

**ORDER OF WORSHIP
PASSION/PALM SUNDAY**

April 13, 2014

10:00 a.m.

*The beginning of the opening voluntary is a call to silent, personal meditation.
Please silence all electronic devices, as we prepare our hearts and minds to worship God.*

OPENING VOLUNTARY

Valet Will Ich Dir Geben

J. S. Bach
(1685-1750)

INTROIT

Bartholomäus Gesius
(1560-1613)

Hösianna dem Sone Davids!
Gelobet sei, der da kommt im Namen des
Herren.
Hösianna in der Hohe!

*Hosanna to the son of David!
Praise him who comes in the name of
the Lord.
Hosanna in the highest!*

THE TRIUMPHAL ENTRY

John 12:12-15

CALL TO WORSHIP

Minister: Lift up your heads, O gates! And be lifted up, O ancient doors!
That the King of glory may come in.

People: Who is the King of Glory?

Minister: The Lord of hosts, he is the King of glory! Hosanna in the highest!

***HYMN 88**

All Glory, Laud, and Honor

VALET WILL ICH DIR GEBEN

CALL TO CONFESSION

John 12:46-47

PRAYER OF CONFESSION

Would that even today we knew the things that make for our peace. We kill the prophets and stone those whom you have sent to us; we inhabit houses and nations which are forsaken and desolate. We have followed you, but soon we will forsake you; we have believed in you, but soon we will deny you; we have loved you, but soon we will betray you to death upon a cross. Therefore on this day that begins in pomp and pageantry, we beg your mercy and beseech you to forgive us, in the name of him who died for us, even Jesus Christ.

PROMISE OF THE GOSPEL

John 12:35-36

CHURCH SCHOOL ANTHEM

John D. Horman
(b. 1946)

Lo, he comes! Sing we hosanna!
Lo, he comes! Let us sing to the Lord!
Enter his gates with shouts of thanksgiving,
into his courts with songs of praise.
Come, let us march in glad procession.
Loud hosannas now we raise.

*After the anthem, children through fifth grade may process
to the Strouse Building to meet for the Gathering.*

WELCOME AND ANNOUNCEMENTS

PRAYER FOR ILLUMINATION

Eternal God, whose word silences the shouts of the mighty: Quiet within us every voice but your own. Speak to us through the suffering and death of Jesus Christ, that by the power of your Holy Spirit, we may receive grace to show Christ's love in lives given to your service. Amen

THE PASSION

John 18:1-19:37

PLAINSONG

The Passion of Our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "For whom are you looking?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he", they stepped back and fell to the ground. Again he asked them, "For whom are you looking?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Temple authorities that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of

this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." They replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Judeans again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." They answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but they cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to them, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 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 Judeans 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 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.

Since it was the day of Preparation, they 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."

SERMON

Choosing to Follow: Peter and Jesus

Ms. Jarvis

*“Peter said to him, ‘Lord, why can I not follow you now? I will lay down my life for you.’
Jesus answered, “Will you lay down your life for me? Very truly I tell you, before
the cock crows, you will have denied me three times.”*

John 13:37-38

***HYMN 76**

My Song Is Love Unknown

LOVE UNKNOWN

PRAYERS

Minister: The Lord be with you,

People: And with your spirit.

Minister: Let us pray. O Lord show thy mercy upon us,

People: And grant us thy salvation.

Minister: O God, make clean our hearts within us,

People: And take not thy Holy Spirit from us.

OFFERING

OFFERTORY ANTHEM

Anton Bruckner
(1876-1973)

Christus factus est pro nobis obediens
usque ad mortem, mortem autem
crucis.
Propter quod et Deus exaltavit illum
et dedit illi nomen, quod est super
omne nomen.

*Christ became obedient for us unto
death, even to the death on the cross.
Therefore God exalted him and gave him
a name which is above all names.*

THE BURIAL

John 19:38-42

***HYMN 98**

O Sacred Head, Now Wounded

PASSION CHORALE

***BENEDICTION**

BENEDICTION RESPONSE

William Billings
(1746-1800)

When Jesus wept,
the falling tear in mercy flowed beyond all bound;
When Jesus groaned, a trembling fear
seized all the guilty world around.

CLOSING VOLUNTARY

Passion Chorale

Richard Purvis
(1913-1994)

*Congregation standing

***Seating interval

Music Notes:

Members of the choir will be singing the Passion according to St. John set to plainchant in our service today. The practice of singing as opposed to simply reading the Passion text dates back to the 8th century. By the 11th century, different singers were used to represent specific characters in the story. This was some of the first sacred “dramatic” music, and was perhaps the most important incunabula of the oratorio as a genre. Traditional models call for Jesus to sing in a low register, the narrator in the middle, and other characters or crowds (turba) high. Renaissance composers expanded the Passion setting by incorporating choral passages for crowd responses. J. S. Bach's iconic Passions grew out of this tradition, setting Jesus as a bass, the “evangelist” or narrator as a tenor, and then expanding upon the responsorial passions of the Renaissance by setting the crowd responses chorally and inserting Lutheran chorales which reflect on the action. The setting sung today is in the “medieval” style, with single singers representing Jesus, the narrator, Pilate, and the turba sung by the choir.

LEADING WORSHIP THIS MORNING

Cynthia A. Jarvis, Minister
Brian Russo, Director of Youth and Senior Adults
Austin Crenshaw Shelley, Associate Minister for Christian Education
Daniel Spratlan, Director of Music
Ken Lovett, Organist/Associate Director of Music
The Gallery Choir

GREETERS

Elders: Barbara Rubin and Harry Spaeth
Deacons: Joan Torello and Christen Webber

USHERS

John Armbruster, Head Usher; Kenneth J. Brzozowski, Team #2 Leader; Morgan Brzozowski; Marcia Jones; Donald A. Scott; and Barbara Olson.

FLOWER GUILD

Diane Murphy and Susan Shuchat.

TUESDAY COUNTERS

John Hausner, Doug Olson, and Terry Frazier.

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