



PALM SUNDAY

ST MATTHEW-IN-THE-CITY
13 APRIL 2014

Introit

For you shall go out in joy (Isaiah 55:12)

Michael CW Bell

Welcome

A Reading from Matthew 21:1-11

Blessing of the Palms

You are invited to leave your pews, collect a palm from the front, and follow the cross in procession as we sing the first hymn

Processional Hymn

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**Thou art the king of Israel,
thou David's royal son,
who in the Lord's name comest
the king and blessed one.**

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**The company of angels
are praising thee on high,
and mortal folk and all things
created make reply.**

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**The people of the Hebrews
with palms before thee went:
our praise and prayer and anthems
before thee we present.**

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**To thee before thy passion
they sang their hymns of praise:
to thee now high exalted
our melody we raise.**

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

**Thou didst accept their praises:
accept the prayers we bring,
who in all good delightest,
thou good and gracious king.**

**All glory, praise, and honour,
to thee, Redeemer, King,
to whom the lips of children
made sweet hosannas ring.**

*Words: Theodulph of Orleans d.821
tr. John Mason Neale 1818-66 alt.*

Tune: St Theodulph, later form of melody by Melchior Teschner 1584-1635. TiS 333

Liturgist

There are many people suffering in our world. They cry out for help.
Yet we are bound by our own concerns and suffering.
We are bound too by our lack of vision. We don't believe we can help.

To light even one candle is to say to the darkness of oppression:
'I beg to differ.' To light a candle is to claim the power to make a difference.

May the sparks of the God that is Love
ignite our passion for change

Offering the light of hope
to all who bravely differ.

Words of Reconciliation

Priest

We know that we are the ones who are divided
and we are the ones who must come back together.
May we learn love, compassion, and honour that we may heal the earth,
each other, and ourselves.

**May we know the grace of forgiveness and offer that grace to others.
Let the fires of hope be rekindled among us,
giving light and warmth to the world. Amen.**

The Sentence and Prayer for the Day

"Hosanna to the Son of David! Blessed is the one who lifts up the lowest!"

Together we pray

**Jesus, when you rode into Jerusalem
the people waved palms with shouts of acclamation.
Grant that when the shouting dies
we may still walk beside you, even to a cross. Amen.**

*Please be seated for a dramatized reading of the Gospel.
When Jesus reaches the 'Place of the Skull' please stand until the end of the reading.*

The Passion Narrative

Matthew 26:14 - 27:54

Narrator; Jesus; Reader 1 (Peter, High Priest, Scribes); Reader 2 (Judas, Pontius Pilate,);
Reader 3 (First & Second Servant Girls, Pilate's wife, Centurion);
Congregation (Disciples, priests, soldiers, crowd)

- Narrator:* Hear the passion of Our Lord Jesus Christ, according to Matthew.
- Narrator:* One of the twelve, who was called Judas Iscariot, went to the chief priests and said,
- Reader 2:* What will you give me if I betray him to you?
- Narrator:* They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.
- On the first day of Unleavened Bread the disciples came to Jesus, saying,
- Congregation:* Where do you want us to make the preparations for you to eat the Passover?**
- Narrator:* Jesus said,
- Jesus:* Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'
- Narrator:* So the disciples did as Jesus had directed them, and they prepared the Passover meal. When it was evening, he took his place with the twelve; and while they were eating, he said,
- Jesus:* Truly I tell you, one of you will betray me.
- Narrator:* And they became greatly distressed and began to say to him one after another,
- Congregation:* Surely not I, Lord?**
- Narrator:* Jesus answered,
- Jesus:* The one who has dipped his hand into the bowl with me will betray me. 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.
- Narrator:* Judas, who betrayed him, said,
- Reader 2:* Surely not I, Rabbi?
- Narrator:* Jesus replied,
- Jesus:* You have said so.

Narrator: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus: Take, eat; this is my body.

Narrator: Then he took a cup, and after giving thanks he gave it to them, saying,

Jesus: Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Narrator: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

Jesus: You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee.

Narrator: Peter said to him,

Reader 1: Though all become deserters because of you, I will never desert you.

Narrator: Jesus said to him,

Jesus: Truly I tell you, this very night, before the cock crows, you will deny me three times.

Narrator: Peter said to him,

Reader 1: Even though I must die with you, I will not deny you.

Narrator: And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: Sit here while I go over there and pray.

Narrator: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: I am deeply grieved, even to death; remain here, and stay awake with me.

Narrator: And going a little farther, he threw himself on the ground and prayed,

Jesus: My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.

Narrator: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Narrator: Again he went away for the second time and prayed,

Jesus: My Father, if this cannot pass unless I drink it, your will be done.

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

Then he came to the disciples and said to them,

Jesus: Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Narrator: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,

Reader 2: The one I will kiss is the man; arrest him.

Narrator: At once he came up to Jesus and said,

Reader 2: Greetings, Rabbi!

Narrator: and kissed him. Jesus said to him,

Jesus: Friend, do what you are here to do.

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

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

Narrator: At that hour Jesus said to the crowds,

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

Narrator: Then all the disciples deserted him and fled.
Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

Reader 3: This fellow said, 'I am able to destroy the temple of God and to build it in three days.'

Narrator: The high priest stood up and said,
Reader 1: Have you no answer?
What is it that they testify against you?

Narrator: But Jesus was silent. Then the high priest said to him,
Reader 1: I put you under oath before the living God, tell us if you are the Messiah, the Son of God.

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

Narrator: Then the high priest tore his clothes and said,
Reader 1: He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?

Narrator: They answered,
***Congregation:* He deserves death.**

Narrator: Then they spat in his face and struck him; and some slapped him, saying,
***Congregation:* Prophecy to us, you Messiah!
Who is it that struck you?**

Narrator: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,
Reader 3 You also were with Jesus the Galilean.
Narrator: But he denied it before all of them, saying,
Reader 1: I do not know what you are talking about.
Narrator: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

Reader 3: This man was with Jesus of Nazareth.

Narrator: Again he denied it with an oath,

Reader 1: I do not know the man.

Narrator: After a little while the bystanders came up and said to Peter,

***Congregation:* Certainly you are also one of them, for your accent betrays you.**

Narrator: Then he began to curse, and he swore an oath,

Reader 1: I do not know the man!

Narrator: At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

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

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Reader 2: I have sinned by betraying innocent blood.

Narrator: But they said,

***Congregation:* What is that to us? See to it yourself.**

Narrator: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

***Congregation:* It is not lawful to put them into the treasury, since they are blood money.**

Narrator: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

Narrator: Jesus stood before the governor; and the governor asked him,

Reader 2: Are you the King of the Jews?

Narrator: Jesus said,
Jesus: You say so.
Narrator: But when he was accused by the chief priests and elders,
he did not answer. Then Pilate said to him,
Reader 2: Do you not hear how many accusations they make against
you?
Narrator: But he gave him no answer, not even to a single charge,
so that the governor was greatly amazed. Now at the festival
the governor was accustomed to release a prisoner for the
crowd, anyone whom they wanted. At that time they had a
notorious prisoner, called Jesus Barabbas.
So after they had gathered, Pilate said to them,
Reader 2: Whom do you want me to release for you,
Jesus Barabbas or Jesus who is called the Messiah?
Narrator: For he realized that it was out of jealousy that they had
handed him over. While he was sitting on the judgment seat,
his wife sent word to him,
Reader 3: Have nothing to do with that innocent man, for today I have
suffered a great deal because of a dream about him.
Narrator: Now the chief priests and the elders persuaded the crowds
to ask for Barabbas and to have Jesus killed.
The governor again said to them,
Reader 2: Which of the two do you want me to release for you?
Narrator: And they said,
***Congregation:* Barabbas.**
Narrator: Pilate said to them,
Reader 2: Then what should I do with Jesus
who is called the Messiah?
Narrator: All of them said,
***Congregation:* Let him be crucified!**
Narrator: Then he asked,
Reader 2: Why, what evil has he done?
Narrator: But they shouted all the more,
***Congregation:* Let him be crucified!**
Narrator: So when Pilate saw that he could do nothing,
but rather that a riot was beginning, he took some water and
washed his hands before the crowd, saying,
Reader 2: I am innocent of this man's blood; see to it yourselves.

Narrator: Then the people as a whole answered,

***Congregation:* His blood be on us and on our children!**

Narrator: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

***Congregation:* Hail, King of the Jews!**

Narrator: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull),

[The Congregation Stands]

they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

***Congregation:* You who would destroy the temple and build it in three days, save yourself!
If you are the Son of God, come down from the cross.**

Narrator: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Reader 1: He saved others; he cannot save himself.
He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'

Narrator: The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

Jesus: Eli, Eli, lema sabachthani?

Narrator: that is,

Jesus: My God, my God, why have you forsaken me?

Narrator: When some of the bystanders heard it, they said,

***Congregation:* This man is calling for Elijah.**

Narrator: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

***Congregation:* Wait, let us see whether Elijah will come to save him.**

Narrator: Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Reader 3: Truly this man was God's Son!

A Homily

Reflective Music

Hosanna to the Son of David

Orlando Gibbons (1583-1625)

The Peace

Please stand for the Greeting of Peace

We commit ourselves to live in peace as we work for it
to kindle peace within, between and beyond us.

For the peace of Jesus is an active peace
building, bridging and always dreaming.

Please turn and greet those around you with peace

Offertory Hymn

**For the music of creation,
for the song your Spirit sings,
for your sound's divine expression,
burst of joy in living things:
God, our God, the world's composer,
hear us, echoes of your voice:
music is your art, your glory,
let the human heart rejoice!**

**Psalms and symphonies exalt you,
drum and trumpet, string and reed,
simple melodies acclaim you,
tunes that rise from deepest need,
hymns of longing and belonging,
carols from a cheerful throat,
lilt of lullaby and lovesong
catching heaven in a note.**

**All the voices of the ages
in transcendent chorus meet,
worship lifting up the senses,
hands that praise and dancing feet;
over discord and division
music speaks your joy and peace,
harmony of earth and heaven,
song of God that cannot cease!**

*Words: Shirley Murray
Tune: Douglas Mews. AA 41*

The Great Thanksgiving

Cantor



Hope is a - mong us. We are God's_ light.

Cantor



Shine then with free - dom into all the cor - ners of the world.

Cantor



Lest fear overcome the bril - liance of life and light and lib - er - ty.

From the beginning life has been shaped by despair, struggle, and triumph. Oppressive forces have repeatedly tried to destroy the hope of the marginalized and vulnerable. The forces of wealth and privilege, armies and theology, have beaten down upon the poor. Yet hope has never been extinguished. When all seems lost the embers stir back into life, and the light of justice ignites again. For this we give deep and heartfelt thanks.

Shortly before Jesus died he gathered around him his closest friends... women and men who had shared in his despair, struggles, and triumphs. They met in a small upstairs room. The forces of power and self-interest were closing in. All their excitement, anticipation, and hopes were about to be put to death on a cross. In this moment Jesus took bread and wine, and likened it to his own life, broken and poured out for others.

In doing so he invited them and us to share in the brokenness of our world, and to share too in the healing of our world through self-giving love. In bread broken and wine poured out he initiated a new community. An upside-down community which believes that loving is more important than winning, doing what is right is more important than doing what is safe, and setting people free is more important than trying to control their lives. It is a community marked by justice and hope.

Therefore, with all who have struggled, dreamed, and triumphed we sing:

Holy, holy, holy is the Love called God, the sparks of hope.
 Blaze, jus-tice blaze. Blest___ is Je - sus who
 lit up our world, who lit up our world. Ho-san - na, ho-
 san - na, ho - san - na to the low-est and the least.

And so we remember on the night before he died Jesus took bread;
 when he had given thanks he broke it, gave it to his friends and said:
Take, eat, this is my body which is given for you; do this to remember me.

After supper he took the cup;
 when he had given thanks he gave it to them and said:
*Drink this, all of you, for this is my blood which brings new life;
 do this as often as you drink it, to remember me.*

With this bread and wine we remember the dream of God, and the call of God.

We of-fer bread to eat with eyes and hands held
 o - pen. We pass this cup to share. We take, break,
 bless and give kind-ling hope ev' - ry where.

Recalling the promise of tomorrow we wait out the long night of struggle,
 Remembering our brother Jesus, our sister Mary,
 and all our spiritual forbears,
 Rejoicing in the bonds of solidarity and the unquenchable Divine Energy,
 we take, eat and drink, knowing that the Spirit of God is here,
 within and among us, in simple food, in simple grace,
 calling us to freedom's banquet.

Kua akona nei tatou e to tatou Ariki, ka inoi tatou:

E to matou Matua i te rangi, kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi.
Homai ki a matou aianeī
he taro ma matou mo tenei ra.
Murua o matou hara, me matou hoki e muru nei,
i o te hunga e hara ana ki a matou.
Aua hoki matou e kawea kia whakawaia;
engari whakaorangia matou i te kino:
Nou hoki te rangatiratanga, te kaha, me te kororia,
Ake, ake, ake. Amine.

The Breaking of the Bread

We break this bread to share in the hope of Christ.

We who are many are one body, for we all share the one bread.

We sing three times

Within our darkest night, you kindle the fire that never dies a
 way, never dies a-way. Within our darkest night, you kindle the
 fire that never dies a - way, never dies a - way.

The Invitation

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this grace.

There is a chalice for dipping – simply hold the bread in front of you to signify your choice.

Te Taro, o te Ora. The Bread of Life

Te Kapu o te Ora. The Cup of Salvation.

Music during Communion

Ingrediente Domino

Gregorian chant

O Domine Jesu Christe

Francisco Guerrero (1528-1599)

Pueri Hebraeorum

Tomás Luis de Victoria (1548-1611)

Prayer after Communion

I believe that God is in me as the sun is in the colour and fragrance
of a flower – the Light in my darkness, the Voice in my silence.

Helen Keller

I feel the suffering of millions. And yet, when I look up at the sky,
I somehow feel that everything will change for the better,
that this cruelty too will end,
that peace and tranquillity will return once more.

Anne Frank

May the blessing of light be on us, light without and light within.

Celtic Blessing

Together we pray

**Mother of all
deep ground of our being,
from the waters of your womb
you nourish the earth
and all that lives.
We are like toddlers at your knee,
exploring our world,
risking the hurts that will come.
But you will guide us
with your gentle hand
and forgive us when we fall.
Teach us to learn your wisdom,
to love tenderly,
and to walk confidently beside you. Amen.**

Notices

Blessing

May Divine Wisdom hold us in the palm of Her hand
and breathe into us gently Her life-giving Spirit.

May the light of the new dawn break over us
bringing insight, fresh courage and hope.

And may the fierce passion of the Love that is God
send us out like sparks to set the world on fire.

Final Hymn

**Ride on, ride on in majesty;
hark, all the tribes hosanna cry!
O, Saviour, meek, pursue your road
with palms and scattered garments strowed.**

**Ride on, ride on in majesty,
in lowly pomp ride on to die;
O Christ, your triumphs now begin
o'er captive death and conquered sin.**

**Ride on, ride on in majesty;
the wingèd squadrons of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.**

**Ride on, ride on in majesty;
your last and fiercest strife is nigh;
the Father on his sapphire throne
awaits his own anointed Son.**

**Ride on, ride on in majesty,
in lowly pomp ride on to die;
bow your meek head to mortal pain,
then take, O God, your power and reign!**

Words: Henry Hart Milman 1791-1868 alt.

Tune: Winchester New,

melody adapted by William Henry Havergal 1793-1870. TiS 270

Liturgist from the rear of the Church:

Let us dream together, pray together, work together,
to build one world of peace and justice for all.

Amen. We go in the light and hope of Jesus.

Organ Voluntary

Improvisation on Love Unknown

Michael CW Bell