



MAUNDY THURSDAY
and
TENEBRAE SERVICE

*First Presbyterian Church
Roanoke Rapids, NC*

SERVICE OF MAUNDY THURSDAY

APRIL 9, 2020

SEVEN -THIRTY O'CLOCK

GATHERING AROUND THE WORD

CHIMING OF THE HOUR

ORGAN PRELUDE

(Please use the prelude as a time to quietly prepare for worship)

CALL TO WORSHIP

One: The Lord be with you.

All: **And also with you.**

OPENING PRAYER

One: Holy God, source of all love, on the night of his betrayal Jesus gave his disciples a new commandment, to love one another as he loved them. Write this commandment in our hearts; give us the will to serve others as he was the servant of all, who gave his life and died for us, yet is alive and reigns with you and the Holy Spirit, one God, now and forever.

All: **Amen.**

HYMN 215

What Wondrous Love Is This

(page 5 of bulletin)

CALL TO CONFESSION

PRAYER OF CONFESSION

Eternal God, whose covenant with us is never broken, we confess that we fail to fulfill your will. Though you have bound yourself to us, we will not bind ourselves to you. In Jesus Christ you serve us freely, but we refuse your love and withhold ourselves from others.

We do not love you fully or love one another as you command. In your mercy, forgive and cleanse us. Lead us once again to your table and unite us to Christ, who is the bread of life and the vine from which we grow in grace.

TIME FOR SILENCE

(We ask for forgiveness for our individual faults)

ASSURANCE OF PARDON

SUNG RESPONSE *Forgive Our Sins as We Forgive*

*Forgive our sins as we forgive, you taught us, Lord, to pray,
but you alone can grant us grace to live the words we say.*

PROCLAIMING THE WORD

PRAYER FOR ILLUMINATION

SCRIPTURE

John 13:1-17, 31b-35

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. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. 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. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' 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.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' 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? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By

this everyone will know that you are my disciples, if you have love for one another.’

One: The Word of the Lord

All: **Thanks be to God**

STRIPPING OF THE CHURCH

READINGS OF THE PASSION

| | |
|------------------|---------------------|
| FIRST READING: | Matthew 26:26-46 |
| SECOND READING: | Matthew 26:47-56 |
| THIRD READING: | Matthew 26:57- 27:5 |
| FOURTH READING: | Matthew 27:6-23 |
| FIFTH READING: | Matthew 27:24-31 |
| SIXTH READING: | Matthew 27:32-44 |
| SEVENTH READING: | Matthew 27:45-50 |

What Wondrous Love Is This 215



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



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



won - drous love is this that caused the Lord of
 I was sink - ing down be - neath God's righ - teous
 God and to the Lamb who is the great I
 when from death I'm free, I'll sing and joy - ful



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



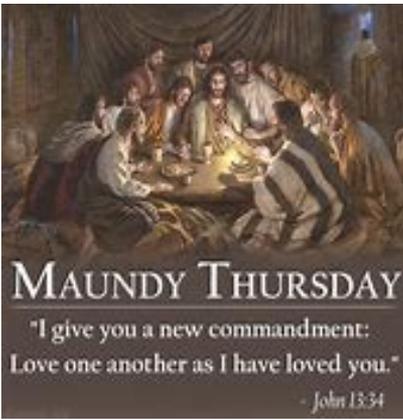
soul, to bear the dread - ful curse for my soul!
 soul, Christ laid a - side his crown for my soul!
 sing; while mil - lions join the theme, I will sing!
 on; and through e - ter - ni - ty, I'll sing on.

With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is to "sing on."

MAUNDY THURSDAY

The day on which Jesus ate the last supper with his disciples is traditionally known as Maundy Thursday in the Christian Church. 'Maundy' comes from the Latin word 'mandatum' (from which we get our English word 'mandate').

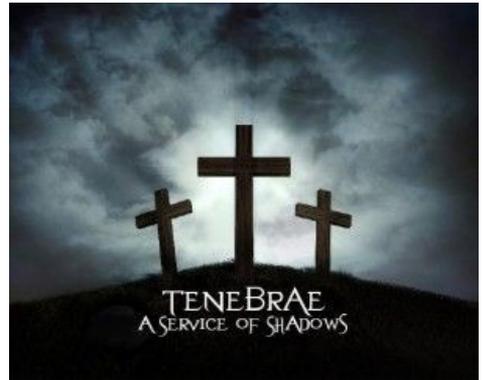
The term is usually translated "commandment," based on the new commandment to love one another that Jesus gave the disciples that night (John 13:34-35).



TENEBRAE

The word "tenebrae" comes from the Latin meaning "darkness." The Tenebrae is an ancient Christian Good Friday service that makes use of gradually diminishing light through the extinguishing of candles to

symbolize the events of that week from the triumphant Palm Sunday entry through Jesus' burial.



This increasing darkness symbolizes the approaching darkness of Jesus' death and of hopelessness in the world without God.

The service concludes in darkness, with a final candle, the Christ candle, brought into the sanctuary, symbolizing that the light of Christ could not be extinguished. The worshipers then leave in silence to ponder the impact of Christ's death.