



Maundy Thursday Service
March 28, 2024

**FIRST CHURCH
IN CAMBRIDGE**
Congregational 1633-1636
United Church of Christ
Garden and Mason Streets
Cambridge, Massachusetts

WELCOME TO FIRST CHURCH IN CAMBRIDGE...

Grounded in God • Growing in Community • Acting in Love

We're glad you are worshiping with us today! First Church is a vibrant, multi-generational, engaged, urban church. We care a lot about each other and what's happening in the world around us. Wherever you are on the journey of faith, you are welcome here.

FIRST CHURCH
IN CAMBRIDGE
CONGREGATIONAL
388 YEARS
ON THE WAY
1 6 3 6 – 2 0 2 4

Maundy Thursday, March 28, 2024

Leading Worship

Carla Arevalo, *Pastoral Associate*

Christian Baker, Milly Clark, Malcolm Funck, Imme Goode, Carter Lee,
Leo Neurath, Callum Pelton-Cairns, Nick Stauffer and

Rose Whaley, *Tenebrae Readers*

Ahmaad Edmund, *Pastoral Associate*

Ginny Harlan and Joanne Paul, *Foot-Washing Ritual*

Sarah Higginbotham, *Director of Creative Worship & Arts*

Lee Prouty, *tech support*

Dan Smith, *Senior Minister*

Peter Sykes, *Music Director*

Bulletin Cover Image Freddie Funck, *First Church member*

New to First Church?

Have you just begun joining us for worship? Consider filling out this [“virtual visitor card”](#) so that we might reach out and connect with you about our community.

Give to First Church

You can explore options for giving at: www.firstchurchcambridge.org/give

Contact a Pastor or Staff Member

Find [contact information](#) for our ministerial, program, and building staff on our website.

For general information and inquiries: info@firstchurchcambridge.org

Minister On Call

If you have an urgent pastoral need, please call 617-547-2724 ext. 222. Your call will be routed to a First Church minister based on a rotating schedule that covers staff time off.

GATHERING

*For those participating at home, we invite you bring bread or crackers
and juice or wine to your home altar, so that you may participate in Holy Communion.
All are welcome at the Table!*

*For those in person, you are invited to come forward during the opening Voluntary to pour a bit
of water from a pitcher into a basin, as an embodied connection to the foot-washing ritual.*

VOLUNTARY Schmücke dich, o liebe Seele J. S. Bach

***HYMN 312** Come, Gather in This Peaceful Place

WORDS OF WELCOME & GREETING Carla Arevalo & Sarah Higginbotham

PRAYER

TELLING THE STORY

READING Exodus 12:1-2, 12-14 Ahmaad Edmund

READING John 13:1-17 Dan Smith

FOOT-WASHING RITUAL Joanne Paul and Ginny Harlan

CONFESSING

INVITATION TO CONFESSION

SILENT PRAYER OF CONFESSION

DECLARATION OF FORGIVENESS

***GREETING OF PEACE**

ANTHEM Now Jaroslav Vajda

**You are invited to stand. Hymns preceded by a "C" are found in the beginning section of the hymnal. This section contains hymns written and composed by current and past members of First Church in Cambridge.*

SHARING THE FEAST

INVITATION

PRAYER OF PREPARATION

L: How good it is to praise you, evening light!
Your beauty ushers in the sunset,
and in your light we see light—

**C: justice for the nations, mercy for the broken-hearted,
safety for the poor, belonging for the outcast,
strength for the weak, and forgiveness for the sinner.**

L: You reveal your love in joy and sorrow,
and we know your wonder even in the shadow of death.

**C: All your creatures behold your works
and testify to your faithfulness.**

L: And so we too, fragile lamps in your holy house,
raise our hearts in praise. Amen.

REMEMBERING AND GIVING THANKS

L: Now, O God, we remember Jesus, our brother.

Silence

L: We remember that he desired to eat the Passover with his friends.

C: He arranged for a meal, his last in this life.

L: We remember that he gave them a new commandment:

C: “Love one another as I have loved you.”

L: We remember that he gave them an example:

C: He knelt before them and washed their feet.

L: We remember that his betrayer was with him.

C: Jesus loved and served him, too.

WORDS OF INSTITUTION

PRAYER TO THE HOLY SPIRIT

THE LORD’S PRAYER

(Please pray this prayer in words most meaningful to your heart.)

**All: Our Creator, 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 trespasses,**

as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom and the power, and the glory, forever. Amen.

***SHARING THE BREAD AND CUP**

All who seek to follow Jesus' way of justice, compassion, and love are invited to partake of this feast. If you are in the sanctuary, please exit your pew and approach one of the stations at the front. The cups contain grape juice. The bread is gluten free. Please bring your bulletins with you for the prayer and congregational song which we will share in the round.

If you are joining us online, take and eat, for this is the bread of heaven and the cup of joy. The gifts of God for all God's people!

***THANKSGIVING**

L: Let us give thanks!

C: **Thank you, God, for life in the spirit of Jesus,
for gladness in this bread and cup,
for love that cannot die, for peace the world cannot give,
for joy in the company of friends, for the splendors of creation,
and for the mission of justice you have made our own.
Give us the gifts of this holy communion:
oneness of heart, love for neighbors, forgiveness of enemies,
the will to serve you every day, and life that never ends.
In Christ's name we pray. Amen.**

L: And when they had sung the hymn,
they went out to the Mount of Olives.

***CONGREGATIONAL SONG**

The Way Knows the Way

Lindsay Scott

**You don't have to know the Way;
the Way knows the Way.
You don't have to plan the Way,
trust the Way, feel your Way.
The Way knows, the Way knows,
the Way knows the Way.**

THE OFFICE OF TENEBRAE

FIRST READING

Luke 22:39-46

Imme Goode

HYMN 192, verse 1

"My song is love unknown..."

SECOND READING	Mark 14: 39-42	Rose Whaley
HYMN 192, verse 2	“God gave this blessed Son...”	
THIRD READING	Luke 22: 47-50	Carter Lee
HYMN 192, verse 3	“With palms they strew his way...”	
FOURTH READING	Luke 22: 51-53	Christian Baker
HYMN 192, verse 4	“In life no house, no home...”	
FIFTH READING	Mark: 14: 53-61	Malcolm Funck
HYMN 192, verse 5	“Here might I stay and sing...”	
SIXTH READING	Luke 22: 66-71	Callum Pelton-Cairns
HYMN 200, verse 1	“Were you there when they crucified my Lord...?”	
SEVENTH READING	Luke 22: 54-58	Milly Clark
HYMN 200, verse 2	“Were you there when they nailed him to the tree...?”	
EIGHTH READING	Luke 22: 59-62	Nick Stauffer
HYMN 200, verse 3	“Were you there when they laid him in the tomb...?”	
NINTH READING	Mark 15: 1-5	Leo Neurath
SILENCE		

When the lights rise, you may leave the service in silence when you are ready, knowing you are held by God and this community in divine love and grace.

Please join us for the continuation of our worship at our Good Friday service at 7:00 p.m. tomorrow evening.

A NOTE ON HOLY WEEK SCRIPTURAL REFERENCES TO “THE JEWS”

At First Church, we live under the burden of the Christian Church’s sad and violent history of antisemitism, in the sobering shadow of the Holocaust, and with the painful awareness of current events in Israel/Palestine. We are confronted with this history each time we encounter references to “the Jews” in our sacred texts, especially during Holy Week, when we contemplate Jesus’ death.

We recognize the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus, who for reasons of faith in him as the Messiah, were eventually “put out of the synagogues” (John 9:18-23), their places of worship. In John’s usage especially, “the Jews” functions as a technical term for those among the people who do not accept Jesus as Messiah.

It is a term that reflects the growing antagonism and mutual recrimination that developed in the latter part of the first century between church and synagogue. It should never be understood as a blanket condemnation of Jews in particular or in general. Yet it is undeniably jarring to hear this term read in church, particularly at a time in which anti-Jewish hate speech and acts of violence are increasing worldwide—according to the Anti-Defamation League, there has been an unprecedented rise in the number of antisemitic incidents in the United States since last year.

For these reasons, it is the policy of First Church to substitute more neutral language in place of Gospel references to “the Jews” in our public worship, using terms such as “all,” “the people,” or “the religious authorities,” depending on context. By so doing, we acknowledge what our scriptures make plain and Christian tradition affirms: Jesus’ betrayal and death came about as a result of human sin—a condition in which we all share—not through the fault of any one group or people.

OPENING HYMN

Come, Gather in This Peaceful Place 312

Unison

1., 4. Come, gath - er in this peace - ful place; the ta - ble here is
 2. The grapes have yield - ed es - sence pure, a drink to quench the
 3. The bread is fresh - ly baked to - day, a fra - grant feast of

long and wide; for all who heed com - mu - nion's call, there's
 grav - est thirst; the cup is passed from hand to hand, and
 grain sup - plied; and e - ven crumbs that dust our palms will

room for thou - sands side by side.
 each will sense de - spair re - versed.
 leave souls ful - ly sat - is - fied. (*repeat vs. 1*)

WORDS: Phil Porter, 1991, alt. © 1991
 MUSIC: Elaine Kirkland, 1991. © 1991

GATHER
 LM

This hymn is the joint effort of two United Church of Christ members who have been working together since 1989.

Almighty God,
 unto whom all hearts are open,
 all desires known,
 and from whom no secrets are hid,
 cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy name. Amen.

— *Gregorian Sacramentary (6th century), adapted*

COMMUNION

My Song Is Love Unknown

192

1. My song is love un - known, my Sav - ior's love to me,
 2. God gave this bless - ed Son sal - va - tion to be - stow;
 3. With palms they strew his way and sweet - est prais - es sang.
 4. In life no house, no home my Lord on earth might have;
 5. Here might I stay and sing, one song my heart out - pours:

love to the love - less shown, that they might love - ly be.
 but peo - ple scorned and none the longed - for Christ would know.
 Ho - san - nas and glad psalms through streets and mar - kets rang.
 in death no friend - ly tomb but what a strang - er gave.
 nev - er was death's deep sting, nev - er was love like yours.

O who am I, that for my sake my Lord should take frail
 But, O my Friend, my Friend in - deed, who at my need his
 Then "Cru - ci - fy!" is all their breath, and for his death they
 What may I say? Heav'n was his home; but mine the tomb where -
 This is my Friend, in whose sweet praise I all my days could

flesh and die? My Lord should take frail flesh and die?
 life did spend; who at my need his life did spend.
 thirst and cry; and for his death they thirst and cry.
 in he lay, but mine the tomb where - in he lay.
 glad - ly spend; I all my days could glad - ly spend.

WORDS: Samuel Crossman, 1664, alt.

RHOSYMEDRE

SECOND TENEBRAE HYMN

200

Were You There?

1. Were you there when they cru - ci - fied my Lord? Were you
2. Were you there when they nailed him to the tree? Were you
3. Were you there when they laid him in the tomb? Were you

The first system of music consists of a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The vocal line begins with a quarter rest, followed by a quarter note G4, and then a series of quarter notes: A4, B-flat4, C5, B-flat4, A4, G4, F4, E4, D4. The piano accompaniment starts with a quarter rest, followed by a quarter note G3, and then a series of quarter notes: A3, B-flat3, C4, B-flat3, A3, G3, F3, E3, D3.

there when they cru - ci - fied my Lord?
there when they nailed him to the tree? Oh! - - -
there when they laid him in the tomb?

The second system of music continues the vocal line and piano accompaniment. The vocal line has a quarter rest, followed by a quarter note G4, and then a series of quarter notes: A4, B-flat4, C5, B-flat4, A4, G4, F4, E4, D4. The piano accompaniment starts with a quarter rest, followed by a quarter note G3, and then a series of quarter notes: A3, B-flat3, C4, B-flat3, A3, G3, F3, E3, D3.

Some-times it caus-es me to trem-ble, trem-ble, trem-ble.

The third system of music continues the vocal line and piano accompaniment. The vocal line has a quarter rest, followed by a quarter note G4, and then a series of quarter notes: A4, B-flat4, C5, B-flat4, A4, G4, F4, E4, D4. The piano accompaniment starts with a quarter rest, followed by a quarter note G3, and then a series of quarter notes: A3, B-flat3, C4, B-flat3, A3, G3, F3, E3, D3.

Were you there when they cru - ci - fied my Lord?
Were you there when they nailed him to the tree?
Were you there when they laid him in the tomb?

The fourth system of music continues the vocal line and piano accompaniment. The vocal line has a quarter rest, followed by a quarter note G4, and then a series of quarter notes: A4, B-flat4, C5, B-flat4, A4, G4, F4, E4, D4. The piano accompaniment starts with a quarter rest, followed by a quarter note G3, and then a series of quarter notes: A3, B-flat3, C4, B-flat3, A3, G3, F3, E3, D3.

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