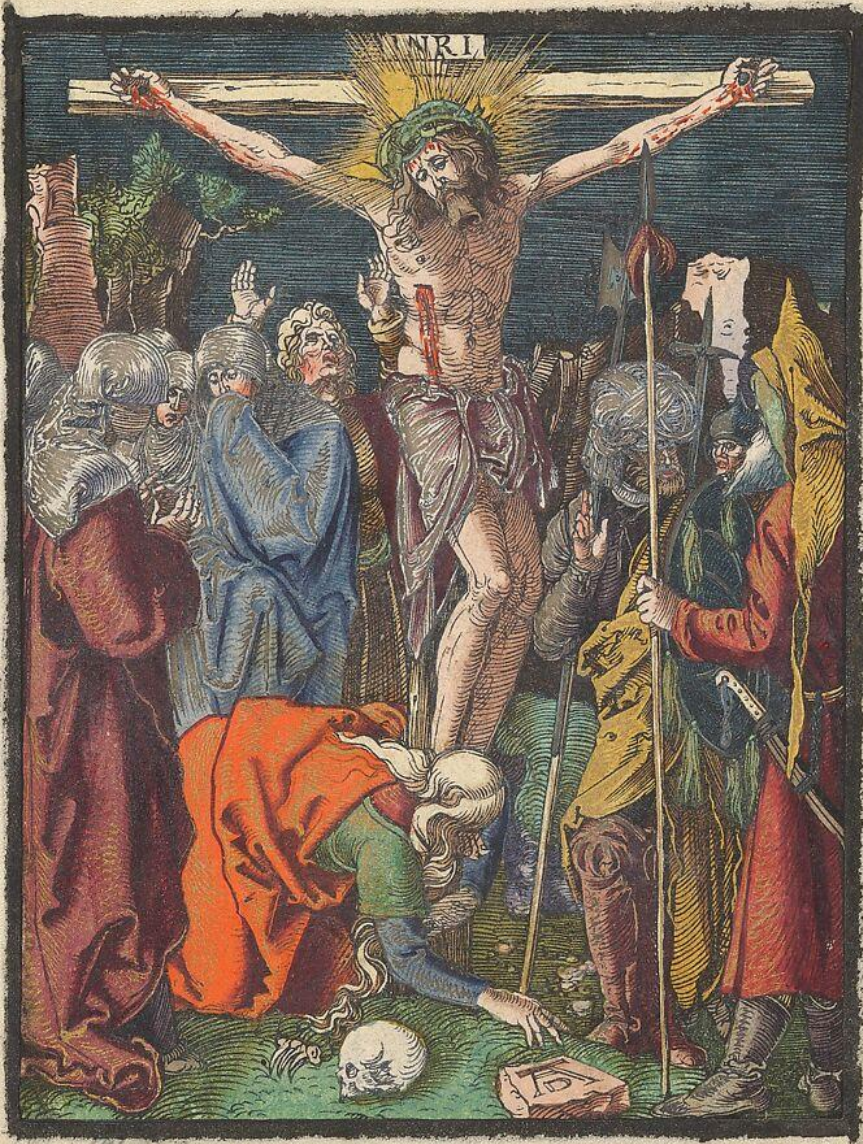


The Fifth Station

The Crucifixion





Crucifixion, from "The Small Woodcut Passion" 1509–10
Albrecht Dürer German Lutheran Artist

Invocation

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

This Bread I Break

Dylan Thomas

This bread I break was once the oat
This wine upon a foreign tree
Plunged in its fruit; man in the day or wind at night
Laid the crops low, broke the grapes joy.

Once in this wine the summer blood
Knocked in the flesh that decked the vine,
Once in this bread
The oat was merry in the wind;
Man broke the sun, pulled the wind down.

This flesh you break, this blood you let
Make desolation in the vein,
Where oat and grape
Born of the sensual root and sap;
My wine you drink, my bread you snap.

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

still and know that I am God.

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

Am G F Am G F C

mp 1. For what we have done and left un - done, we

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.

Reading

1 Corinthians 2

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him being made crucified. And I came to you in weakness and in fear and in much trembling. And my words and my preaching were not in persuasive wisdom, but in a demonstration of Spirit and power, that your faith might not be in the wisdom of men, but in God's power.

But wisdom is what we speak among the fully matured. Yet, it is not a wisdom of this age, neither of the rulers of this age - those being abolished -, but we speak God's wisdom in a mystery made to be kept secretly hidden, which God laid out before the ages for our glory. None of the rulers of this age is knowing -for if they had known, they would not have crucified the Lord of glory - but, as it is written,

*"Things the eye did not see and the ear did not hear,
and did not come up in heart of humanity,
things God has at hand for the ones completely loving God"--*

God's wisdom is received through God's Spirit - the mind of Christ! These things God has revealed to us through the Spirit, for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God.

Now we have not received the "spirit of the world," but the Spirit that is from God so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. But the "natural" man does not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

*"For who has known the mind of the Lord
so as to instruct him?"*

But we have the mind of Christ.

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

Silence

Within Our Darkest Night

This musical score is for the hymn 'Within Our Darkest Night'. It is written in G major (one sharp) and 4/4 time. The score consists of six systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). 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 includes various musical notations such as rests, eighth notes, quarter notes, and chords. Chord symbols are placed above the vocal line: B, em, D, G, C, G, D, G, em, C, B, em, B, em, f#dim, B. The piece concludes 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.

Stations of the Cross #5: The Crucifixion

Luke

Narrator Jesus Soldiers Criminal #1 Criminal #2

On the Way to the Cross

Narrator: As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.

Jesus: Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?

Narrator: Two others also, who were criminals, were led away to be put to death with him.

The Crucifixion

Narrator: When they came to the place that is called "The Skull," they crucified Jesus there with the criminals, one on his right and one on his left. And they cast lots to divide his clothing. And the people stood by, watching.

Congregation: He saved others; let him save himself if he is the Messiah of God, his chosen one!

Narrator: The soldiers also mocked him, coming up and offering him sour wine.

Soldiers: If you are the King of the Jews, save yourself!

Narrator: There was also an inscription over him, "This is the King of the Jews." One of the criminals who was hanging there blasphemed him saying . . .

Criminal 1: Are you not the Messiah? Save yourself and us!

Narrator: But the other rebuked him saying . . .

Criminal 2: Do you not fear God since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

Jesus: Truly I tell you this day, you will be with me in Paradise.

Narrator: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus having called out in a great voice said . . .

Jesus: Father, into your hands I commend my spirit. [Psalm 31:5]

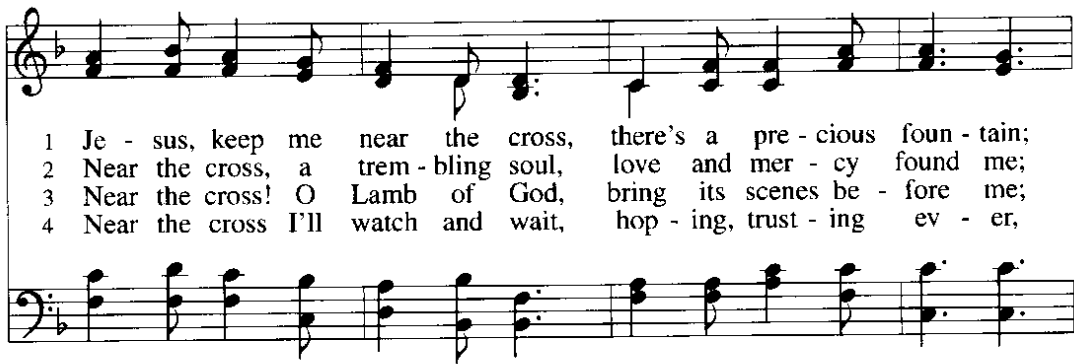
Narrator: And saying this, he breathed his last.

(silence for a time)

Narrator: Behold, when the centurion saw what had taken place he praised God and said,

Centurion: Certainly this man was innocent.

Narrator: And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

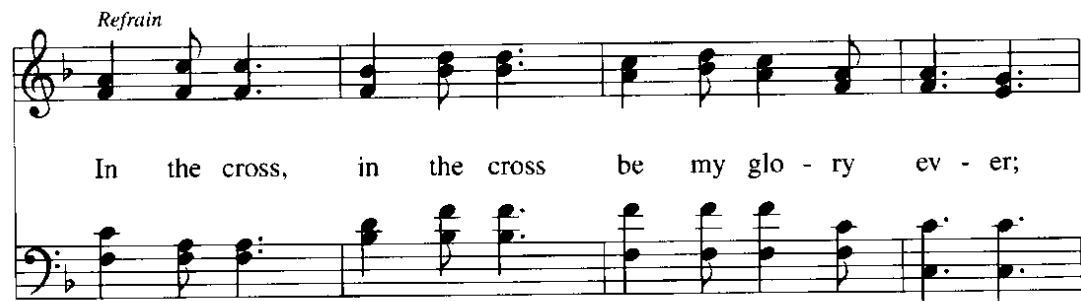


1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;
 2 Near the cross, a trem - bling soul, love and mer - cy found me;
 3 Near the cross! O Lamb of God, bring its scenes be - fore me;
 4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,



free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
 there the bright and Morn - ing Star sheds its beams a - round me.
 help me walk from day to day with its shad - ows o'er me.
 till I reach the gold - en strand just be - yond the riv - er.

Refrain



In the cross, in the cross be my glo - ry ev - er;



till my ran - somed soul shall find rest be - yond the riv - er.

Meditation on The Crucifixion

John Stott

Henry Drummond (1851–1897) was a Scottish evangelist, biologist, writer and lecturer.

The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only men deserves to be. Man claims prerogatives that belong to God alone; God accepts penalties which belong to man alone.

As we stand before the cross, we begin to gain a clear view both of God and of ourselves, especially in relation to each other. Instead of inflicting upon us the judgment we deserved, God in Christ endured it in our place. Hell is the only alternative. This is the scandal, the stumbling block, of the cross. For our proud hearts rebel against it. We cannot bear to acknowledge either the seriousness of our sin and guilt or our utter indebtedness to the cross. Surely, we say, there must be something we can do, or at least contribute, in order to make amends? If not, we often give the impression that we would rather suffer our own punishment than the humiliation of seeing God through Christ bear it in our place.

The proud human heart is revealed. We insist on paying for what we have done. We cannot stand the humiliation of acknowledging our bankruptcy and allowing somebody else to pay for us. The notion that this somebody else should be God himself is just too much to take. We would rather perish than repent, rather lose ourselves than humble ourselves.

Moreover, only the gospel demands such an abject self-humbling on our part. As Emil Bruner put it, “all other forms of religion - not to mention philosophy - deal with the problem of guilt apart from the intervention of God, and therefore they come to a cheap conclusion. In that, man is spared the final humiliation of knowing that the mediator must bear the punishment instead of him. To this yoke he need not submit. He is not stripped absolutely naked.”

But we cannot escape the embarrassment of standing stark naked before God. It is no use our trying to cover up like Adam and Eve in the garden. Our attempts at self-justification are as ineffectual as their fig leaves. We have to acknowledge our nakedness, see the divine substitution wearing our filthy rags instead of us, and allow him to clothe us with his own righteousness. Nobody has ever put it better than Augustus Toplady in

his immortal hymn Rock of Ages:

Nothing in my hand I bring,
Simply to your cross I cling;
Naked, come to you for dress;
Helpless, look to you for grace;
Foul, to the fountain fly;
Wash me, savior, or I die.

Silence for Meditation and Contemplation

What would it mean for you to stand naked before Christ?

What is it that you want to cover up about yourself? About God?

The Prayers

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

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.



Raffaello Sanzio da Urbino [1483 –1520] was an Italian painter and architect of the High Renaissance. His work is admired for its clarity of form, ease of composition, and visual achievement of the Neoplatonic ideal of human grandeur. Together with Leonardo da Vinci and Michelangelo, he forms the traditional trinity of great masters of that period.

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

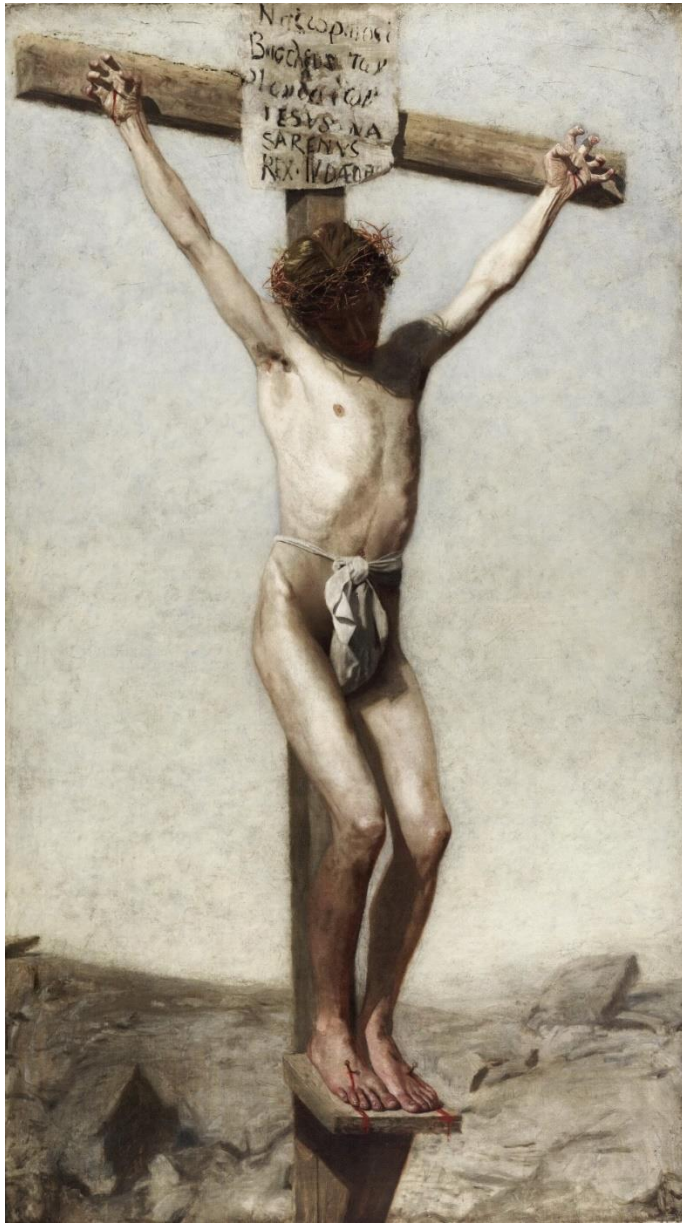
1 A - bide with me! Fast falls the e - ven - tide. The dark-ness
 2 Swift to its close ebbs out life's lit - tle day. Earth's joys grow
 3 I need thy pres - ence ev - 'ry pass - ing hour. What but thy
 4 I fear no foe, with thee at hand to bless. Ills have no
 5 Hold then thy cross be - fore my clos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



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