

Maundy Thursday

April 1, 2021

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*This evening's service begins **The Tridium** or **The Three Days**. In our worship we recall Jesus' words to his disciples that he would be handed over to death, and that "after three days he will rise again" (Mark 10:34). The Three Days encompass this time from Maundy Thursday evening through Easter Day. The services of Maundy Thursday, Good Friday, and Easter Sunrise service unfold in a single movement, as the church makes the passage with Christ through death into life. Hence this evening's service does not "end" with a benediction. It will be continued tomorrow evening at our Good Friday Service.*

PRELUDE

O Bread of Life From Heaven

G. Winston Cassler

INTRODUCTION

P: *With night fall our Lenten observance comes to an end, and we begin the "Three Days" during which we participate in the saving power of Jesus' passing over from death to life. At the heart of the Maundy Thursday liturgy is Jesus' commandment to love one another. As Jesus washed the feet of his disciples, we are called to follow his example as we humbly care for one another, especially the poor and rejected. At the Lord's table, we remember Jesus' sacrifice and we are called to offer ourselves in love for the life of the world.*

While we would typically wash one another's feet as a part of our reflection on the texts, we will not be doing that this year (although you are more than welcome to do it at home if you wish). Instead, after the readings, we will invite you into a time of contemplation. You may want to have a journal or a piece of paper and a pen available during those times.

P: The Lord be with you

C: And also with you.

Jesus used the parable of a great banquet to which all people are invited in order to talk about what the “kingdom” of God - the family of God - looks like. He said, “Go to the highways and back alleys and urge people to come in so that my house will be filled.” He often invited the most unlikely guests to his mealtimes, confounding the disciples. In this way, he was encouraging a deep love and connection beyond social norms. He knew that we humans need connection and inclusion. Jesus comforts us, saying “you have a place at the table” and Jesus challenges us to make sure we are doing the same—that all people know they are welcome in our hearts, in our homes, and in our churches.

It is difficult in this moment to still not be near some of the people we love and might be worried about. While some have vaccines, many still don't. While the U.S. has access to the vaccines made available to us, there are still many countries who do not have the same privilege.

Let's take a moment and say out loud the names of people we wish were right next to us, whether in this sanctuary or in your home today...

We also want to call to mind, the people we cannot name - whose names we do not know - but we know they need our prayers and God's comfort.

P: We pray...

A: For those who have lost loved ones

For those who are sick and recovering

For those who are caring for loved ones who are sick at home

For those who are caring for persons in medical care

For those who are separated from loved ones

For those who are feeling alone and isolated

For those who are still helping and are so very tired

For those who are struggling to find friends, food, and comfort

For those who are afraid

P: Take a few deep breaths on behalf of those we do not know and cannot call by name.

A moment of silence.

P: The Israelites cried out to God in their oppression.

C: Their voices still echo around the globe: in India, Sudan, Mexico, and in American cities.

P: God hears the cries of the suffering, and brings deliverance

C: All who suffer, who die, who are alienated are precious to God. Let us love the Lord who restores and gives us hope for peace.

P: Today we remember the One who gave himself for us, Jesus the Christ.

C: Let us worship God!



1 Tree of Life and awe - some mys - t'ry, in your
 2 We re - mem - ber truth once spo - ken, love passed
 3 Christ, you lead and we shall fol - low, stum - bling

death we are re - born; though you die in all of
 on through act and word; ev - 'ry per - son lost and
 though our steps may be; one with you in joy and

his - t'ry, still you rise with ev - 'ry morn, still you
 bro - ken wears the bod - y of our Lord, wears the
 sor - row, we the riv - er, you the sea, we the

rise with ev - 'ry morn.
 bod - y of our Lord.
 riv - er, you the sea.

Lent 5

God of all our fear and sorrow,
 God who lives beyond our death,
 hold us close through each tomorrow,
 love as near as every breath.

CONFESSION AND FORGIVENESS

P: Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil—all that keeps us from loving God and each other. This is the struggle to which we were called at baptism. God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

P: Giver of Life,

C: from time immemorial you call us to yourself. In ways too numerous to mention, we fail to respond. Forgive us, we pray. Our limited understanding of culture gets in the way of fellowship with those different from ourselves. Our limited vision of community gets in the way of your call to accept the cost and joy of discipleship, to seek justice and peace for all. Replace our arrogance, Merciful One, with the humility and caring service Jesus modeled. Amen.

P: God gives us grace and more grace. Be assured of this truth, that in Christ you are forgiven. **Amen.**

SCRIPTURE

“The Last Supper” from the Spark Story Bible

pg. 462-467

As we read the Scripture, we invite you to reflect on the following questions

REFLECTION

Imagine yourself in this upper room with Jesus and his friends. With whom do you identify? How do you feel?

Peter resists Jesus’ service of foot washing. Would you?

Are you surprised that Jesus included Judas in the foot washing?

What would it take to offer a service of love to someone who hurt or betrayed you?

What manner of love does Jesus model and command of us?



- 1 Where char - i - ty and love pre - vail, there God is ev - er found;
2 With grate - ful joy and ho - ly fear God's char - i - ty we learn;
3 Let us re - call that in our midst dwells Christ, God's ho - ly Son;
4 Let strife a - mong us be un - known; let all con - ten - tions cease.




brought here to - geth - er by Christ's love, by love we thus are bound.
let us with heart and mind and soul now love God in re - turn.
as mem - bers of each bod - y joined, in him we are made one.
Be God's the glo - ry that we seek; be his our on - ly peace.

5 For love excludes no race or clan
that names the Savior's name;
his family embraces all
whose Father is the same.

6 We now forgive each other's faults
as we our own confess,
that we may love each other well
in Christian gentleness.

Text: Latin hymn; tr. Omer Westendorf, 1916–1997, alt.
Music: MARTYRDOM, Hugh Wilson, 1764–1824

Refrain



Je - su, Je - su, fill us with your love, show



us how to serve the neigh-bors we have from you.



1 Kneels at the feet of his friends, si - lent - ly wash - es their feet,
 2 Neigh-bors are wealth-y and poor, var - ied in col - or and race,
 3 These are the ones we will serve, these are the ones we will love;
 4 Kneel at the feet of our friends, si - lent - ly wash-ing their feet:

Refrain



mas - ter who acts as a slave to them.
 neigh-bors are near - by and far a - way.
 all these are neigh - bors to us and you.
 this is the way we will live with you.

Text: Tom Colvin, 1925–2000, alt.

Music: CHEREPONI, Ghanaian folk tune, adapt. Tom Colvin

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P: Let us pray.

C: Jesus, You showed us how much You love us and taught us to love You, ourselves, and one another. We pray that all people may live together joyously, giving and receiving Your gracious love. In your Holy Name, Amen.

RECALLING THE PASSOVER

Exodus 12:1-14

As we read from the *Jesus Storybook Bible* by Sally Lloyd -Jones, pg. 84-91, we invite you to consider the following questions:

Imagine yourself and your family in this text, among the Israelites who were enslaved and desperate.

*What thoughts might go through your mind as you follow these instructions and prepare this meal?
 How would you explain to children why you are eating "hurriedly"?*

Kids, what questions would you be asking?

Are you excited? Fearful?

What images of oppression and liberation come to mind?

Where do you experience the need for freedom in your life? in your community? in our world?

What is the cost of such freedom?

HYMN

When Israel was in Egypt's Land

TFF 87 / WOV 670 v. 1, 3, 6



- 1 When Is - rael was in E - gypt's land,
2 The Lord told Mo - ses what to do, let my peo-ple go;
3 The pillar of cloud shall clear the way,
4 As Is - rael stood by the wa - ter - side,



op - pressed so hard they could not stand,
to lead the childr'n of Is - rael through, let my peo-ple go.
a fire by night, a shade by day,
at God's com-mand it did di - vide,



Go down, Mo - ses, way down in E - gypt's land,



tell old Pha - raoh: Let my peo - ple go!

- 5 When they had reached the other shore,
let my people go;
they sang the song of triumph o'er,
let my people go. *Refrain*
- 6 Oh, let us all from bondage flee,
let my people go;
and let us all in Christ be free,
let my people go. *Refrain*

Text: African American spiritual

Music: TUBMAN, African American spiritual

P: As we continue to reflect on the freedom that God offers us, and on the stories that have inspired and given hope for the liberation of oppressed peoples throughout history, we turn to a passage that shows how communities of Christ-followers began celebrating this very special meal, a practice that has been carried into this very room.

WORDS OF INSTITUTION READ FROM SCRIPTURE

1 Corinthians 11:23-26

²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵ In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

P: This sign of grace, central to our faith, comes alive for us each time we gather at the Communion Table. In embracing this moment, what is it that we receive from the Lord and pass on to future generations? At this table, and especially on this night, we stand remembering our past, faithful in our present and hoping in God's future, proclaiming the Lord's death until he comes again.

C: Christ has died. Christ is Risen. Christ will come again.

P: Certainly we remember Christ's death when we gather here, but what does a future rich in grace and hope look like, when Christ will come again? What does this moment feel like, entwining memory, faith, and hope?
Holy Spirit, come! Make all things new. Turn us toward reconciliation, forgiveness and service. Bless this bread and cup and bless us also who eat and drink, that in this sharing we may know the living Christ who is with us now and always.

THE LORD'S PRAYER

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

INVITATION TO COMMUNION

P: Jesus draws the whole world to himself. Come to this meal and be fed.

Lamb of God, you take a-way the sin of the world; have mer - cy on

us. Lamb of God, you take a - way the sin of the

world; have mer - cy on us. Lamb of God, you

take a - way the sin of the world; grant us peace.

THE DISTRIBUTION

*All who believe Jesus is present in this sacrament are invited to receive the bread and wine. Know that if you only take the bread that you have fully communed. If you are receiving communion alone, we extend to you: **The body of Christ given for you. And the blood of Christ shed for you.** If you are taking communion with others, give the bread to the person sitting next to you and say, "**The body of Christ given for you.**" Then, giving the wine/grape juice say, "**And the blood of Christ shed for you.**"*

COMMUNION BLESSING

P: May the body and blood of our Lord Jesus Christ strengthen you and keep you in God's grace. **Amen.**

POST-COMMUNION PRAYER

A: Generous God, you have fed and renewed us in your holy meal. Send us into the world you love. Through our fasting and devotion draw us to you and to our neighbors, that we may break bonds of injustice, feed the hungry, and set the oppressed free. In Jesus' name we pray. **Amen**

STRIPPING OF THE ALTAR

Stripping of the altar – removing all ornaments, linens, candles, plants, flowers, etc. – is an ancient custom of the Church. Congregations mark the way Christ's life was stripped from him by stripping the altar of all signs of life and beauty during the Maundy Thursday service. This almost-bare worship space reminds us of the bareness of life without the hope of Christ that we have through his resurrection.

Following the stripping of the altar, the congregation leaves in silence.

Stay with me, re - main here with me, watch and

pray. Watch and pray.

Text: Taizé Community

Music: STAY WITH ME, Jacques Berthier, 1923–1994

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