

Faith United Church of Christ

April 18, 2019
MAUNDY THURSDAY



an unknown Ethiopian artist -- "this injera is my body, which is for you."

WELCOME

Prelude

"Rhosymedre" (Lovely)

R. Vaughan Williams

WELCOMING HYMN

Wait for the Lord

Ostinato Refrain

Wait for the Lord, whose day is near.

Wait for the Lord: be strong, take heart!

Text: Isaiah 40, Philippians 4, Matthew 6:33, 7:7; Taizé Community, 1984
Tune: Jacques Berthier, 1923–1994
© 1982, 1983, 1984, Les Presses de Taizé, GIA Publications, Inc., agent

CALL TO WORSHIP

Leader: Our help is in the name of the Lord

People: who made heaven and earth.

L: Jesus said: I give you a new commandment,
that you love one another.

**Just as he loved us,
we also should love one another.**

On this day long ago,
**Christ the Lamb of God
gave himself into the hands of those who would slay him.**

On this day long ago,
Christ gathered with his disciples in the upper room.

**Christ took a towel and washed the disciples' feet,
giving us an example
that we should do to others as he has done to us.**

Christ our God gave us the holy feast,
**that we who eat the bread
and drink the cup
may proclaim his holy sacrifice**

**and be partakers of his resurrection,
and at the last day may reign with him in heaven.**

***Opening Hymn**

What Wondrous Love is This

223

Anonymous folk hymn, modal (dorian) tune

1 What wondrous love is this, O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this!
that Christ should come in bliss
to bear the heavy cross for my soul, for my soul,
to bear the heavy cross for my soul!

2 To God and to the Lamb I will sing, I will sing,
to God and to the Lamb, I will sing;
To God and to the Lamb who is the great I Am,
while millions join the theme, I will sing, I will sing;
while millions join the theme, I will sing.

3 And when from death I'm free, I'll sing on, I'll sing on,
and when from death I'm free, I'll sing on!
And when from death I'm free, I'll sing and joyful be,
and through eternity, I'll sing on, I'll sing on,
and through eternity I'll sing on!

UNISON PRAYER OF CONFESSION:

O Christ, in your presence we discover who we are. Even as you prepare to give yourself for the sake of the world, we are still seeking promotions and possessions. Our love scarcely suffices to fulfill the requirements of goodness, and yet you invite us to eat with you at your table. Forgive us, and help us to value your presence more dearly, that we may find this meal to be a celebration of joy. Amen.

Silence for individual confession

ASSURANCE OF GRACE

READING OF SCRIPTURE: John 13: 1-11, 12-17

Sung Meditation (Sung 4 times)

The image shows a musical score for a sung meditation. It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is common time (C). The first system has a vocal line starting with a whole rest, followed by a half note G4, and then a series of chords: Em, C6, D, G/B, and C. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer. When I call". The second system starts with a vocal line beginning on a half note G4, followed by a series of chords: Am6, B, Em, C6, D, G6, Am, B, and Em. The lyrics are: "an-swer me. O Lord, hear my prayer, O Lord hear my prayer. Come and lis-ten to me. O".

READING OF SCRIPTURE: Luke 22: 14 – 20

Homily: He Loved Them to the End

Sermon Hymn: O Sacred Head, Now Wounded

Insert #183 (HPP)

Sacrament of Communion

WELCOME TO CHRIST'S TABLE

PRAYER OF CONSECRATION

L: God, like people in Jesus' time,

P: we both sing your praises and betray you every day.

By eating this special meal today,

help us to let go of the past and take hold of the future that you are planning for us.

We pray this in the name of Jesus, the liberator. Amen.

We remember that at that Passover meal he shared with his friends, Jesus took the bread, broke it, gave thanks to God and said, "This is my body, broken for you so that all people may know God's love. Do this in memory of me." Then, Jesus took the cup, poured it out, gave thanks to God and said, "This is the cup of my blood, the cup of God's new promise to save everyone from sin. Do this in memory of me."

REMOVAL OF PARAMENTS

The practice of the removal of the paraments dates from the seventh century and originally served the practical purpose of cleaning the sanctuary in preparation for Easter, when all things are made new. In time, however, the practice became ceremonial in its own right. In reverence and in shadows, communion vessels, table cloths, pulpit and lectern hangings, banners, candles, and all other decorative and liturgical objects are sensitively removed, thus dramatizing the desolation, abandonment and darkness of the passion and death of our Lord. The sanctuary remains bare until the beginnings of the Easter celebration. Ordinarily there is neither a blessing nor a postlude at the conclusion of the service. The church remains in semi-darkness, and all exit in silence after the closing hymn.

