

Planning



Sunday, April 10, 2022 – Saturday, April 16 • 2022

Palm, Passion Sunday

We recall Jesus' triumphal entry into Jerusalem followed by his suffering and death. But Jesus is not a passive victim. He acts with defiance and trust, speaks truth to power and extends grace to sinners.

This week...

Ecumenical prayer calendar

Bulgaria, Hungary, Romania

As listed in *Pilgrim Prayer: The Ecumenical Prayer Cycle*, edited by Ester Pudjo Widiasih and Karen L. Bloomquist. (Geneva: World Council of Churches, 2018). <https://www.oikoumene.org/resources/prayer-cycle> offers valuable aids for intercessory prayers, prayer on behalf of and in solidarity with others.

Special days (commentary on p. 82)

- April 10** – Palm, Passion Sunday
- April 14** – Holy/Maundy Thursday
- April 14** – Vaisakhi (Sikhism)
- April 15** – Good Friday
- April 15** – Passover begins (Judaism)

Personal reflection

We watch as Jesus enters Jerusalem. The excited crowd shouts, "Blessed is the one that comes in the name of God!" If the people stop their proclamations, then even the stones will cry out. Later in the week, Jesus gathers with his disciples. The story can seem predictable. And yet for all the predictability we read the story again year after year, and marvel at the selflessness of Jesus, prepared to stop at nothing – not even death – to proclaim God's unconditional and never-ending love.

- **What surprises you in these readings?**
- **What might make people cry out in hope or praise today?**
- **This week, plan to attend Holy Week services at your church or another church in your community.**

The planning page is provided in text format for copying, adapting, and adding to your bulletin or online worship resources or website or social media (see Text folder, Worship Outline).

April 10, 2022

Lent 6

Revised Common Lectionary (Year C)

Liturgy of the Palms

Luke 19:28–40

the focus in age-level materials

Psalm 118:1–2, 19–29

Liturgy of the Passion

Isaiah 50:4–9a

Psalm 31:9–16

Philippians 2:5–11

Luke 22:14—23:56

the focus in age-level materials

or Luke 23:1–19

Liturgical colour purple or scarlet

Notes

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- _____
- _____
- _____
- _____

Online Resources

Lection Connection

Essays and discussion prompts linking current events with this week's scriptures. Use for sermon preparation, Bible studies, and small groups or share on social media at <https://www.seasonsonline.ca/10/>.

Nurturing Faith and Spirituality at Home

An easy-to-share, weekly online resource supports the spiritual lives and faith formation of individuals and families at home. It is provided in the [Faith at Home](#) folder.



**Liturgy of the Palms****Luke 19:28–40**

the focus in age-level materials

Psalm 118:1–2, 19–29**Liturgy of the Passion****Isaiah 50:4–9a****Psalm 31:9–16****Philippians 2:5–11****Luke 22:14—23:56**

the focus in age-level materials

or **Luke 23:1–19**

There are cries of anguish, trust, thanks, and hope in these passages. God hears them all! O Jesus, our Saviour, as you humbly ride into our midst, fill our mouths with loud hosannas and give us tongues to confess you as our Lord. Amen.

Palm, Passion Sunday

These stories recall a triumphal entry into Jerusalem followed by suffering and death. But Jesus is not a passive victim. He acts with defiance and trust. Those who wield violence and death, even disciples, cannot stifle his faithful witness. Jesus speaks truth to power and extends grace to sinners; his innocence reveals the gospel's cruciform message – one of self-sacrificial love.

Liturgy of the Palms | Luke 19:28–40 The gospel writer tells us that people spread their cloaks on the road and throngs of disciples shout triumphantly because of the deeds of power they have witnessed along their journey with Jesus. Jesus has told them, however, that the ultimate revelation of his identity and salvation will be his betrayal, death, and resurrection (Luke 9:22). Jesus enters Jerusalem riding on the back of a donkey, recalling the messianic promise: “Your king comes to you...humble and riding on a donkey” (Zechariah 9:9). Kings serve by ruling, but Jesus rules by serving, even to the point of suffering and death. Living with the destructive power of the Roman empire, those who follow Jesus into Jerusalem, with all its risks and uncertainty, do so with joy because their hope is not in the fleeting power of Rome, but rather in the endless, eternal power of God revealed in the life of Jesus.

Psalm 118:1–2, 19–29 This heartfelt cry to God for help is painful and vivid. Yet the psalmist trusts God. At times, the only prayer we can manage is “You are my God.”

Liturgy of the Passion | Isaiah 50:4–9a and Psalm 31:9–16 assert faithful witness in the face of life-threatening circumstances. The prophet does so by depicting defiance before those who torture him, defiance energized by reliance on God. The psalmist asserts such witness by daring to raise lament before God, confessing the terror he faces by staking claim on God's steadfast love, which saves.

Philippians 2:5–11 affirms the humility and obedience

of Christ, which take ultimate shape on the cross. The closing verses convey the trust that such passion does not end in death, but results in life and praise of God.

Luke 22:14—23:56 Luke devotes two chapters to the final hours of Jesus, which begin on the day of the Passover meal. Luke alone delays conversation about betrayal until after the meal. In a gospel that consistently opens doors for prodigals and outsiders, Luke makes clear that Judas shared this meal. Luke also moves the prediction of Peter's denial from later in the garden to the table (22:31–34). Both details assert the table's radical inclusion.

Luke makes no mention of the Garden of Gethsemane, saying only that Jesus went to the Mount of Olives “as was his custom.” Luke inserts a hearing before Herod between two scenes of judgment before Pilate. Pilate is portrayed somewhat sympathetically, perhaps reflecting Luke's desire for the community he addresses to co-exist with imperial rule.

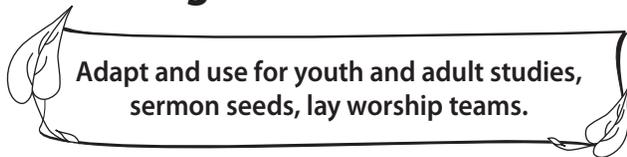
The bearing of Jesus' cross by Simon of Cyrene (modern-day Libya) serves as another witness by Luke to the role of outsiders in his gospel. Jesus' forgiveness of his executioners and his promise of paradise to a thief are both reported only by Luke.

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In these passages, we move beyond the jubilant crowds of followers toward the true revelation of Jesus' identity and purpose on the cross. Jesus' passion unfolds as those in power abuse an innocent man. Psalmist and prophet and Philippians all lend perspectives on what it means to refuse to repay evil with evil, and to choose instead to speak and act with gracious forbearance and unswerving trust in God's purposes. The question posed in these passages is not simply what we make of Christ's passion in the words and deeds that Luke records. The more fundamental question is this: What does Christ's passion make of us?



Reflecting on the Word



Connecting with life

Think about a decision you made to go forward with some action, knowing it would bring conflict or even personal suffering.

- What motivations generated your decision?
- What sorts of “trust” figured into your decision, and in your subsequent action(s)?
- Looking back (or looking around, if you are still in the midst of this), where might you find God in this experience?

Scripture

Luke 19:28–40

Imagine you were among the crowds greeting Jesus as he entered Jerusalem. Engage all five senses in your imagining – sight, touch, hearing, smell, and taste.

- What would that experience have been like?
- What emotions do you think you would have felt?

Isaiah 50:4–9a and Psalm 31:9–16

- For whom in your community might these readings serve as a contemporary journal entry or prayer evoked by both suffering and trust in God?

Luke 22:14—23:56

- What details do you find most memorable and/or troubling about Jesus’ last meal with the disciples?
- What connections do you draw in having the conversation about who would betray, followed immediately by the dispute over who was the greatest?

Materials [contemplative practice](#) on p. 83
coloured pencils or crayons

- Many questions arise about the authority of the Jewish Council (Sanhedrin) to condemn someone to death during the time of Roman rule. What titles are used in relationship to Jesus’ identity during the questioning, and how might they offend or unsettle those charged with guarding Jewish tradition?
- What purposes might the author of the gospel of Luke have in contrasting the actions of the people (“watching”) and the leaders (“scoffed”) beneath the cross: for the scene itself; for the community to whom it is written?
- What do you take as the significance for Luke’s remembering the centurion as saying “this man was innocent,” rather than Matthew’s and Mark’s record of “this man was God’s son”? In what ways might that word shape what Luke seeks to convey to his community living under Roman rule?

Connecting scripture and life

- Where and in whom do you see the suffering of Christ most poignantly today? What does hearing these stories commission the church, and you, to do in response?
- What might it mean for you, for your congregation, to trust God as Jesus does in these stories?
- Why are these stories of passionate trust vital for understanding what awaits all creation next Sunday?

Activity

Spend 10–15 minutes with the contemplative practice on p. 83. Come back to the group and talk about your experience.

Focus for Worship, Learning, and Serving

This Sunday of Palms and Passion provides the entry point into the week called Holy. For in spite of the absence of good in the words and actions that rain down upon Jesus, the Holy One is not done with Jesus even when eyes close and stones seal. These stories beckon us to live with trust

and for good when all is well, and when all is not so well. Our worshipful engagement with this day’s texts will beckon us to follow Jesus into Jerusalem, to witness his passion and trust, that we in turn might be faithful witnesses who trust God in word and deed, in life and in death.



Palm, Passion Sunday

Contemplative Practice for Lent

- Set up a colouring table in your worship space or supply clipboards in the pews.
- Provide small packs of coloured pencils or crayons, or invite people to bring their own.
- Print copies of the [contemplative practice](#) on p. 83.
- Invite people to colour as they listen and participate in worship.
- You might display what people create around the sanctuary.

Prepare

NOTE: The following suggestions are mere starting points; adapt, delete, and add according to your local needs.

- Recruit volunteers needed for worship.
- Choose options for hearing Luke 19:28–40 and Luke 22:14–23:56. For the Liturgy of the Palms, arrange for a storyteller to present the story “[Welcome to Jerusalem](#)” on p. 84 or “[Jesus Is Coming](#)” (in Exploring Our Faith at the end of this week’s materials). For the Liturgy of the Passion, arrange for narrators and individuals to share the scripture or have the worship leader or storytellers retell the story and bring symbols as indicated in each story section. Distribute copies of “[The Walk through Holy Week](#),” pp. 85–86 and bring [materials](#) listed on p. 85.
- Bring items for setting the worship space: self-standing banners with “Hosanna” written on one side and “Crucify” on the other, as described under Gather.
- You might choose to print the art image [Grace in the Dark](#) on or in your bulletin (in the Images to Project and Print folder). For background to the art and artist, see “[Connecting with the Art](#)” on p.8.

Music Suggestions

We Sing of Your Glory

Traditional Latin American; *Seasons Songbook, vol. 8*

Come into the Streets with Me

Shirley Erena Murray; *Seasons Songbook, vol. 5*

Kyrie

Traditional; *Seasons Songbook, vol. 2*

Guide My Feet

Traditional African-American; *Seasons Songbook, vol. 2*

You Are Holy

Traditional South African; *Seasons Songbook, vol. 1*

The Way Is Low

Robin Mann

 A chart that shows the licence holder(s) for each song in each of the 9 *Seasons of the Spirit* Music Volumes can be found at www.seasonsonline.ca. Click on Library; Seasons Music Information. Please contact a licence holder for permission to duplicate.

Gather

If possible, have the call to worship come from the entrance to the worship space. Create tall self-standing banners with “Hosanna” written on one side and “Crucify” on the other. Have the banners placed around the worship space. The sides with “Hosanna” can be of different colours to add to the festival effect, but each of the sides with the word “Crucify” should be all one similar sombre colour. The banners can be turned at the end of the service.

Call to worship

Steadfast God,
Lent has been a long journey.
Now the long shadow of the cross
and the footsteps of Jesus
find us waiting at the gates of Jerusalem.
We have arrived.
Yet it seems the journey is still not complete;
there is a deeper journey still to make.
This Lenten wandering
has been just the beginning.
The greatest story is still to be told.

Come let us gather at the gates of the city;
the crowds are preparing to enter.

Opening prayer

May we be your disciples today, O Jesus,
where we know what we cry,
where we take to heart the hosannas
and live them beyond the parade.

May we be your supporters today, O Jesus,
where we know the saviour you are,
where we intend to follow you
from gate to garden.

May we be your voice today, O Jesus,
where we cry out against the protests,
where we stake our faith and lives
on what you begin here today. Amen.

Prayer of confession

Give us the courage,
in this holy week,



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to journey with Jesus all the way
to the cross, and there risk everything – as Jesus did;
to proclaim – as Jesus did –
God’s love for all. Amen.

Words of affirmation

Friends, in a fateful journey to a cross

Jesus proclaimed God’s unconditional and never-ending
love for all people.
Hear, then, in the tragic events of this week that same
proclamation
and receive that same love, which you in turn might share
with others
who hunger for it. Amen.

Engage

Opening the word

Luke 19:28–40 and **Luke 22:14—23:56** *the focus scriptures for age-level materials in ENCORE*

Choose from the following.

Bible story For the Liturgy of the Palms, have a storyteller present the story “[Welcome to Jerusalem](#)” on page 84. Alternatively, for younger children, present “[Jesus Is Coming](#)” (on page 1 of this week’s Exploring Our Faith). For the Liturgy of the Passion, divide up the reading among one or more narrators and individuals reading for the characters. Consider using a newer translation or paraphrase, especially if children and/or youth are present, such as *The Message*, the *Contemporary English Version*, *Today’s New International Version*, or the *Good News Bible*.

Walk through Holy Week on pages 85–86.

Retelling the story Using symbols, the worship leader/storytellers retell the story in their own words. There is something significant about the “remembered story” rather than one that is taken directly word for word from the Bible. The remembered story focuses on those parts of the story

that speak into the teller’s life or the community’s priorities as they are in any one period of time. It allows the community to hear the story through their own concerns of the time. This retelling uses symbols to focus our imagination and the worship leader or storytellers to retell the story in their own words. (Note: When people tell stories in their own words they are likely to take longer than reading from a written text. Therefore, you might put a time limit on each section. Even so, two minutes for each section will mean 26 minutes for the presentation. You might choose to intersperse the sections with a hymn or song.)

Look through Luke 22:14—23:56 picking out symbols that will help retell the story. Then retell in your own words using your chosen symbols. Suggested symbols: bread and wine, water and towel, purse, goblet, praying hands, flame or candle, crown of thorns, cord of rope, clenched hand, cross, nail, white cloth.

If not using the Walk through Holy Week or retelling the story for the full gathered community, be sure to read Luke 22:14—23:56 here or at the end of worship.

Respond

Prayers of the people

If possible, sounds of a crowd cheering and shouting could be played in the background increasing in volume between each stanza.

ONE: Among the crowds
so busy with the moment
can we spot the woman
shouting hosanna
as she tries to forget
the lack of food for her table?

RESPONSE: We pray for the hungry.

ONE: In the chaos of the people
laying coats on the road
busy with the moment
do we notice the one
who remains silent
lonely, even in a crowd?

RESPONSE: We pray for the lonely.

ONE: In the moving hordes
crying for salvation
busy with the moment
can we see the person

who isn’t out for the day
but whose home is that street?

RESPONSE: We pray for the homeless.

ONE: In the sway of the masses
eager to see
busy with the moment
will we spot the one
looking among the crowd
for someone long gone?

RESPONSE: We pray for those grieving.

ONE: In the movement of the pack
caught up in hysteria
busy with the moment
can we recognize the one
with wounds and hurt
from a different violence?

RESPONSE: We pray for those in conflict.

ONE: In the baying of the mob
cheering without knowing why
busy with the moment
will we notice the change
from hosanna to crucify



and those who must suffer?

RESPONSE: **We pray for ourselves and why we are here.**
Amen.

Prayer of dedication

Save us
 from injustice
 from hunger
 from conflict
 from indifference.

Call us
 to works of justice
 feeding the hungry
 peacemaking in conflict
 and seeking the lost.

And we will go
 with you
 beside you
 because of you
 now.

Moment to pause

Project the art image Grace in the Dark (in the Images to Project and Print folder) or print it on or in your bulletin.

Pause for a few moments to quietly reflect on *Grace in the Dark*.

What does this image say to you in this quiet moment at the beginning of Holy Week?

Epilogue

And so the cross,
 that tree of shame –
 How beautiful it once was,
 covered in autumn gold,
 but hate's winter has set in
 and rotted away all life.
 It stretches there
 like some gargoyle of shame,
 waiting for its bearer,
 who has carried it long enough.

And haunting its starkness
 are all the words of love
 but even they do not soften it.

What good is it now to sing words of love?
 What irony to speak of hope?
 But it is the only good there is,
 for here
 in the shadow of this cruel love
 such words still make sense,
 and this week of all weeks,
 we must sing with faith,
 talk of hope,
 and long eagerly
 for the dawn,
 for this last irony,
 is the beginning of love.

Bless

There is a tradition that Palm Sunday is the beginning of a one-week-long service through Holy Week so there is no Amen, just words of encouragement and invitation to gather again next time.

Turn the banners from "Hosanna" to "Crucify."

May we walk among the voices of "hosanna" and "crucify."
 Share the journey with Jesus
 and listen for the crushing of love.
 Long for the moment it breaks open again.
 Come.

Special Days Commentary

April 14 – Vaisakhi (Sikhism)

Sometimes spelled Baisakhi, this day marks the anniversary of the creation of the Khalsa (the army of the Pure Ones) in 1699. In populous Sikh centres the day is celebrated with colourful processions through the streets starting and finishing at the *gurdwara*, or place of worship. During the procession, the Guru Granth Sahib, the Sikh holy book, is carried on a brightly decorated float with Sikh believers following behind, singing verses from the holy Granth. Traditional sweets and other foods are shared with onlookers. Other activities to celebrate Vaisakhi include exhibitions of Sikh martial arts and sports, and collections for local, national, and international charities.

April 15 – Passover begins (Judaism)

The focus on the celebration of Passover is the retelling of the story in interactive and multi-sensory fashion. An elaborate meal, called a Seder, is performed by Jews around the world. For many, the Passover observance continues beyond the

Seder. Jews refrain from eating foods with leavening agents (*chametz*) in them. Matzo is eaten in place of bread and a flour-like substance (matzo meal) is used in many recipes as well. Observance of this part of the festival can be very particular, even including the changing of dishes for the duration of the holiday.

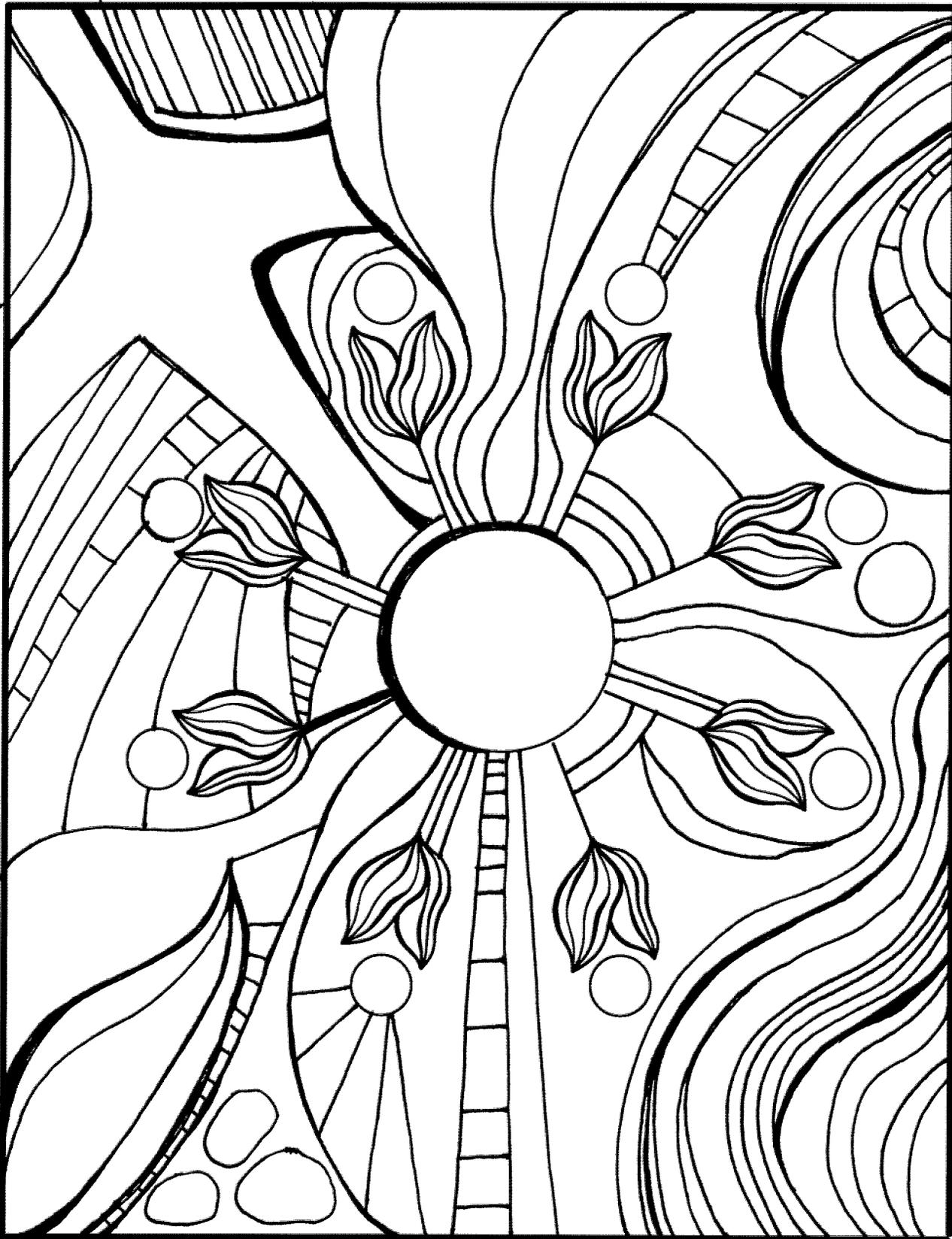
In contemporary surveys of the Jewish community, the ritual observed the most, by the most religious Jews to those who would describe themselves as secular Jews, is the Passover Seder. This is probably due to a number of reasons: It occurs in the home, lending itself to variant interpretations and creativity; it is a bridge to the past and between generations both living and dead; and, while the Seder is a retelling of the story of redemption, the story is told not merely to celebrate freedom but to remind Jews of their obligation to fight for freedom and justice in our world. This message is relevant to every Jew – and every human being – regardless of observance, theology, or affiliation.

Rabbi Adam Morris



Contemplative Practice • April 10, 2022

As you fill in colours on this pathway to the heart of the Trinity, think about where or how your passion for God might be leading you right now. You might choose to fill in the outermost edges of this pathway to find revelation in the centre or you might chart your own path in brilliant colour.



Welcome to Jerusalem

Based on Luke 19:28–40

For many weeks Jesus had been journeying to Jerusalem. Friendly Pharisees had warned him not to go to the city where Herod ruled. Disciples had tried to keep him away. But Jesus knew it was God's will.

On the way, Jesus taught many people about God's love, and healed many people with God's love. Now the time had come to go into the city of Jerusalem.

When Jesus, and the disciples travelling with him, reached Bethany, they stopped at a place called the Mount of Olives. Jesus called two disciples over. "Go into the village. At the edge of the village you will find a colt that has never been ridden. Bring it to me. If anyone asks what you are doing, say 'The Lord needs it.'"

With those instructions, the two disciples went to the village of Bethany. They found the colt, just as Jesus had told them. As they were untying it, they were asked, "What are you doing?" The disciples answered as Jesus told them, "The Lord needs it."

They brought the colt to Jesus. Then they threw their cloaks over the colt and Jesus got on it.

A curious thing happened as they got closer to the city of Jerusalem. As Jesus rode along, the disciples spread their cloaks on the road.

You know how a gathering of people can draw more people? That is what happened, and soon a big crowd – a multitude of disciples – began to shout, "Praise to God!" "Blessed is the one who comes in the name of God!" "Peace on Earth!" "Glory in the highest heaven!"

In the crowd were some Pharisees. They were afraid that all this noise would get the attention of the Roman soldiers. One of them said, "Teacher, tell your disciples to be quiet."

But Jesus answered, "If I tell them to stop and they stop shouting, the stones would shout out praises to God."

Jesus continued to the city. The people continued to shout praises to God.

A recording of this story is available in MP3 format in the Audio Stories folder.



Bible story

Materials

- Basic supplies
- Paper
- Player and recording of today's story "Welcome to Jerusalem"
- Alternatively, arrange for a storyteller to present the story



The practice of storytelling

Directions

1. Listen to the story "Welcome to Jerusalem."
2. Use the art supplies to draw or write your response to the story.



Living, Learning, Growing as Disciples

The following stations might be set up around your worship space, or in other places around the church, in your home, or outdoors. Choose one or more practices, depending on your space and numbers. Display the [directions](#) for all to see. Adapt stations for use when physically distancing and above all, follow the safe practices of your congregation and local health officials.

For your convenience, directions are formatted for printing and available in the Stations folder.

Health and Safety Practices



Basic supplies pens, pencils, markers, crayons, white glue/glue sticks, scissors, hand sanitizer, wipes placed in a basket or bin, two containers marked “clean” and “used”



Setting the space Utilize large spaces where people can maintain a safe physical distance. Spread out chairs around a large table or use tape to mark off the space around stand alone chairs.



Keep it clean Wipe down and disinfect places used for stations. Provide enough arts and crafts supplies to reduce sharing and mark containers “clean” and “used.” Remind people to use hand sanitizer as they begin and as they end stations.

Walk through Holy Week

Materials

A large wooden cross, about 3 metres/9 feet tall made of wood or two strips of mural paper, one about 3 metres/9 feet long and the other 1.5 metres/5 feet long made into a cross shape and fixed to a wall

- Chalk
- Wipes
- Seven storytellers
- Symbols for each storyteller as indicated in each story
- Song “Guide My Feet” (*Seasons Songbook, vol. 2*)
- Sheets of paper and pens/pencils for the gathered community (optional)



Suitable for all ages

Directions

Each storyteller comes from the congregation with a symbol which he or she leaves at the foot of the cross. After each story a verse of “Guide My Feet” (*Seasons Songbook, vol. 2*) is sung while the storyteller outlines his or her hand in chalk on the cross. Once all the storytellers have told their stories, the whole congregation is invited to the cross to chalk the outline of their own hands. If they have written something on their sheet, they fold it twice and pin it or glue it to the cross in the centre of their chalked outline. While the stories are being told, it may be appropriate for some ambient music to play in the background.

Jesus cleansing the temple – Luke 19:45–46

The storyteller comes from the congregation with a handful of coins. They tell the story in their own words from the point of view of a bystander. The coins are dropped during the telling of the story, and the storyteller concludes with the following:

I took a coin that rolled away in the temple chaos as a reminder (*holding the coin for all to see*): This is not God or a way to God. Dare anyone ever say that it is.

Congregation sing verse 1 of “Guide My Feet” (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.

Judas bargains with the Sanhedrin – Luke 22:1–6

The storyteller (in the character of Judas) comes from the congregation and picks up a single coin dropped by the previous storyteller and tells the story of Judas and the Sanhedrin in his own words, concluding with the following:

I thought I could buy God. What have I done?

He throws down the coin, disgusted with himself.

Congregation sing verse 2 of “Guide My Feet” (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.



Jesus washes disciples' feet – John 13:1–17

The storyteller (in the character of Peter) comes from the congregation carrying **a towel** telling the story in their own words, concluding with the following:

Come all of you who need healing
who need to know there is someone
who will hold you and wash your feet
who will serve you in your moment of need
who will come to you in love and grace
and call your name
and care for you
whoever you are.
This is the gospel of love
it is the gospel I have learned to share
come share it with me
wet your feet
and open your heart
to Love's servant.

Congregation sing verse 3 of "Guide My Feet" (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.

The Last Supper – Luke 22:7–20

The storyteller (in the character of one of the disciples – a woman or one of the 12) comes from the congregation with **a plate of broken bread** and tells the story in their own words, concluding with the following:

Come all of you, take, eat and remember; bring back together the love that is breaking, for we need it now more than ever.
The storyteller lifts both halves of bread and brings them together making one loaf once more and leaves it at the foot of the cross.

Congregation sing verse 4 of "Guide My Feet" (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.

On the Mount of Olives – Luke 22:39–46

The storyteller (in the character of a disciple) comes from the congregation with **a goblet (with wine)** and tells the story in their own words emphasizing "Take this cup from me," concluding with the following prayer:

Jesus,
this cup –
our cup –
you drank.
May we drink it with you
when the kin-dom is restored.

The storyteller leaves the goblet beside the bread at the foot of the cross.

Congregation sing verse 5 of "Guide My Feet" (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.

Jesus' Trials – Luke 22:66—23:25

The storyteller (an onlooker) comes from the congregation with a **length of rope** and tells a shortened version of the story in their own words, concluding by hunching shoulders as if to say, "I can't believe that is it!" The storyteller leaves the rope beside the cross.

Congregation sing verse 1 of "Guide My Feet" (*Seasons Songbook, vol. 2*), as the storyteller outlines their hand in chalk on the cross.

Road to cross and crucifixion – Luke 23:26–47

The storyteller comes from the congregation with **a nail** and tells a version of the story in their own words from the point of view of an onlooker, concluding with:

O how deep the silence
when all heaven is broken.
How long its length
when silence covers all the sin of the world
and lays it bare in death.
May we stop the words,
for there is nothing left to say,
and find ourselves sharing the silence of heaven.
Hold it for a moment,
it is who we must be
and what we must do
together.

In silence the storyteller outlines their hand in chalk on the cross. The congregation now comes forward to chalk outlines of their own hands. They may wish to share bread and wine which they can do. Option: The people also fold and pin the paper with their words or images of the story to the cross.

Congregation sing verse 2 of "Guide My Feet" (*Seasons Songbook, vol. 2*), and conclude with a prayer:

We cling to the cross,
and touch the love
that we believe
will yet break death.
Yet we know life can begin once more.
May we touch the place of grace
and in that moment know the love poured out.



Jesus Is Coming

A story based on Luke 19:28–40

What a happy day it was! Jesus and his friends were going to the temple in the big city of Jerusalem. On the way, Jesus stopped and said to his friends, "There is a little donkey in the town nearby. It has never been ridden before. Please bring the donkey to me."

Jesus' friends did what Jesus asked. They found the donkey and brought it back to Jesus. Jesus climbed on the donkey's back and began riding to the big city. "Hee-haw," said the little donkey, "hee-haw, hee-haw, hee-haw."

Many other people were walking along the road to Jerusalem, too. They were excited to see Jesus, and they called out, "Praise God! Praise God! Jesus is coming!"

As Jesus got closer and closer to Jerusalem, the crowds of people got bigger and louder. "Praise God! Praise God! Jesus is coming!"

Some people spread their coats on the road in front of Jesus. Some people cut branches from trees and laid

them on the road for Jesus' donkey to walk on. Clippity-clop, clippity-clop, clippity-clop. What a happy day it was!

Some people ran ahead to tell others, "Jesus is coming, Jesus is coming." Soon more and more and more people came to see Jesus.

The people smiled and laughed and danced and sang out... "Praise God! Praise God! Jesus is coming!"

So many people were praising God and thanking God for the wonderful things Jesus had done.

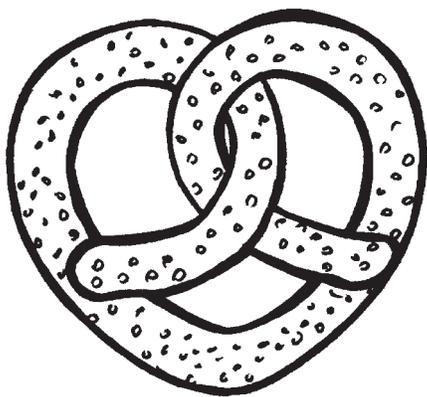
Some of the city leaders saw Jesus coming. They heard the people shouting.

"Tell the people to be quiet!" the leaders said to Jesus. But the donkey kept walking. And Jesus went on to the big city. Clippity-clop, clippity-clop, clippity-clop.

All the way to the city, the people continued to shout with joy, "Praise God! Praise God!"

Bake: Pretzels

In the fifth century, monks began the tradition of baking and distributing pretzels on certain days before Easter. The dough, twisted into the shape of two arms crossed in prayer, were symbols reminding people to pray. In some European countries today, pretzels are hung from palm branches on Palm Sunday.



Pretzel recipe

Ingredients

- Bread dough (frozen or quick bake)
- Baking trays
- Melted butter
- Coarse salt

Instructions

1. Divide dough into small balls about the size of a walnut.
2. Roll each ball into a long snake.
3. Bend the two ends around and cross over.
4. Pinch dough together where it touches.
5. Brush dough with melted butter and sprinkle with coarse salt.
6. Bake according to the recipe directions for the bread dough.



Activity: Jesus Enters Jerusalem

While everyone cheered, Jesus entered Jerusalem on the back of a donkey. Follow the instructions to make a Jesus figure and a donkey. Use them to tell the story to others.

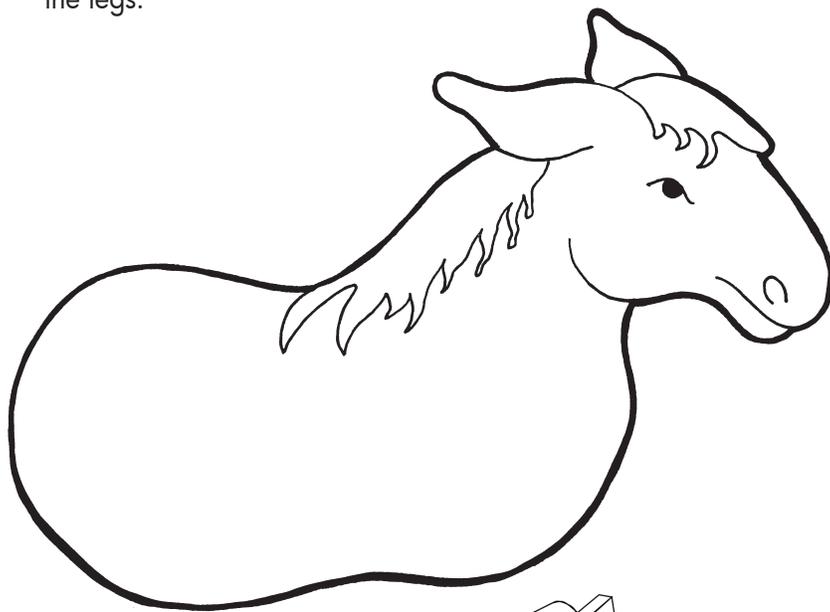
Materials

- Spring clothespins/clothes pegs
- Yarn
- Pipe cleaners
- Stiff paper or card stock

Instructions

1. Make a copy of the donkey's body on stiff paper or glue this page to cardboard or card stock.
2. Cut out the donkey body and decorate it.
3. To make a tail, punch a hole in the donkey's hind end, thread a few strands of yarn through the hole, and make a knot.
4. Clip on two spring clothespins/clothes pegs for the legs.

5. To make Jesus, twist a long pipe cleaner in half to form a loop (illus. 1).
6. Put half a pipe cleaner up between the "legs" to form arms (illus. 2).
7. Twist legs together a few times (illus. 3).
8. Bend ends of pipe cleaner to form feet and hands (illus. 4).
9. Place Jesus on the donkey's back (illus. 5).



Illus. 1



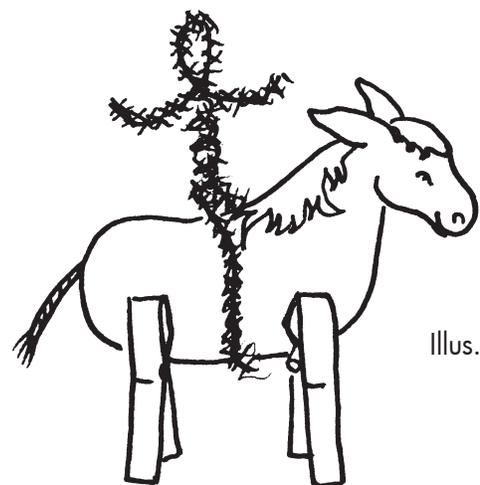
Illus. 2



Illus. 3



Illus. 4



Illus. 5



Maundy Thursday

Known by Love

Revised Common Lectionary (Year C)

Exodus 12:1–4, (5–10), 11–14

Psalms 116:1–2, 12–19

1 Corinthians 11:23–26

John 13:1–17, 31b–35

Prepare

Focus for worship

As the sun goes down on Maundy Thursday, so begins the Easter Triduum – the three days from this Thursday night through to the sunset on Easter. Since the fourth century, Christians have gathered to mark Maundy Thursday as a time of remembering the Last Supper through the betrayal of Jesus. Maundy comes from the Latin *mandatum novum*, a new commandment. The emphasis of this service is on the actions and words of Jesus narrated in John 13, including time at table, and the washing of feet as a symbol of building a community of servanthood.

- ❑ Recruit volunteers needed for worship: one to light and extinguish candles, a drum player for the prayer of confession, helpers for the ritual washing.
- ❑ Prepare the worship space as described under gather.
- ❑ Bring basins, pitchers, hand sanitizer or wipes, and a large container filled with warm water as well as an empty container for the used water.
- ❑ Bring Communion elements for the opening prayer.

Gather

Some time before Maundy Thursday, invite members of the community to bring in a small towel. Preferably the towels will be of different textures, patterns, colours, perhaps even representing various cultural backgrounds of those who offer the towels. Use twine to tie these towels together into one, long, multi-coloured towel.

Gather branches and bind them together with twine to make both a long and a shorter bundle. Then lash the two bundles together in the form of a cross and place it leaning on a table in the worship space. Tie the multi-coloured towel in a loose knot around the cross. Place the basins and pitchers for the ritual washing on the table.

Set up tables and chairs to accommodate the worshipping group. Place purple material and a large pillar candle at each table. Decorate with simple greenery, if desired.

Opening prayer

Adapted from Psalm 116

ONE: Incline your ear, O God,
as we call upon you this night,
even as we call upon you all our days

(raise up hands in a gesture of request).

RESPONSE: What can we give to God
for all of the abundance of gifts we receive?

ONE: We lift up high the cup of salvation
and call upon our Holy One

(lift the cup from the Communion table in a gesture of a toast).

RESPONSE: We speak our commitments to love one another
and let those commitments
lodge deep within our community.

ONE: You untie us from that which binds us,
God of Exodus, so that we are free
to be your servant people

(untie the multi-coloured towel from the cross and drape it openly around the table with the basins).

RESPONSE: We make our offerings of mercy and justice in
your name.

Prayer of confession

Invitation

You may choose to modify this reading in order to make it inclusive.

ONE: Hear the opening words
of the gospel of John's 13th chapter:
"Now before the festival of the Passover,
Jesus knew that his hour had come
to depart from this world and go to the Father.
Having loved his own who were in the world,
he loved them to the end."

(Candles are lit at tables where people are seated or at the table in the front of the worship space.)

RESPONSE: In kindling these lights, we remember
the journey of people of faith
down through the ages who have brought to us
the stories of sacred freedom and commandment,
making holy our lives and calling from us
purpose in love and mercy.



ONE: Hear again from John's gospel:
"The devil had already put it into the heart of Judas,
son of Simon Iscariot, to betray him."

Prayer of healing

Out of a moment of silence, add the simple, strong beat of a drum for a few moments. The drumbeat can gradually taper off into a soft background beat for the prayer for healing.

We gather in this community of worship
aware, O Steady One, of how we often
live out of rhythm with your heart of love.
We come aware of our own betrayal
of your longing for our lives, and our own longing.
Give us the courage to touch your unconditional promise
through the ways we touch one another's lives.
In doing so, may we remember.
In remembering, may we know love.

Respond

Communion

Invitation

ONE: Come home to this table.
Pause a bit from your journey
that we may break the bread of life
and pour the cup of covenant.
Come imagining global sisters and brothers
enjoying with us this meal of memory
so that we might remember
Christ's body this day.

RESPONSE: **We give thanks for the sacrifice
of grain and fruit
and of those who sow and cultivate, reap and mill.
We eat and drink to celebrate
our connections to creation
and to those whose hands and hips
rocked into the dough of this bread
and to remember the hungry Jesus
who joins all who are hungry.**

ONE: The peace of Christ be with you.

RESPONSE: **And also with you.**

(Invite people to share a sign of peace.)

Prayer

ONE: Thank you, God, for showing us your love renewed
in our touching and tasting at your table.

RESPONSE: **We gather around your table,
Smiling and Aching Host,
carrying the memories
of delight and trauma in our bodies.**

ONE: Open this bread in our lives of service, O God.
Pour this cup through our witness
so that mercy and justice may respond
to all the suffering of the world.

RESPONSE: **Come, Christ Jesus!**

ONE: Bless this bread and cup, O Spirit,
so that we may know how to serve one another.

RESPONSE: **Come, Spirit!**

(Break the bread and pour the cup in the manner of your tradition.)

ONE: Come, all things are ready.
See and taste how friendly our God is.

Prayer of thanks *(unison)*

God, you are making us into one Body of Christ,
nourished at your table with this bread and cup.
Thank you for feeding our hunger and relieving our thirst.
We turn from this table
to be part of your healing presence.
Amen.

Ritual of washing

Following the reading of John 13:1–17, invite people to participate in the ritual washing. Have pairs come forward to basins of warm water and towels and wash one another's feet or hands. Or have several worship leaders prepared to wash the feet or hands of those who come forward. Use hand sanitizer or wipes between washings. Designate a few volunteers to empty the basins, wipe them clean, and fill with clean water each time and to help with the process. Play quiet, reflective music during this time. End this time with the words below.

Jesus said, "I give you a new commandment,
that you love one another.

Just as I have loved you,
you also should love one another.

By this everyone will know
that you are my disciples,
if you have love for one another."



Worship Outline • April 14, 2022

Dedication

Invite people to pray for the person on their right and then for the person on their left. Ask for strength and vision for their ministries of service and for God's continued healing presence in their lives.

ONE: People of Christ, will you commit anew
to ministries of prayer and worship,
spiritual nurture and teaching?

RESPONSE: We will, with the help of God.

ONE: People of Christ, will you commit anew
to ministries of mercy and invitation?

RESPONSE: We will, with the help of God.

ONE: People of Christ, will you commit anew
to the ministries of justice and peace?

RESPONSE: We will, with the help of God.

Bless

Extinguish the candles at each table or at the Communion table as a silence is kept. If there are paraments, banners, or decorations that are to be removed, one item can be removed by prepared leaders after each candle is extinguished. Sit in silence and darkness for a moment.

We have done these things in remembrance.

We go forth to act from the blessing
we have already received.

Creator, Christ, and Spirit dwell among us
as we journey through passion to resurrection.



Good Friday

Sacred Story

Revised Common Lectionary (Year C)

Isaiah 52:13—53:12

Psalm 22

Hebrews 10:16–25 or

Hebrews 4:14–16, 5:7–9

John 18:1—19:42

Prepare

NOTE: The following suggestions are mere starting points; adapt, delete, and add according to your local needs.

- ❑ Recruit volunteers needed for worship: two for the call to worship, a drum player for the prayer of confession, seven for the scripture readings.
- ❑ Prepare the worship space as described under gather.
- ❑ Over several weeks' time, collect three or more newspaper headlines that express grief over violence in the world for the scripture readings.
- ❑ Bring the following items for the scripture readings: potted flowers or plants, knife, newspaper headlines, lantern, chain or rope, crown of thorns, wooden cross or cross of bound branches as described in the Maundy Thursday service on p. 89, jar of red wine vinegar, box of spices, and roll of gauze or linen.
- ❑ Bring oil for anointing, if desired.

Gather

Place a long violet cloth over the Communion table, stretched and reaching down to the floor in the front. Place a lighted lantern or candle on the Communion table. Have a small branch of thorns for each worshipper to be distributed at the start of worship.

**to transform sin into awareness,
fear into hope,
death into life.**

Call to worship

ONE: We enter the Good Friday story
to taste bitterness turned to release,
to touch rough planks turned to smooth linen,
to smell violence turned to the blossoms of peace,
to hear deafening silence
turned to a solemn rest before praise,
to see truth as holy imprints left on our hearts.

RESPONSE: **The Sovereign One enfolds our bitter ways,
our numb senses, our prickly fear,
our mockery, our religious designs...**

Prayer of confession

Begin in silence. Add the simple, strong beat of a drum for a few moments. The drumbeat can gradually taper off into a soft background beat for the prayer.

We gather in this community of worship
aware, O Steady One, how we often
live out of rhythm with your heart of love.
When we realize how this is so,
our hearts are like wax,
melting before the truth of your word.
Put the law of love on our hearts
that we might hold fast to hope without wavering.
Amen.

Engage

Scripture readings

Alternatively, one or two voices can read the scripture and place items on the table.

Isaiah 52:13—53:12, John 18:1—19:42

ONE: *Place one or more potted flowers or plants at the base of the violet drape in front of the Communion table.*

The prophet Isaiah spoke:

“Who has believed what we have heard?
And to whom has the arm of the Lord been revealed?
For One grew up before the Almighty
like a young plant, and like a root out of dry ground...
This one shall startle many nations;
kings shall shut their mouths,
for that which had not been told them they shall see,
and that which they had not heard
they shall contemplate.”



Worship Outline • April 15, 2022

TWO: Place a knife on the table and read John 18:1–11.

ONE: Read the newspaper headlines that have been collected expressing the grief of violence. Pause for a moment between each.

THREE: Place a length of rope or chain on the table and read John 18:12–27. Snuff out the candle or the lantern on the Communion table. A moment of silence is kept.

FOUR: Place a crown of thorns on the table and read John 18:28–19:16a.

ONE: Take the thorn branch you were given at the beginning of worship. Reflect for a moment on when you have felt hurt or humiliated. Ask God for a continued presence as you live with that hurt. Then, when you are ready, add your thorn branch to the crown of thorns on the Communion table.

(Continue in the following manner after the thorn branches have been placed.) When is it that you have observed someone wrongly treated or know you have wrongly treated someone? In this moment of silence, ask God for the courage to stand with those who are wrongly treated or ask for forgiveness.

FIVE: Place a cross against the table and read John 19:16b–25a.

ONE: They disagree about what they should place on the sign on the cross over Jesus' head. The world gives us all labels. Names are sometimes used to keep us at a distance from each other. What names or labels do you wish were never used again for you or for others you know? In this moment of silence, ask God for the wisdom to use words with care.

SIX: Open a jar of red wine vinegar and place it on the table. Read John 19:25b–37.

ONE: Close your eyes. Smell the vinegar in the air. Imagine the pastiness in Jesus' mouth on the cross and the sudden bitter taste of vinegar on a sponge. Now imagine a thirst quenched. What does it feel like to have your thirst quenched? What do you thirst for with God? In this moment of silence, offer to God your wish to spend time enjoying God. Ask for a drink from the well that never runs dry. Imagine Jesus delighted to give you such a drink.

SEVEN: Place an open box of fragrant spices and a roll of gauze or linen on the table and read John 19:38–42.

Respond

Prayers of the people

ONE: Suffering Creator, we exalt your powerful name revealed to us in the vulnerable times and places.

(Lift up a potted flower or plant.)

When our imagination for peace is cut off,
plant us in the soil of our memories of renewal.
Suffering Creator,

RESPONSE: hear our prayer.

(Lift up the knife.)

ONE: When there is sharpness in our hearts
or in our ways with each other in community,
give us the means to examine it.

(Offer specific examples of violence with which your community currently struggles.)

Suffering Creator,

RESPONSE: hear our prayer.

(Lift up rope or chain.)

ONE: When your good news reveals
the bonds of oppression,
may we rise up as agents of your jubilee.

(Offer specific examples of economic exploitation, or racial or gender or religious intolerance in your community.)

Suffering Creator,

RESPONSE: hear our prayer.

(Lift up the crown of thorns.)

ONE: When the light of your love
exposes the ways we as the church
proclaim one thing and do another,
accompany our examination of ourselves.
Suffering Creator,

RESPONSE: hear our prayer.

(Run hand over the cross.)

ONE: When violence is used to bully your children
into silence or fear, to retaliate from injury,
or to attempt to solve conflict,
give us the vision to see a different path.
Suffering Creator,

RESPONSE: hear our prayer.



(Lift the jar of vinegar.)

ONE: When we taste bitterness with one another,
nurture our forgiveness.

Suffering Creator,

RESPONSE: hear our prayer.

(Lift the box of spice.)

ONE: Prepare our hearts for new life.

Suffering Creator,

RESPONSE: hear our prayer.

Prayer for healing

Invite those who wish, to come forward to be anointed with oil or to have someone lay hands on them for healing. Touch the thumb to the oil and then to each person's forehead, or gently lay hands on the shoulder or forehead of those who desire prayer.

Invitation

We bring to the cross our awareness
of violence in ourselves and the world.

We bring to the cross our fears that can sour into hate.

We bring to the cross our judgment
of the beliefs of others.

In the cross, we see an end,

but also a doorway to a new beginning with God.

Come and receive

the oil of anointing/laying on of hands

and a prayer of healing.

Anointing

May our God of mercy continue to journey with you
in the presence of the Holy Spirit.

In the name of Christ Jesus, we pray for forgiveness,
strength in faith, healing, and peace,
according to God's wisdom.

Bless

Depart in silence after the words of blessing are offered.

All holy power has been touched

by mortal brokenness and death.

All brokenness and death are touched by holy power.

Love has endured all.

May the God of creation hold you in tenderness.

May the Christ offer you a way of peace with justice.

May the Spirit cry and laugh with you

in sighs too deep for words.

