

WELCOME TO
THE BRICK PRESBYTERIAN CHURCH
IN THE CITY OF NEW YORK

— THE ORDER OF SERVICE FOR —
MAUNDY THURSDAY
COMMUNION AND TENEBRAE SERVICE
— SEVEN O’CLOCK IN THE EVENING —

APRIL 6, 2023

THE GATHERING

PRELUDE Le Banquet Céleste *Olivier Messiaen (1908–1992)*

WELCOME

CHORAL INTROIT Ah, Holy Jesus *Johann Crüger (1598–1662)*
*Ah, Holy Jesus, how have You offended,
That mortal judgment has on You descended?
By foes derided, by Your own rejected,
O most afflicted!*
Johann Heermann (1585–1647), trans. Robert Bridges (1844–1930)

*CALL TO WORSHIP *Psalm 116:12-13*
Leader: What shall we offer for all God’s goodness to us?
People: Let us lift up the cup of salvation and call on the name of the Lord.

*HYMN 97 Go to Dark Gethsemane *Redhead 76*

PRAYER OF CONFESSION
Lord, our bones have no life in them because we fail to believe we have been created in Your image, destined for beautiful lives of peace and love. We deny the essential goodness of others and denigrate that which You have made sacred. Renew our minds to trust in Your promise that we are made new creations by our Lord’s life, death and resurrection. Shape us into people of hope to share the good news of God’s love for all. Amen.

ASSURANCE OF FORGIVENESS

MEDITATION

SACRAMENT OF THE LORD’S SUPPER

INVITATION

GRADUAL HYMN Thee We Adore *Adoro te devote*
*Thee we adore, O hidden Savior, Thee, Who at this blessed feast art pleased to be;
Both flesh and Spirit in Thy presence fail, Yet here Thy presence we devoutly hail.*
Thomas Aquinas (c.1225–1274)

Communion will be served by intinction. You are invited to come forward by the center aisle beginning with the front rows, receive bread, dip it in the chalice, partake, and return to your seat by the side aisles. All of the bread is gluten free. All who would humbly put their trust in Christ, whatever their church or denominational affiliation, are invited to participate.

Chancel Committee member responsible for Communion today is Pamela Ferguson.

Communion servers today are Christopher Allen, Pamela Ferguson and Margaret Stocker.

O Sacred Head
This hymn is an excerpt from a long medieval poem in Latin, *Salve mundi salutare*, addressing the various parts of Christ's body hanging on the Cross: feet, knees, side, hands, and so on. In a translation by the Lutheran minister Paul Gerhardt (1607–1676), and using a melody by Hans Leo Hassler (1564–1612), the final section describing Christ's head was very widely sung. J. S. Bach used the melody as a recurring theme in his *St. Matthew Passion*, after which it became known as the "Passion Chorale."

GREAT PRAYER OF THANKSGIVING *(sung responsively)*

Leader: *The Lord be with you.*

People: *And also with you.*

Leader: *Lift up your hearts.*

People: *We lift them up to the Lord.*

Leader: *Let us give thanks to the Lord our God.*

People: *It is right to give God thanks and praise.*

SANCTUS 580

John Merbecke (c. 1510–c. 1585)

Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy glory:

Glory be to Thee, O Lord most High. Amen.

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. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever. Amen.

WORDS OF INSTITUTION

HOLY COMMUNION

COMMUNION ANTHEM

Ubi caritas

Maurice Duruflé (1902–1986)

Ubi caritas et amor, Deus ibi est.

Congregavit nos in unum Christi amor.

Exultemus, et in ipso jucundemur.

Timeamus, et amemus Deum vivum.

Et ex corde diligamus nos sincero.

Ubi caritas et amor, Deus ibi est. Amen.

Where true charity and love dwell, God is there.

We have come together as one in the love of Christ:

let us rejoice, and be glad therefore;

let us fear and adore the living God,

and from the heart let us love God in sincerity and truth.

Where true charity and love dwell, God is there. Amen.

Hymn for Maundy Thursday

PRAYER AFTER COMMUNION

SERVICE OF TENEBRAE

HYMN OF TENEBRAE

O Sacred Head, Now Wounded
(music on page four)

Passion Chorale

THE SHADOW OF BETRAYAL

SCRIPTURE READING: Matthew 26:20-25

Wendy Evans

THE SHADOW OF INNER AGONY

SCRIPTURE READING: Luke 22:40-44

Elder William Crutchfield

CHORAL RESPONSE Drop, Drop, Slow Tears

*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.*

Orlando Gibbons (1583–1625)

Simulcast in the Chapel
There is no childcare today. If at any time you are concerned about your child feeling restless during service, you are welcome to join Worship from the Chapel, right next door. The service will be livestreamed to give you and your little ones a little more flexibility.

Phineas Fletcher (1582–1650)

Maundy Thursday, a Service of Communion and Tenebrae is held to mark Jesus Christ's Last Supper with His disciples and to remember His betrayal, suffering, and impending death.

THE SHADOW OF LONELINESS

SCRIPTURE READING: Matthew 26:40-45

Elder Margaret Stocker

THE SHADOW OF DESERTION

SCRIPTURE READING: Matthew 26:47-50; 55-56

Joshua Garry

THE SHADOW OF ACCUSATION

SCRIPTURE READING: Matthew 26:59-67

Sean Baz

CHORAL RESPONSE

O vos omnes

Pablo Casals (1876–1973)

*O vos omnes qui transitis per viam:
attendite et videte
si est dolor sicut dolor meus.*

All you who pass by the way,
behold and see
if there be any sorrow like unto my sorrow.

Lamentations 1:12

Tenebrae, an ancient service, increases darkness by extinguishing candles representing Jesus' increasing sorrow as the events of Passion Week unfold. Once the sanctuary is plunged into darkness, the Bible is slammed, signifying the sense of total loss of God's presence.

THE SHADOW OF MOCKERY

SCRIPTURE READING: Mark 15:12-20

Deacon Daniel Hoy

THE SHADOW OF DEATH

SCRIPTURE READING: Luke 23:33-46

Elder Anita Brickell

CHORAL RESPONSE

Crucifixus

Antonio Lotti (c. 1667–1740)

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.

He was crucified for us under Pontius Pilate; he suffered death and was buried.

Nicene Creed

READING

The Dream of the Rood
Matthew 27:9

Rev. Dr. Thomas E. Evans

"The Dream of the Rood" is one of the earliest English language poems remaining, although it bears more resemblance to Old Scots (the linguistic legacy of the Angles in Scotland). Parts of the poem are inscribed on the Ruthwell Cross in Germanic runes and a longer version exists in manuscript form. The poem describes the crucifixion of Christ from the point of view of the cross, which tells the story of its own suffering whilst holding up the suffering of Jesus. This evening we will hear an excerpt of this poem."

Crucifixus

Antonio Lotti's Crucifixus for 8 voices has become such a famous piece that most listeners do not realize it was taken from a larger work, a setting of the Credo in F Major. Starting with the basses, each part enters in turn, piling up anguished suspensions into a towering mass of sound. The final cadence at "et sepultus est" (he was buried) is devastating in its simplicity.

CHORAL RESPONSE

Were You There?

African-American Spiritual

Sónia Batten, *soloist*

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh! Sometimes it causes me to tremble,

Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree?

Were you there when they pierced Him in the side?

Were you there when they laid Him in the tomb?

TOLLING OF THE BELLS

LEAVE SILENTLY

During Holy Week our scripture readings make reference to "the Jews." We understand these words as referring to some of the Judean authorities of the time who were opposed to Jesus, and not to Jews as a people, then or now.

O Sacred Head, Now Wounded



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,
4. My days are few; O fail not, with thine im - mor - tal power,



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?
to hold me that I quail not in death's most fear - ful hour;



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,
that I may fight be - friend - ed, and see in my last strife



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.
to me thine arms ex - tend - ed up - on the cross of life.

*Text: Latin, 12th or 13th cent.; trans. James Waddell Alexander (1804–1859) and Robert Bridges (1844–1930), alt.
Music: Hans Leo Hassler (1564–1612), harm. Johann Sebastian Bach (1685–1750)*