

Maundy Thursday ~ April 1, 2021
Service of Communion and Tenebrae

Rosedale Gardens, St. Paul's and St. Timothy Presbyterian Churches

Prelude ~ Leigh Emmett, St. Paul's Presbyterian Church

Welcome ~ The Rev. Jim Faile, Pastor, St. Paul's Presbyterian Church

Call to Worship ~ John 13.34

**Jesus said: I give you a new commandment, that you love one another.
Just as I have loved you, you should also love one another.**

**you are invited to stand in body or in spirit*

***Gathering Hymn #202 ~ "An Upper Room Did Our Lord Prepare"**

Call to Confession

The Rev. Joel Puntigam, Pastor, St. Timothy Presbyterian Church

Invitation to Prayer #469 ~ "Lord, Listen to Your Children Praying"

***Lord, listen to your children praying. Lord, send your Spirit in this place.
Lord, listen to your children praying. Send us love; send us power; send us grace.***

Prayer of Confession ~ in unison

Eternal God, your covenant with us is never broken, yet we have not always fulfilled our part. You came to us in Jesus Christ, loving us unconditionally, serving us freely. In our humanity, we have fallen short, and ask again that in your mercy, you may forgive and cleanse us. Welcome us at your table and teach us how to love. (A time of silent, personal prayer.)

Assurance of Forgiveness

Response #71~ "Surely, It Is God Who Saves Me" (refrain only)

***Surely, it is God who saves me; I will trust and not be afraid.
For the Lord is my stronghold and my sure defense, and God will be my Savior.***

Scripture Reading ~ Matthew 26.17-30

Pastor Kate Mackie, CRE ~ Rosedale Gardens Presbyterian Church

Meditation~ "Brick by Brick"

Service of Communion

The Rev. Kellie Whitlock, Pastor, Rosedale Gardens Presbyterian Church

Leader: The Lord be with you.

People: And also with you.

Leader: Lift up your hearts.

People: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Leader: It is truly right and our greatest joy to give you thanks and praise, O Lord our God, creator and ruler of the universe. You bring forth bread from the earth, and create the fruit of the vine. You made us in your image and freed us from the bonds of slavery. You claimed us as your people, and made covenant to be our God. You fed us manna in the wilderness, and brought us to a land flowing with milk and honey. When we forgot you, and our faith was weak, you spoke through prophets, calling us to turn again to your ways.

Therefore we praise you, joining our voices with the celestial choirs and with all the faithful of every time and place, who forever sing to the glory of your name:

Response #552 ~ "Holy, Holy, Holy"

*Holy, holy, holy Lord, God of Power and Might,
Heaven and earth are full of your glory.*

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest,

Hosanna in the highest.

You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord, whom you sent to deliver us from the bondage of death and slavery to sin. In humility he descends from your heights, to kneel in obedience to love's commands. He who is boundless takes on the bondage of our sin. He who is free takes our place in death's prison.

In the deserts of our wanderings, he sustains us, giving his body as manna for our weariness. The cup of suffering which he drank has become for us the cup of salvation. In his death, he ransomed us from death's dominion; in his resurrection, he opened the way to eternal life.

Remembering all your mighty and merciful acts, we take this bread and this cup from the gifts you have given us, and celebrate with joy the redemption won for us in Jesus Christ. Accept this our sacrifice of praise and thanksgiving as a living and holy offering of ourselves, that our lives may proclaim the One crucified and risen.

According to his commandment:

**People: We remember his death,
we proclaim his resurrection,
we await his coming in glory.**

Gracious God, pour out your Holy Spirit upon us and upon these your gifts of bread and wine, that the bread we break and the cup we bless may be the communion of the body and blood of Christ. By your Spirit unite us with the living Christ and with all who are baptized in his name, that we may be one in

ministry in every place. As this bread is Christ's body for us, send us out to be the body of Christ in the world.

Lead us, O God, by the power of your Spirit to live as love commands. Bound to Christ, set us free for joyful obedience and glad service. As Jesus gave his life for ours, help us to live our lives for others with humility and persistent courage. Give us strength to serve you faithfully until the promised day of resurrection, when, with the redeemed of all the ages, we will feast with you at your table in glory.

Through Christ, all honor and glory are yours, almighty God, with the Holy Spirit in the holy church, now and forever. Amen.

As our Savior Christ has taught us, we are bold to pray:

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Breaking of the Bread and Sharing the Cup

Prayer after Communion

God of grace, your son Jesus Christ left us this holy meal of bread and wine in which we share his body and blood. May we who have celebrated this sign of his great love show in our lives the fruits of his redemption; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

**Hymn #517 ~ "Here, O Our Lord, We See You" (v.1,2,4)*

Service of Tenebrae

Tenebrae is Latin for darkness, shadow. Based on ancient practice, the Tenebrae Service recounts the Passion of Christ through seven readings from the gospels. After each reading, another candle is extinguished and the sanctuary gradually grows darker. At the end of tonight's readings it may appear that the light of the world has gone out; we know that the love of God knows no limits. We invite you to listen to these sacred words and to meditate on them during a brief moment of silence.

The First Reading, Luke 23.32-41

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast

lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

The first candle is extinguished.

A moment of silent reflection.

The Second Reading, Luke 23.42-49

Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

The second candle is extinguished.

A moment of silent reflection.

The Third Reading, John 19.25-27

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

The third candle is extinguished.

A moment of silent reflection.

The Fourth Reading, John 19.28-30

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a

sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

The fourth candle is extinguished.

A moment of silent reflection.

The Fifth Reading, Matthew 27.45-49

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him."

The fifth candle is extinguished.

A moment of silent reflection.

The Sixth Reading, Mark 15.37-41

Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

The sixth candle is extinguished.

A moment of silent reflection.

The Seventh Reading, Mark 15.42-47

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The seventh candle is extinguished. The Christ Candle is carried off the Chancel.

A moment of silent reflection.

The Christ Candle is returned.

Sending Hymn #216 ~ *"Beneath the Cross of Jesus"

***Benediction**

***Choral Response #601 ~ *"Amen"* (3-fold) DANISH AMEN**

Amen. Amen. Amen.

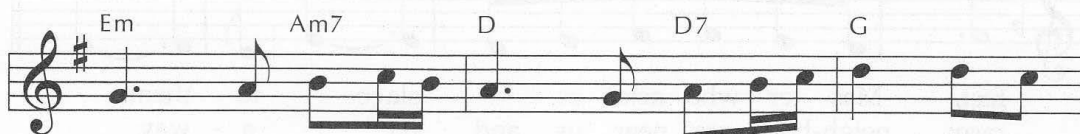
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An Upper Room Did Our Lord 202

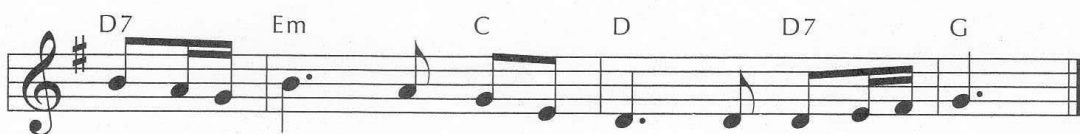
Prepare



1 An up - per room did our Lord pre - pare for those he
 2 A last - ing gift Je - sus gave his own: to share his
 3 And af - ter sup - per he washed their feet, for ser - vice,
 4 No end there is! We de - part in peace. He loves be -



loved un - til the end: and his dis - ci - ples still
 bread, his lov - ing cup. What - ev - er bur - dens may
 too, is sac - ra - ment. In Christ our joy shall be
 yond our ut - ter - most: in ev - ery room in our



gath - er there to cel - e - brate their ris - en friend.
 bow us down, he by his cross shall lift us up.
 made com - plete: sent out to serve, as he was sent.
 Fa - ther's house Christ will be there, as Lord and Host.

Guitar chords do not correspond with keyboard harmony.

This text brings together the two New Testament traditions regarding Jesus' final evening with his disciples: the Synoptic account of the Last Supper (Matthew 26:26-29/Mark 14:22-25/Luke 22:14-20) and the Fourth Gospel's report of his washing the disciples' feet (John 13:3-17).

TEXT: Fred Pratt Green, 1973, alt.
 MUSIC: English folk melody; harm. John Weaver, 1988
 Text © 1974 Hope Publishing Company
 Music Harm. © 1990 Hope Publishing Company

O W A L Y W A L Y
 9.8.9.8

Lord, Listen to Your Children Praying 469

Lord, lis-ten to your chil-dren pray - ing. Lord, send your

The first system of music consists of a treble and bass staff in 4/4 time with a key signature of two flats. The treble staff features a melody with eighth and quarter notes, while the bass staff provides a harmonic accompaniment with chords and single notes.

Spir - it in this place. Lord, lis - ten to your chil - dren

The second system continues the melody and accompaniment. The treble staff has a melodic line with some rests, and the bass staff continues with a steady accompaniment.

pray - ing. Send us love; send us power; send us grace.

The third system concludes the chorus. The treble staff ends with a final chord and a fermata over the word 'grace'. The bass staff also concludes with a final chord.

This chorus from a longer song has become a popular sung prayer for the presence of the Holy Spirit. Easily memorized, it makes a very suitable sung response at appropriate points during a series of prayer concerns or with repeated singing can open or close a time of prayer.

71 Surely, It Is God Who Saves Me

Refrain

All C G Am F Dm7

Sure-ly, it is God who saves me; I will trust and not be a -

Gsus G7 Em7 Am C7 F G7

fraid. For the Lord is my strong-hold and my sure de -

Em7 Am Dm Gsus C F C (F) *Fine*

fense, and God will be my Sav - ior.

Leader or All C G/B Am C7

1 There - fore you shall draw wa - ter with re - joic - ing

F Dm7 Gsus G7 Em7

from the springs of sal - va - tion and on that day you shall

Am C7 F G7 Em7 Am Dm7 Gsus C F *to Refrain*

say, "Give thanks to the Lord and call up - on God's name."

Leader or All Am Em F

2 Make God's deeds known a-mong the peo - ples; see that they re -

G7 C Dm7 C Am Em F

mem-ber that the Lord is ex-alt - ed. Sing the prais-es of the Lord,

This text is a slightly altered form of an adaptation of Isaiah 12:2-6 that appears as a canticle for Morning Prayer in the 1979 Book of Common Prayer of the Episcopal Church. This selection is identified there as The First Song of Isaiah, a title that influenced the tune name.

GOD'S COVENANT WITH ISRAEL

D7 G F Em G7 *to Refrain*



for God has done great things and this is known in all the world.

Leader or All C G/B Am C7 F Dm7 Gsus G7



3 Cry a-loud, in-hab-i-tants of Zi-on; ring out your joy, for the

Em7 Am C7 F G7 Em7 Am Dm7 Gsus C F *to Refrain*

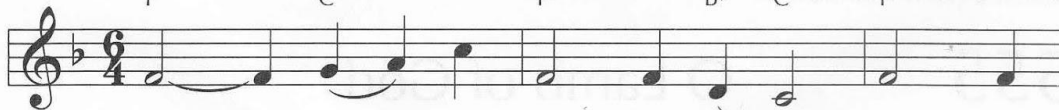


great one in the midst of you is the Ho-ly One of Is-rael.

Holy, Holy, Holy

552

Capo 3: (D) (A) (D) (G) (A) (D)
 F C F B^b C F



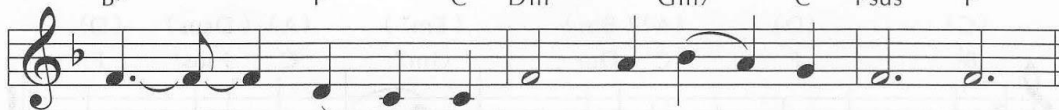
1 Ho - ly, ho - ly, ho - ly Lord, God of
 2 Bless - ed is he who comes in the

(A) (D/F#) (F#m) (G) (A) (Bm)
 C F/A Am B^b C Dm



pow - er and might, heav - en and earth are
 name of the Lord. Ho - san - na in the

(G) (D) (A) (Bm) (Em7) (A) (Dsus) (D)
 B^b F C Dm Gm7 C Fsus F



full of your glo - ry. Ho - san - na in the high - est.
 high - est, ho - san - na in the high - est.

TEXT: Trad. liturgical text
 MUSIC: American folk melody; adapt. Marcia Pruner, 1980; arr. Richard Proulx, 1984
 Music Adapt. © 1980 Church Pension Fund
 Music Arr. © 1986 GIA Publications, Inc.

LAND OF REST

Here, O Our Lord, We See You 517

1 Here, O our Lord, we see you face to face.
 2 Here would we feed up - on the bread of God,
 3 This is the hour of ban - quet and of song;
 4 Too soon we rise; the sym - bols dis - ap - pear.
 5 Feast af - ter feast thus comes and pass - es by,

Here would we touch and han - dle things un - seen,
 here drink with you the roy - al cup of heaven;
 this is the heaven - ly ta - ble for us spread.
 The feast, though not the love, is past and gone;
 yet, pass - ing, points to that glad feast a - bove,

here grasp with firm - er hand e - ter - nal grace,
 here would we lay a - side each earth - ly load,
 Here let us feast and, feast - ing, still pro - long
 the bread and wine re - move, but you are here,
 giv - ing sweet fore - taste of the fes - tal joy,

and all our wea - ri - ness up - on you lean.
 and taste a - fresh the calm of sin for - given.
 the fel - low - ship of liv - ing wine and bread.
 near - er than ev - er, still our shield and sun.
 the Lamb's great brid - al feast of bliss and love.

These stanzas are selected from a ten-stanza hymn written in 1855 to serve as a monthly post-communion reflection for the members of St. Andrew's Free Church, Greenock, Scotland. They are set to a tune named for both a coastal town and a large bay in northwest England.

216 Beneath the Cross of Jesus

1 Be - neath the cross of Je - sus I fain would take my stand,
 2 Up - on the cross of Je - sus mine eye at times can see
 3 I take, O cross, thy shad - ow for my a - bid - ing place;

the shad - ow of a might - y rock with - in a wea - ry land;
 the ver - y dy - ing form of One who suf - fered there for me;
 I ask no oth - er sun - shine than the sun - shine of his face;

a home with - in the wil - der - ness, a rest up - on the way,
 and from my strick - en heart with tears two won - ders I con - fess:
 con - tent to let the world go by, to know no gain or loss,

from the burn - ing of the noon - tide heat, and the bur - den of the day.
 the won - ders of re - deem - ing love and my un - wor - thi - ness.
 my sin - ful self my on - ly shame, my glo - ry all the cross.

For sheer intensity of feeling few hymns can match this meditation on the cross; impressive images and strong contrasts combine to give the text its ardor. The passionate language is augmented by the highly chromatic tune later composed for these words.

601

Amen

The musical score is written in 4/4 time with a key signature of one flat (B-flat). The vocal line (treble clef) consists of four measures: the first two measures are whole notes (A3 and B-flat3), the third measure is a half note (A3) followed by a quarter note (B-flat3), and the fourth measure is a half note (A3) followed by a quarter note (B-flat3). The piano accompaniment (bass clef) consists of four measures: the first two measures are whole notes (A2 and B-flat2), the third measure is a half note (A2) followed by a quarter note (B-flat2), and the fourth measure is a half note (A2) followed by a quarter note (B-flat2). The lyrics 'A - men. A - men. A - men.' are placed below the vocal line.

TEXT: Trad. liturgical text
MUSIC: Anon. Danish

DANISH AMEN