

MAUNDY THURSDAY

*A new commandment I give unto you,
That ye love one another;
as I have loved you.*

JOHN 13:34 (KJV)

MAUNDY THURSDAY

APRIL 2, 2026 | 7:00 PM

**Indicates those who are able may stand.*

(All hymns today are in the **PURPLE Hymnal**, *Glory to God*,
unless otherwise noted.)

Welcome and Introduction

Rev. Eliza C. Jaremko

Call to Worship (L–Leader / P–People)

L: Let us remember,

P: How he broke the bread.

L: Let us remember,

P: How he poured out the wine.

L: Let us remember,

P: How the sky went dark.

L: Let us remember,

P: How the people mocked him.

L: Let us remember,

P: How his friends fled.

L: Let us remember,

P: How Jesus chose love.

*Gathering Hymn: “I Come with Joy!”

#515 (vv. 1-3)

Mike Rugge, Organist

Gathering Around the Table

Matthew 26:17-20 (*NT, p.30*)

Hymn: “We Gather Together”

#336 (vv. 1-3)

Lighting of the Table Candles

Betrayal and Denial Foretold

Mark 14:17-21, 26-31 (*NT, pp.51-52*)

Prayer of Confession

Assurance

Remembering the Last Supper

Luke 22:14-20 (*NT, p.86*)

Communion

*(Please come forward in groups of 12;
deposit your 30 pieces of silver, then proceed to the Table.)*

Hymns during Communion:

“Let Us Break Bread Together”

#525

“In Remembrance of Me”

#521

GOOD FRIDAY TENEBRAE

Jesus in Gethsemane

Luke 22:39-46 (NT, p.87)

Reader: Phyllis Bozek

Hymn: "Go to Dark Gethsemane"

#220 (vv.1-2)

1st & 2nd Candles are extinguished.

Jesus' Arrest

John 18:1-12 (NT, p.112)

Reader: Fred Heuser

Hymn: "Ah, Holy Jesus"

#218 (vv.1-2)

3rd & 4th Candles are extinguished.

Jesus' Trial

Mark 15:1-15 (NT, p.53)

Reader: Candace Lowden

Hymn: "Beneath the Cross of Jesus"

#216 (vv.1-2)

5th & 6th Candles are extinguished.

Judas Dies

Matthew 27:1-10 (NT, pp.31-32)

Meditation

Rev. Eliza C. Jaremko

7th & 8th Candles are extinguished.

Jesus Is Crucified

John 19:16b-27 (NT, pp.113-114)

Reader: Matt Myers

Chancel Choir: "She Stood in Silent Love"

by Patti Drennan

Dr. Chris Thomas, Director of Music

9th & 10th Candles are extinguished.

Jesus Dies

Mark 15:33-39 (NT, p.54)

Reader: Carmen Muni

Hymn: "O Sacred Head Now Wounded"

#221

11th & 12th Candles are extinguished.

Jesus Is Buried

Mark 15:42-47 (NT, p.54)

Reader: Eliza C. Jaremko

Christ Candle is extinguished.

Hymn: "Were You There?"*

#228 (vv.2, 5)

*Verse 1 sung by Carmen Muni & Chris Thomas

(Please exit in silence.)



Live-Stream

Erin Gallagher

Candle Lighters

Joanne Erwin

Fred Heuser

Deacons

Fred Heuser

Suzanne Lange

Light Operator: Suzanne Lange

Hymns for Today's Service

vv. 1-3

I Come with Joy

515

Capo 3: (D) (G) (A) (D) (Bm)
F B \flat C F Dm



1 I come with joy, a child of God, for - giv - en, loved, and
2 I come with Chris-tians far and near to find, as all are
3 As Christ breaks bread and bids us share, each proud di - vi - sion
4 The Spir - it of the ris - en Christ, un - seen, but ev - er
5 To - geth - er met, to - geth - er bound by all that God has

(Asus) (Am) (G) (F#m) (D)
Csus Cm B \flat Am F



free, the life of Je - sus to re - call, in
fed, the new com - mu - ni - ty of love in
ends. The love that made us, makes us one, and
near, is in such friend - ship bet - ter known, a -
done, we'll go with joy, to give the world the

(Em) (D/F#) (G) (A) (Am7) (D)
Gm F/A B \flat C Cm7 F



love laid down for me, in love laid down for me.
Christ's com - mu - nion bread, in Christ's com - mu - nion bread.
strang - ers now are friends, and strang - ers now are friends.
live a - mong us here, a - live a - mong us here.
love that makes us one, the love that makes us one.

Guitar chords do not correspond with keyboard harmony.

This text affirms that Christian unity is not achievement but gift, one renewed each time we gather for the Lord's Supper. Each of us enters as an "I" and leaves as part of "we." The unadorned language of this text is well matched to the simple shape note tune that sets it here.

1 We gath - er to - geth - er to ask the Lord's bless - ing;
 2 Be - side us to guide us, our God with us join - ing,
 3 We all do ex - tol thee, thou lead - er tri - um - phant,

he chas - tens and has - tens his will to make known;
 or - dain - ing, main - tain - ing his king - dom di - vine;
 and pray that thou still our de - fend - er wilt be.

the wick - ed op - press - ing now cease from dis - tress - ing.
 so from the be - gin - ning the fight we were win - ning;
 Let thy con - gre - ga - tion es - cape trib - u - la - tion;

Sing prais - es to his name; he for - gets not his own.
 thou, Lord, wast at our side; all glo - ry be thine!
 thy name be ev - er praised! O Lord, make us free!

First published among songs celebrating the end of Spanish control of the Netherlands, this text's blend of patriotism and piety has made it popular at (often ecumenical) Thanksgiving Day services. The tune is named for the Viennese arranger whose male chorus popularized it.

Let Us Break Bread Together 525

1 Let us break bread to-gether on our knees; (on our knees)
2 Let us drink wine to-gether on our knees; (on our knees)
3 Let us praise God to-gether on our knees; (on our knees)

The first system of music features a treble and bass staff in 4/4 time with a key signature of two flats. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are numbered 1, 2, and 3, corresponding to the three parts of the hymn.

let us break bread to-gether on our knees. (on our knees)
let us drink wine to-gether on our knees. (on our knees)
let us praise God to-gether on our knees. (on our knees)

The second system continues the melody and bass line from the first system. The lyrics are repeated for each part of the hymn.

Refrain

When I fall on my knees, with my face to the ris-ing sun,

The refrain begins with a treble and bass staff. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are "When I fall on my knees, with my face to the ris-ing sun,".

O Lord, have mer-cy on me. (on me)

The second line of the refrain continues the melody and bass line. The lyrics are "O Lord, have mer-cy on me. (on me)".

This African American spiritual quite possibly reflects the circumstances of slaves attending early morning communion services in colonial Anglican churches, but its combination of hope ("rising sun") and supplication ("Lord, have mercy") speaks to many worshippers' experience.

Capo 3: (G) (Bm) (C) (D7)
B^b Dm E^b F7

1 In re-mem-branch of me, eat this bread. In re-
2 In re-mem-branch of me, heal the sick. In re-

(C) (Am) (D) (D7) (Em)
E^b Cm F F7 Gm

mem-branch of me, drink this wine. In re-mem-branch of
mem-branch of me, feed the poor. In re-mem-branch of

(C) (F) (D) (G) (Bm)
E^b A^b F B⁷ Dm

me, pray for the time when God's own will is
me, o - pen the door and let your neigh - bors

1 (C) (D7) 2 (C) (D7) (G)
E^b F7 E^b F7 B^b

done. in, let them in.

(E^b) (G) (E^b)
G^b B^b C^b

Take, eat, and be com - fort - ed; drink and re-

(Cm) (G) (Em) (D)
E^bm B⁷ Gm I

mem - ber too, that this is my bod - y and

(C) (G) (A) (A7) (D7sus) (D7)
E^b B^b C C7 F7sus F7

pre - cious blood shed for you, shed for you.

(G) (Bm) (C) (D7)
B⁷ Dm E^b F7

3 In re-mem-branch of me, search for truth. In re-

(C) (Am) (D) (D7) (Em)
E^b Cm F F7 Gm

mem-branch of me, al-ways love. In re-mem-branch of

(C) (F) (D) (G) (D7sus) (D7)
E^b A^b F B⁷ F7sus F7

me, don't look a-bove, but in your heart, look for

(G) (D7sus) (D7) (G)
B^b F7sus F7 B^b

God. Do this in re-mem-branch of me.

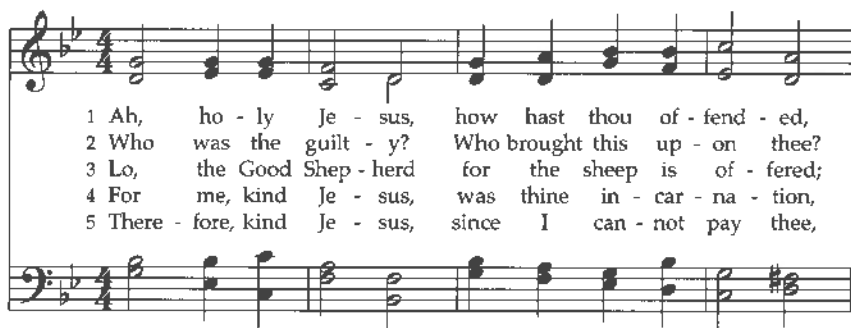
1 Go to dark Geth - sem - a - ne, all who feel the
2 Fol - low to the judg - ment hall; view the Lord of
3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing
4 Ear - ly has - ten to the tomb where they laid his

tempt - er's power; your Re - deem - er's con - flict see;
life ar - raigned; O the worm - wood and the gall!
at his feet, mark that mir - a - cle of time,
breath - less clay: all is sol - i - tude and gloom.

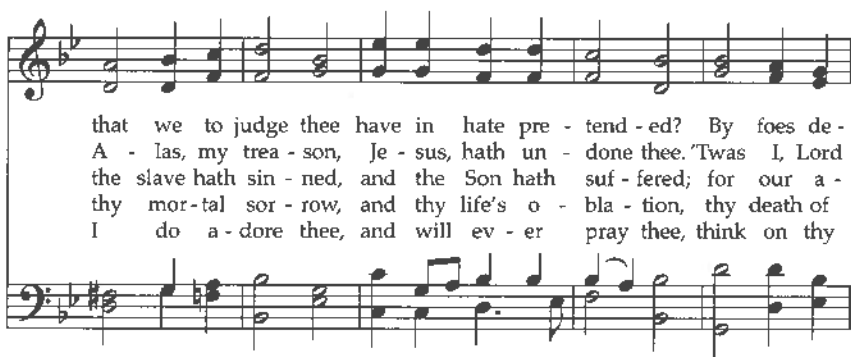
watch with him one bit - ter hour; turn not from his
O the pangs his soul sus - tained! Shun not suf - fering,
God's own sac - ri - fice com - plete; "It is fin - ished!"
Who has tak - en him a - way? Christ is risen! He

griefs a - way; learn from Je - sus Christ to pray.
shame, or loss; learn from him to bear the cross.
hear him cry; learn from Je - sus Christ to die.
meets our eyes. Sav - ior, teach us so to rise.

The composer intended this tune for "Rock of Ages, Cleft for Me" (no. 438), but its solemn tone and small range make it an effective setting for this series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise.



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,



that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy

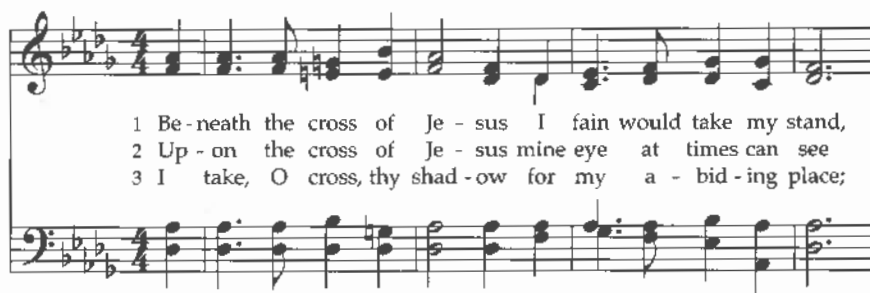


rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.

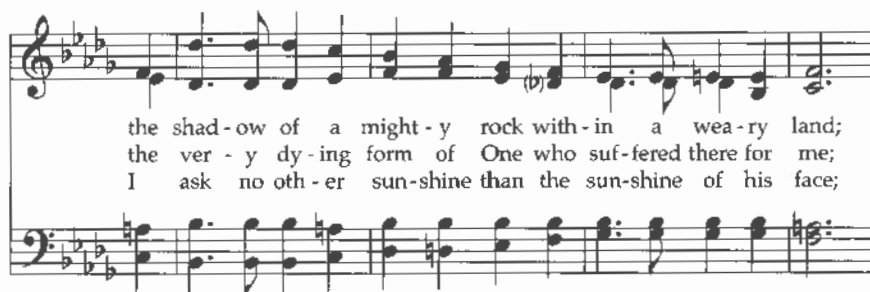
This beautiful English paraphrase of a German meditation on Christ's Passion bears testimony to the unobtrusive poetic skill and musical sensitivity of a future Poet Laureate of England. The associated chorale is no less carefully crafted and rewards singing in parts.

216 Beneath the Cross of Jesus

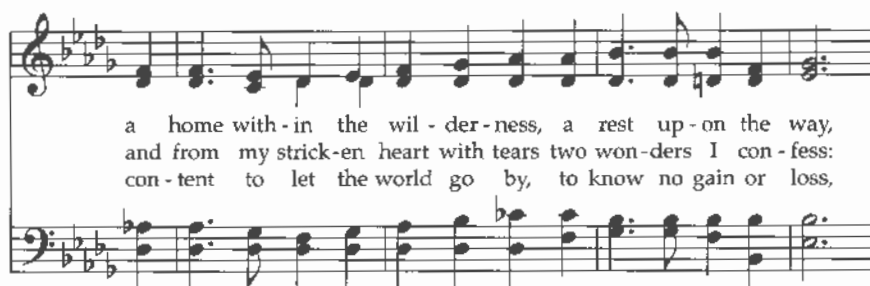
vv. 1-2



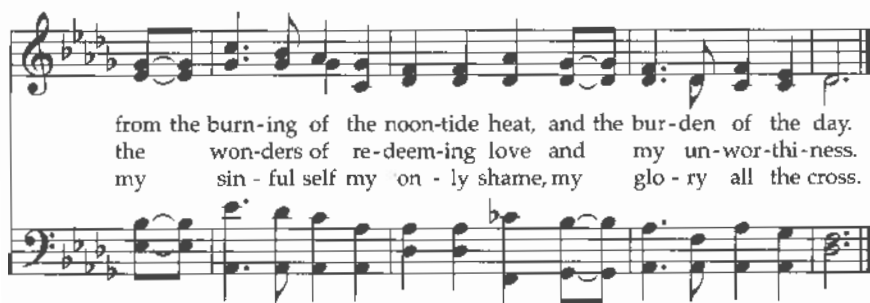
1 Be-neath the cross of Je - sus I fain would take my stand,
2 Up - on the cross of Je - sus mine eye at times can see
3 I take, O cross, thy shad - ow for my a - bid - ing place;



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.

O Sacred Head, Now Wounded 221



1 O sa - cred head, now wound-ed, with grief and shame weighed down;
2 What thou, my Lord, hast suf - fered was all for sin - ners' gain;
3 What lan-guage shall I bor - row to thank thee, dear-est friend,



now scorn-ful-ly sur-round-ed with thorns, thine on-ly crown;
mine, mine was the trans-gres-sion, but thine the dead-ly pain.
for this thy dy-ing sor-row, thy pit-y with-out end?



O sa - cred head, what glo - ry, what bliss till now was thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
O make me thine for - ev - er; and should I faint-ing be,



Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, and grant to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.



This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ's crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century.

228

Were You There

1 Were you there when they cru - ci - fied my Lord? (Were you
 2 Were you there when they nailed him to the tree? (Were you
 3 Were you there when they pierced him in the side? (Were you
 4 Were you there when the sun re - fused to shine? (Were you
 5 Were you there when they laid him in the tomb? (Were you

there?) Were you there when they cru - ci - fied my Lord?
 there?) Were you there when they nailed him to the tree?
 there?) Were you there when they pierced him in the side?
 there?) Were you there when the sun re - fused to shine?
 there?) Were you there when they laid him in the tomb?

O! Some-times it caus - es me to

trem - ble, trem - ble, trem - ble. Were you

Few hymns from any culture have captured the pathos of Jesus' crucifixion as movingly as this African American spiritual. Its emotional climax (and highest pitch) comes in the great "O!" at the center of each stanza, a moment that moves beyond anything words can convey.

Scripture Passages for Today's Service

Matthew 26:17-20

Gathering Around the Table

¹⁷On the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where do you want us to make the preparations for you to eat the Passover?'
¹⁸He said, 'Go into the city to a certain man, and say to him, "The Teacher says, My time is near; I will keep the Passover at your house with my disciples."' ¹⁹So the disciples did as Jesus had directed them, and they prepared the Passover meal.
²⁰When it was evening, he took his place with the twelve;

Mark 14:17-21,26-31

Betrayal and Denial Foretold

¹⁷When it was evening, he came with the twelve. ¹⁸And when they had taken their places and were eating, Jesus said, 'Truly I tell you, one of you will betray me, one who is eating with me.' ¹⁹They began to be distressed and to say to him one after another, 'Surely, not I?' ²⁰He said to them, 'It is one of the twelve, one who is dipping bread into the bowl with me. ²¹For 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.'

²⁶When they had sung the hymn, they went out to the Mount of Olives.²⁷And Jesus said to them, 'You will all become deserters; for it is written, "I will strike the shepherd, and the sheep will be scattered."

²⁸But after I am raised up, I will go before you to Galilee.' ²⁹Peter said to him, 'Even though all become deserters, I will not.' ³⁰Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' ³¹But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same.

Luke 22:14-20

Remembering the Last Supper

¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it until it is fulfilled in the kingdom of God.' ¹⁷Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.'
¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' ²⁰And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood.'

Luke 22:39-46***Jesus in Gethsemane***

³⁹ He came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. ⁴⁰ When he reached the place, he said to them, “Pray that you may not come into the time of trial.” ⁴¹ Then he withdrew from them about a stone’s throw, knelt down, and prayed, ⁴² “Father, if you are willing, remove this cup from me, yet not my will but yours be done.” [⁴³ Then an angel from heaven appeared to him and gave him strength. ⁴⁴ In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.] ⁴⁵ When he got up from prayer, he came to the disciples and found them sleeping because of grief, ⁴⁶ and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

John 18:1-12***Jesus’ Arrest***

¹ 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. ² Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. ³ 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. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” ⁵ They answered, “Jesus of Nazareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, “I am he,” they stepped back and fell to the ground. ⁷ Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.” ⁹ This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” ¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. ¹¹ Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

¹² So the soldiers, their officer, and the Jewish police arrested Jesus and bound him.

Mark 15:1-15***Jesus’ Trial***

¹ As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. ² Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” ³ Then the chief priests accused him of many things. ⁴ Pilate asked him again, “Have you no answer? See how many charges they bring against you.” ⁵ But Jesus made no further reply, so that Pilate was amazed.

(continued)

Mark 15:1-15 (continued)

⁶ Now at the festival he used to release a prisoner for them, anyone for whom they asked. ⁷ Now a man called Barabbas was in prison with the insurrectionists who had committed murder during the insurrection. ⁸ So the crowd came and began to ask Pilate to do for them according to his custom. ⁹ Then he answered them, “Do you want me to release for you the King of the Jews?” ¹⁰ For he realized that it was out of jealousy that the chief priests had handed him over. ¹¹ But the chief priests stirred up the crowd to have him release Barabbas for them instead. ¹² Pilate spoke to them again, “Then what do you wish me to do^x with the man you call the King of the Jews?” ¹³ They shouted back, “Crucify him!” ¹⁴ Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” ¹⁵ So Pilate, wishing to satisfy the crowd, released Barabbas for them, and after flogging Jesus he handed him over to be crucified.

Matthew 27:1-10

Judas Dies

¹ When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. ² They bound him, led him away, and handed him over to Pilate the governor. ³ When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. ⁴ He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” ⁵ Throwing down the pieces of silver in the temple, he departed, and he went and hanged himself. ⁶ But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” ⁷ After conferring together, they used them to buy the potter’s field as a place to bury foreigners. ⁸ For this reason that field has been called the Field of Blood to this day. ⁹ Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, ¹⁰ and they gave them for the potter’s field, as the Lord commanded me.”

John 19:16b-27

Jesus Is Crucified

^{16b} So they took Jesus, ¹⁷ and carrying the cross by himself he went out to what is called the Place of the Skull, which in Hebrew is called Golgotha. ¹⁸ There they crucified him and with him two others, one on either side, with Jesus between them. ¹⁹ Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” ²⁰ Many of the Jews read this inscription because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek.

(continued)

John 19:16b-27 (continued)

²¹ Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” ²² Pilate answered, “What I have written I have written.” ²³ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. ²⁴ So they said to one another, “Let us not tear it but cast lots for it to see who will get it.” This was to fulfill what the scripture says, “They divided my clothes among themselves, and for my clothing they cast lots.”

²⁵ And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” ²⁷ Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

Mark 15:33-39

Jesus Dies

³³ When it was noon, darkness came over the whole land until three in the afternoon. ³⁴ At three o’clock Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ which means, ‘My God, my God, why have you forsaken me?’ ³⁵ When some of the bystanders heard it, they said, ‘Listen, he is calling for Elijah.’ ³⁶ And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, ‘Wait, let us see whether Elijah will come to take him down.’ ³⁷ Then Jesus gave a loud cry and breathed his last. ³⁸ And the curtain of the temple was torn in two, from top to bottom. ³⁹ 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!’

Mark 15:42-47

Jesus Is Buried

⁴² When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, ⁴³ 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. ⁴⁴ Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. ⁴⁵ When he learned from the centurion that he was dead, he granted the body to Joseph. ⁴⁶ 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. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where the body was laid.