



“Where Charity and Love Prevail”

Maundy Thursday

April 1, 2021

DOVE OF PEACE LUTHERAN CHURCH

This evening our Lenten observance comes to an end, and we gather with Christians around the world to celebrate the Three Days of Jesus' death and resurrection. Tonight we remember Christ's last meal with his disciples, but the central focus is his commandment that we live out the promise embodied in this meal. As Jesus washed his disciples' feet, so we are called to give and receive love in humble service to one another. Formed into a new body in Christ through this holy meal, we are transformed by the mercy we have received and carry it into the world. Departing worship in solemn silence, we anticipate the coming days.

PROLOGUEKevin Seal, pipe organ

*Le Banquet Céleste (The Celestial Banquet)
Olivier Messiaen (1908-1992)*

*Olivier Messiaen was a French organist and composer who developed a highly unique musical language based on his own "Modes of Limited Transposition," a collection of post-tonal scales generally based on the whole tone and octatonic scales. He was also deeply spiritual, and his music reflects his Catholic spirituality. *Le Banquet Céleste* was written in 1928 when the composer was only 20 years old, but the work already shows many of the hallmarks of his mature style. The work's epitaph is a passage from the Gospel according to John: "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him," indicating that Messiaen intended this piece to be representative of the sacrifice of the Eucharist. It is very slow, containing only 25 measures but taking approximately seven minutes to perform. The first theme is in the manuals, and is slow and sustained. The second theme is in the pedals, but at a higher pitch. It is marked "brief staccato" and is intended to represent the drops of blood shed by Christ during his crucifixion.*

CONFESSION AND FORGIVENESS

The presiding minister addresses the assembly:

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.

Silence for reflection and self-examination.

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.

The presiding minister addresses the assembly.

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 in your hearts through faith.
Amen.



1 Come, ye dis - con - so - late, wher - e'er ye lan - guish;
 2 Joy of the des - o - late, light of the stray - ing,
 3 Here see the Bread of life; see wa - ters flow - ing



come to the mer - cy - seat, fer - vent - ly kneel.
 hope of the pen - i - tent, fade - less and pure;
 forth from the throne of God, pure from a - bove.



Here bring your wound - ed hearts, here tell your an - guish;
 here speaks the Com - fort - er, ten - der - ly say - ing,
 Come to the feast of love; come, ev - er know - ing



earth has no sor - row that heav'n can - not heal.
 "Earth has no sor - row that heav'n can - not cure."
 earth has no sor - row but heav'n can re - move.

Text: Thomas Moore, 1779–1852, sts. 1–2; Thomas Hastings, 1784–1872, st. 3
 Music: CONSOLATOR, Samuel Webbe Sr., 1740–1816

GREETING AND PRAYER OF THE DAY

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

Let us pray.

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.

FIRST READING: Exodus 12:1-4, 11-14

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God's people from the threat of death. The early church described the Lord's supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God's people from sin and death.

A reading from Exodus.

¹The Lord said to Moses and Aaron in the land of Egypt: ²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell 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. ⁴If 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.

¹¹This 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. ¹²For 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.

¹³The 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.

¹⁴This 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.

The Word of the Lord.

Thanks be to God.

PSALMODY (ELW): Psalm 116:1-2, 12-19

The refrain is first introduced by the leader, then repeated by the assembly.

I will lift up the cup of sal - va - tion and
call on the name of the LORD.

Psalm 116:13

Psalm refrain reproduced from *Psalter for Worship Year B* © 2008 Augsburg Fortress.
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- ¹I love the LORD, who has | heard my voice,
and listened to my | supplication,
²**for the LORD has given | ear to me
whenev- | er I called.**
- ¹²How shall I re- | pay the LORD
for all the good things God has | done for me?
¹³**I will lift the cup | of salvation
and call on the name | of the LORD. REFRAIN**
- ¹⁴I will fulfill my vows | to the LORD
in the presence of | all God's people.
¹⁵**Precious in your | sight, O LORD,
is the death | of your servants.**
- ¹⁶O LORD, truly I | am your servant;
I am your servant, the child of your handmaid; you have freed me | from my bonds.
¹⁷**I will offer you the sacrifice | of thanksgiving
and call upon the name | of the LORD.**
- ¹⁸I will fulfill my vows | to the LORD
in the presence of | all God's people,
¹⁹**in the courts of | the LORD's house,
in the midst of you, | O Jerusalem. REFRAIN**

SECOND READING: I Corinthians 11:23-26

In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

A reading from First Corinthians.

²³For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

ELW #177

The assembly sings the acclamation.



Cantor: I give you a | new commandment,*
that you love one another just as I | have loved you. (John 13:34)

GOSPEL: John 13:1-17, 31b-35

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.

The Holy Gospel according to John.

Glory to you, O Lord.

¹Now 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. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then 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. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus 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." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹²After 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? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them."

^{31b}"Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³Little 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.' 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."

The Gospel of the Lord.
Praise to you, O Christ.

SERMON

Pastor Steve Springer

***I appeal to you therefore, brothers and sisters, by the mercies of God,
to present your bodies as a living sacrifice, holy and acceptable to God,
which is your spiritual worship.***

[Romans 12:1]



1 Will you let me be your ser - vant, let me be as
 2 We are pil - grims on a jour - ney, we are trav - 'lers
 3 I will hold the Christ - light for you in the night - time
 4 I will weep when you are weep - ing; when you laugh I'll
 5 Will you let me be your ser - vant, let me be as



Christ to you? Pray that I may have the grace to
 on the road; we are here to help each oth - er
 of your fear; I will hold my hand out to you,
 laugh with you. I will share your joy and sor - row
 Christ to you? Pray that I may have the grace to



let you be my ser - vant, too.
 walk the mile and bear the load.
 speak the peace you long to hear.
 till we've seen this jour - ney through.
 let you be my ser - vant, too.

Text: Richard Gillard, b. 1953
 Music: THE SERVANT SONG, Richard Gillard
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PRAYERS OF INTERCESSION

Let us pray.

O Gd,
as we offer acts of worship, lifting now the Three Days, we pray that our remembering your act of self-giving love will give vital substance to our worship in the form of a living sacrifice of thanksgiving as we abide with one another in love and thoughtful kindness.
Lord in your mercy, **hear our prayer.**

O Gd,
following the example of Jesus, we pray, guide the church that we, its people, not falter from the cost of the cross, but continually strive to be a willing voice for the truth that needs to be spoken and a willing arm for the service that needs to be done.
Lord in your mercy, **hear our prayer.**

O Gd,
hear the prayers of people of all lands, give ear to their cries from the depths as they raise to you their distress. Draw near and lead people in ways of living that heal body and soul. O Gd, we call upon your name to help us
Lord in your mercy, **hear our prayer.**

O Gd,
help us to face our own needs and the needs of others in honesty and truth, and then to act as we can to meet the hurt of wounded hearts with the understanding and compassion that such truth brings, finding again that where love is, there are you.
Lord in your mercy, **hear our prayer.**

Finally O Gd,
as we pass from Lent to Easter and through the seasons of the year, deepen our devotion that our living grow into learning, learning to be as Xp to one another. Let the example and the event of Jesus' self-giving service wash us clean and raise up for us that sign of your gracious and saving presence.
Lord in your mercy, **hear our prayer.**

THE PEACE

During the pandemic, the peace is exchanged verbally between the pastor and the assembly only.

The peace of Christ be with you always.
And also with you.

Where Charity and Love Prevail
Setting by Kenneth Kosche (b.1947)

The anthem utilizes a familiar tune from the American shape-note tradition by Revolutionary War veteran Lucius Chapin to set a translation of the ninth century latin hymn Ubi caritas. The ancient words have long been used in Maundy Thursday liturgies and speak to Jesus's commandment to love one another from this evening's Gospel.

Where charity and love prevail
There God is ever found;
Brought here together by Christ's love
By love are we thus bound.

With grateful joy and holy fear
His charity we learn;
Let us with heart and mind and soul
Now love him in return.

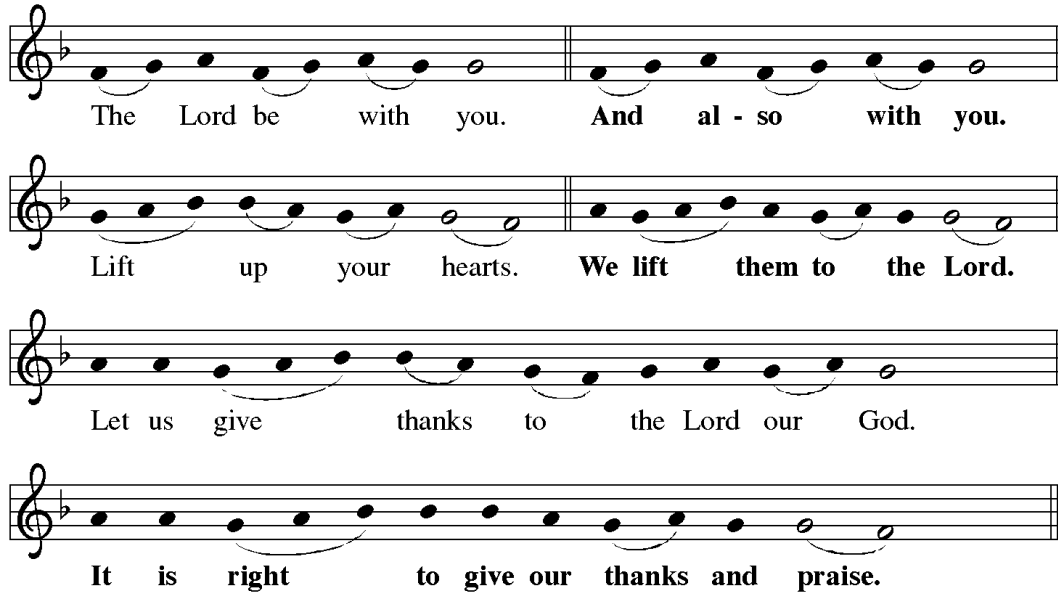
Forgive we now each other's faults
As we our faults confess,
And let us love each other well
In Christian holiness.

Let strife among us be unknown;
Let all contention cease;
Be God's the glory that we seek;
Be ours his holy peace.

Let us recall that in our midst
Dwells Christ, his only Son;
As members of his Body joined
We are in him made one.

For love excludes no race or clan
That names the Savior's Name;
His family embraces all
Whose Father is the same.

Additional organ music by Kevin Seal



The Lord be with you. And al - so 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.

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ,
whose suffering and death gave salvation to all.
You gather your people around the tree of the cross,
transforming death into life.
And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,
 heav - en and earth are full of your glo - ry.
 Ho - san - na in the high - est.
 Bless - ed is he who comes in the name of the Lord.
 Ho - san - na in the high - est.

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.

Lord, remember us in your kingdom and teach us to pray:



Our Fa - ther in heav - en, hal - lowed be your name,
your king - dom come, your will be done, on earth as in heav - en.
Give us to - day our dai - ly bread. For - give us our sins as we
for-give those who sin a - gainst us. Save us from the time of tri - al
and de - liv - er us from e - vil. For the king - dom, the pow'r,
and the glo - ry are yours, now and for - ev - er. A - men.



Lamb of God, pure and sin - less, once on the cross an of - f'ring,



pa - tient, low - ly, guilt - less, for-sak - en in your suf - f'ring:



from sin's grasp you have torn us, from gloom to hope have borne us.



- 1 Grant us your mer - cy, O Je - sus.
- 2 Grant us your mer - cy, O Je - sus.
- 3 Your peace be with us, O Je - sus. A - men.

Text: Nikolaus Decius, 1485–1550; tr. composite
 Music: O LAMM GOTTES, UNSCHULDIG, Nikolaus Decius
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GIVING OF COMMUNION

MUSIC DURING COMMUNION

Herzlich tut mich verlangen (I do desire deeply), Op. 122 no. 10
 Johannes Brahms (1833-1897)

The anthem utilizes a familiar tune from the American shape-note tradition by Revolutionary War veteran Lucius Chapin to set a translation of the ninth century latin hymn Ubi caritas. The ancient words have long been used in Maundy Thursday liturgies and speak to Jesus's commandment to love one another from this evening's Gospel.

PRAYER AFTER COMMUNION

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.

THE STRIPPING OF THE ALTAR AND SANCTUARY

HYMN

Precious Lord, Take My Hand (stanzas 1, 3)

#773

Precious Lord, take my hand
Lead me on, let me stand
I am tired, I am weak, I am worn.
Through the storm, through the night
Lead me on to the light
Take my hand precious Lord, lead me home.

When the darkness appears and the night draws near
And the day is past and gone
At the river I stand
Guide my feet, hold my hand
Take my hand precious Lord, lead me home.

READING: Mark 14:26-31

²⁶When they had sung the hymn, they went out to the Mount of Olives. ²⁷And Jesus said to them, 'You will all become deserters; for it is written,

"I will strike the shepherd,
and the sheep will be scattered."

²⁸But after I am raised up, I will go before you to Galilee.' ²⁹Peter said to him, 'Even though all become deserters, I will not.' ³⁰Jesus said to him, 'Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.' ³¹But he said vehemently, 'Even though I must die with you, I will not deny you.' And all of them said the same.

While the hymn is sung, the sacrament is removed from the altar.

Abide with me, fast falls the eventide.
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
help of the helpless, oh, abide with me.

I fear no foe, with thee at hand to bless;
ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if thou abide with me!

READING: Luke 22:40-46

⁴⁰When he reached the place, he said to them, 'Pray that you may not come into the time of trial.' ⁴¹Then he withdrew from them about a stone's throw, knelt down, and prayed, ⁴²'Father, if you are willing, remove this cup from me; yet, not my will but yours be done.' ⁴⁵When he got up from prayer, he came to the disciples and found them sleeping because of grief, ⁴⁶and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.'

While the hymn is sung, the other altar furnishings are removed.

What a friend we have in Jesus,
all our sins and griefs to bear!
What a privilege to carry
ev'rything to God in prayer!
Oh, what peace we often forfeit;
oh, what needless pain we bear--
all because we do not carry
ev'rything to God in prayer!

Are we weak and heavy-laden,
cumbered with a load of care?
Precious Savior, still our refuge--
take it to the Lord in prayer.
Do your friends despise, forsake you?
Take it to the Lord in prayer.
In his arms he'll take and shield you;
you will find a solace there.

READING: Matthew 26:48-50

⁴⁸Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him.'

⁴⁹At once he came up to Jesus and said, 'Greetings, Rabbi!' and kissed him. ⁵⁰Jesus said to him, 'Friend, do what you are here to do.' Then they came and laid hands on Jesus and arrested him.

While the hymn is sung, the clergy vestments and baptismal fonts paraments are removed.

HYMN

O God, Why Are You Silent (stanzas 1, 3)

#703

O God, why are you silent?
I cannot hear your voice;
the proud and strong and violent
all claim you and rejoice;
you promised you would hold me
with tenderness and care.
Draw near, O Love, enfold me,
and ease the pain I bear.

Through endless nights of weeping,
through weary days of grief,
my heart is in your keeping,
my comfort, my relief.
Come, share my tears and sadness,
come, suffer in my pain,
oh, bring me home to gladness,
restore my hope again.

READING: Mark 14:48-52

⁴⁸Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? ⁴⁹Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' ⁵⁰All of them deserted him and fled.

⁵¹A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, ⁵²but he left the linen cloth and ran off naked.

While the hymn is sung, the scriptures and the pulpit's paraments are removed.

HYMN

Out of the Depths I Cry to You (vv. 1, 4)

#600

Out of the depths I cry to you;
O Lord God, hear me calling.
Incline your ear to my distress
in spite of my rebelling.
Do not regard my sinful deeds.
Send me the grace my spirit needs;
without it I am nothing.

My soul is waiting for you, Lord,
as one who longs for morning;
no watcher waits with greater hope
than I for your returning.
I hope as Israel in the Lord,
who sends redemption through the Word.
Praise God for grace and mercy!

DEPARTURE

*There is no blessing or dismissal.
All leave in silence.*

Cantor: Eric Holtan
Lector: Chris Alexander
Assisting Minister: John Hoelter
Altar Guild: Diane Hoelter, Cindy Long