



The Order of Worship

April 17, 2014  
8:00 p.m.

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

### THE GATHERING

PRELUDE Were You There?

*Were You There*  
arr. Teresa Wilhelmi

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.

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

African-American spiritual

Deborah Phillips, Soprano  
Paula Smartt, Piano

### 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.*

### THE WORD

#### SCRIPTURE READING

John 13:1-17,31-35

#### ANTHEM Adoramus te

Quirino Gasparini

Adoramus te Christe, et benedicimus tibi, Quia per sanctam crucem tuam, redemisti mundum.

*We adore you, Christ, and bless you, for through your holy cross, you have redeemed the world.*

based on Phillipians 2:8-9 and Galatians 6:14

### 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.*

#### THE LORD'S PRAYER (Unison)

MUSIC FOR COMMUNION O Haupt voll Blut und Wunden

Max Reger

*O Sacred Head, Now Wounded*

*(from Six Chorale Preludes)*

### 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

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.

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 AND CRUCIFIXION

Mark 15:1-20, Luke 23:32-43

He Never Said a Mumbalin' Word

African-American spiritual

They crucified my Lord, and He never said a mumbalin' word. Not a word.

They nailed Him to a tree, and He never said a mumbalin' word. Not a word.

They pierced Him in the side, and He never said a mumbalin' word. Not a word.

The blood came trickalin' down, and He never said a mumbalin' word. Not a word.

He bowed His head and died, and He never said a mumbalin' word. Not a word.

African-American spiritual

Terrance McCracken, Baritone

#### THE DEATH

Mark 15:33-39

ANTHEM Were You There?

*Were You There*

*(The text is found at the Prelude.)*

SONG OF THE SUFFERING SERVANT Isaiah 53:3-6

Jim Mason

#### EXTINGUISH THE LIGHT

#### STREPITUS (THE DEATH OF OUR LORD)

**NOW THE SERVICE BEGINS**

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Rev. Dr. Buran Phillips, Pastor  
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  
Tim Crais, Interim Education Coordinator  
Renee Wiesehuegel, Office Manager/Bookkeeper  
Sandra Williams, Administrative Assistant  
Rev. Friedrich Schilling, Jr., Pastor Emeritus  
Debbie Bendy, *Abbey* Editor

**MINISTRY OF MUSIC:** Chancel Choir

**Our thanks** to Terrance McCracken, Deborah Phillips, and Paula Smartt for their enrichment of our worship this evening.

**Max Reger** wrote extensively for the organ and was the first German composer since J. S. Bach to devote so much of his compositional output to it. He viewed himself as part of the tradition of Ludwig van Beethoven and Johannes Brahms, and his work often combines the classical structures of these composers with the romantic harmonies of Franz Liszt and Richard Wagner and the complex counterpoint of J. S. Bach. This evening’s chorale prelude for communion is based on the opening hymn and it exhibits all these characteristics as well as Reger’s pervasive use of the organ’s swell pedal to create dynamic shading (the pedal controls the opening and closing of wooden slats encasing the pipes played by the upper manual, thereby affecting volume).

**\*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

**THE SESSION**

**Class of 2014**

Terry Crow  
Angela Partelow  
Tim Ryan  
Cindy Spangler  
Bill Wiesehuegel  
Youth Elder: Will Bendy  
Clerk of Session: Georgann Byerley

**Class of 2015**

Ellen Anderson  
Jean Bonnyman  
Hap McSween  
Rick Oakes  
Jack Woodall

**Class of 2016**

Mary Boyd  
Jerry Faerber  
Vicki Mayfield  
Scott Porter  
Elizabeth Ridley

**TRUSTEES**

Norman McRae

Joe Ben Turner

John Smartt