

MAUNDY THURSDAY



April 17, 2025

ST. PAUL LUTHERAN CHURCH

When the instruction for standing * appears, please stand as you are able and as seems comfortable.

At the ☒, you may make the sign of the cross, which reminds us of our baptism.

The congregational responses are printed in **bold**.

GATHERING

PRELUDE

Pange Lingua Gloriosi/
Sing, My Tongue, the Savior's Glory

Saint Thomas Aquinas (1227-1274)
translated by Edward Caswall (1814-1874)
*Hollie Schmidt, Marie Breitenbach,
Bev Hjorth and Sandy Walker*

* GATHERING HYMN

"All Who Hunger, Gather Gladly"

ELW 461



1 All who hun-ger, gath-er glad-ly; ho-ly man-na is our bread.
2 All who hun-ger, nev-er strang-ers; seek-er, be a wel-come guest.
3 All who hun-ger, sing to - geth-er, Je-sus Christ is liv-ing bread.



Come from wil-der-ness and wan-d'ring. Here in truth we will be fed.
Come from rest-less-ness and roam-ing. Here in joy we keep the feast.
Come from lone-li-ness and long-ing. Here in peace we have been fed.



You that yearn for days of full-ness, all a-round us is our food.
We that once were lost and scat-tered in com-mu-nion's love have stood.
Blest are those who from this ta-ble live their days in grat-i-tude.



Taste and see the grace e-ter-nal. Taste and see that God is good.
Taste and see the grace e-ter-nal. Taste and see that God is good.
Taste and see the grace e-ter-nal. Taste and see that God is good.

Text: Sylvia G. Dunstan, 1955-1993

Music: HOLY MANNA, W. Moore, *Columbian Harmony*, 1825

* 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 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 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. Amen.

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.

Those who desire to receive an individual word of absolution are invited to come forward by the center aisle, and kneel or stand. The pastors will anoint each person and say the words, "In obedience to the command of our Lord Jesus Christ, I forgive you all your sins." The person responds "Amen." Return to the pew by the side aisle.

* GREETING

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.

* PRAYER OF THE DAY

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.

WORD

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.

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. 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.

PSALM

PSALM 116 : 1—2, 12—19

I love the Lord, who has heard my voice, and listened to my supplication,
for the Lord has given ear to me whenever I called.

How shall I repay the Lord for all the good things God has done for me?

I will lift the cup of salvation and call on the name of the Lord.

I will fulfill my vows to the Lord in the presence of all God's people.

Precious in your sight, O Lord, is the death of your servants.

O Lord, truly I am your servant; I am your servant, the child of your handmaid; you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving and call upon the name of the Lord.

I will fulfill my vows to the Lord in the presence of all God's people,
in the courts of the Lord's house, in the midst of you, O Jerusalem.

SECOND READING

1 Corinthians 11 : 23—26

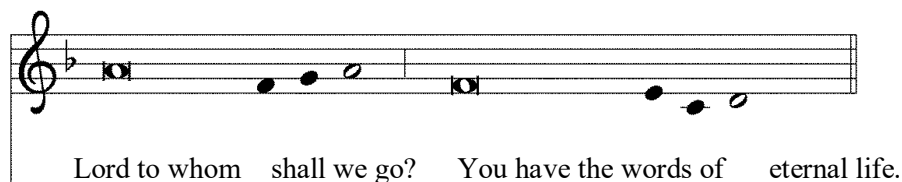
In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

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.

The word of the Lord.

Thanks be to God.

* GOSPEL ACCLAMATION



The holy gospel according to John.

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."

"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.

* HYMN OF THE DAY

"Love Consecrates the Humblest Act"

ELW 360



1 Love con - se - crates the hum - blest act and ha - loes mer - cy's deeds;
2 When in the shad - ow of the cross Christ knelt and washed the feet
3 Love serves and will - ing stoops to serve; what Christ in love so true



it sheds a ben - e - dic - tion sweet and hal - lows hu - man needs.
of his dis - ci - ples, he gave us a sign of love com - plete.
has free - ly done for one and all, let us now glad - ly do!

Text: Silas B. McManus, 1845–1917

Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760–1842

FOOT AND HAND WASHING

On this night we have heard our Lord's commandment to love one another as he has loved us. 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. Our commitment to this loving service is signified in the washing of feet, following the example our Lord gave us on the night before his death.

As an act of servitude, you are invited to hand washing or foot washing. Please remain seated until there is room to come up to one of the stations.

Foot Washing: First, sit to have your feet washed, then kneel to wash the feet of the next person; cup the heel, pour the water, wipe dry.

Hand Washing: Stand at the basin to have your hands washed, presenting your hands as you do to receive communion.

* HYMN

"Ubi caritas et amor" (sing three times)

ELW 642

U - bi ca - ri - tas et a - mor,
Where true char - i - ty and love a - bide,

u - bi ca - ri - tas, De - us i - bi est.
God is dwell - ing there; God is dwell - ing there.

Text: Latin antiphon, 9th cent.; Taizé Community; tr. *With One Voice*
Music: TAIZÉ UBI CARITAS, Jacques Berthier, 1923–1994

* PRAYERS OF INTERCESSION

Holy God, we come to you in prayer for the church, your good creation, and all who are in need.

A brief silence.

Heal the wounds of your church, O God. As we remember your commandment to love one another, guide us toward reconciliation within the body of Christ. Bless all who gather around the world and in this community for these holy three days. God of grace, **hear our prayer.**

Renew the life of your creation. Restore lands suffering from chronic drought or flood, and protect fragile habitats from destruction. Encourage all who strive to build more sustainable systems for life and thriving. God of grace, **hear our prayer.**

Bring peace and justice among your people. Where there is oppression or fear, bring liberation and hope. Instill wisdom and humility in local and national leaders, and guide them to serve their communities in the way of Jesus. God of grace, **hear our prayer.**

Console all who suffer. We pray especially for all who are lonely and yearning for community. Assure them of your loving presence. Come alongside all who cry out to you in any need, especially Dan, Lynn, Meredith, Paul, and Susan. God of grace, **hear our prayer.**

In the bread and cup we share, you show us the way of love poured out for the whole world. Nourish all who hunger in body or in spirit, that they experience the life abundant that flows from you. God of grace, **hear our prayer.**

Here other intercessions may be offered.

We remember the saints who rest in you. We give thanks for all our beloved dead. Confident of your steadfast love, we commend them to your eternal care. God of grace, **hear our prayer.**

Receive the prayers of your people and draw all things together in your love, in the name of Jesus, who leads us from death to life.

Amen.

* PEACE

The peace of Christ be with you always.

And also with you.

MEAL

* OFFERING PRAYER

Extravagant God, you have blessed us with the fullness of creation. Now we gather at your feast where you offer us the food that satisfies. Take and use what we offer here, come among us, and feed us with the body and blood of Christ, in whose name we pray.

Amen.

* GREAT THANKSGIVING

The Lord be with you.

And also with you.

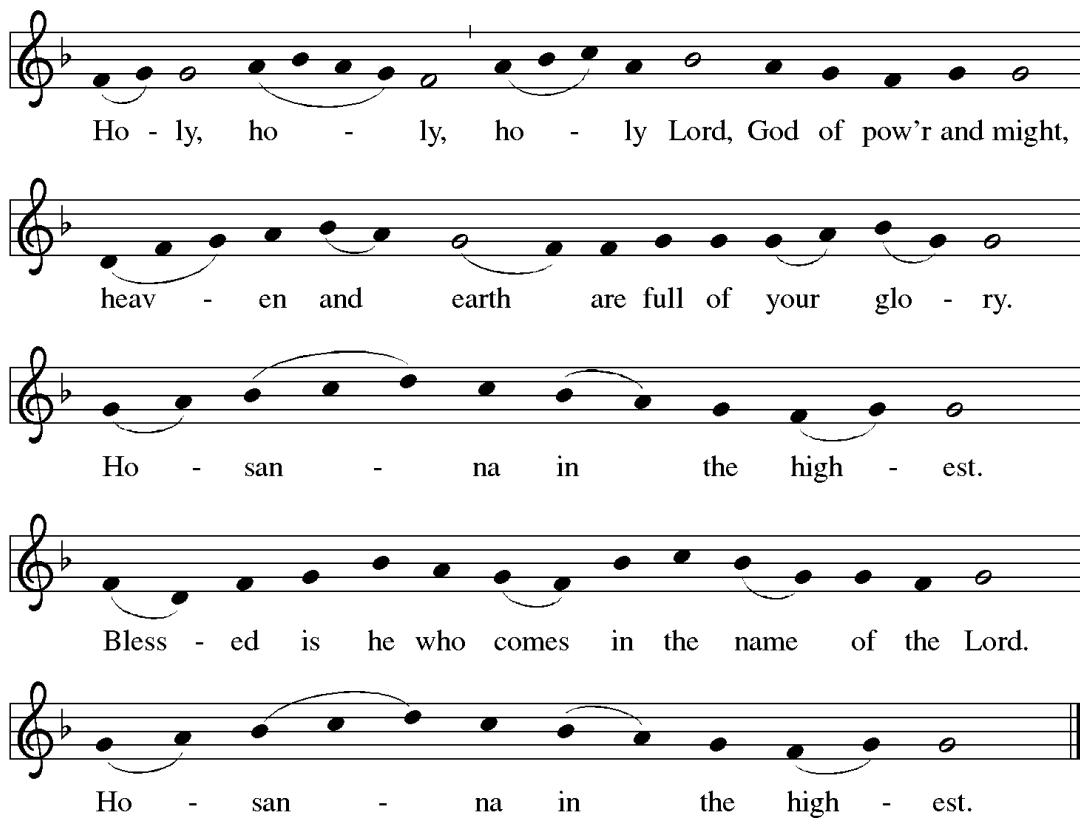
Lift up your hearts

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:



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'S PRAYER

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.

COMMUNION

All are welcome to receive the bread and wine.

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. A - men.

* TABLE BLESSING

The body and blood of our Lord and Savior Jesus Christ strengthen you and keep you in his grace.

Amen.

* PRAYER AFTER COMMUNION

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.

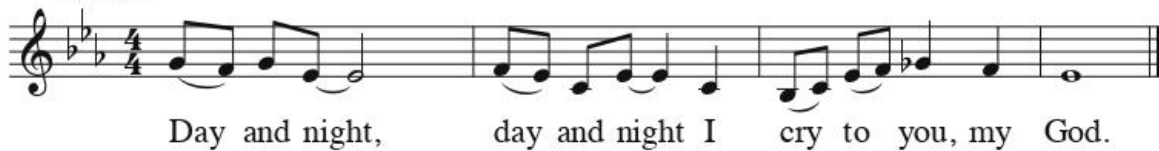
Amen.

STRIPPING OF THE ALTAR

Psalm 88

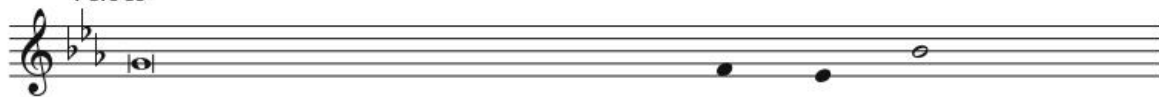
Vicar Sam Menapace

Refrain

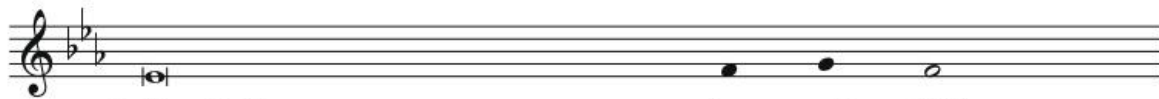


Text: *Liturgy of the Hours*, © 1974, ICEL
 Music: Norah Duncan IV, © 2012, GIA Publications, Inc.

Verses



- | | | | |
|-----------------------------------|--------|-------|----------|
| 1. O LORD and God of | my | sal - | vation, |
| 2. For my soul is | filled | with | evils; |
| 3. Like one roaming a | mong | the | dead, |
| 4. You have laid me in the depths | of | the | pit, |
| 5. You have taken a | way | my | friends; |
| 6. I call to you, LORD, | all | day | long; |
| 7. Will your mercy be told | in | the | grave, |
| 8. But I, O LORD, cry | out | to | you; |
| 9. I am wretched, close to death | from | my | youth. |
| 10. They surround me all the day | like | a | flood; |
| 11. Glory to the Father, and | to | the | Son, |



- | | | | |
|--------------------------------------|-------|-------|------------|
| 1. I cry before you | day | and | night. |
| 2. my life is on the brink | of | the | grave. |
| 3. like the slain lying | in | their | graves, |
| 4. in regions that are | dark | and | deep. |
| 5. to them you have | made | me | hateful. |
| 6. to you I stretch | out | my | hands. |
| 7. or your faithfulness in the place | of | per - | dition? |
| 8. in the morning my prayer | comes | be - | fore you. |
| 9. I have borne your trials; | I | am | numb. |
| 10. together they close | in | a - | gainst me. |
| 11. and to the | Ho - | ly | Spirit: |



- | | | | |
|--------------------------------------|-------|------|-----------|
| 1. Let my prayer come in | to | your | presence. |
| 2. I am reckoned as one | in | the | tomb; |
| 3. like those you remem | ber | no | more, |
| 4. Your anger weighs | down | up - | on me; |
| 5. Imprisoned, I can | not | es - | cape; |
| 6. Will you work your wonders | for | the | dead? |
| 7. Will your wonders be known | in | the | dark, |
| 8. Why do you reject | me, | O | LORD? |
| 9. Your fury has swept | down | up - | on me; |
| 10. Friend and neighbor you have tak | en | a - | way: |
| 11. as it was in the begin | ning, | is | now, |



D.C.

- | | | | | |
|-----------------------------|---|--------|------|-------------|
| 1. Incline your ear | | to | my | cry. |
| 2. I am like a warrior | | with - | out | strength, |
| 3. cut off, as they are, | | from | your | hand. |
| 4. I am drowned be | - | neath | your | waves. |
| 5. my eyes are sunk | - | en | with | grief. |
| 6. Will the shades rise | | up | to | praise you? |
| 7. your justice in the land | | of | ob - | livion? |
| 8. Why do you hide your | | face | from | me? |
| 9. your terrors have utter | - | ly | de - | stroyed me. |
| 10. my one compan | - | ion | is | darkness. |
| 11. and will be for ev | - | er. | A - | men. |

Text: Psalm 88: *The Revised Grail Psalms*, © 2010, Conception Abbey and The Grail, admin. by GLA Publications, Inc., agent
Music: Cyril Baker, © 1984, The Antilles Episcopal Conference

SILENT REFLECTION

All remain for a time in silent reflection until the altar is stripped. After a time, all depart in silence.



SAINT PAUL

LUTHERAN CHURCH

ARLINGTON, MASSACHUSETTS

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