

## ***Maundy Thursday***

A Tenebrae Service of Word and Sacrament

April 6 – 7:30 PM

### ***The Approach to God***

The Prelude:

“Ah, Holy Jesus”

arr. Raymond H. Haan

“What Wondrous Love Is This?”

arr. Raymond H. Haan

The Chiming of the Hour

The Silent Processional

\*The Litany

Leader: The light has come into the world, and the world loved the darkness rather than the light.

**People: God sent his Son into the world, not to condemn the world, but that the world might be saved through him.**

\*The Opening Hymn: Lift Up Your Hearts 177:1,2,4

“Oh, to See the Dawn”

The Welcome

### ***The Service of Communion***

The Anthem: “My Song is Love Unknown”

Edwin T. Childs

*My song is love unknown, my Savior’s love to me, love to the loveless shown that they might lovely be. Oh, who am I, that for my sake my Lord should take frail flesh and die?*

*Sometimes they strew his way and his sweet praises sing; resounding all the day hosannas to their King. Then “Crucify” is all their breath, and for his death they thirst and cry.*

*Why? what has my Lord done to cause this rage and spite? He made the lame to run, and gave the blind their sight. What injuries! Yet these are why the Lord most high so cruelly dies, my Savior dies, my song of love so cruelly dies.*

*Here might I stay and sing of him my soul adores. Never was love, dear King, never was grief like yours! This is my friend in whose sweet praise I all my days could gladly spend. My song is love.*

The Prayer of Thanksgiving

The Lord be with you.

**And also with you.**

Lift up your hearts.

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

Let us give thanks to the Lord our God.

**It is right for us to give thanks and praise.**

With joy we praise you, gracious God, for you

created heaven and earth, made us in your image, and kept covenant with us. Even when we turned away from you, you turned your face toward us.

**We give you thanks for Jesus Christ, our Lord, who by his suffering and death opened to us the way of everlasting life.**

We praise you that you not only shared the darkness and confusion of life, you overcame it.

**The Light shines in the darkness, and the darkness has not overcome it.**

Therefore, we join our voices with all the saints and angels and the whole creation to proclaim the glory of your name.

**Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!**

The Prayer of Consecration

Lord, our God, send your Holy Spirit so that this bread and cup may be for us the body and blood of our Lord Jesus Christ. May we and all your saints be united with Christ and remain faithful in hope and love. Gather your whole church, O Lord, into the glory of your kingdom. We pray this in the name of Jesus who taught us to pray saying:

**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.**

The Words of Institution

The Passing of the Bread

The Anthem: “Drop, Drop Slow Tears”

Orlando Gibbons

*Drop, drop slow tears, and bathe those beauteous feet, which brought from heaven the news and Prince of Peace. Cease not, wet eyes, his mercies 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.*

The Passing of the Wine

*Please meditate while the organist plays*

The Meditation: “Jesus and Barabbas”

## ***The Service of Shadows***

### ***The Shadow of the Agony of Spirit***

The Scripture Reading: Luke 22:39-46

\*The Hymn: Lift Up Your Hearts 161:1-2

“Go to Dark Gethsemane”

### ***The Shadow of Arrest***

The Scripture Reading: Luke 22:47-53

The Response: Lift Up Your Hearts 635

“Kyrie Eleison”

*Sung three times,*

*first time by women, second time by men,*

*third by all, a cappella.*

### ***The Shadow of Denial***

The Scripture Reading: Luke 22:54-62

The Hymn: Lift Up Your Hearts 172:1,2

“Ah, Holy Jesus, How Have You Offended”

### ***The Shadow of Condemnation***

The Scripture Reading: Mark 15:1-15

The Reflection: “O Sacred Head, Now Wounded”

*Cello solo*

### ***The Shadow of Mockery***

The Scripture Reading: Matthew 27:27-31

The Hymn: Worship & Rejoice 281:1,2

“Lamb of God”

### ***The Shadow of Crucifixion***

The Scripture Reading: Mark 15:21-24, 29-32

The Hymn: Lift Up Your Hearts 164:1,2

“What Wondrous Love”

### ***The Shadow of Death***

The Scripture Reading: Mark 15:33-37

The Christ Candle Is Removed

### ***The Shadow of Burial***

The Scripture Reading: Matthew 27:57-61

The Solo: “Were You There?”

*Were you there when they crucified my Lord? Oh, sometimes it causes me to tremble.*

*Were you there when they laid him in the tomb? Oh, sometimes it causes me to tremble.*

The Time of Silent Reflection

The Anthem: “When I Survey the Wondrous Cross”                      Gilbert M. Martin  
*When I survey the wondrous cross on which the Prince of Glory died, my  
richest gain I count but loss, and pour contempt on all my pride.*

*Forbid it, Lord, that I should boast, save in the death of Christ, my God! All  
the vain things that charm me most, I sacrifice them to his blood.*

*See from his head, his hands, his feet, sorrow and love flow mingled down! Did  
e'er such love and sorrow meet, or thorns compose so rich a crown?*

**\*All:**  
**Were the whole realm of nature mine,**  
**that were a present far too small.**  
**Love so amazing, so divine,**  
**demands my soul, my life, my all.**

\*The Dismissal  
Leader: May Jesus Christ, who for our sakes became obedient unto  
death, even death on a cross, keep you and strengthen you.  
**People: Amen.**

\*The Stripping of the Table  
*The stripping of the table is a Maundy Thursday tradition in many  
Christian Churches After the supper is over, the table is stripped of all  
decoration to symbolize Jesus' humiliation and stripping at his  
crucifixion.*

\*The Silent Recessional

\*The People Leave in Silence

Rev. Peter Jonker – minister  
Pastor Bob Grussing, Erin Alley, Chad Boorsma, Rev. Kristy Manion– liturgists  
Dr. Larry Visser – organist  
Calin Muresan – cellist  
Chancel Choir, Dr. James Borst – director  
Perrin Rynders – percussionist  
Kathryn Becksvoort – vocal soloist  
Ruby Van Haitsma – acolyte  
René Baatenburg – candle bearer  
Natalie Bauman & Carmen Day – cross bearers  
Reynold Weidenaar (1915-1985) – cover art

Tonight’s Service is chronological. We will walk beside Jesus as he takes  
the journey from the gentle light of the Thursday Passover table down into  
the deep darkness of Friday and the cross. For that reason, our communion  
will come at the beginning of the service and only after sitting at the table  
with Jesus will we head out to Gethsemane, to the Sanhedrin, to Pilate’s  
judgment hall, and then finally to Golgotha and the cross. As we journey,  
we will experience the darkness associated with a Tenebrae service.

The service of Tenebrae, meaning “darkness” or “shadows,” has been  
practiced by the Church since the fourth century. Originally Tenebrae was  
held in monasteries on the Thursday, Friday, and Saturday of Holy Week. It  
was part of the matins and lauds (daily Scripture-reading and prayer  
services) which began at two o’clock in the morning. Later, to allow town

folk to participate in these services, the monasteries scheduled the Tenebrae  
service during the afternoon or evening before each of these holy days.  
The Tenebrae service is a prolonged meditation on Christ’s sufferings using  
readings, candles, and music. After each Scripture reading, a single candle  
is extinguished followed by an anthem or hymn. As the darkness increases,  
the final white candle—the Christ candle—is removed from the sanctuary,  
symbolizing Christ’s death and burial. Through Good Friday and Holy  
Saturday, the Christ candle will remain in the narthex, symbolizing Jesus’  
separation from his disciples. The candle will be restored at the beginning  
of our Easter service.

Maundy Thursday’s focus is on Jesus suffering and crucifixion. The black  
used in the paraments and banners symbolizes the darkness brought into the  
world by sin. It also symbolizes death. It’s not only Jesus death but our  
condemnation and that of the whole world under the burden of sin. The red  
symbolizes the blood of Jesus Christ shed to redeem us and all of creation  
from sin.

**Cover Art:**  
Born and raised in Grand Rapids, Michigan, artist and former member of  
LaGrave, Reynold Weidenaar (1915-1985) received honors as one of  
America's most distinguished artists. At age 27, he was the youngest artist  
to have a one-man exhibition at the Smithsonian. Weidenaar was one of  
seven living artists represented at the 100th anniversary of the Kennedy  
Gallery in New York in 1974. He is remembered for his oil and watercolor  
painting, sketches, and the unique art of fresco, represented in the LaGrave  
corridor adjacent to the narthex. A powerful symbol for the season of Lent,  
his sketch of the nail-scarred hand of the crucified Christ graces the cover  
of this bulletin.

