Maundy Thursday

The CHURCH of the COVENANT
THE WORSHIP OF GOD
April 9, 2020

Order of Worship

The McGaffin Carillon
Versets on Jesu Meine Freude

George Leggiero, Carillonneur
John R. Knox

Performed by J. Samuel Hammond on the Duke University Carillon

Prelude
O Haupt voll Blut und Wunden
(O Sacred Head Now Wounded)

Jonathan W. Moyer
Jonathan Moyer, organ

Composed and recorded on the 1637 Stellwagen Organ
St. Jakobi, Lübeck, Germany
Gather up
In the arms of your pity
The sick, the depraved,
The desperate, the tired,
All the scum
Of our weary city.

Gather up
In the arms of your pity.
Gather up
In the arms of your love—
Those who expect
No love from above.

We gather today to experience the Lord’s Last Supper with the disciples.
The Seder meal was served before Jesus called them to servanthood by washing
their feet and instituting the Lord’s Supper.
Our Lenten journey has brought us here to this time of service, a time of
Communion and the time of darkness as well as his death upon a cross.

And a commandment ever new:
This is how everyone will know we are his disciples,
When we love each other.

We are gathered to recall the night when Jesus was betrayed.
Are you ready to come to the feet of Christ, whose Life was poured out for you?
By the grace of God, we are.

Can you watch while Jesus prays in the garden?
By the grace of God, we can.

Will you follow Jesus, even into the night of betrayal?
By the grace of God, we will.

Then let us praise God, even in the hours of darkness.
God of all grace and steadfast love,
greatly is your name to be praised in all the earth!
Let worship the Lord.
1. An upper room did our Lord prepare
   For those He loved until the end:
   And His disciples still gather there
   To celebrate their risen Friend.

2. A last-giving gift Jesus gave His own:
   To share His bread, His loving cup,
   Whatever burdens may bow us down,
   He by His cross shall lift us up.

3. And after supper He washed their feet,
   For service, too, is sacrament.
   In Christ our joy shall be made complete:
   Sent out to serve, as He was sent.

4. No end there is! We depart in peace,
   He loves beyond the uttermost:
   In every room in our Father's house
   Christ will be there, as Lord and Host.
Call to Confession

Friends, our Savior calls us to be faithful in life. Sometimes, though, we fall into the trap that causes us to seek division rather than unity. We now come to you Lord to free us to seek forgiveness from others and from you. Please join me in the Prayer of Confession. Let us begin.

Corporate Prayer of Confession

Merciful God,
we confess that so often our discipleship has been weak ...
when we have failed to serve as Jesus served; forgive us.

When we have failed to love one another as Jesus loves us; forgive us.

When we have been happy to proclaim our devotion to Jesus with our lips and then denied him by our actions; forgive us.

Merciful God,
empower us by your Spirit to be steady and true
to you in every time of trial; through Jesus Christ our Lord. Amen

Kyrie

All are invited to sing.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Declaration of Forgiveness

Merciful God, empower us by your Spirit to be steady and true
to you in every time of trial; through Jesus Christ our Lord. Amen

Jesus said: "I came not to judge the world, but to save the world"
and "having loved his own who were in the world, he loved them to the end"

The good news therefore is this: In Jesus Christ, we are loved and we are forgiven. Thanks be to God!
Gospel Lesson

This is the word of the Lord.  

Thanks be to God.

Matthew 26:17-19

Pew Bible p.30 NRSV

Response

O Lamb of God Most Holy (verse 1 only)

Nikolaus Decius, c. 1541
Trans. Arthur Tozer Russell (1806-1874)

Nikolaus Decius, c. 1541

Stanzas 1, 2, 3

O Lamb of God most holy! Who on the cross did suffer,

And patient still and lowly, Yourself to scorn did offer;

Our sins by You were taken. Or hope had us for -

1. Have mercy on us, Jesus!
2. Have mercy on us, Jesus!
3. Your peace be with us, Jesus!

Thanks be to God.
The Sacrament of Holy Communion

Virtual Communion will take place today. As part of the service, communion will be celebrated and we invite you to participate. Preparing for communion means for you to place bread of your choice on a plate and have a partially filled cup of unfermented or fermented juice for each of you. A short liturgy includes the words of institution at which time Rev. Medina will invite you to partake of the bread followed by drinking of the cup. A short musical interlude is played to give you time to partake of the elements and to reflect on the Lord’s Supper.

Invitation

Prayer

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 to give our thanks and praise.

Sanctus

All are invited to sing.

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

Partaking of the Bread and Drinking of the Cup

Communion Motet

<table>
<thead>
<tr>
<th>Tantum ergo Sacramentum</th>
<th>Let us therefore, bowing low,</th>
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<tbody>
<tr>
<td>Veneremur cernu;</td>
<td>Venerate so great a Sacrament;</td>
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<tr>
<td>Et antiquum documentum</td>
<td>And let the old Law</td>
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<tr>
<td>Novo cedat ritui;</td>
<td>Give way to the new rite;</td>
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<tr>
<td>Praestet fides supplementum</td>
<td>Let faith afford assistance</td>
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<tr>
<td>Sensuum defectui.</td>
<td>To the deficiency of the senses.</td>
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<thead>
<tr>
<th>Genitori, Genitoque</th>
<th>To the Begetter and the Begotten</th>
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<tbody>
<tr>
<td>Laus et jubilation</td>
<td>Let there be praise and jubilation,</td>
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<tr>
<td>Salus, honor, virtus quoque</td>
<td>Salvation and honor,</td>
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<tr>
<td>Sit et benedictio;</td>
<td>And power and blessing;</td>
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<tr>
<td>Procedenti ab utroque</td>
<td>And to the One proceeding from both</td>
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<tr>
<td>Comprar sit laudatio.</td>
<td>Let there be equal praise.</td>
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Prayer After Communion.

Gracious God, we give you thanks that by the witness of your word and the sharing of this meal you have opened our hearts and eyes to the presence of Christ among us. Now be with us as we follow Christ through these dark times of death and the darkened tomb. Amen.
Hymn 98  
O Sacred Head, Now Wounded

Attr. Bernard of Clairvaux (1091–1153)  
Trans. James Waddell Alexander, 1830

Hans Leo Hassler, 160  
Harm. Johann Sebastian Bach, 172

1. O sacred head, now wounded, With grief and shame weighed down;
   Now scornfully surrounded With thorns, Thine only crown;
   O sacred head, what glory, What bliss till now was Thine!

2. What Thou, my Lord, hast suffered Was all for sinners' gain:
   Mine, mine was the transgression, But Thine the deadly pain.
   Lo, here I fall, my Savior! 'Tis I deserve Thy place;

3. What language shall I borrow To thank Thee, dearest friend,
   For this Thy dying sorrow, Thy pity without end?
   O make me Thine forever; And should I fainting be,

Yet, though despised and ignoble, I joy to call Thee mine.
Look on me with Thy favor, Vouchsafe to me Thy grace.
Lord, let me never, never Outlive my love to Thee.
## Tenebrae: A Service of Darkness

<table>
<thead>
<tr>
<th>LESSON I</th>
<th>Matthew 26:20–25</th>
<th>Kitty Jarjisian</th>
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<table>
<thead>
<tr>
<th>LAMENTATIONS 2</th>
<th>Lamed, no. 12</th>
<th>Joseph-Hector Fiocco</th>
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<tr>
<td></td>
<td></td>
<td>Jane Leggiero, cello</td>
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<td>Anna O’Connell, soprano</td>
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<td>Peter Bennett, organ</td>
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**[Lamed.]** Matribus suis dixerunt: They say to their mothers:  
Ubi est triticum et vinum? “Where is grain and wine?”  
cum deficerent quasi vulnerate As they swoon like the wounded  
in plateis civitatis, In the main streets of the city,  
cum exhalarent animas suas As their life evaporates  
in sinu matrum suarum. In their mothers’ laps.

<table>
<thead>
<tr>
<th>LESSON II</th>
<th>Matthew 26:31, 33–35</th>
<th>Dale Goode</th>
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<tr>
<th>LESSON III</th>
<th>Matthew 26:36–41</th>
<th>Nick Tomko</th>
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<tr>
<th>LAMENTATIONS 2</th>
<th>Mem, no. 13</th>
<th>Fiocco</th>
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**[Mem.]** Cui comparabo te, To what shall I compare you?  
vel cui assimilabo te, Indeed, what shall I pretend you are,  
filia Jerusalem? O daughter of Jerusalem  
cui exaequabo te, What shall I equate you with,  
et consolabor te, virgo, filia Sion? That I may comfort you, virgin, daughter of Zion?  
magna est enim velut mare contritio tua: As great as the sea is your grief:  
quis medebitur tui? Who will heal you?

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<thead>
<tr>
<th>LESSON IV</th>
<th>Matthew 26:42–45</th>
<th>Lucy Matz</th>
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<tr>
<th>LESSON V</th>
<th>Matthew 26:47–50</th>
<th>Harriet Wadsworth</th>
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<tr>
<th>LAMENTATIONS 2</th>
<th>Lamed, no. 14</th>
<th>Fiocco</th>
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**[Nun.]** Prophetae tui viderunt Your prophets have seen for you  
tibi falsa et stulta; False and foolish things  
nec aperiebant iniquitatem tuam, They have not explained your iniquity,  
ut te ad poenitentiam provocarent; to provoke your repentance,  
viderunt autem tibi On the contrary, they have envisioned for you  
assumptiones falsas, et ejectiones false assumptions, and banishment. |
LESSON VI

Dennis Matz

LAMENTATIONS 2

Lamed, no. 15
Fiocco

[Samech.] Plauzerunt super te manibus
omnes transeuntes per viam;
sibilaverunt et moverunt caput suum
super filiam Jerusalem:
Haeccein est urbs, dicentes,
perfecti decoris,
 gaudium universae terrae?
Jerusalem, Jerusalem,
convertere ad dominum deum tuum.

All who pass you by on the street
jeer at you;
They hiss and shake their heads
At the daughter of Jerusalem:
‘The perfection of beauty,
The joy of the whole earth’?
Jerusalem, Jerusalem
return to the Lord your God.

LESSON VII

Nancy Acree

Anthem

Caligaverunt Oculi Mei
Tomás Luis de Victoria
Ars Nova Copenhagen, Paul Hillier conductor

Caligaverunt oculi mei a fletu meo:
quia elongatus est a me,
qui consolabatur me:
Videte, omnes populi,
si est dolor similis sicut dolor meus.
O vos omnes, qui transitis per viam,
attendite, et videte
si est dolor similis sicut dolor meus.

My eyes were [darkened by] tears:
[For God] is far from me,
that consoled me:
Take ye heed, all you people,
if there is no sorrow like mine.
All you who pass by,
[behold] and see
if there is no sorrow like mine.

LESSON VIII

Mark 15:16–27
Clint Fowler

Sounds from the Crucifixion

A rumble from the organ symbolizes the closing of the tomb.

Anthem

Were You There?
Nanette Canfield, soprano
William Bender, viola

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

Tolling of the Bell
Following the conclusion of the tolling of the bell, observe some time of reflective silence, as we prepare for Good Friday and the joy of Easter.

Welcome!

The ancient service of Tenebrae, which dates from the 8th century, commemorates the suffering and death of Christ. It is a dramatic retelling of the Passion story that impresses one with the awful consequences of sin and the magnitude of Jesus’s sacrifice. It concludes with the Great Bourdon Bell tolling once for each year of Christ’s life. Tenebrae is a Latin word meaning darkness. The triangular candle stand is called the hearse. The name is derived, through the French herse, from the Latin herpex, which means a harrow (consisting of many spikes). The symbolism, which dates back at least as far as the seventh century, varies. The triangle itself is said to be a symbol of the trinity, with the uppermost candle representing Christ, the light of the world, and with the gradual extinguishing of the other candles symbolizing the waning faith and desertion of his disciples.

Our remote worship service features music commemorating both the last supper and the passion story of Jesus. To help bring us together as a faith community, Chancel Choir soloist Gwen DeLaney worked with Jonathan Moyer to remotely record and sequence a setting of poetry by Langston Hughes. Composer Ricky Ian Gordon (b. 1956) captured the idea of infinite love. This type of love that expects nothing in return mirrors the love Jesus had for the disciples and the love he shares with all of us. The communion motet Tantum Ergo, is a portion of a third-century hymn written for the Feast of Corpus Christi, which commemorates Christ’s first institution of this Sacrament during the Last Supper. The recording featured in this service features the Case Concert Choir, from the 2016 collaboration with Covenant Chancel Choir.

To donate to the Church of the Covenant or the One Great Hour of Sharing, click here. Remember to specify which fund you would like to contribute to in the drop-down menu.
The Tenebrae portion of the service features a set *Lamentations* by the 18th-century Belgian composer Joseph-Hector Fiocco, and the motet *Caligaverunt Oculi Mei* by the 16th-century Spanish composer Tomás Luis de Victoria.

Fiocco was born in Brussels in 1703 to a musical family. He spent his life and career in the Low-Countries, a French speaker with an Italian heritage, who worked in Dutch-speaking institutions, and his music is a glorious melting pot of national styles. Musical settings of texts from the *Lamentations of Jeremia* were ubiquitous as part of observances during Holy Week, and Fiocco’s were composed in 1733 for the Cathedral in Antwerp. The music is influenced by a French tradition of setting the texts for solo singer and obbligato instrument, as well as being in a French-inflected musical style. The organization of the pieces, however, is more Italian, resembling a small cantata. Settings of these texts traditionally include the Hebrew letter that begins each shorter section of the work. These letters form an acrostic, but its meaning is still debated. We are grateful to soprano Anna O’Connell and cellist Jane Leggiero for sharing a recording of this music. In addition, Jane provided the notes about the *Lamentations*, which come from her recent research as a CWRU graduate student.

Our service concludes with the simplicity of the African-American spiritual “Were You There.” Once again, we thank the contributions from musicians who have shared their talents with us in previous services: soprano Nanette Canfield and violist William Bender. Music and spoken word work together to establish a sense of community, break bread together, and allow us to bear witness to Jesus’s final moments with his disciples and his journey to the cross. Even as we share in this time together, remotely, we are one in the Spirit of Christ.

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**PARTICIPATING IN THE SERVICE OF TENEBRAE** are Nancy Acree, Clint Fowler, Dale Goode, Catherine Jarjisian, Dennis Matz, Lucy Matz, Nicholas Tomko, and Harriet Wadsworth. Patty Fowler serves as Maundy Thursday Coordinator. Thank you to all of our church staff for their assistance.

**HEARSE DESIGN:** The creator of the iron hearse used in our sanctuary observance of Tenebrae is Ken Roby of the Village Blacksmith in Chagrin Falls. He and Catherine C. Miller designed the hearse (triangle candle stand) to the exact measurements and candle placements as a rustic wooden hearse used at Covenant since 1969. Fine Arts and Memorials funds made this possible. Mr. Roby is the metal smith who also crafted the All Saints Columbarium cross. The cross was designed by Mrs. Miller in memory of the Reverend Albert L. Jeandheur, during whose pastorate Covenant began to observe Maundy Thursday with this order of service.

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**Easter Sunday, April 12**

*Worship with the Covenant Community*
*Through our Interactive Bulletin*

Celebrate the risen Lord with music for organ and brass.
**PC(USA) STREAMING EASTER WORSHIP SERVICE:** In addition to our Covenant interactive Easter service, the PC(USA) will be sharing a pre-recorded denominational video worship service. We will include a web link to that service in an upcoming communication so you may celebrate Easter with our larger Presbyterian community: “We recognize your plans for a joyous Easter celebration have changed due to the coronavirus outbreak. Please know you are not alone — we are the Church together, and we are united in the risen Christ on Easter Sunday!” from the PC(USA), April 2, 2020.

*The Church of the Covenant building remains closed through April 30.*  
*The Covenant Faith Community continues to be a welcoming spiritual home,*  
*striving to live God’s inclusive love,*  
*to express Christ’s compassion,*  
*and to do justice in the world.*

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