

MAUNDY THURSDAY

Thursday, April 6, 2023



“Christ Washing the Feet of the Apostles”
Israhel van Meckenem the Younger (ca. 1440-1503)

The word “maundy” is from the Latin word “mandatum” which means “commandment.”
 It is from the appointed Gospel lesson for Maundy Thursday in which Jesus says:
*“I give you a new commandment, that you love one another.
 Just as I have loved you, you also should love one another.”*

Introduction to Maundy Thursday



P In this Lenten season we have heard our Lord's call to intensify our 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 committed at Baptism; God's forgiveness and the power of his Spirit to amend our lives continue with us because of his love for us in Jesus, our Savior.

Within the community of his Church, God never wearies of giving peace and new life. In the words of absolution we receive forgiveness as from God himself. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven, for it comes to us in the name and by the command of our Lord.

We who receive God's love in Jesus Christ are called to love one another, to be servants to each other as Jesus became our servant.

It is, however, in the Holy Communion that the members of Christ's body participate most intimately in his love. Remembering our Lord's last supper with his disciples, we eat the bread and share the cup of this meal. Together we receive the Lord's gift of himself and participate in that new covenant which makes us one in him. The Eucharist is the promise of the great banquet we will share with all the faithful when our Lord returns, the culmination of our reconciliation with God and each other.

We stand for the confession.

Confession

P Let us confess our sin in the presence of God and of one another.

Silence is kept for reflection.

P Holy God, holy and mighty, holy and immortal,
 C **have mercy on us.**

P For self-centered living, and for failing to walk with humility and gentleness:
 C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For longing to have what is not ours, and for hearts that are not at rest with ourselves:
 C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For misuse of human relationships, and for unwillingness to see the image of God in others:
 C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For jealousies that divide families and nations, and for rivalries that create strife and warfare:
 C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For reluctance in sharing the gifts of God, and for carelessness with the fruits of creation:
 C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For hurtful words that condemn, and for angry deeds that harm:
C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

P For idleness in witnessing to Jesus Christ, and for squandering the gifts of love and grace:
C **Holy God, holy and mighty, holy and immortal, have mercy on us.**

We are seated.

Individual Absolution



The command to pronounce forgiveness comes from our LORD when he gave to his Church “the keys of the kingdom of heaven,” Matthew 16:19. We understand that the words of absolution spoken by the pastor are, in fact, words of forgiveness granted by God, not the pastor.

Those who desire to receive individual absolution may come forward by way of the center aisle. The pastor will lay his hands on each person’s head and say:

“In obedience to the command of our Lord Jesus Christ, I forgive you all your sins.”

Once all have returned to their seats the congregations stands.

Corporate Absolution

P Almighty God in his mercy has given his Son to die for us and, for his sake, forgives us all our sins. Through his Holy Spirit he cleanses us and gives us power to proclaim the mighty deeds of God who called us out of darkness into the splendor of his light.

As a called and ordained minister of the Church of Christ and by his authority, I declare to you the entire forgiveness of all your sins, in the name of the Father, and of the + Son, and of the Holy Spirit.

C **Amen**

The Peace

P The peace of the Lord be with you always.

C **And also with you.**

The congregation may greet one another with a gesture of peace.

Apostolic Greeting and Prayer of the Day

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.**

P Let us pray. Holy God, source of all love, on the night of his betrayal, Jesus gave his disciples a new commandment: To love one another as he had loved them. By your Holy Spirit write this commandment in our hearts; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C **Amen**

We are seated.



LITURGY OF THE WORD

Exodus 12:1-4, 11-14

L A reading from Exodus

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.

L. The Word of the Lord.

C **Thanks be to God.**

Psalm 116:1-2, 12-19

*We chant the psalm responsively, with the congregation singing verses in **bold**.*

¹I love the LORD, who has¹ heard my voice,
and listened to my¹ supplication,
²**for the LORD has given¹ ear to me**
whenever¹ I called.

¹²How shall I re-¹ pay the LORD
for all the good things God has¹ done for me?

¹³**I will lift the cup¹ of salvation**
and call on the name¹ of the LORD.

¹⁴I will fulfill my vows¹ to the LORD
in the presence of¹ all God's people.

¹⁵**Precious in your¹ sight, O LORD,**
is the death¹ of your servants.

¹⁶O LORD, truly I¹ am your servant;
I am your servant, the child of your handmaid; you have freed me¹ from my bonds.

¹⁷**I will offer you the sacrifice¹ of thanksgiving**
and call upon the name¹ of the LORD.

¹⁸I will fulfill my vows ¹to the LORD
in the presence of ¹all God's people,
¹⁹**in the courts of ¹the LORD's house,
in the midst of you, ¹O Jerusalem.**

We stand for the reading of the Gospel.

The Gospel: John 13:1-17, 34-35

P The Holy Gospel according to St. John, the 13th chapter.

C 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." 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."

P The gospel of the Lord.

C Praise to you, O Christ.

We are seated.

Sermon

Pastor Armentrout

We stand to sing the hymn.

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 - 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.

The Prayers



Each petition concludes:

*P Lord in your mercy,
C Hear our prayer.*

THE EUCHARISTIC LITURGY

The Thanksgiving Dialog and Verba

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.**

The presiding minister continues: “In the night in which he was betrayed...”

The verba concludes: “...do this for the remembrance of me.”

The 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 WITH OUR RISEN LORD—WELCOME TO CHRIST’S TABLE

COMMUNION DISTRIBUTION

We come forward by way of the center aisle beginning with the lectern side of the nave. We will be handed a wafer which we will intinct (dip) in the chalice. Once we have received communion, we may continue to the altar rail for prayer or return directly to our seats by way of the side aisles.

Post-Communion Blessing

Post-Communion Prayer

STRIPPING OF THE ALTAR

Linens, paraments, ornaments, and candles are removed from the worship space. This is an ancient custom in the Church which symbolizes the humiliation of our Lord at the hands of the soldiers and abandonment by his disciples. As his dignity and life were stripped away, so, too we strip the altar. The congregation is invited to participate in the stripping of the altar or may reflect on Psalm 88 in the ELW (located after p. 339) until the stripping of the altar is complete and the minister has departed the nave.

There is no benediction. The services of Maundy Thursday, Good Friday, and the Easter Vigil are one continuous liturgy. All leave the church in silence.



St. Mark's Lutheran Church

Loving God, Loving Our Neighbor

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