

MAUNDY THURSDAY

First Lutheran Church, Lynn, MA

April 1, 2021



With nightfall our Lenten observance comes to an end,
and we gather with Christians around the world
to celebrate the Three Days of Jesus' death and resurrection.

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 the unloved.

Welcome to worship!

Yes, *this is worship!* It is not the way any of us *want* it to be, but God is alive and present in this virtual gathering. God's work will still speak to us through the Holy Spirit, and we are still the Body of Christ, joined together in a fellowship of love, even if it is not in person.

Create a sacred space in your home.

Light a candle. **Tonight, gather a bowl, a pitcher of soapy water, and some towels.** Pour yourself a warm beverage. Welcome the presence of God into your dwelling. Set aside this time for worship as if you were in church. Put away the cell phone (unless you are watching on your cell phone!) Adopt a posture of prayer that works for you.

GATHERING

The Holy Spirit calls us together as the people of God

Meditation on UBI CARITAS
Carson Cooman

PRELUDE

CONFESSION AND FORGIVENESS

Lent has come to its end. The Three Days find us more aware of our brokenness, more focused on the struggle against evil, more ready to be reconciled with our neighbors, more grateful for forgiveness.

Friends in Christ...
...with one another.

Gracious God,
**our sins are too heavy to carry,
too real to hide,
and too deep to undo.**
**Forgive what our lips tremble to name
and what our hearts can no longer bear.**
**Set us free from a past that we cannot change;
open to us a future in which we can be changed;
and grant us grace to grow more and more
in your likeness and image;
through Jesus Christ, our Savior and Lord.**
Amen.



LAYING ON OF HANDS AND ABSOLUTION

Traditionally on this night we come forward to receive the laying on of hands and individual absolution, underscoring the truth that God knows us and loves by name. Tonight, the minister will offer absolution to all, and then if you are with others, **you are invited to lay your hands on each other's heads and offer a sign of God's forgiveness with these or similar words:**

Name, God loves you and knows you by name. In Jesus Christ, your sins are forgiven.



- 1 You who know our fears and sad - ness, grace us with your
- 2 In the pain and joy be - hold - ing how your grace is
- 3 Give us strength to love each oth - er, ev - 'ry sis - ter,
- 4 You who know each thought and feel - ing, teach us all your



peace and glad - ness; Spir - it of all com - fort, fill our hearts.
 still un - fold - ing, give us all your vi - sion, God of love.
 ev - 'ry broth - er; Spir - it of all kind - ness, be our guide.
 way of heal - ing; Spir - it of com - pas - sion, fill each heart.

PRAYER OF THE DAY

WORD

God speaks to us in scripture readings, preaching, and song

FIRST READING

Exodus 12:1-14

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Eucharist using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.

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.

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.

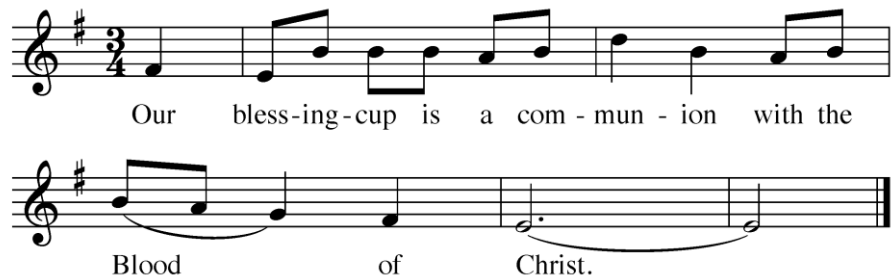
The word of the Lord.
Thanks be to God.



PSALM

Psalm 116

The cantors sing the refrain, which is repeated by the assembly. The cantors sing the verses.



1. How can I repay the Lord for all his goodness to me?
The cup of salvation I will raise; I will call on the name of the Lord.
2. How precious in the eyes of the Lord is the death of his faithful.
Your servant am I, the child of your handmaid; you have loosened my bonds.
3. A thanksgiving sacrifice I make; I will call on the name of the Lord.
My vows to the Lord I will fulfill before all his people.

SECOND READING

1 Corinthians 11: 23-26

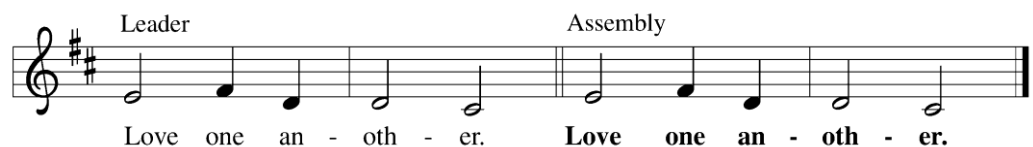
For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, 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.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

We stand to welcome Jesus, the living Word, in the holy gospel.



Verse: I give you a new commandment, that you love one another just as I have loved you.

GOSPEL

John 13:1-17, 31b-35

The Holy Gospel according to John.

Glory to you, O Lord.

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. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' 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."

The Gospel of the Lord.
Praise to you, O Christ.

SERMON

HYMN OF THE DAY

Great God, Your Love Has Called Us Here



1 Great God, your love has called us here, as we, by love, for
 2 We come with self - in - flict - ed pains of bro - ken trust and
 3 Great God, in Christ you call our name and then re - ceive us
 4 Then take the towel, and break the bread, and hum - ble us, and
 5 Great God, in Christ you set us free your life to live, your



love were made. Your liv - ing like - ness still we bear,
 cho - sen wrong, half - free, half - bound by in - ner chains,
 as your own, not through some mer - it, right, or claim,
 call us friends. Suf - fer and serve till all are fed,
 joy to share. Give us your Spir - it's lib - er - ty



though marred, dis - hon - ored, dis - o - beyed. We come, with all our
 by so - cial forc - es swept a - long, by pow'rs and sys - tems
 but by your gra - cious love a - lone. We strain to glimpse your
 and show how grand - ly love in - tends to work till all cre -
 to turn from guilt and dull de - spair, and of - fer all that



heart and mind your call to hear, your love to find.
 close con - fined, yet seek - ing hope for hu - man - kind.
 mer - cy seat and find you kneel - ing at our feet.
 a - tion sings, to fill all worlds, to crown all things.
 faith can do while love is mak - ing all things new.

INVITATION TO HAND OR FOOTWASHING

"Our competitive, ladder-climbing, be-number-one society does not highly prize the servant role. Our God does."

-- Jean Delaplane,
Dominican Sister

PRAYERS OF INTERCESSION

THE SHARING OF PEACE

*Traditionally on this night we gather near the altar and wash one another's feet as a way of enacting Jesus' servanthood and love for his disciples. **At this time, you are invited to gather around a bowl, and wash each other's hands using a pitcher of soapy water, and then dry them with a towel.***

During this pandemic, this action is a sign of love and care. If you wish, you may also wash each other's feet. If you are by yourself, wash your own hands as a way of remembering that God loves and cares for you.

Faith, hope, and love: let these en-dure a -
mong you, and the great - est of these is
love. Faith, hope, and
love: let these en-dure a - mong you, and the
great - est of these is love.

After each petition:

Hear us, _____ God.
We call upon your name.

The peace of Christ be with you always.
And also with you.

OFFERTORY

You are invited to make your offering online at www.flc-lynn.org/give or by mail. Please continue to give during this time to support the ongoing ministry of our congregation.

STRIPPING OF THE ALTAR

During the hymn, the lights in the sanctuary are dimmed, and the minister kneels before the altar with last year's Easter Candle, now lit for the last time, and his vestments are removed.

Following the hymn, all the sacramental elements and vessels, candles, linens, paraments, banners, and books are removed from the worship space.

In medieval times the stripping of the altar was linked to the stripping of Jesus' body before his crucifixion by the Roman soldiers. The chanting of this psalm of lament provides us with metaphors to accompany the somber emptying of our beloved worship space.

When Twilight Comes
Robert Buckley Farlee

When twilight comes and the sun sets, mother hen prepares for night's rest.
As her brood shelters under her wings she gives the love of God to her nest.
Oh! What joy to feel her warm heartbeat and be near her all night long.
So the young can find repose, then renew tomorrow's song.

One day the Rabbi, Lord Jesus called the twelve to share his last meal.
As the hen tends her young, so for them he spent himself to seek and to heal.
Oh! What joy to be with Christ Jesus, hear his voice, oh! Sheer delight,
And receive his servant care; all before the coming night.

So gather 'round once again, friends, touched by fading glow of sun's gold,
And recount all our frail human hopes; the dreams of young and stories of old.
Oh! What joy to pray close together, kneeling as one family,
By a mother's love embraced in the blessed Trinity.

*At this time, you may wish to dim or turn off the lights in your home.
If you have a candle lit, you may blow it out, preparing us for the darkness of Good Friday.*

Stay here and keep watch with me. The hour has come.

Stay here and keep watch with me. Watch and pray.



Following the psalm, the minister processes out carrying the Easter Candle, the symbol of the risen Christ in our midst.

As the psalm is sung, gently put away all the items on your home altar. Remove the red tablecloth and leave the table bare. If you cannot remove or put away the items, you may cover them in a black cloth.

Traditionally no candles are burned in the church from this point until the new fire is kindled at the Easter Vigil; you may observe this practice in your home as well.

The musical score is written in G minor (one flat) and 4/4 time. It consists of three systems of music, each with a vocal line (treble clef) and a bass line (bass clef).
 System 1: The vocal line begins with a whole rest, followed by a quarter note G, a quarter note A, and a quarter note B. The lyrics are "Congregation: LORD, I cry to". The bass line consists of a series of quarter notes: G, A, B, G, A, B, G, A, B, G.
 System 2: The vocal line has a whole note G, followed by a quarter note A, a quarter note B, and a quarter note G. The lyrics are "you. LORD, I cry to you.". The bass line continues with quarter notes: G, A, B, G, A, B, G, A, B, G.
 System 3: The vocal line features a triplet of quarter notes G, A, B, followed by a quarter note G, a quarter note A, and a quarter note B. The lyrics are "O LORD I cry to you. (oo or mm)". The bass line features a triplet of quarter notes G, A, B, followed by a quarter note G, a quarter note A, and a quarter note B. The piece concludes with a double bar line.

Verses (sung by cantors):

O LORD, my God, my Savior, by day and night I cry to you. Let my prayer enter into your presence; incline your ear to my lamentation. For I am full of trouble; my life is at the brink of the grave.

I am counted among those who go down to the pit; I have become like one who has no strength; lost among the dead, like the slain who lie in the grave, whom you remember no more, for they are cut off from your hand.

You have laid me in the depths of the pit, in dark places, and in the abyss. Your anger weighs upon me heavily, and all your great waves overwhelm me.

You have put my friends far from me; you have made me to be abhorred by them; I am in prison and cannot get free. My sight has failed me because of trouble; LORD, I have called upon you daily; I have stretched out my hands to you.

Do you work wonders for the dead? Will those who have died stand up and give you thanks? Will your lovingkindness be declared in the grave, your faithfulness in the land of destruction? Will your wonders be known in the dark or your righteousness in the country where all is forgotten? But as for me, O LORD, I cry to you for help; in the morning my prayer comes before you.

Ever since my youth, I have been wretched and at the point of death; I have borne your terrors and am helpless. Your blazing anger has swept over me; your terrors have destroyed me; they surround me all day long like a flood; they encompass me on every side.

My friend and my neighbor you have put away from me, and darkness is my only companion.

MUSIC NOTES

The prelude for today is based on the Gregorian Chant melody the hymn *Where True Christy and Love Abide*, 653 in our hymnal. The text of this hymn has a very long history – it is dated to the 9th century in the hymnal, but some scholars believe that it can be traced as far back as the fourth century. The chant melody that is used is also quite old, though not as old as the text, which, for a very long time, was the traditional antiphon (repeated chorus) used during the foot washing rite during the Mass on Maundy Thursday. The composer of the prelude, Carson Cooman, is a contemporary American organist and composer who serves as the composer in residence at the Memorial Church at Harvard University.

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***We are a Reconciling in Christ congregation,
welcoming and serving all people.***