

THE SUNDAY OF THE PASSION: PALM SUNDAY
April 9, 2017
A MEDITATION ON THE PASSION OF CHRIST – 5:30 p.m.

Organ Music before the Service

Wondrous Love, variations on a shape-note hymn, Op. 34 Samuel Barber (1910–1981)

ORDER OF SERVICE

The People stand and sing the hymn.

Hymn 163: “Sunset to sunrise changes now”

Kedron

I. Gethsemane

The People remain standing.

Officiant Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come, in the volume of the book it is written of me, that I should fulfil thy will, O my God.

Officiant I will receive the cup of salvation.
People **And call upon the name of the Lord.**

Antiphon *In Monte Oliveti*

On the Mount of Olives he prayed to the Father: Father, if it be possible, let this cup pass away from me. The spirit is indeed willing, but the flesh is weak. Watch and pray, that ye enter not into temptation.

The People sit.

Reading

The More Earnest Prayer of Christ

And being in an agony he prayed more earnestly...
—*Luke 22:44*

His last prayer in the garden began, as most
as his prayers began—in earnest, certainly,
but not without distraction, an habitual...what?

Distance? Well, yes, a sort of distance, or a mute
remove from the genuine distress he witnessed
in the endlessly grasping hands of multitudes

and, often enough, in his own embarrassing
circle of intimates. Even now, he could see
these where they slept, sprawled upon their robes or wrapped

among the arching olive trees. Still, something new,
unlikely, uncanny was commencing as he spoke.
As the divine in him contracted to an ache,

a throbbing in the throat, his vision blurred, his voice
grew thick and unfamiliar; his prayer — just before
it fell to silence — became uniquely earnest.

And in that moment — perhaps because it was so
new — he saw something, had his first taste of what
he would become, first pure taste of the body, and the blood.

Author: Scott Cairns (b. 1954)

Gospel

Luke 22: 39–54

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “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 down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Then they seized him and led him away, bringing him into the high priest’s house.

The People stand.

Collect

Lord Jesus Christ, who in the Garden of Gethsemane didst pray with agony and bloody sweat that thy Father's will be done; grant that the same mind be formed also in us, that dying to sin and selfishness we may rise to life with thee: who now livest and reignest with the same Father and the Holy Ghost, one God, world without end. **Amen.**

The People sit.

Carol

I wonder as I wander,
out under the sky,
How Jesus the Savior
did come for to die
For poor on'ry people
like you and like I;
I wonder as I wander,
out under the sky,

When Mary birthed Jesus,
'twas in a cow's stall,
With wise men and farmers
and shepherds and all;
But high from the heavens
a star's light did fall,
And the promise of ages
it then did recall.

If Jesus had wanted
for any wee thing,
A star in the sky
or a bird on the wing,
Or all of God's angels
in heaven for to sing,
He surely could have it
'cause he was the King.

*Words & Music: from Songs of the Hill-Folk (1934)
John Jacob Niles (1892–1980)*

The People stand and sing the hymn.

Hymn 648: “When Israel was in Egypt’s land”

Go Down, Moses

II. The Trial

The People remain standing.

Officiant I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Officiant Give sentence with me, O God, and defend my cause against the ungodly people.

People **O deliver me from the deceitful and wicked man.**

Antiphon *Tradiderunt me*

They delivered me into the hands of the ungodly and numbered me amongst the workers of wickedness. They have not spared my soul. Mighty men are gathered together as my enemies and giants have taken their stand against me. Foreigners have risen against me, and the mighty seek my life.

The People sit.

Reading

I. Jesus is condemned to death From “The Stations of the Cross”

The very air that Pilate breathes, the voice
With which he speaks in judgment, all his powers
Of perception and discrimination, choice,
Decision, all his years, his days and hours,
His consciousness of self, his every sense,
Are given by this prisoner, freely given.
The man who stands there making no defence,
Is God. His hands are tied, His heart is open.
And he bears Pilate’s heart in his and feels
That crushing weight of wasted life. He lifts
It up in silent love. He lifts and heals.
He gives himself again with all his gifts
Into our hands. As Pilate turns away
A door swings open. This is judgment day.

Author: Malcolm Guite (b. 1957)

Gospel

Matthew 27:11–26

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And

they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!” So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!”

So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

The People stand.

Collect

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. **Amen.**

Anthem

O Love divine, what hast thou done!	Is crucified for me and you,
The immortal God hath died for me!	To bring us rebels back to God.
The Father’s co-eternal Son	Believe, believe the record true,
Bore all my sins upon the tree.	Ye all are bought with Jesus’ blood.
Th’immortal God for me hath died:	Pardon for all flows from His side:
My Lord, my Love, is crucified!	My Lord, my Love, is crucified!

Behold and love, ye that pass by,
The bleeding Prince of life and peace!
Come, sinners, see your Savior die,
And say, “Was ever grief like His?”
Come, feel with me His blood applied:
My Lord, my Love, is crucified!

Words: Charles Wesley (1707–1788)
Music: David Ashley White (b. 1944)

The People stand and sing the hymn.

Hymn 439: “What wondrous love is this”

Wondrous Love

III. The Crucifixion

The People remain standing.

Officiant And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Officiant My God, my God, look upon me.
People **Why hast thou forsaken me?**

Antiphon *Quid ultra debui facere tibi*

What more could I have done that I have not done? I planted thee as my choicest vine but thou hast become exceeding bitter to me. When I was thirsty thou gavest me vinegar to drink and thou hast pierced with a spear the side of thy savior.

Reading

The Way of Pain

1.
For parents, the only way
is hard. We who give life
give pain. There is no help.
Yet we who give pain
give love; by pain we learn
the extremity of love.

2.

I read of Abraham's sacrifice
the Voice required of him,
so that he led to the altar
and the knife his only son.
The beloved life was spared
that time, but not the pain.
It was the pain that was required.

3.

I read of Christ crucified,
the only begotten Son
sacrificed to flesh and time
and all our woe. He died
and rose, but who does not tremble
for his pain, his loneliness,
and the darkness of the sixth hour?
Unless we grieve like Mary
at His grave, giving Him up
as lost, no Easter morning comes.

4.

And then I slept, and dreamed
the life of my only son
was required of me, and I
must bring him to the edge
of pain, not knowing why.
I woke, and yet that pain
was true. It brought his life
to the full in me. I bore him
suffering, with love like the sun,
too bright, unsparring, whole.

Author: Wendell Berry (b. 1934)

The People stand.

Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.” When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, “Let us not tear it, but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.” And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.” A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

All kneel for a period of silence. Afterward, all stand and the conclusion of the Passion is read by a lector.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his

legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Collect

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

The People sit.

Anthem

Crucifixus etiam pro nobis sub Pontio Pilato:
passus, et sepultus est.

*And was crucified also for us under Pontius Pilate:
suffered, and was buried.*

*Words: from the Nicene Creed
Music: from Mass in B minor, BWV 232, J. S. Bach (1685–1750)*

The People stand and sing the hymn.

Hymn 172 : “Were you there when they crucified my Lord”

Were You There

The People remain standing.

Collect of the Day

Almighty and everliving God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. **Amen.**

The People sit.

Voluntary: Herzlich tut mich verlangen, BWV 727

J. S. Bach (1685–1750)

At the conclusion of the voluntary all depart in silence.

This evening's offering is collected in the Narthex as the People leave the Church.

*The Rev. Luke Jernagan – Officiant
Jillian Smith, guitar
The St. Peter's Singers
David Sinden –Choirmaster • Scott Roberts – Organist*