
Maundy Thursday



Jesus' command today to love one another is not about having good feelings for each other or being "nice." Jesus tells his disciples that they are to love one another "just as I have loved you." By this definition, love means compassion, mercy, and plenty of hard work. As we see in today's gospel, Jesus' love is active in service and, ultimately, sacrifice. All we need is love, but to love as Jesus loves is no easy thing.

Jesus' love is also inclusive, not meant only for the inner circle. Taken in the context of Jesus' teaching and ministry, his love, and the love he has in mind for us, is offered to all of humanity and, in fact, all of God's creation. The world will know that the church follows Jesus not only by our behavior within our own community, but also as we relate to the world. To love as Jesus loved is to cross boundaries, to stand with the lowliest among us, and to challenge the accepted ways in which the world does business.

John's is the only gospel in which Jesus does not institute the Lord's supper at his last Passover with the disciples. At John's last supper Jesus gives himself to them in a different way. His washing of his disciples' feet is an enactment of his witness to the dominion of God: the first will be last; the lowly will be lifted up; whoever loves their life will lose it. This act of self-sacrifice, one which prefigures his death on the cross, is a living example of Jesus' countercultural definition of love, one which he passes on to the twelve and to us. Washed by Jesus in our baptisms, we too are blessed with and challenged by God's love in Christ and the command to share that sacrificial love with the whole world.

As we prepare for worship, please silence your mobile devices.
We invite you to a time of silence and focus.

A note about our worship: throughout the service, you'll be invited to stand. Please know this is optional as we understand it may not always be comfortable to do so.

Mission Statement

WE ARE CREATED, CALLED, AND
CHALLENGED TO BE IN RELATIONSHIP
WITH GOD, EACH OTHER, COMMUNITY AND
ALL OF CREATION.



Welcome

PRESIDING AND PREACHING
ORGANIST
WORSHIP LEADER

REV. JILL NICHOLS-HICKS
WENDY DELONG
TOM FRODSHAM

How can I help
support the ministry
of Northlake
Lutheran Church?

Online Giving



AS PART OF OUR WORSHIP, WE
OFFER BACK TO GOD A PORTION OF
THE BLESSINGS WE HAVE RECEIVED,
SUPPORTING GOD'S WORK IN THE
WORLD. IF YOU WOULD LIKE TO
PARTICIPATE, YOU ARE WELCOME
TO PLACE YOUR GIFT IN THE
OFFERING PLATE AS IT IS PASSED.
YOU ARE ALSO WELCOME TO
CONTRIBUTE ONLINE.

Video and Audio Recording in Progress

OUR WORSHIP IS LIVESTREAMED AND RECORDED TO YOUTUBE SO THAT GOD'S MESSAGE
OF LOVE AND WELCOME CAN REACH BEYOND OUR WALLS. PLEASE NOTE THAT VIDEO
AND AUDIO RECORDING IS IN PROGRESS. AND THOSE PRESENT IN THE SANCTUARY MAY
APPEAR ON THE LIVESTREAM OR IN THE RECORDING.

Call to Worship

God's invitation for the community to worship

Prelude and Welcome

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

*In the past God spoke through the prophets at many times and in various ways, but in the last days God has spoken to us through the Anointed One, Christ Jesus, God's beloved son. Therefore, let us continually offer to God a sacrifice of praise and thanksgiving. **Thanks be to God.***

Before a Meal (Bracha Rishonah)

HaMotzi: Blessed are You, Lord our God, our Lord is one, king of the universe, who brings forth bread from the earth.

Washing of hands:

On this night, we will hear Jesus' commandment to love one another as he has loved us. 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. Our commitment to this loving service is signified in the washing of feet (or washing of hands), following the example our Lord gave us on the night before his death.

Washing each other's hands.

Meal.

The Word

Images in the Readings

A primary image for Maundy Thursday is the **servant**. We recall from Passion Sunday's Servant Song that the image of servant is not a readily accessible symbol in today's society. John's gospel offers us a lowly, even dirty, task as appropriate for a true servant.

The readings are filled with **body**: the body of the dead lamb, cooked and eaten; the body of Christ, shared in the bread; the body of the neighbor's literal feet. For people who like to keep their individual space, it is countercultural to share in one another's body in this public way.

The first reading says that it is the lamb's **blood** that reminds God not to punish the Israelites, and Paul says that the wine is a new covenant in Jesus' blood. In the ancient world, life was seen as residing in the blood. Thus pouring out of blood is giving up of life. Isn't it interesting that small children lick bleeding wounds in hopes of keeping their blood inside their bodies?



In all three readings, the people of God experience themselves as a **meal** community. Humans must eat to live, and humans eat together to become and maintain community. The Israelites are to keep the Passover meal "as a perpetual ordinance"; Paul assumes and corrects the meal practice of the Corinthians; John describes the last loving meal Jesus had with his disciples before his arrest. So it is that over the centuries most Christian assemblies have

First Reading - Exodus 12:1-4 [5-10] 11-14

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 with fire.]

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. I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, from human to animal, and 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.”

Most second-century Christians continued to keep the Jewish Passover. Over the decades, the celebration moved from the date of Pesach to the following Sunday, because the primary focus had morphed from a memorial of God's liberation of the ancient Israelites into Christian praise for Jesus' resurrection, which is always celebrated on a Sunday. At the seder meal of Passover still today, Jews tell the story of Exodus 12. Christians remember the old Passover as a parallel to the new Passover. Over the Three Days we keep the Christian Passover: Jesus is the lamb whose blood saves the people from death.

Sharing our Faith Stories and Meaning of this Week

Post Meal Blessing

Thank you, God, for the many provisions given, seen and unseen, for this meal and those at our table. Thank you, O God, for this church and the land on which it resides, guide and protect us and all who use this place. You alone are the most high and holy, God of love, forgiveness, mercy, and grace from whom all blessings flow. Help us to remember and follow the words and actions of Jesus to care for the needy, marginalized, and immigrant. **Amen.**

Gospel — John 13:1-17, 31b-35

The Holy Gospel according to John.

Glory to you, O Christ.

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 decided that Judas son of Simon Iscariot would betray Jesus. 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 supper, 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 reclined again, 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, slaves 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.

Appropriately on Maundy Thursday the second reading is Paul's narration of Jesus' last supper with his disciples before his death. During the Three Days, our eucharist heeds Paul's advice: we share food equally, as does one loving body, and we see the meaning of the meal in the death of Christ.

Confession and Forgiveness

a communal acknowledgement of sin and need for God

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.

Most merciful God, **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.**

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 your hearts through faith. **Amen.**

Let us pray. *A brief silence is kept before prayer.* Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts and give us the will to serve others as he was the servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Choir Hymn – “Remember His Passion”

THE GREAT THANKSGIVING AND COMMUNION

*A prayer of thanks before the sacrament of the Lord's supper.
Jesus calls himself the "living bread" and is present in our spiritual meal.*

Beloved children of God in Christ, the gospels tell us that before Jesus suffered, he sat at the table with his disciples and established a new covenant in his blood. After he was crucified and buried, he rose from the dead and appeared to some of the disciples making himself known to them in the breaking of the bread. Come, then to the supper of our Lord. Let us prepare the table with offering of our lives and labor.

The Lord be with you.
And also with you.

Lift up your 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.

Holy God, you alone are holy, you alone are God. The universe declares your praise: beyond the stars; beneath the sea; within each cell; with every breath.
We praise you, O God.

Generations bless your faithfulness: through the water; by night and day; across the wilderness; out of exile; into the future.
We bless you, O God.

We give you thanks for your dear Son: at the heart of human life; near to those who suffer; beside the sinner; among the poor; with us now.
We thank you, O God.

The Words of Institution

*To remember and enact Jesus' own words at the Last Supper.
As read in Matthew 26:26-28, Mark 14:22-25, Luke 22:19-20*

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.

Remembering his love for us on the way, at the table, and to the end, we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We pray for the gift of your Spirit: in our gathering; within this meal; among your people; throughout the world. Blessing, praise, and thanks to you, holy God, through Christ Jesus, by your Spirit, in your church, without end. **Amen.**

Lord's Prayer *Matthew 6:9-13; Luke 11:2-4*

Our Father 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 sins, as we forgive those who sin against us.

Lead us not into temptation, but deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. Amen.

Communion

*Communion is our spiritual unity and fellowship, symbolizing the unity of believers as the “body of Christ”.
Just as many people share from one loaf of bread, believers are united to share their faith.
ALL ARE WELCOME.*

Red wine and white grape juice are offered by individual cup. Please ask if you would like a gluten-free communion bread option. If you wish to be communed in your seat, please let one of the ushers know.

Let us pray.

A brief silence is kept.

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.**



Prayers of Intercession

We pray for the needs of God's people and all of creation.

On this night when Jesus gave us a new commandment to love one another, let us bring our prayers before the One whose love knows no bounds. A brief silence.

Gracious host, you knelt to wash your disciples' feet. Cleanse us from pride and self-centeredness, and teach us to love one another as you have loved us.

Hear us, O God.

Your mercy is great.

Creator God, the earth is yours and everything in it. Awaken us to care for all you have made and conserve the rich diversity of your good creation.

Hear us, O God.

Your mercy is great.

God of the nations, guide the world's leaders in the ways of justice and peace. Where they wield power unjustly, confront them. Where they are indifferent to suffering, awaken their conscience.

Hear us, O God.

Your mercy is great.

Compassionate One, embrace all who are lonely or in captivity, comfort the grieving, and relieve those in pain. Draw near to all who suffer (especially).

Hear us, O God.

Your mercy is great.

Blessed redeemer, we give you thanks for this community of faith, and for all who gather around your table of grace. Unite us in love for you and for one another.

Hear us, O God.

Your mercy is great.

For who or what else do we pray? Eternal God, we praise you for the great cloud of witnesses who now rest from their labors. At the last, gather us with them at your heavenly banquet.

Hear us, O God.

Your mercy is great.

We entrust these prayers to you, O God, confident that you will strengthen us by your Spirit to love one another as Christ has loved us. We ask this in Jesus' name. **Amen.**

Hymn

Go to Dark Gethsemane

ELW 347

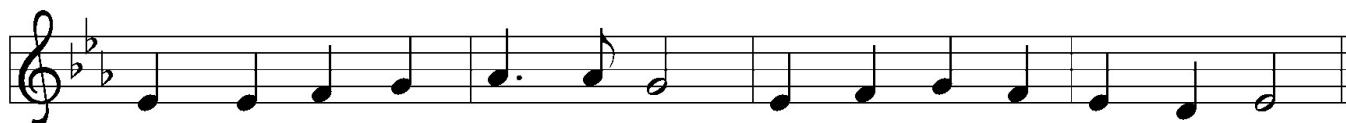
Verses 1 and 2



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol - low to the judg-ment hall, view the Lord of life ar - raigned;
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re - deem - er's con - flict see. Watch with him one bit - ter hour;
oh, the worm-wood and the gall! Oh, the pangs his soul sus-tained!
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Reading - Mark 14:26-42

When they had sung a hymn, they went out to the Mount of Olives. “You will all fall away,” Jesus told them, “for it is written: ‘I will strike the shepherd, and the sheep will be scattered.’ But after I have risen, I will go ahead of you into Galilee.” Peter declared, “Even if all fall away, I will not. Truly I tell you,” Jesus answered, “today—yes, tonight—before the rooster crows twice you yourself will disown me three times.” But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.” And all the others said the same. They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

“My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.” Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.” Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Couldn’t you keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.” Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him. Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners. Rise! Let us go! Here comes my betrayer!”

Hymn

Stay With Me

ELW #348

Sung 3x

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

The first line of the hymn is written on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is in the treble clef. The lyrics are: "Stay with me, re - main here with me, watch and".

pray. Watch and pray.

The second line of the hymn is written on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is in the treble clef. The lyrics are: "pray. Watch and pray.".

Stripping of the Altar

The stripping of the altar on Maundy Thursday has its traditional roots in the older Roman and Gallican practices. Psalm 22 is read while the altar is stripped. This solemn act symbolizes the abandonment of Jesus in the Garden of Gethsemane and his stripping of garments before being crucified. It acts as a visual, dramatic pause, shifting focus from the Last Supper to the impending Passion, symbolizing a "death" of the church space.

Psalm 22

My God, my God, why have you forsaken me?

Why so far from saving me, so far from the words of my groaning?

My God, I cry out by day, but you do not answer;
by night, but I find no rest.

Yet you are the Holy One,
enthroned on the praises of Israel.

Our ancestors put their trust in you,
they trusted, and you rescued them.

They cried out to you and were delivered;
they trusted in you and were not put to shame.

But as for me, I am a worm and not human,
scorned by all and despised by the people.

All who see me laugh me to scorn;
they curl their lips; they shake their heads.

“Trust in the LORD; let the LORD deliver;
let God rescue him if God so delights in him.”

Yet you are the one who drew me forth from the womb,
and kept me safe on my mother’s breast.

I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.

Be not far from me, for trouble is near,
and there is no one to help.

Many young bulls encircle me;
strong bulls of Bashan surround me.

They open wide their jaws at me,
like a slashing and roaring lion.

I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.

My strength is dried up like a potsherd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of death.

Packs of dogs close me in, a band of evildoers circles round me;
they pierce my hands and my feet.

I can count all my bones
while they stare at me and gloat.
They divide my garments among them;
for my clothing, they cast lots.
But you, O LORD, be not far away;
O my help, hasten to my aid.
Deliver me from the sword,
my life from the power of the dog.
Save me from the lion's mouth!
From the horns of wild bulls you have rescued me.
I will declare your name to my people;
in the midst of the assembly I will praise you.
You who fear the LORD, give praise! All you of Jacob's line, give glory.
Stand in awe of the LORD, all you offspring of Israel.
For the LORD does not despise nor abhor the poor in their poverty; neither is the LORD's face
hidden from them;
but when they cry out, the LORD hears them.
From you comes my praise in the great assembly;
I will perform my vows in the sight of those who fear the LORD.
The poor shall eat and be satisfied.
Let those who seek the LORD give praise! May your hearts live forever!
All the ends of the earth shall remember and turn to the LORD;
all the families of nations shall bow before God.
For dominion belongs to the LORD,
who rules over the nations.
Indeed, all who sleep in the earth shall bow down in worship;
all who go down to the dust, though they be dead, shall kneel before the
LORD.
Their descendants shall serve the LORD,
whom they shall proclaim to generations to come.
They shall proclaim God's deliverance to a people yet unborn,
saying to them, "The LORD has acted!"

Depart Sanctuary in silence.



RECONCILING IN CHRIST

Believing that all are one in Christ, whether believer, doubter, or seeker, and being aware that lesbian, gay, bisexual and transgender persons are excluded by some congregations, we welcome, support, and celebrate people of all genders, gender expressions, and sexual orientations, as well as black, indigenous, and all people of color, and all who suffer discrimination in any form. As followers of Christ, who calls us to reconciliation, we pledge to strive to live as a reconciling people in our life together and our outreach to the world. We welcome all to Northlake Lutheran Church.



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IMAGINE A MINISTRY OF
NORTHLAKE
LUTHERAN
BUILDING BELOVED COMMUNITY
THROUGH THE ARTS



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