

## *Maundy Thursday*

Maundy Thursday begins the Three Days (or Triduum), remembering the new commandment that Christ gave us in word and deed as he taught us how to love one another, washing our feet as a servant. We also celebrate the Lord's Supper, remembering the meal Christ shared with his disciples before his death.

Historically, this was the traditional day in which those who had undergone a period of public penance under church discipline would be restored to full communion.

### *A New Commandment*

An excerpt from the companion to the Book of Common Worship (Geneva Press, 2003)

The name is taken from the first words sung at the ceremony of the washing of the feet, "I give you a new commandment" (John 13:34); also from the commandment of Christ that we should imitate his loving humility in the washing of the feet (John 13:14-17). The term *mandatum* (Maundy), therefore, was applied to the rite of the footwashing on this day.

The opening services of the Triduum is not inherently mournful. The penitential acts of Maundy Thursday have celebratory aspects as well: restoration through the bold declaration of pardon; the act of footwashing connoting humility and intimacy; the celebration of the Lord's Supper embodying the mystery of Christ's enduring redemptive presence. Maundy Thursday's acts provide the paradox of a celebratively somber and solemnly celebrative service.

Footwashing. A powerful symbolic response to the Word, representing the way of humility and servanthood to which we are called by Christ, is the act of footwashing, practiced within the church since at least the fifth century. The practice of footwashing in first-century Palestine may have been as common as when today a host helps guests take off their coats, a waiter seats diners, or a driver holds the taxi door open for passengers. Hospitality underlies all such welcoming gestures. ...

What is startling if not jolting about the footwashing story in John is not the act of footwashing, but the identity of the servant who washed others' feet – Jesus, God-with-us, the least likely person. Following the footwashing, Jesus took on himself the humiliation of the cross, the ultimate symbol of his selfless love for others. ...

In the priesthood of all believers (not hierarchies of power), all members of the body of Christ can 'kneel' before each other and wash one another's feet as did our Lord and Savior himself – neighbor to neighbor, perhaps even stranger to stranger. More important, as the priesthood of all believers, our corporate kneeling before others for the earthly task of footwashing symbolizes our servanthood within and beyond the body of Christ.

**Beaver Valley Lutheran Church**  
**Maundy Thursday**  
7:00 p.m.  
April 14, 2022

**Prelude**

**Welcome**

**Confession & Forgiveness** ELW p. 258

**Hymn** *Beautiful Savior* ELW #838

**Greeting:**

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

**C: And also with you.**

L: Let us pray:

**All: Dear God, as Jesus gathered with his disciples to give thanks, share a meal and command his followers to humbly serve and love one another, so too call us into a life of service and sacrifice. For the Good News that makes us into a thankful servant people, who reach out and touch this world, we praise your holy name. Amen**

**New Testament Lesson** I Corinthians 11:23-26 Kathy Reisenweber

**Special Music** *“This Do In Remembrance of Me”* Greg & Nancy Johnson  
Accompanied by Gingi Hanson

**Gospel** John 13:1-17, 31b-35

**Sermon** “To Serve” Pastor Greg Johnson

**Hymn** *Will you Let me be your Servant* ELW #659 (vss. 1, 3-4)

**Prayers of Intercession**

L: Lord in your mercy...

**C: hear our prayer**

L: (end of prayers) We pray to you, O God, in the name of the one who endured the cross, forgives our sin, and feeds us at his table, Jesus Christ our Lord.

**C: Amen**

**Sharing of the Peace**

**Holy Communion:**

+Words of Institution

+Lord’s Prayer

+Distribution Hymn

+Blessing

*You Are Mine*

ELW #581

**Stripping of the Altar**

*(During the reading of Psalm 22, the sanctuary is stripped of its Lenten color and the black of Good Friday—the remembrance of Jesus’ crucifixion and death—is placed as the sound of the closing tomb marks the end of worship).*