

HOLY INNOCENTS FALLOWFIELD



Palm Sunday
April 2nd 2023

خوش آمدی

Welcome to Holy Innocents

The Palm Sunday Liturgy marks both the end of Lent
and the beginning of Holy Week.

The mood of the liturgy swings from triumph and recognition
as Jesus, riding on a young donkey, rides into Jerusalem,
and lives, before Good Friday, the narrative of Jesus' passion and death.

It falls into several key parts:

The Procession of Witness and The Blessing of Palms

- a liturgical tradition reflecting the palms waved by the people of Jerusalem
as Jesus makes his triumphal entry into Jerusalem

The Ministry of the Word

- our readings and Psalm for today

St Matthew's Passion: narrators bring to life the drama and inevitability
of the story of the Passover meal, betrayal, crucifixion and death of Jesus.

The Liturgy of the Eucharist

- our witness each Sunday, calling to mind our Lord's giving of himself
and his perpetual presence with us through our sacramental worship
and receiving of Holy Communion.

This leaflet contains all you need to join in today's service. Please take it home with you.

Please be still and quiet as we prepare together to celebrate the Eucharist.

When the bell rings, please stand and turn to face the gallery.

Please join in:

**Ride on, ride on, in majesty! Hark! All the tribes 'Hosanna' cry;
O Saviour meek, pursue thy road with palms and scattered garments strewed.**

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

The president begins the service:

Hosanna to the Son of David:

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

Behold your king comes to you, O Zion, meek and lowly, sitting upon a donkey.

Ride on in the cause of truth and for the sake of justice.

Your throne is the throne of God, it endures for ever;

and the sceptre of your kingdom is a righteous sceptre.

You have loved righteousness and hated evil:

therefore God, your God, has anointed you with the oil of gladness.

Hosanna to the Son of David.

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

The Lord be with you

and also with you.

Dear friends in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection.

Today we come together to begin this solemn celebration in union with the Church throughout the world.

Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again.

Let us go with him in faith and love, so that,

united with him in his suffering we may share his risen life.

Everyone holds up their palms:

God our Saviour,

whose Son Jesus Christ entered Jerusalem as Messiah to suffer and to die,

let these palms be for us signs of his victory;

and grant that we who bear them in his name may ever hail him as our King,

and follow him in the way that leads to eternal life;

who lives and reigns with you and the Holy Spirit, now and forever. **Amen.**

The Palm Gospel

Hear the Gospel of our Lord Jesus Christ according to Matthew:

Glory to you, O Lord.

Jesus and his disciples were nearing Jerusalem; and when they reached Bethphage at the Mount of Olives, Jesus sent two of them with these instructions: 'Go into the village

opposite, where you will at once find a donkey tethered with her foal beside her:

untie them and bring them to me. If anyone speaks to you, say, "Our Master needs them";

and he will let you take them at once.

'This was to fulfil the prophecy, which says, 'Tell the daughter of Zion, "Here is your king, who comes to you in gentleness, riding on a donkey, riding on the foal of a beast of burden.'" The disciples went and did as Jesus had directed and brought the donkey and her foal; they laid their cloaks on them and Jesus rode into the city. Crowds of people carpeted the road with their cloaks, and some cut branches from the trees to spread in his path. Then the crowd that went ahead and the others that came behind raised the shout: 'Hosanna to the Son of David! Blessings on him who comes in the name of the Lord! Hosanna in the heavens!' When he entered Jerusalem the whole city went wild with excitement. 'Who is this?' people asked, and the crowd replied, 'This is the prophet Jesus, from Nazareth in Galilee.'

عیسی و شاگردانش در نزدیکی اورشلیم، به دهکده‌ای به نام بیت‌فاجی رسیدند که در دامنه‌ی کوه زیتون واقع بود. عیسی دو نفر از شاگردان را به داخل دهکده فرستاد، و فرمود: "به محض ورود به ده، الاغی را با کزه‌اش بسته خواهید دید. آنها را باز کنید و نزد من بیاورید. اگر کسی علت کار را جویا شد، بگویید استاد لازم‌شان دارد. آنگاه آن شخص اجازه خواهد داد." با این کار، پیشگویی یکی از انبیای دوران گذشته جامه عمل پوشید که گفته بود: "به اورشلیم بگویید پادشاه تو می‌آید. او سوار بر کزه‌ی الاغ، با فروتنی می‌آید." آن دو شاگرد هر چه عیسی گفته بود، بعمل آوردند. ایشان الاغ و کزه‌اش را آوردند و لباسهای خود را بر پشت آنها انداختند و عیسی سوار شد. از میان مردم، عده‌ای ردهای خود را در مقابل او، روی جاده پهن می‌کردند و عده‌ای هم شاخه‌های درختان را بریده، جلو او روی جاده می‌انداختند. مردم از جلو و از پشت سر حرکت می‌کردند و فریاد می‌زدند: "خوش آمدی، ای پسر داود پادشاه! مبارک باد کسی که به نام خداوند می‌آید. خدای بزرگ او را مبارک سازد." وقتی او وارد اورشلیم شد، تمام شهر به هیجان آمد. مردم می‌پرسیدند: "این مرد کیست؟" جواب می‌شنیدند: "او عیسی پیغمبر است از ناصره جلیل."

This is the Gospel of the Lord:

Praise to you O Christ.

A voice from the congregation says:

Let us go forth, praising Jesus our Messiah.

As the president and other ministers move to the sanctuary step, please join in:

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 - thy last and fiercest strife is nigh;

The Father, on His sapphire throne, expects His own anointed Son.

Ride on, ride on, in majesty! In lowly pomp ride on to die;

Bow Thy meek head to mortal pain, then take, O God, Thy power, and reign.

The candles are lit as the procession moves into the sanctuary and the ministers take their places.

The COLLECT:

The prayer for Palm Sunday

Let us pray.

After a short time of silent prayer

the president says the COLLECT:

خداوند متعال و ازلی، که بواسطه عشق سرشارت به نژاد بشریت
فرزندی، منجی ما عیسی مسیح را فرستادی
تا بوسیله او غرایز ما را بستانی و بر روی صلیب متحمل مرگ
شود؛ ما را یاری کن تا بتوانیم از او به عنوان نمونه صبر و
فروتنی پیروی کنیم، و به عنوان سهام داران قیامت گمارده شویم؛
بواسطه فرزندی و خداوند ما عیسی مسیح،
کسی که زنده است و با تو حکومت می کند،
در وحدت روح القدس، خدایی یکتا، تا ابدالابد.

At the end: Amen

The Ministry of the Word and the Passion Gospel

FIRST READING Isaiah 50:4-9a

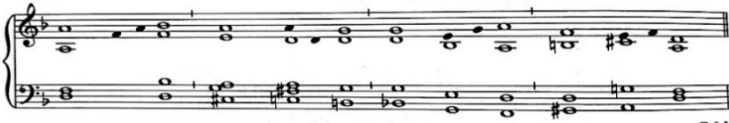
The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens— wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore, I have not been disgraced; I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

او آسمان و زمین را به گواهی می‌طلبد تا بر قوم خود داوری کند. خداوند می‌فرماید: "قوم خاص مرا که با قربانی‌های خود با من عهد بسته‌اند که نسبت به من وفادار بمانند، نزد من جمع کنید." آسمانها گواهند که خود خداوند داور است و با عدالت داوری می‌کند. "ای قوم من، ای اسرائیل، به سخنان من گوش دهید، زیرا من خدای شما هستم! من خود بر ضد شما شهادت می‌دهم. در باره قربانی‌هایتان شما را سرزنش نمی‌کنم، زیرا آنها را پیوسته به من تقدیم می‌کنید. من طالب گوساله‌ها و بزهای شما نیستم،

At the end: This is the word of the Lord.

Thanks be to God.

PSALM 31 vv9-16 *The first verse is intoned on the first note of the chant, the last verse on the last note. Please join in the middle verses.*



Have mercy on me, Lord, for I am in trouble; my eye is consumed with sorrow, my soul and my body also. For my life is wasted with grief, and my years with sighing; my strength fails me because of my affliction, and my bones are consumed.

I have become a reproach to all my enemies and even | to my neighbours,
an object of dread to | my acquaintances; //
when they see me in the | street they flee from me.

I am forgotten like one that is dead, out of mind; I have become like a | broken vessel.

For I have heard the whispering | of the crowd; //fear is on | every side;
they scheme together |er against me, //and plot to | take my life.

But my trust is in you, O Lord. I have said: 'You are my God, my times are in your hand;
deliver me from the hand of my enemies, and from those who persecute me.

Make your face to shine upon your servant and save me for your mercy's sake."

خداوند، بر من رحم کن، زیرا در تنگنا و سختی هستم. از شدت گریه چشمانم تار شده است. دیگر تاب تحمل ندارم. عمرم با آه و ناله بسر می‌رود. بر اثر گناه، قوتم را از دست داده‌ام و استخوانهایم می‌پوسند. نزد همه دشمنان سرافکنده و رسوا شده‌ام و پیش همسایگان نمی‌توانم سرم را بلند کنم. آشنایان از من می‌ترسند؛ هر که مرا در کوچه و بازار می‌بیند، می‌گریزد. همچون مرده‌ای هستم که به دست فراموشی سپرده شده است؛ مانند ظرفی هستم که به دور انداخته باشند. شنیده‌ام که بسیاری پشت سر من بدگویی می‌کنند. وحشت مرا احاطه کرده است، زیرا آنان نقشه قتل مرا می‌کشند؛ برضد من برخاسته‌اند و قصد جانم را دارند. اما من بر تو، ای خداوند، توکل کرده‌ام و می‌گویم که خدای من تو هستی. زندگی من در دست تو است؛ مرا از دست دشمنان و آزاردهندگان برهان. نظر لطف بر بنده‌ات بیافکن و به رحمت خود مرا نجات ده.

پس همین فکر در شما باشد که در مسیح عیسی نیز بود که چون در صورت خدا بود، با خدا برابر بودن را غنیمت نشمرد، لیکن خود را خالی کرده، صورت غلام را پذیرفت و در شباهت مردمان شد؛ از این جهت . و چون در شکل انسان یافت شد، خویشتن را فروتن ساخت و تا به موت بلکه تا به موت صلیب مطیع گردید. خدا نیز او را بغایت سرافراز نمود و نامی را که فوق از جمیع نامها است، بدو بخشید تا به نام عیسی هر زانویی از آنچه در آسمان و بر زمین و زیر زمین است خم شود، و هر زبانی اقرار کند که عیسی مسیح، خداوند است برای تمجید خدای پدر. پس ای عزیزان من چنانکه همیشه مطیع می‌بودید، نه در حضور من فقط، بلکه بسیار زیادتر الآن وقتی که غایم، نجات خود را به ترس و لرز به عمل آورید. زیرا خداست که در شما برحسب رضامندی خود، هم اراده و هم فعل را به عمل ایجاد می‌کند و هرکاری را بدون همهمه و مجادله بکنید،

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

At the end: This is the word of the Lord.

Thanks be to God.

Please stand. A piece of music introduces:

The Passion of our Lord Jesus Christ according to Matthew

Jesus said to his disciples, 'You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.' The chief priests and the elders of the people gathered in the palace of Caiaphas the high priest, and they conspired to arrest Jesus by stealth and kill him. But they said, 'Not during the festival, or there may be a riot among the people.'

While Jesus was at Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of costly ointment, and she poured it on his head as he sat at the table. But when the disciples saw it, they were angry and said, 'Why this waste? This ointment could have been sold for a large sum, and the money given to the poor.' But Jesus said to them, 'Why do you trouble her? She has performed a good service for me. You always have the poor with you, but you will not always have me. By pouring this ointment on my body she has prepared me for burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

One of the twelve, Judas Iscariot, went to the chief priests and said, 'What will you give me if I betray him to you?' They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray Jesus.

On the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where do you want us to make the preparations for you to eat the Passover?'

He said, 'Go into the city and say to the man of whom I told you, "The Teacher says, my time is near; I will keep the Passover at your house with my disciples."' 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, 'Truly I tell you, one of you will betray me.' They became greatly distressed and began to say to him one after another, 'Surely not I, Lord?' He answered, 'The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go 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.' Judas, who was to betray him, said, 'Surely not I, Rabbi?' He replied, 'You have said so.' While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.' Then he took a cup, and after giving thanks he gave it to them, saying, '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.'

Then, when they had sung the hymn, they went out to the Mount of Olives.

O sacred head, sore wounded with grief and pain weighed down

How scornfully surrounded with thorns thy only crown!

How pale art thou with anguish, with sore abuse and scorn!

How does that visage languish which once was bright as morn!

Jesus said to them, '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.' Peter said to him, 'Though all become deserters because of you, I will never desert you.' Jesus said to him, 'Truly I tell you, this very night, before the cock crows, you will deny me three times.' Peter said to him, 'Even though I must die with you, I will not deny you' - and so said all the disciples.

Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' He took with him Peter and the two sons of Zebedee and became distressed and agitated. He said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.'

Going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' He came back to the disciples and found them sleeping; and he said to Peter, '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.' He went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' Once more, he came back and found them sleeping, for their eyes were heavy. So leaving them, he went away again and prayed for the third time, saying the same words. Then he returned to the disciples and said to them, '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.'

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, 'The one I will kiss is the man; arrest him.' At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. Jesus said to him, 'Friend, do what you are here to do.' 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. Jesus said to him, '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?'

Jesus said to the crowds, '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.' Then all the disciples deserted him and fled.

**O Lord of life and glory what bliss till now was thine!
I read the wondrous story, I joy to call thee mine
Thy grief and thy compassion were all for sinners' gain
Mine, mine was the transgression - but thine the deadly pain.**

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, 'This man said, "I am able to destroy the temple of God and to build it in three days." ' The high priest stood up and said, 'Have you no answer? What is it that they testify against you?' But Jesus was silent. Then the high priest said to him, 'I put you under oath before the living God, tell us if you are the Messiah, the Son of God.' Jesus said to him, '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.' Then the high priest tore his clothes and said, 'He has blasphemed! Why do we still need witnesses? You have heard his blasphemy. What is your verdict?' They answered, 'He deserves death.'

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

While this was going on, Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.' Then he began to curse, and he swore an oath, 'I do not know the man!'

At that moment the cock crowed and Peter remembered what Jesus had said: 'before the cock crows, you will deny me three times.' 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, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' Throwing down the pieces of silver in the temple, he left them and went and hanged himself. But the chief priests, taking back the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' 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.'

Jesus stood before the governor who asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, to Pilate's astonishment.

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, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' for he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' 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, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' Pilate saw that he could do nothing, and that a riot was beginning, so he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

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, 'Hail, King of the Jews!' 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. When they came to a place called Golgotha (which means Place of a Skull), 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.' 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, '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!' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, '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." ' The bandits who were crucified with him taunted him in the same way.

What language shall I borrow to praise thee, heavenly Friend

For this, thy dying sorrow, thy pity without end?

Lord, make me thine for ever, nor let me faithless prove

O let me never, never abuse such dying love!

From noon onwards, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, '*Eli, Eli, lema sabachthani?*' - '*My God, my God, why have you forsaken me?*' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' 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, 'wait; let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last.

The curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised. 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, 'Truly this man was God's Son!' Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; Pilate ordered it to be given to him. Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, 'Sir, we remember what that impostor said while he was still alive, "After three days I will rise again."

Therefore, command that the tomb be made secure until the third day; otherwise, his disciples may go and steal him away, and tell the people that he has been raised from the dead, and the last deception would be worse than the first.’ Pilate said to them, ‘You have a guard of soldiers; go, make it as secure as you can.’ So they went with the guard and made the tomb secure by sealing the stone.

**Be near me, Lord, when dying, O show thyself to me
And for my succour flying, come, Lord, to set me free
These eyes, new faith receiving, from Jesus shall not move
For all who die believing die safely through thy love.**

At the end of the Passion narrative please remain seated or kneeling for a time of silence. Then please STAND with the president for the PRAYER OF THE FAITHFUL.

We stand with Christ in his suffering.

For forgiveness for the many times we have denied Jesus, for grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord. **Lord, have mercy.**

For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord. **Lord, have mercy.**

For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord. **Lord, have mercy.**

For those who still make Jerusalem a battle-ground, and for those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord. **Lord, have mercy.**

For those in the darkness and agony of isolation, that they may find support and encouragement, and for those, who weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord. **Lord, have mercy.**

For those who are tempted to give up the way of the cross, let us pray to the Lord. **Lord, have mercy.**

That we, with those who have died in faith, may find mercy in the day of Christ, let us pray to the Lord. **Lord, have mercy.**

A time of silence follows, then:

Ho-ly God, ho-ly & strong, ho-ly and im- mortal, have mercy up – on us.



The president introduces THE PEACE:

Christ is our peace, he has reconciled us to God in one body by the cross. May the peace of the Lord be always with you.

And also with you.

All exchange a sign of peace. Then please join in:

**All glory, laud, 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.**

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

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

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

The bread and wine are brought to the altar.

The president says a prayer over the gifts to which we all respond:

Blessed be God for ever.

THE EUCHARISTIC PRAYER follows.

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 thanks and praise.

THE PRESIDENT continues the prayer, thanking God for his saving works, and then invites the people to join their praises with the whole company of heaven:

..... for ever praising you and singing:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory. Hosanna in the highest.**

Blessed is he who come in the name of the Lord. Hosanna in the highest.

THE PRESIDENT asks the Father to send the Holy Spirit to sanctify the bread and wine, and then repeats the Lord's own words over the bread and cup.....

Great is the mystery of faith: **Christ has died; Christ is risen; Christ will come again.**

THE PRESIDENT CONTINUES, joining our offering with Christ's sacrifice of himself.

At the end of the prayer the president says:

.....all honour and glory be yours almighty Father, for ever and ever. **Amen.**

THE PRESIDENT INTRODUCES THE LORD'S PRAYER, and we say together:

**Our Father, who art in heaven, hallowed be thy name, thy kingdom come,
thy will be done on earth as it is in heaven;**

**give us this day our daily bread and forgive us our trespasses
as we forgive those who trespass against us.**

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, the power and the glory, for ever and ever. Amen

*We SIT OR KNEEL as the president breaks the consecrated bread into pieces for all to share:
We break this bread to share in the body of Christ.*

Though we are many, we are one body, because we all share in one bread.

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

Jesus, Redeemer of the world, give us, give us your peace.

The president addresses those who wish to come to Holy Communion.

Behold the Lamb of God, who takes away the sins of the world.

Blessed are those who are called to his supper.

Lord I am not worthy to receive you, but only say the word and I shall be healed.

Those who wish to receive the Sacrament or a blessing approach the altar. Those who are baptised, may receive the sacrament. Others are asked to fold their arms for a blessing. When all who wish to have received Holy Communion, what remains of the consecrated bread will be placed in the tabernacle and there is a time of stillness and quiet, then all please STAND with the President.

Let us pray

A time of silent prayer follows, then:

Lord Jesus Christ,

you humbled yourself in taking the form of a servant,
and in obedience died on the cross for our salvation:

give us the mind to follow you

and to proclaim you as Lord and King,

to the glory of God the Father. Amen.

عیسی مسیح خداوند، خود را با
خدمتگزار معرفی کردن، فروتن
ساختی و با فرمانبرداری روی
صلیب برای نجات ما متحمل مرگ
شد: به ما خردی عطا کن که پیرو تو
باشیم و تو را خداوند و فرمانروا
بخوانیم، بواسطه جلالِ خدای پدر.

Please join in:

The royal banners forward go, the cross shines forth in mystic glow;

where he in flesh, our flesh who made, our sentence bore, our ransom paid.

Where deep for us the spear was dyed, life's torrent rushing from his side,

to wash us in that precious flood, where mingled water flowed, and blood.

O cross, our one reliance, hail! Still may thy power with us avail

to give new virtue to the saint, and pardon to the penitent.

To thee, eternal Three in One, let homage meet by all be done:

whom by the cross thou dost restore, preserve and govern evermore. Amen.

PLEASE SIT for the announcements, then STAND for the blessing and dismissal.

Christ crucified draw you to himself, to find in him a sure ground for faith,

a firm support for hope, and the assurance of sins forgiven;

and the blessing of God almighty,

the Father, the Son and the Holy Spirit,

be among you and remain with you always.

Amen.

Go in the peace of Christ.

Thanks be to God.

Organ: Finale from Symphony IV (Wiđór)

The Passion of Our Lord Jesus Christ according to Matthew

هنگامی که وقت شام فرا رسید، عیسی با دوازده رسول بر سر سفره نشست. آنگاه به ایشان فرمود: "با اشتیاق زیاد، اما عیسی به بیت عنیا، به خانه شمعون که قبلاً جذامی بود، رفت. سر سفره، زنی با یک شیشه عطر گرانها وارد شد و عطر را بر سر عیسی ریخت. شاگردانش وقتی این عمل را دیدند، اوقاتشان تلخ شد و گفتند: "حیف از این عطر که تلف شد. او می‌توانست آن را به قیمت خوبی بفروشد و پولش را به فقرا بدهد." عیسی که می‌دانست به یکدیگر چه می‌گویند، فرمود: "چرا از این زن ایراد می‌گیرید؟ او خدمت بزرگی به من کرد. فقرا همیشه دور و بر شما هستند، ولی من همیشه با شما نمی‌باشم. این زن در واقع با ریختن عطر روی من، بدن مرا برای دفن آماده کرد. باور کنید در هر نقطه جهان که انجیل موعظه شود، خدمتی نیز که این زن به من کرد، ذکر خواهد شد."

آنگاه یهودا اسخربوطی که یکی از دوازده شاگرد عیسی بود، نزد کاهنان اعظم رفت و گفت: "چقدر به من می‌دهید تا عیسی را به شما تحویل دهم؟" آنان سی سکه نقره به او دادند. از آن هنگام، او بدنبال فرصت مناسبی بود تا عیسی را به ایشان تسلیم کند. روز اول عید که طی آن همه یهودیان نانهای غیر فطیر را از خانه‌های خود دور می‌کردند، فرا رسید. شاگردان عیسی نزد او آمده، پرسیدند: "شام مخصوص عید را کجا آماده کنیم و بخوریم؟" او در جواب گفت که به شهر نزد فلان شخص رفته، بگویند: "استاد ما می‌گوید وقت من رسیده است، و من و شاگردانم در منزل شما شام مخصوص عید را خواهیم خورد." شاگردان اطاعت کردند و شام را در آنجا تدارک دیدند. شب، عیسی با دوازده شاگرد خود سر میز نشست. هنگام خوردن شام او به ایشان گفت: "یکی از شما به من خیانت می‌کند." همه از این سخن غمگین شدند، و هر یک با اندوه زیاد پرسیدند: "ایا من این کار را خواهم کرد؟" او جواب داد: "آنکه دستش را اول با دست من بسوی بشقاب دراز کرد، همان کسی است که به من خیانت می‌کند. البته من باید مطابق پیشگویی‌ها رحلت کنم، اما وای بحال کسی که مرا به مرگ تسلیم کند. بهتر بود که اصلاً این شخص بدنیا نمی‌آمد." یهودا نیز که بعداً به او خیانت کرد، از او پرسید: "استاد، آیا آن شخص منم؟" عیسی جواب داد: "بلی، خودت گفتی!" وقتی شام می‌خوردند، عیسی یک تکه نان برداشت و شکر نمود؛ سپس آن را تکه‌تکه کرد و به شاگردان داد و فرمود: "بگیرید بخورید، این بدن من است." پس از آن، جام را برداشت و شکر کرد، و به آنها داده، فرمود: "هر یک از شما از این جام بنوشید. چون این خون من است که با آن، این پیمان جدید را مهر می‌کنم. خون من ریخته می‌شود تا گناهان بسیاری بخشیده شود. این سخن مرا فراموش نکنید: من دیگر از این محصول انگور نخواهم نوشید تا روزی که آن را تازه با شما در ملکوت پدرم بنوشم." پس از آن، سرود مخصوص عید را خواندند و بسوی کوه زیتون رفتند.

آنگاه عیسی به ایشان فرمود: "امشب همه شما مرا تنها می‌گذارید. چون در کتاب آسمانی نوشته شده که خدا چوپان را می‌زند و گوسفندان گله پراکنده می‌شوند. ولی پس از آن که زنده شدم، به جلیل خواهم رفت و شما را در آنجا خواهم دید." پطرس گفت: "اگر همه شما را تنها بگذارند، من از کنار شما دور نخواهم شد." عیسی به او فرمود: "باور کن که همین امشب، پیش از آنکه خروس بخواند، تو سه بار مرا انکار کرده، خواهی گفت که مرا نمی‌شناسی!"

ولی پطرس گفت: "حتی اگر لازم باشد، با شما خواهم مرد، ولی هرگز شما را انکار نخواهم کرد!" بقیه شاگردان نیز چنین گفتند. پس عیسی ایشان را به پیشه‌های آورد که آن را جتسمیانی می‌نامیدند. او به ایشان فرمود: "بنشینید و منتظر باشید تا من کمی دورتر رفته، دعا کنم." پطرس و دو پسر زبدي یعنی یعقوب و یوحنا را نیز با خود برد. در حالیکه غم و اندوه تمام وجود او را فرا گرفته بود، رو به ایشان کرد و فرمود: "من از شدت حزن و غم، در آستانه مرگ می‌باشم. شما اینجا بمانید و با من بیدار باشید." سپس کمی دورتر رفت و بر زمین افتاد و چنین دعا کرد: "پدر، اگر ممکن است، این جام رنج و عذاب را از مقابل من بردار؛ اما نه به خواهش من بلکه به خواست تو." آنگاه نزد آن سه شاگرد برگشت و دید که در خوابند. گفت: "پطرس توانستی حتی یک ساعت با من بیدار بمانی؟ بیدار بمانید و دعا کنید تا وسوسه بر شما غلبه نکند. روح انسان می‌خواهد آنچه درست است انجام دهد، اما طبع بشری او ضعیف است." باز ایشان را گذاشت و رفت و چنین دعا کرد: "پدر، اگر ممکن نیست این جام از مقابل من برداشته شود، پس آن را می‌نوشم. آنچه خواست توست بشود." باز برگشت و دید که در خوابند، چون پلکهای ایشان سنگین شده بود. پس برای بار سوم رفت و همان دعا را کرد. سپس، نزد شاگردان باز گشت و گفت: "حالا دیگر خوابید و استراحت کنید... اما نه، حالا زمان آن است که در چنگ بیکاران گرفتار شوم. برخیزید و برویم. نگاه کنید، این هم شاگرد خائن من!" سخن عیسی هنوز به پایان نرسیده بود که یهودا، از راه رسید. همراه او عده‌ای با شمشیر و چاق نیز آمده بودند. آنان از سوی سران قوم یهود فرستاده شده بودند. شاگرد خائن به همراهان خود گفته بود: "هر که را ببوسم، همان است؛ او را بگیرد." پس یهودا مستقیم بسوی عیسی رفت و گفت: "سلام استاد!" و صورت استاد خود را بوسید. عیسی گفت: "دوست من، کار خود را زودتر انجام بده!" پس آن عده جلو رفتند و عیسی را گرفتند. در این لحظه یکی از همراهان عیسی شمشیر خود را کشید و با یک ضربه، گوش غلام کاهن اعظم را برید. عیسی به او فرمود: "شمشیرت را غلاف کن. هر که شمشیر بکشد، با شمشیر نیز کشته خواهد شد. مگر نمی‌دانی که من می‌توانم از پدرم درخواست کنم تا در یک لحظه، هزاران فرشته به کمک ما بفرستد؟ ولی اگر چنین کنم، پیشگویی‌های کتاب آسمانی درباره من چگونه جامه عمل خواهند پوشید؟"

آنگاه رو به آن عده کرد و گفت: "مگر من دزد فراری هستم که با چوب و چماق و شمشیر به سراغ آمده‌اید؟ من هر روز در برابر چشمانتان در خانه خدا بودم و به مردم تعلیم می‌دادم؛ چرا در آنجا مرا نگرفتید؟ بلی، می‌بایست اینطور می‌شد، چون تمام این وقایع را انبیاء در کتاب آسمانی پیشگویی کرده‌اند." در این گیرودار، تمام شاگردان، او را تنها گذاشته، فرار کردند. پس آن گروه، عیسی را به خانه قیافا، کاهن اعظم بردند. در آنجا تمام سران یهود جمع بودند. در ضمن، پطرس هم از دور به دنبال عیسی می‌آمد تا وارد حیاط خانه کاهن اعظم شد و کنار سربازان نشست تا ببیند بر سر عیسی چه می‌آید. کاهنان اعظم، و در واقع، تمام اعضای شورای عالی یهود جمع شده بودند و به دنبال شاهدانی می‌گشتند که به دروغ به عیسی نهمت بزنند، تا بتوانند به مرگ محکومش کنند. ولی با این که چند نفر را یافتند و آنان نیز شهادت دروغ دادند، ولی سخنان ایشان با هم یکی نبود. سرانجام دو نفر را پیدا کردند که می‌گفتند: "این مرد می‌گفت من می‌توانم خانه خدا را خراب کنم، و آن را ظرف سه روز باز بنا نمایم." آنگاه کاهن اعظم برخاست و به عیسی گفت: "خوب، چه می‌گویی؟ آیا آنچه می‌گویند صحت دارد؟" ولی عیسی خاموش ماند. کاهن اعظم به او گفت: "به نام خدای زنده از تو می‌خواهم جواب بدهی. آیا تو مسیح، فرزند خدا هستی یا نه؟" عیسی جواب داد: "بلی، هستم؛ و یک روز مرا خواهید دید که در دست راست خدا نشسته‌ام و بر ابرهای آسمان به زمین باز می‌گردم." ناگهان کاهن اعظم لباس خود را درید و فریاد زد: "کفر گفت! کفر گفت! دیگر چه احتیاجی به شاهد داریم؟ همه شنیدید چه گفت! چه رأی می‌دهید؟" همه فریاد زدند: "باید بمیرد!" آنگاه به صورتش آب دهان انداخته، او را زدند. بعضی نیز به او سیلی زده، با ریشخند می‌گفتند: "ای مسیح تو که پیغمبری، بگو ببینم چه کسی تو را زد؟" اما پطرس هنوز در حیاط نشسته بود که یکی از کنیزان کاهن اعظم نزد او آمد و گفت: "به گمان تو نیز همراه با عیسی جلیلی بودی!" ولی پطرس در حضور همه منکر شد و گفت: "من اصلاً از گفته‌هایت سر در نمی‌آورم!" اندکی بعد، در کنار در، کنیز دیگری به او برخورد و به آنانی که در آنجا بودند گفت: "این مرد نیز با عیسی ناصری بود." پطرس دوباره انکار کرد، و حتی این بار قسم خورده، گفت: "من اصلاً این مرد را نمی‌شناسم." ولی کمی بعد، کسانی که آنجا ایستاده بودند پیش پطرس آمده، به او گفتند: "تو حتماً یکی از شاگردان او هستی، چون لهجه‌ات جلیلی است!" پطرس این بار شروع کرد به لعنت کردن و قسم خوردن و گفت: "من اصلاً این مرد را نمی‌شناسم." درست در همین هنگام خروس بانگ زد، و پطرس گفته عیسی را بخاطر آورد که گفته بود: "پیش از اینکه خروس بخواند، تو سه بار مرا انکار خواهی کرد." پس بیرون رفت و زارزار گریست.

چون صبح شد، کاهنان اعظم و سران قوم، با یکدیگر مشورت کردند تا راهی بیابند که عیسی را بدست مقامات رومی بسپارند تا کشته شود. پس عیسی را دست بسته به پیلاتوس، فرماندار رومی، تحویل دادند. اما یهودای خائن، وقتی دید که عیسی به مرگ محکوم شده است، از کار خود پشیمان شد و سی سکه نقره‌ای را که گرفته بود، نزد کاهنان اعظم و سران قوم آورد تا به ایشان بازگرداند. او به آنان گفت: "من گناه کرده‌ام چون باعث محکومیت مرد بیگناهی شده‌ام." آنان جواب دادند: "به ما چه؟ خودت خواستی!" پس او سکه‌ها را در خانه خدا ریخت و بیرون رفت و خود را با طناب خفه کرد. کاهنان اعظم سکه‌ها را از روی زمین جمع کردند و گفتند: "شریعت ما اجازه نمی‌دهد پولی را که برای قتل پرداخت شده، در بیت‌المال خانه خدا بگذاریم." بنابراین، پس از بحث و مشورت، قرار بر این شد که با آن پول قطعه زمینی را بخرند که کوز مگرها از خاکش استفاده می‌کردند، و از آن زمین بعنوان قبرستان خارجی‌هایی استفاده کنند که در اورشلیم فوت می‌شدند. به همین، دلیل آن قبرستان تا به امروز نیز به "زمین خون" معروف است.

این واقعه، پیشگویی ارمیای نبی را به انجام رساند که فرموده بود: "انها سی سکه نقره یعنی قیمتی را که مردم اسرائیل برای او تعیین کرده بودند برداشتند، و از کوز مگرها زمینی خریدند همانطور که خداوند به من فرموده بود." در این هنگام، عیسی را به حضور پیلاتوس، فرماندار رومی آوردند. فرماندار از او پرسید: "آیا تو همان مسیح موعود هستی؟" عیسی جواب داد: "همینطور است که می‌گویی." آنگاه کاهنان اعظم و سران قوم یهود اتهامات متعددی بر او وارد ساختند، اما او هیچ جواب نداد. پس پیلاتوس به او گفت: "نمی‌شنوی چه می‌گویند؟"

اما عیسی همچنان خاموش بود، به طوری که سکوت او فرماندار را نیز به تعجب واداشت. و رسم فرماندار این بود که هر سال در عید پسخ، یک زندانی را که خواست مردم آزاد کند.

در آن سال، زندانی مشهوری به اسم باراباس در زندان بود. وقتی مردم آن روز صبح اجتماع کردند، پیلاتوس به ایشان گفت: "کدامیک از این دو نفر را می‌خواهید برایتان آزاد کنم: باراباس یا عیسی را که مسیح شماسست؟"

چون خوب می‌دانست که سران قوم یهود عیسی را از روی حسادت، بخاطر محبوبیتش در میان مردم دستگیر کرده بودند. در همان هنگام که پیلاتوس جلسه دادگاه را اداره می‌کرد، همسرش برای او پیغامی فرستاده، گفت: "با این مرد بی‌گناه کاری نداشته باش، چون دیشب بخاطر او خوابهای وحشتناک دیده‌ام." کاهنان اعظم و مقامات قوم یهود از این فرصت استفاده کردند و مردم را واداشتند که از پیلاتوس آزادی باراباس و اعدام عیسی را بخواهند. پس فرماندار دوباره پرسید:

"کدامیک از این دو نفر را می‌خواهید برایتان آزاد کنم؟" مردم فریاد زدند: "باراباس را!" پیلاتوس پرسید: "پس با عیسی که مسیح شماسست، چه کنم؟" مردم یک صدا فریاد زدند: "مصلوبش کن!" پیلاتوس پرسید: "چرا؟ مگر چه گناهی کرده است؟" ولی باز فریاد زدند: "اعدامش کن! اعدامش کن!"

وقتی پیلاتوس دید که دیگر فایده‌ای ندارد، و حتی ممکن است شورش‌ی به پا شود، دستور داد کاسه‌ء آبی حاضر کنند، و در مقابل چشمان مردم دستهای خود را شست و گفت: "من از خون این مرد، بری هستم؛ هر اتفاقی بیفتد شما مسئولید!" جمعیت فریاد زدند: "خونش به گردن ما و فرزندان ما باشد!" پس پیلاتوس، باراباس را برای ایشان آزاد کرد. سپس به سربازان دستور داد عیسی را شلاق بزنند و بعد او را بر روی صلیب اعدام کنند. سربازان ابتدا عیسی را به حیاط کاخ فرماندار بردند و تمام سربازان دیگر را به دور او جمع کردند.

سپس، لباس او را در آوردند و شل از عروانی رنگی بر دوش او انداختند، و تاجی از خارهای بلند درست کردند و بر سرش گذاشتند، و یک چوب، به نشانه‌ء عصای سلطنت، بدست راست او دادند و پیش او تعظیم می‌کردند و با ریشخند می‌گفتند: "درود بر پادشاه یهود!"

پس از آن، به صورتش آب دهان انداختند و چوب را از دستش گرفته، بر سرش زدند. پس از اینکه از مسخره کردن او خسته شدند، شل را از دوشش برداشته، لباس خودش را به او پوشانیدند، و او را بردند تا اعدام کنند. در راه به مردی از اهالی قیروان واقع در شمال آفریقا برخوردند که اسمش شمعون بود. او را وادار کردند صلیب عیسی را دنبال او ببرد. وقتی به محلی به نام "جُلْجُتَا" (به معنی "جمع‌همه سر") رسیدند، سربازان به او شرابی مخلوط به مواد مخدر دادند تا درد را احساس نکند؛ اما وقتی آن را چشید، خواست بنوشد. سربازان، پس از مصلوب کردن او، بر سر تقسیم لباسهایش قرعه انداختند. سپس همانجا در اطراف صلیب به تماشای جان دادن او نشستند. این نوشته را نیز بالای سر او بر صلیب نصب کردند: "این است عیسی، پادشاه یهود." همان صبح دو دزد را نیز در دو طرف او دار زدند. هرکس از آنجا رد می‌شد، سرش را تکان می‌داد و با ریشخند می‌گفت: "تو که می‌خواستی خانه خدا را خراب کنی و در عرض سه روز باز بسازی! اگر واقعاً فرزند خدایی، از صلیب پایین بیا و خود را نجات بده."

کاهنان اعظم و سران قوم نیز او را مسخره کرده، می‌گفتند: "دیگران را نجات می‌داد ولی نمی‌تواند خود را نجات دهد! تو که ادعا می‌کردی پادشاه یهود هستی، چرا از صلیب پایین نمی‌آیی تا به تو ایمان آوریم؟ تو که می‌گفتی به خدا توکل داری و فرزند او هستی! اگر خدا تو را دوست دارد چرا نجات نمی‌دهد؟" حتی آن دو دزد هم به او دشنام می‌دادند. آن روز، از ظهر تا سه بعد از ظهر، تمام دنیا تار یک شد. نزدیک به ساعت سه، عیسی فریاد زده، گفت: "ایلی ایلی لَمَا سَبَقْتَنِي"، یعنی "خدای من، خدای من، چرا مرا تنها گذاشته‌ای؟" بعضی که آنجا ایستاده بودند، تصور کردند که الیاس نبی را صدا می‌زند.

یکی از آنان دوید و ظرفی از شراب ترشیده را بر سر یک چوب گذاشت و نزدیک دهان او برد تا بنوشد. ولی دیگران گفتند: "کاری نداشته باش! بگذار ببینیم آیا الیاس می‌آید او را نجات دهد یا نه؟" آنگاه عیسی فریاد بلند دیگری برآورد و جان سپرد. در آن لحظه، ناگهان پرده‌ء خانه خدا که در مقابل مقدس‌ترین جایگاه قرار داشت، از سر تا پا دو پاره شد و چنان زمین لرزه‌ای رخ داد که سنگها شکافته، و قبرها باز شدند و بسیاری از مقدسین خدا که مرده بودند، زنده شدند؛ و پس از زنده شدن عیسی، از قبرستان به اورشلیم رفتند و بسیاری ایشان را دیدند. سربازانی که در پای صلیب عیسی بودند، با فرمانده خود، از این زمین لرزه و رویدادها وحشت کردند و گفتند: "حتماً این مرد فرزند خدا بود." عده‌ای از زنان که عیسی را خدمت می‌کردند و به دنبال او از جلیل آمده بودند، در آنجا حضور داشتند و از دور ناظر واقعه بودند. در بین ایشان مریم مجدلیه، مریم مادر یعقوب و یوسف، و مادر یعقوب و یوحنا پسران زبیدی دیده می‌شدند. هنگام غروب، مردی ثروتمند به نام یوسف که اهل رامه و یکی از پیروان عیسی بود، به حضور پیلاتوس رفت و از او جسد عیسی را خواست. پیلاتوس دستور داد جسد را در اختیار او قرار دهند. یوسف جسد را گرفت و در کتان پاک پیچید، و در مقبره‌ای که به تازگی برای خود از سنگ تراشیده بود، جای داد. سپس سنگی بزرگ در مقابل قبر قرار داد و رفت. مریم مجدلیه و آن مریم دیگر، هر دو آنجا بودند و نگاه می‌کردند. روز بعد، پس از مراسم اولین روز پس‌خ، کاهنان اعظم و فریسیان نزد پیلاتوس رفتند و گفتند: "قربان، به یاد داریم که آن فریبکار وقتی زنده بود، یک بار گفت: 'من پس از سه روز زنده می‌شوم.' پس خواهش می‌کنیم دستور فرمایید قبر را تا سه روز زیر نظر داشته باشند، تا شاگردانش نتوانند بیایند و جسد او را بزدند و ادعا کنند که او زنده شده است! اگر موفق به این کار شوند، وضع بدتر از اول می‌شود." پیلاتوس گفت: "چرا از محافظین خانه خدا استفاده نمی‌کنید؟ آنان خوب می‌توانند از قبر محافظت کنند." پس رفتند و سنگ در قبر را مهر کردند و نگهبانان گماشتند تا کسی به قبر نزدیک نشود.



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Morning glory, starlit sky, soaring music, scholar's truth
flight of swallows, autumn leaves, memory's treasure, grace of youth;

Open are the gifts of God – gifts of love to mind and sense;
Hidden is love's agony, love's endeavour, love's expense.

Love that gives, gives ever more, gives with zeal, with eager hands,
Spare not, keeps not, all outpours, ventures all, its all expends.

Drained is love in making full; bound in setting others free;
Poor in making many rich; weak in giving power to be.

Therefore he who shows us God helpless hangs upon the tree
and the nails and crown of thorns tell of what God's love must be.

Here is God, no monarch he, throned in easy state to reign;
here is God, whose arms of love aching, spent, the world sustain.

Holy Week 2023

Monday 1930	Eucharist
Tuesday 1200	Eucharist
Wednesday 1600	Stations of the Cross
Maundy Thursday 1930	Sung Eucharist of the Last Supper <i>(Washing of Feet, followed by a vigil of Prayer and the Gospel of the Watch)</i>
Good Friday 12 noon:	Silent Prayer
1300	A meditation for Good Friday.
1400	Liturgy of the Lord's Passion
Easter Eve 2030	The Great Vigil of Easter
Easter Day 1000	Sung Eucharist of the Lord's Resurrection