



Pilgrim Congregational Church

United Church of Christ

April 14, 2022

**MAUNDY THURSDAY  
COMMUNION AND TENEBRAE SERVICE**

**Welcome to Pilgrim Congregational Church,  
United Church of Christ  
A Welcoming, Open and Affirming Congregation**

**Mission Statement**

*A welcoming home to all spiritual seekers Making a difference in our world,  
By fusing our Christian faith with everyday life and Serving God by serving others.*

**Welcome Statement**

*We honor the Biblical call to love one another as God first loved us. We welcome into the full life and ministry of the church all people of any race, nationality, religious background, educational background, ethnicity, age, gender, sexual orientation, marital status, economic status, and physical, mental, and emotional abilities.*

**Visual and Hearing Aids**

Hearing devices may be picked up from the table in the narthex.

**Large Print bulletins are available.**

Sermon texts are also available.

PRELUDE

Beneath the Cross of Jesus  
Lead Me to Calvary arr. Don Wyrzten

CALL TO EVENING WORSHIP

Sarah Jane Fuller

Leader: Jesus said: I am the light of the world.

**People: Anyone who follows me will not walk in darkness,  
but will have eternal light.**

Leader: If I say, "Let the darkness cover me and the light  
around me turn to night," darkness is not dark to you, O God.

**People: The night is as bright as the day;  
darkness and light to you are both.**

Leader: O Christ of Holy Week,  
meet us here in the light and the dark,

**People: In the coming together and the falling away.**

Leader: In the community and companionship,

**People: In the betrayal and desertion.**

Leader: For here we find the story of our faith.

**People: And here we seek the illumination of God. Amen.**

# HYMN

# Spirit of God, Descend Upon My Heart - NCH 290

HYMNS OF THE SPIRIT

## Spirit of God, Descend upon My Heart 290

*George Croly, 1854, alt.*

*Gal. 5:25; Matt. 22:37; John 1:32*

1 Spir - it of God, de - scend up - on my heart;  
 2 I ask no dream, no proph - et ec - sta - sies,  
 3 Have you not bid us love you ev - ery way?  
 4 Teach me to feel that you are al - ways nigh;  
 5 Teach me to love you as your an - gels love,

wean it from earth, through all its puls - es move;  
 no sud - den rend - ing of the veil of clay,  
 All, all your own: soul, heart, and strength, and mind;  
 teach me the strug - gles of the soul to bear,  
 one ho - ly pas - sion fill - ing all my frame;

Stoop to my weak - ness, might - y as you are,  
 No an - gel vis - i - tant, no o - pening skies;  
 I see your cross - there teach my heart to stay;  
 To check the ris - ing doubt, the reb - el sigh;  
 The bap - tism of the heaven - de - scend - ed dove,

and make me love you as I ought to love.  
 but take the dim - ness of my soul a - way.  
 O let me seek you, and O let me find.  
 teach me the pa - tience of un - an - swered prayer.  
 my heart an al - tar, and your love the flame.

*George Croly, ordained in the Church of Ireland, was well known in London literary circles and served a poor parish. This hymn is from a collection he compiled for that congregation. Hellespont was the original name for the tune Morecambe.*

Tune: MORECAMBE 10.10.10.10.  
*Frederick C. Atkinson, 1870*

1 Spirit of God, descend upon my heart,  
 wean it from earth, through all its pulses move.  
 Stoop to my weakness, mighty as you are,  
 and make me love you as I ought to love.

2 I ask no dream, no prophet ecstasies,  
 no sudden rending of the veil of clay,  
 no angel visitant, no opening skies;  
 but take the dimness of my soul away.

3 Have you not bid us love you, every way?  
 All, all your own: soul, heart and strength, and  
 mind;  
 I see the cross there teach my heart to stay.  
 O let me seek you and O let me find!

4 Teach me to feel that you are always nigh;  
 teach me the struggles of the soul to bear,  
 to check the rising doubt, the rebel sigh;  
 teach me the patience of an unanswered prayer.

5 Teach me to love you as your angels love,  
 one holy passion filling all my frame:  
 the fullness of the heaven-descended Dove;  
 my heart an altar, and your love the flame.

## EVENING COLLECT

Leader: God be with you.

**People: And also with you.**

Leader: Let us pray:

**All: Gracious God, you give us the sun to illumine the day and the moon and stars to shine by night. Kindle in us the flame of your love that our lives may shed abroad the radiance of your light and the world may be full of the splendor of your glory, through Jesus Christ, who shines in us. Amen.**

## CHOIR ANTHEM

Ubi Caritas - arr: Victor C Johnson

## CONFESSION OF SIN

**Gracious God, Our sins are too heavy to carry, too real to hide, and too deep to undo. Forgive what our lips struggle to name, what our hearts can no longer bear. Set us free from a past that we cannot change.**

**Open to us a future in which we can be changed, And grant us grace to grow more and more in your likeness and image. Through Jesus Christ, the light of the world, Amen.**

PRAYER RESPONSE

**Hear our prayer, O Lord. Hear our prayer, O Lord.  
Incline thine ear to us. And grant us thy peace.**

ASSURANCE OF PARDON

**Service of the Lord's Supper**

INVITATION

WORDS OF INSTITUTION

WORDS OF CONSECRATION WITH THE LORD'S PRAYER

**Our Father (Creator), 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.**

## COMMUNION HYMN

## Bread of the World PH 283

1 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.

2 Look on the heart by sorrow broken,  
look on the tears by sinners shed;  
and be thy feast to us the token  
that by thy grace our souls are fed.

## PRAYER OF THANKSGIVING

### **Service of Tenebrae--Extinguishing the Light**

*Thaddeus: Call to Servanthood    John 13: 1-15    Sarah Jane Fuller*

*Thomas: Call to Faithfulness    John 14: 1-6    Rich Edmiston*

*Philip: Call to Discipleship    John 14: 8-14    Susan Carabbio*

HYMN

**O Sacred Head Now Wounded V 1**

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.

*Judas Iscariot: Shadow of Betrayal Matthew 26: 20-25 Stephanie Shore*

*James: Shadow of Persecution John 15: 12-20 Derek Gardiner*

*Matthew: Shadow of Desertion Matthew 26: 30-35 Bruce Nickerson*

SOLO

**“Into the Woods My Master Went”  
Bruce Nickerson**

*Simon: The Agony in the Garden Luke 22:39-42 Max Evrard*

*John: The Unshared Vigil Mark 14:32-42 Lesley Morrison*

*James: The Kiss of Betrayal Matthew 26:47-56 John Girash*

HYMN

**O Sacred Head Now Wounded V 2**

What thou, my Lord, hast 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.

*Andrew: Fear and Desertion Matthew 26:57-66 Mairi Morrison*

*Simon Peter: Doubt and Denial Matthew 26:69-75 Jeff Boehm*

*Bartholomew: Shadow of the Cross Mark 15: 16-20 Rev. Reebee Girash*

SOLO

*"Were You There?"  
Elena Snow*

TIME OF SILENCE

*(Three minutes)*

**A Spark in the Darkness:**

**John 1**

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through him, and without him not one thing came into being. What has come into being <sup>4</sup>in him was life, and the life was the light of all people. <sup>5</sup>The light shines in the darkness, and the darkness did not, has not, will not overcome it.

### Notes on this evening's service

Maundy is the English form of the Latin word meaning "commandment." Jesus' new commandment to "love one another as I have loved you" is the focus of Maundy Thursday. Tenebrae is the Latin term for "shadows."

Twelve candles representing the twelve disciples are used in tonight's service with a larger candle representing Christ at the center. The gradual extinguishing of the candles symbolizes the desertion of the disciples and foretells the death of Jesus.

Many very old pieces of liturgy are used in this service. The "Phos Hilaron," meaning "gracious light," is an ancient liturgy dating back to at least the 3<sup>rd</sup> century. It was read or sung at evening services. The melody may seem strange as it reflects the tones of early Christian music.

Although many Tenebrae services end in total darkness with Jesus being led away to be crucified, tonight's service includes the promise of hope in a spark of light at the conclusion. No matter how shadowy our lives become, God's holy light will be present. "The light shines in the darkness and the darkness has not overcome it."

**May God bless you this night as you go forth from this place.**

**Notes for the Holy Week Readings, written by Rev. Mary Luti**  
**while Senior Pastor of First Church Cambridge, UCC**

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust). It is critical for us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death.

When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community in their time. They should not be identified with the Jewish people of the past as a whole, and certainly not with Jews in the present.

It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus as the Messiah. All of the Gospels originated from Jewish communities. Jesus himself, was born, lived, and was crucified, a Jew. Any criticism of Jews from Gospel writers should be understood as the expression of differences of opinion among or about their fellow Jews. The gospels’ use of the term “the Jews” therefore, should not be read as a criticism of the Jewish religion, and especially not as a condemnation of an entire people, either then, or now.

It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people, from whom our Savior came, and who are created, as we all are, in the precious image of God.

JOIN US THIS SUNDAY FOR EASTER WORSHIP AT 10:30 am

*Thank you to Joe Carabbio for managing the lights this evening, Duncan Todd our Zoom Host, and the many other participants in the service.*