



THE WORD

SCRIPTURE READING

John 13:1-17,31-35

MOTET Nolo mortem peccatoris

Thomas Morley

Nolo mortem peccatoris; haec sunt verba Salvatoris. [I do not desire the death of the sinner; these are the words of the Savior.] Father, I am Thine only Son, sent down from Heav'n mankind to save; Father, all things fulfill'd and done according to Thy will, I have; Father, my will now all is this: *Nolo mortem peccatoris.* Father, behold my painful smart, taken for man on ev'ry side; E'en from my birth to death most tart, no kind of pain I have denied, but suffer'd all, and all for this: *Nolo mortem peccatoris.*

attr. John Redford

You must go and stand your trial, You have to stand it by yourself, O, nobody else can stand it for you, You have to stand it by yourself.

American spiritual

BETRAYAL AND DENIAL

Luke 22:47-62

HYMN NO. 93 (blue hymnal) Ah, Holy Jesus

Herzliebster Jesu

(Verses 2 and 4)

ARREST

Mark 15:1-20

CRUCIFIXION

Luke 23:32-43

FOLK SONG Wayfaring Stranger

Appalachian folk song

I am a poor wayfaring stranger
Traveling through this world of woe,
But there's no sickness, nor toil nor danger
In that bright land to which I go.

I'm going home to see my mother,
I'm going home no more to roam,
I'm only going over Jordan,
I'm only going over home.

I know dark clouds will gather round me,
I know my path is rough and steep,
But golden fields lie out before me
Where weary eyes no more will weep.

I'm going home to see my father,
I'm going home no more to roam,
I'm only going over Jordan,
I'm only going over home.

I'll soon be free from every trial,
This form shall rest beneath the sod,
I'll drop the cross of self-denial
And enter in that home with God.

I'm going home to see my savior,
I'm going home no more to roam,
I'm only going over Jordan,
I'm only going over home.

Traditional Appalachian text

Deborah Phillips, Soprano

Lisa Ellis, Soprano

Barbara Adamcik, Alto

Linda Judge-McRae, Alto

Robert Adamcik, Marimba

THE DEATH

Mark 15:33-39

SPIRITUAL Were You There?

Were You There

Were you there when they crucified my Lord? Oh! Sometimes it causes me to tremble.

Were you there when they nailed him to the tree? Oh! Sometimes it causes me to tremble.

SACRAMENT OF HOLY COMMUNION

THE INVITATION TO THE LORD'S TABLE

WORDS OF INSTITUTION

THE GREAT PRAYER OF THANKSGIVING (responsive)

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

(Prayer continues) ... to the glory of your name.

COMMUNION RESPONSE This Is the Body of Christ

John L. Bell

(Prayer continues) ... great is the mystery of faith.

RESPONSE This Is the Body of Christ

John L. Bell

COMMUNION

The congregation will be ushered to the Table, beginning with the first pews on either side of the aisle.

MUSIC FOR COMMUNION Herzliebster Jesu

Johannes Brahms

Ah, Dearest Jesus, How Hast Thou Offended

THE LORD'S PRAYER (Unison)

LITURGY OF THE PASSION

Please remain seated throughout.

JESUS PREDICTS HIS BETRAYAL

Matthew 26:20-25

HYMN NO. 93 (blue hymnal) Ah, Holy Jesus

Herzliebster Jesu

(Verses 1 and 3)

THE DISCIPLE'S PROMISE

Matthew 26:30-35

HYMN NO. 370 (blue hymnal) Just as I Am, Without One Plea

Woodworth

JESUS PRAYS IN THE GARDEN

Luke 22:39-46

SPIRITUAL Jesus Walked This Lonesome Valley

Lonesome Valley

Jesus walked this lonesome valley, He had to walk it by Himself; O, nobody else could walk it for Him, He had to walk it by Himself.

We must walk this lonesome valley, We have to walk it by ourselves; O, nobody else can walk it for us, We have to walk it by ourselves.

The Order of Worship

April 13, 2017

8:00 p.m.

WESTMINSTER PRESBYTERIAN CHURCH
MAUNDY THURSDAY COMMUNION SERVICE
AND THE OFFICE OF *TENEBRAE

THE GATHERING

PRELUDE O Lamm Gottes unschuldig, BWV 1095

J. S. Bach

O Lamb of God, Pure and Holy

(from the Neumeister Chorales)

GREETING AND CALL TO WORSHIP

PRAYER OF THE DAY

*HYMN NO. 170 (red hymnal) O Sacred Head, Now Wounded

Passion Chorale

*CALL TO CONFESSION

*PRAYER OF CONFESSION (Unison)

Ever gracious God, we gather this evening hour as friends gathered with Jesus in an upper room long ago. We come bearing the marks of a bitter and broken world. We come from anonymous places, with dry and thirsty spirits. Remind us in the breaking of bread of our need for you. Refresh us and make us whole with the cup of forgiveness. Draw us nearer to each other in mutual service and closer to you in faithfulness. As the night advances, deepen in us a sense of your steadfast love for us in Jesus Christ. Amen.

*ASSURANCE OF PARDON

*PASSING OF THE PEACE

Leader: Since God has forgiven us in Christ, let us forgive one another. The Peace of the Lord Jesus Christ be with you all.

People: And also with you.

You are invited to exchange, by words and touch, signs of reconciliation with one another.

Were you there when they laid him in the tomb? Oh! Sometimes it causes me to tremble.

African-American spiritual

SONG OF THE SUFFERING SERVANT Isaiah 53:3-6 Jim Mason

EXTINGUISH THE LIGHT

STREPITUS (THE DEATH OF OUR LORD)

NOW THE SERVICE BEGINS

MINISTRY OF MUSIC: Chancel Choir

Our thanks to Bob and Barbara Adamcik, Lisa Ellis, Linda Judge-McRae, and Deborah Phillips for their enrichment of our worship this evening.

This evening’s motet sensitively conveys a most powerful text, which employs very descriptive and unusual word usage in depicting Christ’s death on the cross. A particularly interesting dissonance (or musical clashing) is found in the music to which the phrase “Father, behold my painful smart,” is set. Our thanks to Bettie Mason for finding that the Latin text is related to Ezekiel 18:32 and 33:11 and that the poem is attributed to John Redford.

***Tenebrae** is not really a service. The word means “darkness” or “shadows” and first began to appear in church liturgies around the seventh century. Tenebrae has come to symbolize the darkness and somber tone of the accounts of Christ’s suffering and crucifixion, reflected in the scripture readings, in the music, and in the silence of the people as they leave the sanctuary.

The “**Strepitus**” means “loud noise” and is signified by the slamming of a book or door at the conclusion of the service. Originally, the strepitus was a loud noise made by the abbot to signify to the monks, who were in silent meditation, that the liturgy of the hours was over. It has come to symbolize the harsh reality of the death of our Lord.

Easter Sunday Schedule

9:00 a.m. Worship
10:00 a.m. Easter Breakfast
Egg Hunt
11:00 a.m. Worship

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Rev. John Linton Muntz, Parish Associate
Peter Van Eenam, Organist and Choirmaster
Barbara Adamcik, Director of Youth and Connectional Ministries
Angela Grobe, Director of Children’s Ministries
Mary Boyd, Education Coordinator
Renee Wiesehuegel, Office Manager/Bookkeeper
Sandra Williams, Administrative Assistant
Rev. Friedrich Schilling, Jr., Pastor Emeritus
Debbie Bendy, *Abbey* Editor

THE SESSION

Class of 2017

Phil Barnette
Bitsy Ingram
William Milam
Bryan Powell
Brenda Seip
Youth Elder: Tolson Bell
Clerk of Session: Georgann Byerley

Class of 2018

Leigh Dunlap
JP Mackay
Linda Van Beke
Wes Williams
Michael Yates

Class of 2019

Debbie Babelay
Daniel Collins
Terry Crow
Cindy Pearman
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