

# MAUNDY THURSDAY



**C**RIDUM

Thursday, April 14, 2022  
7:00 p.m.

## Maundy Thursday

The liturgy for the Three Days proclaims one dramatic story in three acts. The events of Maundy Thursday, Good Friday, and Easter Day are best understood as one service, unfolding over the course of three days. Through this profound and transforming experience at the heart of the Christian year, we are immersed in the holy mystery of Christ's death and resurrection and the great story of God's saving love.

Maundy Thursday (from *mandatum*, Latin for commandment) proclaims Jesus' new commandment to love one another as he has loved us. It celebrates Christ's example of humble service and self-offering, represented by the washing of feet (in some places) and the sharing of communion. The liturgy begins with an emphasis on confession and forgiveness, concluding the penitential season of Lent. (*Reprinted by permission from the Book of Common Worship, ©2018 Westminster John Knox Press. All rights reserved.*)

Ash Wednesday began with an extended confession of sin. Tonight's absolution and sharing of the peace thus conclude the time of repentance, and the last three days of Lent—Maundy Thursday, Good Friday, and Holy Saturday—are spent in the most intense meditation upon the mystery of redemption.

### The Schedule

- 7:00 p.m.      Holy Communion (Parish Hall)
  
- 7:30 p.m.      The Office of Tenebrae (Sanctuary)



## WELCOME

The Rev. Dr. Timothy C. Ahrens

## \* ENTER TO WORSHIP

The Rev. Emily Krause Corzine

Leader: We are gathered in the presence of God, who asks us to choose between life and death, between blessing and curse.

**People: We are gathered like the people of Israel, who were challenged to choose the way of life.**

L: Like them, we often follow the ways of death.

**P: Yet, like them, we have the freedom each day to begin anew by the grace of God.**

L: By our presence here, we are saying that we choose life.

**All: Let us praise the God of love and life who has called us to this place. Amen.**

## \* CONFESSION OF SIN AND ASSURANCE OF PARDON

Rev. Corzine

L: God calls us in our lives to be like the grain of wheat which dies, which lets go of one form in order to be transformed into new, and fuller life. And yet we often fear the risk and change which new growth involves. Let us ponder for a moment the places where we may be resisting God moving in our lives.

*A brief period of silence follows*

L: When we resist your call to change our hearts and allow a deepening of relationship:

**P: Lord, have mercy.**

L: When we nurse our wounded hearts and withhold forgiveness which may transform relationship:

**P: Christ, have mercy.**

L: When fear for our own security leads us to close our hearts from those who are in need:

**P: Lord, have mercy.**

**All: The One who makes a covenant on our hearts is faithful, and forgives us our sins and failures. In Christ, God offers forgiving grace and welcome into a community of trust, abundance, and hope. Let us give thanks, for the mercy of God is from everlasting to everlasting. Amen.**

## \* THE PASSING OF THE PEACE

Rev. Ahrens

L: The peace of Christ be always with you.

**P: And also with you.**

L: Let us greet one another with the peace of Christ.

## GOSPEL SONG

Jesus, remember me

Taizé Community



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.

L: The Word of God for the people of God.

P: **Thanks be to God.**

MEDITATION ON THE LAST SUPPER

Rev. Ahrens

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. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory forever.**

**Amen.**

HOLY COMMUNION

Rev. Ahrens

MUSIC AT COMMUNION

Let us break bread

Spiritual

1. Let us break bread to - geth - er on our knees;  
 2. Let us drink wine to - geth - er on our knees;  
 3. Let us praise God to - geth - er on our knees;

let us break bread to - geth - er on our knees.  
 let us drink wine to - geth - er on our knees.  
 let us praise God to - geth - er on our knees.

*Refrain*  
 When I fall on my knees, with my face to the ris - ing sun,  
 O Lord, have mer - cy on me.

POSTCOMMUNION PRAYER

Rev. Corzine

**O God, by coming to your table we receive more gifts than we deserve. We give thanks for Jesus Christ, through whom we receive life and in whom we are bound in covenant. Renew us so we may willingly serve as Christ served. Amen.**

SILENT PROCESSION INTO THE NAVE

*The procession orders in this manner:*

The Christ candle  
Two chime ringers  
The Choir  
Two chime ringers  
The Congregation  
The Deacons  
Rev. Corzine  
Two chime ringers

For centuries, the word *Tenebrae* (Latin for “darkness” or “shadows”) has been applied to the ancient monastic night and early morning services (*Matins and Lauds*) of the last three days of Holy Week. The purpose of the *Tenebrae* service is to recreate the betrayal, abandonment, and agony of the Passion. Texts are read and candles are extinguished to portray the darkness in life without the light of Christ, which is returned in glory on Easter Day.

THE OFFICE OF TENEBRAE

FIRST READING: SHADOW OF BETRAYAL – Matthew 26:20–25

Lynn Wallich

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

\* CHORALE: Hymn

Alone, Thou goest forth, O Lord

*Bangor*

1. A - lone thou go - est forth, O Lord, in sac - ri - fice to die;  
 2. Our sins, not thine, thou bear - est, Lord; make us thy sor - row feel,  
 3. This is earth's dark - est hour, but thou dost light and life re - store;  
 4. Grant us with thee to suf - fer pain that, as we share this hour,  
 is this thy sor - row nought to us who pass un - heed - ing by?  
 till through our pit - y and our shame love an - swers love's ap - peal.  
 then let all praise be giv - en thee who liv - est ev - er - more.  
 the cross may bring us to thy joy and re - sur - rec - tion power.

SECOND READING: SHADOW OF DESERTION – Matthew 26:31–35

Dayna McCrary

Then Jesus said to them, “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Hear us, O hear us Lord; to thee  
 A sinner is more music, when he prays...  
 Hear us, for till thou hear us, Lord  
 We know not what to say;  
 Thine ear to our sighs, tears, thoughts gives voice and word.  
 O thou who Satan heard'st in Job's sick day,  
 Hear thy self now, for thou in us dost pray.

Hear us, O hear us Lord; to thee  
 A sinner is more music, when he prays,  
 Than spheres or Angels praises be,  
 In panegyric Alleluias:  
 Hear us, for till thou hear us, Lord  
 We know not what to say;

—John Donne (1572–1631),  
 from *A Litanie*, stanzas 23 and 28 (c. 1613)

Son of God hear us, and since thou  
 By taking our blood, owest it us again,  
 Gain to thy self, or us allow;  
 And let not both us and thy self be slain;  
 O Lamb of God, which took'st our sin  
 Which could not stick to thee,  
 O let it not return to us again,  
 But Patient and Physician being free,  
 As sin is nothing, let it no where be.

THIRD READING: AGONY OF THE SOUL – Luke 22:39–44

Hank Wilson

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

\* CHORALE: Hymn

Ah, holy Jesus

*Herzliebster Jesu*

1. Ah, ho - ly Je - sus, how have you of - fend - ed, That mor - tal judg - ment  
 2. Who was the guilt - y? Who brought this up - on you? It is my trea - son,  
 3. For me, dear Je - sus, was your in - car - na - tion, Your mor - tal sor - row,  
 4. There - fore, dear Je - sus, since I can - not pay you, I do a - dore you,  
 has on you de - scend - ed? By foes de - rid - ed,  
 Lord, that has un - done you. 'Twas I, Lord Je - sus,  
 and your life's ob - la - tion, Your death of an - guish  
 and will ev - er praise you, Think on your pit - y  
 by your own re - ject - ed, O most af - flic - ed!  
 I it was de - nied you; I cru - ci - fied you.  
 and your bit - ter pas - sion, For my sal - va - tion.  
 and your love un - swerv - ing, Not my de - serv - ing.

They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.

## ANTHEM

## A Litany

William Walton

Drop, drop, slow tears,  
And bathe those beautiful feet  
Which brought from Heaven  
The news and Prince of Peace.

Cease not, wet eyes,  
His mercy to entreat;  
To cry for vengeance  
Sin doth never cease.

In your deep floods  
Drown all my faults and fears;  
Nor let His eye  
See sin, but through my tears.

—Phineas Fletcher (1582–1650)

## FIFTH READING: “FATHER, THE HOUR HAS COME” – John 17:1–6

Antoinette Koolemans-Beynen

After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.”

## \* CHORALE: Hymn

## There is a green hill far away

Horsley

1. There is a green hill far a - way, out - side a ci - ty wall,  
2. We may not know, we can - not tell, what pains he had to bear,  
3. He died that we might be for - given, he died to make us good,  
4. O dear - ly, dear - ly has he loved! And we must love him too,

where our dear Lord was cru - ci - fied who died to save us all.  
but we be - lieve it was for us he hung and suf - fered there.  
that we might go at last to heaven, saved by his pre - cious blood.  
and trust in his re - deem - ing blood, and try his works to do.

I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth. "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one."

MOTET

*Crux fidelis*

John IV, King of Portugal

*Crux fidelis, inter omnes  
arbor una nobilis:  
nulla silva talem profert,  
fronde, flore, germine.  
Dulce lignum, dulces clavos,  
dulce pondus sustinet.*

Faithful Cross, among all,  
the one noble tree:  
the wood offers nothing so great  
in flower, foliage, or sprout.  
Sweet wood, sweet nails,  
sustaining sweet weight!

—from *Pange lingua*, St. Venantius Honorius Clementianus Fortunatus (c. 530–c. 609)

SEVENTH READING: ARREST IN THE GARDEN – John 18:1–5

Scott Graham

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them.

\* CHORALE: Hymn

When I survey the wondrous cross

*Rockingham*

1. When I sur - vey the won - drous cross On which the Prince of glo - ry died, My  
2. For - bid it, Lord, that I should boast, Save in the death of Christ my God; All  
3. See, from His head, His hands, His feet, Sor - row and love flow min - gled down; Did  
4. Were the whole realm of na - ture mine, That were a pres - ent far too small; Love

rich - est gain I count but loss, And pour con - tempt on all my pride.  
the vain things that charm me most, I sac - ri - fice them to His blood.  
e'er such love and sor - row meet, Or thorns com - pose so rich a crown?  
so a - maz - ing, so di - vine, De - mands my soul, my life, my all.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

CHORUS

*Crucifixus* (Mass in B Minor)

J.S. Bach

*Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.*  
He was crucified also for us under Pontius Pilate, suffered death and was buried.

FINAL READING: THE WORD WAS GOD – John 1:1–5, 10–14

The Rev. Dr. Timothy C. Ahrens

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.

The light shines in the darkness, and the darkness did not overcome it. He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.

THE LIGHT IS EXTINGUISHED

The Christ candle is extinguished and carried from the Sanctuary.

While in darkness, a bell sounds 39 times, marking the 39 lashes laid upon the body of Jesus.

Then the Christ candle is returned to its place.

The Three-Day Vigil (*Triduum*) has begun.

The liturgy continues on Good Friday, and concludes on Easter Day.

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*Please depart in silence after partial lighting has been restored.  
You are invited to walk the labyrinth in the Parish Hall after the service.*

## LEADERSHIP

Staff           The Rev. Dr. Timothy C. Ahrens, D.Min, *Senior Minister*  
The Rev. Emily Krause Corzine, M.Div., *Associate Minister*  
Kevin Jones, M.M., M.S.E., *Minister of Music*  
Mark S. Williams, M.Ed., *Director of Christian Education*

Diaconate     *Senior Deacon* Gregory Halbe  
*Deacons* Alec Deitz, Chris Gelpi, Scott Graham, Tom Kiesel, Antoinette Koolemans-Beynen,  
Nancy Kreimer, Gail Lowe, James Lowe, Allison Lowery Palmer, Dayna McCrary, Lynn Wallich,  
Hank Wilson, Martha Wilson, Marty Worth

The First Church Choir

### HOLY WEEK SCHEDULE

#### Good Friday, April 15

Noon – *Via Crucis*: A Devotional for Passiontide by Eric Milner-White and Philip Moore  
*in person and livestreamed*

#### Easter Day, April 17

7 a.m. – Sunrise Service – Washington Gladden Social Justice Park  
*in person*

8:45 a.m. – Holy Communion Services – Nave  
*in person*

11 a.m. – Holy Communion Services – Nave  
*in person and livestreamed*

## Welcome Statement

You are welcomed, affirmed, and loved here; our faith informs us that you are a child of a loving God. Your characteristics and gifts will enrich our congregation. In this community, you will be celebrated, embraced, and honored, no matter how you identify or how your identity may evolve. Wherever you are on your faith journey, we invite you to join us in our diverse yet united experience.

## First Church is a Faith Community

- † Called together by God, the Creator and Sustainer of life, to worship, pray and serve;
- † Led by Jesus Christ, our Teacher and Savior, to learn the faith and welcome all God's children;
- † Empowered by the Holy Spirit to witness to God's love and justice between ourselves, and throughout the world.

## Open and Affirming Statement

We, the members of First Congregational Church, United Church of Christ, Columbus, Ohio, welcome and affirm all. We believe we are all created in God's image and called to love our neighbors as Jesus loves us. We believe we are many members, but one body in Christ, called to unite all people in God's love. We are a community seeking God's presence and love in our lives. We seek to unite persons of all ages, races, nationalities, ethnicities, sexual orientations, sexes, gender identities and expressions, family structures, mental, intellectual and physical conditions, economic circumstances, political, theological and faith backgrounds. Together in our diversity, and being empowered and directed by the Holy Spirit, we will "do justice, love kindness, and walk humbly with our God." (Micah 6:8)

—Adopted September 8, 2002 by the congregation

Revisions adopted January 27, 2019 by the congregation



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OF CHRIST  
God is still speaking,

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FIRST CONGREGATIONAL CHURCH, UNITED CHURCH OF CHRIST  
444 EAST BROAD STREET, COLUMBUS, OHIO 43215-3885  
PHONE: 614.228.1741 FAX: 614.461.1741

[WWW.FIRST-CHURCH.ORG](http://WWW.FIRST-CHURCH.ORG)

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