



THE OLD STONE CHURCH

APRIL 6, 2023

MAUNDY THURSDAY
A SERVICE OF TENEBRAE WITH COMMUNION

6 PM Chapel Worship

*The Officiant enters the space in silence.
The Service then begins immediately with the Antiphon on the first Psalm.
It is customary to sit for the Psalmody.
The Antiphons in bold are said by all.*

The Congregation stands as the Officiant enters.

FIRST NOCTURN

(Please be seated)

Antiphon 1

Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.

Robert Knox Kennedy (b. 1945)



Psalm 69: 1-23

1 Save me, O God, *
for the waters have risen up to my neck.
2 I am sinking in deep mire, *
and there is no firm ground for my feet.
3 I have come into deep waters, *
and the torrent washes over me.
4 I have grown weary with my crying;
my throat is inflamed; *
my eyes have failed from looking for my God.
5 Those who hate me without a cause are more than the hairs of my head;
my lying foes who would destroy me are mighty. *
Must I then give back what I never stole?
6 O God, you know my foolishness, *
and my faults are not hidden from you.
7 Let not those who hope in you be put to shame through me,
Lord God of hosts; *
let not those who seek you be disgraced because of me,
O God of Israel.
8 Surely, for your sake have I suffered reproach, *
and shame has covered my face.
9 I have become a stranger to my own kindred, *
an alien to my mother's children.

10 Zeal for your house has eaten me up; *
the scorn of those who scorn you has fallen upon me.
11 I humbled myself with fasting, *
but that was turned to my reproach.
12 I put on sack-cloth also, *
and became a byword among them.
13 Those who sit at the gate murmur against me, *
and the drunkards make songs about me.
14 But as for me, this is my prayer to you, *
at the time you have set, O Lord:
15 "In your great mercy, O God, *
answer me with your unfailing help.
16 Save me from the mire; do not let me sink; *
let me be rescued from those who hate me
and out of the deep waters.
17 Let not the torrent of waters wash over me,
neither let the deep swallow me up; *
do not let the Pit shut its mouth upon me.
18 Answer me, O Lord, for your love is kind; *
in your great compassion, turn to me.
19 "Hide not your face from your servant; *
be swift and answer me, for I am in distress.
20 Draw near to me and redeem me; *
because of my enemies deliver me.
21 You know my reproach, my shame, and my dishonor; *
my adversaries are all in your sight."
22 Reproach has broken my heart, and it cannot be healed; *
I looked for sympathy, but there was none,
for comforters, but I could find no one.
23 They gave me gall to eat, *
and when I was thirsty, they gave me vinegar to drink.

Antiphon 1

**Zeal for your house has eaten me up;
the scorn of those who scorn you has fallen upon me.**

(First candle is extinguished)

Antiphon 2

Let them draw back and be disgraced who take pleasure in my misfortune.

Psalm 70

Be pleased, O God, to deliver me;

O LORD, make haste to help me.

**Let those who seek my life be put to shame | and confounded;
let those who take pleasure in my misfortune draw back
and be disgraced.**

Let those who say to me "Aha!" and gloat over me
turn back because of their shame.

**Let all who seek you rejoice and be glad in you;
let those who love your salvation say forever,
"Great is the LORD!"**

**But as for me, I am poor and needy;
come to me quickly, O God.**

You are my helper and my deliverer; O LORD, do not tarry.

Deliver us, Lord, from every evil, and grant us peace in our day.
In your mercy keep us free from sin and protect us from all anxiety as we
wait in joyful hope for the coming of your Son, Jesus Christ, our Savior
and Lord.

Antiphon 2

Let them draw back and be disgraced who take pleasure in my misfortune.

(Second candle is extinguished)

Antiphon 3

Arise, O God, maintain my cause.

Psalm 74

You fixed all the boundaries of the earth;
you made both summer and winter.

**Remember, O LORD, how the enemy scoffed,
how a foolish people despised your name.**

Do not hand over the life of your dove to wild beasts;
never forget the lives of your poor.

**Look upon your covenant;
the dark places of the earth are haunts of violence.**

Let not the oppressed be put to shame;
let the poor and needy praise your name.

**Arise, O God, maintain your cause;
remember how fools revile you all day long.**

Antiphon 3

Arise, O God, maintain my cause.

(Third candle is extinguished)

Deliver me, my God, from the hand of the wicked:

From the clutches of the evildoer and the oppressor.

*All stand for silent prayer. The appointed Reader then goes to the lectern,
and everyone else sits down.*

Lesson 1

A Reading from the Lamentations of Jeremiah the Prophet. [1:1-14]

Aleph. How solitary lies the city, once so full of people! How like a widow has she become, she that was great among the nations! She that was queen among the cities has now become a vassal.

Beth. She weeps bitterly in the night, tears run down her cheeks; among all her lovers she has none to comfort her; all become her enemies.

Gimel. Judah has gone into the misery of exile and of hard servitude; she dwells now among the nations, but finds no resting place; all her pursuers overtook her in the midst of her anguish.

Daleth. The roads to Zion mourn, because none come to the solemn feasts; all her gates are desolate, her priests groan and sigh; her virgins are afflicted, and she is in bitterness.

He. Her adversaries have become her masters, her enemies prosper; because the Lord has punished her for the multitude of her rebellions; her children are gone, driven away as captives by the enemy.

Jerusalem, Jerusalem, return to the Lord your God!

Tenebrae

Peg Hartsell Ranson

In the midst of Tenebrae I cried,
"You are Light,
Shine in this dreadful darkness!"
And the words came. . .
Not as echo but as reply,
"You are light,
Shine in this dreadful darkness."

Responsory 1

In monte Oliveti

On the mount of Olives Jesus prayed to the Father:

Father, if it be possible, let this cup pass from me.

The spirit indeed is willing, but the flesh is weak.

Watch and pray, that you may not enter into temptation.

The spirit indeed is willing, but the flesh is weak.

Lesson 2

Waw. And from Daughter Zion all her majesty has departed; her princes have become like stags that can find no pasture, and that run without strength before the hunter.

Zayin. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from the days of old; when her people fell into the hand of the foe, and there was none to help her; the adversary saw her, and mocked at her downfall.

Heth. Jerusalem has sinned greatly, therefore she has become a thing unclean; all who honored her despise her, for they have seen her nakedness; and now she sighs, and turns her face away.

Teth. Uncleaness clung to her skirts, she took no thought of her doom; therefore her fall is terrible, she has no comforter. "O Lord, behold my affliction, for the enemy has triumphed."

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 2

Tristis est anima mea

My soul is very sorrowful, even to the point of death;

remain here, and watch with me.

**Now you shall see the crowd who will surround me;
you will flee, and I will go to be offered up for you.**

Behold, the hour is at hand, and the Son of Man
is betrayed into the hands of sinners.

You will flee, and I will go to be offered up for you.

Lesson 3

Yodh. The adversary has stretched out his hand to seize all her precious things; she has seen the Gentiles invade her sanctuary, those whom you had forbidden to enter your congregation.

Kaph. All her people groan as they search for bread; they sell their own children for food to revive their strength. "Behold, O Lord, and consider, for I am now beneath contempt!"

Lamedh. Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted, on the day of his burning anger.

Mem. From on high he sent fire, into my bones it descended; he spread a net for my feet, and turned me back; he has left me desolate and faint all the day long.

Nun. My transgressions were bound into a yoke; by his hand they were fastened together; their yoke is upon my neck; he has caused my strength to fail. The Lord has delivered me into their hands, against whom I am not able to stand up.

Jerusalem, Jerusalem, return to the Lord your God!

Responsory 3

Ecce vidimus eum

Lo, we have seen him without beauty or majesty,
with no looks to attract our eyes.

He bore our sins and grieved for us,
he was wounded for our transgressions,
and by his scourging we are healed.

Surely he has borne our griefs and carried our sorrows:
And by his scourging we are healed.

Antiphon 4

God did not spare his own Son, but delivered him up for us all.

ANTHEM

Cross-Cry

Gilbert Martin

I think I heard him say, when he was strugglin' up the hill,
I think I heard him say, "Take my mother home."

I think I heard him say when they were rafflin' off his clothes,
I think I heard him say, "Take my mother home."

Then I'll die easily, Take my mother home;
I'll die so easily, Take my mother home."

I think I heard him say when they were liftin' up the cross,
I think I heard him say, "Take my mother home."

I think I heard him cry when they were nailin' in the nails,
I think I heard him cry, Take my mother home;

I'll die this death on Calvary, Won't haf' to die no more.
I'll die on Calvary, Won't haf' to die no more.

Then, Then I'll die easily, Take my mother home;
I'll die so easily, Take my mother home."

I think I heard him say when he was givin' up the Ghost,
I think I heard him say, "Take my mother home, Take my mother home,
Oh, please Take my mother home."

Antiphon 4

God did not spare his own Son, but delivered him up for us all.

(Fourth candle is extinguished)

Antiphon 5

From the gates of hell, O Lord, deliver my soul.

The Song of Hezekiah [Isaiah 38:10-20]

In my despair I said,

“In the noonday of my life I must depart; *
my unspent years are summoned to the portals of death.”

And I said, “No more shall I see the Lord in the land of the living, *
never more look on my kind among dwellers on earth.

My house is pulled down and I am uncovered, *
as when a shepherd strikes his tent.

My life is rolled up like a bolt of cloth, *
the threads cut off from the loom.

Between sunrise and sunset my life is brought to an end; *
I cower and hope for the dawn.

Like a lion he has crushed all my bones; *
like a swallow or thrush I utter plaintive cries;
I mourn like a dove.

My weary eyes look up to you; *
Lord, be my refuge in my affliction.”

But what can I say? for he has spoken; *
it is he who has done this.

Slow and halting are my steps all my days, *
because of the bitterness of my spirit.

O Lord, I recounted all these things to you and you rescued me; *
when entreated, you restored my life.

I know now that my bitterness was for my good, *
for you held me back from the pit of destruction,
you cast all my sins behind you.

The grave does not thank you nor death give you praise; *
nor do those at the brink of the grave hang on your promise.

It is the living, O Lord,
the living who give you thanks as I do this day; *

You, Lord, are my Savior; *

I will praise you with stringed instruments
all the days of my life, in the house of the Lord.

Antiphon 13

From the gates of hell, O Lord, deliver my soul.

(Fifth candle is extinguished)

Antiphon 6

O Death, I will be your death; O Grave, I will be your destruction.

Psalm 116 (*The congregation joins in the response*)

I will walk be - fore the Lord, in the land of the liv - ing.

C Dm⁷ C/E Fmaj⁷ C/G G⁷(4-3) C

I believed, even when I said, "I am greatly afflicted."
Precious in eyes of the Lord is the death of his faithful ones.

O Lord, I am your servant; I am your servant, the son of your handmaid;
you have loosed my bonds. To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the Lord.

My vows to the Lord I will pay in the presence of all his people. In the courts of the
house of the Lord, in the midst, O Jerusalem.

Antiphon 6

O Death, I will be your death; O Grave, I will be your destruction.

(Sixth candle is extinguished)

My flesh also shall rest in hope:

You will not let your holy One see corruption.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, got up from supper, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

The Word of the Lord.

Thanks be to God.

*** HOLY COMMUNION**

They who wait upon the Lord shall renew their strength.

They shall mount up with wings as eagles.

They shall run and not be weary.

They shall walk and not faint.

*** THE INVOCATION PRAYER *(said together)***

Almighty God,

you raised up Jesus from the grave and opened the way to eternal life for us.

We praise you that you are a God who is free to act, strong to redeem,

and loving in all your ways; through Jesus Christ our Savior.

Amen.

* THE AFFIRMATION OF FAITH

Jesus Christ is the image of the invisible God
and in Christ all things were created.

**All things were created through Christ and for Christ.
Christ is before all else and in Christ everything continues to have its being.**

It is Christ who is head of the church, Christ's body; and Christ is the firstborn of
all of us who have life in Christ.

**It pleased God, by means of Christ,
to reconcile everything in the person of Christ,
both on earth and in the heavens,
making peace through the blood of the cross of Christ.**

* THE WORDS OF INVITATION

Because there is one loaf, we, many as we are, are one body.

For it is one loaf of which we all partake.

When we break the bread, we share the body of Christ.

When we give thanks over the cup, we share the blood of Christ.

* THE INSTITUTION

On the night Jesus was betrayed, Jesus took bread, gave thanks to God and
broke it, saying, "This is my body which is broken for you.
Do this in remembrance of me."

Jesus also took the cup, saying, "This cup is the new covenant sealed in my
blood. Whenever you drink it, do so in remembrance of me."

* THE MEMORIAL ACCLAMATION

Christ has died, Christ has risen, Christ will come again.

**Dying you destroyed our death, rising you restored our life.
Lord Jesus, we look for you to come in glory.**

* THE SACRAMENT OF THE LORD'S SUPPER

(The minister partakes of the elements and then invites the people.)

This is the bread of heaven; this is the cup of salvation.
The gifts of God for the people of God.

(The people come forward and receive the elements by intinction.)

The body and blood of Christ, given for you.

Thanks be to God.

All stand.

Antiphon 7

Now the women sitting at the tomb made lamentation, weeping for the Lord.



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Canticle 16: *Benedictus Dominus Deus Israel*

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.

He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight all the days of our life.

Antiphon 7

Now the women sitting at the tomb made lamentation, weeping for the Lord.

*After the Canticle, during the repetition of the Antiphon,
the remaining candle is taken and hidden.*

All sit and bow their heads for the reading of the following anthem.

Christus factus est

Christ for us became obedient unto death,
even death on a cross;
therefore God has highly exalted him
and bestowed on him the Name which is above every name.

A brief silence is observed.

The following Psalm is then said quietly.

Psalm 51

Have mercy on me, O God,
according to your loving-kindness; *
in your great compassion blot out my offenses.

Wash me through and through from my wickedness *
and cleanse me from my sin.

For I know my transgressions, *
and my sin is ever before me.

Against you only have I sinned *
and done what is evil in your sight.

And so you are justified when you speak *
and upright in your judgment.

Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

Make me hear of joy and gladness, *
that the body you have broken may rejoice.

Hide your face from my sins *
and blot out all my iniquities.

Create in me a clean heart, O God, *
and renew a right spirit within me.

Cast me not away from your presence *
and take not your holy Spirit from me.

Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.

I shall teach your ways to the wicked, *
and sinners shall return to you.

Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.

Open my lips, O Lord, *
and my mouth shall proclaim your praise.

Had you desired it, I would have offered sacrifice, *
but you take no delight in burnt-offerings.

The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

Be favorable and gracious to Zion, *
and rebuild the walls of Jerusalem.

Then you will be pleased with the appointed sacrifices,
with burnt-offerings and oblations; *
then shall they offer young bullocks upon your altar.

The Officiant says the Collect without chant, and without the usual conclusion.

Almighty God, we pray you graciously to behold this your family, for whom our
Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners,
and to suffer death upon the cross.

*Nothing further is said; but a noise is made,
and the remaining candle
is brought from its hiding place and replaced.
By its light the Officiant and people depart in silence.*

About the Service of Tenebrae

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

Apart from the chant of the Lamentations (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains.

Toward the end of the service this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.



There are many ways to support The Old Stone Church

Online Giving: oldstonechurch.org/giving/	Mobile Giving: Text the keyword "oldstonecle" to 73256
Mail to: Old Stone Church Attn: Financial Office 91 Public Square Cleveland, OH 44113	Checks should be made payable to "Old Stone Church." If you would like to designate your contribution to one of Old Stone's mission projects, please make a note on the memo line.

All contributions are tax-deductible and will be appropriately acknowledged at year-end.

THE OLD STONE CHURCH

LOVING CHRIST, SERVING CITY—SPIRITUALLY, SOCIALLY, CULTURALLY—SINCE 1820

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Senior Pastor: Rev. Stephen C. Blonder Adams

Guest Accompanist: Jason Lorenzon

The Old Stone Quartet

Cicely Schonberg, *soprano*

Frederick Peterbark, *tenor*

Rayna Brooks, *alto*

R. Dominic Aragon, *bass*

Church Elders:

Clerk of Session: Beth Buchanan

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Lee Ann Rader
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