

The Second Station

The Arrest





The Garden of Gethsemane

Pieter Pannemaker, after Bernard van Orley
South Netherlandish tapestry weaver, flourished 1517-1532
The period of the early Reformation

Invocation

P: In the name of the Father and the Son and the Holy Spirit. C: Amen

Gethsemane

Rudyard Kipling

The Garden called Gethsemane
In Picardy it was,
And there the people came to see
The English soldiers pass.
We used to pass—we used to pass
Or halt, as it might be,
And ship our masks in case of gas
Beyond Gethsemane.

The Garden called Gethsemane,
It held a pretty lass,
But all the time she talked to me
I prayed my cup might pass.
The officer sat on the chair,
The men lay on the grass,
And all the time we halted there
I prayed my cup might pass.

It didn't pass—it didn't pass—
It didn't pass from me.
I drank it when we met the gas
Beyond Gethsemane!



Simon Bening
Flemish, 1483 - 1561

Be still and know that I am God; (be still,) be
still and know that I am God.

Text: Psalm 46; Steven C. Warner
Tune: Steven C. Warner ©1993 World Library Publications, Inc.

Silence

Confession

P: Let us confess our sin in the presence of God and of one another.

C: I confess to God Almighty, before the whole company of heaven, and to you, my brothers and sisters, that I have sinned in thought, word, and deed by my fault, by my own fault, by my own most grievous fault; wherefore I pray God Almighty to have mercy on me, forgive me all my sins, and bring me to everlasting life. Amen.

Preserve me, O God, for in you I take refuge. I say to the Lord, "You are my Lord; I have no good apart from you."

As for the saints in the land, they are the excellent

ones, in whom is all my delight.

The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.

The Lord is my chosen portion and my cup; you hold my lot.

The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

**I bless the Lord who gives
me counsel; in the night
also my heart instructs me.**

*I have set the Lord always
before me; because the Lord
is at my right hand, I shall
not be shaken.*

**Therefore my heart is glad,
and my whole being
rejoices; my flesh also
dwells secure.**

*For you will not abandon my
soul to Sheol, or let your
holy one see corruption.*

**You make known to me the
path of life; in your
presence there is fullness of
joy; at your right hand are
pleasures forevermore.**

Psalms 37



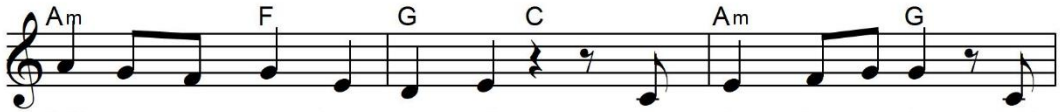
Duccio, The Betrayal of Christ in the Garden of Gethsemane, 1308

Duccio is considered one of the greatest Italian painters of the Middle Ages, and is credited with creating the painting styles of Trecento and the Sienese school. He also contributed significantly to the Sienese Gothic style.



mp

1. For what we have done and left un - done, we
2. For what You have done, Your life of love, You



fall on Your count-less mer - cies. For sins that are known and
per-fect - ly lived, we praise You. Though tempt-ed and tried, You



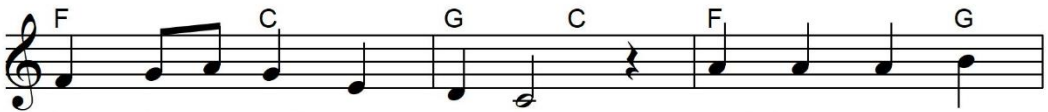
those un - known, we call on Your name so ho - ly. For
fixed Your eyes, You fin - ished the work God gave You. And



en - vy and pride, for clos - ing our eyes, for scon - ing our ver - y
there on the tree, a King a-mong thieves, You bled for a world's be -



neigh-bor. In thought word and deed we've failed You our King; how
tray - al. You loved to the end, our mer - ci - ful friend: how



deep - ly we need a Sav - ior. *f* Lord have mer - cy,
pure and for - ev - er faith - ful.



Christ have mer - cy, Lord have mer - cy on us.



Lord have mer-cy, Christ have mer-cy, Lord have mer-cy on us.

Reading

Romans 4

Because Abraham fully trusted in God's promise despite all indications that it could not be fulfilled, this faith "was reckoned to him for righteousness." But it was not written only because of him - 'It was reckoned to him' - but also because of us to whom it is about to be reckoned, to us who believe in the One who raised Jesus our Lord from death - who was handed over because of our transgressions and was raised for our justification.

Having been also made righteous, then, from faith, we have peace with God through our Lord Jesus Christ, through whom, also, we have received the way into this grace in which we stand and we confidently boast of God's glory on the basis of hope. And not only that, but we also confidently boast in our own cross-tribulation (our own struggles because of our faith), knowing that cross-tribulation produces endurance, and endurance produces a tested character, and a tested character produces hope, and hope does not put us to shame, because God's love is poured into our hearts through the Holy Spirit which was given to us. For still Christ - we being weak - still, according to God's critical moment, on behalf of the ungodly, died. For, with difficulty, on behalf of someone righteous will another die--on behalf of someone good, perhaps one dares to have died. But God brings together God's own love into us - in that while we are still being sinful, Christ, on behalf of us, died. So, how much more, having now been made righteous in his blood, will we be saved through him from the wrath. For since we, being enemies, were made reconciled to God through the death of his Son, how much more having been made reconciled will we be saved in his life. And not only that, but also we are confidently boasting in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader: The Word of the Lord. **Congregation: Thanks be to God**

Silence



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol - low to the judg - ment hall, view the Lord of life ar - rained;
3 Cal - v'ry's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
oh, the worm - wood and the gall! Oh, the pangs his soul sus - tained!
mark that mir - a - cle of time, God's own sac - ri - fice com - plete.
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.



Stations of the Cross #2 : The Arrest

Luke 22

Narrator Jesus Peter John

Narrator: Jesus came out of the place where they were dining and went, as was his custom, to the Mount of Olives. The disciples followed him. When he reached the place he said to them,

Jesus: Pray that you may not come into the time of trial.

Narrator: Then he withdrew from them about a stone's throw, knelt down, and prayed,

Jesus: Father, if you are willing, remove this cup from me. Yet, not my will, but yours be done!

Narrator: When he got up from prayer, he came to the disciples and found them sleeping because of grief.

Jesus: Why are you sleeping? Get up and pray that you may not come into the time of trial.

Narrator: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him.

Jesus: Judas, is it with a kiss that you are handing over the Son of Man?

Narrator: When those who were around him saw what was coming, they asked,

John & Peter: Lord, should we strike with the sword?

Narrator: Then one of them struck the slave of the high priest and cut off his right ear.

Jesus: No more of this!

Narrator: And Jesus touched his ear and healed him.

Jesus: Have you come out with swords and clubs as if *I* were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But, this is your hour and the authority of darkness!

Narrator: Then they seized him and led him away, bringing him into the high priest's house.

Silence for Meditation and Contemplation

Themes for Meditation:

*Times when you have felt betrayed, times when you have betrayed others,
times when you have desired God to change your situation,
times when God is calling you to something you would rather not do,
times when you have desired peace in the midst of conflict...*

Within Our Darkest Night

The musical score is written for voice and piano in 4/4 time, with a key signature of one sharp (F#). It consists of five systems of staves. The first system has a treble staff with a B chord above the first measure and an 'em' chord above the fifth measure, and a bass staff. The second system has a treble staff with D, G, C, and G chords above the measures, and a bass staff. The third system has a treble staff with D, G, 'em', and C chords above the measures, and a bass staff. The fourth system has a treble staff with B, 'em', B, 'em', f#dim, and B chords above the measures, and a bass staff. The lyrics are: 'With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est night, you kin - dle the fire that nev - er dies a - way, nev - er dies a - way.' The score ends with a double bar line and repeat dots.

B em

With - in our dark - est night, you kin - dle the

D G C G

fire that nev - er dies a - way, nev - er dies a -

D G em C

way. With - in our dark - est night, you kin - dle the

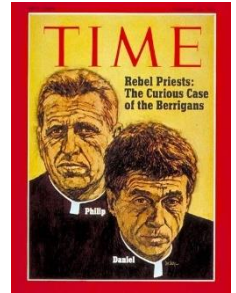
B em B em f#dim B

fire that nev - er dies a - way, nev - er dies a - way.

Meditation on Watching

Philip Berrigan

Philip Francis Berrigan SSJ (1923 – 2002) was an American peace activist and Catholic priest based in Baltimore, MD. He engaged in nonviolent, civil disobedience in the cause of peace and nuclear disarmament and was often arrested. He married a former nun, Elizabeth McAlister. Both were subsequently excommunicated by the Catholic Church before being reinstated. For eleven years of their 29-year marriage they were separated by one or both serving time in prison. Together they founded the “Jonah house” in Baltimore, an activist community still working for justice and peace.



I am pondering the passage at Mark 13:36, and my thoughts returned to the winter of 1943, to a 19-year-old draftee at Camp Gordon, now Fort Gordon, Georgia. The old Springfield rifle is heavy, the Georgia winters are damp and cold and dark and - Lord God! - I gotta walk guard for four hours.

And do I ever watch! I watch for the officer of the guard. If he hears a weak challenge - Halt! Who goes there? - or finds me forgetful of the password - Geronimo - or hiding or smoking, it's weakened Kitchen Duty (KP) for a month. The minutes and hours drag agonizingly by. I'm cold to the bone. Do I ever watch for 6:00 in the morning and the dawn!

So, in this way, the military forced “watching” on me. I didn't choose it. But “watching” should be voluntary, should be a nonviolent way of life. Jesus warns us against “sleeping,” against being “out of it” while the world lurches on in its mindless, violent way. Jesus summons us to regard the world as Gethsemane, to watch and stay awake. Three times he had to awaken Peter, James, and John in the garden as he suffered their abandonment when he slept and later their abandonment in his time of greatest need.

Psychological studies revealed that Americans live in less than 40% awareness, as though our minds and spirits cringed before the banality and ugliness of national life. Such studies imply an enormous waste of potential loss to trivial pursuits – game-playing, fantasizing, daydreaming, television, self-pity, brooding, boredom, gluttony and food or drink. Lost is the prospect of personal and social renewal, reading, study, meditation, prayer, teaching, service to the poor, justice and peacemaking, and nonviolent resistance to power mongering government and corporations. The scriptures likens such crippled attentiveness to death - death before one dies.

Yes, Jesus commands us to wake and watch. Watch for who or what? Watch for the Holy Spirit of God who teaches us the life of Jesus Christ. Watch for the words of others, since God often speaks to us through sisters and brothers. Watch for conformity between words and deeds, and when the two are the same, watch only their deeds. . . Watch the

world through nonviolence and become a student of systemic evil. Watch nuclearism and the blind, venial paranoia of the nuclear club. . . Watch the transnational money system that undergirds corporations.

When official deceit and betrayal become intolerable, when national life becomes more ugly and despairing, perhaps Americans will regain their faith in God and will again say, “No!” to the political charlatans, nuclear warriors, and corporate parasites. Their “No!” will take them to the streets and the official hellholes to expose and withstand the legality of terrorism and tyranny.

Watch, learn, act - the formula for a faithful and sane life.

The Prayers

At the beginning of the prayer and between each petition, the congregation will sing the response.

The musical score is written for a two-part setting (Soprano and Bass) in G major (one sharp) and common time (C). It consists of three systems of staves. The lyrics are written below the staves, with the response 'O Lord, hear my prayer' appearing at the beginning of each system and between the petitions. The first system ends with a double bar line. The second system ends with a double bar line. The third system ends with a double bar line.

O Lord, hear my prayer, O Lord, hear my prayer:

when I call an - swer me. O Lord, hear my prayer, O

Lord, hear my prayer. Come and lis - ten to me. O

L: Heavenly Father, we give thanks that Your Son remained steadfast in his faithful obedience to your will for him to suffer, die and rise that we might live in grace, forgiven and renewed, righteous in your eyes and made worthy of a place in your presence. Send us the Spirit, that we will remain awake to this reality and keep our eyes open to opportunities to obediently serve your will for us in every moment. O Lord, hear . . .

L: Stir up our joy in the face of the darkness within and around us. Make us agents of your transformative love, grace and compassion. Send us your joyful presence to those who are in need of liberation, hope and the means to live. O Lord, hear . . .

L: Stir up our joy in meditating on your word through its study, reading, and preaching. Awaken our pleasure in hearing its call to obedience. Awaken our curiosity to its enlightenment. Awaken our commitment to preserving its Holy History in our memories. O Lord, hear . . .

L: Increase our joy in those very moments and situations where others would expect that we have no reason to be joyful because they are not seeing the world through the eyes of faith. And by our unanticipated joy, may we reveal your glory and presence in our lives. O Lord, hear . . .

L: Healer of our every ill, come and restore the health and wholeness of those we bring before you now . . . O Lord, hear . . .

L: Savior, my Lord, answer my prayers for myself . . .

Our Father who art in heaven, hallowed be thy name,

Thy kingdom come.

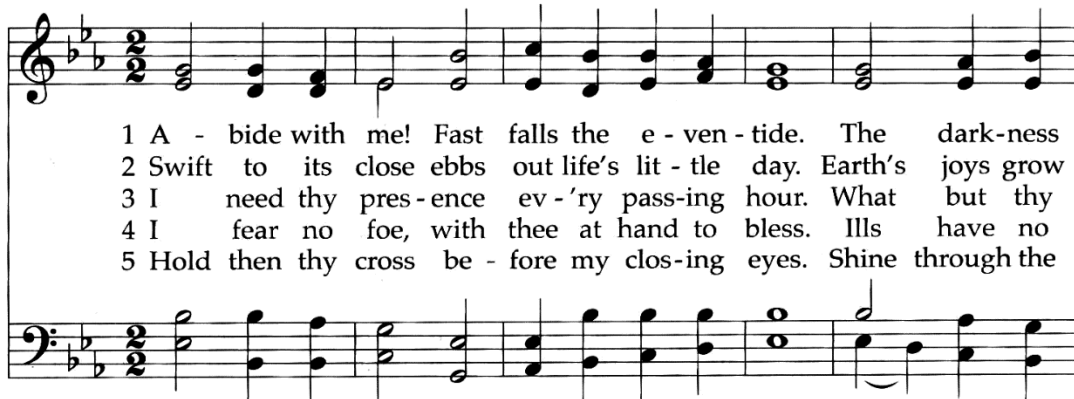
Thy will be done – on earth, as it is in heaven.

Give us, this day, our Daily Bread.

Forgive us our trespasses, as we forgive those who trespass against us.


Lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever and ever. Amen.

Capo 1: (D) (A) (Bm) (D) (G) (A7) (D)
 Eb Bb Cm Eb Ab Bb7 Eb



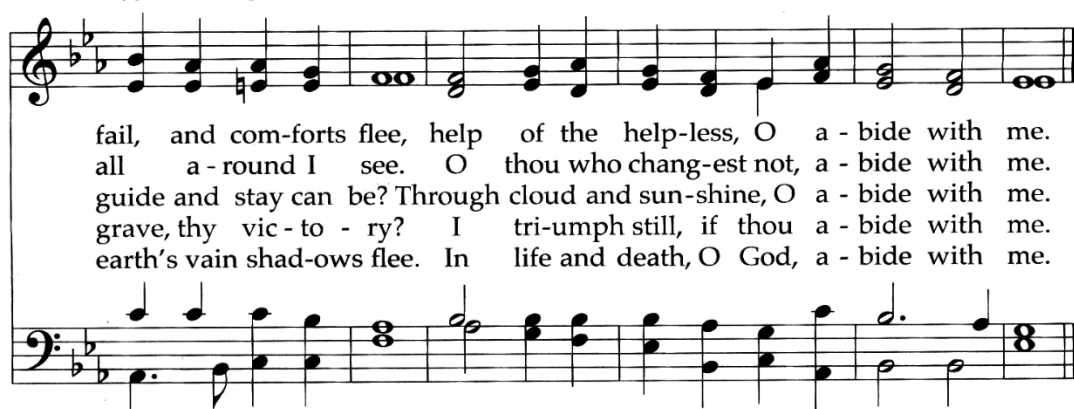
1 A - bide with me! Fast falls the e - ven - tide. The dark-ness
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow
 3 I need thy pres - ence ev - 'ry pass - ing hour. What but thy
 4 I fear no foe, with thee at hand to bless. Ills have no
 5 Hold then thy cross be - fore my clos - ing eyes. Shine through the

(G) (D) (Em) (E7) (A) (D) (A) (Bm) (D)
 Ab Eb Fm F7 Bb Eb Bb Cm Eb



deep - ens; God, with me a - bide. When oth - er help - ers
 dim, its glo - ries pass a - way. Change and de - cay in
 grace can foil the tempt - er's pow'r? Who like thy - self my
 weight, and tears no bit - ter - ness. Where is death's sting? Where,
 gloom, and point me to the skies. Heav'n's morn - ing breaks, and

(G) (B7) (Em) (A7) (D) (Bm) (Em) (D/A) (A7) (D)
 Ab C7 Fm Bb7 Eb Cm Fm Eb/Bb Bb7 Eb



fail, and com - forts flee, help of the help - less, O a - bide with me.
 all a - round I see. O thou who chang - est not, a - bide with me.
 guide and stay can be? Through cloud and sun - shine, O a - bide with me.
 grave, thy vic - to - ry? I tri - umph still, if thou a - bide with me.
 earth's vain shad - ows flee. In life and death, O God, a - bide with me.



Judas Kisses Jesus

Chris Cook

A contemporary Georgia Artist. American Painter from the South.

**Don't
give Up!**

Bible Study Tuesdays



6:30 a.m.

Breakfast &
Bible Study in-person
Reading Mark

11:00 a.m.

Inperson & Online
Reading Luke

7:00 p.m.

Online
*Reading Stories of
The Old Testament*

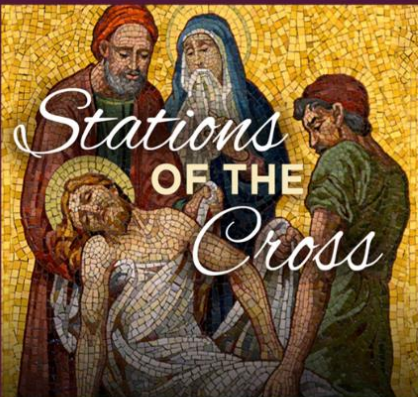


Lenten Wednesday Dinners

6:30 p.m.

Gather in the Narthex

GRACE LUTHERAN CHURCH



Stations OF THE Cross

Lenten Wednesday Prayers

Bring Dinner 6:30 P.M.

Worship 7:00 P.M.

IN-PERSON & ON-LINE

GRACE LUTHERAN CHURCH