

**Evangelical Lutheran Church of Geneva**

*English Speaking Congregation*

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Palm/Passion Sunday + 13 April 2014

Ecumenical Prayer Cycle: *Japan, North Korea, South Korea, Taiwan*

Welcome

Prelude

German Congregation brass ensemble

Entrance Gospel

*We start with the sound of marching feet. We begin not too loudly.*

*We hit the best sounding bucket one hit. It is easier to make this sound seated than standing, but that feels funny. So maybe we march and put a strong accent of the first beat.*

*The altar candles are not lit. We save that action for communion (with a hint of Passover)*

R1 *stays at the lectern throughout.* The entrance into Jerusalem according to Matthew

When they 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,

This took place

***to fulfill what had been spoken through the prophet,***

'Tell the daughter of Zion, Look,

*We start the introduction to All glory laud and honor*

***Look***

your king is coming to you,

***your king is coming to you,***

humble, and mounted on a donkey, and on a colt, the foal of a donkey.'

This took place

***to fulfill what had been spoken through the prophet.***

Hymn **All glory, laud, and honor vs 1**



All glo-ry, laud, and hon - or to you, O Christ, we sing, to  
whom the lips of chil - dren made sweet ho - san - nas ring!

1. O Prom - ised One of Is - rael, from  
2. The com - pa - ny of an - gels are  
3. The mul - ti - tude of pil - grims with  
4. To you, be - fore your Pas - sion, they  
5. As you re - ceived their prais - es, re -

Dav - id's line be - gun, now in the Lord's name  
prais - ing you on high; cre - a - tion and all  
palms be - fore you went. Our praise and prayer and  
sang their hymns of praise. To you, now high ex -  
ceive our prayers to - day, whose jus - tice and whose

com - ing, the Ho - ly, Bless - ed One.  
mor - tals in cho - rus make re - ply.  
an - thems be - fore you we pre - sent.  
alt - ed, our mel - o - dy we raise.  
mer - cy and sov - ereign - ty hold sway.

Prayer blessing the Palms accompanied with Marching feet

*Do NOT say Let us pray, or we will lose the feet sound.*

With the sound of hopeful feet,  
we herald your coming, Messiah Jesus,  
With palms we rejoice that you enter the gates of our lives.  
With crosses we proclaim the cost of your giving,  
praying that we might be able to drink the cup you drink,  
knowing that we are not able,  
daring not to wash our hands as if innocent  
unless you should wash us.  
Nevertheless, you encourage our stony hearts to cry out,  
in worship and praise  
and to lift palms to the glory of your name  
now and forever. **Amen.**

Distribution of the Palms

*The palms comes down from the balconies and people catch them. Under this we have some trombone music. When the crosses have been distributed the reading continues. We keep marching also.*

R2: *at the lectern.*

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.

Hymn **All glory, laud, and honor vs 2**

R2: The crowds that went ahead of him and that followed were shouting,

‘Hosanna

**‘Hosanna**

Hosanna to the Son of David!

**Hosanna to the Son of David!**

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

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

Hymn **All glory, laud, and honor vs 3**

*The congregation is invited to wave the palms during this verse.  
maybe with brass here*

R2: ‘Blessed is the one who comes in the name of the Lord!

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

Hosanna in the highest heaven!’

*Men: Hosanna in the highest heaven*

*Women: Hosanna in the highest heaven*

*Young persons and children: Hosanna in the highest heaven.*

**All: Hosanna in the highest heaven.**

Hymn **All glory, laud, and honor vs 4**

R2: When he entered Jerusalem, the whole city was in turmoil, asking, ‘Who is this?’

*The congregation says “Who is this, several times but starting at different times. Like a rumor going through a crowd.*

The crowds were saying, ‘This is the prophet Jesus from Nazareth in Galilee.’

*In the same way, this sentence is repeated.*

Hymn **All glory, laud, and honor verse 5**

from Psalm 118:

P: This is the day the Lord has made.

**This is the day the Lord has acted.**

Let us rejoice and be glad in it.

*Left side: Hosanna (this comes in time with the feet.)*

*Right side: Hosanna*

*Left side: Hosanna*

*Right side: Hosanna*

*Now we make the interchange twice as fast*

*Left side: Hosanna*

*Right side: Hosanna*

*Left side: Hosanna*

*Right side: Hosanna*

**Hosanna!**

*Then it all stops*

*Pause*

P: *This is said quietly.*

The stone that the builders rejected has become the chief cornerstone.

*very softly Hosanna*

*very softly **Hosanna!** (again in this scattered repeated way.)*

Prayer:

P: The Lord be with you

**and also with you.**

Let us pray:

King, but not that kind of king,  
*empty. the sound of a bucket*  
 Messiah, but not that kind of messiah  
*empty. the sound of a another bucket*  
 fulfilling the scriptures, but not the ones touted,  
*empty. the sound of a another bucket*  
 entering our hearts in triumph  
 entering the world as a slave,  
*empty. the sound of a another bucket*  
 forgiving those who do not follow,  
 loving those who fall away,  
*empty. the sound of a another bucket*  
 call your people to follow you,  
 on the path towards that death which promises life worth living,  
 towards that service, which transforms a blood-thirsty world,  
 towards that cross which is your suffering and your glory,  
 towards that resurrection which holds us in your steadfast love,  
 forever. **Amen.**

P: You may be seated.

In some traditions the reading for this day does not stop with the entrance into Jerusalem, but continues to the cross. Cross and resurrection, this is the primary story of our faith, of our lives, re-told and re-invigorated each Holy Week. This year this primary story will be juxtaposed with the story of water in our times.

St. Paul wrote to the Philippians, how Christ Jesus emptied himself, taking the form of a slave. As we read the Passion of Matthew, we remember this is our calling, our hope, to become empty with Christ.

The Passion of Christ                      Matthew 26:14-27:66

R2: *Takes one step away from the lectern.*

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15 and said, ‘What will you give me if I betray him to you?’ They paid him thirty pieces of silver. 16 And from that moment he began to look for an opportunity to betray him.

Prayer of Lament                                      With phrases from Psalm 31:9-16

P:  
 Let us pray:  
 I hear the whispering of many, God,  
**terror all around,**  
 they scheme, they plot,  
**they betray their own people for the price of silver.**  
 for bank accounts in Switzerland or Singapore  
**They run their waste into the river.**  
 They dig deep wells to sell water,  
**robbing the poor whose wells then run dry.**  
 Pieces of silver,  
**the whispering of many,**  
 terror all around,  
**to drink—terror,**  
 to wash—terror,  
**schemes,**  
 plots,  
**pieces of silver looking for opportunities.**  
 For the lives spent in sorrow,  
**and the years with sighing,**

for the strength failing,  
**and the bones wasting away,**  
hear the prayers of your people,  
**through your servant, Jesus Christ. Amen.**

Kyrie eleison

R2:

17 On the first day of Unleavened Bread the disciples came to Jesus, saying, ‘Where do you want us to make the preparations for you to eat the Passover?’

R1: 18 He said, ‘Go into the city to a certain man, and say to him, “The Teacher says, My time is near; I will keep the Passover at your house with my disciples.”’

R2: 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.

P:

They prepared the meal.

This morning we prepare to eat with Jesus. We offer space in our lives for the One who gives us life. We empty a place for the one who emptied himself. We give ourselves to the one who took the form of a slave. We offer food and drink for the sake of those he loves.

Although this is not the usual place in our service for the offering, it is the place in the story to prepare the meal for Jesus. This morning, the loose offering will go the Namibian water project. The children can have a special role offering coins for the thirsty and we hear their offering in the buckets. They become part of the music for the offering this morning.

Offertory choir

Setting the table

Please rise

Prayer over the gifts:

Prepared for you, God,  
**prepared by you to give thanks for your love,**  
**we offer you these gifts**  
**so we might come to your table with empty pockets**  
**and full hearts**  
**so the thirsty might drink the living water**  
**that never runs dry**  
**through Jesus Christ. Amen.**

R1:

20 When it was evening, [Jesus] took his place with the twelve; a21 and while they were eating, he said, ‘Truly I tell you, one of you will betray me.’

R2: *now a couple more steps away from the lectern.* 22 And they became greatly distressed and began to say to him one after another, ‘Surely not I, Lord?’

***Surely not I, Lord?*** *everyone says this but starting at different times.*

R1: 23 He answered, ‘The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.’

R2: 25 Judas, who betrayed him, said, ‘Surely not I, Rabbi?’

R1: He replied, 'You have said so.'

#### Prayer of Confession

The hand goes easily into the bowl, Lord,  
**and comes out as a betrayer,  
silvered and red.**

How easy to turn backwards.

**How quick to hide our face.**

We promise,

**and then sell ourselves for the lowest price.**

We say we would follow,

**and then serve ourselves.**

We drink the water of life,

**and then scheme.**

**Forgive us for all that is false, unkind, indifferent.**

**Dip our hands in the bowl with you,**

**where you can wash it clean,**

**and with your hand in ours**

**make us unafraid to follow you,**

**Jesus Christ. Amen.**

#### Kyrie eleison

#### Reader

R2: 26 While they were eating,

P: In Matthew Judas is not sent away. He is there, eating with the others. Even though we are sinners, we are not sent away. In Christ our sins are forgiven and we are given life. Even in the face of betrayal and denial, Christ is faithful, and eats with his friends.

R2: While they were eating,

P:

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the holy feast.

*The pastor lights one of the altar candles*

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

*The pastor lights the other altar candle*

#### Reader

R2: While they were eating,

*The pastors voice comes in with the readers voice. The reader goes to 'gave it to the disciples,' then the reader stops.*

Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.' 27 Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'

#### The Peace

The peace of the Lord be with you.

**and also with you.**

Let us share signs of peace, one with another.

## Agnus Dei

P: Today the children are invited to come first to the table, along with the church school teachers. After they have communed they may go upstairs for Church School and Sunday play. Come for all is ready.

## Communion

*(Because this is the table of Jesus Christ, all people who recognize the presence of Christ at this meal, are welcome. Communion is continuous. Please come forward by each aisle. Receive the bread in your hands. Take the chalice from the server or help yourself to one of the small, individual glasses. Please return to your seat after receiving communion.)*

## Communion Songs

*The communion elements are removed from the altar.*

R2: *from the spot where you were before.* When they had sung the hymn, they went out to the Mount of Olives.

R1: 31 Then Jesus said to them, ‘You will all become deserters because of me this night; for it is written, “I will strike the shepherd, and the sheep of the flock will be scattered.” 32 But after I am raised up, I will go ahead of you to Galilee.’

R2: 33 Peter said to him, ‘Though all become deserters because of you, I will never desert you.’

R1: 34 Jesus said to him, ‘Truly I tell you, this very night, before the cock crows, you will deny me three times.’

R2: 35 Peter said to him, ‘Even though I must die with you, I will not deny you.’ And so said all the disciples. *R 2 takes another couple of steps moving now to in front of the altar.*

R3: Empty  
*one of the buckets is banged. Then it is brought and placed upside down on the altar.*

R1: 36 Then Jesus went with them to a place called Gethsemane; and he said to his disciples, ‘Sit here while I go over there and pray.’

## Prayers of Intercession

P: Jesus keeps returning to prayer throughout his ministry. He does not just say to others that they should pray, he prays. So today we follow his example and bring before God our concerns, our hopes, our joys.

### Prayers come here

Remembering Rwanda genocide,  
Prayers for the sick (also the naming of names from the congregation)  
The invitation for the congregation to offer their prayers.

P: Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy, through Jesus Christ, our Savior. Amen.

*Under this next bit we put with guitar Bliebet hier, from Taizé*

37 He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. 38 Then he said to them, ‘I am deeply grieved, even to death; remain here, and stay awake with me.’

***Our Father in heaven, hallowed be your name.***

39 And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.'

***Your kingdom come. Your will be done on earth as in heaven.***

40 Then he came to the disciples and found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? 41 Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.'

***Save us from the time of trial.***

c42 Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.'

***Your will be done.***

*a line of lamenting music*

43 Again he came and found them sleeping, for their eyes were heavy. 44 So leaving them again, he went away and prayed for the third time, saying the same words.

***Give us today our daily bread, and forgive us our sins as we forgive those who sin against us.***

*a line of lamenting music*

45 Then he came to the disciples and said to them, 'Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.'

***Save us from the time of trial and deliver us from evil.***

***Deliver us from evil,  
from evil.***

R1:

46 Get up, let us be going. See, my betrayer is at hand.'

R2: *now maybe to the head of the aisle on the choir side.* 47 While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. 48 Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' 49 At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him.

R3: Empty *maybe this is violent.*

*one of the buckets is banged. Then it is brought and placed over the first bucket.*

R1:

50 Jesus said to him, 'Friend, do what you are here to do.'

***For yours is the kingdom and the power and the glory, now and forever. Amen.***

R2: Then they came and laid hands on Jesus and arrested him. 51 Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.

R1 'Put your sword back into its place; for all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, which say it must happen in this way?'

***How then would the scriptures be fulfilled?***

R1: At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled.'

***It must happen in this way.***

R2 Then all the disciples deserted him and fled. *Goes to the back under the organ.*

R2: Empty  
*one of the buckets is banged. Then it is brought and placed over the first 2.*

Silence

P: Be gracious to me, O Lord,  
***for I am in distress;***  
my eye wastes away from grief,  
***my soul and body also.***  
I am the scorn of all my adversaries,  
***a horror to my neighbors,***  
an object of dread to my acquaintances:  
***those who see me in the street flee from me.***  
I have passed out of mind like one who is dead.  
***I have become a broken vessel.***  
a broken vessel.

Kyrie eleison

R1

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

R2: *now from the stairs half way up* 58 But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. 59 Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, 60 but they found none, though many false witnesses came forward. At last two came forward 61 and said, ‘This fellow said, “I am able to destroy the temple of God and to build it in three days.”’ 62 The high priest stood up and said, ‘Have you no answer? What is it that they testify against you?’

R1: 63 But Jesus was silent.

R2: Then the high priest said to him, ‘I put you under oath before the living God, tell us if you are the Messiah, the Son of God.’ d

R1: ‘You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.’

Prayer of Lament

P: God of truth,  
***nothing but the truth, the whole truth,***  
so help us, God,  
***in a sea of lies made artistic,***  
accompanied by a beat,  
***told with the tears of an actress, paid for tears,***  
even if not true.

***How shall we know the truth, which can set us free,  
that will set our world free,  
which does not leave some buckets empty,  
while others splash freely displaying their excess?***

How, God?

Sung Response

R2: *from the top of the stairs.*

65 Then the high priest tore his clothes and said, 'He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What is your verdict?' They answered, 'He deserves death.' 67 Then they spat in his face and struck him; and some slapped him, 68 saying, 'Prophecy to us, you Messiah! Who is it that struck you?'

Response

P: Spit upon,  
**he did not hide his face from insult.**  
slapped  
**he gave his back to those who struck him.**  
beaten  
**he gave his cheeks to those who pulled out the beard.**  
waterboarding, electric shock, sleep deprivation,  
the sound of constant, dripping water,  
the bucket full of icy water ready to charge every nerve,  
the playing with suffering and death,  
the constant threat that one's loved ones will be hurt,  
**he was not rebellious.**

*Under this we put some musical hint of the hymn to come.*

R2: *now almost behind the organ.* 69 Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' 70 But he denied it before all of them, saying, 'I do not know what you are talking about.' 71 When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' 72 Again he denied it with an oath, 'I do not know the man.' 73 After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' 74 Then he began to curse, and he swore an oath, 'I do not know the man!' At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

Hymn Ah holy Jesus

Johann Hermann: Germany

Johann Crüger: Germany

1. Ah, ho - ly Je - sus, how hast thou of - fen - ded,  
2. Who was the guilt - y? Who brought this up - on thee?  
3. For me, kind Je - sus, was thine in - car - na - tion,

that we to judge thee have in hate pre-tend - ed? By foes de-  
A - las, my trea - son, Je - sus, hath un-done thee! 'Twas I, Lord  
thy mor - tal sor - row, and thy life's ob - la - tion; thy death of

rid - ed, by thine own re - ject - ed, O most af - flict - ed!  
Je - sus, I it was de - nied thee; I cru - ci - fied thee.  
an - guish and thy bit - ter pas - sion for my sal - va - tion.

R3: Empty

*one of the buckets is banged. Then it is brought and placed over the first ones.*

R1:

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. 2They bound him, led him away, and handed him over to Pilate the governor.

R2: *behind the organ* When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. 4He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' 5Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

R3: Empty

*one of the buckets is banged. Then it is brought and placed over the first 4.*

R1:

6But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' 7After conferring together, they used them to buy the potter's field as a place to bury foreigners. 8For this reason that field has been called the Field of Blood to this day. 9Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, 10 and they gave them for the potter's field, as the Lord commanded me.'

P: Then was fulfilled what had been spoken through the prophet Jeremiah

***Then was fulfilled what had been spoken.***

R1: Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' 12 But when he was accused by the chief priests and elders, he did not answer. 13 Then Pilate said to him, 'Do you not hear how many accusations they make against you?' 14 But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. 15 Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. 16 At that time they had a notorious prisoner, called Jesus Barabbas. 17 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?' 18 For he realized that it was out of jealousy that they had handed him over. 19 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.'

20 Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 21 The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' 22 Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' 23 Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' 24 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.'

R3: Empty

*one of the buckets is banged. But this one has some water in it. This water is first poured into the baptismal font. Then it is brought and it starts a second pile of buckets.*

R1 Then the people as a whole answered, 'His blood be on us and on our children!'

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

27 Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. 28 They stripped him and put a scarlet robe on him, 29 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!' 30 They spat on him, and took the reed and struck him on the head. 31 After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. 32 As they went out, they came upon a man from Cyrene named Simon; they

compelled this man to carry his cross.

33 And when they came to a place called Golgotha (which means Place of a Skull), 34 they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.

R3: Empty

*one of the buckets is banged. Then it is brought and placed over or with the others.*

Lament

P: They cannot drink, God,  
the gall is too bitter,  
the fear too strong.  
They cannot drink, God,  
those who have given up hope.  
They cannot drink, God,  
those whose livelihoods have been stripped away,  
those whose source of water has been soiled,  
those children who never know what it means to be a child  
They cannot drink.

R1: And when they had crucified him, they divided his clothes among themselves by casting lots; s36 then they sat down there and kept watch over him. 37 Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.'

R3: Empty

*one of the buckets is banged. Then it is brought and placed over or with the others.*

R1: 38 Then two bandits were crucified with him, one on his right and one on his left. 39 Those who passed by derided him, shaking their heads t40 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 the cross.' 41 In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 42 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. u43 He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."' 44 The bandits who were crucified with him also taunted him in the same way.

45 From noon on, darkness came over the whole land until three in the afternoon. v46 And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' which means 'My God, my God, why have you forsaken me?'

47 When some of the bystanders heard it, they said, 'This man is calling for Elijah.' 48 At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. 49 But the others said, 'Wait, let us see whether Elijah will come to save him.'

50 Then Jesus cried again with a loud voice and breathed his last.

R2: Empty

*one of the buckets is banged. Then it is brought and placed over or with the others.*

Silence

*We start a rattling of the feet which grows until the whole congregation is invited.*

R1: 51 At that moment the curtain of the temple was torn in two, from top to bottom.

The earth shook, and the rocks were split.

52 The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.

53 After his resurrection they came out of the tombs and entered the holy city and appeared to many.

*The feet stop*

R2: 54 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!'  
 55 Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. 56 Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

**Affirmation of Faith**

We affirm our faith this morning, using an ancient hymn recorded by St. Paul in his letter to the Philippians.

Let the same mind be in you that was in Christ Jesus, who,  
 though he was in the form of God,  
 did not regard equality with God as something to be exploited,  
 but emptied himself,

***emptied himself,***

taking the form of a slave,

***taking the form of a slave,***

being born in human likeness

***human likeness.***

And being found in human form,

he humbled himself

***humbled himself***

and became obedient

***obedient***

to the point of death—

***even death on a cross.***

***Therefore God also highly exalted him  
 and gave him the name that is above every name,  
 so that at the name of Jesus every knee should bend,  
 in heaven and on earth and under the earth,  
 and every tongue should confess that Jesus Christ is Lord,  
 to the glory of God the Father.***

**Hymn When I survey the wondrous cross**

Isaac Watts 1707

adaptation Edward Miller 1790: England



1. When I sur - vey the won - drous cross on which the  
 2. For - bid it, Lord, that I should boast save in the  
 3. See from his head, his hands, his feet, sor - row and  
 4. Were the whole realm of na - ture mine it were an



Prince of glo - ry died, my ri - chest gain I  
 death of Christ my God; all the vain things I  
 love flow min - gled down; did e'er such love and  
 of - fering far too small; love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.  
 co - vet most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

**Benediction**

## Introduction of Visitors and Announcements