

MAUNDY THURSDAY

# Welcome.

All Souls is a church in and for the city, and exists to be a vibrant expression of who God is—gracious, present, hospitable.

Launched in 2010, we are a worshipping community rooted in the belief that the historic Christian gospel is true, compelling, and promises to change our lives powerfully, in the direction of freedom, wholeness, and hope.

We seek to embody and articulate this gospel of grace, bringing about spiritual, social, and cultural renewal in Seattle and, through it, the world.

As a church, we are part of that historical, counter-cultural community that Jesus started and continues to build, sustain, and perfect.

Anyone is welcome, and we encourage you to come as you are. We understand that visiting a church for the first time can be intimidating. So it's our commitment to walk you through each component of our worship service so no one feels like an outsider. There will be no obscure, tribal language. No 'in-house' moments. The guide you hold in your hands will help explain each step of the way.

A Maundy Thursday worship service is a tradition that connects us to the church of old and those who've gone before us—we are deeply rooted in something much larger than ourselves or our own cultural moment. A West Seattle flavor is added because worship should be accessible and enjoyable if it's to be meaningful.

We hope this evening is a time to process freely and safely the audacious claims of Jesus, and the inevitable tension between the beauty and scandal of the historic Christian gospel.

We haven't heard the gospel for what it really is if we don't find it at once horribly offensive and staggeringly beautiful. It is both heart-breaking and heart-mending.

So let us explore. *Let us worship.*

cover illustrations by

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*All Souls*

Love (III)

Love bade me welcome: yet my soul drew back,  
    Guilty of dust and sin.  
But quick-eyed Love, observing me grow slack  
    From my first entrance in,  
Drew nearer to me, sweetly questioning  
    If I lacked anything.

"A guest," I answered, "worthy to be here":  
    Love said, "you shall be he."  
"I, the unkind, ungrateful? Ah, my dear,  
    I cannot look on thee."  
Love took my hand, and smiling did reply,  
    "Who made the eyes but I?"

"Truth, Lord; but I have marred them; let my shame  
    Go where it doth deserve."  
"And know you not," says Love, "who bore the blame?"  
    "My dear, then I will serve."  
"You must sit down," says Love, "and taste my meat."  
    So I did sit and eat.

George Herbert

# The Last Supper

MAUNDY THURSDAY | 14 APRIL 2022



## introduction

*Having loved his own who were in the world, he loved them to the end.*

John 13:1

In Luke's account of the Last Supper, Jesus reclines at the table and says, "I have eagerly desired to eat this Passover with you before I suffer" (Luke 22:15). Jesus chose to explain his forthcoming suffering and death over and through a "Passover" meal— a meal that would include reading scripture, singing psalms, breaking bread, and pouring wine. The Passover meal celebrated the Jewish people's exodus from slavery in Egypt, and Jesus used the symbols of this Passover supper to point to an even greater rescue — a rescue that Jesus himself would embark upon the very next day.

In Jewish tradition, children are taught about the Lord's great deeds by "eating history." All five sense are employed to remember their redemption. This Maundy Thursday guide is an attempt to help our community "eat history" and use our senses to remember our rescue.

Like a traditional Passover meal, this guide contains readings, prayers, and songs. Three Passover rituals are incorporated (hand washing, breaking bread, and pouring wine) as well as moments for quiet reflection. Instructions are provided for when and how these activities are to be performed: before, during, or following the meal.

*Before beginning, gather supplies (bowl and hand towel, bread, wine and/or juice) and cue the music.*

*Maundy Thursday is a part of Lent, the last week of Lent, known as Holy Week.*

*Lent is a 40 day season preparing us for Easter, when we celebrate God's victory over death and the promise of new life in Jesus.*

*The journey begins by facing our brokenness and deep need for God's healing.*

*Lent is about more than giving things up for the sake of giving things up. It's about taking a close look at the unmatched beauty of— and our overwhelming need for— our Savior.*

*During Lent, we take inventory of the heart, and fall headlong into grace.*

## pray

*Book of Common Prayer*

Almighty God, whose dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



## Love Prepares for the Hour

*before the meal*

## read

*from the Jesus Storybook Bible, by Sally Lloyd-Jones*

It was Passover, the time when God's people remembered how God had rescued them from being slaves in Egypt. Every year they killed a lamb and ate it. "The lamb died instead of us!" they would say. This Passover, God was getting ready for an even Greater Rescue.

## pray

*Psalms 113:1-3*

Praise the Lord!

**Praise, O servants of the Lord,  
praise the name of the Lord!**

Blessed be the name of the Lord

**From this time forth and forevermore!**

From the rising of the sun to its setting,

**The name of the Lord is to be praised!**

## read

*from the Day the Revolution Began, by N. T. Wright*

It happened at Passover time, and it seems clear that this was deliberate on Jesus' part. He chose, for his final and fateful symbolic confrontation with Jerusalem and its authorities, the moment when all his fellow Jews were busy celebrating the Exodus from Egypt and praying that God would do again, only on a grander scale, what he had done all those years ago.

**Mark 14:12-16**

And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' And he will show you a large upper room furnished and ready; there prepare for us." And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

## listen + wash

Before the Passover meal, participants wash hands in preparation for eating the meal.

- Play "Passover Song" by Urban Doxology. *Follow the QR code to listen.*
- Pass a bowl of water and towel. Each person should take a turn washing his or her hands.

*Psalms 113-118 are sung yearly during Passover and are commonly referred to as the Egyptian Hallel (Hallel means Praise). The first two psalms are sung before the Passover meal, and the remaining four after it.*



## read

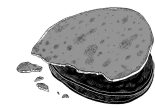
John 13:2-17

During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not 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, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean."

When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them.

## listen + reflect

- Play "Washer of Feet" by Liturgical Folk. *Follow the QR code to listen.*
- As you listen to the music, imagine the scene. Imagine the tenderness with which Jesus touches the feet of the disciples, looks into their eyes, and calls each by name. As Jesus humbly kneels before each disciple, he has personal contact with each one. Washing between someone else's toes is an intimate action. It's a moment of tenderness. Jesus reveals his love to each one.



## Love Rises to Stoop Down

### begin the meal

*"Jesus commands his disciples to wash one another's feet. Jesus calls what he does 'an example,' something to be emulated. With the emulation of his demonstration, Jesus claims, comes beatitude (13:17). The disciples will be blessed by putting into practice what they have learned. The blessedness comes not on the basis of what one knows, but what one does. Foot washing is a service customarily rendered by a slave. But the Gospel of John avoids the language of slavery to describe discipleship. Jesus is not an obedient slave; he is an obedient Son. His followers are not his slaves; they are his 'little children.'"*

*- Allen Dwight Callahan in True to our Native Land: An African American New Testament Commentary*





## Love Reclines, Breaks Bread, and Pours a New Covenant

*continue the meal*



### read

from *the Day the Revolution Began*, by N. T. Wright

When Jesus wanted to explain to his followers what his forthcoming death was all about, he did not give them a theory, a model, a metaphor, or any other such thing; he gave them a meal, a Passover meal - or at least what they seem to have thought was a Passover meal, though it turned out to be significantly different. Instead of looking back fifteen hundred years or so to the great event of the Exodus from Egypt - though that inevitably remained in the forefront of everyone's minds on that day - he turned the meal around so that its primary significance looked forward to what was going to happen the next day.

Luke 22:14-20

And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."

### listen + break bread + reflect

- Play "Lamb of God" by Audrey Assad. *Follow the QR code to listen.*
- Take, break, and eat a piece of bread. Imagine Jesus saying, "This is my body, which is given for you" to you. What emotions do you feel as you imagine the scene?

read

Book of Common Prayer

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

**Peace is my last gift to you, my own peace I now leave with you;  
peace which the world cannot give, I give to you.**

I give you a new commandment: Love one another as I have loved you.

**Peace is my last gift to you, my own peace I now leave with you;  
peace which the world cannot give, I give to you.**

By this shall the world know that you are my disciples: That you have love for one another.

from *John: A Commentary* by Marianne Meye Thomsson

This commandment is new because from now on the measure of the disciples’ love for one another must be Jesus’ love for them, manifested ultimately and supremely in his impending death on the cross for them. In farewell speeches in the ancient world, those facing death often commended the pattern of their lives to their friends or disciples. Jesus does command his disciples to love one another, but his legacy to them is not just a principle of behavior but the very pattern of his life among them (1 John 2:5–6; 3:14–16). To live as Jesus called them to live will require not only knowing his words, but also knowing, following, and abiding in him.

listen + drink + reflect

At a Passover seder, every person has four small cups of wine laid out for them at the Passover table. Two cups are enjoyed before the meal, and two afterwards. Four times during a Passover service, participants drink from a cup of wine. The four cups symbolize the four promises of redemption that God made in Exodus 6:6-7: “I will bring you out from under the burdens of the Egyptians; I will rescue you from their bondage; I will redeem you with an outstretched arm; I will take you to be My people, and I will be your God.”

The Exodus story is our story. If we are Christ’s, we are also Abraham’s offspring and heirs according to God’s promise (Galatians 3:29). Through Christ, we have been qualified to share in the inheritance of God’s people (Colossians 1:12). We have been rescued from the kingdom of darkness and brought into Jesus’ kingdom (Colossians 1:13). In Christ we have redemption (Colossians 1:14).

- Pour a glass of wine or juice
- Play “Lesser Loves” by Bifrost Arts. *Follow the QR code to listen.*
- As you drink, consider what it means to be Jesus’ people. What thought, word, or image stays in your mind as you hear Jesus say, “I give you a new commandment: Love one another as I have loved you. All will recognize that you are my people by the love you have for one another.”



## Love Gives a New Commandment

*finish the meal*







## Love Sings

after the meal

*As the final psalm of the Egyptian Hallel, sung to celebrate Passover, this psalm may have pictured to those who first sang it the rescue of Israel at the Exodus, and the eventual journey's end at Mount Zion. But it was destined to be fulfilled more perfectly through Jesus (Derek Kidner, Psalms).*

*Jesus applied Psalm 118:22 to himself in Matthew 21:42, Mark 12:10-11, and Luke 20:17.*

*"Jesus was rejected for his origin (John 7:52), his lack of formal education (John 7:15), his disregard for religious traditions (Luke 6:2), and his choice of friends (Matthew 9:11). Even though the religious leaders (the builders) of Jesus' day rejected him, God established Jesus as the chief cornerstone that all things would be found and fulfilled in Him.*

*"The precious cornerstone binds God and man together in wondrous amity, for he is both in one. He joins earth and heaven together, for he participates in each. He joins time and eternity together, for he was a man of few years, and yet he is the Ancient of Days." (Charles Spurgeon)*

read

from Psalm 118

Oh give thanks to the Lord, for he is good;

**for his steadfast love endures forever!**

Let those who fear the Lord say,

**"His steadfast love endures forever."**

Out of my distress I called on the Lord;

**the Lord answered me and set me free.**

The Lord is on my side; I will not fear.

**What can man do to me?**

The Lord is on my side as my helper;

**I shall look in triumph on those who hate me.**

It is better to take refuge in the Lord

than to trust in man.

**The Lord is my strength and my song;**

**he has become my salvation.**

Glad songs of salvation

are in the tents of the righteous:

"The right hand of the Lord does valiantly,

the right hand of the Lord exalts,

the right hand of the Lord does valiantly!"

**I shall not die, but I shall live,**

**and recount the deeds of the Lord.**

The Lord has disciplined me severely,

but he has not given me over to death.

Open to me the gates of righteousness,

that I may enter through them

and give thanks to the Lord.

**This is the gate of the Lord;**

**the righteous shall enter through it.**

I thank you that you have answered me

and have become my salvation.

The stone that the builders rejected

has become the cornerstone.

**This is the Lord's doing;**

**it is marvelous in our eyes.**

Bind the festal sacrifice with cords,

up to the horns of the altar!

You are my God, and I will give thanks to you;

you are my God; I will extol you.

Oh give thanks to the Lord, for he is good;

**for his steadfast love endures forever!**

read

Mark 14:28

And when they had sung a hymn, they went out to the Mount of Olives.

pray

Psalm 118:29

Oh give thanks to the Lord, for he is good;

**for his steadfast love endures forever!**



Love Goes Out

*from the meal*



It is the smallest of all seeds,  
but when it has *grown* it is  
larger than all the other garden  
plants and becomes a tree, so  
that birds of the air come and  
make nests in its branches.

Matthew 13:32