once again, Jesus came and found them sleeping, for their eyes were very heavy.

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Choir Anthem: *Wherever You Go* by Susan Bentall Boersma and David Lantz III

BRIDGETT FLOYD

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered.

JUDY SHEPARD

Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward.

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JUDY SHEPARD

Then the soldiers took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

Please stand as you are able to join in singing the hymn and remain standing until the conclusion of the hymn that follows this hymn.

Hymnal 1982 #168 *O sacred head, sore wounded, verses 1, 3*

Words: Paul Gerhardt (1607-1676) Music: *Passion Chorale*, Hans Leo Hassler (1564-1612)
adapted by Johann Sebastian Bach (1685-1750). Hymns reprinted under OneLicense.net #A-701323

O sa - cred head, sore wound - ed, de - filed and put to scorn;
In thy most bit - ter pas - sion my heart to share doth cry,

O king - ly head sur - round - ed with mock - ing crown of thorn:
with thee for my sal - va - tion up - on the cross to die.

what sor - row mars thy gran - deur? Can death thy bloom de - flower?
Oh, keep my heart thus mov - ed to stand thy cross be - neath,

O coun - te - nance whose splen - dor the hosts of heaven a - dore!
to mourn thee, well be - lov - ed, yet thank thee for thy death.

JUDY SHEPARD

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry the cross of Jesus.

MARY MAGDALENE

Now, they came to a place called Golgotha (which means Place of a Skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. It was a long wait to watch through the slow and torturous death of crucifixion. Many of Jesus' women friends were there also, as we looked on from a distance; we had followed Jesus from Galilee and had provided for him. Among them along with me were Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Voices Found #43 *As she looked at the cross*

Words: Carol E. Peterson (verse 1), Terry Doyle, TSSF (verses 2 and 3) Music: Carol E. Peterson © 2000 Hymns reprinted under OneLicense.net #A-701323

As she looked at the cross Ma - ry sat weep - ing and
 Sis - ter, lov - er and moth er sat with her weep - ing re -
 As we look to the cross we join in mourn - ing be -
 gaz - ing with love at her Lord. He hung there bleed - ing and
 - mem - b'ring the ones that they loved. How they had wrong - ly known
 - side those who weep this dark day. Weep - ing with them as we
 suf-fering and dy-ing. She could not help him. She could not car-ry him home.
 suf-fering and dy-ing. They could not help them. They could not car-ry them home.
 wor-ship Christ dy-ing. We wait for the dawn Je - sus will car-ry all home.

Members of the Congregation are Seated.

BRIDGETT FLOYD

Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

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JUDY SHEPARD

Those who passed by derided Jesus, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from that cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and then we will believe in him. He trusts in God; let God deliver him now, if he wants

to; for he said, 'I am God's Son.'" The two others who were crucified with him also taunted him in the same way.

On October 16, we held a memorial service for Matt in St. Mark's Episcopal Church in Casper, Wyoming. It was the church that Matt had attended as a teenager. The church was full beyond its capacity. The event brought people from around the world together in grief and sorrow and so there were many people outside the church who came to honor Matt. At the same time,, it also drew the contemptuous presence of hate—especially with the protests by members of the Westboro Baptist Church who chanted lines like "God Hates Fags," and "Fags Die and God Laughs."

At one point when we sang *Amazing Grace*, one of Matt's favorite hymns, the people outside the church began singing along with us who were inside to drown out the voices of hate.

Please stand as you are able.

BRIDGETT FLOYD

From noon on, darkness came over the whole land until three in the afternoon.

And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" "My God, my God, why have you forsaken me?"

JUDY SHEPARD

When some of the bystanders heard it, they said, "This man is calling for Elijah." Then Jesus cried again with a loud voice and breathed his last.

Silence is kept

MARIA von WEDEMEYER

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.

Please be seated.

BRIDGETT FLOYD

Once people saw my brother's death on National TV and heard his cry for our mother the Nation shook. People took to the streets chanting "I can't breathe!" The nation seemed as if it was coming together to lift this knee of oppression off our necks so we could finally as a country take a freeing, life giving breath. In the days after my brother's death and funeral, I was a mix of emotions. I was sad and angry, but I also had hope.



I realized that I had two choices: I could either be the victim or the victor over my situation. I chose the latter. Now, I'm focused on making sure the world never forgets my brother. While this journey has been a painful one, I am turning my pain into purpose and hope for our future.

MARIA von WEDEMEYER



In a sermon delivered in London, Dietrich asked the congregation: “How do we know that dying is so dreadful? Who knows whether in our human fear and anguish we are only shivering at the most glorious, heavenly, blessed event in the world? Death is hell and night and cold if it is not transformed by our faith. But that is just what is so marvelous, that we can transform death.”

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

JUDY SHEPARD

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. On October 26, 2018—twenty years after Matt was killed—his ashes were interred in the Joseph of Arimathea Chapel of the National Cathedral in Washington, DC.



MARY MAGDALENE

When we saw Joseph of Arimathea take the body down from the cross and carry Jesus to his tomb, we followed, the other Mary and I as well as the other women. As we walked toward the garden in which Jesus was being entombed, I broke a branch from a palm tree, the same type of branch that we had used to hail Jesus’s arrival in Jerusalem just a few days ago.



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!
to God and to the Lamb, I will sing.
and when from death I'm free, I'll sing on.

What won - drous love is this that caused the Lord of bliss
To God and to the Lamb who is the great I AM,
And when from death I'm free, I'll sing and joy - ful be,

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

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

MARY MAGDALENE

We put the symbols of our suffering that have been borne on the cross and along with them the symbol of victory—the frond of palm—trusting that God is present, and even daring to hope that God will redeem our suffering.

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 remain in silent contemplation. Kindly respect the time of silence as you move toward Miller Hall.*

You are also invited to write your prayer intentions—prayers for those you remember or desires for justice or other petitions—and place those along with the images left on the shroud by Judy Shepard, Bridgette Floyd, Maria von Wedemeyer and Mary Magdalene. Cards and pens can be found in a basket near the shroud.