

# Maundy Thursday

April 1, 2021

7:00 p.m.

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## The Silent Meditation

This service — adapted from the ancient Tenebrae, a word meaning “shadows” — originated during the early years of the church. The service depicts the events that led to the crucifixion.

The people, entering silently, should meditate on the fact that it was on Maundy Thursday that the twelve disciples were with Jesus in the upper room for the last time, and that he and they stood in the shadow of the cross.

The extinguishing of the candles and the gradual dimming of the lights as the several portions of the story are read symbolize the flight of the disciples and the approaching hour of the crucifixion. The moment of total darkness recalls the hours Christ was in the tomb. The return of the light is prophetic of the Easter soon to dawn.

Think and pray on the meaning of this service for you and for the church.

## The Prelude

“Were You There?”  
Sue Crocker, organ

arr. Mary Beth Bennett

## The Call to Worship<sup>1</sup>

Leah Reed

LEADER: We have gathered to remember the night Jesus was betrayed. Are you prepared to come to this table of remembrance?

PEOPLE: **By the grace of God, we are.**

LEADER: Are you able to watch with Jesus at prayer in the garden, indeed, to struggle to be in unity with God’s will?

PEOPLE: **By the grace of God, we are.**

LEADER: Will you follow Jesus even into the night of betrayal?

PEOPLE: **By the grace of God, we will.**

LEADER: Then let us praise God, even in this hour of darkness!

PEOPLE: **God of all grace and steadfast love, greatly is your name to be praised in all the earth!**

## The Invocation

1. Go to dark Geth-se-ma - ne, you that feel the tempt-er's power;  
 2. Fol - low to the judg-ment hall; view the Lord of life ar-raigned.  
 3. Cal-vary's mourn-ful moun-tain climb; there, a - dor - ing at his feet,  
 your Re - deem-er's con-flict see; watch with him one bit - ter hour;  
 O the worm-wood and the gall! O the pangs his soul sus-tained!  
 mark that mir - a - cle of time, God's own sac - ri - fice com-plete:  
 turn not from his griefs a - way; learn of Je - sus Christ to pray.  
 Shun not suf-fering, shame, or loss; learn of him to bear the cross.  
 "It is fin-ished!" hear him cry; learn of Je - sus Christ to die.

The Call to Confession

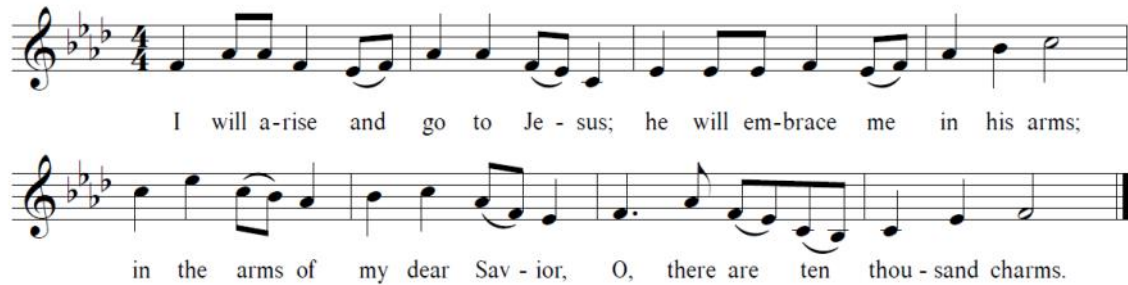
Michael Hood

The Prayer of Confession (unison)

**O Jesus Christ, Suffering Servant, Lamb of God, we would learn from you the power of trust in God. Your ways seem too hard for us. We fall asleep when we should be praying. We run away when we should be staying. Help us to see what you see and to know what you know. Help us to understand the love of God, so that we can trust the will of God. We hear you say, "O God, if it may be, let this cup pass from me—but if you will, I will drink it." We hear, but we do not understand, and our eyelids close in sleep. Christ, forgive us, and help us to watch with you. Open our eyes so that we can glimpse the reality of God's eternal realm; strengthen our wills, so that in love we may work to make it visible on earth. We are weak, but you can make us strong. Send your Spirit, and hear our prayer, which we pray in your name. Amen.<sup>1</sup>**

The Silent Confession

The Assurance of Forgiveness



I will a-rise and go to Je - sus; he will em-brace me in his arms;  
in the arms of my dear Sav - ior, O, there are ten thou - sand charms.

The Hebrew Bible

Exodus 12:1-4, 11-14

Leah Reed

<sup>1</sup>The Lord said to Moses and Aaron in the land of Egypt: <sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you. <sup>3</sup>Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. <sup>4</sup>If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

<sup>11</sup>This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. <sup>12</sup>For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. <sup>13</sup>The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. <sup>14</sup>This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

LEADER: This is the word of the Lord.

PEOPLE: **Thanks be to God.**

The Christian Testament

1 Corinthians 11:23-26

Michael Hood

<sup>23</sup>For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, <sup>24</sup>and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." <sup>25</sup>In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

LEADER: This is the word of the Lord.

PEOPLE: **Thanks be to God.**

<sup>1</sup>Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. <sup>2</sup>The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup>got up from the table, took off his outer robe, and tied a towel around himself. <sup>5</sup>Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup>He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup>Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup>Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup>Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup>Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." <sup>11</sup>For he knew who was to betray him; for this reason he said, "Not all of you are clean." <sup>12</sup>After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you?" <sup>13</sup>You call me Teacher and Lord—and you are right, for that is what I am. <sup>14</sup>So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup>For I have set you an example, that you also should do as I have done to you. <sup>16</sup>Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. <sup>17</sup>If you know these things, you are blessed if you do them.

LEADER: This is the Gospel of Christ.

PEOPLE: **Praise be to you, O Christ.**

Descant

4. Were the whole realm of na - ture mine, that were a

1. When I sur - vey the won - drous cross on which the  
 2. For - bid it, Lord, that I should boast, save in the  
 3. See, from his head, his hands, his feet, sor - row and  
 4. Were the whole realm of na - ture mine, that were a

pres - ent far too small; love so a - maz - ing,

Prince of glo - ry died, my rich - est gain I  
 death of Christ, my God; all the vain things that  
 love flow min - gled down. Did e'er such love and  
 pres - ent far too small; love so a - maz - ing,

so di - vine, de - mands my soul, my life, my all.

count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

The Celebration of Communion

The Invitation to the Table

The Prayer of Thanksgiving

The Bread and the Cup

The Hymn

“What Wondrous Love Is This?”

WONDRIOUS LOVE

1. What won-drous love is this, O my soul, O my soul, what  
2. When I was sink-ing down, sink-ing down, sink-ing down, when  
3. To God and to the Lamb I will sing, I will sing, to  
4. And when from death I'm free, I'll sing on, I'll sing on, and

won - drous love is this, O my soul! What won-drous love is  
I was sink-ing down, sink-ing down; when I was sink-ing  
God and to the Lamb I will sing! To God and to the  
when from death I'm free, I'll sing on! And when from death I'm

this that caused the Lord of bliss to bear the dread-ful curse for my  
down be - neath God's right-eous frown, Christ laid a - side his crown for my  
Lamb, who is the great "I AM," while mil-lions join the theme, I will  
free, I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to bear the dread-ful curse for my soul!  
soul, for my soul, Christ laid a - side his crown for my soul!  
sing, I will sing, while mil - lions join the theme, I will sing!  
on, I'll sing on, and through e - ter - ni - ty I'll sing on!

The Passion Narrative<sup>3</sup>

The First Word

Narration

Passion Reading

Extinguishing of the First Candle

The Second Word

Narration

Passion Reading

Extinguishing of the Second Candle

The Third Word

Narration

Passion Reading

Extinguishing of the Third Candle

The Fourth Word

Narration

Passion Reading

Extinguishing of the Fourth Candle

The Fifth Word

Narration

Passion Reading

Extinguishing of the Fifth Candle

The Sixth Word

Narration

Passion Reading

Extinguishing of the Sixth Candle

The Seventh Word

Narration

Passion Reading

Extinguishing of the Seventh Candle

The Musical Meditation

“Were You There?”  
Bob Kimball, soloist

WERE YOU THERE?

The Psalm of Lament

Psalm 22

The Stripping of the Altar<sup>4</sup>

A highly vivid and dramatic way of showing forth the desolation and abandonment of the long night in Gethsemane is through stripping the altar table and removing all textile hangings and candles. This practice dates from the seventh century and began for the utilitarian purpose of cleaning and washing the church in preparation of Easter. But the stark, bare church reflected so clearly the fitting tone of the occasion that the stripping became an evocative ceremony in its own right. The ceremony is done in complete silence.



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<sup>3</sup> The dramatic reading of the Passion Narrative is adapted from *Good Friday Tenebrae*, [www.mtcarmellutheran.com/frenz/goodfriday2005.htm](http://www.mtcarmellutheran.com/frenz/goodfriday2005.htm). Copyright Lisa Frenz. All rights reserved. Used with permission.

<sup>4</sup> Reprinted from *Handbook of the Christian Year*, copyright © 1986 by Abingdon Press. Used by permission.

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Easter Sunday worship opportunities include three outdoor services at the Fred Fletcher Park Amphitheater (820 Clay Street, 27605) at 10:30 a.m., 11:30 a.m., and 12:30 p.m., and a pre-recorded service from our sanctuary on our YouTube channel at 11:00 a.m.