

Liturgy for Maundy Thursday

THE GATHERING OF THE PEOPLE OF GOD

Blessed is our God, Trinity of Love, and blessed is the dominion of our God, now and ever and to the ages of ages.

Amen.

A welcome is given to guests and any greetings to the congregation are delivered.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

And also with you.

Song *Jesus Christ, Lord of all* by John Bell & Graham Maule



1. As the dark surrounds us:
2. As your hour approaches:
3. In your tender mercy:
4. Unify your people:
5. Teach us humble service:
6. As we share the journey:
7. When our courage fails us:
(repeat response twice to finish)

Prayer of gathering

Since we live as people of the light; in faith, hope and love let us pray to the Lord:



As this Holy Lent draws close to its end and we maintain our pilgrimage of renewal and repentance; let us pray to the Lord:

Through our lives and by our prayers, your Kingdom come.

With the whole of Christ's church, as together we enter into this three day journey into the sacred mysteries of Christ's passion; let us pray to the Lord:

Through our lives and by our prayers, your Kingdom come.

With God's faithful servants of every time and place, and especially with the disciples who gathered with Jesus on this night in an upstairs room:

Simon Peter, Mary of Magdala, James and John, Andrew, Philip, Bartholomew, Matthew, Thomas, James, son of Alphaeus, Thaddaeus, Simon the Zealot, Joanna, Salome, and Susanna, let us pray to the Lord:

Through our lives and by our prayers, your Kingdom come.

Blessed are you, God of all creation, and blessed is the communion into which you gather us. On this night your Son, Jesus Christ,

gave himself into the hands of those who would slay him. On this night, as his enemies looked for a way to kill him, your Son, Jesus Christ, gave us a new commandment: to love one another as he has loved us.

***Write this commandment on our hearts
so that, embracing your service freely,
we may accept no other bondage.***

On this night, to show us what love looks like, your Son, Jesus Christ, humbly took a basin and towel and washed the feet of his disciples.

***In your tenderness, wash us also,
so that in hours of danger we may not fail,
but have courage to follow your Son through every trial.***

LITURGY OF THE WORD

Sisters and brothers, we do not live by bread alone, but by every word that comes from the mouth of God. Therefore, let us have wisdom, let us take heed, let us not flee the Word that comes to save us.

The bible is carried in and placed on the lectern.

Your mysteries, discerned in wisdom by men and women through the centuries, have been etched in sacred places and recorded in holy books.

***Send your Holy Spirit upon us,
that your Word may take root
in the secret places of our hearts
and bear much fruit to your glory.***

First Scripture Reading Exodus 12: 1-14

Hear the word of God:

We have heard and are silent.

A time of silent reflection is observed.

For the word of the Lord:

Thanks be to God.

Psalm 116. 1-2, 12-19

sung from 71 in the hymnbook (response 2)

Second Scripture Reading I Corinthians 11.23-26

Hear the word of God:

We have heard and are silent.

A time of silent reflection is observed.

For the word of the Lord:

Thanks be to God.

The Gospel

The Holy Gospel of our Lord Jesus Christ according to Saint John.
Glory to you, Lord Jesus Christ.

John 13: 1-17, 31b-35 is read.

For the Gospel of the Lord,

Praise to you, Lord Jesus Christ.

The Sermon of Silence

We hear the Word of God proclaimed, but chaos and clamour compete for our attention.

***I close my ears to confusion.
I close my eyes to enticements.
I close my heart to temptations.***

Purge our delusions, O Christ, and let all turmoil within us cease.

***Engulf us in your passion.
Embrace us in your darkness.
Enclose us in your silence.
Still us, Saviour, as you stilled the storm.
Comfort us, our Redeemer, keep us from destruction.
Immerse us, Lord Christ, in your healing depths.***

We observe five minutes of complete silence for contemplation and reflection. You may sit or kneel as you are comfortable during the silence.

Confession of faith

Let us stand to affirm the faith of the Church.

This we believe:

Though in the form of God,

***Jesus did not claim equality with God
but emptied himself,
taking the form of a slave,
human like one of us.***

Flesh and blood,

***he humbled himself,
obeying to the death,
even death on a cross.***

For this reason God lifted him high

and gave him the name above all names.

So at the name of Jesus every knee will bend
in heaven, on earth, and in the world below,

***and every tongue proclaim to the glory of God the Father,
“Jesus Christ is Lord.”***

The Prayers of the People

Let us hold firmly to the faith we profess, for we have a great High Priest who has gone into the very presence of God—Jesus Christ, the Son of God.

***By God’s grace we share in Christ’s priesthood,
praying for the world day and night
until earth and heaven are reconciled
and all things are made one in Christ.***

Those who are able may kneel during the prayers as an expression of our dependence on God.



Merciful God, on this, the night he was betrayed,
your Son Jesus Christ washed his disciples’ feet.
As we commit ourselves to following his example of love and service,
teach us humility. On this night, Jesus prayed for his disciples to be
one. As we sorrow at the divisions in the church, unite us in your
love. Your will be done, Lord; your kingdom come.

Through our lives and by our prayers, your kingdom come.

On this night, Jesus prayed for those who would come to believe
through the disciples’ message. As we take up the mission of the
church, renew our zeal. On this night, Jesus commanded his friends to
love; yet he, himself, suffered rejection and desolation. As we open

our hearts to all who are rejected and the unloved, fill us with your compassion. Your will be done, Lord; your kingdom come.

Through our lives and by our prayers, your kingdom come.

On this night, Jesus reminded his people that if the world hated them, it did so because it hated him first. As we face our own fears, we pray for the liberty of all who are persecuted for their faith. On this night, Jesus loved his friends to the very end. As we open our hearts to all who face darkness tonight, we pray for the sick, those who mourn, those trapped by violence, addiction, or pain: in your mercy, Lord, bring healing and hope. Your will be done, Lord; your kingdom come.

Through our lives and by our prayers, your kingdom come.

Let us lift up to God the names of all those we carry in our hearts, for whom we would especially seek God's care:

An opportunity to name out loud, in a spirit of prayer, those for whom we especially seek God's presence and blessing. Your prayers may be offered in any language and all at once.

Hear our prayers, tender God,
and accept them in the spirit of the prayer your Son taught us:

***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 for ever. Amen.***

THE LITURGY OF THE SACRAMENT

Sisters and brothers in Christ, as we come to the Table where Christ shares his life, you are all invited to participate in this ancient and holy ritual of foot washing. In so doing, we are following Jesus in offering ourselves to one another in servanthood, honouring the sacred dignity of each person, and binding ourselves to one another to live in love and peace from this day forth.

Blessed is our brother Jesus, who on this night before Passover, laid aside his garments, took a towel and poured water, and washed his disciples' feet, saying to them: "If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. If you know these things, blessed are you if you do them. If I do not wash you, you have no part in me."

***Not my feet only
but also my hands and my head.***

Come now, tender Spirit of our God,
wash us and make us one body of Christ;
that as we are bound together in this gesture of love,
we may no longer be in bondage
to the principalities and powers
that enslave creation,
but may we know your liberating peace
such as the world cannot give.

Amen.

The peace

The peace of the Lord be always with you: ***and also with you.***
Let us share with one another signs of peace and humble service.

We exchange handshakes and words of blessing with one another.

Hymn 640 *Kneels at the feet of his friends*

We now move without announcement into a time where any who wish to may participate in the ancient and holy ritual of foot washing.

If you are willing to have your feet washed, please remove your footwear and, when there is an opportunity, sit on one of the chairs where the water is provided. Someone else will come to wash and dry your feet.

You may wash the feet of another person also. Please respect the wishes of those who choose not to participate and who are using this time to pray for us all.

The Setting of the Table

The bread and the wine is brought to the table.

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.

It will become for us the bread of life.

Blessed are you, Lord, God of all creation.
From you flows the river of the water of life,
and through your goodness we have this wine to offer,
fruit of the vine and work of human hands.

It will become for us our spiritual drink.

The Great Prayer of Thanksgiving

We are the body of Christ.

His Spirit is with us.

Let us lift up our hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right to give you our thanks and praise, O God,
and to raise the cup of freedom in your name,
for you have made a covenant with us
and broken us free from the grip of death.
In your creative love, you brought the world to birth,
and from the first you loved all who live in it.
You heard the cries of your suffering people and protected them
with the blood of the Passover lamb,
striking down those who oppressed them.
You sent your Son, Jesus, as our Teacher and Lord
and gave all things into his hands.
Laying aside his power, he gave himself to us in humble service
and taught us to love one another as he had loved us.

When the hour for his departure came,
he was betrayed by a friend and his body broken on the cross.
With his outpoured blood you marked out those
who will follow where he has gone,
into the promised land of resurrection life.

Therefore with the whole realm of nature around us,
with earth, sea and sky,

We sing to you.

With the angels and archangels who envelop us,
with all the saints before us and beside us,
with brothers and sisters, east and west, north and south,

We sing to you.

And with our loved ones, separate from us now,
who yet, in this mystery are close to us,
we sing the hymn of unending praise:

(Sung from 761):

**Holy, holy, holy Lord, God of power and might;
heaven and earth are full of your glory:
hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest!**

We do not presume to come to your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy so much as to gather up
the crumbs under your table.
But you are the same Lord, whose nature is always to have mercy.
Blessed are you, gracious Lord,
and blessed is your dear Son, Jesus Christ,
who feeds us with his own flesh and blood
that we may evermore dwell in him and he in us.
Consuming him and consumed by him
we are strengthened to walk in his footsteps,
ever knowing that to do so will inflame the fury of hell.

We bless you for Christ, who has gone on before us,
enduring the cross and disregarding its shame,
to open a new trail for all to follow,
a trail of justice and liberating peace
that is able to press on through suffering and beyond,
all the way to the banqueting room of heaven.

Blessed is our brother Jesus,
the pioneer and perfecter of our faith;
who, on the night when he was betrayed,
took bread, gave thanks, broke it, and said:
**“This is my body, which is for you.
Do this to remember me.”**

In the same way also the cup, after supper, saying:
**“This cup is the new covenant in my blood.
Do this, whenever you drink it,
to remember me.”**

So, as we eat this bread and drink this cup,
we proclaim the mystery of our faith:

Christ has died; Christ is risen; Christ will come again!

Therefore, here in this place,
we celebrate the life that death could not hold,
the life that Jesus has shared among his community through the
centuries, and shares with us now.

Made one with him, and thus one with each other,
we lay before you these gifts of bread and wine,
in token of our sacrifice of praise and thanksgiving,
for here we offer and present to you ourselves,
our bodies, minds and spirits,
to be a holy and continuous sacrifice to you.

Everyone is invited to raise their hands towards the elements on the table as a sign
of their participation in the priestly act of calling upon the Holy Spirit to unite bread,
wine and congregation into a bodily presence of Christ.



Come, Ho - ly Spi - rit, come...



Come, Ho - ly Spi - rit, come...

Come and brood over these bodily things,
this bread and this wine.

May they be for us the body and blood of Christ;
healing, renewing and making us whole.

Come, Holy Spirit, Come. Come, Holy Spirit, Come.

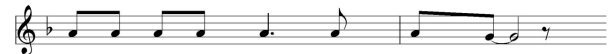
Come and embrace us with your life-giving power
that as bread and wine are made one with us,
we may become one with you;
bone of your bone, flesh of your flesh.

Come, Holy Spirit, Come. Come, Holy Spirit, Come.

Come and make of your gathered people
the real presence of Christ for the world,
living our prayer and praying our life
till earth and heaven are reconciled,
and all are free as Christ is free.



Glo - ry be to you, O God, —



✠ *Fa - ther, Son and Ho - ly Spi - rit*



— one God and Mo - ther of all cre - a - tion —



as in the be - gin - ning, so now, and for e - ver.



A - men! A - men!

The Breaking of the Bread

Look, the body of Christ, broken to make us whole.
Look, the blood of Christ, poured out for our healing.
Holy things for holy people.



On - ly one is ho - ly, Je - sus Christ. —



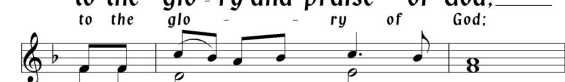
In him, and him a - lone,



all things are made ho - ly,



to the glo - ry and praise of God; —



to the glo - ry and praise of God!
to the praise of God!

The Communion

Let us receive what we are. Let us become what we receive.

The body of Christ.

We serve one another. The bread will be handed to you by the person next to you. Break off a piece for yourself and then hand the remainder of the loaf to the next person, saying "The body of Christ." When the cup of wine comes by, please dip your bread into the wine and eat it prayerfully. If you do not wish to offer yourself to Christ and his people in communion, you may allow the bread to pass you by.

Agnus Dei sung from 766

**Lamb of God, you take away the sin of the world.
 Have mercy on us, have mercy on us.
 Lamb of God, you take away the sin of the world.
 Have mercy on us, have mercy on us.
 Lamb of God, you take away the sin of the world.
 Grant us peace, grant us peace.**

Lord Christ, you have given yourself to us and called us to follow wherever the road of discipleship leads.
 In baptism you secured our destiny,
 and in bread and wine you feed us for the journey.
 Give us the strength and courage to stay with you now
 and to walk with you all the way to the cross.
Amen.

The following words of Jesus are sung three times through:



The Stripping of the Church

As Psalm 22 is read and sung the candles are extinguished and the icons and banners are removed or draped.



God, my God,
 why have you turned your back on me?
 How come in my most desperate hour,
 you are nowhere to be found?
 I called you all day, God, over and over;
 I tossed and turned all night,
 but I still didn't hear back from you.
My God, my God, why have you abandoned me?

Aren't you supposed to be our one and only?
 Aren't you the one we've always voted for?
 Our ancestors put their trust in you
 and you never let them down.
 They cried out for help and you stepped in;
 you saved them from disaster and shame.
 So what about me?
 Shouldn't I still be treated as a human being,
 even if I feel like a worm—
 looked down on, loathed, stomped on?
My God, my God, why have you abandoned me?

Everyone who sees me sticks the boots in;
 they turn up their noses
 and dismiss me with a sneering joke;
 "Why don't you see if God's on your side?"

Surely if you're a mate of God's
then God will help you out!"
What's the story God?
Your hands eased me from my mother's womb;
You kept me from harm
as I suckled at her breast.
As a baby, I rested trustingly in your arms;
You've been my God since the day I was born.
My God, my God, why have you abandoned me?

Don't quit on me now.
All hell is about to break loose
and there is no one else I can turn to.
I'm surrounded by enemies
like a mob of wild bulls.
Angry, snorting, stampeding beasts;
they charge at me, all horns and pounding hoofs.
My God, my God, why have you abandoned me?

I'm chucked out like a bucket of dirty water,
and I'm so smashed up
I can barely move a muscle.
My heart has gone to jelly,
a quivering useless blob.
My throat is as dry as a salt pan,
and my tongue sticks to the roof of my mouth.
And you? You have left me for dead
covered in dust and flies.
My God, my God, why have you abandoned me?

Like a pack of hungry dingoes they sniff around me;
evil mongrels, every one of them.
I'm so wasted my hands and feet

feel like they could snap off;
My ribs stick out like a picket fence.
They hang me up for a public viewing,
boasting over how they finished me off.
They empty my pockets
and toss a coin to see who gets my clothes.
What are you doing, Lord? Don't quit on me now!
Get your act together and come to my rescue!
Save me before I get my throat cut,
before my body is dog meat!
Pull me out before they get their teeth into me!
My God, my God, why have you abandoned me?

Please feel free to remain in silent prayer and contemplation for as long as you wish,
and depart in silence. Our worship continues with the Veneration of the Cross on
Good Friday at 3 pm.

This liturgy was written by Garry J. Deverell & Nathan Nettleton. If you wish to use
it in some way, please ask permission at E: gjdweb@gmail.com. Web:
www.deverell.net