

ZION EVANGELICAL LUTHERAN CHURCH



Title: Last Supper. Artist: Swanson, John August. Date: 2009.

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

SERVICE OF WORD AND SACRAMENT

Congregational participation in bold font.

We gather this evening as the Church's season of Passiontide enters its concluding movement of The Three Days (Latin: Triduum): Maundy Thursday, Good Friday, and the great festival of the Easter Vigil/Resurrection of Our Lord. These days start with Jesus and his disciples gathered to share a meal and they end with Jesus arrested, humiliated, crucified, dead, and risen from his tomb.

As we come together in worship over these days, we will hear the stories and experience different actions that are ripe with symbolism: know that what appear as separate services actually form one worship service that spans the Three Days. Our hope is that you will commit yourself to making the full three-day journey so you encounter the core events of the Christian faith.

The first of the Triduum—Maundy Thursday—begins with words and actions that evoke Ash Wednesday's corporate confession and absolution and individual marking with an ashen cross. We again confess our sins and receive absolution of them as the assembled people of God. Then, any person who so desires may come forward to receive absolution individually.

Later in the service, we embody the teaching of Jesus that we hear in the Gospel reading: "For I have set you an example, that you also should do as I have done to you" (John 13:15). Anyone who so desires may come forward for the Handwashing and Blessing (something new this year). During this humble act, all are invited to contemplate our Lord's command: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples" (John 13:34-35).

One final visible, physical action during worship draws us deeper into the start of Jesus' "hour:" the Stripping of the Altar. All movable symbols and furnishings are removed from the altar. The symbolism each of us sees in this ritual varies: some see the stripping of Jesus before his crucifixion; some see the Church's sorrow over Christ's death; some see the paring down of their own lives in order to receive the life of Christ, and still others see it as the stripping away of one's own life before death. All of these are equally valid. Which one echoes with you?

God bless you as you embark on this journey through the cross to the empty tomb.

+ + +

PRELUDE AND WELCOME

We rise in body and spirit as we are able.






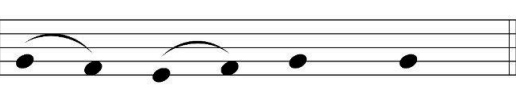
CONFESSION AND FORGIVENESS

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, we 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 is kept 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.

<i>Cantor</i>	<i>Congregation</i>
	
Lord, have mer - cy.	Lord, have mer - cy.
	
Christ, have mer - cy.	Christ, have mer - cy.
	
Lord, have mer - cy.	Lord, have mer - cy.

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.**

Be seated.

LAYING ON OF HANDS AND INDIVIDUAL ABSOLUTION

All are invited – none are compelled — to come forward to the altar rail and kneel or stand for the laying on of hands and individual absolution. The minister, laying both hands on each person's head, addresses each in turn, saying, "In obedience to the command of our Lord Jesus Christ, I forgive you all your sins." The person may respond, "Amen."

We rise in body and spirit as we are able.

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.**

We pray: Holy God, source of all love, on the night he was handed over, 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.

Be seated.

FIRST READING

Exodus 12:1-4 [5-10] 11-14

A reading from Exodus, the 12th chapter.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell 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. If 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. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This 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. For 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. The 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. This 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.**

SECOND READING

1 Corinthians 11:17-34

A reading from 1st Corinthians, the 11th chapter.

[Saint Paul writes] Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

For 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, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In 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.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. So then, my brothers and sisters, when you come together to eat, wait for one another. If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

The Word of the Lord. **Thanks be to God.**

We rise in body and spirit as we are able.

GOSPEL READING

John 13:1-17, 31b-35

Let your stead-fast love come to us, O Lord. Save us as you prom - ised;

first time *second time*

we will trust your word. we will trust your word.

The Holy Gospel according to St. John, the 13th chapter. **Glory to you, O Lord.**

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

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

When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little 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.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By 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.**

Be seated.

REFLECTION

The Rev. David T. Drysdale II

REFLECTION SONG

HANDWASHING & BLESSING

“I have set you an example”

On this holy night, we remember how Jesus knelt to wash the feet of his disciples, saying, “I have set you an example, that you also should do as I have done to you.” This evening, we offer our hands—those instruments of both work and welcome, of healing and harm—to be gently washed and blessed as a sign of humble service, mutual care, and Christ’s command to love one another. Let this simple act remind us that God’s mercy cleanses us, that we are called to serve with gentleness, and that we are bound together by Christ’s love.

As we live in community with God and one another

may our hands touch the lives of our neighbors.

When a stranger is in our midst

may our hands be extended in welcome.

When our brother or sister is lost, distraught, or troubled,

may our hands be used to point to the cross of hope and salvation.

Where there is injustice in the world and in our communities

may our hands be instruments of healing, justice, and hope.

In times of sorrow, sickness, and great suffering,

may our hands embrace the broken and offer prayers of consolation

In times of disaster and tragedy,

may our hands bring help and comfort.

Holy God, as water and your promise cleanse and free us in baptism, and as oil was used as a base for medicine in ancient times, we ask you to bless our use of water and oil this night. May their gentle fragrances be a symbolic offering of what is pleasing to you. **May their textures remind us that the soothing work of our hands pleases you. Amen.**

We pray: Almighty and everlasting God, **you fashion us with love and care, shaping and forming our frail and holy bodies. Your hands hold the suffering, the lonely, those who are hungry and cry out for healing; your hands bear the wounds of violence inflicted by those in power. As my hands are washed and blessed this day, show me how my body, my mind, and my care might be offered to heal, love, and serve my neighbors. In Jesus' name. Amen.**

All are invited – none are compelled – to come forward to receive and offer (i.e., “pass it on”) this humble act of service.

PRAYER AFTER WASHING

We pray: Almighty Father, **whose Son, Jesus Christ, taught us that what we do for the least of our brothers and sisters, we do also for him; give us the will to be the servant of others as he was and remains the servant of all, who gave up his life and died for us, yet is alive and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

We rise in body and spirit as we are able.

PRAYERS OF INTERCESSION

Each petition concludes with the following:
God of grace, **hear our prayer.**

PEACE AND OFFERING

The peace of the Lord be with you always. **And also with you.**

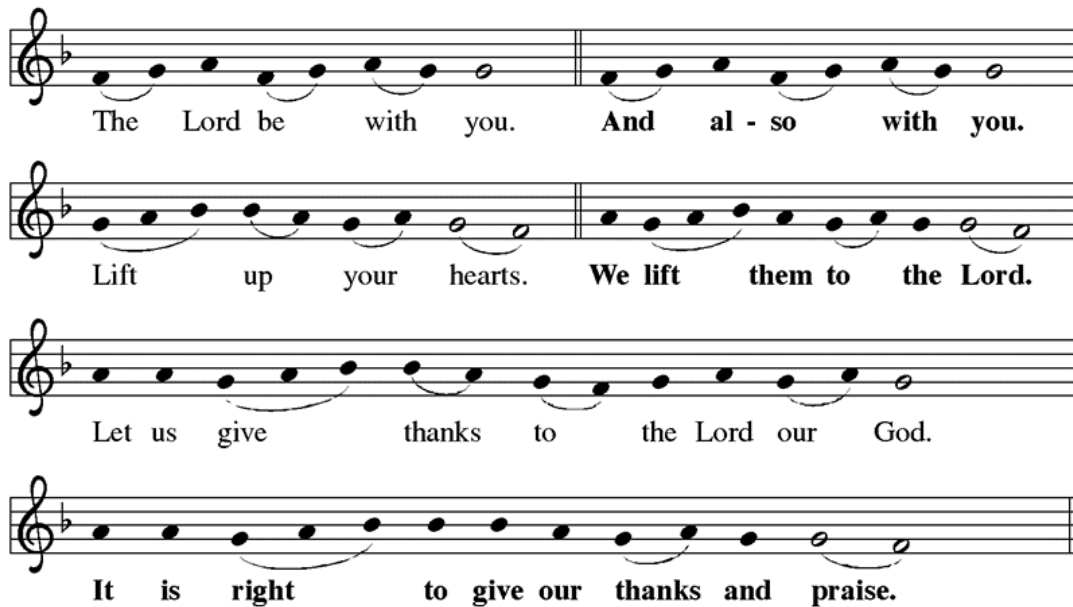
As you greet one another with a sign of Christ's peace, saying, “Peace be with you,” we thank you for joining us in sharing God's love. You can share your gift either by scanning the QR code provided, giving online at zionhickory.org, or placing your offering in the offering plate as you leave worship.



Offerings from our special Lenten services will go to the Lutheran Disaster Response Carolinas' 'Bridging Together' project. In partnership with Mennonite Disaster Service, this initiative will assist in rebuilding an estimated 5,000 private bridges in Western North Carolina that were destroyed by Hurricane Helene.

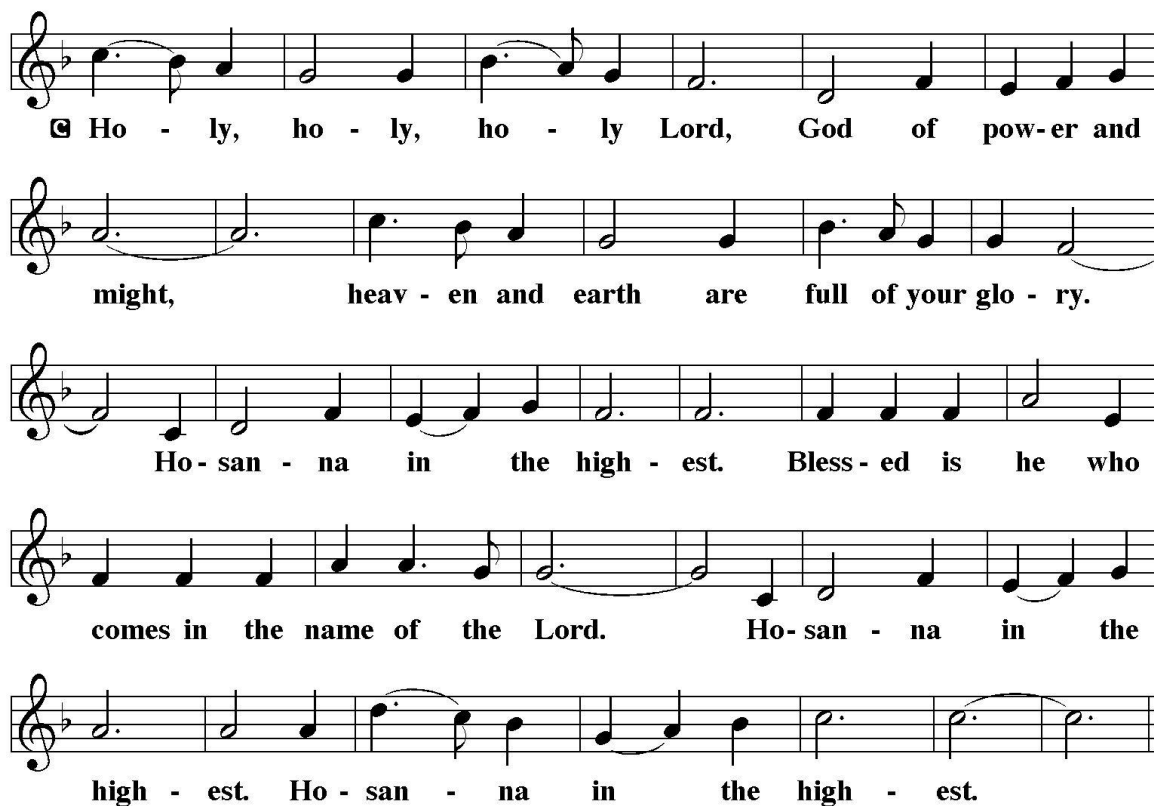
We pray: Gracious God, **you set your immense treasures among us, opening your heart to the world. As we prepare to feast on your bountiful love, deepen our commitment to sharing those treasures with others, through our Savior, Jesus Christ. Amen.**

GREAT THANKSGIVING



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.

Meek and majestic God, you set aside the perfection of your Trinitarian life to create the universe, and you called the children of Abraham to be your priestly kingdom. You gave your people freedom in the parting of the sea and marked them for life with the blood of a lamb. In Jesus you laid aside the robe of your majesty and knelt among your children, facing humiliation and rejection. In his agony in the garden and suffering on the cross you showed the world the extent of your love and your longing to bring us home to the throne where we shall join angels and archangels and all the company of heaven and your church on earth as we praise your name and join in their unending hymn:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er 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. Ho - san - na in the high - est.

EUCCHARISTIC PRAYER

Self-giving God, ...

With this bread and cup, we remember our Lord's Passover
from death to life as we boldly proclaim the mystery of faith:
Christ has died. Christ is risen. Christ will come again.

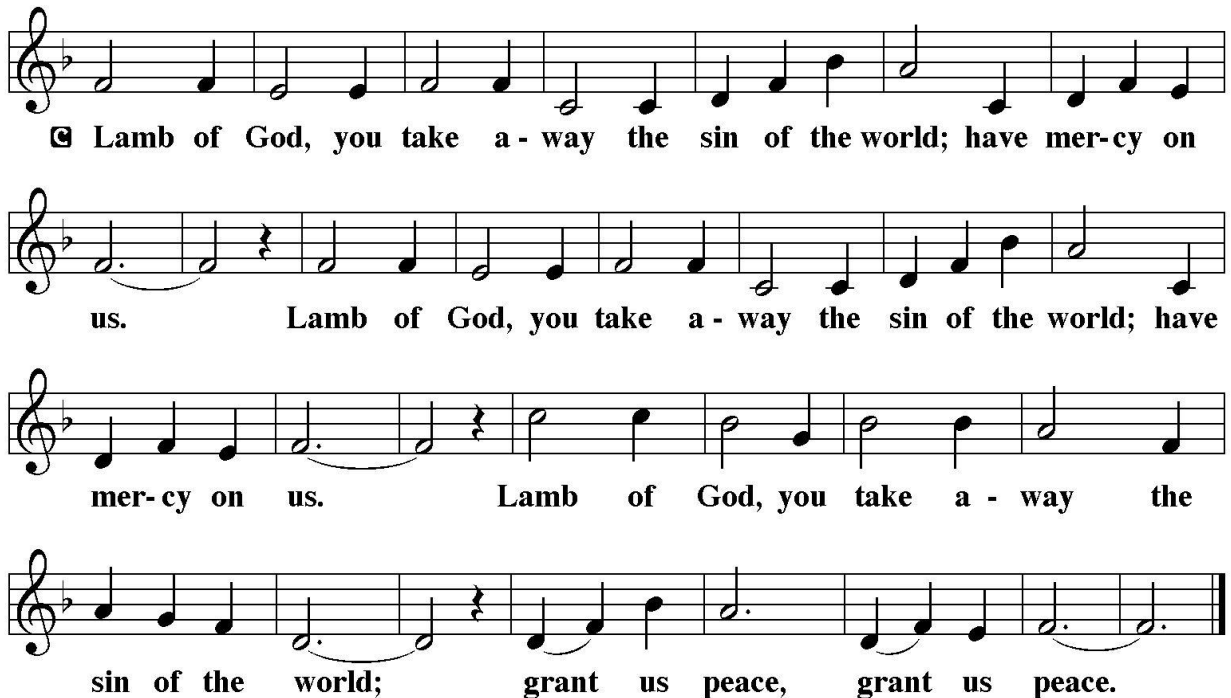
...one God, now and forever. **Amen.**

THE LORD'S PRAYER

Lord, remember us in your kingdom and teach us to pray: **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 trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

INVITATION TO COMMUNION & LAMB OF GOD

All who are hungry, come! The feast of grace is spread. **Thanks be to God!**



☒ Lamb of God, you take a - way the sin of the world; have mer-cy on
us. Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace, grant us peace.

Be seated.

REFRAIN / ESTRIBILLO

I give— you a new com - mand - ment, that you
 Les doy un man - da - mien - to nue - vo, que se

love— one— an - oth - er as— I— have loved
 a - men u - nos a o - tros co - mo yo los he a -

you, — that you love — one — an -
 ma - do, que se a - men u - nos a

oth - er, — says the Lord. —
 o - tros, di - ce el Se - ñor. —

VERSES IN ENGLISH

Love one an - oth - er. Love one an -

oth - er. Love one an - oth - er. *To Refrain*

We rise in body and spirit as we are able.

COMMUNION BLESSING AND PRAYER

May the precious and true body and blood of our Lord and Savior Jesus Christ strengthen you and keep you in his grace. **Amen.**

We pray: 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.**



I can count | all my bones
while they stare at | me and gloat.
They divide my gar- | ments among them;
for my clothing, | they cast lots.
But you, O Lord, be not | far away;
O my help, hasten | to my aid.
Deliver me | from the sword,
my life from the power | of the dog.
Save me from the | lion's mouth!
From the horns of wild bulls you have | rescued me.
I will declare your name | to my people;
in the midst of the assembly | I will praise you.
You who fear the Lord, give praise! All you of Jacob's | line, give glory.
Stand in awe of the Lord, all you off- | spring of Israel.
For the Lord does not despise nor abhor the poor in their poverty;
neither is the Lord's face hid- | den from them;
but when they cry out, | the Lord hears them.
From you comes my praise in the | great assembly;
I will perform my vows in the sight of those who | fear the Lord.
The poor shall eat | and be satisfied,
Let those who seek the Lord give praise!
May your hearts | live forever!
All the ends of the earth shall remember and turn | to the Lord;
all the families of nations shall bow | before God.
For dominion belongs | to the Lord,
who rules o- | ver the nations.
Indeed, all who sleep in the earth shall bow | down in worship;
all who go down to the dust, though they be dead,
shall kneel be- | fore the Lord.
Their descendants shall | serve the Lord,
whom they shall proclaim to genera- | tions to come.
They shall proclaim God's deliverance to a people | yet unborn,
saying to them, "The | Lord has acted!"

PARTICIPANTS

If anyone is interested in reading scriptures, please contact the Church Office.

Senior Pastor.....Reverend David T. Drysdale II
Associate Pastor.....Reverend Spence Robertson
Assisting Minister.....Sandra Herman
Ushers.....Milton Wrike, Franklin Wepner