

*A Service Order for Passion Sunday or Good Friday*

*About this service*

This service order around the passion narrative of Mark is based on those which have been used for a number of years at the Congregation of Mark the Evangelist (Uniting Church, North Melbourne) and is shared in the hope that it might be of use to others. If used on Passion Sunday, it would be useful for worshipful preparation for Holy Week or, if used on Good Friday, as a culmination of that week. The service has a strong penitential feel, with a repeated Kyrie/Trisagion punctuating the narrative.

The text of Mark used in this order is the NRSV, reproduced here in accordance with the copyright requirements of its publisher.

The service is rather text-oriented and, so, rather formal; a few suggestions for ‘dramatic’ action to engage other senses are included in the order but you might consider others – perhaps including printed or projected images – as well as how the less literarily engaged (children, etc.) might be enabled to participate.

The service is similar in many respects to the previously published [The Passion according to St Luke – A Service Order](http://marktheevangelist.unitingchurch.org.au/illuminating-liturgy-the-passion-according-to-st-luke-a-service-order/) and the [Passion according to Matthew – A Service Order](http://marktheevangelist.unitingchurch.org.au/illuminating-liturgy-the-passion-according-to-st-matthew-a-service-order/). The text, of course, is different and – in some places – significantly so. Many of the interspersed hymns and psalms are the same as those in the Luke and Matthew orders, although several options are provided. A weakness in this is the ‘repetitiveness’ of the service from year to year; a strength is the familiarity brought by regularly hearing the different narratives in a similar liturgical structure with recognisable prayers and familiar hymns. It is up to local worship leaders to adapt the service to find an appropriate balance of new and old for local tastes and needs.

It is assumed that the service will include a Eucharist; the basic elements of this part of the service are included in the order. Even if this does not fall on a Holy Communion Sunday/Friday for your local context, consider making an exception here for the significance of the occasion.

*The Voices*

The narrative is arranged to be read by four voices. This is the simplest arrangement for reading, collapsing several different speakers in Mark’s text into DISCIPLES and OPPONENTS. If you have the space and the speakers, some of the smaller parts could be allocated to other readers. The voices are:

NARRATOR: Most of the background detail (approximately 56 appearances); the narrative section headings should not be read.

JESUS: The words of Jesus (approximately 17 [longer] appearances)

DISCIPLES: Peter and the others, the confessing centurion (approximately 19 appearances)

OPPONENTS: Religious leaders, Judas, Pilate, others (approximately 8 appearances)

*Preparing for the service*

* Start the preparation early! In particular, if you want to order music resources for the service, allow sufficient time for them to come (see ‘*Music Resources*’ below).
* Decide which of the options in the service you will take and delete what is not needed to give yourself a clear working text.
* Suggested prayers and other comments are made in a light grey font; use or adapt these as you see fit.
* Pew sheets or projection pages should only include the headings for the readings and other guides to the flow of the service; delete the narrative text, the red-text directions and the suggested liturgist’s prayers (in grey) for the purpose of printed pew sheets or projected guides.
* The text of the service order in this document has been formatted with a font size suitable for pew sheet printing at a ‘two pages per (A4) sheet’ setting.
* Assign the voices in the narrative to readers.
* There are a few suggestions for dramatic actions interspersed in the text; assign responsibility for these if you are going to use them, and add others as seems appropriate to you, and gather such items as will be required (a musical triangle, coins, hammer, etc.)
* Each reader will need the full text of the passion narrative.
* A rehearsal of the reading before the service would be ideal, to allow the readers to get used to the flow of the text; some modifications of the text might be appropriate (e.g., using a name in place of an ambiguous ‘he’). A rehearsal will also allow you to check where people need to stand in order best to be heard. It might be worth considering having NARRATOR and JESUS stand at the same location/microphone; this may improve the sense of drama and dialogue Jesus has with DISCIPLES and OPPONENTS standing at another, distant speaking point. In a few places the text has been greyed-out, usually where it is unnecessary for a dramatic reading and can be omitted.
* The reading of the passion narrative is punctuated by a series of prayers and hymns or psalms. Suggested prayers are included in light grey font in the document; these are intended to be read by the worship leader/liturgist. The final section of the narrative is somewhat longer the earlier ones.
* A general text for the Great Prayer of Thanksgiving is supplied, constructed from themes and language borrowed from the ‘Servant Songs’ of Isaiah 40-55, which feature in the Holy Week lections. The general intercessions (‘Prayers of the People’) are incorporated into the Great Prayer for this service. If you don’t include Holy Communion, these prayers will need to be inserted at an appropriate point; they might also be included by expanding the suggested prayerful responses at the various stages of the narrative.
* Allowing for periods of silence is an important part of a service like this. The worship leader should consider where periods of silence might be appropriate; one possibility would be at the beginning of each of the short prayers interspersed throughout the narrative.
* Used ‘as is’, the service will run for 60-65 minutes. The time will vary, of course, according to whether you include Holy Communion, and the length of hymns and prayers and periods of silence you might include.

*Music Resources*

* Online resources: most of the online resources suggested in the service notes in this document can be found by a link in the text itself (that is, [cmd/ctrl+]click on the text to see the online resource).
* The hymns and musical settings in the order are only suggestions; their appropriateness will depend largely on the tastes and musical abilities of your congregation. Feel free to change this as you think necessary.
* Several of the hymns and psalms would lend themselves to being sung by a choir if you have one. The service would also be a good opportunity to convene a small *ad hoc* choir if you don’t usually have one.
* It might be worth convening a session with the congregation a week or two before the service in order to learn a new piece or two in preparation for this service (hymn, communion setting, Trisagion, etc.).
* Music in the service is from:
	+ TIS: *Together in Song* (HarperCollins*Religious,* 1999);
	+ PCS: *The Psalter: Psalms and Canticles for Singing* (Westminster/John Knox, 1993);
	+ WTC: *The Way of the Cross* (RSCM, 2007).
	+ The music for the Trisagion included in the order of service is available free for worship use [here](http://marktheevangelist.unitingchurch.org.au/illuminating-liturgy-a-trisagion-for-lent/).

Of course, some of the music will be available in other resources, and substitutions can be made from your local resources.

Introduction to the Service

This service order is set around the passion narrative of The Gospel according to Mark. The reading of the narrative is broken up by a number of psalms, hymns and prayers as meditative responses to the story, with a ‘mercy’ refrain inviting us into confession as we find ourselves caught up in the story of Jesus. Congregational responses are printed in ***bold italics***.

[Musical Prelude]

*The Word Spoken: Scripture*

Introduction

Service Note: If the service will not include the Eucharist, the above heading should be changed to ‘A Service of the Word’.

Insert here advice as to how the service will commence (‘stand for procession’, etc., according to local custom)

The worship leader or another reader could read the following introduction from Isaiah.

A shorter alternative to the Isaiah 53 text could be:

The stone that the builders rejected

 ***has become the chief cornerstone.***

This is the Lord’s doing;

 ***it is marvellous in our eyes.*** *Psalm 118.22-23*

Blessed is the kingdom of the Father

and of the Son and of the Holy Spirit.

 ***Amen.***

From Isaiah 53…

Who has believed what we have heard?
   And to whom has the arm of the Lord been revealed?
2 For he grew up before him like a young plant,
   and like a root out of dry ground;
he had no form or majesty that we should look at him,
   nothing in his appearance that we should desire him.
3 He was despised and rejected by others;
   a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces\*
   he was despised, and we held him of no account.

4 Surely he has borne our infirmities
   and carried our diseases;
yet we accounted him stricken,
   struck down by God, and afflicted.
5 But he was wounded for our transgressions,
   crushed for our iniquities;
upon him was the punishment that made us whole,
   and by his bruises we are healed.
6 All we like sheep have gone astray;
   we have all turned to our own way,
and the Lord has laid on him
   the iniquity of us all.

…12 Therefore I will allot him a portion with the great,
   and he shall divide the spoil with the strong;
because he poured out himself to death,
   and was numbered with the transgressors;
yet he bore the sin of many,
   and made intercession for the transgressors.

 *Isaiah 53*

Service Note: The following introduction and prayer (or similar) to be said by the worship leader:

We gather to reflect together on a remarkable thing:

that God has taken the broken and rejected body of one of us – Jesus of Nazareth – and now uses it for the healing of the world.

What a God, who does such a thing!

The mystery of God is not that God is invisible, or merely too big for our thoughts,

but that God is able to reach into the brokenness of our lives

and to haul newness and life out of what is dying.

*[Let us pray…]*

Prayer of Invocation

Is it truly so, gracious God,

that we have an interest in the death of Jesus?

Is it truly so that we, who caused the pain of the righteous one

are actually healed by what he endured from us?

Is it truly so that Jesus’ death at our hands can become a source of life for us, because you will that it be so?

We believe that it is.

And so we gather again to hear the story of divine wisdom in what sounds like foolishness.

In our songs, in our prayers, in our thoughts together and the thoughts we keep to ourselves, be present to us.

Help us to see ever more clearly.

Help us to understand ever more thoroughly.

Help us to discover ourselves gathered up in your loving arms

as once again we hear the story

of the Christ who died for us.

This we ask in his name. Amen.

Hymn 341 My song is love unknown (vv 1-3, 6,7)

* *Or* TIS 332 The royal banners forward go
* *Or* TIS 331 Sing, my tongue, the glorious battle

With the Children

Service Note: This provides an opportunity to explain the nature and purpose of this service

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*The Passion of the Christ according to St Mark
Mark 14.1-15.39*

NARRATOR: 14.1It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; 2 for they said,

OPPONENTS: “Not during the festival, or there may be a riot among the people.”

#### The Anointing at Bethany

NARRATOR: 3 While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. 4 But some were there who said to one another in anger,

OPPONENTS: “Why was the ointment wasted in this way? 5 For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.”

~~NARRATOR: And they scolded her. 6 But Jesus said,~~

JESUS: “Let her alone; why do you trouble her? She has performed a good service for me. 7 For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. 8 She has done what she could; she has anointed my body beforehand for its burial. 9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

#### Judas Agrees to Betray Jesus

NARRATOR: 10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray [Jesus] to them. 11 When they heard it, they were greatly pleased, and promised to give him money.

Action: Scatter a handful of coins over the Communion Table

So [Judas] began to look for an opportunity to betray him.

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Psalm 22.10-15

Service Note: This could be read responsively (as below) or sung, with possible settings including TIS 9 and PCS 15 or 16.

10 On you I was cast from my birth,
 ***and since my mother bore me you have been my God.***11 Do not be far from me,
 ***for trouble is near
    and there is no one to help.***

12 Many bulls encircle me,
 ***strong bulls of Bashan surround me;***13 they open wide their mouths at me,
 ***like a ravening and roaring lion.***

14 I am poured out like water,
   ***and all my bones are out of joint;*** my heart is like wax;
    ***it is melted within my breast;***
15 my mouth is dried up like a potsherd,
   and my tongue sticks to my jaws;
 ***you lay me in the dust of death.*** *NRSV*

Prayer

We give you thanks, passionate God, for your prodigal love in Jesus.

In him came one with healing hands,

although he would himself

be made to suffer.

In him came the Word which gives life,

although he was met with

words which brought death.

Forgive us our confused hearing of your word,

our uncertain hearing of your call to life.

Strengthen us when trouble is near

and it seems there is no one to help.

Passionate God, have mercy on us.

Service Note: A Kyrie or Trisagion is appropriate for each of the prayer interludes – the same sung response each time. Possibilities include one of the several Kyries in TIS (see the Communion Settings, TIS 756+). TIS 736 is also a simple Kyrie, perhaps for this purpose sung through just once but alternating the ‘Kyrie’ and ‘Christe’ for the three musical phrases. A Trisagion is provided below; the accompaniment can be found on the *Illuminating Faith* [web pages](http://marktheevangelist.unitingchurch.org.au/illuminating-liturgy-a-trisagion-for-lent/). Another simple Trisagion can be found in WTC, p.3.

Service Note: The words of the Kyrie/Trisagion should be printed at each prayer point.



*(Sung:)*

***Holy God, (holy God)***

***holy and strong, (holy and strong)***

***holy, immortal One, (holy, immortal One)***

 ***have mercy on us!***

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#### The Passover with the Disciples

NARRATOR: 12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

DISCIPLES: “Where do you want us to go and make the preparations for you to eat the Passover?” 13

NARRATOR: So he sent two of his disciples, saying to them,

JESUS: “Go into the city, and a man carrying a jar of water will meet you; follow him, 14 and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

NARRATOR: 16 So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

Action: Bring forth and place
the Communion elements on the Table

17 When it was evening, he came with the twelve. 18 And when they had taken their places and were eating, Jesus said,

JESUS: “Truly I tell you, one of you will betray me, one who is eating with me.”

NARRATOR: 19 They began to be distressed and to say to him one after another,

DISCIPLES: “Surely, not I?”

~~NARRATOR:~~ ~~20~~ ~~He said to them,~~

JESUS: “It is one of the twelve, one who is dipping bread into the bowl with me. 21 For 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.”

#### The Institution of the Lord’s Supper

NARRATOR: 22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

JESUS: “Take; this is my body.”

NARRATOR: 23 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24 He said to them,

JESUS: “This is my blood of the covenant, which is poured out for many. 25 Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

#### Peter’s Denial Foretold

NARRATOR: 26 When they had sung the hymn, they went out to the Mount of Olives. 27 And Jesus said to them,

JESUS: “You will all become deserters; for it is written,

‘I will strike the shepherd,

and the sheep will be scattered.’

28 But after I am raised up, I will go before you to Galilee.”

NARRATOR: 29 Peter said to him,

DISCIPLES: “Even though all become deserters, I will not.”

~~NARRATOR:~~ ~~30~~ ~~Jesus said to him,~~

JESUS: “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”

~~NARRATOR:~~ ~~31~~ ~~But he said vehemently,~~

DISCIPLES: “Even though I must die with you, I will not deny you.”

Action: Sound a musical triangle three times

NARRATOR: And all of them said the same.

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Prayer

We give you thanks, gifting God, that in Jesus you have given us yourself, even given up your body for us.

When Christ offered us the bread and the cup as the signs of his life soon to be given up, he gave us also the signs by which our relationship to you was now to stand.

Forgive us when, indifferent to your giving of yourself to us, we hesitate to give ourselves for you.

Forgive us when, hearing you speak our name, we refuse to speak yours in return.

Strengthen us when the call comes

to give ourselves for you

in response to the needs of others.

Gifting God, have mercy on us.

Service Note: Insert the words of the Kyrie or Trisagion here, if not using the suggested setting

*(Sung:)*

***Holy God, (holy God)***

***holy and strong, (holy and strong)***

***holy, immortal One, (holy, immortal One)***

 ***have mercy on us!***

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#### Jesus Prays in Gethsemane

NARRATOR: 32 They went to a place called Gethsemane; and he said to his disciples,

JESUS: “Sit here while I pray.”

NARRATOR: 33 He took with him Peter and James and John, and began to be distressed and agitated. 34 And he said to them,

JESUS: “I am deeply grieved, even to death; remain here, and keep awake.”

NARRATOR: 35 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. 36 He said,

JESUS: “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.”

NARRATOR: 37 He came and found them sleeping; and he said to Peter,

JESUS: “Simon, are you asleep? Could you not keep awake one hour? 38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”

NARRATOR: 39 And again he went away and prayed, saying the same words. 40 And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. 41 He came a third time and said to them,

JESUS: “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. 42 Get up, let us be going. See, my betrayer is at hand.”

#### The Betrayal and Arrest of Jesus

NARRATOR: 43 Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. 44 Now the betrayer had given them a sign, saying,

OPPONENTS: “The one I will kiss is the man; arrest him and lead him away under guard.”

NARRATOR: 45 So when he came, he went up to Jesus at once and said,

OPPONENTS: “Rabbi!”

NARRATOR: and kissed him. 46 Then they laid hands on him and arrested him. 47 But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. 48 Then Jesus said to them,

JESUS: “Have you come out with swords and clubs to arrest me as though I were a bandit? 49 Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.”

NARRATOR: 50 All of them deserted him and fled. 51 A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, 52 but he left the linen cloth and ran off naked.

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Psalm 69.6-15

Service Note: Options include TIS 39 or a responsive reading (below)

6 Do not let those who hope in you be put to shame because of me,

   O Lord God of hosts;

 ***do not let those who seek you be dishonoured because of me,***

***O God of Israel.***

7 It is for your sake that I have borne reproach,

 ***that shame has covered my face.***

8 I have become a stranger to my kindred,

 ***an alien to my mother’s children.***

9 It is zeal for your house that has consumed me;

 ***the insults of those who insult you have fallen on me.***

10 When I humbled my soul with fasting,\*

 ***they insulted me for doing so.***

11 When I made sackcloth my clothing,

    ***I became a byword to them.***

12 I am the subject of gossip for those who sit in the gate,

    ***and the drunkards make songs about me.***

13 But as for me, my prayer is to you, O Lord.

    ***At an acceptable time, O God,***

    ***in the abundance of your steadfast love, answer me.***

With your faithful help 14rescue me

    ***from sinking in the mire;***

let me be delivered from my enemies

    ***and from the deep waters.***

15 Do not let the flood sweep over me,

    ***or the deep swallow me up,***

***or the Pit close its mouth over me.*** *NRSV*

Prayer

We give you thanks, faithful God,

that your Son Jesus remained obedient to your call.

Not relishing the thought of death, he nevertheless remained true.

Forgive us, that though we are called simply to watch and wait while Jesus prays, even this can be too much for us sometimes.

Forgive us when you seem to us powerless before other gods and authorities, and we take up swords to defend you, or we flee the powers and abandon you in terror.

Strengthen us in the face of all

which threatens to overwhelm us.

Faithful God, have mercy on us.

Service Note: Insert the words of the Kyrie or Trisagion here, if not using the suggested setting

***Holy God, (holy God)***

***holy and strong, (holy and strong)***

***holy, immortal One, (holy, immortal One)***

 ***have mercy on us!***

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#### Jesus before the Council

NARRATOR: 53 They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. 54 Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. 55 Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. 56 For many gave false testimony against him, and their testimony did not agree. 57 Some stood up and gave false testimony against him, saying,

OPPONENTS: 58 “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’ ”

NARRATOR: 59 But even on this point their testimony did not agree. 60 Then the high priest stood up before them and asked Jesus,

OPPONENTS: “Have you no answer? What is it that they testify against you?”

NARRATOR: 61 But Jesus was silent and did not answer. Again the high priest asked him,

OPPONENTS: “Are you the Messiah, the Son of the Blessed One?”

~~NARRATOR:~~ ~~62~~ ~~Jesus said,~~

JESUS: “I am; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’ ”

NARRATOR: 63 Then the high priest tore his clothes and said,

OPPONENTS: “Why do we still need witnesses? 64 You have heard his blasphemy! What is your decision?”

NARRATOR: All of them condemned him as deserving death. 65 Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him.

#### Peter Denies Jesus

NARRATOR: 66 While Peter was below in the courtyard, one of the servant-girls of the high priest came by. 67 When she saw Peter warming himself, she stared at him and said,

OPPONENTS: “You also were with Jesus, the man from Nazareth.”

NARRATOR: 68 But he denied it, saying,

DISCIPLES: “I do not know or understand what you are talking about.”

Action: Sound triangle once

NARRATOR: And he went out into the forecourt. Then the cock crowed. 69 And the servant-girl, on seeing him, began again to say to the bystanders,

OPPONENTS: “This man is one of them.”

NARRATOR: 70 But again he denied it.

Action: Sound triangle twice

Then after a little while the bystanders again said to Peter,

OPPONENTS: “Certainly you are one of them; for you are a Galilean.”

NARRATOR: 71 But he began to curse, and he swore an oath,

DISCIPLES: “I do not know this man you are talking about.”

Action: Sound triangle three times

NARRATOR: 72 At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him: “Before the cock crows twice, you will deny me three times.”

 And he broke down and wept.

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Hymn 340 Before the cock crew.

Service Note: An alternative could be the hymn, ‘Drop, drop slow tears,’ sung by either congregration or choir. A free version of the music is [here](http://www.cpdl.org/wiki/images/0/08/DROP.pdf).

Prayer

We give you thanks, God of truth, for Jesus’ testimony to the truth in the country towns and in the halls of power.

Where our voice would vary and falter with the changing circumstances, his was steady and even, pointing always to your coming kingdom.

Forgive us when, given the chance, we fail in our testimony to you.

Forgive us when it seems that to be known as yours is undesirable, and to seem not to be yours is the way we prefer it.

Strengthen us when the time comes

to speak the truth, whatever the cost.

God of truth, have mercy on us.

Service Note: Insert the words of the Kyrie or Trisagion here, if not using the suggested setting

Holy God, (holy God)

holy and strong, (holy and strong)

holy, immortal One, (holy, immortal One)

 have mercy on us!

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#### Jesus before Pilate

NARRATOR: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. 2 Pilate asked him,

OPPONENTS: “Are you the King of the Jews?”

NARRATOR: Jesus answered him,

JESUS: “You say so.”

NARRATOR: 3 Then the chief priests accused him of many things. 4 Pilate asked him again,

OPPONENTS: “Have you no answer? See how many charges they bring against you.”

NARRATOR: 5 But Jesus made no further reply, so that Pilate was amazed.

#### Pilate Hands Jesus over to Be Crucified

NARRATOR: 6 Now at the festival he used to release a prisoner for them, anyone for whom they asked. 7 Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. 8 So the crowd came and began to ask Pilate to do for them according to his custom. 9 Then he answered them,

OPPONENTS: “Do you want me to release for you the King of the Jews?”

NARRATOR: 10 For he realized that it was out of jealousy that the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12 Pilate spoke to them again,

OPPONENTS: “Then what do you wish me to do with the man you call the King of the Jews?”

NARRATOR: 13 They shouted back, “Crucify him!”

~~NARRATOR:~~ ~~14~~ ~~Pilate asked them,~~

OPPONENTS: “Why, what evil has he done?”

NARRATOR: But they shouted all the more, “Crucify him!”

NARRATOR: 15 So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

#### The Soldiers Mock Jesus

NARRATOR: 16 Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. 17 And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. 18 And they began saluting him,

OPPONENTS: “Hail, King of the Jews!”

NARRATOR: 19 They struck his head with a reed, spat upon him, and knelt down in homage to him. 20 After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

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Prayer

We give you thanks, Great God our Father,

that Jesus stood firm to the very end.

Though mocked as a king, the purple cloak and crown of thorns are more kingly than anything by which we might bedeck ourselves.

We were there when they crucified him;

we were there when they nailed him to the tree;

we were there when they pierced him in the side.

Hardly a way to treat a king…

Lord God, have mercy on us.

Service Note: Insert the words of the Kyrie or Trisagion here, if not using the suggested setting

Holy God, (holy God)

holy and strong, (holy and strong)

holy, immortal One, (holy, immortal One)

 have mercy on us!

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#### The Crucifixion of Jesus

NARRATOR: 21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. 22 Then they brought Jesus to the place called Golgotha (which means the place of a skull). 23 And they offered him wine mixed with myrrh; but he did not take it. 24 And they crucified him,…

Action: ‘Knocks’ loudly with a hammer four times
on wood (block, floor) for the four nails

…and [they] divided his clothes among them, casting lots to decide what each should take.

25 It was nine o’clock in the morning when they crucified him. 26 The inscription of the charge against him read, “The King of the Jews.” 27 And with him they crucified two bandits, one on his right and one on his left. 29 Those who passed by derided him, shaking their heads and saying,

OPPONENTS: “Ha! You who would destroy the temple and build it in three days, 30 save yourself, and come down from the cross!”

NARRATOR: 31 In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

OPPONENTS: “He saved others; he cannot save himself. 32 Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.”

NARRATOR: Those who were crucified with him also taunted him.

#### The Death of Jesus

NARRATOR: 33 When it was noon, darkness came over the whole land until three in the afternoon. 34 At three o’clock Jesus cried out with a loud voice,

JESUS: “Eloi, Eloi, lema sabachthani?”

NARRATOR: which means, “My God, my God, why have you forsaken me?”

 35 When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.” 36 And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.”

37 Then Jesus gave a loud cry and breathed his last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

DISCIPLES: “Truly this man was God’s Son!”

**Hymn** 497 Let all mortal flesh keep silence

Service Note: This hymn provides a transition to the Eucharist. If the Eucharist is not being celebrated, an alternative such as TIS 324 (‘When I survey the wondrous cross’) would be appropriate, followed by general intercessions/Prayers of the People). Other possibilities include TIS 256 ‘From heaven you came’ and TIS 357 ‘When his time was over’.

* *Or* If the service does not include the Eucharist, Hymn TIS 332 The royal banners forward go would also be appropriate, if not already used to open the service.

The following is a sixth prayer response, for the case where the Eucharist is not being celebrated:

We give you thanks, Great God our Father,

that Jesus stood firm to the very end.

Though mocked as a king, the royal robe and crown of thorns are more kingly than anything by which we might bedeck ourselves.

We were there when they crucified him;

we were there when they nailed him to the tree;

we were there when they pierced him in the side.

Hardly a way to treat a king…

Service Note: ‘...to treat a king…’ is the cue for a final sung Kyrie/Trisagion, after which the service (if without Eucharist) moves to the general intercessions (the prayers of the people); the text for the Kyrie/Trisagion should be included here.

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*The Visible Word: Eucharist*

The Invitation

Jesus says,

I am the bread of life.

 Those who come to me shall not hunger,

 and those who believe in me shall never thirst.

 No one who comes to me will I cast out. John 6.35

The Great Prayer of Thanksgiving

The Lord be with you.

 And also with you.

Lift up your hearts.

 We lift them to the Lord.

Let us give thanks to the Lord our God.

 It is right to give our thanks and praise.

(The prayer continues…)

It is indeed right to give you our thanks and praise, O God,

The world began when you

marked off the heavens with a span,

measured the waters in the hollow of your hand

and gave breath to the people upon it.

By grace you formed a Servant people

to declare your praise.

You took them by the hand and kept them,

yet their sin grew large

 and their iniquities became a weariness to you.

In your deep desire to set things right

you sent another Servant

whom you upheld

and in whom your heart delighted.

You put your spirit upon him

and gave him as light to your people

and to the nations.

He was made to suffer,

a man of sorrows, wounded for others’ transgressions.

Yet you counted him among the great

and made him a great intercession

for transgressors.

Therefore, we join together with choirs of angels

and the faithful of every age,

to sing the eternal hymn:

Service Note: This layout includes the responses (said or sung) in typical form: Santus/Benedictus, ‘Christ has died’, ‘Glory and honour’ and the Agnus Dei; these responses will need to be adapted if fewer responses or a particular musical setting is used.

Service Note: Liturgist to incorporate general intercessions into the Great Prayer here, or locate them elsewhere if the Eucharist is not celebrated in the service

Holy, holy, holy Lord, God of power and might,

 heaven and earth are full of your glory.

Hosanna in the highest!

Blessed is he who comes in the name of the Lord.

Hosanna in the highest!

We give thanks to you, God our Father, that,

at his last supper, the Lord Jesus took bread,

and when he had given thanks, he broke it and said,

‘This is my body, which is for you;

do this for the remembrance of me.’

In the same way,

he took the cup after supper and said,

‘this cup is the new covenant in my blood;

do this for the remembrance of me.’

With this bread and cup

we celebrate Jesus’ death and resurrection,

and look to his coming again.

Great is the mystery of faith.

Christ has died.

 Christ is risen.

 Christ will come again.

(The prayer continues…)

God of all power, send your Holy Spirit upon us

and upon this bread and wine,

that this may be a true remembrance:

a sharing in Christ, body and blood.

And grant that, being joined together in Christ Jesus,

we may become united in faith

and in all things

become mature in the one who is our head.

Blessing and honour, glory and power

 are yours forever more.

Service Note: If the general intercessions (prayers of the people) are to be incorporated into the Great Prayer, they should be inserted here, leading into the Lord’s Prayer. The following is a brief model:

Gracious God, it is in this unity with Christ that we are bold to bring before you our prayers for ourselves, this world, and your church.

And so…

we pray for the unity of the Church in witness and proclamation of the Gospel…

We pray for […this congregation, its members and ministries]

*Lord, in your mercy,* ***hear our prayer.***

We pray for the peace and stability of all peoples
and for the leaders of the nations.

We pray for [particular places and events]

*Lord, in your mercy,* ***hear our prayer.***

We pray for a blessing on our homes;
for our relations and friends and all whom we love …
*Lord, in your mercy,* ***hear our prayer.***

We pray for the sick and suffering and all who minister to their needs …

We pray for [particular persons in need within congregation, etc.]
*Lord, in your mercy,* ***hear our prayer.***

We commend ourselves, and all for whom we pray,

to your protection, O God,

and joining our prayers with the prayers of Jesus,

we are confident to pray as he has taught us…

The Lord’s Prayer

Our Father in heaven,

hallowed be your name,your kingdom come,your will be done,

on earth as in heaven.

Give us today our daily bread.Forgive us our sins,

as we forgive those who sin against us.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power, and the glory are yours

now and for ever. Amen.

The Breaking of the Bread

Service Note: as the bread is broken and the cup is lifted up:

Though broken by us,

Christ is given for us:

food for sinners,

 bread of joy.

Though poured out by us,

Christ is caught in the cup of life,

given to revive

the faint-hearted.

The gifts of God, for the people of God…

Jesus, Lamb of God, have mercy on us.

Jesus, bearer of our sin, have mercy on us.

Jesus, redeemer of the world, grant us peace.

The Communion

Offering

Hymn 342 When I survey the wondrous cross

* *Or* If not used previously: 353 The glory of our king was seen
* *Or*  349 In the cross of Christ I glory
* *Or* 351Lift high the cross
* *Or ‘It is a thing most wonderful’ (*[*various sources*](https://hymnary.org/text/it_is_a_thing_most_wonderful)*)*

Blessing and Dismissal

May Christ our crucified Saviour draw you to himself,

that you may find in him the assurance of sins forgiven

and the gift of eternal life; . .

and the blessing of God…

[Musical Postlude]

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