

MAUNDY THURSDAY

Grace Ministries
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With the Means of Grace
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As a Church
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A Family of Ministries For Christian
Worship, Education and Care

Grace Lutheran Church
Church Campus
7610 NE Fremont Street
503.254.8034

School Campus
2252 SE 92nd Street
503.777.8628

Pastor Thad Bitter
503.290.6316 (cell)

Grace Evangelical Lutheran Church

Wisconsin Evangelical Lutheran Synod

Pastor, Thad Bitter
AV – Larry Glasheen
AV – Dan Paschke
AV – Craig Baker
April 1st, 2021
Maundy Thursday



A Family of Ministries For Christian
Worship, Education and Care

MAUNDY THURSDAY - DIES MANDATI

M: Maundy Thursday is the first service of “The Triduum” or “service of three holy days.” Maundy Thursday is derived from the Latin words, “Dies Mandati,” which means “Day of the Commandment.” This name was given to this day because on this day the Lord Jesus said, **“A new command I give you: Love one another. As I have loved you, so you must love one another.”** (John 13:34-35) Love one another with a self-sacrificing love. **“And this is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.”** (1 John 3:16) Love one another with a self-sacrificing love. **“We love because he first loved us.”** (1 John 4:19)

In this Lenten season we have heard again how our Lord walked the path of suffering which led him to the cross for our salvation. We have also heard our Lord’s call to intensify our struggle against sin, death, and the devil—all that keeps us from loving God and one another. This is the struggle to which we were committed at Baptism and within the family of the Church, God never wearies of giving peace and new life through the Means of Grace. We who receive God’s love in Jesus Christ are called to love one another, to be servants to each other, as Jesus became our servant.

C: **“A new command I give you: Love one another. As I have loved you, so you must love one another.”** (John 13:34-35)

THE INVOCATION

M: The grace of our Lord [+] Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you.

THE CALL TO WORSHIP

“The Covenant”

M: In our worship tonight, we will be reminded of how the Old Testament concept of the Passover finds fulfillment in the New Testament Sacrament of Holy Communion, the Lord's Supper. The one is prophetic; the other is fulfillment. No longer do we paint blood on the frames of the doorways to our homes; now the blood of the Passover Lamb, Jesus Christ, is, by faith, upon the doorway of our heart. Our songs for tonight will use the Hebrew words that were spoken and sung by Israel. We will some Latin words sung by the Church for generations, and of course we will have songs that in English remind us of God's promises. We will merge the very old with the very new. In doing so, we will follow the Passover Lamb from the first Passover to the upper room where Jesus instituted the Lord's Supper to our altar where Holy Communion is celebrated.

Like the disciples, following the Passover meal, we will make our way to the Garden of Gethsemane where Jesus was arrested and abandoned by his disciples. The service ends as the altar is solemnly stripped of its vestments in token of the Lord's abandonment and in preparation for Good Friday.

CONFESSION AND ABSOLUTION

M: Let us confess our sins to God and ask for his forgiveness.

KNEEL OR STAND

C: Almighty God, merciful Father,
I confess to you that I have not loved you with all my heart.
In what I have done and left undone,
I have pursued my ways instead of your ways.
I have not loved my brothers and sisters as myself.
For this I deserve your punishment both now and in eternity.
I am truly sorry for my sins.
I repent of them.
I beg for your mercy, O Lord.

THE KYRIE

M: Throughout the Old Testament times and still in the New, for that matter, one cry has dominated the family of believers: That is the Kyrie: "O Lord, have mercy."

THE SONG

“Grant Mercy, Lord”

THE ABSOLUTION

M: God's answer to that cry for mercy is tucked away in a beautiful story in His Word which takes us to a stable in a little Palestinian village. At least His answer begins there, for it is in the person of the baby born at Bethlehem that the Son of God was made man; born in human flesh to reconcile God's wayward creatures to Himself. Angels announced the birth and hosts of angels sang the *praises of God* as His great plan for our salvation unfolded.

The word “Hallelujah” is essentially the Hebrew verb “to praise” and Hebrew name for God “Yahweh” written as one word. “Hallelujah” means “praise the LORD!” Yet in deep reverence for God’s holy name Israel wouldn’t even speak it and instead would use the name “Adonai” for the Lord. They would say, “*Hal’lu Et Adonai*”

God deserves our praise because through Jesus he accomplished for us what we were powerless to do on our own... to take what is dead and make it alive. Did you ever notice, that while from *our perspective* when we talk about life and death, we always do it in that order -- life first, then death. However, if you look at things from God’s *perspective* and carefully listen to the message of Scripture you notice that the two are turned around. *God’s perspective brings us from death to life.*

C: ***“Even when we were dead in our transgressions... But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. (Eph. 2)***

The almighty God has been merciful to us and has sent his Son to die for all. For his sake, God forgives our sins and calls us from darkness to his marvelous light. Therefore, as a called servant of Christ and by his authority, I forgive you all your sins in the name of the Father and of the Son † and of the Holy Spirit. Hallelujah!

THE SONG OF PRAISE – הללויהָ

“*Hal’lu Et Adonai*”

HOLY WEEK

M: Dear friends in Christ, for five weeks of Lent we have been preparing for the celebration of our Lord's paschal mystery. This week we have walked with Jesus into Jerusalem on Palm Sunday. We witness his passion as he cleansed the temple on Monday. We heard his wisdom as taught in the temple on Tuesday and finished the day Bethany as Mary anointed him. On Wednesday scripture is silent but we know that enemies were more determined than ever to take his life And that brings us to Thursday... Dies Manadti

A LESSON FROM THE UPPER ROOM

John 13:1-17; 34-35

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.² And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,³ Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,⁴ rose from supper and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. ⁶ Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"

⁷ Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

⁸ Peter said to Him, "You shall never wash my feet!"

Jesus answered him, "If I do not wash you, you have no part with Me."

⁹ Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

¹⁰ Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." ¹¹ For He knew who would betray Him; therefore He said, "You are not all clean."

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"¹³ You call Me Teacher and Lord, and you say well, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them. ³⁴ A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. ³⁵ By this all will know that you are My disciples, if you have love for one another."

Musical Presentation:

Ubi Caritas

Ubi Caritas is taken from the ancient antiphons sung during the ceremony of the Washing of the Feet at the Maundy Thursday celebration of the Last Supper. This hymn is intimately connected with the celebration of the Lord's Supper as we are reminded of Jesus command and promise in the upper room.

M: On Thursday, Jesus reserved an upper room to celebrate the Passover with His disciples. He spoke with them of many things. "I am the Vine, you are the branches," He said. He washed the disciples' feet. Then, mindful of His own unique burdens, the needs of His disciples and of all future disciples, He knelt in prayer to pray the great High Priestly Prayer. One of the great petitions of this prayer was that His people all might be one.

After Jesus said this, he looked toward heaven and prayed: *"Father, the hour has come. Glorify your Son, that your Son may glorify you. "I am praying not only for them, but also for those who believe in me through their message. May they all be one, as you, Father, are in me and I am in you. May they also be one in us, so that the world may believe that you sent me. I have given them the glory you gave me, so that they may be one, as we are one: I in them, and you in me. May they become completely one, so that the world may know that you sent me and loved them even as you loved me. "Father, I want those you have given me to be with me where I am so that they may see my glory—the glory you gave me because you loved me before the world's foundation. Righteous Father, the world did not know you, but I knew you, and these men knew that you sent me. I made your name known to them and will continue to make it known, so that the love you have for me may be in them and that I may be in them."*

THE PASSOVER - פסח

M: For a thousand years, in keeping with the Lord's command, the Hebrew people celebrated the Passover. This ceremony called for bitter herbs and unleavened bread. The herbs recalled their bitter suffering under Egyptian bondage and the unleavened bread symbolized their forefathers' hasty flight from Egypt. But above all, the Passover centered on an unblemished lamb. This Passover lamb reminded them of how a lamb's blood saved their fathers from the angel of death on the night of their deliverance from Egyptian slavery. In a mysterious way, God linked the past to the future. In a most special way God drew His covenant people to Himself with the Passover. He used the event as a picture of the salvation to come.

C: ***"By faith Moses kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel". (Heb. 11:28)***

M: The Passover reminded them that it was the blood of a lamb that God used to save the people in Egypt as the Destroyer *passed over* (pesach) all the homes with its blood on their doorposts. The Passover was the great salvation event of the Old Testament which pointed people to God's New Testament promises. The Passover assured the people that they would always be safe in the judgment of God. The blood of the Passover lamb pointed people to the blood of Jesus, the Lamb that God promised to send. JESUS.

C: ***“How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!”*** (Heb. 9:14)

M: The perfect Lamb. The Lamb without blemish or defect. The Lamb that would die as our substitute. The lamb whose holy precious blood would pay for all our sins that no amount of gold or silver could. The lamb whose blood covers the doorframes of our lives!

C: ***“And everyone who believes in Him will be saved!”*** (Mark 16:16)

M: Let us recount God's instructions to the Israelites as they are recorded in Exodus, chapter 12, the first fourteen verses and the flight from Egypt in chapters 13 & 14. The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover. "On that same night I will pass through Egypt and strike down every

firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt. "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD -a lasting ordinance.

At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the prisoner who was in the dungeon, even all the firstborn of the livestock. (but passed over the house of the Israelites with blood on the doorposts) During the night Pharaoh got up—he, all his servants, and all the Egyptians—and there was a loud outcry in Egypt, for there was not an Egyptian house where there was not someone dead. Pharaoh summoned Moses and Aaron that night and said, “Get up, get away from my people!

God led the people around by the desert road toward the Red Sea. When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds so that he pursued the Israelites, who were marching out boldly. As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them and the Red Sea before them. They were terrified and cried out to the LORD. Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. ¹⁴ The LORD will fight for you; you need only to be still.”

THE HYMN

“He Will Hold Me Fast”

THE OFFERING

Please be faithful in your gifts in proportion to the physical blessings the Lord has entrusted to you (1 Cor 16:2).

An opportunity to give online can also be used at Paypal.me/GracePortland or by utilizing this QR code:



HOSANNA TO THE LAMB - הוֹשַׁעֲנָא.

M: Every year the Passover was observed. Many traveled to Jerusalem to celebrate it there. The temple authorities and merchants imported lambs for the festive meals of the residents of Jerusalem and the many visitors. Each family selected its lamb on the 14th day of Nisan and kept it for the prescribed eight days of the festival. Everywhere in the city, one could hear the lambs bleating. We can imagine that in every lull in the "Hosannas" at the Palm Sunday procession, Jesus heard it. Every bleat of every lamb became a reminder to Jesus that He soon would be sacrificed as the Lamb of God for the sins of the world. The blood of the sacrificed animals flowed freely. But it was all routine, all superficial. The true Lamb stood in the midst of the bleating and slaughter and no one noticed Him. When the Father's appointed time came, Jesus set out for Jerusalem. Upon His arrival, He called for a donkey and rode into the city according to the Old Testament prophecy. The people lined the streets crying, "Hosanna, Hosanna to the Son of David. Hosanna in the highest!" The word "HOSANNA" has an interesting etymology. The English word "Hosanna" is just a transliteration of the Greek word "Ἡσαννα" which is just transliteration of the Hebrew phrase הוֹשַׁעֲנָא. And that Hebrew phrase is found in only one place in the Old Testament in Psalm 118:25-26.

C: ***"LORD, save us! Blessed is he who comes in the name of the LORD!"***

M: When Jesus walked into Jerusalem on Palm Sunday they weren't calling him "Hosanna" they were crying out to him to save them. On the other hand, we call him "Hosanna" because we know that he is the one who has saved us! JESUS is God's answer to the cry, "Hosanna! Hosanna to the Lamb"

HYMN: CW 100: "A Lamb Goes Uncomplaining Forth"
Words Displayed on Screen

THE WORDS OF INSTITUTION FOR HOLY COMMUNION:

M: The Mount Sinai covenant was finished. Jesus, with the institution of the Holy Sacrament of His body and blood, established the new covenant of grace. His own body and blood were given as the sign and seal of this covenant, His payment for all sin. At last the cooking of the lamb was finished. Jesus and His guests gathered around the table. The Passover meal that He had desired to eat with them began. The cup of wine was passed around the table; the herbs and unleavened bread were eaten...

Our Lord Jesus Christ, on the night he was betrayed, took bread and when He had given thanks, He broke it and gave it to His disciples and said: "Take and eat. This is my body which is given for you." Do this in remembrance of me.

In the same way, after supper, He took the cup, gave thanks, gave it to them and said: "Drink from it, all of you. This cup is the new covenant in my blood, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

M: The peace of the Lord be with you always.

Please follow the ushers direction as you come forward to receive Holy Communion.

GETHSEMANE

M: After The Supper Jesus and his disciples went to the Garden of Gethsemane Where Jesus asked his disciples to "stay here and keep watch with me". Yet it was in Gethsemane that as Jesus was arrested by soldiers his disciples "abandoned him and fled".

GLS Kindergarten:

Gethsemane

THE STRIPPING OF THE ALTAR

M: We now focus our attention on the altar which represents the presence of Christ with us. It has been a custom within the Christian Church to celebrate Good Friday worship with a bare altar. To ponder the significance of this custom, we will conclude our service tonight with a "Stripping of the Altar". The objects and adornments which set on the altar during the course of normal worship will be removed one by one. As his life was stripped from him, so we strip our altar of the signs of his life to point to his purposeful, redemptive suffering and death for us.

SONG - TAIZE

"Stay With Me"

Our Offerings represent one way of serving God and others. They reflect God's greatest offering to the world and to us in sending his Son, Jesus, in human form. As the offered body of Jesus was removed from sight in burial, so we remove our offerings.

The Candles The events of Golgotha snuffed out the human life of Jesus, the Light of the world. As even creation was dark when he suffered, so we extinguish our candles and remove them.

The Missal Stand holds our worship books that guide our worship life together as we sing praises to God. As Jesus suffers, joyous songs are not heard. As these sounds of joy are removed from our lips, we remove the missal stand.

Holy Communion Jesus' offered body and shed blood have been given to us in, with, and under the form of bread and wine in this Holy Mystery. As he was removed from us in the grave, so we remove the elements and vessels of this Sacrament.

Paraments & Coverings Our altar is in the form of a table. It is here where our Lord Jesus serves as both host and meal at his banquet feast. The coverings and paraments are made of fine linen, materials appropriate for feasting with our King. As our King's body was stripped in crucifixion, so our altar is stripped of its coverings.

RECESSION OF THE CROSS

Please stand and face the cross in the front of the church. The lights in the church are darkened. Please turn toward the back of the church as the cross is carried past your pew.

Following the recession of the cross please stay and meditate for as long as you'd like. With the somber reality of the Good Friday the congregation is asked to maintain silence as they leave to reassemble for worship on the morrow.

PLEASE JOIN US FOR OUR GOOD FRIDAY WORSHIP AT 6:30 PM

