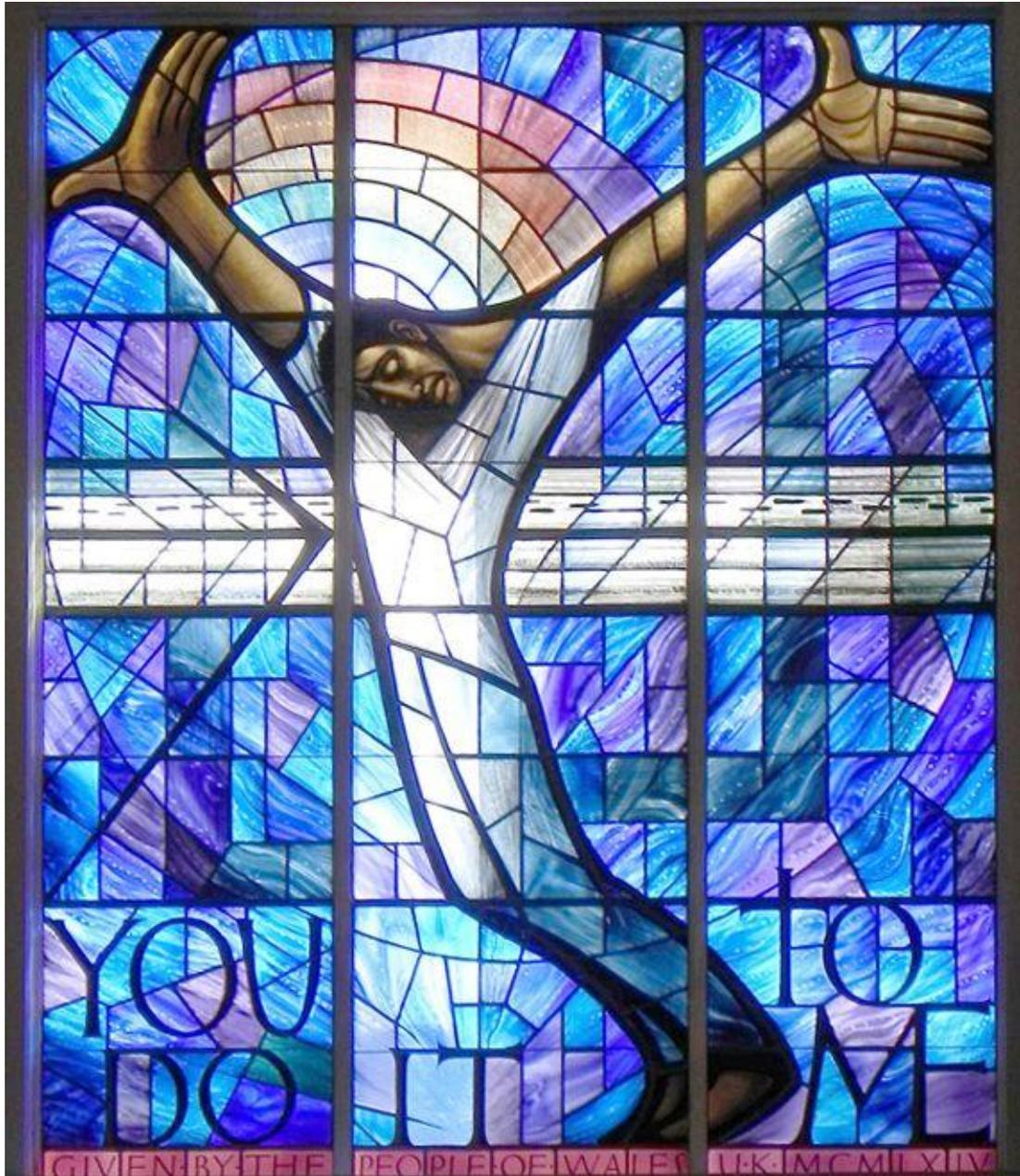


# Brasenose College Chapel



**Passiontide Service  
Sunday 7<sup>th</sup> March 2021**

## Introduction to the Season

As Passiontide and Holy Week fall outside of term time, tonight's service condenses the narrative of events in Jesus' life from the anointing at Bethany to Good Friday in order that we might journey with Jesus together through parts of Holy Week and enter into his Passion. We do so anticipating Easter celebrations next term.

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from pesach, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from entry into Jerusalem to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. For example, the 'Ioudaioi' of St John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be very sensitive to use traditional texts in a thoughtful and reflective manner to avoid perpetuating a strain of Christian anti-Semitism.

*In this service we hear the passion narrative from Mark's gospel interspersed with music, silence, prayers and reflections.*

*Music before the service*

Organ chorale prelude:

*Herzliebster Jesu Op 122 No 2 by Brahms played by Scott Hextall*

Minister: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

People: **And also with you.**

*The minister introduces the service and prays the Collect.*

We gather together to remember Christ's passion. There can be no adequate way of recalling the death of the Son of God, other than hearing Scripture, entering into silence and drawing near to Jesus' desolation. But within the silence and through the music that we hear there grows a sense of peace and completion, and then rising excitement as Easter draws near. As we commence this collective memorial - may we participate more deeply in Christ's own journey from the anointing at Bethany to the Upper Room for the last supper in Jerusalem and on to betrayal, denial, trial and crucifixion. May we continue always to look in hope to the resurrection.

*and prays the Collect.*

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

*All Amen.*

## **Voices for Mark**

### **Voices**

Evangelist

Jesus

*The following parts may be taken by a third voice or more voices*

Bystander, Centurion, High priest, Judas, Peter, Pilate, Servant-girl

*The following parts may be taken by the congregation*

Disciples, Priests, Scribes, Soldiers, Bystanders, Passers-by, Witnesses,

Crowd

## **The Passion according to Mark**

**Evangelist** The Passion of our Lord Jesus Christ according to Mark.

**Evangelist** It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

**Priests** Not during the festival, or there may be a riot among the people.

**Evangelist** While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

**Disciples** Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

**Evangelist** And they scolded her. But Jesus said,

*Jesus* Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

*Evangelist* Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

*Disciples* Where do you want us to go and make the preparations for you to eat the Passover?

*Evangelist* So he sent two of his disciples, saying to them,

*Jesus* Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.

*Evangelist* So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

*Jesus* Truly I tell you, one of you will betray me, one who is eating with me.

*Evangelist* They began to be distressed and to say to him one after another,

*Disciples* Surely, not I?

*Jesus* It is one of the twelve, one who is dipping bread into the bowl with me. For 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.

*Evangelist* While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

*Jesus* Take; this is my body.

*Evangelist* Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.

*Jesus* This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

*Evangelist* When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

*Jesus* You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

*Evangelist* Peter said to him,

*Peter* Even though all become deserters, I will not.

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

*Peter* *(vehemently)* Even though I must die with you, I will not deny you.

*Evangelist* And all of them said the same.

### *Reflection on Generosity and Love*

*The Choir sings*

*Crux Fidelis* by John IV of Portugal

*Silence is kept.*

Lord Jesus, you invited your disciples to share in the supper which you give to your Church.

You were obedient to the end  
and drank the cup prepared for you:  
may we who share your table  
watch with you through the night of suffering  
and be faithful.

*All*      **Amen.**

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They went to a place called Gethsemane; and he said to his disciples,

*Jesus*      Sit here while I pray.

*Evangelist* He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,

*Jesus*      I am deeply grieved, even to death; remain here, and keep awake.

*Evangelist* And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.

*Jesus*      Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

*Evangelist* He came and found them sleeping; and he said to Peter,

*Jesus*      Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

*Evangelist* And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

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

*Evangelist* Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign:

*Judas* The one I will kiss is the man; arrest him and lead him away under guard.

*Evangelist* So when he came, he went up to him at once and said,

*Judas* Rabbi!

*Evangelist* and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

*Jesus* Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

*Evangelist* All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

*Reflection on Darkness and Deceit*

Lord Jesus, you entered the garden of fear  
and faced the agony of your impending death:  
be with those who share that agony  
and face death unwillingly this day.  
You shared our fear and knew the weakness of our  
humanity: give strength and hope to the dispirited and  
despairing. To you, Jesus, who sweated blood,  
be honour and glory with the Father and the Holy Spirit,  
now and for ever.

*All* **Amen.**

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They took Jesus to the high priest; and all the chief  
priests, the elders, and the scribes were assembled. Peter  
had followed him at a distance, right into the courtyard of  
the high priest; and he was sitting with the guards,  
warming himself at the fire.

Now the chief priests and the whole council were looking  
for testimony against Jesus to put him to death; but they  
found none. For many gave false testimony against him,  
and their testimony did not agree. Some stood up and  
gave false testimony against him.

*Witnesses* We heard him say, 'I will destroy this temple that is made  
with hands, and in three days I will build another, not  
made with hands.'

*Evangelist* But even on this point their testimony did not agree. Then  
the high priest stood up before them and asked Jesus,

*High priest* Have you no answer? What is it that they testify against  
you?

*Evangelist* But he was silent and did not answer. Again the high  
priest asked him,

*High priest* Are you the Messiah, the Son of the Blessed One?

*Jesus* I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven.

*Evangelist* Then the high priest tore his clothes and said,

*High priest* Why do we still need witnesses? You have heard his blasphemy! What is your decision?

*Evangelist* All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

*Scribes* Prophecy!

*Evangelist* The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

*Servant girl* You also were with Jesus, the man from Nazareth.

*Evangelist* But he denied it:

*Peter* I do not know or understand what you are talking about.

*Evangelist* And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

*Servant girl* This man is one of them.

*Evangelist* But again he denied it. Then after a little while the bystanders again said to Peter,

*Bystanders* Certainly you are one of them; for you are a Galilean.

*Evangelist* But he began to curse, and he swore an oath,

*Peter* I do not know this man you are talking about.

*Evangelist* At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.

*Reflection on Denial and Loneliness*

Organ chorale prelude:

O Welt, ich muß dich lassen Op 122/3 by Brahms played by Quinn Obbink

Lord Jesus, as Peter betrayed you,  
you experienced the double agony of love rejected and  
friendship denied: be with those who know no friends and  
are rejected by society.

You understood the fear within Peter: help us to understand  
the anxieties of those who fear for their future.

To you, Jesus, who gazed with sadness at your lost friend,  
be honour and glory with the Father and the Holy Spirit,  
now and for ever.

*All* **Amen.**

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*Evangelist* As soon as it was morning, the chief priests held a  
consultation with the elders and scribes and the whole  
council. They bound Jesus, led him away, and handed him  
over to Pilate. Pilate asked him,

*Pilate* Are you the King of the Jews?

*Jesus* You say so.

*Evangelist* Then the chief priests accused him of many things. Pilate  
asked him again,

*Pilate* Have you no answer? See how many charges they bring  
against you.

*Evangelist* But Jesus made no further reply, so that Pilate was  
amazed.

Now at the festival he used to release a prisoner for  
them, anyone for whom they asked. Now a man called  
Barabbas was in prison with the rebels who had  
committed murder during the insurrection. So the crowd

came and began to ask Pilate to do for them according to his custom. Then he answered them,

*Pilate* Do you want me to release for you the King of the Jews?

*Evangelist* For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

*Pilate* Then what do you wish me to do with the man you call the King of the Jews?

*Crowd* Crucify him!

*Pilate* Why, what evil has he done?

*Crowd* *(louder)* Crucify him!

*Evangelist* So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

### *Reflection on Power and Status*

*The Choir Sings*

Crucifixus by Antonio Lotti

Lord Jesus, you were condemned to death for political expediency: be with those who are imprisoned for the convenience of the powerful. You were the victim of unbridled injustice: change the minds and motivations of oppressors and exploiters to your way of peace. To you, Jesus, innocent though condemned, be honour and glory with the Father and the Holy Spirit, now and for ever.

*All* **Amen.**

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Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

*Soldiers* Hail, King of the Jews!

*Evangelist* They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads.

*Passers by* Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

*Evangelist* In the same way the chief priests, along with the scribes, were also mocking him among themselves.

*Priests* He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

*Evangelist* Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

*Jesus* Eloi, Eloi, lema sabachthani?

*Evangelist* which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said,

*Bystanders* Listen, he is calling for Elijah.

*Evangelist* And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

*Bystanders* Wait, let us see whether Elijah will come to take him down.

*Evangelist* Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom.

#### SILENCE

*All* We adore you, O Christ, and we bless you,  
**because by your holy cross you have redeemed the world.**

Lord Jesus, you bled in pain as the nails were driven into your flesh: transform through the mystery of your love the pain of those who suffer. To you, Jesus, our crucified Lord, be honour and glory with the Father and the Holy Spirit, now and for ever.

*All* **Amen.**

*The Choir sings*

Ave Verum by Mozart

Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

*Centurion* Truly this man was God's Son!

*Evangelist* There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother

of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

*Evangelist* This is the Passion of the Lord.

*No response is made.*

### *Reflection on Shame and Worth*

Lord Jesus, you died on the cross and entered the bleakest of all circumstances: give courage to those who die at the hands of others. In death you entered into the darkest place of all: illumine our darkness with your glorious presence. To you, Jesus, your lifeless body hanging on the tree of shame, be honour and glory with the Father and the Holy Spirit, now and for ever.

*All* **Amen.**

### *We pray 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.**

*The Blessing*

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.**

Organ Chorale Prelude:

*Herzlich tut mich verlangen Op 122/10 by Brahms played by Sean Cohen*

***Grateful thanks to all who contributed to this service:***

*Bible Clerk: James Nevett, Senior Organ Scholar: Scott Hextall,*

*Junior Organ Scholars: Quinn Obbinck and Sean Cohen*

*our readers and intercessors,*

*Brasenose Chapel Choir*

*Director of Music: Christian Wilson*

*Chaplain: Julia Baldwin*

Cover image: Stained glass window by John Petts in 16<sup>th</sup> Street Baptist Church, Birmingham, Alabama, USA - one of the first depictions of a black Christ in the deep South. The window was donated to the church by the people of Wales after the church was bombed in 1963.

On the morning of 15 September 1963, just after Sunday school, four young girls were killed by a bombing orchestrated by Ku Klux Klan members. Nearly two dozen others were injured. The outrage following the murder of children at the church was not confined to the U.S. News of this act of terror spread globally.

In Wales, over four thousand miles away across the Atlantic Ocean, in the small coastal village of Llansteffan, John Petts, an artist known for his engravings and stained glass, read about the tragedy in his morning newspaper. He quickly offered his services to create and install a replacement window for the 16<sup>th</sup> Street Baptist Church from the people of Wales.

Petts' depiction of a black Christ is recognized throughout the world as one of the Civil Rights Movement's most iconic pieces of art and stands at the front of the rebuilt 16<sup>th</sup> Street Baptist Church. The right hand pushing away hatred and injustice, the left offering forgiveness. An overarching rainbow, representing diversity. Petts accompanied the image with the words "You do it to me", based on a verse from Mathew 25:40 that spelt out the Christian message of brotherly love: "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me."

*From: The iconic Wales Window inside 16th Street Baptist Church*  
By *Birmingham Times* - October 18, 2018 - <https://www.birminghamtimes.com/2018/10/the-iconic-wales-window-inside-16th-street-baptist-church/>