

THE TRIAL BEFORE PILATE

SEVENTH READING

Luke 23:13-16, 18-25

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 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

PROCESSION 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 death 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.

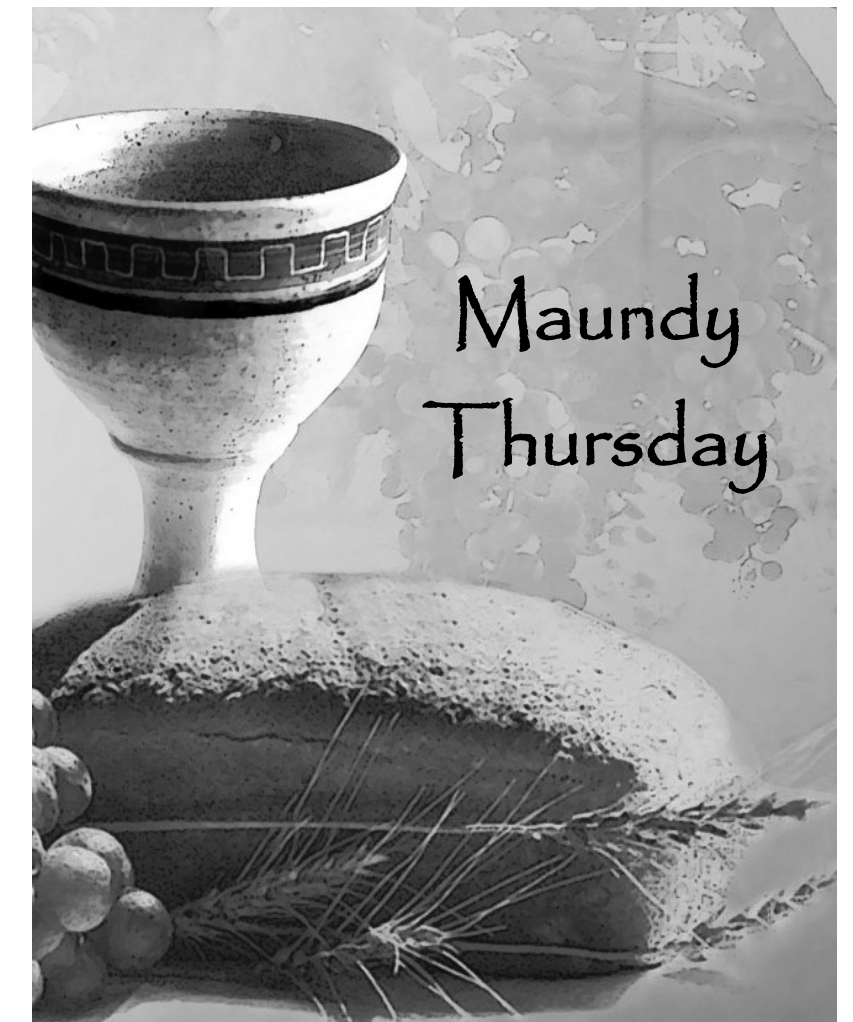
EASTER SUNDAY--APRIL 1

Traditional Service 8:15 & 11:00 (Sanctuary)
Contemporary 9:30 (Outside)

Welcome To Northwood Presbyterian Church

*A Stephen Ministry Church
Organized February 19, 1978*

March 29, 2018



Ministers: All Members of the Church

E. Chris Curvin, Pastor
Paul Means, Associate Pastor for Congregational Care & Mission

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Order for the Public Worship of God
March 29, 2018
Maundy Thursday
7:00 PM Worship Service

WELCOME Chris Curvin, Pastor

OPENING VOLUNTARY
“Interpretation on BEACH SPRING” David Cherwien
(based on the tune of the first hymn)

CALL TO WORSHIP
Leader: This is my commandment, that you love one another as I have loved you.
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” BEACH SPRING

As he gathered at his table those who longed to know the way,
Christ proclaimed a holy myst’ry; still his words call us today.
As he took the tow’l and basin, not as master, but as friend,
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 made even traitors welcome; still we question, “Is it I?”
As he took the cup and shared it, telling of the Father’s care,
Christ poured out himself in promise; still that cov’nant we must share.

As they sang a hymn together, praising Israel’s saving King,
Hearts and voices made one music; still deliv’ring love we sing.
Though this feast be one of symbols, what we celebrate is real;
Still Christ welcomes to his table; still Christ services us at his meal.

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THE SUPPER

FIRST READING Matthew 26:20-29 (page 808)

INVITATION AND PRAYER Chris Curvin, Pastor

THE BREAKING OF BREAD AND SHARING OF THE CUP

MUSIC DURING COMMUNION
“O Man, Bewail Thy Grievous Fall” J.S. Bach
(1685-1750)

ANTHEM “Bread of the World” arr. Benjamin Harlan

*Bread of the world in mercy broken, wine of the soul in mercy shed,
By whom the words of life were spoken,
and in whose death our sins are dead:
Look on the heart by sorrow broken, look on the tears by sinners shed;
And be Your feast to us the token that by Your grace our souls are fed.*

*Too soon we rise, the symbols passing;
the feast, though not the love, is done;
Gone are the symbols of Your body, yet, still Your presence lingers near.*

*Tis midnight; and on Olive’s brow the star is dimmed that lately shone.
‘Tis midnight; in the garden now the suff’ring Savior prays alone.
‘Tis midnight; and for other’s guilt the Man of Sorrows weeps in blood;
Yet He that hath in anguish knelt is not forsaken by His God.*

The sins of all upon His head, for you the Savior’s blood is shed.
--text by Reginald Heber (1827) and William B. Tappan (1822)

OFFERING

OFFERING AND PRAYER OF DEDICATION
Paul Means, Associate Pastor

CALL FOR THE OFFERING
The Offering this evening is for Religious Community Services known as RCS, a mission project supported by Northwood and eighty other Christian and Jewish congregations. “The mission of RCS is to feed the hungry, help homeless families return to self-sufficiency, and empower survivors of domestic violence.”

MUSICAL OFFERING
“Prelude on PASSION CHORALE” Dietrich Buxtehude
(based on the tune at #221, “O Sacred Head...”) 1637-1707)

THE MOUNT OF OLIVES

SECOND READING Matthew 26: 30-35 (page 808)

HYMN #216 “Beneath the Cross of Jesus” ST CHRISTOPHER
(remain seated, stanzas 1,2)

Beneath the cross of Jesus I fain would take my stand,
The shadow of a mighty rock within a weary land;
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Upon the cross of Jesus Mine eye at times can see,
The very dying form of One Who suffered there for me:
And from my stricken heart Two wonders I confess:
The wonders of redeeming love And my unworthiness.

THE GARDEN

THIRD READING Matthew 26:36-46 (page 808)

ORGAN “Out of the Depths I Cry to Thee” Sigfrid Karg-Elert
(see the hymn at #424, based on Psalm 130)

THE BETRAYAL AND ARREST

FOURTH READING Matthew 26:47-56 (page 809)

HYMN #750 “Goodness Is Stronger than Evil” GOODNESS IS STRONGER
Goodness is stronger than evil; love is stronger than hate.
Light is stronger than darkness; life is stronger than death.

Victory is ours; victory is ours,
Through God who loves us.
Oh, victory is ours; victory is ours
through God who loves us.

THE FIRST TRIAL

FIFTH READING Matthew 26:57-68 (page 809)

HYMN #220 “Go to Dark Gethsemane” REDHEAD 76
(stanzas 1,2)

Go to dark Gethsemane, all who feel the tempter’s power;
Your redeemer’s conflict see, watch with him one bitter hour;
Turn nor from his grief’s away, learn from Jesus Christ to pray.
Follow to the judgment hall; View the Lord of life arraigned;
O, the wormwood and the gall!
O, the pangs His soul sustained!
Shun not suffering, shame, or loss;
Learn from Christ to bear the cross.

THE DENIAL

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;
Now scornfully surrounded with thorns, thine only crown;
O sacred head, what glory, what bliss till now was thine!
Yet, though despised and gory, I joy to call thee mine.

What thou, my Lord, has suffered was all for sinners’ gain;
Mine, mine was the transgression, but thine the deadly pain;
Lo, here I fall, my Savior! ‘Tis I deserve thy place;
Look on me with thy favor, and grant to me thy grace.

What language should I borrow to thank thee, dearest friend,
For this thy dying sorrow, thy pity without end?
O make me thine forever; and should I fainting be,
Lord, let me never, never outlive my love to thee.