

Holy is the week ...
Holy, consecrated, belonging to God ...
We move from hosannas to horror
with the predictable ease
of those who know not what they do.
Our hosannas sung,
our palms waved,
let us go with passion into this week ...
It is time to greet Jesus as the Lord's Anointed One,
to lavishly break our alabaster
and pour perfume out for him
without counting the cost.
It is a time for preparation ...
The time to give thanks
and break bread is upon us.
The time to give thanks
and drink of the cup is immanent.
Eat, drink, remember:
On this night of nights, each one must ask,
as we dip our bread in the wine,

“Is it |?”

+

Ann Weems

MAUNDY THURSDAY

THE SACRAMENT OF THE LORD'S SUPPER

March 28, 2024

Half after seven o'clock

PRELUDE

I Call to Thee, Lord Jesus Christ

J.S. Bach

*Welcome to our combined online and onsite worship service.
The order of service is designed for worshipers to participate
virtually from home or in the Sanctuary.*

*Please record your presence this evening in the red folders in the pew
or in our Virtual Worship Sign-in link: <https://bit.ly/IPCVirtualWorshipSignIn>*

*Please enjoy the prelude as a time of silent preparation for worship.
Please turn off cell phones and electronic devices.*

CALL TO WORSHIP

Peter Abelard, 12th century

*Leader: This is the night, dear friends, the night for weeping,
when powers of darkness overcome the day,
the night the faithful mourn the weight of evil
where by our sins the Son of Man betray.*

People: This night the traitor, wolf within the sheepfold,
betrays himself into his victim's will,
the Lamb of God for sacrifice preparing:
sin brings about the cure for sin's own ill.

*Leader: This night Christ institutes his holy supper,
blest food and drink for heart and soul and mind;
this night injustice joins its hand to treason's,
and buys the ransom price of humankind.*

People: This night the Lord by slaves shall be arrested,
he who destroys our slavery to sin;
accused of crime, to criminals be given,
that judgment on the righteous Judge begin.

All: O make us sharers, Savior, of your Passion,
that we may share your glory that shall be;
let us pass through these three dark nights of sorrow
to Easter's laughter and its liberty.

*+ HYMN 494 (vs.1-4) Jesus, Thou Joy of Loving Hearts

Quebec

* PRAYER OF CONFESSION

Psalm 51

*Leader: Have mercy on me, O God,
according to Thy steadfast love;*

People: According to Thy abundant mercy
blot out my transgressions.

*Leader: For I know my transgressions,
and my sin is ever before me.
Against Thee have I sinned,
and done what is evil in Thy sight.*

People: Create in me a clean heart, O God,
and put a new and steadfast spirit within me.

*Leader: Cast me not away from Thy presence,
and take not Thy holy spirit from me.*

All: Merciful God, Your faith in us shames our
ambivalent loyalties and our wavering trust.
We confess our failures in discipleship:
we have betrayed the Christ because he did not suit
our purposes or meet our needs;
we have denied the Christ because he threatened
our security and demanded too much risk;
we have abandoned the Christ because his suffering
was more than we would share.
Lead us once more to Your table and nourish us in
Your grace, so that, forgiven and renewed,
we will live to the glory of the One
who lived and died for us.
Lord have mercy. Christ, have mercy.
Lord, have mercy.

* DECLARATION OF FORGIVENESS

* THE PEACE

*Leader: Since God has forgiven us in Christ,
let us forgive one another.*

All: The peace of the Lord Jesus Christ be with us all.

* RESPONSE (*the congregation sings*)

O Jesus, ever with us stay,
Make all our moments calm and bright;
O chase the night of sin away,
Shed o'er the world Thy holy light.

THE PASSION OF JESUS CHRIST
According to the Gospel of Mark
Chapter 14

PRAYER FOR ILLUMINATION

MARK 14: 1-11

(NT 51)

"It was two days before the Passover ... as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head."

ANTHEM

Pilgrims' Hymn

Stephen Paulus

Poem by Michael Dennis Browne

*Even before we call on Your name to ask You, O God,
When we seek for the words to glorify You, You hear our prayer;
Unceasing love, Surpassing all we know.
Glory to the Father, and to the Son, And to the Holy Spirit.
Even with the darkness sealing us in, We breathe Your name,
And through all the days that follow so fast, We trust in You;
Endless Your grace, O endless Your grace, Beyond all mortal dream.
Both now and forever, And unto ages and ages, Amen.*

PRAYER

THE OFFERING

(Unenveloped offerings go to the "One Great Hour of Sharing")

OFFERTORY

Abide with Me, 'Tis Eventide

arr. Distler

THE SACRAMENT OF THE LORD'S SUPPER

MARK 14:12-16

(NT 51)

"On the first day of Unleavened Bread ..."

THE OFFERING of bread and wine

*The meal is prepared;
the elements are brought to the table by elders.*

MARK 14:17

(NT 51)

"When it was evening ..."

* HYMN 503 Lord, We Have Come at Your Own Invitation

O Quanta Qualia

THE INVITATION

Leader: Jesus was always the guest.

People: In the homes of Peter and Simon,

Martha and Mary, Joanna and Susanna,
he was always the guest.
At the meal tables of the wealthy
where he pled the case of the poor,
he was always the guest.
Upsetting polite company,
befriending isolated people,
welcoming the stranger,
he was always the guest.

*Leader: But here, at this table,
he is the host.*

People: Those who wish to serve him
must first be served by him,
those who want to follow him
must first be fed by him.

*Leader: For this is the table
where God intends us to be nourished;
this is the time when Christ can make us new.
So come, you who hunger and thirst
for a deeper faith,
for a better life,
for a fairer world.
Jesus Christ, who has sat at our tables,
now invites us to be guests at his.
What we do here,
we do in imitation of what Christ first did.*

People: To his followers in every age,
Jesus gave an example and command
rooted in the experience he shared
with his disciples
in an upstairs room in Jerusalem.

GREAT THANKSGIVING

Leader: The Lord be with you.

People: And also with you.

Leader: Lift up your hearts.

People: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

*Leader: It is indeed right, for You made us,
and before us, You made the world we inhabit,
and before the world, You made the eternal home
in which, through Christ, we have a place.*

People: All that is spectacular, all that is plain
have their origin in You;
all that is lovely, all who are loving
point to You as their fulfillment.

*Leader: And grateful as we are for the world we know
and the universe beyond our ken,
we particularly praise You,
whom eternity cannot contain,
for coming to earth and entering time in Jesus.*

People: For his life which informs our living,
for his compassion which changes our hearts,
for his clear speaking
which contradicts our harmless generalities,
for his disturbing presence,
his innocent suffering,
his fearless dying,
his rising to life breathing forgiveness,
we praise you and worship him.

*Leader: Here too our gratitude rises
for the promise of the Holy Spirit,
who even yet, even now,
confronts us with your claims
and attracts us to your goodness.
Therefore we gladly join our voices
to the song of the Church
on earth and on heaven:*

SANCTUS (all sing)

Tune: Quebec

Holy our Lord, our God of might,
Heaven and earth with glory bright;
Hosanna in the highest sing
To him who our salvation brings.

*Leader: And now, lest we believe
that our praise alone fulfils your purpose,*

*we fall silent and remember him who came
because words weren't enough.*

People: Setting our wisdom,
our will,
our words aside,
emptying our hearts,
and bringing nothing in our hands,
we yearn for the healing,
for the holding,
the accepting,
the forgiving
which Christ alone can offer.

Leader: *Merciful God, send now, in kindness,
Your Holy Spirit to settle on this bread and wine
and fill them with the fullness of Jesus.
And let that same Spirit rest on us,
converting us from the patterns of this passing world,
until we are transformed to the shape of the One
whose food we now share.*

All: Amen.

Adapted from the *Liturgy for Holy Communion*
from the Iona Community in Scotland

MARK 14: 18-22 THE BREAKING OF BREAD

"Take; this is my body ..."

MARK 14: 23-25 THE BLESSING OF THE CUP

"Then he took a cup, and after giving thanks, he gave it to them ..."

COMMUNION OF THE PEOPLE

All baptized persons, regardless of age or denomination are invited to the Table.

It is our practice to serve unfermented wine.

Gluten-free bread is at the center of each tray.

Come down the center aisle in two lines.

Take the bread, dip it into the cup, and then eat. Return to your seat by a side aisle.

SILENT REFLECTION DURING COMMUNION Ann Weems

Holy is the week ...

The time to give thanks and break bread is upon us.

The time to give thanks and drink of the cup is immanent.

Eat, drink, remember:

On this night of nights, each one must ask,

as we dip our bread in the wine,

"Is it I?"

THE RESPONSE

Leader: Jesus, firstborn of Mary,

People: Have mercy on us.

Leader: Jesus, Savior of the world,

People: Have mercy on us.

Leader: Jesus, monarch of heaven,

People: Have mercy on us.

*Leader: He whom the universe could not contain,
is present to us in this bread.*

*He who redeemed us and called us by name
now meets us in this cup.*

So take this bread and this wine.

In them God comes to us so that we may come to God.

HYMN 498 (*seated*) Loaves Were Broken, Words Were Spoken

Beach Spring

MARK 14:26-36

(NT 52)

"When they had sung the hymn, they went out to the Mount of Olives..."

ANTHEM

By Gracious Powers

Ferguson

Original German text by Dietrich Bonhoeffer (1945)

*By gracious powers so wonderfully sheltered,
and confidently waiting come what may,
we know that God is with us night and morning,
and never fails to greet us each new day.*

*Yet is this heart by its old foe tormented,
still evil days bring burdens hard to bear;
O, give our frightened souls the sure salvation,
for which, O Lord, You taught us to prepare.*

*And when this cup You give is filled to brimming
with bitter suffering, hard to understand,
we take it thankfully and without trembling out of so good and so beloved a hand.*

*Yet when again in this same world You give us the joy we had,
the brightness of Your sun, we shall remember all the days we lived through,
and our whole life shall then be Yours alone.*

*By gracious powers so faithfully protected, so quietly, so wonderfully near,
I'll live each day in hope, with You beside me,
and go with You through ev'ry coming year.*

SILENT REFLECTION

THE LORD'S PRAYER (unison)

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.

SILENT REFLECTION "Hallowed"

Ann Weems

I could live in the prayer's beginning
HALLOWED HALLOWED HALLOWED
encircled in the symphony of a holy choir
Whose singing has no end,
But all too swiftly
I am beyond that
and asking
GIVE GIVE GIVE
and more than daily bread.
Where do the words come from?
How does my voice insinuate itself
into this prayer?
O Jesus, Jesus,
hold my hand ...

ANTHEM

The Lord's Prayer

Wallace

*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.*

MARK 14:37-50

(NT 52)

"He came and found them sleeping ... "

PRAYER

MARK 14:53-72

(NT 52)

"And he broke down and wept."

SILENT REFLECTION "The Courtyard Scene"

Ann Weems

Over and over again we sit in our courtyards,
our mouths speaking what our hearts are full of ...
WE DO NOT KNOW HIM.
DONOTDONOTDONOT

KNOWHIMKNOWHIMKNOWHIM echoes loudly
emphatically
filling time and space
heaven and earth;
and yet
the saddest part is
when the cock crows
we don't have ears to hear
TOHEARTOHEARTOHEAR.
At least Peter had the eyes to hear
and the heart to weep.

HYMN 836 (seated) Abide With Me

Eventide

Worshipers depart in silence, during or after the postlude.

POSTLUDE

Ah, Holy Jesus

Walcha

*The service continues on Good Friday
with the "seven last words of Jesus Christ",
the trial, crucifixion, death, and burial of Jesus.*

*The palms are given to the glory of God by Bob Schweers in loving memory of
Ardys Hipke, her husband Dr. Malcolm Hipke, and her sister Lila L. Ine.*

*"The only road to Easter morning is through the unrelenting shadows ...
Only then will the alleluias be sung ..."*
from "Holy Week" by Ann Weems

The Maundy Thursday and Good Friday services narrate the Passion of Jesus Christ according to the evangelist Mark. This evening, chapter 14 provides the framework of the service as well as the story, from the anointing at Bethany, Judas' betrayal and the last supper (The Sacrament of the Lord's Supper) to the arrest of Jesus and Peter's denial. The poetry by Ann Weems, was published in her book, *Kneeling in Jerusalem* (© 1992). Used with permission.

The *One Great Hour of Sharing* offering, a tradition at Lent and Easter, funds hunger programs, self-development of people projects around the world, and disaster relief services. We will dedicate the *One Great Hour of Sharing* offering on Sunday, April 7.

Thank you to this evening's volunteers: Ushers – Steve Jacobs, Linda and Tom Neubauer, and Mark Connolly; Camera operator – Nancy Debbink.

HOLY WEEK AND EASTER

+ GOOD FRIDAY +

Tomorrow, March 29 at 7:30 p.m.

The Service of Tenebrae ("darkness")

"THE SEVEN LAST WORDS OF CHRIST"

Franz Joseph Haydn

Pasquale Laurino, Violin I Mary Stetson, Violin II

Victor Herro, Viola Will Loder, Cello

This year's Good Friday service will be framed by Haydn's "**Seven Last Words of Christ.**" Reading and meditating on the "seven last words of Jesus Christ" has been a Good Friday tradition since the 16th century. These "words" are a compilation of sayings from the four Gospel accounts of the crucifixion, as Jesus speaks to God, another man being executed, his disciples and onlookers. They have been set to music by great composers over the centuries. Franz Joseph Haydn chose an expression "by purely instrumental music." His intent, in his words, was "that even the most uninitiated listener will be moved to the very depths of their soul." The full work was written in nine movements for a full orchestra, and Haydn also scored the piece for a string quartet. Pasquale Laurino conducted the Racine Symphony Orchestra in a performance of the original orchestral version last year, and worked with Dr. Block to adapt the string composition to the setting of a Good Friday worship service for tomorrow evening.

+ EASTER EVE +

Saturday, March 30 at 7:30 p.m.

Often called "**The First Service of Easter,**" the Great Vigil of Easter is traced to early Christian times. worshipers return the light to the Sanctuary with lighted candles. The universal significance of God's saving acts in history is proclaimed through readings from the Old and New Testaments, the Reaffirmation of Baptism and the Lord's Supper.

+ RESURRECTION OF THE LORD +

Sunday, March 31

9:45 Organ and Timpani Prelude Concert

Steven Jensen and Mike Lorenz

10:00 Worship

"Unfinished Business"

Mr. Ater and Ms. Larson preaching

Rusch An Easter Symphony

Thompson Alleluia + Widor Festival Alleluias

Formal coffee hour in the Parlor following worship

Jesus, Thou Joy of Loving Hearts 494

1 Je - sus, thou joy of lov - ing hearts, thou fount of
2 Thy truth un - changed hath ev - er stood; thou sav - est
3 We taste thee, O thou liv - ing bread, and long to
4 Our rest - less spir - its yearn for thee, wher - e'er our
5 O Je - sus, ev - er with us stay; make all our

life, thou light of all, from the best bliss that
those that on thee call; to them that seek thee
feast up - on thee still; we drink of thee, the
change - ful lot is cast, glad when thy gra - cious
mo - ments calm and bright. O chase the night of

earth im - parts we turn, un - filled, to heed thy call.
thou art good, to them that find thee, all in all.
foun - tain-head, and thirst our souls from thee to fill.
smile we see, blest when our faith can hold thee fast.
sin a - way; shed o'er the world thy ho - ly light.

This 19th-century American translation of stanzas from a longer Latin poem is so well shaped that it sounds like an original meditation on Christian experience centered on the Lord's Supper. The North American tune name seems not to have originated with the English composer.

Lord, We Have Come at Your Own Invitation

503

1 Lord, we have come at your own in - vi - ta - tion,
2 Here, at your ta - ble, con - firm our in - ten - tion;
3 When, at your ta - ble, each time of re - turn - ing,

cho - sen by you, to be count - ed your friends;
give it your seal of for - give - ness and grace;
vows are re - newed and our cour - age re - stored,

yours is the strength that sus - tains ded - i - ca - tion;
teach us to serve with - out pride or pre - ten - sion,
may we in - creas - ing - ly glo - ry in learn - ing

ours, a com - mit - ment we know nev - er ends.
Lord, in your king - dom, what - ev - er our place.
all that it means to ac - cept you as Lord.

St. Augustine spoke of eucharist as "the repeatable part of baptism," and this hymn reminds us that each time we share in the Lord's Supper we are renewing our baptismal vows. The text is set to a tune that dates to the transition between plainchant and modern tonalities.

Loaves Were Broken, 498 Words Were Spoken

Capo 3: (D) F (Bm) Dm (G) B^b

1 Loaves were bro - ken, words were spo - ken by the Gal - i -
 2 Loaves were bro - ken, words were spo - ken in a qui - et
 3 Loaves are bro - ken, words are spo - ken, as in faith we
 4 By the loaves you break and give us, send us in your

(D) F (Bm) Dm

le - an shore. Je - sus, Bread of Life from heav - en, was their
 room one night. In the bread and wine you gave them, Christ, you
 gath - er here. Je - sus speaks a - cross the a - ges: "I am
 name to share bread for which the mil - lions hun - ger, words that

(G) B^b (D) F (A) C

food for - ev - er - more.
 came as Light from Light. By your bod - y bro - ken
 with you; do not fear!"
 tell your love and care.

(Bm) Dm (F[#]m) Am (Bm) Dm (G) B^b (A) C (D) F

for us, by your wine of life out-poured, Je - sus, feed a -

(Bm) Dm (G) B^b (D) F

gain your peo - ple. Be our Host, our Life, our Lord.

Guitar chords do not correspond with keyboard harmony.

The first two stanzas of this text deal with events in the past (the feeding of the multitude and the Last Supper) and the final two with events in the present. The recurring last four lines of each stanza serve as an affirmation of Christ's continuing presence at all times.

1 A - bide with me: fast falls the e - ven - tide.
 2 Swift to its close ebbs out life's lit - tle day;
 3 I need thy pres - ence ev - ery pass - ing hour;
 4 I fear no foe, with thee at hand to bless;
 5 Hold thou thy cross be - fore my clos - ing eyes;

The dark - ness deep - ens; Lord, with me a - bide!
 earth's joys grow dim; its glo - ries pass a - way;
 what but thy grace can foil the tempt - er's power?
 ills have no weight, and tears no bit - ter - ness.
 shine through the gloom and point me to the skies.

When oth - er help - ers fail and com - forts flee,
 change and de - cay in all a - round I see.
 Who, like thy - self, my guide and stay can be?
 Where is death's sting? Where, grave, thy vic - to - ry?
 Heaven's morn - ing breaks, and earth's vain shad - ows flee;

help of the help - less, O a - bide with me.
 O thou who chang - est not, a - bide with me.
 Through cloud and sun - shine, Lord, a - bide with me.
 I tri - umph still, if thou a - bide with me.
 in life, in death, O Lord, a - bide with me.

By blending end of day and end of life, the imagery of this well-known Victorian hymn has made it valuable for both evening services and funerals. Although the author wrote his own music for it, the present tune has been firmly associated with this text for over 150 years.

**PORTABLE HEARING DEVICES AND
LARGE PRINT BULLETINS ARE AVAILABLE.
PLEASE ASK AN USHER FOR ASSISTANCE.**



Bulletins returned to the tables in the Narthex will be recycled.



If you are visiting Immanuel Church this evening we welcome you to Milwaukee's first church, marking its 187th anniversary in April. Today's congregation of over 500 members comes from next door, neighborhoods throughout the city, and as far north as Sheboygan, as far south as Kenosha, and as far west as Summit. Committed to "keeping faith in the city," Immanuel supports the Interchange Food Pantry and is active with Milwaukee Habitat for Humanity and Southeastern Wisconsin Common Ground. Global mission projects reach to Kenya, Zambia, and Cuba. Worship is our first priority and education is emphasized for all ages. Information about the church is on the Great Hall tables. We hope that you will worship with us again.

IMMANUEL PRESBYTERIAN CHURCH

1100 North Astor Street

Offices: 1105 North Waverly Place

Milwaukee, Wisconsin 53202

414.276.4757

www.immanuelwi.org

A congregation of the Presbyterian Church (U.S.A.)

Robert W. Ater

Associate Pastor

Teresa A. Larson

Associate Pastor

Susan J. Stoll

Part-time Associate Pastor

for spiritual care

Deborah A. Block

Pastor Emerita

William H. Johnstone

Pastor Emeritus

Jean Dow

Associate Pastor Emerita

Steven J. Jensen

Organist

John S. Komasa

Choir Director

James C. Fisher

Parish Associate

Sister Karlyn Cauley

Ecumenical Associate

Crystal Stinemates

Program and Office Administrator

Sarah Campbell

Part-time Financial Administrator

Nathan Wesselowski

Sexton

Thursday, March 28, 2024