



*Weeping may linger for the night,  
but joy comes with the morning.*

Psalm 30:5

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Maundy Thursday Service  
April 6, 2023

**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

**386 YEARS**

ON THE WAY

1 6 3 6 – 2 0 2 2

## Maundy Thursday, April 6, 2023

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### Leading Worship

Dan Smith, *Senior Minister*  
Lexi Boudreaux, *Transitional Minister*  
Carla Carbajal, *Ministerial Intern*  
Ahmaad Edmund, *Ministerial Intern*  
Sarah Higginbotham, *Director of Creative Worship & Arts*  
Peter Sykes, *Music Director*  
Leslie Pelton-Cairns, *Deacon*  
Freddie Funck, Graham Funck, Owen Jones, Ada LaMaster,  
Campbell Pelton-Cairns, *Readers*  
Adam Weiss and Stephen Weller, *Foot-Washing Ritual*  
Lee Prouty, *tech support*

### Bulletin Cover Image

Psalm 30 collage by Audrey Bellinger  
*This and other Psalm collages can be viewed in a [digital gallery](#).*

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### 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 give online: [www.firstchurchcambridge.org/give](http://www.firstchurchcambridge.org/give) or by texting “\$ \_” to: 1-844-996-0982.

### 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](mailto:info@firstchurchcambridge.org)

## GATHERING

*For those participating at home, we invite you to 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** Mein Jesu, der du mich Johannes Brahms

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

**WORDS OF WELCOME & GREETING** Lexi Boudreaux and Sarah Higginbotham

### CANDLE LIGHTING AND PRAYER

### TELLING THE STORY

**READING** Exodus 12:1-2, 12-14 Carla Carbajal

**READING** John 13:1-17 Dan Smith

**FOOT-WASHING RITUAL** Adam Weiss and Stephen Weller

### CONFESSING

**INVITATION TO CONFESSION** Ahmaad Edmund

**SILENT PRAYER OF CONFESSION**

**DECLARATION OF GOD'S FORGIVENESS**

### \*GREETING OF PEACE

*We invite you to greet each other with a hug or handshake. If you prefer to maintain  
social distance, please put your hands together or fold your arms to share the 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

## 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

Leslie Pelton-Cairns

## 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 joining us online, please take now and eat; or if you are in the sanctuary, please exit your pew to the right and approach one of the stations at the front. The cups contain grape juice. The bread is gluten free. You may leave your empty bread cup and juice glass on the tray before returning to your pew from the left.*

*If you are joining us online, take and eat, for this is the bread of heaven and the cup of salvation. 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.

**ANTHEM**

Gethsemane

George Emlen/Mac Howland

### THE OFFICE OF TENEBRAE

**FIRST READING:**

Mark 14: 32-38

**HYMN 192, verse 1**

“My song is love unknown...”

**SECOND READING:**

Mark 14: 39-42

**HYMN 192, verse 2**

“God gave this blessed Son...”

**THIRD READING:**

Mark 14: 43-46

**HYMN 192, verse 3**

“With palms they strew his way...”

**FOURTH READING**

Mark 14: 47-52

**HYMN 192, verse 4**

“In life no house, no home...”

**FIFTH READING:**

Mark: 14: 53-61

**HYMN 192, verse 5**

“Here might I stay and sing...”

**SIXTH READING:**

Mark 14: 61b-65

**HYMN 200, verse 1**

“Were you there when they crucified my Lord...?”

**SEVENTH READING:**

Mark 14: 66-70

**HYMN 200, verse 2**

“Were you there when they nailed him to the tree...?”

**EIGHTH READING:**

Mark 14: 70-72

**HYMN 200, verse 3**

“Were you there when they laid him in the tomb...?”

**NINTH READING:**

Mark 15: 1-5

**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.*

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*

## 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

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?

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

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?

## 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 unprecedent 5-year upswing in the number of antisemitic incidents in the United States.

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.

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