



A new commandment
I GIVE TO YOU
that you



LOVE

one another

JUST AS I HAVE LOVED YOU.

John 13:34



Maundy Thursday

March 28, 2024

This service embraces the struggle of Jesus' last night.

We repent of our aimlessness and sin.

We gather at Christ's table for Communion.

We remember the story and fall into shadow.

We will leave in silence.

Prelude

Ah, Holy Jesus

Stearns

Call to Worship

One: Jesus knew when the hour had come. Having loved his own who were in the world, he loved them to the end. During supper Jesus, knowing that all things had been given into his hands, and that he had come from God and was going to God, got up from the table. He poured water into a basin and began to wash the disciples' feet and to wipe them with a towel.

All: "Teacher, are you going to wash my feet?"

One: Jesus answered, "You do not know now what I am doing, but later you will understand."

All: "I do not like this. I am embarrassed and afraid. Not here, not today. I'm sorry, Jesus, but you will never wash my feet."

One: Jesus answered, "Unless I wash you, you have no share with me."

All: "Jesus, not only my feet. Wash my hands and my head, my heart and my courage, also."

One: Siblings in Christ: you who have come great distances in your journey, and you who are still searching for the way, come into God's house. Find your place at Christ's table. Trust the Holy Spirit, who is calling you now, by the uncomfortable path, into the goodness of our God. The hour has come. *John 13:12-16*

*Opening Hymn

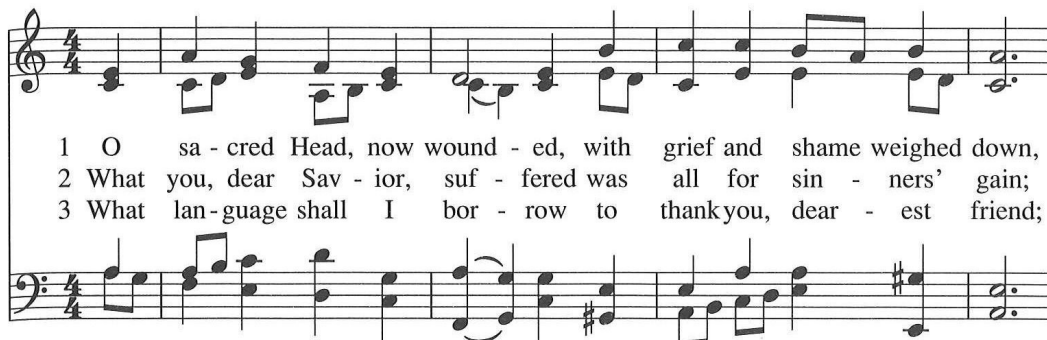
O Sacred Head, Now Wounded

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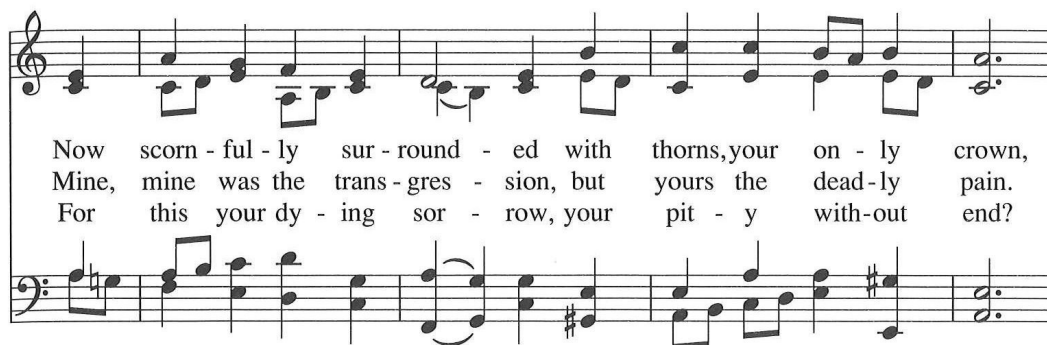
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Medieval Latin, attrib. to Bernard of Clairvaux (1091–1153)
German paraphr. by Paul Gerhardt, 1656
Transl. James W. Alexander, 1830; alt.


Isa. 53; John 19:1–3



1 O sa - cred Head, now wound - ed, with grief and shame weighed down,
2 What you, dear Sav - ior, suf - fered was all for sin - ners' gain;
3 What lan - guage shall I bor - row to thank you, dear - est friend;



Now scorn - ful - ly sur - round - ed with thorns, your on - ly crown,
Mine, mine was the trans - gres - sion, but yours the dead - ly pain.
For this your dy - ing sor - row, your pit - y with - out end?



How pale you are with an - guish, with sore a - buse and scorn!
Lo, here I fall, my Sav - ior, for I de - serve your place;
May I be yours for - ev - er; and though my days be few,



How does your vis - age lan - guish which once was bright as morn!
Look on me with your fa - vor, O grant to me your grace.
O Sav - ior, let me nev - er out - live my love for you!

This hymn is drawn from an extended Latin poem in seven sections, each addressed to a member of Christ's body on the cross. It comes to us by way of a German translation by Lutheran pastor and hymnwriter Paul Gerhardt.

Tune: PASSION CHORALE 7.6.7.6.D.
(HERZLICH TUT MICH VERLANGEN)
Melody by Hans Leo Hassler, 1601
Harm. J. S. Bach, 1729
For another harmonization, see 179

Our Prayer of Confession

Each of us has sinned against God and against one another. We have not done all we could have; and we have done that which we did not want to do. We confess today our aimlessness and sin, as caretakers of God's creation, of Christ's church, and of our own souls. May our silent prayers fill this house and be heard in the heavens. Amen.

The Assurance of Forgiveness

The Bread and the Cup

Luke 22:14-23

This evening, the bread is allergen free, so that we may all partake together. A Deacon will signal your pew when to come forward to receive the bread and cup. Bring both back to the pew with you, so that we may eat together. We would be happy to bring the elements to you; just let the Deacon know as they come by. In preparation, let us pray in song: "Stay With Me."

Stay with me; re - main here with me; watch and
pray. Watch and pray.

This chant from Taizé intended for repeated singing is based on Jesus' request to the disciples in the Garden of Gethsemane (Matthew 26:38/Mark 14:34), a simple request they did not fulfill. When singing these words we need to hear in them an ongoing call to be alert and faithful.

Our Praise and Thanksgiving

Choir Anthem

Were You There?

Haan

Marybeth Costello, mezzo-soprano

Tenebrae

Tenebrae means darkness.

As the light of each candle snuffed out, we acknowledge the ways we have participated—and the ways we still participate—in the crucifixion of Jesus.

First Reading Luke 22:1-2, 10-11, 17-21
Judas betrays Jesus

Second Reading Luke 22:39-46
Jesus is arrested

Response *My Song is Love Unknown*

My song is love un - known, my Sav - ior's love to me,
What has my Sov - ereign done? What makes this rage and spite?

Love to the love - less shown, that they might love - ly be.
Christ gave new strength to run, re - stored the gift of sight.

O who am I, that for my sake my God should take frail
Sweet in - ju - ries! Yet they at these them - selves dis - please, and

flesh and die? My God should take frail flesh and die?
'gainst Christ rise; them - selves dis - please, and 'gainst Christ rise.

The musical score is written for voice and piano. It consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line of each system.

Third Reading

Luke 22:54-62
Peter denies Jesus

Fourth Reading

Mark 15:1-15
Pilate questions Jesus

Response

Ah, Holy Jesus

Ah, ho - ly Je - sus, how have you of - fend - ed, that mor - tal
Who was the guilt - y? Who brought this up - on you? It is my

judg - ment has on you de - scend - ed? By foes de - rid - ed,
trea - son, Je - sus, that has slain you. And I, dear Je - sus,

by your own re - ject - ed, O most af - flict - ed!
I it was de - nied you; I cru - ci - fied you.

Fifth Reading

Matthew 27:27-31
Soldiers humiliate Jesus

Sixth Reading

Matthew 27:32-46
Jesus is crucified

Response

Beneath the Cross of Jesus

Up - on the cross of Je - sus with - in my mind I see

the ver - y dy - ing form of One who suf - fered there for me;

And from my griev - ing heart with tears two won - ders I con - fess—

the won - ders of Christ's glo - rious love and my un - wor - thi - ness.

Seventh Reading

Matthew 27:45-51
Jesus dies

Eighth Reading

John 19:38-42
Joseph buries Jesus

Contemplation

Sarabande from Suite No. 3
Caroline Reiner-Williams, cello

Bach

The Prayer

When the light returns, please leave the Sanctuary in silence.



A Note on Anti-Semitism

If not handled with great care, the story of Jesus' betrayal and death as told in the gospels can undermine important Christian-Jewish relations. For centuries, many Christians blamed "The Jews" for Jesus's death. This interpretation is incorrect, misguided, and dangerous. Crucifixion was solely a Roman form of punishment, one used to frighten subjugated peoples into obeying Roman authority. Tragically, Christians have misused the reading of the Passion to foster anti-Semitism. We must read these texts with sensitivity and caution, remembering the cruelties and failures of our past, and the ongoing struggle for justice and peace in the Holy Lands.

Easter Sunday

We leave in shadow, so that we may experience more fully the joy of returning on Easter Sunday, to an empty tomb and to a new, resurrected life. Please join us for worship this Sunday, March 31. We will begin at 9:45 a.m., with the Flowering of the Cross.
