

## Maundy Thursday Service - Trinity- April 14, 2022

### Welcome and announcements - (The Rev. Cathy Victor)

#### Responsive Call to worship- Reader 1 (Brian Titus)

Throughout Lent, we have journeyed toward the celebration of Easter resurrection. That journey, however, has led to the darkness and struggle of Maundy Thursday and Good Friday but also into the depth of our own sinful darkness. Soon, we will be reminded that Jesus' resurrection means life for us all, but first, we must face Jesus' agony. Would you respond to God's invitation to this dark journey...

On this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. This night we commit ourselves to follow Jesus' example of love and service.

**Lord, hear us and humble us.**

On this night, Jesus prayed for his disciples to be one. We pray for the unity of your Church...

**Lord, hear us and unite us.**

On this night, Jesus prayed for those who were to believe through their faithful service. We pray for the mission of your Church...

**Lord, hear us and renew our zeal.**

On this night, Jesus commanded them to love, but suffered rejection himself. We pray for the rejected and unloved...

**Lord, hear us and fill us with your love.**

On this night, Jesus reminded them that if the world hated them it hated him first. We pray for those who are persecuted for their faith...

**Lord, hear us and give us your peace.**

#### **All the purple candles are extinguished (Reader 1)**

Hymn

**A New Commandment I give unto you**

#225, repeat twice

#### Prayer of invocation (The Rev. Cathy Victor)

Holy and mysterious God, as we gather around this table, and prepare to hear again the story of the Last Supper, focus our attention. Gather us in worship with ears prepared to hear – minds prepared to learn – hands prepared to receive – and hearts prepared to love, even to the point of breaking. Draw us closer to Jesus to receive his love and draw us closer to one another in the name of Jesus, our Servant Lord. Amen

**Prayer for illumination** [Reader 2 \(Wendy Ackinclose\)](#)

Gracious God, we do not live by bread alone, but by every word that comes from your mouth. Make us hungry for this heavenly food, that it may nourish us today in the ways of eternal life; through Jesus Christ, the bread of heaven. Amen.

**Scripture: Matthew 26:17-25, the disciples find a place to prepare for Passover**

On the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where do you want us to make the preparations for you to eat the Passover?' He said, 'Go into the city to a certain man, and say to him, "The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, 'Truly I tell you, one of you will betray me.' And they became greatly distressed and began to say to him one after another, 'Surely not I, Lord?' He answered, 'The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.' Judas, who betrayed him, said, 'Surely not I, Rabbi?' He replied, 'You have said so.'

**Verse 1 of hymn 537 Twas on that night**

*Twas on that night when doomed to know  
The eager rage of every foe  
That night in which he was betrayed,  
The Saviour of the world took bread.*

**Matthew 26:30-35. Mount of Olives, one of you will deny me** [Reader 3 \(Steve Sturgess\)](#)

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, 'You will all become deserters because of me this night; for it is written, "I will strike the shepherd, and the sheep of the flock will be scattered." But after I am raised up, I will go ahead of you to Galilee.' Peter said to him, 'Though all become deserters because of you, I will never desert you.' Jesus said to him, 'Truly I tell you, this very night, before the cock crows, you will deny me three times.' Peter said to him, 'Even though I must die with you, I will not deny you.' And so said all the disciples.

**Verses 2 of hymn 537**

*And after thanks and glory given  
to God who rules in earth and heaven,  
that symbol of his flesh he broke,  
and thus to all his followers spoke:*

**Matthew 26:36-46 Jesus prays** [Reader 1 \(Brian\)](#)

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, 'I am deeply grieved, even to death; remain

here, and stay awake with me.' And going a little farther, he threw himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.' Then he came to the disciples and found them sleeping; and he said to Peter, 'So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, 'Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

**Verse 3 of hymn 537**

*My broken body thus I give  
For you, for all; take eat and live.  
And oft the sacred rite renew  
That brings my wondrous love to view*

**Matthew 26:47-56. *They desert him*                      Reader 2 (Wendy)**

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?' At that hour Jesus said to the crowds, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.' Then all the disciples deserted him and fled.

**Verse 4 of hymn 537**

*Then in his hands, the cup he raised  
And God anew he thanked and praised  
The fullness of God's grace he showed  
And from his lips salvation flowed.*

**Matthew 26:57-68, *at the house of the High Priest*                      Reader 3 (Steve)**

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they

might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

**Verse 5 of hymn 537**

*"My blood I thus pour forth," he cries,  
"To cleanse the soul in sin that lies,  
in this the covenant is sealed,  
And heaven's eternal grace revealed."*

**Matthew 26: 69-75, Peter's Denial of Jesus**

**Reader 1 (Brian)**

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

**Verse 6 of hymn 537**

*"With suffering love, this cup is given  
Let all partake the wine of heaven,  
And when you gather, let it pour  
In living memory of this hour."*

**Matthew 26: 6-13 - (The Rev. Mitch Coggin)**

Now while Jesus was at Bethany in the house of Simon the leper, a woman came to him with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. But when the disciples saw it, they were angry and said, "Why this waste? For this ointment could have been sold for a large sum, and the money given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. For you always have the poor with you, but you will not always have me. By pouring this ointment on

my body she has prepared me for burial. Truly I tell you, wherever this good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

### **Meditation – The Rev. Mitch Coggin – *An Extravagant Love***

Matthew, Mark, and Luke relate stories of an unnamed woman who performs an amazing act of devotion toward Jesus. Today we read the story perceived to be the same story from John’s perspective. John is the only writer who names the woman as Mary, sister of Lazarus and Martha.

Six days before the Passover Jesus arrives at his friends' house in Bethany. He knows his days are numbered and has come to a safe place for friendship and conversation. As they gathered, I’m sure there was unspoken hope and fear.

Mary leaves the meal and comes back holding a clay jar. Without speaking, she kneels at Jesus' feet. She breaks the jar, and the smell of spikenard fills the room. She loosens her hair and pours the perfume on Jesus’s feet. Then she wipes the perfume off with her hair.

So why this public demonstration? It's extravagant.

What Mary did is an example of extravagant love. What is extravagant love? I’m not sure most of us understand that kind of love. Then I began to look more closely at this story. This kind of love doesn’t ignore the hard truths. It is love that is willing to choose risk over personal image and to ignore all those who say, yes, but.

The hard truths were that Jesus was at a comfortable home with Mary, Martha, and Lazarus and yet the scripture had said that Pilate was looking for Jesus as well as looking for Lazarus. Jesus knew what was about to happen to him and the danger was real. Death is inevitable. Love in this home was a respite from the danger that was around them.

What Mary did in anointing his feet with perfume shows that his death was indeed inevitable. This kind of anointing was performed on someone who had died. Jesus said in the upper room, I am about to suffer, but no one seemed to understand that except for Mary. Her act of devotion here was her way of showing that she understood that the danger was real, and death is inevitable.

Extravagant love is willing to choose risk over personal image. An honourable woman would not have let her hair down or touched Jesus to anoint his feet. Mary is willing to risk her own safety and her own reputation to perform this act of love. When we care too much about how we are viewed by others, we limit our ability to show our love.

Finally, extravagant love is willing to ignore the yes, buts. After Mary’s extravagant act, the first response was a rebuke by Judas. Judas questioned why this costly perfume was not sold and the money given to the poor. The scripture says that Judas said this not because he cared about the poor. The yes buts come rapidly and automatically when we see acts of love and motives tend to be questioned. People wonder what else could have been done to serve the public good.

In fact, Jesus's answer, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but do not always have me."

Jesus' answer is not about a prediction but an indictment of people and systems that capitalize on the poor. Jesus is offering a wake-up call to service. It highlights what Mary had done that no one else had done. She had shown love in a dramatic, intimate, and personal way that no one else understood or was willing to do.

A chapter later in John 13, when Jesus got on his knees and washed the disciples' feet, you must think that this occasion of Mary's extravagant act was fresh on his mind as Mary had knelt before him and wiped his feet with the perfume and her hair. In fact, the same word for "wiped" is used for what Mary did and what Jesus did with the disciples' feet.

On Maundy Thursday remember when Jesus washed the disciples' feet he said, "I have set you an example that you should do as I have done for you."

I don't believe that Jesus was talking about washing each other's feet. When Jesus said he had given us an example to do as he had done, we might consider that he is talking about showing extravagant love through our acts of service to one another.

We don't easily talk about this kind of extravagant love in daily conversations. We can talk about Mother Theresa or Henri Nouwen when he left Harvard to serve at L'Arche in Toronto. How can we embrace a love that doesn't ignore the hard truths?

Henri Nouwen in his book, *The Road to Daybreak*, quotes from the novel *Harry and Cato*,

It's the greatest pain and the greatest paradox of all that personal love has to break at some point, the ego has to break, something absolutely natural and seemingly good, seemingly perhaps the only good, has to be given up. After that there's darkness and silence and space. And God is there. Remember St. John of the Cross. Where the images end you fall into the abyss, but it is the abyss of faith. When you have nothing left you have nothing left but hope.

***The Rev. Cathy Victor: John 12.3***

*Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.*

*O Christ, you bear the suffering of the world.*

***Help us join you in compassion.***

*You died in loving service to even the lowest among us.*

***Give us the faith to serve you humbly.***

*As you took the lowest place,*

***help us find our place of service.***

*Anoint us with the oil of your gladness.*

***Anoint us with the oil of healing.***

*Anoint us with your Spirit, who calls us to serve.*

***May we receive and share the love of Christ.***

*SILENT MEDITATION while all those who wish to be anointed come forward.*

*THE ANOINTING: The Revs. Cathy Victor, Laura Kavanagh & Mitch Coggin will hold rose scented cream in seashells (representative of our baptism) for the anointing of head or hands*

**Invitation to communion (The Rev. Cathy Victor)**

*While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.' Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'* (Matthew 26:26-29)

This is the Lord's table.

Come, not because any goodness of your own gives you the right to come, but because you need mercy and help. Come, because he loved you and gave himself for you. We gather around this table, to remember the love and sacrifice of Jesus Christ. Come for all this is prepared for you. Our Lord Jesus invites you to share the bread and the cup and to remember him.

**Let us pray: communion prayer**

Holy One, Creator of heaven and earth, you spoke and order emerged from chaos, creation grew from the formless void, and light broke into the darkness. You formed us in your image and called us to be your people. You spoke words of law and love to shape us into a community. Through the prophets, you called us to do justice and live in peace.

In the fullness of time, your Word became flesh and lived among us. In Jesus, we saw your full glory. He shared our human nature; he lived and died as one of us. He healed the sick, ate and drank with outcasts, taught us to follow his way, and proclaimed the good news of your kingdom. We give you thanks for Christ, the gift of your love and grace. Pour out your Spirit upon us and on these gifts of bread and wine. May they become the body and blood of Christ for us. Nourished by them, may we become the body of Christ, serving you in the world you love.

Send forth your Holy Spirit now, we pray, that, as we grasp the ancient story, we may hear you speak among all the screams and silences of the cross. Keep us all one, even as you prayed we would all be one, and fill us with the strength to abide with you and minister unto you even in the torturous chaos of a crucifying world.

And so we pray together as Jesus taught us:

**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 debts, as we**

**forgive our debtors; and lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen**

### **Sharing of the bread and wine**

#### **Prayer after communion:**

Holy God, on this night, Jesus gave his disciples a new commandment to love one another as he loved them. Write this commandment on our hearts and strengthen us in service, in unity and in love for Jesus' sake. For the bread we have eaten, and the wine we have tasted, we give you thanks Holy One. Grant that what we have been given here, may so put its mark on us, that it may remain always in our hearts. In Christ's name. Amen

#### **Hymn 242 What wondrous love is this. Verse 1 only**

### **Stripping of sanctuary**

#### **Sending out**

At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled. (Matthew. 26: 55-56)

**Please leave the sanctuary in silence**