

Maundy Thursday

THE LITURGY OF THE WORD

Processional Hymn# 315: [Thou, who at thy first Eucharist didst pray](#) [Song 1]

Celebrant: Blessed be our God.

People: **Now and for ever. Amen.**

This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Collect

Almighty Father, whose most dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it in thankful remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

Exodus 12:1-14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it

as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Psalm 78:15-26 Music: [Anglican Chant Ps 78:14-25](#)

Attendite, popule

- 15 In the daytime he led them with a cloud, *
and all the night through with a light of fire.
- 16 He split the hard rocks in the wilderness *
and gave them drink in abundance, as out of the great deep.
- 17 He brought waters out of the stony rock, *
so that it gushed out like the rivers.
- 18 Yet for all this they sinned more against him, *
and provoked the Most High in the wilderness.
- 19 They tested God in their hearts *
and demanded food for their craving.
- 20 They spoke against God, saying, *
“Can God prepare a table in the wilderness?”
- 21 Indeed, he smote the stony rock, so that water gushed out, and the streams
overflowed; *
but can he give bread also, or provide meat for his people?”
- 22 When the LORD heard this, he was full of wrath; *
so a fire was kindled against Jacob, and there flared up fierce anger
against Israel,
- 23 Because they did not believe in God, *
and did not put their trust in his help.
- 24 So he commanded the clouds above *
and opened the doors of heaven.
- 25 He rained down manna upon them to eat *
and gave them food from heaven.
- 26 So mortals ate the bread of angels; *
for he sent them food enough.

Glory to the Father, and to the Son, and to the Holy Spirit; As it was in the beginning, is now, and will be forever: world without end. Amen.

Second Reading

1 Corinthians 11:23-26

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, 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." 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." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Sequence Hymn# 171: [Go to dark Gethsemane](#) [Petra]

Celebrant: The Holy Gospel of our Lord Jesus Christ according to Saint John.

People: **Glory to you, Lord Christ.**

Holy Gospel

John 13:1-15

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 put it into the heart of Judas son of Simon Iscariot to betray him. 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 the table, 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 returned to the table, 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.

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

Meditation by Dr. Tim Smith

“Remember that you are dust, and to dust you shall return.” With these solemn, sober words on Ash Wednesday we began our Lenten journeys to Holy Week and Easter. But my, how the world has changed since the ashes of Palm Sunday’s branches marked our foreheads! Because of the spread of Coronavirus health authorities warn about this week being Pearl Harbor and 9/11 rolled into one. Easter brunches cancelled, egg hunts done virtually, and chocolate bunnies consumed all alone. Worst of all, we will not be able to look each other in the eye and joyfully proclaim, “He is risen”, “He is risen indeed!”

Followers of Jesus, by definition, struggle with social distancing. We so long to again break bread together, and celebrate the grand story of our redemption. If biographer Samuel Johnson was right about knowing that one is to be hung in a fortnight wonderfully concentrate the mind, so does the knowing the menace of Coronavirus concentrate ours! We are reminded by this not to read the Times but the Eternities. For this we are blessed to have a rich tradition for observing these most solemn days of the Church Calendar.

Today on that calendar is Maundy Thursday on which we enter a three-day space of holy time called Triduum (Latin: “three” + “day”). These three days run from sunset on Maundy Thursday, Good Friday, and Holy Saturday until sunset on Easter Sunday. These three days have been observed in one form or another from the early centuries of Christianity to commemorate the last three days of Jesus’ life on earth in His Passion and Resurrection.

Maundy Thursday is named “Maundy” from the Latin word mandatum, meaning “commandment.” In this we are remembering our Savior’s commandment: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” (John 13:34)

A Maundy Thursday service is observed with foot washing, celebration of the Eucharist, and often concluded with the Stripping of the Altar. Here the lights are lowered, candles extinguished, and everything around the altar removed, representing Jesus emptying Himself to be offered up as sacrifice for the sins of the world. A Maundy Thursday service ends silently without a dismissal as believers carry the impact of the service out into the world.

Sometimes at the very end of a Maundy Thursday service a “strepitus” (Latin: “loud noise,” “racket,” “crash”) is made in the church. The strepitus might be a discordant chord from the organ, pounding hammers on blocks, slamming shut books, etc., all in order to convey the horror of crucifixion, and the convulsion of nature at Jesus’ death. The discordant noise gives expression to people crying out to God not to leave the world in darkness. Worshippers feel the agony and bitter shame of Jesus’ cross.

The Triduum has also been called the Paschal Mystery as it is the fulfillment of the Passover in the Old Testament. The Hebrew word “Paschal” means, “to pass over” and alludes to God’s judgment “passing over” His people in Egypt. The Passover lamb was sacrificed at the Passover meal and eaten, and its blood sprinkled over the doorposts of their homes. When God saw the blood of the lamb, He passed over, and redeemed them from the slavery of Egypt. And, by the blood of our Passover Lamb, Jesus (1 Corinthians 5:7), we are redeemed from our slavery to sin and death. This is mystery, but by Jesus’ sacrifice we pass over from death into life!

As Jesus comes to Maundy Thursday He announces that His “hour has come,” explaining the meaning of His death: *“Very truly, I tell you, unless a grain of wheat falls into the ground and dies, it remains just a single grain; but if it dies, it bears much fruit.”* (John 12:24) Jesus’ death is a seed buried in the ground. The seed dies, comes apart, literally comes to nothing, but passes over into new life. Yet not just new life, but an abundant and flourishing new life for all. Jesus’ passion, death, and resurrection become our dying and rising, our death and new life.

Although the Paschal Mystery speaks first of Jesus’ death and resurrection, it means in a wider sense that we too suffer pain and catastrophe, but with each loss we “pass over” into new life and fruitfulness. With God new life comes from death, so that we can find hope in difficult times and light in the darkness, knowing that death will not have the last word. Every ‘Good Friday’ will always be followed by an ‘Easter Morning’! Today, we pray and wait expectantly for what God will do... In the name of God the Father, Son, and Holy Spirit!

FOR REFLECTION

- Are you today feeling the need for “strepitus,” that is, to loudly cry out to God? If so, cry out!
- How have you seen God’s Paschal Mystery at work, i.e. God bringing good out of bad, life out of death?
- In spite of physical distancing and quarantining, how might you connect with other believers through these days of the Paschal Mystery?

The Lord’s Prayer

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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Blessing

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; who lives and reigns for ever and ever. **Amen.**

If you would like to listen to the rest of the music that Matt Flora and Jessica Hodge had planned for Maundy Thursday, April 9, you will find links listed below:

Foot Washing: Taize: [Holy Spirit Come to Us](#)
 Taize: [Ubi Caritas](#)
 Taize: [There Can Be No Greater Love](#)
Offertory: [Abendlied - Josef Rheinberger](#)
Communion 1: [Drop, drop slow tears - Orlando Gibbons](#)
Communion 2: Taize: [My soul is at rest](#) _____
Recessional: 329: [Now my tongue the mystery telling](#) (Pange lingua)
Altar Stripping: [Psalm 22: Tone 2](#)

Abendlied translation:

Bide with us, for evening shadows darken, and the day will soon be over.