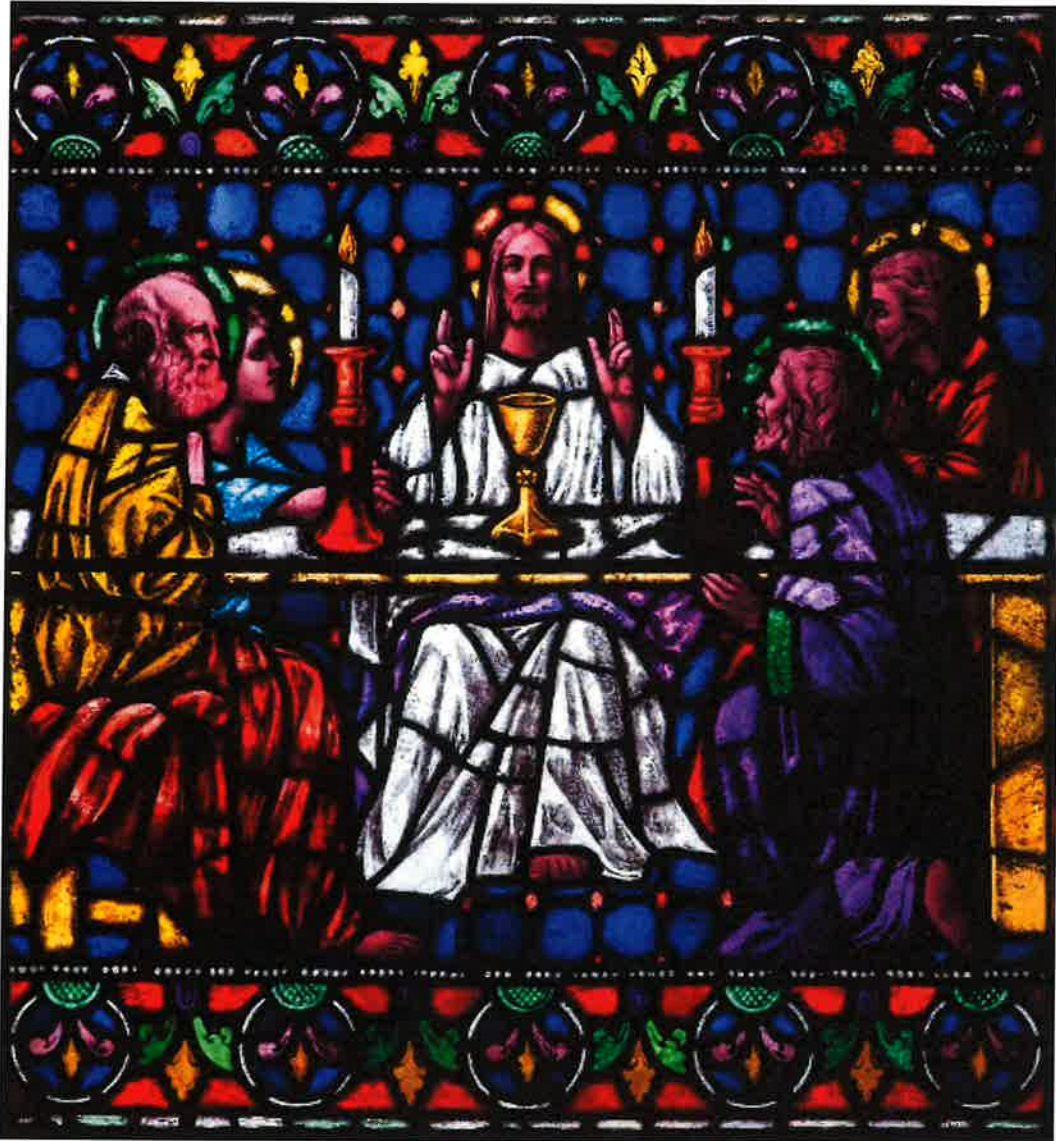


THE HOUSE OF HOPE PRESBYTERIAN CHURCH



"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another." – John 13:34-35

Maundy Thursday | April 2, 2026 7 p.m.

Welcome!

We are delighted you have joined House of Hope for worship.

Our open and affirming, caring active community welcomes people of all ages and backgrounds.

Mission Statement:

Building a loving community for all, House of Hope shares God's grace and presence through music, the arts, reflection, and action. Come join us as we walk through life together.

Sunday Worship

Our regular Sunday Worship time is 10 a.m. (except Easter), followed by refreshments, fellowship, and educational opportunities. If you have any questions, our greeters or ushers will be glad to help you. **Please see below for a list of our Holy Week worship services.**

The Sacrament of Holy Communion is celebrated tonight. All are welcome to receive The Lord's Supper. Elements served are gluten free bread and grape juice.

Upcoming Holy Week Services:

Good Friday, April 3, 2026

- Noon, Elizabeth Chapel
- 7 p.m. Vespers, Sanctuary; *Christ lag in Todesbanden* (BWV 4) - J.S. Bach
The Motet Choir and Chamber Orchestra. Childcare available.

Easter Sunday, April 5, 2026

- 7:30 a.m. Sunrise Service, Elizabeth Chapel
- 9 a.m. and 11 a.m. services, Sanctuary; Festive worship with organs, choir, and brass.
Childcare available (9 & 11 a.m.) Sunday School Easter Egg Hunt at 10:10 a.m.

THE APPROACH TO GOD

Prelude

"Andante" from Concerto in A Minor, RV522
Aaron David Miller, organist

Antonio Vivaldi

Call to Worship *(congregation reads the text in bold)*

Rev. Dr. E. Scott Jones

In the waning light of the evening,

we gather to keep watch.

In this place and in our hearts,

we gather to retell this story.

In our bread and in our cup,

we remember the love of our Redeemer.

+ Hymn 97

Go to Dark Gethsemane

REDHEAD 76

Prayer of Confession (unison)

Humble Savior, your words were clear:

"I give you a new commandment,

that you love one another, just as I have loved you."

You have loved us unfailingly, unceasingly,

and we have rejoiced in that love.

But we have not poured out on others the love you have lavished on us.

Forgive us. Cover us with your mercy and lead us once again in your ways.

(The prayer will continue with our silent confessions.)

Agnus Dei



O Lamb of God, that tak-est a-way the sins of the world, have mer-cy u-pon us.



O Lamb of God, that tak-est a-way the sins of the world, have mer-cy u-pon us.



O Lamb of God, that tak-est a-way the sins of the world, grant us thy peace.

Assurance of Forgiveness

Minister: Friends, believe the good news of the gospel.

People: In Jesus Christ we are forgiven.

Anthem

O Lord, the maker of all things

William Mundy

The Motet Choir; Matthew Culloton, Choirmaster

O Lord, the maker of all things,
We pray thee now in this evening
Us to defend through thy mercy
From all deceit of our enemy.

Let neither us deluded be,
Good Lord, with dream or fantasy;
Our hearts waking in thee thou keep
That we in sin fall not on sleep.

O Father, through thy blessed Son,
Grant us this our petition,
To whom, with the Holy Ghost always,
In heaven and earth be laud and praise.

Welcome and Announcements

Rev. James D. Cochrane

+ **Affirmation of Faith** — *The Apostles' Creed*

**I believe in God the Father Almighty, Maker of heaven and earth,
and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;
he descended into hell; the third day he rose again from the dead;
he ascended into heaven, and sitteth on the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic church;
the communion of saints; the forgiveness of sins;
the resurrection of the body; and the life everlasting. Amen.**

+ **Hymn 92**

Beneath the Cross of Jesus

ST. CHRISTOPHER

THE SACRAMENT OF HOLY COMMUNION

Invitation to the Lord's Table

Rev. Phillip J. Romine

The Great Thanksgiving

Minister: The Lord is with you.

People:
And with thy spir - it.

Minister: Lift up your hearts.

People:
We lift them up un-to the Lord.

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

People:
It is meet and right so to do.

Minister: It is truly right and our greatest joy. . . Therefore we praise you, joining our voices with choirs of angels and with all the faithful of every time and place, who forever sing to the glory of your name:

People:
Ho-ly, ho-ly, ho-ly, Lord God of Hosts,

Heav'n and earth are full of Thy glo-ry:

Glo-ry be to Thee, O Lord Most High. A-men

Minister: You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord. . .
Continue to hear us, O God, as we pray together the prayer Christ taught us, saying together:

**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.**

The Words of Institution

Following the Words of Institution, please come forward in two lines up the center aisle and receive the elements. You will be dismissed from the rear. Please return to your pew along the side aisles. Elements served are gluten-free bread and grape juice. Those unable to come forward will be served in the pew.

Prayer after Communion

Minister: Bless the Lord, O my soul;

People: and all that is within me, bless God's holy name!

Minister: Bless the Lord, O my soul;

People: and forget not all God's benefits.

Minister and People:

God of Grace, your Son Jesus Christ left us this holy meal of grain and grape in which we share his life and healing. May we, who have celebrated this sign of his great love, show forth in our lives the fruits of his redemption; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

THE OFFICE OF TENEBRAE

Shadow of the Betrayed

Matthew 26:20-25

Laurel Gamm

Shadow of Desertion

Matthew 26:30-35

Erik Vorhes

All my friends will forsake me.

Agony of Soul

Luke 22:39-44

Unshared Vigil

Matthew 26:42-46

On the Mount of Olives He prayed to His Father.

Father, the Hour is Come John 17:1-3
That They May Be One John 17:15-21

He was brought as a lamb to the slaughter.

Arrow at the Gate John 18:1-4
Shadow of the Cross Mark 15:16-20

Arise, Jerusalem, and put off thy garments of joy.

Darkness

Solo

Were You There?

African American Spiritual

William Sales, Soloist

*When the lights come up, people may leave the sanctuary in reverent silence,
or are welcome to remain for quiet meditation.*

The Office of Tenebrae is adapted from an early fourth century ceremony in solemn observance of the Lord's Supper. The expression Office of Tenebrae is derived from the Latin, and means the enactment or drama of shadows and darkness. The gradual extinguishing of the lights is symbolic of the flight of the disciples, the approach of the dark hate of Jesus' enemies, and the passion of our Lord.

The Choral Responses for the Office of Tenebrae are by Healey Willan.

Offering — Ways to give an offering:

- **In-Person.** Offering plates will be available at the sanctuary doors.
- **Website.** On the homepage, click "Support House of Hope", then click on "Make a Gift"
- **Mail.** Mail a check to 797 Summit Ave. Saint Paul, MN 55105

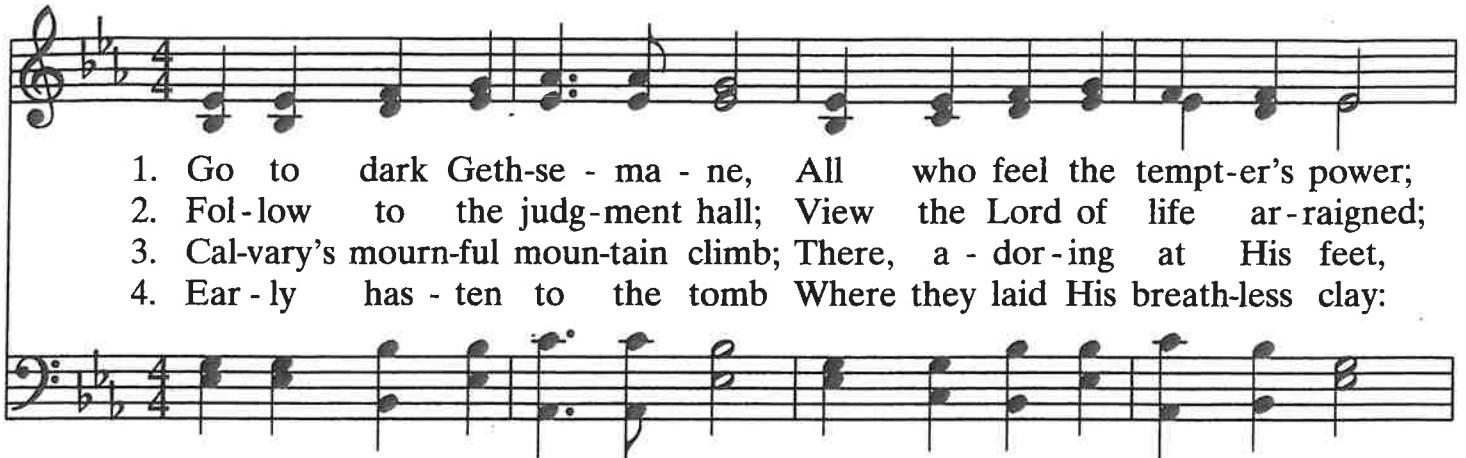
Go to Dark Gethsemane

97

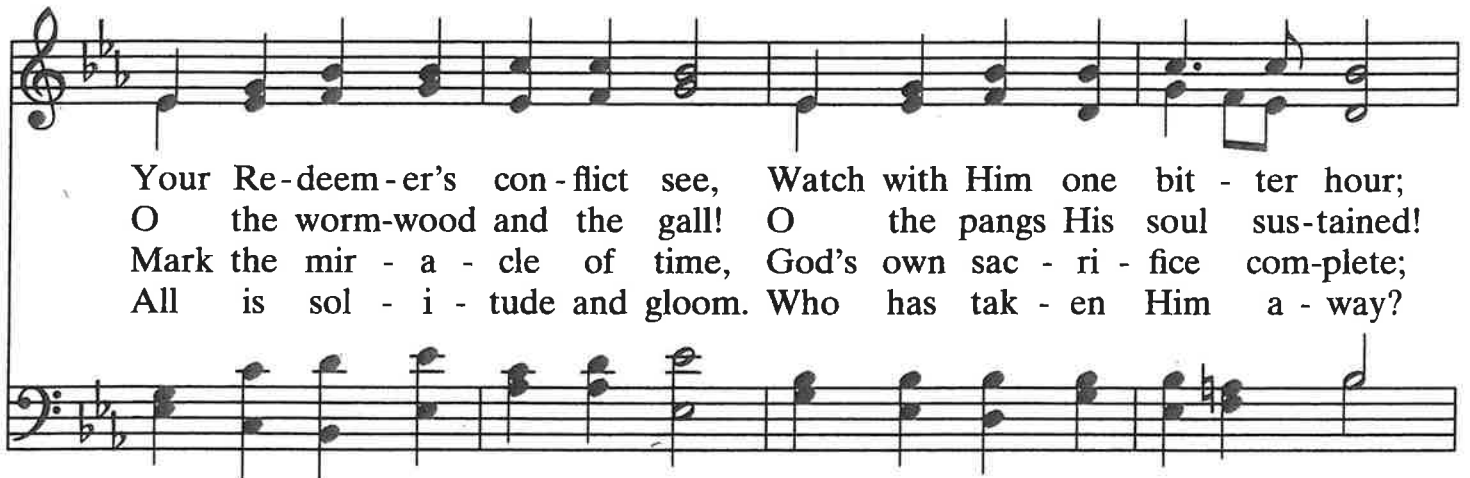
REDHEAD 76 7.7.7.7.7

James Montgomery, 1820, 1825; alt.

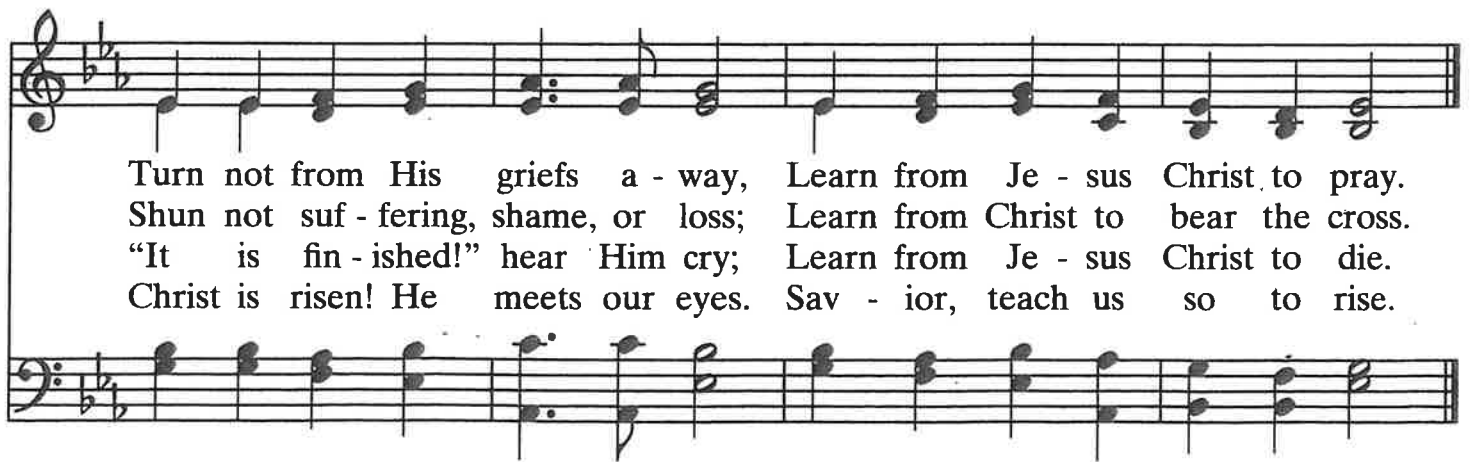
Richard Redhead, 1853



1. Go to dark Geth-se - ma - ne, All who feel the tempt-er's power;
2. Fol-low to the judg-ment hall; View the Lord of life ar-raigned;
3. Cal-vary's mourn-ful moun-tain climb; There, a - dor-ing at His feet,
4. Ear-ly has - ten to the tomb Where they laid His breath-less clay:



Your Re-deem-er's con - flict see, Watch with Him one bit - ter hour;
O the worm-wood and the gall! O the pangs His soul sus-tained!
Mark the mir - a - cle of time, God's own sac - ri - fice com-plete;
All is sol - i - tude and gloom. Who has tak - en Him a - way?



Turn not from His griefs a - way, Learn from Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; Learn from Christ to bear the cross.
"It is fin - ished!" hear Him cry; Learn from Je - sus Christ to die.
Christ is risen! He meets our eyes. Sav - ior, teach us so to rise.

Beneath the Cross of Jesus

ST. CHRISTOPHER 7.6.8.6.8.6.8.6

Elizabeth Cecilia Douglas Clephane, 1868

Frederick Charles Maker, 1881

1. Be - neath the cross of Je - sus I fain would take my stand,
 2. Up - on the cross of Je - sus Mine eye at times can see

The shad - ow of a might - y rock With - in a wea - ry land;
 The ver - y dy - ing form of One Who suf - fered there for me:

A home with - in the wil - der - ness, A rest up - on the way,
 And from my strick - en heart with tears Two won - ders I con - fess:

From the burn - ing of the noon - tide heat, And the bur - den of the day.
 The won - ders of re - deem - ing love And my un - wor - thi - ness.

The single candle near the pulpit is our Peace Candle, lighted each day as a reminder of the ongoing need for our prayers for peace in the world.

Christians and Jews: People of God

Holy Week presents a challenge to Christian communities in its understanding of language. The reference to the “Jews” is especially prevalent in the Gospel of John, and has the power to fuel the impression that Jews as a people are responsible for the death of Jesus. As a congregation of the Presbyterian Church (USA) we recognize that anti-Judaism is an affront and a contradiction to the Gospel of Jesus Christ and affirm the following statement contained in the Presbyterian Study Paper “Christians and Jews: People of God”:

The relationship between Christian faith and Judaism is unique, foundational, and enduring. The New Testament bears consistent witness to this relationship – the mercy of God in Jesus Christ embraces both Jew and Gentile; it does not abandon Jews in favor of Gentiles or forsake Jews in favor of the church. Supersessionism, the belief that God’s covenant with the church has replaced God’s covenant with Israel, and that the church has supplanted the Jewish people, is contrary to the core witness of the New Testament and is not supported by the mainstream of the Reformed tradition. Unfavorable New Testament references to “the Jews” do not refer to all Jews of the first century, and certainly not of the twenty-first. While the New Testament contains numerous references to God’s “new covenant” in Christ, these cannot be taken to mean that “new” cancels God’s previous covenants.

THE HOUSE OF HOPE PRESBYTERIAN CHURCH

797 Summit Avenue, St. Paul, MN 55105 | (651) 227-6311 | hohchurch.org



Clergy

Rev. Dr. E. Scott Jones, Senior Pastor and Head of Staff

Rev. Phillip J. Romine, Transitional Associate Pastor
for Faith Formation and Lifelong Learning

Rev. James D. Cochran, Transitional Associate Pastor

Care Pastors:

Rev. Dix W. Brachlow DWBrachlow@gmail.com

Rev. Dr. J. Michael Anderson MikeA@pobox.com



The House of Hope
Presbyterian Church is a
Stephen Ministry Church.