The Passion according to St Luke

*A Service Order for Passion Sunday or Good Friday*

*About this service*

This service order around the passion narrative of Luke is based on one which has been used for a number of years at the Congregation of Mark the Evangelist (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 text of Luke used in this order is the NRSV, reproduced here in accordance with the copyright requirements of its publisher.

The service is rather ‘wordy’; a few suggestions for ‘dramatic’ action to engage other senses are included in the order but you might consider others, as well as how the less literarily engaged (children, etc.) might be enabled to participate.

It is assumed that the service will include a Eucharist; the basic elements of this part of the service are included in the order.

*The Voices*

The narrative is arranged to be read by four voices: This is the simplest arrangement for reading, collapsing several different speakers in Luke’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.

NARRATOR: Most of the background detail (approximately 49 appearances); the narrative section headings should not be read. The Narrator also reads Pilate’s voice, to save having a fifth reader with only a few lines.

JESUS: The words of Jesus (approximately 26 [longer] appearances)

DISCIPLES: Peter and the others, the ‘remember me’ criminal on the cross, the confessing centurion (approximately 12 appearances)

OPPONENTS: Religious leaders, Judas, others (approximately 15 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).
* Assign the voices 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.
* Each reader will need the full text of the passion narrative. If your congregation produces pew sheets, only the section headings and hymns numbers, etc., are necessary.
* A practice 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.
* The reading of the passion narrative is punctuated by a series of prayers and hymns or psalms. The prayers are available in a separate document [[here](http://marktheevangelist.unitingchurch.org.au/wp-content/uploads/The-Passion-according-to-St-Luke-Prayers.docx)]; these are intended to be read by the worship leader/liturgist.
* A text for the Great Prayer of Thanksgiving will need to be supplied. At Mark the Evangelist, 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 through the narrative.
* Used ‘as is’, the service will run for 65-70 minutes. This 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*

* The hymns and musical settings suggested 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 or 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.
* 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).

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

***The Passion of the Christ according to St Luke***

*The Service of the Word*

# Introduction

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.***

**Prayer of Adoration and Invocation**

Service Note: See separate prayer document for a suggested prayer

*The Plot to Kill Jesus:*

NARRATOR: 22.1 Now the festival of Unleavened Bread, which is called the Passover, was near. 2The chief priests and the scribes were looking for a way to put Jesus: to death, for they were afraid of the people.

3Then Satan entered into Judas called Iscariot, who was one of the twelve; 4he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. 5They were greatly pleased and agreed to give him money. 6So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Psalm 22.10-15

Service Note: [This to be read responsively (below), or sung; possible settings include 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.***

Prayer 1

Service Note: [Suggested prayers are in a separate file](http://marktheevangelist.unitingchurch.org.au/illuminating-liturgy-the-passion-according-to-st-luke-a-service-order/)

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, but perhaps for this purpose sung through just once but alternating the Kyrie and Christe for the three musical phrases. A simple Trisagion can be found in WTC, p.3.

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

*The Preparation of the Passover*

NARRATOR: 7Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8So Jesus sent Peter and John, saying,

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

NARRATOR: 9They asked him,

DISCIPLES: ‘Where do you want us to make preparations for it?’

JESUS: 10‘Listen,’ ~~he said to them,~~ ‘when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters 11and 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?’ ” 12He will show you a large room upstairs, already furnished. Make preparations for us there.’

NARRATOR: 13So they went and found everything as he had told them; and they prepared the Passover meal.

ACTION: Placement of Holy Communion elements on table

### The Institution of the Lord’s Supper

NARRATOR: 22.14 When the hour came, he took his place at the table, and the apostles with him. 15 He said to them,

JESUS: “I have eagerly desired to eat this Passover with you before I suffer; 16 for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”

NARRATOR: 17 Then he took a cup, and after giving thanks he said,

JESUS: “Take this and divide it among yourselves; 18 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: 19 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.” 20

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. 21 But see, the one who betrays me is with me, and his hand is on the table. 22 For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!”

NARRATOR: 23 Then they began to ask one another which one of them it could be who would do this.

*The Dispute about Greatness*

NARRATOR: 24 A dispute also arose among them as to which one of them was to be regarded as the greatest. 25 But he said to them,

JESUS: “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. 26 But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. 27 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.

28 “You are those who have stood by me in my trials; 29 and I confer on you, just as my Father has conferred on me, a kingdom, 30 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.

*Jesus: Predicts Peter’s Denial*

JESUS: 31 “Simon, Simon, listen! Satan has demanded to sift all of you like wheat, 32 but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.”

DISCIPLES: 3~~3~~ ~~And he said to him,~~ “Lord, I am ready to go with you to prison and to death!”

JESUS: ~~34~~ ~~Jesus: said,~~ “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.”

ACTION: Sound a musical triangle 3 times, slowly

Prayer 2

Service Note: See the Service Note under Prayer 1

Service Note: Words of the Kyrie or Trisagion here here

*Purse, Bag, and Sword*

JESUS: ~~35~~ ~~He said to them,~~ “When I sent you out without a purse, bag, or sandals, did you lack anything?”

DISCIPLES: ~~They said,~~ “No, not a thing.”

JESUS: ~~36~~ ~~He said to them,~~ “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. 37 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.”

DISCIPLES: ~~38~~ ~~They said,~~ “Lord, look, here are two swords.”

JESUS: ~~He replied,~~ “It is enough.”

*Jesus Prays on the Mount of Olives*

NARRATOR: 39 He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. 40 When he reached the place, he said to them,

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

NARRATOR: 41 Then he withdrew from them about a stone’s throw, knelt down, and prayed,

JESUS: 42 “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.”

NARRATOR: [[ 43 Then an angel from heaven appeared to him and gave him strength. 44 In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]] 45 When he got up from prayer, he came to the disciples and found them sleeping because of grief, 46 and he said to them,

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

*The Betrayal and Arrest of Jesus*

NARRATOR: 47 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; 48 but Jesus said to him,

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

NARRATOR: 49 When those who were around him saw what was coming, they asked,

DISCIPLES: “Lord, should we strike with the sword?”

NARRATOR: 50 Then one of them struck the slave of the high priest and cut off his right ear.

JESUS: ~~51~~ ~~But Jesus said,~~ “No more of this!”

NARRATOR: And he touched his ear and healed him. 52 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? 53 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!”

Psalm 69

Service Note: Options include TIS 39 or a responsive reading

Prayer 3

Service Note: See the Service Note under Prayer 1

Service Note: Words of the Kyrie or Trisagion here

*Peter Denies Jesus*

54 Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. 55 When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. 56 Then a servant-girl, seeing him in the firelight, stared at him and said,

OPPONENTS: “This man also was with him.”

NARRATOR: 57 But he denied it, saying,

DISCIPLES: “Woman, I do not know him.”

ACTION: Sound musical triangle once

NARRATOR: 58 A little later someone else, on seeing him, said,

OPPONENTS: “You also are one of them.”

DISCIPLES: ~~But Peter said,~~ “Man, I am not!”

ACTION: Sound musical triangle twice, slowly

59 Then about an hour later still another kept insisting,

OPPONENTS: “Surely this man also was with him; for he is a Galilean.”

DISCIPLES: 60 ~~But Peter said~~, “Man, I do not know what you are talking about!”

ACTION: Sound musical triangle three times, slowly

NARRATOR: At that moment, while he was still speaking, the cock crowed. 61 The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” 62 And [Peter] went out and wept bitterly.

**Hymn**

Service Note: Options include:

[Congregration or choir] Drop, drop slow tears [below; a free version of the music is [here](http://www.cpdl.org/wiki/images/0/08/DROP.pdf)].

TIS 340 Before the cock crew thrice

**Choir**

|  |  |
| --- | --- |
| DROP, drop, slow tears,    And bathe those beauteous feetWhich brought from Heaven    The news and Prince of Peace:  | Cease not, wet eyes,   His mercy to entreat;  To cry for vengeance    Sin doth never cease.   |
| In your deep floods    Drown all my faults and fears; Nor let His eye    See sin, but through my tears. *Phineas Fletcher, 1580–1650* |

Prayer 4

Service Note: See the Service Note under Prayer 1

Service Note: Words of the Kyrie or Trisagion here

*The Mocking and Beating of Jesus*

NARRATOR: 63 Now the men who were holding Jesus began to mock him and beat him; 64 they also blindfolded him and kept asking him,

OPPONENTS: “Prophesy! Who is it that struck you?”

NARRATOR: 65 They kept heaping many other insults on him.

*Jesus before the Council*

NARRATOR: 66 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. 67 They said,

OPPONENTS: “If you are the Messiah, tell us.”

JESUS: ~~He replied,~~ “If I tell you, you will not believe; 68 and if I question you, you will not answer. 69 But from now on the Son of Man will be seated at the right hand of the power of God.” 70

OPPONENTS:~~All of them asked,~~ “Are you, then, the Son of God?”

JESUS: ~~He said to them,~~ “You say that I am.”

OPPONENTS: ~~71~~ ~~Then they said,~~ “What further testimony do we need? We have heard it ourselves from his own lips!”

*Jesus before Pilate*

NARRATOR: 23.1 Then the assembly rose as a body and brought Jesus before Pilate. 2 They began to accuse him, saying,

OPPONENTS: “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: 3 Then Pilate asked him,

NARRATOR [PILATE]: “Are you the king of the Jews?”

JESUS: ~~He answered,~~ “You say so.”

NARRATOR: 4 Then Pilate said to the chief priests and the crowds,

NARRATOR [PILATE]: “I find no basis for an accusation against this man.”

NARRATOR: 5 But they were insistent and said,

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

*Jesus before Herod*

NARRATOR: 6 When Pilate heard this, he asked whether the man was a Galilean. 7 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. 8 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. 9 He questioned him at some length, but Jesus gave him no answer. 10 The chief priests and the scribes stood by, vehemently accusing him. 11 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. 12 That same day Herod and Pilate became friends with each other; before this they had been enemies.

*Jesus Sentenced to Death*

NARRATOR: 13 Pilate then called together the chief priests, the leaders, and the people, 14 and said to them,

NARRATOR [PILATE]: “You brought me 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. 15 Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. 16 I will therefore have him flogged and release him.”

NARRATOR: 18 Then they all shouted out together,

OPPONENTS: “Away with this fellow! Release Barabbas for us!”

NARRATOR: 19 (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

NARRATOR: 20 Pilate, wanting to release Jesus, addressed them again; 21 but they kept shouting,

OPPONENTS: “Crucify, crucify him!” 22

NARRATOR:A third time he said to them,

NARRATOR [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: 23 But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. 24 So Pilate gave his verdict that their demand should be granted. 25 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.

*The Crucifixion of Jesus*

NARRATOR: 26 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. 27 A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. 28 But Jesus turned to them and said,

JESUS: “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 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.’ 30 Then they will begin to say to the mountains, ‘Fall on us’; and to the hills, ‘Cover us.’ 31 For if they do this when the wood is green, what will happen when it is dry?”

NARRATOR: 32 Two others also, who were criminals, were led away to be put to death with him. 33 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.

ACTION: Strike a block/the floor with a hammer three times, slowly

[[ 34 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. 35 And the people stood by, watching; but the leaders scoffed at him, saying,

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

NARRATOR: 36 The soldiers also mocked him, coming up and offering him sour wine, 37 and saying,

OPPONENTS: “If you are the King of the Jews, save yourself!”

NARRATOR: 38 There was also an inscription over him, “This is the King of the Jews.”

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

OPPONENTS: “Are you not the Messiah? Save yourself and us!” 40

NARRATOR: But the other rebuked him, saying,

DISCIPLES: “Do you not fear God, since you are under the same sentence of condemnation? 41 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: 42 Then he said,

DISCIPLES: “Jesus, remember me when you come into your kingdom.”

JESUS: ~~43~~ ~~Jesus~~~~He replied,~~ “Truly I tell you, today you will be with me in Paradise.”

*The Death of Jesus*

NARRATOR: 44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45 while the sun’s light failed; and the curtain of the temple was torn in two. 46 Then Jesus, crying with a loud voice, said,

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

NARRATOR: Having said this, he breathed his last. 47 When the centurion saw what had taken place, he praised God and said,

DISCIPLES: “Certainly this man was innocent.”

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

Service Note: This hymn reflects the 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).

There is also another Prayer response (Prayer 5) in the separate prayers file which could be used here.

*The Service of the Sacrament*

Service Note: Liturgist to provide the Invitation

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…)

Service Note: Liturgist to provide the eucharistic preface

(Sung/said:) Holy, holy, holy Lord, God of hosts,

 heaven and earth are full of your glory.

 Hosanna in the highest. Hosanna in the highest.

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

 **Hosanna in the highest. Hosanna in the highest.**

 (The prayer continues…)

Service Note: Liturgist to provide the Great Prayer

Service Note: This layout uses only the Santus/Benedictus and the Agnus Dei; other congregational responses should be added according to local custom.

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

The Lord’s Prayer

The Breaking of the Bread

Service Note: Liturgist to provide appropriate words for the Fraction

(…sung/said:) Lamb of God, you take away the sin of the world,

have mercy on us, have mercy on us.

Lamb of God, you take away the sin of the world,

have mercy on us, have mercy on us.

Lamb of God, you take away the sin of the world,

grant us peace, grant us peace.

The Communion

**Offering**

**Hymn** TIS 353 The glory of our king was seen

Blessing and Dismissal

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