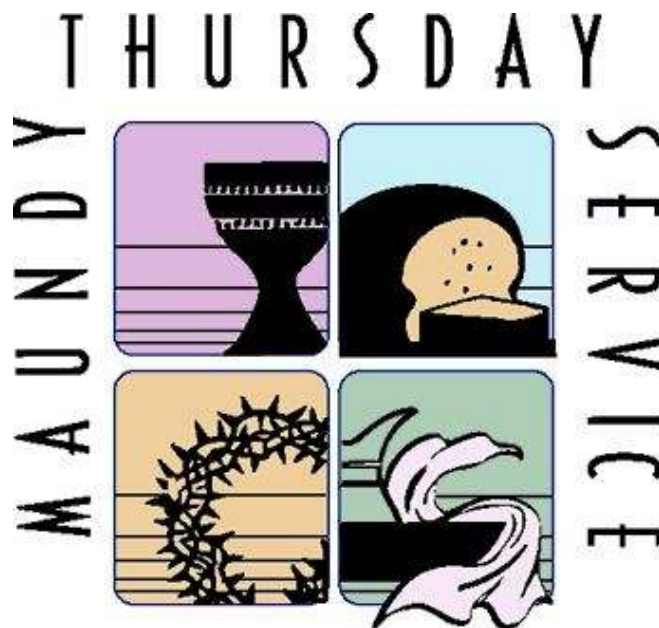


**Holy Communion &  
Ancient Order of Tenebrae**

Thursday, April 17, 2014

8:00 PM



**Covenant Presbyterian Church**

230 E. Jefferson Street  
Butler, Pennsylvania

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**The Rev. Dr. James E. Swanson, Pastor**

*Pastor's Phone: 724-752-8383 / 724-712-1407*

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Website: <http://covenantbutler.org>

ORDER OF WORSHIP FOR

**Maundy Thursday Communion Service**

April 17, 2014

Eight O'clock PM

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*"For whenever you eat this bread and drink this cup,  
you proclaim the Lord's death until he comes."*

*~ 1 Corinthians 11:26 ~*

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THE PRELUDE *Lamb of God* Georges Bizet  
Arr. by Edward Broughton  
*Ah, Dearest Jesus* Wilbur Held

THE SOLEMN PROCESSIONAL *with muffled drum*

THE CALL TO WORSHIP

Leader: Let us come together and worship, all who have received  
God's mercy.

People: **For we were lost and in bondage, yet the Lord has  
heard us.**

Leader: There is no god other than the Almighty God, Maker of  
Heaven and earth, the giver of Salvation.

People: **And God's mercy and grace have spared us all.  
Blessed be the name of the Lord!**

THE PSALM Psalm 116: 1-2, 12-19 (*Pew Bible p. 541*)

THE CORPORATE PRAYER OF CONFESSION

**Eternal God, You sent Jesus Christ to save the lost. Judge  
us with love, and lift the burden of our sins.**

**We confess that we have failed to fulfill your will for us.  
We have ignored our neighbors, neglected justice, and  
turned away from truth.**

**We deceive ourselves, saying we have no sin; we have been  
unwilling to forsake false gods to serve you and you alone.**

**O God, have mercy upon us, weak and willful though we  
are. Lead us to your Table, and unite us to Christ, who is  
the Bread of life and the Vine in whom we grow in grace.  
Amen.**

A TIME FOR SILENT CONFESSION

THE DECLARATION OF PARDON

Leader: As Jesus washed the disciples' feet, we are washed  
anew with the waters of our baptism. As we have died  
with Christ in a death like his, we shall arise to new life  
in a resurrection like his. We have heard the good news  
of the gospel, my friends; now let us declare:

People: **In Jesus Christ, we are forgiven!**  
**Thanks be to God.**

SCRIPTURE READINGS

1 Corinthians 11: 23-26 (Pew Bible p. 163)

John 13:1-17, 31b-35 (Pew Bible p. 102)

Leader: This is the Word of the Lord.

People: **Thanks be to God.**

THE PRESENTATION OF GIFTS & OFFERINGS

THE OFFERTORY *In the Hour of Trial* James Denton

\*THE PRAYER OF DEDICATION

**Dear Christ, your sacrifice purchased our salvation. Your death has brought us life. We can never repay you for what you have done; we can only offer ourselves in humble submission to your will.**

**Take these gifts as tokens of our commitment and as declaration of our faith and devotion. May we become worthy of the love you poured out for the world. Amen.**

THE COMMUNION HYMN 94

*An Upper Room Did Our Lord Prepare* O WALY WALY

THE INVITATION TO THE TABLE

THE GREAT PRAYER OF THANKSGIVING

Pastor: Lift up your hearts.

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

Pastor: Great is the Lord and greatly to be praised.

People: **We give thanks unto the Lord our God.**

Pastor: Together, let us ask God's blessing upon this meal:

Holy God of Redemption, Mercy and Grace:  
blessed is Jesus Christ, your Servant, our Savior.  
When the hour had come, he took off his glory,  
took on the sins of humanity, and in the midst  
of his friends, in the congregation of his enemies,  
he kept the promise which he made to you,  
to love us to the very end.

As comforter and friend, he welcomed all;  
As teacher, he modeled a life of obedience and faith;  
As Lord of life, he endured the snares of death,  
that all who believe might have life with you.

Every time we eat the bread,  
our brokenness is made whole;  
every time we drink from the cup,  
we receive unceasing grace;  
every time we come to this Table,  
we remember the mystery called faith.

Now that the hour is come,  
send your Spirit upon these gifts of bread and cup.  
Feed us with your compassion, that we might be  
made whole, and, in our healing,  
become servants to a shattered world.

THE LORD'S PRAYER (using "debts" and "debtors")

THE WORDS OF INSTITUTION & COMMUNION (seated)

*Please hold the elements until all have been served.*

THE UNISON PRAYER FOLLOWING COMMUNION

**Almighty and most gracious Father, we give you thanks  
for this meal, shared in the spirit with our Lord, as we  
recall His Last Supper here on earth.**

**Grant that our ears may be closed to the voices of  
clamor and distraction which surround us daily;**

**That our eyes, which have seen your great acts, may also  
behold your grace and forgiveness;**

**That our tongues, which sing of your love, may  
announce hope to the lost;**

**That the feet which have walked in your courts may walk  
in the region of light;**

**And that the souls of all who have now received this  
sacrament may be restored to newness of life. Amen.**

A TIME OF SILENCE and THE TOLLING OF THE BELL



## A SERVICE OF DARKNESS

THE CHORAL RESPONSES are from  
*A Service of Darkness* by Dale Wood

**The First Reading:** Luke 23: 13–25, 33–34

The Choral Response: *“O Come and Mourn With Me Awhile”*

Silent Meditation

**The Second Reading:** Luke 23: 39–43

The Choral Response: *“Hear Us, Holy Jesus”*

Silent Meditation

**The Third Reading:** John 19: 25b–27a

The Choral Response: *“At the Cross, Her Station Keeping”*

Silent Meditation

**The Fourth Reading:** Matthew 27: 45–46

The Choral Response: *“Bound Upon the Accursed Tree”*

Silent Meditation

**The Fifth Reading:** John 19: 28–29

The Choral Response: *“Jesus, In Thy Thirst and Pain”*

Silent Meditation

**The Sixth Reading:** John 19: 30

The Choral Response: *“O Perfect Life of Love”*

Silent Meditation

**The Seventh Reading:** Luke 23: 46

The Choral Response: *“Behold the Lamb of God”*

Silent Meditation

+ THE FALLING OF DEEP DARKNESS

+ THE NAILING

+ A PERIOD OF SORROWFUL SILENCE & PRAYER

+ THE CHARGE AND DISMISSAL

*In keeping with the somber mood of the hour,  
this evening there will be no Postlude, nor Time of Fellowship.  
All worshippers are requested to leave the Sanctuary in silence.*



HOLY WEEK ~ MAUNDY THURSDAY

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What is the meaning of the word "Maundy"? Derived from the Latin word *mandatum*, meaning "commandment," *Maundy* refers to the commands Jesus gave his disciples at the Last Supper: to love with humility by serving one another and to remember his sacrifice.

Before the Passover meal, Jesus washed the feet of his disciples. By performing this lowly act of service, the Bible says in John 13:1 that Jesus "showed them the full extent of his love." By his example, Jesus demonstrated how Christians are to love one another through humble service. For this reason, some churches practice foot-washing ceremonies as a part of their Maundy Thursday services.

On this, his second Holy Thursday Foot Washing, Pope Francis visited the Don Gnocchi Center, a home for the elderly and disabled in Rome, to wash the feet of twelve residents for the Holy Week ritual, including a woman and a Muslim. The ceremony, which is rooted in the story of the Last Supper, made headlines last year when the pope visited a youth detention center and washed the feet of several young women. The ceremony has been traditionally limited to men because all of Jesus' apostles were male. All popes in living memory have held the service either in St. Peter's or the Basilica of St. John in Lateran. Pope Francis has broken tradition by going "out to the people" instead.

John's gospel never speaks of a "last supper" like the other gospel writers do, so chapter 13 is the closest thing we've got. There is no mention of bread and cup in this passage. There is no admonition to "remember." However, Jesus preaches the same message he has been proclaiming all along: hearing is good, *doing* is better; knowledge is good, *doing* is better.

*“For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.”* --John 13:15-17

Even on the last night of his life, Jesus was trying to teach a “new way” of living. This is the challenge we grapple with every single day, isn’t it? There is a big, big difference between *knowing* and *doing*, between *knowing about love* and *loving*.

Washing feet was an everyday occurrence in first century Palestine. People walked everywhere in a very dusty land. Dinner gatherings were sometimes enjoyed in a reclining position (as was the Passover), and water, towel and basin would be provided to all, as an act of welcome hospitality. For just an ordinary dinner gathering, guests would wash their own feet. For special occasions, however, a servant would be given this task. The host never washed his guests’ feet. It’s a demeaning and deeply personal task, so it was given to the least personal member of the household: the servant.

For Jesus – the Teacher, the Rabbi – to “assume the position,” to bend down and do the dirty work – was shocking, to say the least. It was an extremely humble (to the point of humiliating) act. And yet, that was exactly the point! Jesus always managed to re-define the socially unacceptable thing – from touching a leper to eating with a tax collector to re-interpreting the Sabbath command to honoring the worth of women and children. Life would be so much simpler if he had said something like, “Go and think likewise” or, “Go, and believe likewise.” But he did not. No, he did not. Jesus said, “Go, and do likewise.”