

The image is a book cover for 'Jerusalem at Passover'. It features a photograph of the Dome of the Rock in Jerusalem. The large, golden, ribbed dome is the central focus, set against a clear blue sky. Below the dome, the building's facade is decorated with intricate blue and gold mosaics and arches. In the foreground, a white stone cross stands on a roof, partially obscuring the view of the mosque. The overall scene is captured in the warm light of late afternoon or early morning.

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Ash Wednesday • First Stop • The Temple

Order of Service	15-18
Complete Script For Worship Leaders	19-39
Drama	40-54
Homily	55-56
Prayers	57-58
Music	59-65

Jerusalem at Passover

A Lenten Tour

A Series Of Special Services
by Arden W. Mead

Ash Wednesday • First Stop • The Temple
Order Of Service

Opening Hymn..... Just As I Am

Just as I am, without one plea,
But that thy blood was shed for me
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.

Just as I am and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.

Opening Dialog read responsively

- P** Grace and peace to you in the name of our Triune God, Father, Son and Spirit.
- C** Praise be to our God, who is gracious and merciful.
- P** Seek the Lord while he may be found.

- C** Call on him in the day of trouble, and he will answer you.
- P** Let the wicked be thwarted.
- C** Let the unrighteous turn from their ways.
- P** Let them turn, O Lord, to you.
- C** For you are gracious and forgiving.
- P** Come, everyone who thirsts, come to the waters.
- C** And he who has no money, come, buy and eat.
- P** Come, buy wine and milk without money and without price.
- C** Praise be to our generous and compassionate God.

Psalm Responsory Psalm 48

- P** Great is the Lord and greatly to be praised in the city of our God!
- C** His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.
- P** Within her citadels God has made himself known as a fortress. For behold, the kings assembled; they came on together.
- C** As soon as they saw it, they were astounded; they were in panic; they took to flight.
- P** Trembling took hold of them there, anguish as of a woman in labor. By the east wind you shattered the ships of Tarshish.
- C** As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, which God will establish forever.
- P** We have thought on your steadfast love, O God, in the midst of your temple.
- C** As your name, O God, so your praise reaches to the ends of the earth. Your right hand is filled with righteousness.
- P** Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgments!
- C** Walk about Zion, go around her, number her towers, consider well her ramparts, go through her citadels, that you may tell the next generation that this is God, our God forever and ever. He will guide us forever.

Theme Hymnto the tune of "Go To Dark Gethsemane"

In the steps our Savior trod
 Let us follow faithfully,
 Where the sinless Son of God
 Went to set us sinners free;
 Mark each footstep in the strife
 Of the Way, the Truth, the Life.

**In God's house, with holy ire,
See the Son of God appear,
Cleansing, like a chast'ning fire,
Ev'ry desecration here.
Let our heart be cleansed from sin
Where he comes to dwell within.**

DRAMA

First Stop • The Temple

THE TEMPLE in Jerusalem is a magnificent structure, the center of the worship life of the Hebrew people. Here we shall observe the stately services of the Jews, learn something of their theology and religious practices, and—because this is the week of PASSOVER, one of the major festivals of the Israelite religion—we shall see some of the elaborate preparations for this high holy day, including the ritual slaughter of thousands of lambs.

HymnGod Himself Is Present

**God himself is present: Let us now adore him
And with awe appear before him.
God is in his temple; all within keep silence;
Humbly kneel in deepest rev'rence.
He alone on this throne is our God and Savior;
Praise his name forever.**

**God himself is present: Hear the harps resounding;
See the hosts the throne surrounding.
"Holy, holy, holy!" Hear the hymn ascending,
Songs of saints and angels blending.
Bow your hear to us here: Hear, O Christ, the praises
That your Church now raises.**

**Fount of ev'ry blessing, purify my spirit,
Trusting only in our merit.
Like the holy angels, worshiping before you,
May I ceaselessly adore you.
Let your will ever still rule your Church terrestrial
As the hosts celestial.**

HOMILY

(If your congregation observes the imposition of ashes, it may occur here.)

OFFERING

PRAYERS

THE LORD'S PRAYER

BENEDICTION

Closing Verseto the tune of "Go To Dark Gethsemane"
(a preview of next week)

**At the Supper of the Lord
Taste and see that God is good:
Body broken, blood outpoured,
Earthly feast of heav'nly food.
Life is ours! Death passes o'er
Where the Lamb's blood marks the door.**

Next week:

Second Stop • Passover

PASSOVER, which will be celebrated during the course of this tour, is essentially a family observance, conducted in the homes of the faithful. We have arranged to be in a location where it will be possible for us to observe this family festival in progress, and thus learn a good deal about the ancient history of these devout folk whose religion is very much tied up with their national history.

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Ash Wednesday • First Stop • The Temple
Complete Script For Worship Leaders

- The Opening Hymn is sung by the congregation to the tune Woodworth LM:

Just as I am, without one plea,
But that thy blood was shed for me
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.

Just as I am and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.

- The opening dialog is spoken responsively by the pastor and the congregation:

P Grace and peace to you in the name of our Triune God, Father, Son and Spirit.

C **Praise be to our God, who is gracious and merciful.**

P Seek the Lord while he may be found.

C **Call on him in the day of trouble, and he will answer you.**

P Let the wicked be thwarted.

C **Let the unrighteous turn from their ways.**

P Let them turn, O Lord, to you.

C **For you are gracious and forgiving.**

P Come, everyone who thirsts, come to the waters.

C **And he who has no money, come, buy and eat.**

P Come, buy wine and milk without money and without price.

C **Praise be to our generous and compassionate God.**

- The Psalm Responsory on Psalm 48 is spoken responsively by the pastor and the congregation:

P Great is the Lord and greatly to be praised in the city of our God!

C **His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.**

P Within her citadels God has made himself known as a fortress. For behold, the kings assembled; they came on together.

C **As soon as they saw it, they were astounded; they were in panic; they took to flight.**

P Trembling took hold of them there, anguish as of a woman in labor. By the east wind you shattered the ships of Tarshish.

C **As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, which God will establish forever.**

P We have thought on your steadfast love, O God, in the midst of your temple.

C **As your name, O God, so your praise reaches to the ends of the earth. Your right hand is filled with righteousness.**

P Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgments!

C **Walk about Zion, go around her, number her towers, consider well her ramparts, go through her citadels, that you may tell the next generation that this is God, our God forever and ever. He will guide you forever.**

- The Theme Hymn is sung by the congregation to the tune Gethsemane 77 77 77:

**In the steps our Savior trod
Let us follow faithfully,
Where the sinless Son of God
Went to set us sinners free;
Mark each footstep in the strife
Of the Way, the Truth, the Life.**

**In God's house, with holy ire,
See the Son of God appear,
Cleansing, like a chast'ning fire,
Ev'ry desecration here.
Let our heart be cleansed from sin
Where he comes to dwell within.**

Created by
Communications
Sample

- The Drama, The First Stop: The Temple, is given by the actors:

Introduction

First Stop..... THE TEMPLE

THE TEMPLE in Jerusalem is a magnificent structure, the center of the worship life of the Hebrew people. Here we shall observe the stately services of the Jews, learn something of their theology and religious practices, and—because this is the week of Passover, one of the major festivals of the Israelite religion—we shall see some of the elaborate preparations for this high holy day, including the ritual slaughter of thousands of lambs.

Actors

(Underline your parts!)

N. Narrator

G. Group

1. Jesus

2. Judas (also one of the “street voices” and a merchant in the temple)

3. A priest (also one of the “street voices” and a temple merchant)

4. A Levite (also a money changer in the temple)

5. Caiaphas (also the temple-gate beggar and one of the “street voices”; this part may be divided if enough readers are available)

6. An extra, with various parts throughout the drama.

8. A woman

9. Another woman

Production Notes

The “street voices” overheard on the way to the temple are overlapping conversations: one begins before another ends. To give the illusion of movement, the readers might “fade in” at the beginning of each dialog and “fade out” toward the end. “Fading out” can be achieved by turning one’s back to the audience. Double-spacing in the text indicates where fade-in and fade-out sections of dialog, mini-conversations or stand-alone statements within the drama begin and end.

For the Processional Psalm (read responsively), the “Group” indicated in the script is made up of all the other readers. If space permits, the illusion of a procession can be heightened by having the readers actually walk from one side of the balcony to the other and then back again, “fading in” at the beginning and “fading out” at the end.

In the “money changers” scene, the object finally is to present mass confusion and rising noise. A number of lines are marked (repeat); rehearsal will determine how many times the reader should repeat his lines until Jesus (part number 1) finally prevails.

When Jesus enters, some audio props would be helpful to give the illusion of tables being overturned. This can be done by dropping a handful of coins on a hard floor, dropping a loose bundle of sticks (like kindling wood), and kicking or pounding on a cardboard packing box. Here and in the later “Judas” scene, readers occasionally “talk over” the lines of the principal speaker—again, to add to the feeling of reality.

A Drama for The First Stop: The Temple

N: Welcome to “Holy City Tours” this Passover season! Our schedule is going to be quite tight, trying to show you everything there is to see in Jerusalem this festival time of the year, but we promise to do our best.

Our first stop is going to be the temple, which I know you have already seen from a distance, because it’s almost impossible to miss up there on Mount Zion. We will head that way right now, and as we do, look around and listen closely to try to catch some of the flavor of the Holy City at holiday time.

8: Have you got your lamb yet?

9: No, we're going up to the temple to get ours now.

8: I get the feeling I'm going to be spending all my time in the kitchen.

9: Me, too, but won't it be worth it?

4: What do you think? Is he going to show up in the city for Passover?

6: I don't think he would dare, what with all the tension—the priests and the Pharisees and all . . .

2: But I tell you, that's what they say; he actually went to the cemetery and brought a dead man back to life!

3: You don't believe that, do you?

2: My sister-in-law lives in Bethany; she was there. I think half the city saw him do it.

6: This kind of thing just can't be allowed to continue! The whole world is going after the man!

8: But what can they do? The people are all crazy about him.

6: Yeah, but if the Romans find out, there could be real trouble in this town.

9: "Son of David!" That's what they were singing: "Son of David!" And waving palm branches and throwing robes in the street and everything.

- 4: Didn't anybody do anything about it?
- 9: What could they do? The whole place was singing. It was like somebody kicked off the holiday a week early.
- 5: I'm not sure I understand how we're supposed to do this.
- 3: He said to follow a man carrying a jar of water and he would lead us to the house where we could get Passover ready.
- 5: Well, we found one, and he's got a jar of water.
- 2: And all of a sudden the man could see! He says, "I see people walking around like trees!"
- 6: Like trees?
- 2: That's what he says. So the rabbi touches him again and all of a sudden the guy says, "Now I can see everything real clear!"
- 8: I don't know. I just don't think he'll take the chance, showing up in Jerusalem at holiday time. You'd think he'd know somebody's after him.
- 4: But what safer time to show up than at the holiday season? The city is crawling with soldiers, and they're not going to let anything happen.
5. Alms! Alms! Alms for the poor! Alms!
- N: Well, here we are at the temple. I hope we didn't lose anyone on the way. We are at the steps of what is known as "The Beautiful Gate." I wanted to take you in this way because I thought you would be impressed. Notice the tall columns, the stonework, the liberal use of gold plating and precious stones, the craftsmanship, the artistry . . .

5: Alms! Alms for the poor!

N: . . . and the beggars. This seems to be a favorite place for them; trying to catch people in a religious mood, I suppose . . .

5: Alms! Alms for the poor!

N: That cripple for example, has been begging here at this gate for about as long as anybody can remember; trying to get a few coins from the worshipers . . .

5: Alms for the poor?

N: . . . and the tourists. Quite a contrast, isn't it? The beauty and richness of the temple on the one hand, and the poverty of the handicapped on the other. "The poor you always have with you," someone is supposed to have said recently, and I guess it's so.

Step inside now, please, up these wide stairs. Men should have their heads covered—that's the custom here, and we want to be very careful about custom. These people can be absolutely fanatical about their religion, especially this temple. A few years ago Governor Pilate tried to put up some Roman eagles in this courtyard we are entering, and it almost started a revolution. Something in their religion against graven images. Word is that the Emperor himself had to step in and tell the Governor not to try a stunt like that again.

This now is the outer courtyard, the first of three courts in the temple leading up to the Holy Place, which you can see up there. This is known as "The Court of the Gentiles," and it means just what it says. You will notice signs along the walls there—in virtually every language—warning people who are not Jewish by birth (not even converts to the faith!)

not to go up the steps and through the entrance to the next court. That one is called “The Court of Women,” by the way; and although many of you are women, don’t let the name fool you. If they caught a Gentile in there (of either sex), that person would probably be dragged out of the city and stoned to death before anybody knew what happened. These people are quite serious about their religion. This temple is considered holy ground, and they are not about to have it profaned.

Beyond “The Court of Women” is “The Court of the Faithful” (men only; *Jewish* men only), and that’s where all of the real action is. There’s a huge altar in there (and I mean *huge!*—you have to climb steps to get to it) where sacrifices are offered to their God—sacrifices for just about everything. The directions for who is to offer what and where and when and how fill an entire scroll in their Sacred Writings; but, as I understand it, the climax of them all comes in the fall of the year on the Day of Atonement (“*Yom Kippur*,” they call it) when the High Priest takes the blood of *one* sacrifice which is supposed to be for *all* the people, and goes all the way into the Holy Place (that’s the small building, the tallest one, right in the middle of everything) . . . the anointed priests go in there regularly for ceremonies (“behind closed doors,” so to speak). . . but only the High Priest is allowed to go behind the Great Curtain in there, into the Most Holy Place, and that only once a year, on the Day of Atonement, carrying the blood of that special sacrifice.

It’s supposed to be quite awesome. In fact, there is a story that is still going around (although it must have happened more than thirty years ago now) about the old priest who went into the Holy Place to burn some prayer incense, and apparently whatever went on in there scared him so much that when he came out he couldn’t talk. And there were some things he was supposed to say, but he just couldn’t. I guess it really fouled up the ritual.

4. Praise the Lord!!!

G: Praise His name, you servants of the Lord, who stand in the Lord’s house, in the sanctuary of our God.

4: Praise the Lord because He is good; sing praises to His name, because He is kind.

G: He chose Jacob for Himself, the people of Israel for His own.

N: Speaking of rituals, here comes one now; a type of processional, it seems to be—Passover pilgrims marching through the outer court here on their way inside. Listen!

4: I know that the Lord is great.

G: He is greater than all the gods.

4: He does whatever He wishes in heaven and on earth.

G: In the sea and in the depths below.

4: He brings storm clouds from the ends of the earth.

G: He makes lightning for the storms, and brings out the wind from His storeroom.

4: In Egypt He killed all the firstborn, of both men and animals.

G: He performed miracles to punish Pharaoh and all his officials.

N: I was right. They're talking about the Passover right now; that's all part of the history.

4: He destroyed many nations,

G: And killed powerful kings:

4: Sihon, king of the Amorites, Og, king of Bashan,

G: And all the kings of Canaan.

4: He gave their land to His people.

G: He gave it to Israel!

4: Praise the Lord, people of Israel!

G: You praise Him also, you priests of God.

4: Praise the Lord, you Levites.

G: Let all who fear the Lord praise Him.

4: Praise the Lord in Zion,

G: In Jerusalem, His holy city. Praise the Lord! Praise the Lord! Praise the Lord!

N: In many ways that processional is typical of the kind of thing one can see and hear going on here regularly. The praises of Israel are very ancient—many of them go back a thousand years or more—and some of the rituals are quite stately and impressive, as you have just seen.

Over here now, if you will follow me, I will show you something which I am sure you have already noticed—smelled, at least, if nothing else—all of the animals and things. It comes as something of a shock, in the light of the stately ritual we just saw (and knowing the kind of thing that goes on inside and how sacred it's all considered to be) to see this outer court looking more like a market place than a temple of worship. Look at all those booths and shops and cattle stalls and tables set up over there.

8: That's outrageous! Absolutely outrageous! That kind of price for one little lamb?

2: Look, lady, you're not going to find a better lamb anywhere. It's perfect, less than a year old, not a spot or blemish anywhere.

8: I'm not arguing quality. I'm arguing price. It's a fine lamb, no question about it, a wonderful . . .

2: Well, that's the price, lady; take it or leave it.

8: This is unbelievable! You come to the holy city for Passover and try to find a decent lamb . . .

2: If you think you can do better at some other booth, go ahead and try, but I promise you that you'll be coming back to me, and by then the best lambs are all going to be picked over.

3: Two pigeons—that's what you need for that sacrifice, two pigeons.

6: Pigeons? I thought it was a young goat.

3: Pigeons! Two pigeons. Look, if it was goats, I'd sell you one. I don't even carry pigeons.

4: SHEKELS! Silver and gold shekels! Change your money here!!

6: Are you sure about that?

3: Look it up if you don't believe me, or ask a priest!

6: Well, where can I get pigeons then?

3: HEY, ADONIJAH! You got any pigeons left? PIGEONS!! This guy needs two pigeons!!!

2: Hey, mister! You want to buy a sheep?

4: Two for one—that's the going rate for temple shekels in your kind of money, ma'am.

9: Look, I checked back home, and the weight is almost even; anywhere else in the empire . . .

4: This ain't anywhere, lady; this is the temple, and that's the going rate . . .

6: GOATS! Right over here!! Fine young goats! GOATS! Right over here!! Fine young goats!

2: SHEEP! EWE LAMBS AND SHEEP!! SHEEP! EWE LAMBS AND SHEEP!

3: PIGEONS!! Sacrificial pigeons!! Get your pigeons here!! PIGEONS! Sacrificial pigeons! Get your pigeons here!

4: SHEKELS! SILVER AND GOLD SHEKELS!

1: OUT!!! OUT!!! Enough of this!! Buying and selling in my Father's house! OUT!!!

(Sounds of money falling; bundle of wood dropped; cardboard boxes banged around, etc.)

4: Hey, that's my table! Don't knock it over!

3: Call the temple police!

2: The man's mad!!

9: Who is that?

1: OUT!! Away with you! Changing money! Bartering holy sacrifices! OUT!! It is written, "My house shall be a house of prayer." A house of PRAYER! My house! You have turned it into a den of thieves! OUT!!

8: What's going on here!

6: Don't knock over that fence!

1: Thieves! Robbers! It is written, "A house of PRAYER. My house shall be called a house of prayer!!" Now is the time for the world to be judged; now the ruler of this world will be overthrown. When I am lifted up from the earth, I will draw all men to me.

4: What's he talking about?

8: Who is that?

5: Our Law tells us that the Messiah will live forever. How, then, can you say that the Son of Man must be lifted up? Who is this "Son of Man"?

1: The light will be among you a little longer. Continue on your way while you have the light, so the darkness will not come upon you; because the one who walks in the dark does not know where he is going. Believe in the light, then, while you have it, so that you will be the people of the light.

9: Who is that?

4: I don't understand. What light?

3: What is he talking about?

8: Is that the prophet?

1: Whoever believes in me, believes not only in me but also in him who sent me. Whoever sees me, also sees him who sent me. I have come into the world as light, that everyone who believes in me should not remain in the darkness. I have not spoken on my own, but the Father who sent me has commanded me what I must say and speak.

6: What???

3: What father is he talking about?

4: Abraham is our father.

1: And I know that His command brings eternal life. What I say, then, is what the Father has told me to say.

8: Is that the prophet? The one from Nazareth?

3: We're supposed to believe in Him? I don't understand what he was talking about.

4: He threw over all my money!

N: Well, I'm not sure I understood any of that, and I can tell you it has never happened in here before, at least not when I was conducting a tour. I was just about to tell you what a great service the merchants and money changers render to those who come to worship, but . . .

I guess we had better move along. It will probably be a while before they can round up the livestock and get on with the business of offering the sacrifices. So, if you will follow me, over along this other wall are some of the smaller anterooms where things are stored—meeting places, dressing rooms, I guess . . . and the temple treasury. We will just walk by and perhaps you can hear some of the priests preparing inside for their sacred duties, leading the prayers and the sacrifices.

2: I tell you I can do it. I know his habits and I know right where I can lead you to him alone.

4: It would have to be alone; he's got too much of a following to risk anything in public.

3: That's right.

5: But something has got to be done.

4: If we let him go on this way, everyone will believe in him, and the Roman authorities will take action to destroy our temple . . .

3: Right, and eventually our whole nation!

4: That's true!

2: I can take you to him, I tell you.

5: I think we must all realize that it is better for us to have one man die for the people, instead of the whole nation being destroyed.

4: True, true.

3: Wisely spoken, sir.

2: Forty pieces of silver.

5: What?? You're out of your mind!

3: Outrageous!

4: Forty??

2: How badly do you want him?

5: What is this??

3: You did say, sir, that it is better for one man to die for the people.

5: Thirty.

2: What??

5: Thirty pieces of silver.

2: Forty!

5: Scripture says thirty pieces of silver is a fair wage.

2: Where does it say that?

5: The Scroll of the Twelve—Zechariah.

3: Right! Thirty pieces of silver is correct.

5: Zechariah the prophet . . . for leading a lamb to the slaughter.

2: Don't put it that way.

3: Look, we don't even know we can trust you.

5: That's right. What guarantee . . .

2: Thirty pieces of silver then.

5: And you will see that he is delivered to us?

4: Alone? No crowds?

2: Thirty pieces of silver.

5: Pay him.

N: I don't think we were supposed to hear that. It obviously wasn't priests—and obviously not getting ready for a holy sacrifice. Even there, however, you notice how everything is done in a religious context. The Sacred Scriptures of these people seem to have something to say about everything in life, everything from “a den of robbers” to

“thirty pieces of silver.” You can see that whatever the circumstances, these people take their religion seriously.

And that is the impression of the temple I would like to leave with you as we go. To these people this is a holy place, extremely holy. For in this place—through all of this, which may have seemed somewhat confusing to you as visitors—through all of this a people and their God expect somehow to meet one another.

- A Hymn is sung by the congregation to the tune Wunderbarer König 668 668 33 66:

**God himself is present: Let us now adore him
And with awe appear before him.
God is in his temple; all within keep silence;
Humbly kneel in deepest rev'ence.
He alone on this throne is our God and Savior;
Praise his name forever.**

**God himself is present: Hear the harps resounding;
See the hosts the throne surrounding.
“Holy, holy, holy!” Hear the hymn ascending,
Songs of saints and angels blending.
Bow your hear to us here: Hear, O Christ, the praises
That your Church now raises.**

**Fount of ev'ry blessing, purify my spirit,
Trusting only in our merit.
Like the holy angels, worshiping before you,
May I ceaselessly adore you.
Let your will ever still rule your Church terrestrial
As the hosts celestial.**

- The Homily is given by the pastor:
- Ⓟ *Preparation for Passover, as we have seen, was rather elaborate, more elaborate than we were able to dramatize with a few speakers and in a few moments.*

It is still like that today in the Orthodox Jewish home. Everything must be kosher for the holiday. That is a Hebrew word which simply means “clean.” Everything containing yeast must be removed; there are even separate sets of dishes and cooking utensils stored away for the rest of the year which are brought out for exclusive use at this meal, in an effort to make sure that everything is clean. At Passover time the preparation for celebration involves cleansing.

Perhaps that background will put Jesus’ cleansing of the temple into proper perspective. This was his Father’s house, as he said, and as such it ought to be clean, rid of anything that would distract from, clutter up or pollute God’s holy presence there.

Scripture tells us that our bodies are the temples of God; the Holy Spirit makes his abode there, and with our lives we are to offer to God the kinds of sacrifices which are his due from his temples, temples which are not always as clean as they ought to be. As was the case in Jerusalem, there are voices calling from many directions, seeking to lure our lives away from the purpose for which God made them. Such voices may be as crass as money changers in the courtyard, as subtle as Judas’ betrayal or as almost unnoticed as a beggar who is bypassed in our haste ... and in his need.

Such temples need cleansing; and it is for such that Jesus came.

There are times when he must wield the whip—those times when no one seems to be listening to anything else. But he does so always so that he may also wield his Word, offering light and life to all who come to him for cleansing.

For he who wielded the whip also carried the cross ... and died upon it ... for this very reason: that by his death we might be cleansed. He felt the fury so that we might be clean. He felt the sting of Judas’ betrayal, even if it was done in secret. And he shared the pain of the gateside beggar whom others had ignored.

And he died for all!

For God's eternal plan was to reclaim and purify what we by our sins had polluted. And in the Lamb of God who takes the sin of the world he has done just that. By water and the Word we have been cleansed ... so that we may be clean, temples of the Lord made fit for his service.

- If your congregation observes the imposition of ashes, it may occur here.
- The Offering is taken.
- These Prayers are spoken by the pastor:

Ⓟ *O furious Cleanser of the temple, you came to your own, and your own received you not. Yet your Word has promised us that all who do receive you, who believe in your name, are given power to become children of God.*

Cleanse our hearts, we pray you, Lord Jesus, of all unbelief. By your innocent suffering and death, forgive us our betrayal, our ignorance and our neglect of your holy will

Tune our ears to hear your voice over the tumult that rages around us, that we may cling to you in firm faith and show our love for you in acts of charity toward those in need.

Send your Holy Spirit into our hearts to make our bodies temples of the Lord, purified and sanctified for worthy service.

Cleanse us, O Christ, and we shall be clean; wash us, and we shall be whiter than snow.

Bless us this sacred season of Lent, that we may follow you each day in faithful obedience, living the prayer which you yourself have taught us:

- The Lord's Prayer is spoken in unison by the pastor and congregation.
- The Benediction is given by the pastor.

- The Closing Verse is sung by the congregation to the tune Gethsemane 77 77 77:

**At the Supper of the Lord
Taste and see that God is good:
Body broken, blood outpoured,
Earthly feast of heav'nly food.
Life is ours! Death passes o'er
Where the Lamb's blood marks the door.**

- The teaser for next week is pointed out by the pastor:

Second Stop • Passover

PASSOVER, which will be celebrated during the course of this tour, is essentially a family observance, conducted in the homes of the faithful. We have arranged to be in a location where it will be possible for us to observe this family festival in progress, and thus learn a good deal about the ancient history of these devout folk whose religion is very much tied up with their national history.

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

The Drama: The First Stop, The Temple

- The Drama, The First Stop: The Temple, is given by the actors:

Introduction

First Stop..... THE TEMPLE

THE TEMPLE in Jerusalem is a magnificent structure, the center of the worship life of the Hebrew people. Here we shall observe the stately services of the Jews, learn something of their theology and religious practices, and—because this is the week of Passover, one of the major festivals of the Israelite religion—we shall see some of the elaborate preparations for this high holy day, including the ritual slaughter of thousands of lambs.

Actors

(Underline your parts!)

N. Narrator

G. Group

1. Jesus

2. Judas (also one of the “street voices” and a merchant in the temple)
3. A priest (also one of the “street voices” and a temple merchant)
 4. A Levite (also a money changer in the temple)
5. Caiaphas (also the temple-gate beggar and one of the “street voices”; this part may be divided if enough readers are available)
 6. An extra, with various parts throughout the drama.
 8. A woman
 9. Another woman

Production Notes

The “street voices” overheard on the way to the temple are overlapping conversations: one begins before another ends. To give the illusion of movement, the readers might “fade in” at the beginning of each dialog and “fade out” toward the end. “Fading out” can be achieved by turning one’s back to the audience. Double-spacing in the text indicates where fade-in and fade-out sections of dialog, mini-conversations or stand-alone statements within the drama begin and end.

For the Processional Psalm (read responsively), the “Group” indicated in the script is made up of all the other readers. If space permits, the illusion of a procession can be heightened by having the readers actually walk from one side of the balcony to the other and then back again, “fading in” at the beginning and “fading out” at the end.

In the “money changers” scene, the object finally is to present mass confusion and rising noise. A number of lines are marked (repeat); rehearsal will determine how many times the reader should repeat his lines until Jesus (part number 1) finally prevails.

When Jesus enters, some audio props would be helpful to give the illusion of tables being overturned. This can be done by dropping a handful of coins on a hard floor, dropping a loose bundle of sticks (like kindling wood), and kicking or pounding on a cardboard packing box. Here and in the later “Judas” scene, readers occasionally “talk over” the lines of the principal speaker—again, to add to the feeling of reality.

A Drama for The First Stop: The Temple

N: Welcome to “Holy City Tours” this Passover season! Our schedule is going to be quite tight, trying to show you everything there is to see in Jerusalem this festival time of the year, but we promise to do our best.

Our first stop is going to be the temple, which I know you have already seen from a distance, because it’s almost impossible to miss up there on Mount Zion. We will head that way right now, and as we do, look around and listen closely to try to catch some of the flavor of the Holy City at holiday time.

8: Have you got your lamb yet?

9: No, we’re going up to the temple to get ours now.

8: I get the feeling I’m going to be spending all my time in the kitchen.

9: Me, too, but won’t it be worth it?

4: What do you think? Is he going to show up in the city for Passover?

6: I don’t think he would dare, what with all the tension—the priests and the Pharisees and all . . .

2: But I tell you, that’s what they say; he actually went to the cemetery and brought a dead man back to life!

3: You don’t believe that, do you?

2: My sister-in-law lives in Bethany; she was there. I think half the city saw him do it.

6: This kind of thing just can't be allowed to continue! The whole world is going after the man!

8: But what can they do? The people are all crazy about him.

6: Yeah, but if the Romans find out, there could be real trouble in this town.

9: "Son of David!" That's what they were singing: "Son of David!" And waving palm branches and throwing robes in the street and everything.

4: Didn't anybody do anything about it?

9: What could they do? The whole place was singing. It was like somebody kicked off the holiday a week early.

5: I'm not sure I understand how we're supposed to do this.

3: He said to follow a man carrying a jar of water and he would lead us to the house where we could get Passover ready.

5: Well, we found one, and he's got a jar of water.

2: And all of a sudden the man could see! He says, "I see people walking around like trees!"

6: Like trees?

2: That's what he says. So the rabbi touches him again and all of a sudden the guy says, "Now I can see everything real clear!"

8: I don't know. I just don't think he'll take the chance, showing up in Jerusalem at holiday time. You'd think he'd know somebody's after him.

4: But what safer time to show up than at the holiday season? The city is crawling with soldiers, and they're not going to let anything happen.

5. Alms! Alms! Alms for the poor! Alms!

N: Well, here we are at the temple. I hope we didn't lose anyone on the way. We are at the steps of what is known as "The Beautiful Gate." I wanted to take you in this way because I thought you would be impressed. Notice the tall columns, the stonework, the liberal use of gold plating and precious stones, the craftsmanship, the artistry . . .

5: Alms! Alms for the poor!

N: . . . and the beggars. This seems to be a favorite place for them; trying to catch people in a religious mood, I suppose . . .

5: Alms! Alms for the poor!

N: That cripple for example, has been begging here at this gate for about as long as anybody can remember; trying to get a few coins from the worshipers . . .

5: Alms for the poor?

N: . . . and the tourists. Quite a contrast, isn't it? The beauty and richness of the temple on the one hand, and the poverty of the handicapped on the other. "The poor you always have with you," someone is supposed to have said recently, and I guess it's so.

Step inside now, please, up these wide stairs. Men should have their heads covered—that's the custom here, and we want to be very careful about custom. These people can be absolutely fanatical about their religion, especially this temple. A few years ago Governor Pilate tried to put up some Roman eagles in this courtyard we are entering, and it almost started a revolution. Something in their religion against graven images. Word is that the Emperor himself had to step in and tell the Governor not to try a stunt like that again.

This now is the outer courtyard, the first of three courts in the temple leading up to the Holy Place, which you can see up there. This is known as "The Court of the Gentiles," and it means just what it says. You will notice signs along the walls there—in virtually every language—warning people who are not Jewish by birth (not even converts to the faith!) not to go up the steps and through the entrance to the next court. That one is called "The Court of Women," by the way; and although many of you are women, don't let the name fool you. If they caught a Gentile in there (of either sex), that person would probably be dragged out of the city and stoned to death before anybody knew what happened. These people are quite serious about their religion. This temple is considered holy ground, and they are not about to have it profaned.

Beyond "The Court of Women" is "The Court of the Faithful" (men only; *Jewish* men only), and that's where all of the real action is. There's a huge altar in there (and I mean *huge!*—you have to climb steps to get to it) where sacrifices are offered to their God—sacrifices for just about everything. The directions for who is to offer what and where and when and how fill an entire scroll in their Sacred Writings; but, as I understand it, the climax of them all comes in the fall of the year on the Day of Atonement ("Yom Kippur," they call it) when the High Priest takes the blood of *one* sacrifice which is supposed to be for *all* the people, and goes all the way into the Holy Place (that's the small building, the tallest one, right in the middle of everything) . . . the anointed priests go in there regularly for ceremonies ("behind closed doors," so to speak). . . but only the High Priest is allowed to go behind the Great Curtain in there, into the Most Holy Place, and that only once a year, on the Day of Atonement, carrying the blood of that special sacrifice.

It's supposed to be quite awesome. In fact, there is a story that is still going around (although it must have happened more than thirty years ago now) about the old priest who went into the Holy Place to burn some prayer incense, and apparently whatever went on in there scared him so much that when he came out he couldn't talk. And there were some things he was supposed to say, but he just couldn't. I guess it really fouled up the ritual.

4. Praise the Lord!!!

G: Praise His name, you servants of the Lord, who stand in the Lord's house, in the sanctuary of our God.

4: Praise the Lord because He is good; sing praises to His name, because He is kind.

G: He chose Jacob for Himself, the people of Israel for His own.

N: Speaking of rituals, here comes one now; a type of processional, it seems to be—Passover pilgrims marching through the outer court here on their way inside. Listen!

4: I know that the Lord is great.

G: He is greater than all the gods.

4: He does whatever He wishes in heaven and on earth.

G: In the sea and in the depths below.

4: He brings storm clouds from the ends of the earth.

G: He makes lightning for the storms, and brings out the wind from His storeroom.

4: In Egypt He killed all the firstborn, of both men and animals.

G: He performed miracles to punish Pharaoh and all his officials.

N: I was right. They're talking about the Passover right now; that's all part of the history.

4: He destroyed many nations,

G: And killed powerful kings:

4: Sihon, king of the Amorites, Og, king of Bashan,

G: And all the kings of Canaan.

4: He gave their land to His people.

G: He gave it to Israel!

4: Praise the Lord, people of Israel!

G: You praise Him also, you priests of God.

4: Praise the Lord, you Levites.

G: Let all who fear the Lord praise Him.

4: Praise the Lord in Zion,

G: In Jerusalem, His holy city. Praise the Lord! Praise the Lord! Praise the Lord!

N: In many ways that processional is typical of the kind of thing one can see and hear going on here regularly. The praises of Israel are very ancient—many of them go back a thousand years or more—and some of the rituals are quite stately and impressive, as you have just seen.

Over here now, if you will follow me, I will show you something which I am sure you have already noticed—smelled, at least, if nothing else—all of the animals and things. It comes as something of a shock, in the light of the stately ritual we just saw (and knowing the kind of thing that goes on inside and how sacred it's all considered to be) to see this outer court looking more like a market place than a temple of worship. Look at all those booths and shops and cattle stalls and tables set up over there.

- 8: That's outrageous! Absolutely outrageous! That kind of price for one little lamb?
- 2: Look, lady, you're not going to find a better lamb anywhere. It's perfect, less than a year old, not a spot or blemish anywhere.
- 8: I'm not arguing quality. I'm arguing price. It's a fine lamb, no question about it, a wonderful . . .
- 2: Well, that's the price, lady; take it or leave it.
- 8: This is unbelievable! You come to the holy city for Passover and try to find a decent lamb . . .
- 2: If you think you can do better at some other booth, go ahead and try, but I promise you that you'll be coming back to me, and by then the best lambs are all going to be picked over.
- 3: Two pigeons—that's what you need for that sacrifice, two pigeons.
- 6: Pigeons? I thought it was a young goat.
- 3: Pigeons! Two pigeons. Look, if it was goats, I'd sell you one. I don't even carry pigeons.
- 4: SHEKELS! Silver and gold shekels! Change your money here!!

- 6: Are you sure about that?
- 3: Look it up if you don't believe me, or ask a priest!
- 6: Well, where can I get pigeons then?
- 3: HEY, ADONIJAH! You got any pigeons left? PIGEONS!! This guy needs two pigeons!!!
- 2: Hey, mister! You want to buy a sheep?
- 4: Two for one—that's the going rate for temple shekels in your kind of money, ma'am.
- 9: Look, I checked back home, and the weight is almost even; anywhere else in the empire . . .
- 4: This ain't anywhere, lady; this is the temple, and that's the going rate . . .
- 6: GOATS! Right over here!! Fine young goats! GOATS! Right over here!! Fine young goats!
- 2: SHEEP! EWE LAMBS AND SHEEP!! SHEEP! EWE LAMBS AND SHEEP!
- 3: PIGEONS!! Sacrificial pigeons!! Get your pigeons here!! PIGEONS! Sacrificial pigeons! Get your pigeons here!
- 4: SHEKELS! SILVER AND GOLD SHEKELS!
- 1: OUT!!! OUT!!! Enough of this!! Buying and selling in my Father's house! OUT!!!

(Sounds of money falling; bundle of wood dropped; cardboard boxes banged around, etc.)

4: Hey, that's my table! Don't knock it over!

3: Call the temple police!

2: The man's mad!!

9: Who is that?

1: OUT!! Away with you! Changing money! Bartering holy sacrifices!
OUT!! It is written, "My house shall be a house of prayer." A house of
PRAYER! My house! You have turned it into a den of thieves! OUT!!

8: What's going on here!

6: Don't knock over that fence!

1: Thieves! Robbers! It is written, "A house of PRAYER. My house shall be
called a house of prayer!!" Now is the time for the world to be judged;
now the ruler of this world will be overthrown. When I am lifted up
from the earth, I will draw all men to me.

4: What's he talking about?

8: Who is that?

5: Our Law tells us that the Messiah will live forever. How, then, can you
say that the Son of Man must be lifted up? Who is this "Son of Man"?

1: The light will be among you a little longer. Continue on your way while
you have the light, so the darkness will not come upon you; because the
one who walks in the dark does not know where he is going. Believe in
the light, then, while you have it, so that you will be the people of the
light.

9: Who is that?

4: I don't understand. What light?

3: What is he talking about?

8: Is that the prophet?

1: Whoever believes in me, believes not only in me but also in him who sent me. Whoever sees me, also sees him who sent me. I have come into the world as light, that everyone who believes in me should not remain in the darkness. I have not spoken on my own, but the Father who sent me has commanded me what I must say and speak.

6: What???

3: What father is he talking about?

4: Abraham is our father.

1: And I know that His command brings eternal life. What I say, then, is what the Father has told me to say.

8: Is that the prophet? The one from Nazareth?

3: We're supposed to believe in Him? I don't understand what he was talking about.

4: He threw over all my money!

N: Well, I'm not sure I understood any of that, and I can tell you it has never happened in here before, at least not when I was conducting a tour. I was just about to tell you what a great service the merchants and money changers render to those who come to worship, but . . .

I guess we had better move along. It will probably be a while before they can round up the livestock and get on with the business of offering the sacrifices. So, if you will follow me, over along this other wall are some of the smaller anterooms where things are stored—meeting places, dressing rooms, I guess . . . and the temple treasury. We will just walk by and perhaps you can hear some of the priests preparing inside for their sacred duties, leading the prayers and the sacrifices.

2: I tell you I can do it. I know his habits and I know right where I can lead you to him alone.

4: It would have to be alone; he's got too much of a following to risk anything in public.

3: That's right.

5: But something has got to be done.

4: If we let him go on this way, everyone will believe in him, and the Roman authorities will take action to destroy our temple . . .

3: Right, and eventually our whole nation!

4: That's true!

2: I can take you to him, I tell you.

5: I think we must all realize that it is better for us to have one man die for the people, instead of the whole nation being destroyed.

4: True, true.

3: Wisely spoken, sir.

2: Forty pieces of silver.

5: What?? You're out of your mind!

3: Outrageous!

4: Forty??

2: How badly do you want him?

5: What is this??

3: You did say, sir, that it is better for one man to die for the people.

5: Thirty.

2: What??

5: Thirty pieces of silver.

2: Forty!

5: Scripture says thirty pieces of silver is a fair wage.

2: Where does it say that?

5: The Scroll of the Twelve—Zechariah.

3: Right! Thirty pieces of silver is correct.

5: Zechariah the prophet . . . for leading a lamb to the slaughter.

2: Don't put it that way.

3: Look, we don't even know we can trust you.

5: That's right. What guarantee . . .

2: Thirty pieces of silver then.

5: And you will see that he is delivered to us?

4: Alone? No crowds?

2: Thirty pieces of silver.

5: Pay him.

N: I don't think we were supposed to hear that. It obviously wasn't priests—and obviously not getting ready for a holy sacrifice. Even there, however, you notice how everything is done in a religious context. The Sacred Scriptures of these people seem to have something to say about everything in life, everything from “a den of robbers” to “thirty pieces of silver.” You can see that whatever the circumstances, these people take their religion seriously.

And that is the impression of the temple I would like to leave with you as we go. To these people this is a holy place, extremely holy. For in this place—through all of this, which may have seemed somewhat confusing to you as visitors—through all of this a people and their God expect somehow to meet one another.

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Homily: The First Stop, The Temple

- The Homily is given by the pastor:
- Ⓟ *Preparation for Passover, as we have seen, was rather elaborate, more elaborate than we were able to dramatize with a few speakers and in a few moments.*

It is still like that today in the Orthodox Jewish home. Everything must be kosher for the holiday. That is a Hebrew word which simply means “clean.” Everything containing yeast must be removed; there are even separate sets of dishes and cooking utensils stored away for the rest of the year which are brought out for exclusive use at this meal, in an effort to make sure that everything is clean. At Passover time the preparation for celebration involves cleansing.

Perhaps that background will put Jesus’ cleansing of the temple into proper perspective. This was his Father’s house, as he said, and as such it ought to be clean, rid of anything that would distract from, clutter up, or pollute God’s holy presence there.

Scripture tells us that our bodies are the temples of God; the Holy Spirit makes his abode there, and with our lives we are to offer to God the kinds of sacrifices which are his due from his temples, temples which are not always as clean as they ought to be. As was the case in Jerusalem, there are voices calling from many directions, seeking to lure our lives away from the purpose for which God made them. Such

voices may be as crass as money changers in the courtyard, as subtle as Judas' betrayal, or as almost unnoticed as a beggar who is bypassed in our haste ... and in his need.

Such temples need cleansing; and it is for such that Jesus came.

There are times when he must wield the whip—those times when no one seems to be listening to anything else. But he does so always so that he may also wield his Word, offering light and life to all who come to him for cleansing.

For he who wielded the whip also carried the cross ... and died upon it ... for this very reason: that by his death we might be cleansed. He felt the fury so that we might be clean. He felt the sting of Judas' betrayal, even if it was done in secret. And he shared the pain of the gateside beggar whom others had ignored.

And he died for all!

For God's eternal plan was to reclaim and purify what we by our sins had polluted. And in the Lamb of God who takes the sin of the world he has done just that. By water and the Word we have been cleansed ... so that we may be clean, temples of the Lord made fit for his service.

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Prayers: The First Stop, The Temple

- These Prayers are spoken by the pastor:

Ⓟ *O furious Cleanser of the temple, you came to your own, and your own received you not. Yet your Word has promised us that all who do receive you, who believe in your name, are given power to become children of God.*

Cleanse our hearts, we pray you, Lord Jesus, of all unbelief. By your innocent suffering and death, forgive us our betrayal, our ignorance, and our neglect of your holy will

Tune our ears to hear your voice over the tumult that rages around us, that we may cling to you in firm faith and show our love for you in acts of charity toward those in need.

Send your Holy Spirit into our hearts to make our bodies temples of the Lord, purified and sanctified for worthy service.

Cleanse us, O Christ, and we shall be clean; wash us, and we shall be whiter than snow.

Bless us this sacred season of Lent, that we may follow you each day in faithful obedience, living the prayer which you yourself have taught us:

- The Lord's Prayer is spoken in unison by the pastor and congregation.

Creative Communications Sample

Jerusalem at Passover

A Lenten Tour

*A Series Of Special Services
by Arden W. Mead*

Ash Wednesday • First Stop • The Temple
Music Guide

Woodworth LM	60-61
Gethsemane 77 77 77.....	62-63
Wunderbarer Konig 668 668 33 66.....	64-65

Tune..... Woodworth LM

The image shows a piano accompaniment for a tune. The score is written in 3/4 time and B-flat major. It consists of three systems of music. The first system starts at measure 1, the second at measure 7, and the third at measure 13. The music features a simple melody in the right hand and a supporting bass line in the left hand. A large watermark 'Creative Communications' is overlaid on the score.

- The Opening Hymn is sung by the congregation to the tune Woodworth LM:

**Just as I am, without one plea,
But that thy blood was shed for me
And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.**

**Just as I am and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.**

**Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.**

Creative Communications
Sample

Tune.....Gethsemane 77 77 77

Measures 1-4 of the piano accompaniment for 'Gethsemane'. The music is in 3/4 time with a key signature of two flats (B-flat and E-flat). The right hand features a melody of quarter notes and half notes, while the left hand provides a harmonic accompaniment with chords and single notes.

Measures 5-8 of the piano accompaniment. The right hand continues the melodic line, and the left hand maintains the accompaniment pattern. A large, faint watermark reading 'Creative Communications' is visible across the page.

Measures 9-12 of the piano accompaniment, concluding the piece. The right hand melody ends with a half note, and the left hand accompaniment concludes with a final chord.

- The Theme Hymn is sung by the congregation to the tune Gethsemane 77 77 77:

**In the steps our Savior trod
Let us follow faithfully,
Where the sinless Son of God
Went to set us sinners free;
Mark each footstep in the strife
Of the Way, the Truth, the Life.**

**In God's house, with holy ire,
See the Son of God appear,
Cleansing, like a chast'ning fire,
Ev'ry desecration here.
Let our heart be cleansed from sin
Where he comes to dwell within.**

- The Closing Verse is sung by the congregation to the tune Gethsemane 77 77 77:

**At the Supper of the Lord
Taste and see that God is good:
Body broken, blood outpoured,
Earthly feast of heav'nly food.
Life is ours! Death passes o'er
Where the Lamb's blood marks the door.**

Tune..... Wunderbarer Konig 668 668 33 66

1
1
6
6
11
11
16
16
21
21

- A Hymn is sung by the congregation to the tune Wunderbarer Konig 668 668 33 66:

God himself is present: Let us now adore him
And with awe appear before him.
God is in his temple; all within keep silence;
Humbly kneel in deepest rev'ence.
He alone on this throne is our God and Savior;
Praise his name forever.

God himself is present: Hear the harps resounding;
See the hosts the throne surrounding.
"Holy, holy, holy!" Hear the hymn ascending,
Songs of saints and angels blending.
Bow your hear to us here: Hear, O Christ, the praises
That your Church now raises.

Fount of ev'ry blessing, purify my spirit,
Trusting only in our merit.
Like the holy angels, worshiping before you,
May I ceaselessly adore you.
Let your will ever still rule your Church terrestrial
As the hosts celestial.