



Shepherd of the Hills Lutheran Church

Maundy Thursday

April 14, 2022

Sharing Christ's Love... By Welcoming All, Loving All, And Serving All!

INTRODUCTION

This evening 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. Tonight we remember Christ's last meal with his disciples, but the central focus is his commandment that we live out the promise embodied in this meal. As Jesus washed his disciples' feet, so we are called to give and receive love in humble service to one another. Formed into a new body in Christ through this holy meal, we are transformed by the mercy we have received and carry it into the world. Departing worship in solemn silence, we anticipate the coming days.

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.

Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

Silence is kept for reflection and self-examination.

P: Most merciful God,

C: we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

P: God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of † Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

C: Amen.

GREETING

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

C: **And also with you.**

The assembly passes the peace to one another as a sign of Christ's peace.

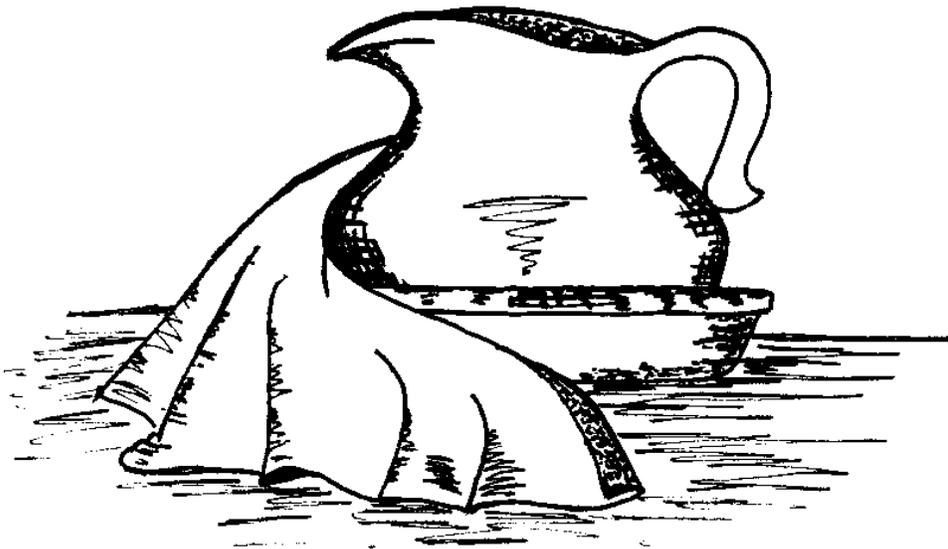
PRAYER OF THE DAY

P: We pray together:

C: **Eternal God, in the sharing of a meal your Son established a new covenant for all people, and in the washing of feet he showed us the dignity of service. Grant that by the power of your Holy Spirit these signs of our life in faith may speak again to our hearts, feed our spirits, and refresh our bodies, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

HYMN

following page



Lord, Whose Love in Humble Service



1 Lord, whose love in hum-ble ser-vice bore the weight of hu-man need,
2 Still your chil-dren wan-der home-less; still the hun-gry cry for bread;
3 As we wor-ship, grant us vi-sion, till your love's re-veal-ing light
4 Called by wor-ship to your ser-vice, forth in your dear name we go,



who up-on the cross, for-sak-en, worked your mer-cy's per-fect deed:
still the cap-tives long for free-dom; still in grief we mourn our dead.
in its height and depth and great-ness dawns up-on our quick-ened sight,
to the child, the youth, the a-ged, love in liv-ing deeds to show;



we, your ser-vants, bring the wor-ship not of voice a-lone, but heart;
As you, Lord, in deep com-pas-sion healed the sick and freed the soul,
mak-ing known the needs and bur-dens your com-pas-sion bids us bear,
hope and health, good-will and com-fort, coun-sel, aid, and peace we give,



con-se-crat-ing to your pur-pose ev-'ry gift which you im-part.
by your Spir-it send your pow-er to our world to make it whole.
stir-ring us to ar-dent ser-vice, your a-bun-dant life to share.
that your ser-vants, Lord, in free-dom may your mer-cy know and live.

Text: Albert F. Bayly, 1901-1984

Music: BEACH SPRING, *The Sacred Harp*, Philadelphia, 1844

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FIRST READING

Exodus 12:1-4, 11-14

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 Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.

¹The Lord said to Moses and Aaron in the land of Egypt: ²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell 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. ⁴If 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. ¹¹This 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. ¹²For 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. ¹³The 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.

¹⁴This 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.

PSALM 116:1-2, 12-19 *(Please read responsively the verses in bold)*

¹I love the Lord, who has heard my voice,
and listened to my supplication,

**²for the Lord has given ear to me
whenever I called.**

¹²How shall I repay the Lord
for all the good things God has done for me?

**¹³I will lift the cup of salvation
and call on the name of the Lord.**

¹⁴I will fulfill my vows to the Lord
in the presence of all God's people.

**¹⁵Precious in your sight, O Lord,
is the death of your servants.**

¹⁶O Lord, truly I am your servant;
I am your servant, the child of your handmaid; you have freed me from my bonds.

**¹⁷I will offer you the sacrifice of thanksgiving
and call upon the name of the Lord.**

¹⁸I will fulfill my vows to the Lord
in the presence of all God's people,

**¹⁹in the courts of the Lord's house,
in the midst of you, O Jerusalem.**

SECOND READING

1 Corinthians 11:23-26

In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

²³For 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, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In 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." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

GOSPEL ACCLAMATION

Ubi caritas et amor *Where True Charity and Love Abide*

The musical score is written for voice and piano. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a treble clef and a key signature of one flat (B-flat). The lyrics are: "U - bi ca - ri - tas et a - mor, / Where true char - i - ty and love a - bide,". The piano accompaniment starts with a bass clef and a key signature of one flat. The second system also has a vocal line and a piano accompaniment. The vocal line continues with: "u - bi ca - ri - tas, De - us i - bi est. / God is dwell - ing there; God is dwell - ing there." The piano accompaniment continues with the same bass clef and key signature. There are triplets in the vocal line for "i - bi" and "dwell - ing".

Text: Latin antiphon, 9th cent.; Taizé Community; tr. *With One Voice*
Music: TAIZÉ UBI CARITAS, Jacques Berthier, 1923–1994
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GOSPEL

John 13:1-17, 31b-35

A: The Holy Gospel according to John, the 13th Chapter.

C: **Glory to you, O Lord.**

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one other.

¹Now 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. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then 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. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus 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." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹²After 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? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them."

^{31b}"Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³Little 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.' ³⁴I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another."

A: The Word of the Lord.

C: **Praise to you, O Christ.**

SERMON

Pastor Darcy Percy

HYMN

Great God, Your Love Has Called Us



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 - ccive 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.

Text: Brian A. Wren, b. 1936

Music: RYBURN, Norman Cocker, 1889-1953

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PRAYERS OF INTERCESSION

A: In these holiest of days, we offer prayers for ourselves, our neighbors, and our world.

A brief silence.

A: We pray for the church around the world. Write your new commandment of love on the heart of every believer and strengthen pastors, deacons, and lay leaders in humble service for your people. Merciful God,

C: receive our prayer.

A: We pray for the good earth you have made. Protect fields, orchards, local farms, and gardens. Inspire us with the new life budding around us, that we show more care for plants and all living creatures. Merciful God,

C: receive our prayer.

A: We pray for leaders in every land. Kindle compassion and equity in all who are called to administer justice. Guide all in positions of power away from the temptations of abuse and toward work for the common good. Merciful God,

C: receive our prayer.

A: We pray for all who are in need, especially those who are incarcerated or unjustly accused. Illuminate paths to end oppression and form supportive communities gathered around a common commitment to justice and peace. Merciful God,

C: receive our prayer.

A: We pray for this congregation and all who gather to receive your body and blood this night. Fill us at this shared table and nourish us well to heed your example of grace. Send us in love to those who cannot be with us due to illness (*especially*). Merciful God,

C: receive our prayer.

A: We give thanks for those who have died in the faith (*especially*). Teach us by their example and comfort us as we mourn. Renew us by the promise of life together with you. Merciful God,

C: receive our prayer.

A: We offer to you these petitions and those we carry in our hearts, trusting in your abundant and ever-present mercy.

C: Amen.

PREPARATION FOR COMMUNION SONG

Eat This Bread *Jesus Christ, Bread of Life*

Refrain

“Eat this bread, drink this cup, come to me and nev - er be hun - gry.
OR Je - sus Christ, bread of life, those who come to you will not hun - ger.

Eat this bread, drink this cup, trust in me and you will not thirst.”
Je - sus Christ, ris - en Lord, those who trust in you will not thirst.

The image shows two systems of musical notation for a song. Each system consists of a treble clef staff and a bass clef staff, both in the key of D major (one sharp). The first system is labeled 'Refrain' and contains two lines of lyrics. The second system contains two lines of lyrics. The music is written in a simple, homophonic style with block chords and moving lines.

Text: Taizé Community

Music: BERTHIER, Jacques Berthier, 1923–1994

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DIALOGUE

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

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

C: It is right to give our thanks and praise.

WORDS OF INSTITUTION

P: In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

C: Amen.

LORD'S PRAYER

P: Lord remember us in your kingdom and teach us to pray.

**C: 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,
forever and ever. Amen.**

COMMUNION

P: Here is food and drink for the journey. Take and be filled.

The body of Christ, given for you (*congregation partakes of the wafer*).

The blood of Christ, shed for you (*congregation partakes of the grape juice*).

P: The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C: Amen.

PRAYER AFTER COMMUNION

P: We pray together:

C: Lord Jesus, in a wonderful sacrament you strengthen us with the saving power of your suffering, death, and resurrection. May this sacrament of your body and blood so work in us that the fruits of your redemption will show forth in the way we live, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

FINAL READING

Matthew 26:36-38

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray. He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

STRIPPING OF THE ALTAR

HYMN

following page

This is a night of vigil and prayer. As the altar is stripped, we invite you to enter into this sung prayer. We remember that Jesus himself asks us to stay here and keep watch with Him even now in our own time. But we, like the disciples, begin to leave at different times. We ask that once the altar is stripped, that you begin leaving at your own pace and continue in silence as you leave the church.

Holy Week Worship continues tomorrow evening at 7pm.

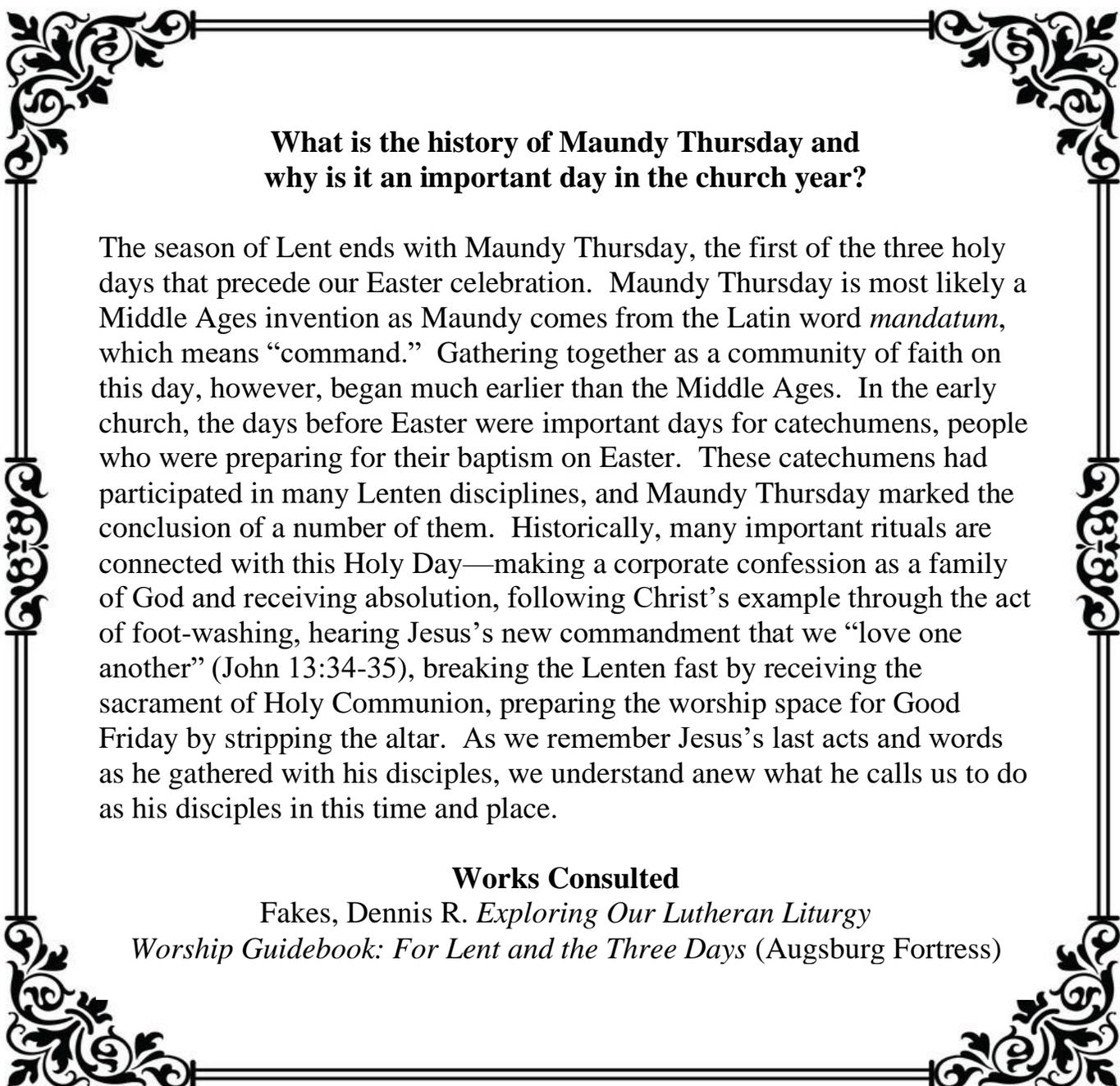
Stay with Me

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

The first system of music consists of two staves. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef with a key signature of one flat (Bb). The melody in the top staff begins with a quarter note chord (F4, A4), followed by a quarter note chord (G4, Bb4), a dotted quarter note chord (A4, C5), a quarter note chord (Bb4, D5), a quarter note chord (C5, E5), a quarter note chord (D5, F5), a quarter note chord (E5, G5), and a half note chord (F5, A5). The lyrics 'Stay with me, re - main here with me, watch and' are aligned under the notes. The bottom staff provides a harmonic accompaniment with chords: (F2, A2), (G2, Bb2), (A2, C3), (Bb2, D3), (C3, E3), (D3, F3), (E3, G3), and (F3, A3).

pray. Watch and pray.

The second system of music also consists of two staves. The top staff continues the melody from the first system with a half note chord (F5, A5), a quarter note chord (G5, Bb5), a dotted quarter note chord (A5, C6), a quarter note chord (Bb5, D6), and a quarter note chord (C6, E6). The lyrics 'pray. Watch and pray.' are aligned under the notes. The bottom staff continues the accompaniment with chords: (F2, A2), (G2, Bb2), (A2, C3), (Bb2, D3), (C3, E3), (D3, F3), (E3, G3), and (F3, A3).



What is the history of Maundy Thursday and why is it an important day in the church year?

The season of Lent ends with Maundy Thursday, the first of the three holy days that precede our Easter celebration. Maundy Thursday is most likely a Middle Ages invention as Maundy comes from the Latin word *mandatum*, which means “command.” Gathering together as a community of faith on this day, however, began much earlier than the Middle Ages. In the early church, the days before Easter were important days for catechumens, people who were preparing for their baptism on Easter. These catechumens had participated in many Lenten disciplines, and Maundy Thursday marked the conclusion of a number of them. Historically, many important rituals are connected with this Holy Day—making a corporate confession as a family of God and receiving absolution, following Christ’s example through the act of foot-washing, hearing Jesus’s new commandment that we “love one another” (John 13:34-35), breaking the Lenten fast by receiving the sacrament of Holy Communion, preparing the worship space for Good Friday by stripping the altar. As we remember Jesus’s last acts and words as he gathered with his disciples, we understand anew what he calls us to do as his disciples in this time and place.

Works Consulted

Fakes, Dennis R. *Exploring Our Lutheran Liturgy*
Worship Guidebook: For Lent and the Three Days (Augsburg Fortress)

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