



Pilgrim Congregational Church, United Church of Christ  
April 6, 2023

**MAUNDY THURSDAY | COMMUNION AND TENEBRAE SERVICE**



## Welcome to Pilgrim Congregational Church, UCC

### A Welcoming, Open and Affirming Congregation

#### Statement of Welcome

*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.*

#### 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.*

#### Children at Pilgrim

Children are an important part of our worshipping community. We try to make them feel at home!

All are welcome. Professional childcare for infants and toddlers is available in the nursery from 10:15 to the end of the service.

**Please note:** The video of this service is posted online. If you prefer not to be filmed, please sit near the rear of the sanctuary.

#### Visual and Hearing Aids

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

**Large Print bulletins** and Sermons texts are available.

**Pilgrim Congregational Church, UCC | Service of Worship – April 6, 2023**

# MAUNDY THURSDAY COMMUNION AND TENEBRAE SERVICE

# PRELUDE

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

# Call to Evening Worship

# Sarah Jane Fuller

## One: The cross -

**All: We shall take it.**

## One: The bread -

**All: We shall break it.**

One: The pain -

**All: We shall bear it.**

One: The gospel -

**All: We shall live it.**

One: The love -

**All: We shall give it.**

# One: The night -

**All: God shall perish it.**

One: O Christ of Holy Week, meet us here in the candles and shadows,

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

One: In the community and companionship,

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

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

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

## HYMN

## Spirit of God, Descend Upon My Heart - Black Hymnal 290

George Croly, 1854; alt.

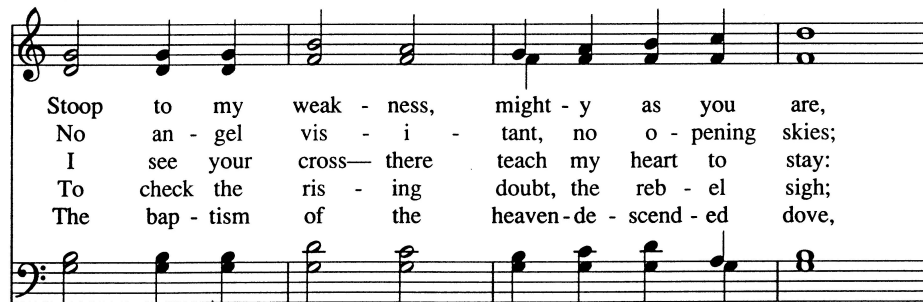
Gal. 5:25; Matt. 22:37; John 1:32



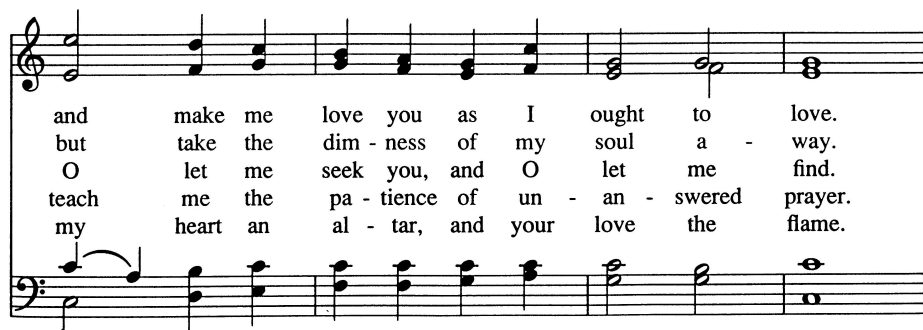
1 Spir - it of God, de - scend up - on my heart;  
 2 I ask no dream, no proph - et ec - sta - sies,  
 3 Have you not bid us love you ev - ery way?  
 4 Teach me to feel that you are al - ways nigh;  
 5 Teach me to love you as your an - gels love,



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

Rev. Reebee Girash

One: God be with you.

**All: And also with you.**

One: 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

Into the Woods - Lanier/Lutkin/Purifoy

## CONFESSION OF SIN

Rev. Reebee Girash

**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

Black Hymnal 769

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

## ASSURANCE OF PARDON

Rev. Reebee Girash

### **Service of the Lord's Supper**

This is Christ's table and no one is turned away. We are all welcome here. If you are joining us by Zoom, please join in this Communion with us tonight.

### Institution

On the night he was betrayed, the night we remember at this moment, Jesus sat at table with his disciples. He picked up the unleavened bread, blessed it, and broke it saying to them, "Take, eat. This is my body broken for you. As often as you of this, remember me."

Later he took a cup and after blessing it, he gave it to them saying, "Drink from this all of you. This is my blood of the new covenant poured for all for the forgiveness of sins. As often as you drink of this, remember me."

By this bread and this cup we proclaim:  
Christ has died, Christ is risen, Christ will come again.

Set your Holy Spirit, O God, upon this bread and this cup.

May they be enough. Though we may be in separate places, grant that by this bread and cup we will be one body in Christ to support each other in this our time of trial and to proclaim hope through our ministries of healing and grace.

We ask this with the prayer Jesus taught us saying:

#### 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 - Red Hymnal 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

We give thanks to you, O God, for gathering us together at this table in this moment in time. Though separate, by your Holy Spirit and this bread and cup, we are bound as one body in Christ.

We go forth from here strengthened in love  
and committed to bear witness to hope that never dies.

May we tell the story of life that always overcomes death through our words and deeds.  
Amen.

## Service of Tenebrae - Extinguishing the Light

<i>Thaddeus:</i>	<i>Call to Servanthood</i>	<i>John 13:1-15</i>	Sarah Jane Fuller
<i>Thomas:</i>	<i>Call to Faithfulness</i>	<i>John 14:1-6</i>	Zachary Girash
<i>Philip:</i>	<i>Call to Discipleship</i>	<i>John 14:8-14</i>	Duncan Todd

## HYMN

O Sacred Head Now Wounded V 1 – Red Hymnal 170

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.

<i>Judas Iscariot:</i>	<i>Shadow of Betrayal</i>	<i>Matthew 26:20-25</i>	David McClave
<i>James:</i>	<i>Shadow of Persecution</i>	<i>John 15:12-20</i>	Giovanna deMagistris
<i>Matthew:</i>	<i>Shadow of Desertion</i>	<i>Matthew 26: 30-35</i>	Jeff Boehm

SOLO Pange Lingua by Thomas Aquinas - Max Evrard

<i>Simon:</i>	<i>The Agony in the Garden</i>	<i>Luke 22:39-41</i>	John Girash
<i>John:</i>	<i>The Unshared Vigil</i>	<i>Mark 14:37-42</i>	Rich Edmiston
<i>James:</i>	<i>The Kiss of Betrayal</i>	<i>Matthew 26:47-56</i>	Bruce Nickerson

HYMN O Sacred Head Now Wounded V 2 - Red Hymnal 170

**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*  
*Simon Peter: Doubt and Denial*  
*Bartholomew: Shadow of the Cross*

*Matthew 26:57-66* Max Evrard  
*Matthew 26:69-75* Lesley Morrison  
*Mark 15: 16-20* Reebee Girash

SOLO

“Were You There?” - Elena Snow- Evrard

## TIME OF SILENCE

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.

*Please depart in silence to preserve this time of meditation.*

*Thank you to our Zoom Host, Mike Stevens and the many other participants in the service.*

# JOIN US THIS SUNDAY FOR EASTER WORSHIP at 10:30am

## 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.

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.

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Sunday Worship 10:30 am

