

Sixth Sunday in Lent

Sixth Sunday in Lent; Palm Sunday – 28 March 2021

The Faith Nurture Forum would like to thank Rev Jenny Williams, Minister of Drylaw Parish Church, for her thoughts on Palm/Passion Sunday, sixth in Lent.

“We may not all be gathered in the same building, but at this time, when we need each other so much, we are invited to worship together, from where we are – knowing that God can hear us all and can blend even distant voices into one song of worship.”

National Worship Team

As the restrictions on our ability to meet in groups continue, worship leaders continue to deliver their services both online and offline.

We can help to facilitate participation from the whole congregation by exploring imaginative approaches to inclusion, participation and our use of technology in the service in ways that suit both physical gatherings and video-conference style settings, such as:

- Opening and closing moments of worship that help people mark out a time set apart with God
- Introducing various parts of the worship service to help worshippers understand the character and purpose of each one (framing)
- Enabling conversations or prayers in breakout groups
- Holding spaces that allow people to go deeper in worship
- Using the chat function and microphone settings to allow people to actively participate in prayer, e.g. saying the Lord’s Prayer together unmuted, in a moment of ‘holy chaos’
- Using music and the arts as part of the worship

Useful links:

Up to date information for churches around Covid-19 can be found [here](#)

Useful tips for creating and leading worship online can be found [here](#)

You can listen to samples of every song in the Church Hymnary 4th edition (CH4) and download a selection of recordings for use in worship [here](#)

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Introduction

The first question that arises for this Sunday is whether your focus is Palm Sunday or Passion Sunday. This may depend on your context and what your congregation is used to, and familiar with. In my experience Palm Sunday is often a day when congregations choose to involve the children in a central and active way because the story of Jesus coming into Jerusalem is so well-known, visual, includes an animal, and encourages noisy engagement. You may be part of a community where churches come together for some form of pilgrimage or journeying around the locality with or without a donkey. Whatever restrictions we are under it can be fairly certain that any tradition involving a large number of people will not be possible this year. You may want to adapt and be creative, finding new ways to present the drama of this story.

It may be that your children's ministry is being conducted separately from adult worship and so maybe this is a year to consider reading through the whole of the Passion story. If there has obviously been much suffering in your community, is this a time to offer a reflective service interspersing the reading with reflections on the suffering and commitment of local people – stories of pain and heroism? This could be done without a sermon; maybe simply short reflections between readings, with music or hymns. Could the congregation be involved in putting this together, each taking a short section of the story, offering their reactions and connections with the past year?

One of the reasons that the whole story is read through, is that historically Easter was a time for baptism of those who had been preparing to become Christians, sometimes for more than a year. The whole Easter story was read through as a form of catechism, a focus of the central events of Holy Week. You may have people who have recently joined your community over this period of lockdown and online worship. Do they know the whole story; would it be worth reading it all through? Maybe they would be interested in being involved in the worship by offering their insights, especially if they are unfamiliar with material that is so well-known to most regular attenders. Their reactions might bring the drama alive.

Palm Sunday Readings

[Psalm 118](#)

This psalm is part of a group of six psalms that were recited at the Passover meal, called the Egyptian Hallel psalms. It is the last one, and likely to have been recited by Jesus at the last supper. All of these psalms speak of God being there for those who follow God, a helper in sickness; with them coming out of Egypt; helper of the poor; giving strength and salvation. There are verses in Ezra which imply that this psalm was recited at the founding of the second Temple in Jerusalem, as people processed into Jerusalem, having returned from exile.

The section we are reading begins with the sense of a triumphal processing into the holy city through the gates. This is closely followed by the well-known phrase:

The stone which the builders rejected has become the chief cornerstone

A phrase that Matthew, Mark and Luke have Jesus quoting (Matthew 21:42; Mark 12:10-12 and Luke 20:17). In all three gospels this statement follows the parable of wicked tenants. The same phrase is quoted by both Paul and Peter (Acts 4:11 and Ephesians 2:20; and 1 Peter 2:7-8) making this the most frequently quoted text from the Hebrew Bible used in the New Testament.

This psalm is also Luther's favourite psalm:

“This is my own beloved psalm. Although the entire Psalter and all of Holy Scripture are dear to me as my only comfort and source of life, I fell in love with this psalm especially. Therefore I call it my own. When emperors and kings, the wise and the learned, and even saints could not aid me, this psalm proved a friend and helped me out of many great troubles. As a result, it is dearer to me than all the wealth, honour, and power of the Pope, the Turk, and the Emperor. I would be most unwilling to trade this psalm for all of it.” *(Martin Luther, cited by James Montgomery Boice) (1)*

The main theme running through this psalm is God and God's mercy, which is always present with the people of God and reliable – more reliable than any other person and always opening doors of hope.

<https://enduringword.com/bible-commentary/psalm-118/>

Mark 11:1-11

There is a lot of familiarity with this event; that Jesus in some way subverts the traditional understanding of power and kingship. He turns things on their head.

There was a tradition from the book of Maccabees of a triumphal and victorious entry of a king (1 Maccabees 4:19-25; 5:45-54; 13:43-51) into Jerusalem; instead, Jesus comes in peace and relatively quietly. Jesus would have known the verse from Zechariah about the Messiah coming into Jerusalem riding on an unbroken colt (Zechariah 9:9). The colt had never been ridden before, which seems a significant fact. It is unusual for an animal that has never been ridden before to take to being ridden for the first time without complaint or some kind of 'breaking in'. This is not the case here; Jesus is sufficiently 'in tune' with the animal and the natural world, that something unusual occurs: Jesus has power, power over nature, again not the kind of power that is normally associated with kingship or political leadership. He is demonstrating a different kind of power, that in time people will recognise as evidence of His divinity.

In addition, in this story Jesus aligns Himself with the prophetic tradition. He does so by telling people ahead of time what will happen, just as did Samuel, for example, when he anointed Saul as king (1 Samuel 9 and 10). That story also has donkeys as a key component, so those around Jesus, acquainted with that story would have made the connection, at least on reflection.

John 12:12-16

John's version of the story shows us that at the time the disciples did not understand what was going on. They were much confused by Jesus' actions – had He not prevented people calling Him king after the feeding of the five thousand?

John also points out that the crowd welcoming Him were probably not residents of Jerusalem but rather pilgrims gathering for Passover, maybe having heard of Jesus on the way. Those travelling into Jerusalem on the road from Bethany were most likely to have heard that Jesus had raised Lazarus, who had been dead for four days. They would have brought that news with them and talked of it to others.

Passion Sunday Readings

Isaiah 50:4-9

This is part of what is known as the ‘Suffering Servant Songs’. They were not particularly associated with the Messiah in the Jewish tradition, but early Christians made the connection.

The theme of a righteous suffering servant comes in many contexts of the Hebrew Bible, often helping to make sense of the nation of Israel being in a submissive relationship to another political power; and in that context, a leader suffering for their faith.

What is striking to me reading in this song is that the righteous person, the teacher, has been “given the tongue of a teacher, that I may know how to sustain the weary with a word” (v.4). For the Psalmist the most important thing is to be able to listen to God, to hear what word he is being given for the weary. This skill is clearly more important to him than the physical and emotional difficulties he faces.

In a year when most of us will at some point have been weary due to the effects of the pandemic – have we learnt how to listen for a word from God to sustain us? And have we learnt, as Paul did, to be content in all circumstances (Philippians 4:11-13)? Have we learned something about dealing with weariness; have we learnt how to be content in difficult circumstances through sharing our learning with one another?

Psalms 31:9-16

It is generally assumed that Jesus would have known the Psalms off by heart and this raises the expectation that this one might well have been on His lips and His heart during Holy Week, as well as in the extremity of crucifixion, where Jesus quotes v.5 ‘into your hands I commit my spirit’ that is then echoed by Stephen at his martyrdom in Acts 7:59.

Philippians 2:5-11

Many commentators think that these verses formed the words of a hymn. They clearly are a short and pithy summary of Jesus’s personhood and ministry. The essence of these words form the well-known hymn ‘At the name of Jesus every knee shall bow’ (CH4 458). These

words are amongst the first clear written affirmations of Jesus being understood as God, around 60AD.

The word 'mind' in v.5 might more accurately be translated nowadays as mindset, as it implies a whole orientation of being, a focus for our lives.

The word emptying has led to much thought around the theology of kenosis, of Jesus self-emptying of divine attributes in order to become human.

These few verses express in a short poetic form the essence of who Jesus is, and if you want to give people a challenge, encourage people to learn these few verses off by heart and to ponder them.

[Mark 14:1-15:47](#) (or [Mark 15:1-39, \(40-47\)](#))

Whichever length of reading is chosen, what is picked out and dwelt upon will depend on what your purpose is in reading it all through.

The images evoked are so strong that it is possible to have very little reflection or comment in-between. You might simply want prayers, hymns, and music.

Sermon ideas

The way I go about preparing a sermon is to begin by simply noticing what stands out for me in any of the texts. Noticing what I find interesting; and what questions arise for me about historical background or context. I also pay attention to my immediate reactions, whether I feel excited and glad to respond to the texts or whether my first thought is, oh no, I have no idea what on earth I can say in response to this! Curiously this honesty with myself often results in a door opening, a way of looking at what was not initially obvious. Alongside this I bring whatever themes I consider relevant at the time for the congregation and what is going on in the world around us – let that simmer all together for a few days and then start writing. Even if I am not clear where I am going, I start writing, as that in itself often allows something to emerge.

There are three possible themes that stand out for me. The first is often discussed on this Sunday; that of power, and the different kind of power that Jesus embodied.

The second is about symbol. The whole week is full of stories that barely need any words. The stories themselves paint pictures; they stay in the memory because they are poignant and full of emotions, that are easily recognised and understood. This says something about the importance of symbolic acts, or stories that can be captured in one scene.

The third theme is about emptying. Traditional kenotic theology; but also the disciples being emptied out, Peter emptied of all his good intentions, the disciples in confusion and emptied of all their confidence and no doubt worried about what they are meant to be doing... The crowds emptied of their initial enthusiasm; swept along so that they become a mob, emptying themselves of the goodness of humanity. Pilate emptying himself of responsibility, the Jewish authorities, likewise, getting rid of someone who threatened their authority.

With any of these themes, our past year has been full of modern parallels. The pandemic has sharpened awareness of the divide between rich and poor. There is much to reflect on about power – who has it and how they use it. Those often paid least in our society are crucial to maintaining and caring; delivery, stocking and serving in shops. The majority of people who have lost jobs are people earning less than £10 an hour, while the rich have got richer and stock-markets are still buoyant. The power of Nature was particularly apparent in the first lockdown in particular, with animals wandering down city streets.

With symbols and stories, there have been many striking stories of heroism, of going the extra mile. What will stay in your mind from this year of pandemic? What stories stand out for you or for members of your congregation who might participate in leading worship? What images, what people, what dramatic moments will we carry to pass on to future generations? Deer in city centre streets; clapping for carers; Captain Tom Moore...?

And emptying. In what ways have we been emptied, made more aware of our fragile humanity, seen the fragility of some of political structures, our failure to properly prepare for what was an expected pandemic? Have we recognised that our mental health was not as robust as we expected, or seen more clearly some of our habits or mindsets that stop us living contentedly in all circumstances as Paul had (Philippians 4:11-13)? Where is the value of being stripped bare in this way? What have learnt about our humanity? What has sustained us spiritually and met our emptiness?

Prayers

I look in the Bible texts for the kind of emotions or concerns that would arise for the people in the passages read; and then bring those into the prayers, placing alongside them whatever aspects of God might meet the need or issues named.

I tend to use the same Call to worship and ending prayer with the Blessing for a whole month at a time. In this way I hope that people will pick up some of the rhythm of the Christian year, and perhaps pay more attention to the content of these opening and closing words.

Call to Worship – Psalm 118

Give thanks to God

Hosanna to God, hosanna in the highest

God's steadfast love endures forever

Hosanna to God, hosanna in the highest

God has come, answering prayer, bring joy and hope

Hosanna to God, hosanna in the highest

Opening the gates of our hearts

Hosanna to God, hosanna in the highest

Blessed is the One who comes in the name of the Lord

Hosanna to God, hosanna in the highest

Give thanks to God.

OR

The Messiah is come, riding on a donkey

Hosanna to God, hosanna in the highest

Come and rejoice, our king is here

Hosanna to God, hosanna in the highest

Sing and praise, give glory to God

Hosanna to God, hosanna in the highest

Approach to God

Living God,
as we step into Holy Week,
open our hearts and minds.
May this coming week will be holy for us.
May we live this time expecting that in some way You will meet us.

In whatever way we live this week,
give us the times and spaces to ponder again,
that You know and understand suffering
and You offer to meet us and hear again – our struggles over this past year
and old pains that have not healed for us.
Inner struggles that never quite seem to go away.
May this week help us to name and offer to You our wounds.
Help to ask and tune in to Your wisdom and response to us.

Loving God,
we may not have the words for our prayers.
We may not understand ourselves as much as we would like,
but we step into this week trusting in the tradition of which we are part –
that by pondering Your walk towards the cross,
by focussing on Jesus' last journey;
Somehow You will speak to us on our journey.
You will honour our effort and intention
and draw us closer to You.
So, in the quietness of our hearts now – we speak to You
of our intentions for this Holy Week.

Silence

May the Lord bless you and keep you,
may the Lord make His face to shine upon you,
the Lord lift up His countenance upon you,
and bring you peace.

Our Father ...

Thanksgiving

Thank You loving God,
that You know and understand us and all human beings.
As we walk again through Holy Week
may we listen again to our own hearts
and notice which part of the story is especially touching our hearts this year.
Thank You that Your Word is living; not frozen in history, but alive.
Ancient stories revealing present truths.

You know what we need to hear this Holy Week,
whether we need to hear the challenging aspects
or the reassurance and support.
You work in the layers within us we nowadays call unconscious;
we trust You to work in us so that this Easter
we might find more of Your life welling up from within our own being.

Confession

And as we observe again the sacrifice of Jesus,
His willingness to live with effects of the violence and hate of human beings,
To the point to death;
Help us to know that this act in history,
points to an eternal truth of God always willing to forgive;
to give people a chance to begin again;
and to free us all from things we regret;
mistakes we have made;
inadequacies that we struggle with

Help us take seriously that like the crowds around Jesus
we can be fickle
And sometimes unintentionally allow ourselves to be dragged along
by the views and thoughts of others
without noticing that we are joining in with consequences
that lead to death and not life.
Forgive us.

Reveal to us our attitudes that are not life giving.
For You are always calling us on a path of greater self-discovery,
of greater clarity about who we are and what our purpose is.
As we walk alongside Jesus, facing the consequences of His call,

illuminate Your will for us, and what new life You are calling us to live.
Bless us.

Intercession – Prayer for our World

(please add in current/relevant issues for your community and the world where indicated)

We pray for those in power who act from fear and self-protection,
who do not want to change or see the log in their own eyes,

[insert current/relevant issues here]

May life reveal to them their narrow-mindedness
and open them up to the power of love.

We pray for those whose actions are misunderstood

[insert current/relevant issues here]

And for women across our world whose gifts go unrecognised,
who are considered second-class citizens,
whose silence is often misinterpreted

[insert current/relevant issues here]

May they all be helped to find their voice.

We pray for the poor

[insert current/relevant issues here]

that justice will come

We pray for those who get led astray by others who lead them on,
or by their own self-righteousness,
or because they are caught up in an ideology that promises freedom

[insert current/relevant issues here]

Show them the way of love and community

We pray for those who know they have let their friends down,
who in the heat of a moment defend themselves before their friend

[insert current/relevant issues here]

May they learn from their mistakes
and have people reassure and set them on their feet again.

We pray for those who are alongside someone else who is suffering
and do not know what to say or do

[insert current/relevant issues here]

May they be shown how to stay simply present
and be there for others in pain without needing to do or say anything.

We pray for leaders who do not take responsibility for their actions,
who knowingly wash their hands and allow others to act unjustly and in violence

[insert current/relevant issues here]

May their actions be seen for what they are and may the power of democracy be upheld.

We pray for individuals we know who are facing pain, suffering, bereavement, distress

[insert current/relevant issues here]

May this story of Holy Week sustain them
and bring them comfort, companionship and hope.

God of all creation, of all humanity,
hold all things in balance for us and with us
and keep teaching us how to be people who birth peace and hope and love.

Blessing

Go into Holy Week,
Walking in the footsteps of Christ
May facing hard things allow transformation of your being
That Easter light might be born in you

The blessing of God of light,
Creator, Guide and Inspirer,
rest and remain with you
now and forevermore.

Alternative Material

This material has been supplied by kind permission of **Spill the Beans** and allows you to explore the readings or theme of the service in creative ways that include everyone gathering for worship.

New material from Spill the Beans is provided in the latest issues available from their [website](#).

We believe in telling story. This material is simply the **retelling of our faith stories**. It always starts with the story each week. Then each activity is simply a way to engage the story and enable children and adults to embed the story, capturing different aspects of it, highlighting different images that help us hold the story in our beings.

But we believe these faith stories ought to be able to **mingle with our own life stories**, our day-to-day experiences. So as activities are engaged, it is important to ask people to retell the faith story along with their own story of that week. It's the tangle of life stories with faith stories that perhaps make both real.

Through the Season of Lent

Sacred Space

You can offer a simple image each week that people take from the worship space and use more reflectively at home or in house-groups, building up a small collage of Lenten images that help them journey through the season during their own devotions. The objects are simple pointers that enable people to pause and think about the journey they are taking during the season and can be used in various ways:

- as a reflective object that links them back to the words from the previous week
- as an object to touch and hold as they pray
- as a focal point for house-groups or devotions for church meetings that continually bring the whole community back to the Lenten journey

- put in a special place or windowsill or mantelpiece where the collection will grow during Lent
- placed on a coffee table at home or other appropriate space throughout the season, growing as the season goes on: objects then can be played with or left in a particular shape such as a circle or cross or line that provoke questions from visitors
- carried in the pocket each week so they are constant reminders of the journey between Sundays of Lent

The objects are given to the congregation in various ways depending on the size and culture of your own congregation. Think carefully about this in your own setting.

Object: A palm or paper cross. When folks take the cross home, you could invite them to place the previous five objects around the cross: one on each of the tips and one in the centre and keep this as a focus for Holy Week.

Bible Notes

A Stinky, Winky, Wonky Moment – [Mark 11:1-11](#)

Thirty years ago, many were the jokes about a certain model of Czech car. What do you call a Škoda with a sunroof? A skip. Why do Škodas have heated rear windows? To keep your hands warm when you're pushing it. What do you call a Škoda at the top of a hill? A miracle... and so on!

The last laugh, however, is with the workforce of Škoda, now a part of the Volkswagen Group. Far from being the butt of groan-inducing jokes, and the source of many a hernia in exasperated owners, modern Škoda cars are superbly engineered and built. It is an astonishing transformation for these lowly family transports.

The transport of choice for Jesus as he enters Jerusalem at the time of the Passover feast is also a lowly form, the donkey, a colt, an ass. They even have their own jokes: What do you call a donkey with one leg? A wonky donkey. What do you call a donkey with one eye and one leg? A winky, wonky donkey. And what do you call that same donkey after it has eaten baked beans? A stinky, winky, wonky donkey. (*Ed: You don't get this calibre of Bible Notes everywhere.*)

The donkey is now so intricately linked with images of palm branches waving, crowds screaming, children jumping with joy, shouts of "Blessed is he who comes in the name of the Lord!" and "Hosanna!" that within Christian tradition it has surpassed its roots and taken on a wholly more impressive position. Just like the lowly Škoda.

Perhaps we need to jolt ourselves back to remember that a donkey was just a beast of burden, found everywhere. What Mark makes clear in this passage, however, is that Jesus carefully orchestrated his entrance into Jerusalem. He was making a deliberate point, and the donkey was all a part of that plan.

Borrowing from Ched Myers, Leith Fisher (*Will You Follow Me?*) calls this 'political street theatre'.

Not only is Jesus making a deliberately provocative point to those who are in positions of power within Jerusalem, but he also challenges the people who were placing their own expectations on Jesus, rather than listening to what Jesus was saying about his purpose.

While it is easy to make this Sunday's service a celebratory remembrance of the joy of the entry into Jerusalem, this undercurrent of challenge and deliberate provocation should never be far from our thoughts. For adults present it is worth reminding them of this deeper and perhaps darker element.

The shout from the crowds "Hosanna!" literally means "Save Now!" It is the desperate plea from a people looking for someone to lead them to something new, and there is no doubt that for many it was a fight they were looking for with those who were ruling over them. We know what lies ahead in the week to come, we know that this moment of exuberant joy is soon to be replaced with horror, despair and confusion.

This is a complex moment, perhaps even a stinky, winky, wonky moment! The stink of betrayal looms, Jesus winks at those who have eyes to see it that his Kingship is not what they expect, and for many the moment of exhilaration goes wonky at the foot of a cross at the end of the week. Welcome to the final week.

Retelling for young people

Do you remember the big city with the big church that Jesus sometimes visited?

One day he was going there again with his friends. He sent them to find him a donkey to ride into town. There were lots of people who knew Jesus by then, and a whole crowd were with him, going to the city for a festival! When Jesus got on the donkey, all the people started cheering him on. It was like a big street party!

They even took their coats off and made a special carpet of coats on the road for him to ride on, and some people got leafy branches from the fields and spread them on the road too.

They were singing and shouting “Hosanna! Hosanna!” It was a bit like us saying “Hurrah! Three cheers for Jesus!”

- I wonder what it was like to be in the crowd that day?
- What would you have shouted?
- How would you have felt?

Activities

Gathering

Get people to chat to a few folk round about them about what it feels like to be in a large crowd.

Opening Activity

Have some large paper palm leaves (cut from green frieze paper) available as people arrive at church and invite them to write words they associate with Palm Sunday on to the leaves.

Highlight these words during worship and display palm branches in worship space or get children to bring palm branches into worship space during an appropriate hymn/song.

Closing Activity

Just before the end of the worship give out palm crosses as a symbol of moving from the parades and hosannas of Palm Sunday through the events of Holy Week to the cries and silence of the cross. The children could help in passing out the crosses.

After the final hymn ask everyone to leave in silence, carrying their palm cross. Palm crosses are readily available for purchase from online sellers like www.eden.co.uk or www.afrpalicanpalms.co.uk.

Labyrinth

If you have a labyrinth set up for all of Lent or even just Holy Week, the stations could change to suit the reading for the particular week of Lent or the days of Holy Week.

Here are some ideas you could use with a pre-existing labyrinth for Holy Week [or to use at home following a finger labyrinth (there are lots of templates online to print or instructions demonstrating how to draw your own labyrinth, e.g. [here](#))]

- During Holy Week, we reflect on Jesus' journey from Jerusalem to the cross. Place a candle on the pathway between the open bible and the cross to symbolise your journeying with him.
- Take a stone. Hold it for a while, reflecting on the burdens you carry. When you reach the centre of the labyrinth, lay your stone and your burdens at the foot of the cross.

Prayers

Call to Worship

As to a stable
eager to glimpse the light
that made princes of shepherds
and servants of kings,
we come.

As on a hillside
craving crumbs of comfort,
stomachs empty,
hearts fit to burst,
we come.

Caught in the clamour
of a chaotic palm parade
heralding the entrance
of a prophet's promise,
we come.

Lured by the paradox
of the Saviour of the world
upon a common beast,
amid the fanfare of a fickle few,
we come.

Unable to resist
the call of the carpenter
creating commotion as carefully
as he did tables and chairs,
we come.

Because our place
is by your side, Lord,
when the cheering turns ugly,
when the welcome turns sour,
when words turn in our throats
and condemn.
Job done for another year.

Lenten Prayer

Journeying God,
as we move towards Easter
the colours change:
richer and darker,
the light fades,
the desert seem closer
and the colours further away.

Today we see where the journey ends.
It has been long
and we have learned much.
Maybe all the learning is still to be done?
Yet even here
at the cross
is your promise of presence,
always with us,
forever.

Lenten God,
may we find more space to remember you,
clear the clutter to focus more on you,
let go what distracts us
and pick up that which
brings us closer to you,
find thinner places to meet you,
and speak about that cross
and that crown
you bore for us.

Sending

There is a tradition that sees the whole of Holy Week as one long service and so no benediction is pronounced.

The time is not yet,
but the darkness is gathering.

The time is not yet,
but the main players
are taking their positions.

Dither not,
but come back tomorrow
and wait with the Son of God,
for his friends are few
in this world of hatred.

The time is not yet,
but our time is now;
to be here
and trust a love
that will see this thing through.

Go,
but be back
for Jesus needs his friends.

Alternative Material ©2012 Spill the Beans Resource Team

Musical suggestions

Our online music resource is on the Church of Scotland website [here](#): you can listen to samples of every song in the Church Hymnary 4th edition (CH4) and download a selection of recordings for use in worship. You will also find playlists for liturgical seasons and themes on the [Inspire Me](#) tab.

CH4 has hymns for this season laid out together with lots of choice.

Hymns for Palm Sunday

- CH4 364 to 370

Hymns for Passion Sunday

- CH4 371 to 394
- CH4 458 – “At the Name of Jesus”
- CH4 572 – “So much wrong and so much injustice”

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