

## 7pm 28 March 2024 – Maundy Thursday Communion

### Welcome / Announcements / Land Acknowledgement

Laura Kavanagh

For thousands of years, First Nations people have walked on this land – a relationship that is at the centre of their lives and spirituality. We are gathered on the traditional and unceded territory of the Lək wəŋən and W̱SÁNEĆ. We acknowledge their stewardship of this land throughout the ages. As we pray, reflect and celebrate in this place, we do so as guests lamenting the injustice in our history. We ask that the God of love and justice lead us along the path of reconciliation-inspiring new relationship of respect and solidarity.

### Call to worship

Cathy Victor

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...

**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.**

□ ***Great God, your love has called us here (verses 1, 2) 226***

Great God, your love has called us here, as we, by love for love were made. Your living likeness still we bear, though marred, dishonoured, disobeyed. We come, with all our heart and mind, your call to hear, your love to find.

We come with self-inflicted pains of broken trust and chosen wrong, half-free, half bound by inner chains, by social forces swept along, by powers and systems close confined yet seeking hope for humankind.

Prayer of invocation

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

Patti Jackson

**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.**

**Matthew 26:17-25 [NT 30]**

Patti Jackson

17 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?' 18 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." ' 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal. 20 When it was evening, he took his place with the twelve;\* 21 and while they were eating, he said, 'Truly I tell you, one of you will betray me.' 22 And they became greatly distressed and began to say to him one after another, 'Surely not I, Lord?' 23 He answered, 'The one who has dipped his hand into the bowl with me will betray me. 24 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.' 25 Judas, who betrayed him, said, 'Surely not I, Rabbi?' He replied, 'You have said so.'

□ ***Twas on that night (remain seated) (verse 1)***

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'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 [NT 30]**

Jean Marcellus

30 When they had sung the hymn, they went out to the Mount of Olives. 31 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." 32 But after I am raised up, I will go ahead of you to Galilee.' 33 Peter said to him, 'Though all become deserters because of you, I will never desert you.' 34 Jesus said to him, 'Truly I tell you, this very night, before the cock crows, you will deny me three times.' 35 Peter said to him, 'Even though I must die with you, I will not deny you.' And so said all the disciples.

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 [NT 30]**

Dennis Sutherland

36 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.' 37 He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. 38 Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.' 39 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.' 40 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? 41 Stay awake and pray that you may not come into the time of trial;\* the spirit indeed is willing, but the flesh is weak.' 42 Again he went away for the second time and prayed, 'My Father, if this cannot pass unless I drink it, your will be done.' 43 Again he came and found them sleeping, for their eyes were heavy. 44 So leaving them again, he went away and prayed for the third time, saying the same words. 45 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. 46 Get up, let us be going. See, my betrayer is at hand.

"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 [NT 30]**

Mary Dimech

47 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. 48 Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.' 49 At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. 50 Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him. 51 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. 52 Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, which say it must happen in this way?' 55 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. 56 But all this has taken place, so that the scriptures of the prophets may be fulfilled.' Then all the disciples deserted him and fled.

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 [NT 31]**

Anne Krauss

57 Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. 58 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. 59 Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, 60 but they found none, though many false witnesses came forward. At last two came forward 61 and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" 62 The high priest stood up and said, "Have you no answer? What is it that they testify against you?" 63 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." 64 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." 65 Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. 66 What is your verdict?" They answered, "He deserves death." 67 Then they spat in his face and struck him; and some slapped him, 68 saying, "Prophecy to us, you Messiah! Who is it that struck you?"

□ *Twas on that night (remain seated) (verse 5)*

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"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 [NT 31]**

Arthur Marcellus

69 Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." 70 But he denied it before all of them, saying, "I do not know what you are talking about." 71 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." 72 Again he denied it with an oath, "I do not know the man." 73 After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." 74 Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. 75 Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

□ *Twas on that night (remain seated) (verse 6)*

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"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 [NT 29]**

Mitch Coggin

6 Now while Jesus was at Bethany in the house of Simon the leper, 7 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. 8 But when the disciples saw it, they were angry and said, "Why this waste? 9 For this ointment could have been sold for a large sum, and the money given to the poor." 10 But Jesus, aware of this, said to them, "Why do you trouble the woman? She has performed a good service for me. 11 For you always have the poor with you, but you will not always have me. 12 By pouring this ointment on my body she has prepared me for burial. 13 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 – ***An Extravagant Love***

Mitch Coggin

Matthew, Mark, and Luke relate stories of an unnamed woman who performs an amazing act of devotion toward Jesus. The story is also told from John's perspective as 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 wonder if most of us understand that kind of love. Look more closely at this story for this kind of love that 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 and we know what that means. 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. Where can you go to find this kind of safety?

What Mary did in anointing his feet with perfume shows that his death was indeed inevitable. Generally, this kind of anointing was performed for someone who had died. On Easter morning we will read how indeed the women took their spices and headed toward the large boulder they wondered how they would be able to move. But we must not rush ahead. 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 means that we are willing to choose risk over personal image. Mary risked her reputation when she let her hair down and touched Jesus to anoint his feet. When we care too much about how we are viewed by others, we limit our ability to show our love.

Extravagant love is willing to ignore the yes, buts. After Mary's extravagant act, the first response was a rebuke. 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 that are too often 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 in short supply.

A chapter later in John 13, when Jesus mimicked extravagant love when he washed the disciples' feet. The occasion of Mary's extravagant act was fresh on his mind and the minds of the disciples 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.

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. But how will 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. Is there any more significant...more extravagant than this kind of love. How are we being called to extravagant love?"

Offering

On this holy night, O God, your good gifts catch in our throat – the bread will taste of exile, the wine of betrayal. And yet, you love us! And yet, you call us to be the Body of Christ! And yet, you trust us to wash feet and turn tables. We bring our offering knowing that you ask us to do the work of Christ.

Special Music    *Here is bread: here is wine*    546

Steve Sturgess

Prayer

**O God, you come near to us as the taste of bread in our mouth – the coursing of blood through our bodies – the moving of holy imagination that dwells within our spirits. May your loving closeness enable us to be generous and helpful of heart and hand. Accept our gifts we pray, offered in the name of Jesus, the Christ. Amen**

Invitation to Communion (*Matthew 26:26-29*)

Mitch Coggin

26 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.' 27 Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; 28 for this is my blood of the\* covenant, which is poured out for many for the forgiveness of sins. 29 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.'

The earth is the Lord's and all that is in it, the world, and those who live in it. Friends, this is the joyful feast of the people of God! They will come from east and west, and from north and south, and sit at table in the kingdom of God. According to Luke, when our risen Lord was at table with his disciples, he took the bread, and blessed and broke it, and gave it to them. Then their eyes were opened and they recognized him. This is the Lord's table. Our Savior invites those who trust him to share the feast which he has prepared.

Communion prayer

Mitch Coggin

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, for ever. Amen***

□ ***One bread, one body*** (chorus, v 1-2, chorus, v 3-4, chorus) **540**

### Sharing bread and wine

#### Prayer after communion

Laura Kavanagh

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**

□ ***Bless the Lord (repeat as the sanctuary is stripped)***

### Stripping the sanctuary

***Please leave the sanctuary in silence.***

***We gather tomorrow morning at St. Andrew's for Good Friday Worship –  
10:30am***