THE TRIAL BEFORE PILATE


Narrator: Pilate then called together the chief priests, the leaders, and the people, and said to them:

Pilate: "You brought me this man as one who was perverting the people; and here I have examined Him in your presence and have not found this man guilty of any of your charges against Him. Neither has Herod for he sent Him back to us. Indeed, He has done nothing to deserve death. I will therefore have Him flogged and release Him."

Narrator: Then they all shouted out together,

People: "AWAY WITH THIS FELLOW! RELEASE BARABBAS FOR US!"

Narrator: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

People: "CRUCIFY HIM! CRUCIFY HIM!"

Narrator: A third time he said to them,

Pilate: "Why, what evil has he done? I have found in Him no ground for the sentence of death; I will therefore have Him flogged and then release Him."

Narrator: But they kept urgently demanding with loud shouts that He should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for an insurrection and murder, and he handed Jesus over as they wished.

RECESSION OF THE LIGHT

TOLLING OF THE BELL

SOLO "Were You There" Traditional
Stephanie Carson, Soloist

PROCEDURE OF THE NEW LIGHT

The service is concluded when the clergy and choir leave the sanctuary. The congregation is requested to leave in silence.

Stephanie Carson, Music Director
Tom Huffman, Organist & Associate Music Director
*Congregation will stand. If standing is difficult for you, feel free to remain seated.

TENEBRAE

The word “tenebrae” means darkness. This ancient service dramatically symbolizes the final hours of Christ’s life. Tenebrae traditions vary. Since the late middle ages, the only light during most of the service was derived from a set of 15 candles. These candles were extinguished one by one following the reading of a Psalm. The service concluded with Psalm 41, recited in complete darkness. Another tradition included tolling a bell for each year of Jesus’ life.

In our service this evening, we shall extinguish seven candles, each one following a reading from the passion narrative and the singing of a hymn or anthem. The narratives begin with the last supper. The biblical narratives conclude with Jesus being led to the cross. After the seventh candle has been extinguished, the church will be darkened. The Christ candle will be removed from the sanctuary. A bell will be tolled seven times, reminding us of the seven scenes leading to the crucifixion. After a minute of total darkness, the lighted Christ candle will be returned, symbolizing our hope that out of death comes resurrection; out of defeat victory.

MAUNDY THURSDAY

During the Last Supper, Jesus said to his disciples, "A new commandment (or mandate) I give to you, that you love one another as I have loved you." The Latin word, "Mandatum," "commandment" is the origin for the name for the Thursday of Holy Week, Maundy Thursday.

GOOD FRIDAY – MARCH 30

Good Friday marks the day of Jesus Christ. It’s called “good” because of what Jesus’ death means for the redemption of the world. Worship this day is often marked with reading of the Gospel account of Jesus’ Passion. Sometimes readings follow the “seven last words of Christ” or take the shape of a tenebrae service of deepening shadows with readings and a darkening of the worship space. The space is usually simple and stark with a prominently displayed cross.

The Good Friday Service will be an opportunity for you to gather in the sanctuary for a time of personal prayer and meditation. The sanctuary will be open from Noon to 1:00 PM for this purpose. A handout will be given to you when you arrive with suggested Bible readings and prayers.

EASTER SUNDAY–APRIL 1

Traditional Service 8:15 & 11:00 (Sanctuary)
Contemporary 9:30 (Outside)
PEOPLE: Greater love has no one than this, that a person lay down his life for his friends.

**HYMN**

As he gathered at his table those who longed to know the way,
Christ made even traitors welcome; still we question, “Is it I?”

As they sang a hymn together, praising Israel’s saving King,
Christ portrayed the way of service; still in serving we must bend.

As he blessed the bread and broke it, human need to satisfy,
Christ proclaimed a holy myst’ry; still his words call us today.

As he gathered at his table those who longed to know the way,
By whom the words of life were spoken,
‘Tis midnight; and on Olive’s brow the star is dimmed that lately shone.

Bread of the world in mercy broken, wine of the soul in mercy shed.
By whom the words of life were spoken.
Tis midnight; in the garden now the suff’ring Savior prays alone.

Beneath the cross of Jesus I fain would take my stand,
‘Tis midnight; and for other’s guilt the Man of Sorrows weeps in blood;
And be Your feast to us the token that by Your grace our souls are fed.

As he took the tow’l and basin, not as master, but as friend,
Yet He that hath in anguish knelt is not forsaken by His God.

As He Gathered at His Table”

Based on the tune at #221, “O Sacred Head…”

---text by Reginald Heber (1827) and William B. Tappan (1822)

**FOURTH READING**

Matthew 26:47-56 (page 809)

**HYMN #220**

Go to dark Gethsemane, all who feel the tempter’s power;
Go to dark Gethsemane, all who feel the tempter’s power;
Go to dark Gethsemane, all who feel the tempter’s power.
Go to dark Gethsemane, all who feel the tempter’s power.

---see the hymn at #424, based on Psalm 130

**SIXTH READING**

Matthew 26:69-75 (page 809)

**HYMN #221**

“O Sacred Head, Now Wounded”

Passion Chorale

O, sacred head, now wounded, with grief and shame weighed down;
O, sacred head, now wounded, with grief and shame weighed down;
O, sacred head, now wounded, with grief and shame weighed down.
O, sacred head, now wounded, with grief and shame weighed down.

---see the hymn at #424, based on Psalm 130

**THE DENIAL**

What thou, my Lord, has suffered was all for sinners’ gain;
What thou, my Lord, has suffered was all for sinners’ gain;
What thou, my Lord, has suffered was all for sinners’ gain.
What thou, my Lord, has suffered was all for sinners’ gain.

---see the hymn at #424, based on Psalm 130