



Red Clay Creek

PRESBYTERIAN CHURCH

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

MAUNDY THURSDAY / THURSDAY, APRIL 2, 2026 / 7 PM



James Tissot's painting "The Communion of the Apostles" (*La communion des apôtres*) (1886–1894) is an opaque watercolor over graphite on gray wove paper, showcasing the establishment of the sacrament of Communion. Jesus himself distributes the bread to each disciple, suggesting the intimacy each of them shared with him at this solemn moment. For the artist, this event marked not only the apostles' liturgical initiation but also the beginning of Christ's church on earth and the establishment of its most important tenets and rituals.

Brooklyn Museum, Accession Number 00.159.223.

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

Please silence your cell phones.

GATHER

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.

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

THROUGH THE EYES OF THE DISCIPLES

A Maundy Thursday Dramatic Tableau

☞ *When cued, please join in the singing of the refrain of "I Surrender All".* ☞

PETER (SIMON PETER) —

A Galilean fisherman and leader among the Twelve; known for bold faith and denial, he later became a central leader of the early church.

JOHN —

Brother of James and part of Jesus' inner circle; traditionally associated with the Gospel of John and remembered as the "beloved disciple."

JUDAS ISCARIOT —

The disciple who betrayed Jesus to the authorities for thirty pieces of silver.

ANDREW —

Peter's brother and an early follower of Jesus; known for bringing others to Christ.

PHILIP —

From Bethsaida; a practical-minded disciple who often sought understanding and clarity.

BARTHOLOMEW (NATHANAEL) —

Introduced to Jesus by Philip and described by Jesus as “an Israelite without deceit”; later Christian tradition places his missionary work far beyond Judea.

THOMAS —

Sometimes called “the Twin”; remembered for his doubt and his profound confession of faith after the resurrection.

MATTHEW (LEVI) —

A former tax collector called by Jesus; traditionally identified as the author of the Gospel bearing his name.

JAMES, SON OF ZEBEDEE —

Brother of John; part of Jesus' inner circle and the first apostle traditionally said to be martyred.

THADDEUS (JUDE, SON OF JAMES) —

Also called Judas (not Iscariot); remembered for asking Jesus to reveal Himself to the disciples.

SIMON THE ZEALOT —

Likely associated with Jewish resistance movements; transformed by Jesus' message of peace.

JAMES, SON OF ALPHEUS —

One of the lesser-known disciples, a faithful follower within the Twelve.

JESUS —

Messiah, Savior, Lord, the Son of Man, the Good Shepherd, King of Kings.

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.

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.

HYMN 220

Go to Dark Gethsemane

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.

DEPARTURE

Please depart in silence.



Thanks to tonight's worship participants:

Ben Andrews, Ella Hannagan, Dinyar Vania, Janice Itzel, Barb Vanderkraats,
Ava Vordemberge, Dave Conly, Rachele Gilmore, Shane Baxley, Jamie Russell,
Wendy Baxley, Lois Galinat, Charlie Hannagan, *Liturgists*

Dinyar Vania, *Music Ministry*; Brian Galinat, *Usher Captain*

Also, a special thanks to The Rev. Edee Chase Fenimore for joining us!





My God, my God, why have you forsaken me? —Psalm 22:1

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 (featuring artwork of James Tissot), 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.



Let these doves be a sign to us—of resurrection, of reunion, of the unbreakable love that carries us all home.

Join us for this 20-minute service of reflection and hope on **Easter Sunday** at **9:30 am in the Memory Garden.**

This special gathering includes the reading of names of those who have died in the past year, acoustic guitar music, and a dove release symbolizing resurrection and peace.



Why do you look for the living among the dead? He is not here but has risen.

— Luke 24:5

He is Risen! Hallelujah! Join us on Easter Sunday at 10 am for worship! We will have special music including our Festival Choir, Hallelujah Chorus (joined by the Children's Choir) and feature organ, timpani and guest trumpeter Sue Peo. Following

worship, please enjoy light refreshments, flowering of the cross, family photos, fellowship and sign-ups for spring Good Groups.

JAMES TISSOT, ARTIST OF THE SERIES “THE LIFE OF CHRIST”

Jacques Joseph Tissot (15 October 1836 – 8 August 1902), better known as James Tissot, was a French painter, illustrator, and caricaturist. He decided to pursue a career in art at a young age, coming to incorporate elements of realism, early Impressionism, and academic art into his work. He is best known for a variety of genre paintings of contemporary European high society produced during the peak of his career, which focused on the people and women's fashion of the Belle Époque and Victorian England, but he would also explore many medieval, biblical, and Japoniste subjects throughout his life.

In 1885 Tissot experienced a religious vision at the Church of St. Sulpice, leading him to revive his Catholic faith and spend the remainder of his life making paintings about biblical events. As part of this artistic effort Tissot traveled to the Middle East in 1886, 1889, and 1896 to make studies of its landscapes and cultures, which would come to distinguish his series from contemporary Biblical art through its “*considerable archaeological exactitude*” in striving for accuracy rather than religious emotion. His series of 365 gouache illustrations showing the life of Christ were shown to critical acclaim and enthusiastic audiences. Tissot spent the last years of his life working on paintings of subjects from the Old Testament; although he never completed the series, he exhibited 80 of these paintings in Paris in 1901.

The theme for our Lenten Sermon Series (“What He Saw”) this year features James Tissot’s painting, **What Our Lord Saw from the Cross** (*Ce que voyait Notre-Seigneur sur la Croix*). This c. 1890 watercolor painting is unusual for its portrayal of the Crucifixion of Jesus from the perspective of Jesus on the cross, rather than featuring Christ at the center of the work. The scene shows witnesses, including Jesus' followers (the women and the disciple whom Jesus loved), participants, and bystanders; of Jesus' own body only the feet can be seen, at the bottom of the picture. The painting is part of the series The Life of Jesus Christ.



RED CLAY CREEK PRESBYTERIAN — MINISTERS, STAFF & CHAIRS

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

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*
Barbara Vanderkraats, *Pastoral Care Coordinator*
Jamie Russell, *Director of Children's Ministries*
Judy Lozier, *Nursery Director* ❖ Sofia Martin, *Nursery Support*
Delaney Christel, Josephine DeCaire, Quiara Smith, *Sunday School Teachers*

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* ❖ Christine Fischer, *Personnel Chair*
Mark Cozine, *Home Chair* ❖ John Gast, *Administration Chair*
Andrew Bloom, *Community Partners* ❖ Marcia Kelly, *Memory Garden Chair*

* For a complete list of all Session Ruling Elders and Board of Deacons members, please refer to <https://www.rccpc.org>.*

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).

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 mourn - 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.