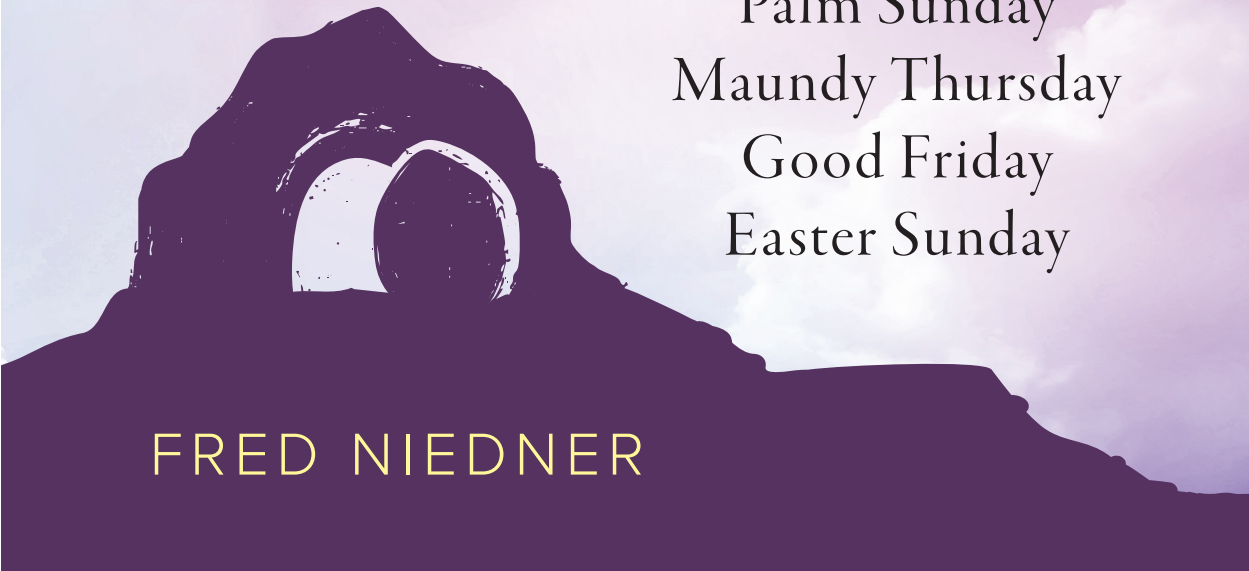


DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR HOLY WEEK

Palm Sunday
Maundy Thursday
Good Friday
Easter Sunday



FRED NIEDNER

DYING HIS DEATH **LIVING** HIS LIFE

SERVICES FOR HOLY WEEK

MAUNDY THURSDAY: REMEMBER HIS DEATH

NEWSLETTER NOTICE

Join us for the Maundy Thursday service, “Remember His Death.” In the bread and wine of the Lord’s Supper, which are his Body and Blood, we remember his death until he comes.

BULLETIN NOTICE

In this service for Maundy Thursday, we recall that Jesus give us his Body and Blood in the bread and wine of the Lord’s Supper so that we might remember his death until he comes.

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR HOLY WEEK

MAUNDY THURSDAY: REMEMBER HIS DEATH

COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-photo/unleavened-bread-chalice-wine-silver-kiddush-1740689501](https://www.shutterstock.com/image-photo/unleavened-bread-chalice-wine-silver-kiddush-1740689501)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

*For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes. 1 Corinthians 11:26*

- The **Opening Hymn** is sung by the congregation to the tune Gethsemane 77 77 77, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Go to dark Gethsemane, all who feel the tempter's pow'r;
Your Redeemer's conflict see, watch with him one bitter hour;
Turn not from his griefs away; learn from Jesus Christ to pray.

Follow to the judgment hall, view the Lord of life arraigned;
Oh, the wormwood and the gall! Oh, the pangs his soul sustained!
Shun not suffering, shame or loss; learn from him to bear the cross.

Calv'ry's mournful mountain climb; there, adoring at his feet,
Mark that miracle of time, God's own sacrifice complete.
"It is finished!" hear him cry; learn from Jesus Christ to die.

Early hasten to the tomb where they laid his breathless clay;
All is solitude and gloom. Who has taken him away?
Christ is ris'n! He meets our eyes. Savior, teach us so to rise.

Invocation and Call to Worship

P In the name of the Father and of the + Son and of the Holy Spirit.

C Amen.

P God told his people at Mount Sinai: "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation" (Exodus 19:5-6). But the people disobeyed the Lord. They broke the covenant he had made with them.

C Forgive us, Lord, when we sin against you and do not follow your commands.

P The Lord made a new covenant. He would write his law on the hearts of his people. It would be a covenant of forgiveness, sealed in blood: "No longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34).

C Through this covenant, Lord, your covenant of steadfast love and grace, our sins are forgiven, and we are saved.

P Jesus Christ is the mediator of that new covenant. He is the Lamb of God whose sacrifice on the cross brought us forgiveness and peace with God. On the night before he died, Jesus gave the cup of wine to his disciples and said, “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.” (Matthew 26:28)

C **Lord Jesus, the new covenant was sealed in your body and blood, given and shed for us for the forgiveness of our sins.**

- The **Confession and Absolution** are spoken responsively by the pastor and the congregation:

P Let us confess our sins to God and ask his forgiveness for the sake of Jesus our Savior.

C **Almighty God, we do not deserve your gracious gifts. We disobey your commandments in our thoughts, words and actions, through what we do and through the works of love that we leave undone. We turn away from your ways to follow our selfish desires. We close our ears and our hearts to the truth of your Word. Have mercy on us, and forgive us for Jesus’ sake.**

P God has had mercy on us. He sent his Son to be our Savior. Jesus is the Lamb of God who gave his life as the sacrifice to atone for the sins of the world. Our sins are washed away in his blood. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Lord God, you care for all you have created and provide food for every living creature. You give us our daily bread, and, through your grace, you have given us much more. In the gift of Jesus’ body and blood, received in the Sacrament of the Altar, you give us forgiveness for our sins, nourishment for our faith and food for eternal life. As we are welcomed to the Table of the Lord to eat and drink this holy meal, we confess and proclaim Jesus’ death until the day when he returns in glory. Bless our worship, Lord. Hear our prayer, and accept our praise in Jesus’ name. Amen.

- The **Children’s Sermon** is delivered by the pastor or other worship leader:

Needed: towel and large bowl (with or without water)

P Today, Thursday of Holy Week, is usually called Holy Thursday or Maundy Thursday. On Thursday of Holy Week, the night before Jesus died on the cross, he ate the Passover meal with his disciples. The name *Maundy* comes from something that Jesus did that night before he ate with the disciples. The word *Maundy* comes from a Latin word that means “commandment.” We use this name on Thursday of Holy Week because on that night Jesus gave a new

commandment to his disciples. Before the meal, Jesus picked up a towel and a bowl of water (*show the bowl and towel*). He knelt down on the floor and washed his disciples' feet. That was a job usually done by servants. The disciples wore sandals or walked barefoot. Their feet were probably very dirty, but Jesus was teaching his disciples—and us—a very special lesson. He showed them what it means to love and serve other people. He showed them how to love others by serving them. Jesus said, "A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another" (John 13:34).

Jesus is the Son of God, our Lord and our King, but he did the job of a servant. He wants us to love others just like he loves us. He wants us to serve and help others. We don't usually wash the feet of people today, but we can find other ways to help them. What are some things you can do to help others? (*Let children suggest ideas.*) We can help others with the work they do. We can be kind to our friends and neighbors. We can help our families by doing chores at home. Whatever we can do, we do to show our love for Jesus. On the next day, Good Friday, Jesus showed his love for us and for the world by dying on the cross. Through faith in Jesus, our sins are forgiven, and we will live with him forever. We can tell other people about everything Jesus has done for them. That is another way to show love to them!

Let's pray: Jesus, you gave us a new command, to love others like you love us. Help us to find ways to share your love with our family and friends. Amen.

- The **Hymn** is sung by the congregation to the tune *Wem in Leidenstagen* 65 65, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Glory be to Jesus, who in bitter pains
Poured for me the lifeblood from his sacred veins!

Grace and life eternal in that blood I find;
Blest be his compassion, infinitely kind!

Blest through endless ages be the precious stream
Which from endless torment did the world redeem.

- The **Old Testament Reading**, Psalm 145:15-17, is spoken by the pastor or other worship leader:

☞ The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing. The LORD is righteous in all his ways and kind in all his works.

- The **Epistle Reading**, 1 Corinthians 10:15-17, is spoken by the pastor or other worship leader:

☐ I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

- The **Gospel Reading**, Luke 22:14-22, is spoken by the pastor or other worship leader:

☐ And when the hour came, he reclined at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.” And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. But behold, the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”

- The **Sermon Hymn** is sung by the congregation to the tune Vater Unser 88 88 88, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

To thee, omniscient Lord of all, in grief and shame I humbly call;
I see my sins against thee, Lord, the sins of thought and deed and word.
They press me sore; I cry to thee: O God, be merciful to me!

O Lord my God, to thee I pray: O cast me not in wrath away!
Let thy good Spirit ne’er depart, but let him draw to thee my heart
That truly penitent I be: O God, be merciful to me!

- The **Sermon** is delivered by the pastor:

☐ Of all the special feast days, commemorations and celebrations we observe together as Christians, none has a longer or more complex history of storytelling associated with it than the one in which we participate this evening. Tonight, we remember and relive an evening meal Jesus shared with friends 2,000 years ago at which they remembered and rehearsed a night 1,300 years earlier, when the Angel of Death had swept through Egypt killing Egyptian babies but sparing Israelite babies in all the homes with blood-stained doorposts. That night the

enslaved Israelites ate unleavened bread and the lambs whose blood was on their doors. The next day, amid the din of disconsolate weeping and wailing, they would flee and escape slavery.

We have multiple accounts of Jesus' "last supper" with his disciples, each with its own peculiarities and emphases. Tonight, we've heard a tiny snippet of the version in Luke's gospel. It has a few distinctive features, including the oddity of Jesus first passing around a cup, then the bread he calls his body and then a second cup when they had finished eating. Imagine how much longer our communion liturgies might be had Luke's somehow become our only gospel. But even more significantly, only in Luke does Jesus open the mealtime conversation by saying in the translation we heard tonight, "I have earnestly desired to eat this Passover with you before I suffer." "Earnestly desired" is a bland rendering of an unusual grammatical construction with a surprisingly dramatic meaning. In the original, it's a redundant expression like "vowing a vow" or "praying a prayer." Literally, Jesus says here, "I have craved a craving" in anticipation of this gathering. Or as we might say, "I've really, really been wanting to do this with you!" He makes it sound like the biggest moment of his life to this point. Why the excitement? Yes, it's a last supper, and Jesus refers to imminent suffering. But is there that much to celebrate? So much for which to give thanks? Does such powerful love and affection so permeate this room that we'll never have enough tissues to soak up our tears during the after-dinner speech?

Then surprisingly, in what we didn't read or get to hear after the second passing of a cup, there is no farewell, no reminiscing, no benediction as this group of friends prepares to part ways. Instead, Jesus declares that someone here in this room, at this very table, will betray him, hand over his life. For a moment, the disciples puzzle over this and ask one another who might do such a thing. Then, in the next breath, the disciples fall to arguing among themselves over which of them would be regarded as the greatest. Jesus rebukes them with a brief reminder that following him is all about serving, not being served. And yes, they will all have thrones like his, but, of course, only he had any idea what the throne he was about to ascend might look like, the strange perch with a sign nailed above his head announcing him, "King of the Jews."

Next Jesus tells Simon Peter, the one fellow who would in a way become "the greatest" among them, that he, Peter, would be the first to deny he even knew Jesus. And then Jesus told them all to get some extra provisions for the days ahead, and a sword if they could afford one because the world would surely take them all for crooks. And with that they were off to Gethsemane, where Jesus would sweat blood and the rest of them would fall asleep—all except for the traitor.

Is this the celebration Jesus anticipated so eagerly that it was like a craving? Truth be told, it sounds like the party from you-know-where. And we've all been there. Indeed, we're there right now, here, tonight. Every time we gather like this, not merely on Maundy Thursday, but each time we meet to remember that ancient Passover meal Jesus so desired and at which he shared the cup and bread, the same issues arise among us, along with the same betrayals, sniping, competition and cowardice that divide us and grind us down.

Tune..... Gethsemane 77 77 77



- The **Opening Hymn** is sung by the congregation to the tune Gethsemane 77 77 77, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Go to dark Gethsemane, all who feel the tempter's pow'r;
Your Redeemer's conflict see, watch with him one bitter hour;
Turn not from his griefs away; learn from Jesus Christ to pray.

Follow to the judgment hall, view the Lord of life arraigned;
Oh, the wormwood and the gall! Oh, the pangs his soul sustained!
Shun not suffering, shame or loss; learn from him to bear the cross.

Calv'ry's mournful mountain climb; there, adoring at his feet,
Mark that miracle of time, God's own sacrifice complete.
"It is finished!" hear him cry; learn from Jesus Christ to die.

Early hasten to the tomb where they laid his breathless clay;
All is solitude and gloom. Who has taken him away?
Christ is ris'n! He meets our eyes. Savior, teach us so to rise.

DYING HIS DEATH LIVING HIS LIFE

SERVICES FOR HOLY WEEK

MAUNDY THURSDAY: REMEMBER HIS DEATH

CONTEMPORARY MUSIC SONG SUGGESTIONS

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“My Savior, My God” by Aaron Shust and Dorothy Greenwell

“Dying to Live” by Steven Curtis Chapman

“Only Jesus” by Bernie Herms, Mark Hall and Matthew West

“Jesus, I Remember You” by Aaron Keyes and Arvid Lagoni Asmussen

“Remembrance” by Matt Maher and Matt Redman

“Behold the Lamb” by Keith Getty, Kristyn and Stuart Townend

“Come to the Table” by Ben Glover, Ben McDonald and Dave Frey

“O Come to the Altar” by Chris Brown, Mack Brock, Steven Furtick and Wade Joye