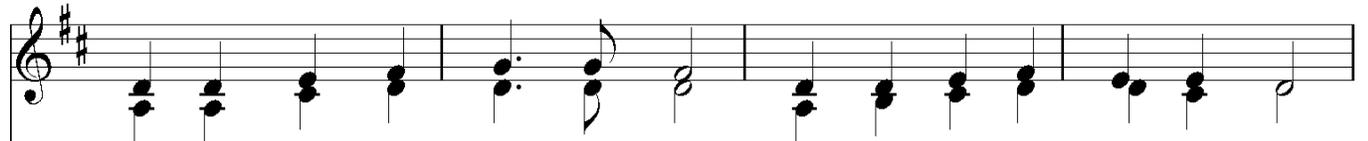
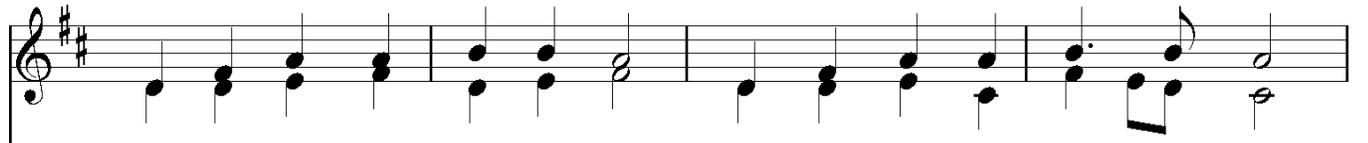


Maundy Thursday Tenebrae

Opening Hymn 171: Go to Dark Gethsemane



1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,



your Re - deem - er's con - flict see, watch with him one bit - ter hour;
O the worm - wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;



turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854) Music: *Petra*, Richard Redhead (1820-1901)
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The first reading; the cleansing of the Temple (Mark 11:15-19)

Then they came to Jerusalem. And Jesus entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, 'Is it not written, "My house shall be called a house of prayer for all the nations"? But you have made it a den of robbers.' And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city.

Hymn 458 My song is love unknown: v. 1

Words: Samuel Crossman (1624-1683), alt.

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

The reader extinguishes an outside candle.

The second reading; the anointing of Jesus' feet (Mark 14:3-9)

While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, 'Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.' And they scolded her. But Jesus said, 'Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.'

Hymn 458 My song is love unknown: v. 2

He came from his blest throne, salvation to bestow,
But men made strange, and none the longed-for Christ would know.
But O my friend, my friend indeed, who at my need his life did spend.

The reader extinguishes the other outside candle.

The third reading; the betrayal of Judas (Luke 22:1-6)

Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Hymn 458 My song is love unknown: v. 3

Sometime they strew his way, and his strong praises sing,
Resounding all the day hosannas to their King.
Then “Crucify!” is all their breath, and for his death they thirst and cry.

The reader extinguishes the next candle

The fourth reading; Jesus washes the disciples’ feet (John 13:1-11)

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.’

Hymn 458 v. 4

Why, what hath my Lord done? What makes this rage and spite?
He made the lame to run, he gave the blind their sight.
Sweet injuries! Yet they at these themselves displease, and ‘gainst him rise.

The reader extinguishes the next candle

The fifth reading; the Last Supper (Luke 22:14-23)

When the hour came, he took his place at the table, and the apostles with him. He said to them, ‘I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.’ Then he took a cup, and after giving thanks he said, ‘Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.’ Then 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.' And 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. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' Then they began to ask one another which one of them it could be who would do this.

Hymn 458 v. 5

They rise, and needs will have my dear Lord made away;
A murderer they save; the Prince of Life they slay.
Yet steadfast he to suffering goes, that he his foes from thence might free.

The reader extinguishes the next candle

The sixth reading; the Garden of Gethsemane (Luke 22:39-53)

Jesus 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.]] When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.'

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, 'Judas, is it with a kiss that you are betraying the Son of Man?' When those who were around him saw what was coming, they asked, 'Lord, should we strike with the sword?' Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, 'No more of this!' And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, 'Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!'

Hymn 458 v. 6

In life, no house, no home my Lord on earth might have;
in death no friendly tomb but what a stranger gave.
What may I say? Heaven was his home;
but mine the tomb wherein he lay.

The reader extinguishes the next candle.

The seventh reading; Peter denies Jesus three times (Luke 22:54-62)

Then they seized Jesus and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know him.' A little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' Then about an hour later yet another kept insisting, 'Surely this man also was with him; for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.

Hymn 458 v. 7

There might I stay and sing, no story so divine:
Never was love, dear King, never was grief like thine.
This is my friend, in whose sweet praise
I all my days could gladly spend.

The reader extinguishes the last candle.

Silence is kept, at the end of which a bell is rung three times

Collect

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace:
So clothe us in your Spirit that we, reaching forth our hands in love,
may bring those who do not know you to the knowledge and love of you;
for the honor of your Name. *Amen.*

Closing Hymn 168: O Sacred Head Sore Wounded, vv. 1-3

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676); sts. 1-3, tr. Robert Seymour Bridges (1844-1930);
Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hessler (1564-1612); adapt.
and harm. Johann Sebastian Bach (1685-1750)

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