



Red Clay Creek

PRESBYTERIAN CHURCH

500 McKennans Church Road
Wilmington DE
(302) 998-0434 / rccpc.org

MAUNDY THURSDAY / THURSDAY, APRIL 17, 2025 / 7 PM

Rooted in Love, Lighting the Way
Welcome to worship, welcome to Red Clay, welcome home!

Please silence your cell phones.

GATHER

SILENT MEDITATION

This service — adapted from the ancient Tenebrae, a word meaning “shadows” — originated during the early years of the church. The service depicts the events that led to the crucifixion. The people, entering silently, should meditate on the fact that it was on Maundy Thursday that the twelve disciples were with Jesus in the upper room for the last time, and that he and they stood in the shadow of the cross. The extinguishing of the candles and the gradual dimming of the lights as portions of the story are read symbolize the flight of the disciples and the approaching hour of the crucifixion. The moment of total darkness recalls the hours Christ was in the tomb. Think and pray on the meaning of this service for you and for the church.

PRELUDE

*CALL TO WORSHIP

One: We have gathered to remember the night Jesus was betrayed. Are you prepared to come to this table of remembrance?

Many: By the grace of God, we are.

One: Are you able to watch with Jesus at prayer in the garden, indeed, to struggle to be in unity with God’s will?

Many: By the grace of God, we are.

(continued)

One: Will you follow Jesus even into the night of betrayal?
Many: By the grace of God, we will.
One: Then let us praise God, even in this hour of darkness!

*HYMN 209

My Song Is Love Unknown

(vss. 1,2 sung by soloist; vss. 3,4,5 sung by congregation)

*CALL TO CONFESSION

*PRAYER OF CONFESSION

Many: O Jesus Christ, Suffering Servant, Lamb of God, we would learn from you the power of trust in God. Your ways seem too hard for us. We fall asleep when we should be praying. We run away when we should be staying.

Help us to see what you see and to know what you know. Help us to understand the love of God, so that we can trust the will of God. We hear you say, “O God, if it may be, let this cup pass from me—but if you will, I will drink it.” We hear, but we do not understand, and our eyelids close in sleep.

Christ, forgive us, and help us to watch with you. Open our eyes so that we can glimpse the reality of God’s eternal realm; strengthen our wills, so that in love we may work to make it visible on earth. We are weak, but you can make us strong. Send your Spirit, and hear our prayer, which we pray in your name. Amen.

*SUNG RESPONSE

I Surrender All

*All to Jesus I surrender, all to Him I freely give;
I will ever love and trust Him, in His presence daily live.*

*All to Jesus I surrender, Lord, I give myself to Thee;
Fill me with Thy love and power, let Thy blessing fall on me.*

Refrain:

*I surrender all, I surrender all; all to Thee, my blessed Savior,
I surrender all.*

*ASSURANCE OF FORGIVENESS

One: On this day Christ gathered with his disciples. And Jesus said: I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.

Many: Amen.

*SUNG RESPONSE I Surrender All *(refrain only)*

THE GOSPEL Mark 14:22-26

HYMN 202 **An Upper Room Did Our Lord Prepare**

SACRAMENT OF COMMUNION

GRACIOUS INVITATION TO THE TABLE

PRAYER OF THANKSGIVING & CONSECRATION

One: The Lord be with you.

Many: And also with you.

One: Lift up your hearts.

Many: We lift them up to the Lord.

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

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

THE LORD'S PRAYER

COMMUNION OF GOD'S PEOPLE

All are welcome to the table! This evening the congregation is served in procession. Those seated in the pews at the front of the sanctuary begin the procession when directed by ushers. For those unable to process forward, stay seated and a server will bring the sacrament to you. All bread is gluten-free; please take a piece from the offered tray. Empty glasses are placed in the bowls provided near the communion servers.

MUSICAL OFFERING A New Covenant

PRAYER AFTER COMMUNION

Many: Holy God, source of all love, on his last night with his friends, Jesus commanded his followers to love one another as he had loved them. May we who have feasted at his table be united with all your children as we seek to be Christ's hands, feet and heart in the world. Send us forth to be your people of faith who live in hope and show your love. Amen.

EXTINGUISHING OF THE CANDLES

CANDLE 1: THE SHADOW OF BETRAYAL

SCRIPTURE Matthew 26:20-25

MUSICAL OFFERING Ah, Holy Jesus

CANDLE 2: THE SHADOW OF INNER AGONY

SCRIPTURE Luke 22:40-44

HYMN 220 **Go to Dark Gethsemane (v. 1)**

*Go to dark Gethsemane, ye that feel the tempter's power;
Your Redeemer's conflict see, Watch with him one bitter hour;
Turn not from his griefs away; Learn of Jesus Christ to pray.*

CANDLE 3: THE SHADOW OF LONELINESS

SCRIPTURE Matthew 26:40-45

HYMN 220 **Go to Dark Gethsemane (v. 2)**

*Follow to the judgment hall, View the Lord of life arraigned.
O the wormwood and the gall! O the pangs his soul sustained!
Shun not suffering, shame, or loss; Learn of him to bear the cross.*

CANDLE 4: THE SHADOW OF DESERTION

SCRIPTURE Matthew 26:47-50, 55-56

MUSICAL OFFERING Gethsemane

CANDLE 5: THE SHADOW OF ACCUSATION

SCRIPTURE Matthew 26:59-67

MUSICAL OFFERING O Sacred Head, Now Wounded (v. 1)

CANDLE 6: THE SHADOW OF MOCKERY

SCRIPTURE Mark 15:12-20

HYMN 221 **O Sacred Head, Now Wounded** (v. 2)

*What thou, my Lord, hast suffered Was all for sinners' gain;
Mine, mine was the transgression, But thine the deadly pain.
Lo, here I fall, my Savior! 'Tis I deserve thy place;
Look on me with thy favor, Vouchsafe to me thy grace.*

CANDLE 7: THE SHADOW OF DEATH

SCRIPTURE Luke 23:33-46

HYMN 221 **O Sacred Head, Now Wounded** (v. 3)

*What language shall I borrow to thank thee, dearest friend,
for this thy dying sorrow, thy pity without end?
O make me thine forever; and should I fainting be,
Lord, let me never, never outlive my love to thee.*

THE STRIPPING OF THE ALTAR

A vivid and dramatic way of showing forth the desolation and abandonment of the long night in Gethsemane is through stripping the altar table and removing all textile hangings and candles. This practice dates from the seventh century and began for the utilitarian purpose of cleaning and washing the church in preparation of Easter. But the stark, bare church reflected so clearly the fitting tone of the occasion that the stripping became an evocative ceremony in its own right.



A special welcome tonight to a few RCCPC Reach Partners; specifically:

- Kristen Reisor is the Community Engagement Director for Friendship House of Delaware. Friendship House is a vital organization in the Wilmington community whose mission is to unite people facing homelessness with loving, supportive communities they can call home.
- Dane Hutchinson is the Executive Director of Meeting Ground in Elkton, Maryland. Meeting Ground's mission is to respect and serve persons at risk of, or experiencing homelessness by meeting basic needs, connecting people to services, fostering spiritual and emotional being, and advocating for those whose voices need to be heard; with the goal of creating a path to a place they call home.
- Jamie Moulthrop is the Director of Table of Plenty, Millcreek Outreach. Their mission is to provide emergency food assistance, clothing, and empowerment programming to individuals and families in the greater Millcreek area in order to reduce inequities in our community.

Thanks to tonight's worship participants:

Ella Hannagan, Kristen Reisor, Dane Hutchinson, Jamie Moulthrop,
Rachele Gilmore, Rev. Emily Schwenker, Rev. Dr. Philip Jones, *Liturgists*

Tom Hench & Chancel Choir, *Music Ministry*

Dinyar Vania, *Tenor*

Rick Marsey, *Usher Captain*; Susan Kissell, *Greeter*

Join us tomorrow on **Good Friday** as we walk the way of the cross,
remembering the suffering and sacrifice of our Lord Jesus Christ.

This **12 pm service** in the sanctuary is a journey through key moments of his Passion, drawn from Scripture, with reflections that invite us to see ourselves in the story. As we walk this path, may we be drawn deeper into the mystery of Christ's love, his obedience to the Father, and his call to follow him.



RED CLAY CREEK PRESBYTERIAN — MINISTERS, STAFF & CHAIRS

Rev. Dr. Nathaniel D. Phillips, *Senior Pastor/Head of Staff*
Rev. Emily Schwenker, *Parish Associate* ❖ Rev. Dr. Philip Jones, *Parish Associate*

Jeffrey Miller, *Director of Music*
Deena Andrews, *Director of Children's Choir*
Lisa Nichols, *Bell Choir Director*

Rachele Gilmore, *Director of Community Life* ❖ Ben Andrews, *Director of Christian Formation*
Jamie Russell, *Director of Children's Ministries*
Barbara Vanderkraats, *Pastoral Care Coordinator*
Judy Lozier, *Nursery Director* ❖ Shelby Beattie, *Sunday School Teacher* ❖ Sofia Martin, *Nursery Support*
Quiara Smith, *Sunday School Support*

Julie Reeder, *Office Coordinator* ❖ Dinyar Vania, *Facilities Manager*
Kelley Norton, *Administrative Assistant* ❖ Anthony M. Condoluci-Smith, *Financial Associate*

Charlie Hannagan, *Technology Support*
A. Leonhard, S. Armstrong, K. Barton, A. Bloom, D. Howarth, J. Schubel, P. Worrell, *Livestream Production*

Nancy James, *Clerk of Session* ❖ Kathy Ciabattoni, *Deacon Moderator*
Bill Ciabattoni, *Belong Chair* ❖ Darlyn Green-Kocher, *Nurture Chair*
Linda Reisor, *Reach Chair* ❖ Lois Galinat, *Rejoice Chair*
Brandon Wallace, *Finance Chair* ❖ John Gast, *Personnel Chair*
Mark Cozine, *Home Chair* ❖ Scott McHenry, *Administration Chair*
Andrew Bloom, *Community Partners* ❖ Marcia Kelly, *Memory Garden Chair*

A NOTE ON THE LOGO

Our church has "**roots**" in the community that date back to 1722. We have been a good neighbor when we were surrounded by farmland up until now when we are surrounded by the suburbs. Our history helps us remember a time when people helped one another out because that was the right thing to do. We hope to be a sign that this kind of community can still exist. We also believe that, in order for that community to exist, we need to stay "rooted" in the Good News that God has chosen to love us - not because of who we are, but because of who God is. We call that grace.

That is where the "**rays**" come in. We hope to extend our love, and the love we know from the graciousness of God, in many ways today. This means engaging in friendships with those that Jesus would have made friends with - those that feel isolated for any number of reasons. We know we will never be perfect at that, but we will try! We are especially aware that churches have long held back from friendship with others based on age, economics, sexuality, race, disability, and the list goes on. We seek to be something different than that. There are so many stories about how Jesus entered into life-affirming friendships with those that others wouldn't. We seek to be like Jesus.



Right there, in the center of it all, is the **cross**. For us, the cross is a "Tree of Life." It represents how God broke into this world to establish a new way of being alive. It symbolizes how God calls us to love with freedom, with recklessness even, if it means connecting the world to the wonder of God's transformative presence.

My Song Is Love Unknown 209

1 My song is love un - known, my Sav - ior's love to
 2 He came from heav - en's throne sal - va - tion to be -
 3 Some - times we strew his way, and his sweet prais - es
 4 Un - heed - ing, we will have our dear Lord made a -
 5 Here might I stay and sing, no sto - ry so di -

me, love to the love-less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing, re-sound-ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
 know. But O my Friend, my Friend in - deed, who
 King. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet stead - fast he to suf - fering goes, that
 thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

The opening line here could equally well have been a courtier's lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ's Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune.

An Upper Room Did Our Lord 202

Prepare



1 An up - per room did our Lord pre - pare for those he
2 A last - ing gift Je - sus gave his own: to share his
3 And af - ter sup - per he washed their feet, for ser - vice,
4 No end there is! We de - part in peace. He loves be -



loved un - til the end: and his dis - ci - ples still
bread, his lov - ing cup. What - ev - er bur - dens may
too, is sac - ra - ment. In Christ our joy shall be
yond our ut - ter - most: in ev - ery room in our

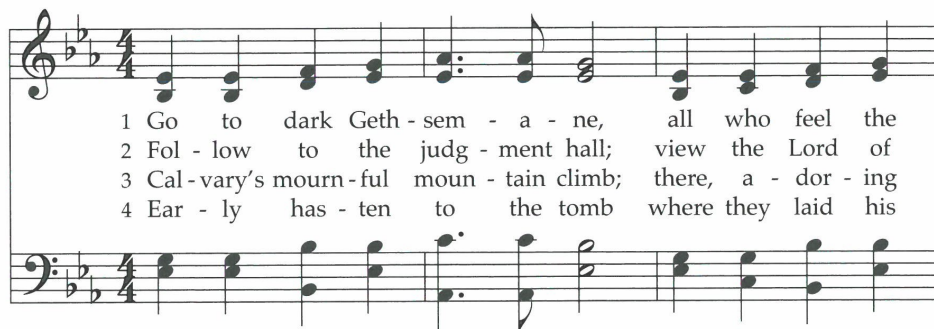


gath - er there to cel - e - brate their ris - en friend.
bow us down, he by his cross shall lift us up.
made com - plete: sent out to serve, as he was sent.
Fa - ther's house Christ will be there, as Lord and Host.

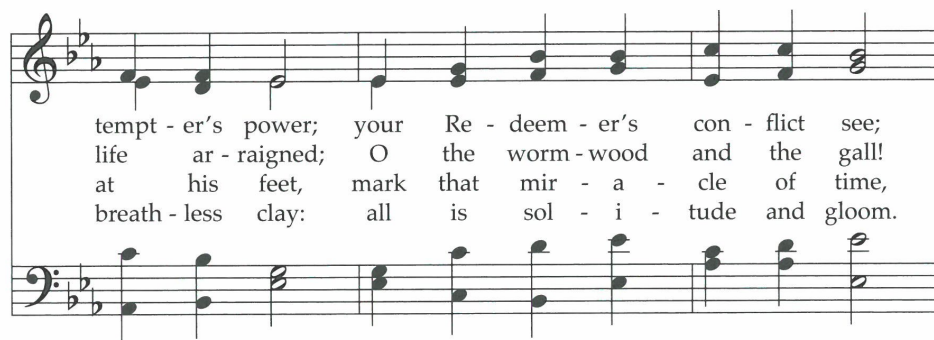
Guitar chords do not correspond with keyboard harmony.

This text brings together the two New Testament traditions regarding Jesus' final evening with his disciples: the Synoptic account of the Last Supper (Matthew 26:26–29/Mark 14:22–25/Luke 22:14–20) and the Fourth Gospel's report of his washing the disciples' feet (John 13:3–17).

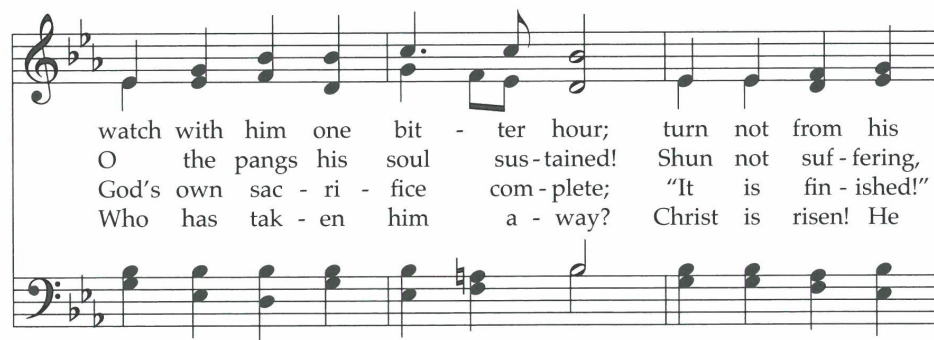
Go to Dark Gethsemane



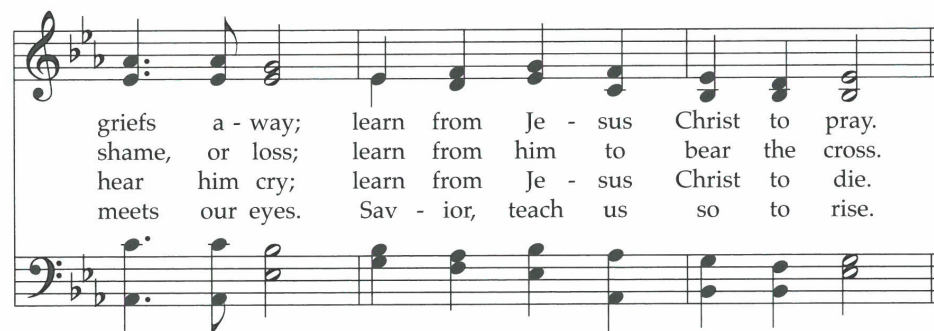
1 Go to dark Geth - sem - a - ne, all who feel the
 2 Fol - low to the judg - ment hall; view the Lord of
 3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing
 4 Ear - ly has - ten to the tomb where they laid his



tempt - er's power; your Re - deem - er's con - flict see;
 life ar - raigned; O the worm - wood and the gall!
 at his feet, mark that mir - a - cle of time,
 breath - less clay: all is sol - i - tude and gloom.



watch with him one bit - ter hour; turn not from his
 O the pangs his soul sus - tained! Shun not suf - fering,
 God's own sac - ri - fice com - plete; "It is fin - ished!"
 Who has tak - en him a - way? Christ is risen! He



griefs a - way; learn from Je - sus Christ to pray.
 shame, or loss; learn from him to bear the cross.
 hear him cry; learn from Je - sus Christ to die.
 meets our eyes. Sav - ior, teach us so to rise.

The composer intended this tune for "Rock of Ages, Cleft for Me" (no. 438), but its solemn tone and small range make it an effective setting for this series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise.

O Sacred Head, Now Wounded 221

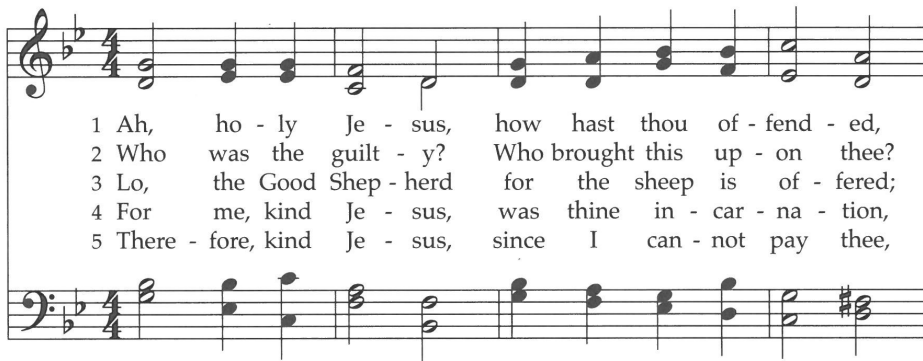
1 O sa - cred head, now wound-ed, with grief and shame weigh'd down;
2 What thou, my Lord, hast suf - fered was all for sin - ners' gain:
3 What lan-guage shall I bor - row to thank thee, dear-est friend,

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
mine, mine was the trans - gres - sion, but thine the dead-ly pain.
for this thy dy - ing sor - row, thy pit - y with-out end?

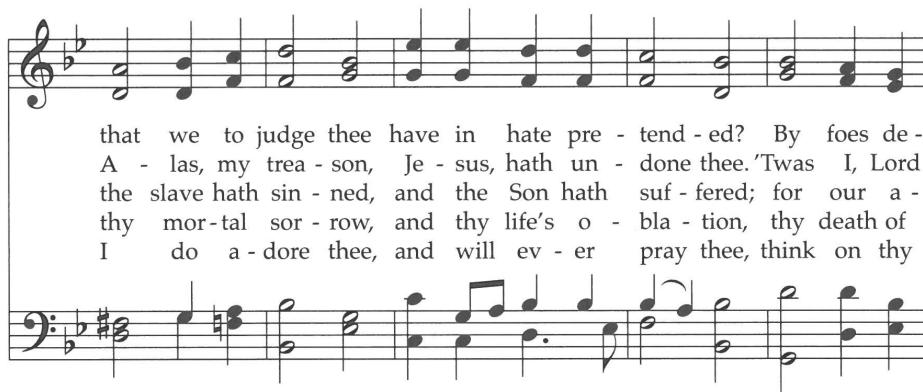
O sa - cred head, what glo - ry, what bliss till now was thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
O make me thine for - ev - er; and should I faint-ing be,

Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, and grant to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.

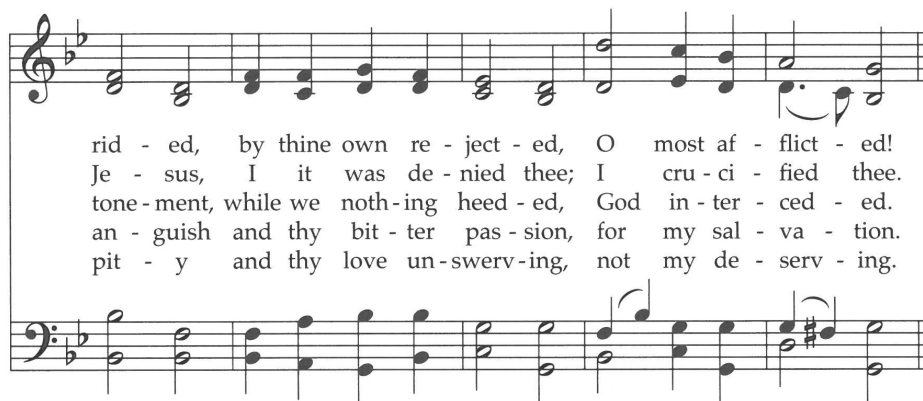
This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ's crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century.



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed,
 2 Who was the guilt - y? Who brought this up - on thee?
 3 Lo, the Good Shep - herd for the sheep is of - fered;
 4 For me, kind Je - sus, was thine in - car - na - tion,
 5 There - fore, kind Je - sus, since I can - not pay thee,



that we to judge thee have in hate pre - tend - ed? By foes de -
 A - las, my trea - son, Je - sus, hath un - done thee. 'Twas I, Lord
 the slave hath sin - ned, and the Son hath suf - fered; for our a -
 thy mor - tal sor - row, and thy life's o - bla - tion, thy death of
 I do a - dore thee, and will ev - er pray thee, think on thy



rid - ed, by thine own re - ject - ed, O most af - flict - ed!
 Je - sus, I it was de - nied thee; I cru - ci - fied thee.
 tone - ment, while we noth - ing heed - ed, God in - ter - ced - ed.
 an - guish and thy bit - ter pas - sion, for my sal - va - tion.
 pit - y and thy love un - swerv - ing, not my de - serv - ing.