



Sunday of the Passion—Palm Sunday

April 10, 8:45 & 11:15 am

Saint Luke Lutheran Church and School

9100 Colesville Road, Silver Spring, MD

www.saintluke.us | 301-588-4363

Today we follow Christ from triumphal entry to the cross, each waypoint of the journey marked by Jesus' compassion for those who would betray, mock, accuse, or do violence to him. Though persecuted and beaten, Jesus the Son of God is not disgraced; instead, he asks forgiveness for those who put him to death. We have walked the Lenten pathway these forty days, each of us invited through baptism to "let the same mind be in you that was in Christ Jesus." We enter this holy week accompanying Jesus to the cross with both grief and thanksgiving in our hearts, trusting in God's redeeming love.

GATHERING

PRELUDE

The Palms

Jean Langlais (1907-1991)

WELCOME

PROCESSIONAL GOSPEL

Luke 19:28-40

Entrance into the final days

After he had said this, [Jesus] went on ahead, going up to Jerusalem.

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

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

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

The Gospel of the Lord.
Praise to you, O Christ.

BLESSING OF THE PALMS

The Lord be with you.
And also with you.

Let us pray.

We praise you, O God, for redeeming the world through our Savior Jesus Christ. Today he entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along his way. Bless these branches and those who carry them. Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

PALM PROCESSION ACCLAMATION

Leader

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

Assembly

Ho - san - na in the high - est, ho - san - na in the high - est heav'n!

PROCESSIONAL HYMN • ELW 344

All Glory, Land, and Honor

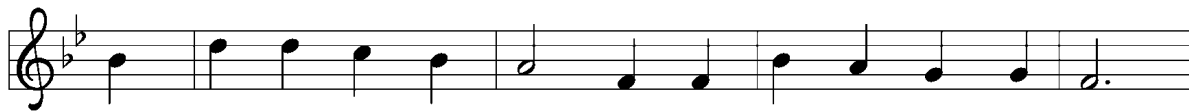
Refrain



All glo - ry, laud, and hon - or to you, re - deem - er, king,



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



- 1 You are the king of Is - rael and Da - vid's roy - al Son,
- 2 The com - pa - ny of an - gels are prais - ing you on high;
- 3 The mul - ti - tude of pil - grims with palms be - fore you went;
- 4 To you, be - fore your pas - sion, they sang their hymns of praise.
- 5 Their prais - es you ac - cept - ed; ac - cept the prayers we bring,

Refrain

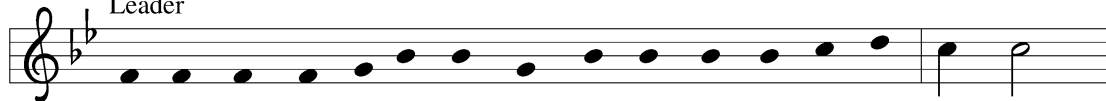


now in the Lord's name com - ing, our King and Bless - ed One.
 cre - a - tion and all mor - tals in cho - rus make re - ply.
 our praise and prayer and an - thems be - fore you we pre - sent.
 To you, now high ex - alt - ed, our mel - o - dy we raise.
 great au - thor of all good - ness, O good and gra - cious King.

Text: Theodulph of Orleans, c. 760–821; tr. John Mason Neale, 1818–1866, alt.
 Music: VALET WILL ICH DIR GEBEN, Melchior Teschner, 1584–1635

PALM PROCESSION ACCLAMATION

Leader



Be-hold the Son of Da-vid! Be - hold the Lamb of our sal - va - tion!
 or Blessed is the one who comes in the name of the Lord!

Assembly



Ho - san - na in the high - est, ho - san - na in the high - est heav'n!

Music: Nancy Raabe
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CHORAL ANTIPHON (8:45)

A Palm Sunday Antiphon

Hosanna to the Son of David. Blessed be the King that cometh in the name of the Lord.
Thou that sittest in the highest heavens. Hosanna in excelsis Deo.

Text: Matthew 21:9

Music: David C. Morgan (b. 1946)

PRAYER OF THE DAY

Let us pray.

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Please be seated.

WORD

PASSION READING *See page 18 and following*

Through the teachings and events of the passion story we see and hear the great contradictions that characterize the coming of God's reign. The leader serves the followers, proud Peter is revealed in his cowardice, and Jesus—the innocent bringer of life—is arrested, beaten, executed, and buried.

Please stand as you are able.

HYMN OF THE DAY • ELW 349

Ah, Holy Jesus



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed that we to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thine in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



judge thee have in hate pre - tend - ed? By foes de - rid - ed,
trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
sin - ned, and the Son hath suf - fered; for our a - tone - ment,
sor - row, and thy life's ob - la - tion; thy death of an - guish
dore thee, and will ev - er pray thee; think on thy pit - y



by thine own re - ject - ed, O most af - flict - ed.
I it was de - nied thee; I cru - ci - fied thee.
while we noth - ing heed - ed, God in - ter - ced - ed.
and thy bit - ter pas - sion, for my sal - va - tion.
and thy love un - swerv - ing, not my de - serv - ing.

Text: Johann Heermann, 1585–1647; tr. Robert Bridges, 1844–1930, alt.
Music: HERZLIEBSTER JESU, Johann Crüger, 1598–1662

APOSTLES' CREED

**I believe in God, the Father almighty,
creator of heaven and earth.**

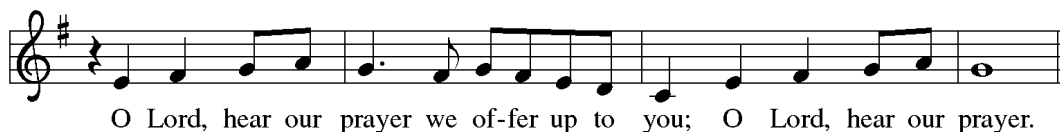
**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION

Drawn close to the heart of God, we offer these prayers for the church, the world, and all who are in need.

After each portion of the prayers please sing the following:



The prayers conclude:

Accept the prayers we bring, O God, on behalf of a world in need, for the sake of Jesus Christ.

Amen

PEACE

The peace of Christ be with you always.

And also with you.

Please be seated.

MEAL

OFFERING

We invite you to give your offering online at saintlukegive.us then click *Giving* or on the Give Plus app.

You may also mail your checks to:

Saint Luke Lutheran Church
9100 Colesville Road
Silver Spring, MD 20910

CHORAL ANTHEM (8:45)

O Vos Omnes

O vos ómnes qui transítis per víam,
atténdite et vidéte:
Si est dólór símilis sícut dólór méus.

*O all you who walk by on the road,
pay attention and see:
if there be any sorrow like my sorrow.*

Words: Lamentations 1:12

Music: Carlos Correa (1680-1747)

ORGAN VOLUNTARY (11:15)

“...the good shepherd giveth his life for the sheep.”

Dan Locklair (b. 1949)

Please stand as you are able.

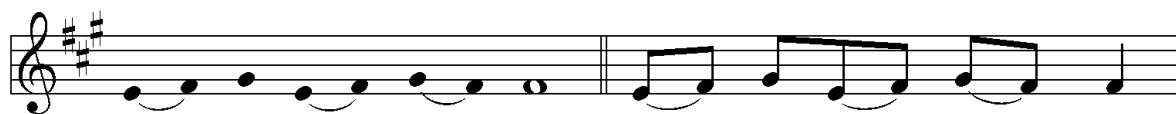
OFFERING PRAYER

Let us pray.


Extravagant God, you have blessed us with the fullness of creation. Now we gather at your feast where you offer us the food that satisfies. Take and use what we offer here, come among us, and feed us with the body and blood of Christ, in whose name we pray.

Amen.


DIALOGUE



P The Lord be with you. **C** And al - so with you.



P Lift up your hearts. **C** We lift them to the Lord.



P Let us give thanks to the Lord our God.



C It is right to give him thanks and praise.

PREFACE

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,

heav-en and earth are full, full of your glo - ry.

Ho - san - na in the high - est, ho - san - na in the high - est.

Bless-ed is he who comes in the name of the Lord.

Ho - san - na in the high - est, ho - san - na in the high - est.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
 Adapt. © 1985, 1989 GIA Publications, Inc., 7404 S. Mason Ave., Chicago, IL 60638 www.giamusic.com
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GREAT THANKSGIVING

Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all.

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

Remembering, therefore, his life, death, and resurrection, we await your salvation for all this thirsty world.
Christ has died. Christ is risen. Christ will come again.

Pour out your Spirit on this holy food and on all the baptized gathered for this feast: wash away our sin, that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

Amen.

THE LORD'S PRAYER

Please pray in your own preferred language.

Gathered into one by the Holy Spirit, let us pray as 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,
forever and ever. Amen.

Padre Nuestro Que estas en los cielos
Santificado sea tu Nombre
Venga a nosotros tu Reino
Hagase tu voluntad asi en la tierra como en el cielo
Danos hoy nuestro pan de cada dia
Perdona nuestras ofensas
Como nosotros perdonamos a los que nos ofenden
Y no nos dejes caer en la tentacion mas libranos del mal
Porque tuyo es el reino, el poder y la Gloria
Por los siglos de los siglos. Amen

INVITATION TO COMMUNION

Here is food and drink for the journey.
Take and be filled.
Thanks be to God.

Please be seated.

COMMUNION

When communing, kindly receive the communion elements from the servers. The servers will then step back. At that time, please remove your mask and partake of the body and blood of our Lord, Jesus Christ. Then proceed to the appropriate station to deposit your individual cup.

When giving the bread and cup, the communion ministers say:

The body of Christ, given for you.
The blood of Christ, shed for you.

The communicant may say:

Amen.

LAMB OF GOD • ELW 199

Je - sus, Lamb of God, have mer - cy on us.

Je - sus, bear - er of our sins, have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world,
grant us peace, grant us peace.

Music: *Deutsche Messe*, Franz Schubert, 1797–1828; adapt. Richard Proulx, b. 1937
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COMMUNION HYMN • ELW 343

My Song Is Love Unknown

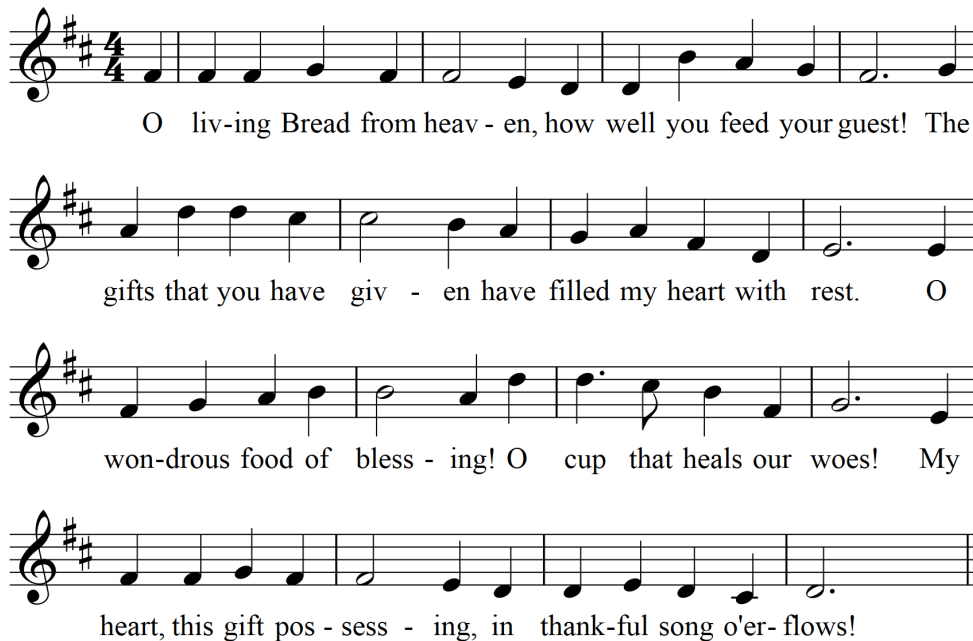
1 My song is love un - known, my Sav - ior's love to me, love
2 He came from his blest throne sal - va - tion to be - stow; the
3 Some - times we strew his way and his sweet praise - es sing; re -
4 We cry out, we will have our dear Lord made a - way, a
to the love - less shown that they might love - ly be. Oh,
world that was his won would not its Sav - ior know. But,
sound - ing all the day ho - san - nas to our king. Then
mur - der - er to save, the prince of life to slay. Yet
who am I that for my sake my
oh, my friend, my friend in - deed, who
"Cru - ci - fy!" is all our breath, and
cheer - ful he to suf - f'ring goes that
Lord should take frail flesh and die?
at my need his life did spend!
for his death we thirst and cry.
he his foes from thence might free.

Please stand as you are able.

POST-COMMUNION BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

Amen.



O liv-ing Bread from heav - en, how well you feed your guest! The
gifts that you have giv - en have filled my heart with rest. O
won-drous food of bless - ing! O cup that heals our woes! My
heart, this gift pos - sess - ing, in thank-ful song o'er- flows!

PRAYER AFTER COMMUNION

Let us pray.

Blessed Jesus, in this rich meal of grace, you have fed us with your body, the bread of life. Now send us forth to bear your life-giving hope to a world in need.

Amen.

SENDING

BLESSING

You are children of God,
anointed with the oil of gladness
and strengthened for the journey.
Almighty God,
motherly, majestic, and mighty,
✠ bless you this day and always.

Amen.

SENDING HYMN • ELW 351

O Sacred Head, Now Wounded



1 O sa - cred head, now wound - ed, with grief and shame weighed down,
2 How pale thou art with an - guish, with sore a - buse and scorn;
3 What lan - guage shall I bor - row to thank thee, dear - est friend,
4 Lord, be my con - so - la - tion; shield me when I must die;



now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
how does thy face now lan - guish, which once was bright as morn!
for this thy dy - ing sor - row, thy pit - y with - out end?
re - mind me of thy pas - sion when my last hour draws nigh.



O sa - cred head, what glo - ry, what bliss till now was thine!
Thy grief and bit - ter pas - sion were all for sin - ners' gain;
Oh, make me thine for - ev - er, and should I faint - ing be,
These eyes, new faith re - ceiv - ing, from thee shall nev - er move;



Yet, though de - spised and gor - y, I joy to call thee mine.
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
Lord, let me nev - er, nev - er out - live my love to thee.
for all who die be - liev - ing die safe - ly in thy love.

Text: Paul Gerhardt, 1607–1676, based on Arnulf of Louvain, d. 1250; tr. composite
Music: HERZLICH TUT MICH VERLANGEN, German melody, c. 1500; adapt. Hans Leo Hassler, 1564–1612

DISMISSAL

Go in peace.
Jesus meets you on the way.
Thanks be to God.

POSTLUDE

“Hosanna: Blessed is the King of Israel...”

Dan Locklair

In this penitential season, let us refrain from any applause after the postlude.

WORSHIP LEADERS

PRESIDING MINISTERS

The Rev. Connie A. Miller, *Senior Pastor*

The Rev. Franklin Morales, *Associate Pastor*

ASSISTING MINISTER

Deacon Kyle Warfield, *Director of Discipleship and Senior High Ministries*

READERS OF THE PASSION

Jeff Groen, Gerson Vasquez, Deacon Warfield. Pastor Eleanor Abarno (8:45) Patsy Zawistoski (11:15)

Pastor Morales, Pastor Miller

CRUCIFERS

8:45 a.m. Gerson Vasquez

11:15 a.m. Ry Cobbs

MUSICIANS

Dr. Alain Truche, *Director of Music and Organist*

(8:45) Schola Cantorum

REMINDER: “Easter Lily” Dedications (Refugee Assistance) due this Thursday, April 14.

Dedication Forms at www.saintluke.us

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at Saint Luke Lutheran

April 10, 2022

SUNDAY OF THE PASSION

PALM SUNDAY

10
APR

8:45 am Worship, *in-person & streaming online*

10:15 am Faith Formation *in person*

11:15 am Worship, *in-person*

5: 00 pm San Lucas Misa, *Online*

MAUNDY THURSDAY

14
APR

7:00 pm Holy Communion, *in-person & streaming online*

GOOD FRIDAY

15
APR

12:00 pm The Seven Last Words of Christ, *in-person & streaming online*

7:00 pm Tenebrae, *in-person & streaming online*

HOLY SATURDAY

16
APR

12:00 pm Special Music, Hymns, Word, Prayer, *in-person & streaming online*

RESURRECTION OF OUR LORD

17
APR

8:45 am Worship, *in-person & streaming online*

11:15 am Worship, *in-person*

3: 00 pm San Lucas Gospel Meditation, *Online*

Upcoming Commemorations

Mikael Agricola, Bishop of Turku, died 1557
Sunday, April 10, 2022

Consecrated bishop of Turku, Finland, without the approval of the pope, Agricola began a reform along Lutheran lines. In only three years, he translated the New Testament and worship texts into Finnish, in the process establishing the rules of Finnish writing that are still used today.

THE JOURNEY WITH JESUS THIS WEEK
(WORSHIP IN PERSON AND ONLINE)
(April 11-17)

www.saintlukeonline.us

MONDAY/TUESDAY/WEDNESDAY

12:00 noon READINGS/PRAYERS FOR HOLY WEEK Online

MAUNDY THURSDAY

7:00 p.m. FULL LITURGY, STRIPPING OF THE ALTAR In Person and Online

GOOD FRIDAY

12:00 – 3:00 p.m. SEVEN LAST WORDS FROM THE CROSS

(Seven different meditations)

Meditations featuring: The Rev Dr. Guy Erwin, President, United Lutheran Seminary, The Rev. Ruben Duran, ELCA Director New Congregation Starts, The Rev. Dr. Theodore Schneider, Bishop Emeritus, Metro DC ELCA, Dr. Paul Wee, Formerly with Lutheran World Federation, Pastor Morales, Pastor Miller

In Person and Online

7:00 p.m. SERVICE OF TENEBRAE (Service of Shadows)

In Person and Online

HOLY SATURDAY

10:00 a.m. EASTER EGG HUNT

12:00 noon SPECIAL MUSIC, HYMNS, WORD AND PRAYER

In Person and Online

EASTER SUNDAY

8:45 a.m. FESTIVAL WORSHIP In person and Online

10:00 a.m. EASTER FELLOWSHIP AND REFRESHMENTS

11:15 a.m. FESTIVAL WORSHIP In Person

TODAY'S MUSIC

HYMN NOTES

All glory, laud and honor

Theodulph of Orleans, c. 750-821

Bishop Theodulph was imprisoned in 818 for conspiring against King Louis the Pious. This hymn was probably written while in prison, originally in 78 lines which was shortened and translated from the Latin by Neale. It has become the traditional Psalm Sunday processional hymn throughout the church.—Hymn Notes for Church Bulletins

Ah, Holy Jesus

Johann Heermann, 1585-1647

The author's many tribulations (severely ill as a child, eye troubles, his wife's death, losing all possessions in the Thirty Years' War, the pestilence of 1631, and forced retirement from the ministry by throat trouble) found a sympathetic note in the medieval meditation on the underserved sufferings of Christ. Understanding the sufferings of others, we receive strength from this hymn."—Hymn Notes for Church Bulletins

My song is love unknown

Samuel Crossman, 1624-1684

Crossman was one of the small group of 17th century writers whose sacred poems have become part of our heritage. Written when only psalm singing was permissible, it moved to a more personal expression of emotions. Beginning with the Incarnation, it moves directly to the events of Holy Week. The Savior's love is defined by his life and death and the writer defines our response in continual praise.—Hymn Notes for Church Bulletins

O sacred Head now wounded

Anon. Latin

The original Latin poem addressed seven Aspects of the Crucified: feet, knees, hands, side, breast, heart and face. Known as "crucifix hymns" they were designed for long, intense devotions while kneeling at the altar. Part seven, *salve caput*, was put into German by the famous hymn writer, Paul Gerhardt. An American Presbyterian minister and seminary professor translated it into English, and it was first published in *The Christian Lyre*, 1830—an early American hymnal with many folk tunes. Thus we have a hymn which has survived two different translations and still retains the intensity of the original Latin.—Hymn Notes for Church Bulletins

MUSIC NOTES

Prelude: The Palms - Jean Langlais (1907-1991)

The concluding piece of *Poèmes évangéliques* (Gospel Poems), “Les rameaux,” (The Palms) is subtitled “The entry of Jesus into Jerusalem”: “Jesus in all his majesty enters into Jerusalem where the enthusiastic multitude welcomes him crying: ‘Hosanna to the Son of David; Blessed is He who comes in the name of the Lord, the King of Israel; Hosanna in the highest!’” Langlais evokes the pageantry of Palm Sunday with a rapid eighth-note motif based on the Gregorian antiphon “hosanna filio David,” which was sung during the procession of the palms. The opening imitative motif of the introduction then continues above the pedal statement of the entire theme in augmentation.

Langlais was less confident about the worth of the “very Classical” piece: “I don’t renounce any piece. As Dupré would often say, others will do it for me.... In “Les rameaux,” the manual parts represent the enthusiasm of the people who acclaim Christ when he arrives on the day of the palms in Jerusalem. The majesty of Christ is represented by the pedal. They sing “Hosanna filii.” I disapprove of using long note values and changing the rhythm of the chant as did [Nicolas de] Grigny. Grigny made beautiful works but not in the Gregorian [chant style]. I made this same mistake...in making the simple melody, free rhythm of the chant into a chant like a Lutheran chorale.... But the work is perhaps not a mistake. The proof is that Messiaen plays it all the time.”

Choral Anthem: O Vos Omnes—Carlos Correa (1680-1747)

Enrique Carlos Correa was born in Lisbon, and studied music with Father Domingos Nunes Pereira. In 1746 he took the religious habit of the Santiago order and became Chapel-Master of the cathedral in Coimbra. He wrote numerous compositions for the church.—Anthems for Choirs

O vos omnes is a responsory, originally sung as part of Roman Catholic liturgies for Holy Week, and now often sung as a motet. The text is adapted from the Latin Vulgate translation of Lamentations 1:12. It was often set, especially in the sixteenth century, as part of the Tenebrae Responsories for Holy Saturday - Wikipedia

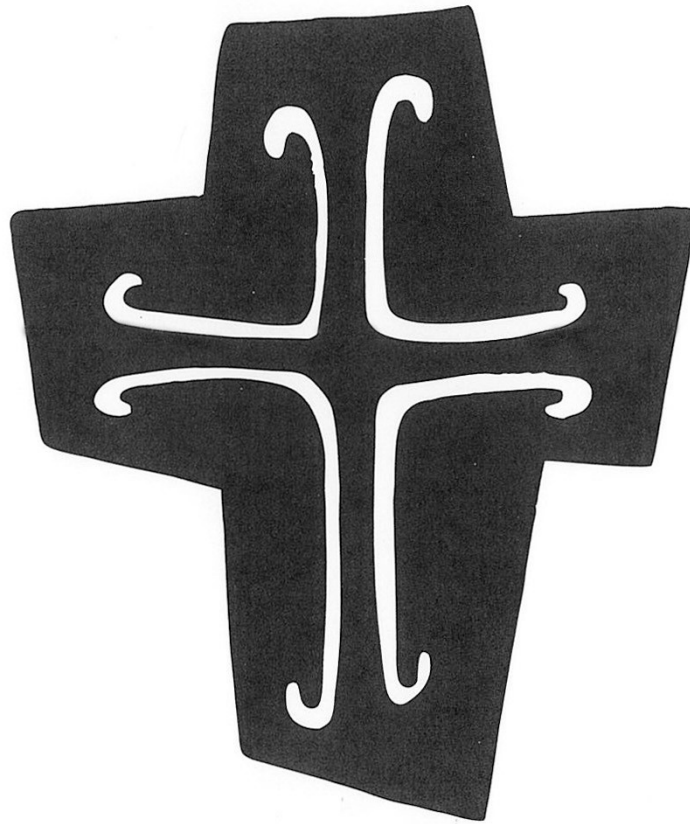
Postlude: “Hosanna: Blessed is the King of Israel...” - Dan Locklair

Based on the beloved Palm Sunday hymn tune, *St. Theodulph*, this tune is most often associated with the hymn text “All Glory, Laud and Honor”. This movement seeks to capture Christ’s solemn procession into Jerusalem as described in John 12:12-15. Both the minor mode and dotted rhythms help convey the dark, but stately, mood, which culminates in the glory of the triumphant full organ. At the climax a statement of the tune appears in a bold, double-pedal statement. Near the ending of the piece, the quiet of a reed stop, accompanied by the warm strings of the organ, emerge as a reminder that this triumphal march is only temporary and soon gives way to the dark and sad days of Holy Week.—Dan Locklair

The Passion
of Our *L*ord

according to

Luke




🍃 FOR CONGREGATIONAL READING 🍃

THE PASSION OF OUR LORD ACCORDING TO LUKE

Speaking Parts:

NARRATOR	SERVANT
JESUS	WITNESS
PETER	PILATE
PEOPLE	FIRST CRIMINAL
CENTURION	SECOND CRIMINAL

The assembly will read in unison the part of the People, which is in bold type and marked by the symbol .

Luke 22:1—23:56

(New Revised Standard Version)

NARRATOR: The Passion of our Lord Jesus Christ according to Luke.

Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray Jesus to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying,

JESUS: Go and prepare the Passover meal for us that we may eat it.

NARRATOR: They asked him,

PETER: Where do you want us to make preparations for it?

JESUS: Listen, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, "The teacher asks you, 'Where is the guest room, where I may eat the Passover with my disciples?'" He will show you a large room upstairs, already furnished. Make preparations for us there.

NARRATOR: So they went and found everything as he had told them; and they prepared the Passover meal.

When the hour came, he took his place at the table, and the apostles with him. He said to them,

JESUS: I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.

NARRATOR: Then he took a cup, and after giving thanks he said,

JESUS: Take this and divide it among yourselves; for I tell you that from now on I will not drink

of the fruit of the vine until the kingdom of God comes.

NARRATOR: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

JESUS: This is my body, which is given for you. Do this in remembrance of me.

NARRATOR: And he did the same with the cup after supper, saying,

JESUS: This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!

NARRATOR: Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

JESUS: The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.

NARRATOR: And Peter said to him,

PETER: Lord, I am ready to go with you to prison and to death!


NARRATOR: Jesus said,

JESUS: I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.

NARRATOR: He said to them,

JESUS: When I sent you out without a purse, bag, or sandals, did you lack anything?

NARRATOR: They said,

 **No, not a thing.**

NARRATOR: He said to them,

JESUS: But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.

NARRATOR: They said,

☞ **Lord, look, here are two swords.**

NARRATOR: He replied,

JESUS: It is enough.

NARRATOR: 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,

JESUS: Pray that you may not come into the time of trial.

NARRATOR: Then he withdrew from them about a stone's throw, knelt down, and prayed,

JESUS: Father, if you are willing, remove this cup from me; yet, not my will but yours be done.

NARRATOR: 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,

JESUS: Why are you sleeping? Get up and pray that you may not come into the time of trial.

NARRATOR: 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,

JESUS: Judas, is it with a kiss that you are betraying the Son of Man?

NARRATOR: When those who were around him saw what was coming, they asked,

☞ **Lord, should we strike with the sword?**

NARRATOR: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

JESUS: No more of this!

NARRATOR: 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,

JESUS: 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!

NARRATOR: Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

SERVANT: This man also was with him.

NARRATOR: But he denied it, saying,

PETER: Woman, I do not know him.

NARRATOR: A little later someone else, on seeing him, said,

WITNESS: You also are one of them.

NARRATOR: But Peter said,

PETER: Man, I am not!

NARRATOR: Then about an hour later still another kept insisting,

WITNESS: Surely this man also was with him; for he is a Galilean.

NARRATOR: But Peter said,

PETER: Man, I do not know what you are talking about!

NARRATOR: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock

crow today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

Prophesy! Who is it that struck you?

NARRATOR: They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

If you are the Messiah, tell us.

NARRATOR: He replied,

JESUS: If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.

NARRATOR: All of them asked,

Are you, then, the Son of God?

NARRATOR: He said to them,

JESUS: You say that I am.

NARRATOR: Then they said,

What further testimony do we need? We have heard it ourselves from his own lips!

NARRATOR: Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

☞ We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.

NARRATOR: Then Pilate asked him,

PILATE: Are you the king of the Jews?

NARRATOR: He answered,

JESUS: You say so.

NARRATOR: Then Pilate said to the chief priests and the crowds,

PILATE: I find no basis for an accusation against this man.

NARRATOR: But they were insistent and said,

☞ He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.

NARRATOR: When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was

hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them,

PILATE: You brought this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.

NARRATOR: Then they all shouted out together,

**☞ Away with this fellow!
Release Barabbas for us!**

NARRATOR: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

☞ Crucify, crucify him!

NARRATOR: A third time Pilate said to them,

PILATE: Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.

NARRATOR: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

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


JESUS: Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?

NARRATOR: Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus

there with the criminals, one on his right and one on his left. Then Jesus said,

JESUS: Father, forgive them; for they do not know what they are doing.

NARRATOR: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

 **He saved others; let him save himself if he is the Messiah of God, his chosen one!**

NARRATOR: The soldiers also mocked him, coming up and offering him sour wine, and saying,

WITNESS: If you are the King of the Jews, save yourself!

NARRATOR: There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying,

FIRST CRIMINAL: Are you not the Messiah? Save yourself and us!

NARRATOR: But the other rebuked him, saying,

SECOND CRIMINAL: Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.

NARRATOR: Then he said,

SECOND CRIMINAL: Jesus, remember me when you come into your kingdom.

NARRATOR: Jesus replied,

JESUS: Truly I tell you, today you will be with me in Paradise.

NARRATOR: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. The Jesus, crying with a loud voice, said,

JESUS: Father, into your hands I commend my spirit.

NARRATOR: Having said this, he breathed his last.

(Silence)

When the centurion saw what had taken place, he praised God and said,

CENTURION: Certainly this man was innocent.

NARRATOR: And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.



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