

THE TRIDUUM



**April 9, 2020
Maundy Thursday**

**April 10, 2020
Good Friday**

**April 11, 2020
Holy Saturday**

Maundy Thursday



April 9, 2020

Our Lenten observance comes to an end this evening as we gather in spirit with Christians around the world to celebrate The Triduum – The Three Days of Maundy Thursday, Good Friday, and Holy Saturday – marking the final hours of Jesus of Nazareth’s life and then his execution and resurrection. Tonight, we remember our Lord’s last meal with his disciples, but the central focus is his commandment – his mandate – that we live out the promise embodied in that meal. As Jesus washed his disciples’ feet, so we are called to give and receive love in humble service to one another. Formed into a new body in Christ, we are transformed by the mercy we have received and carry it into the world. Our worship concludes with the Stripping of the Altar, as we anticipate the coming days.

April 9 is the commemoration of Dietrich Bonhoeffer, theologian, who was executed on this date in 1945. Bonhoeffer was a German theologian who wrote profoundly, yet in an accessible manner. A determined opponent of the Nazi regime from its beginning, Bonhoeffer became a leader of the Confessing Church in Germany that resisted the Nazi movement. Linked to a plot to kill Hitler, he was hanged shortly before the collapse of the Nazi regime.

PRELUDE

Toccatà per l’Elevatione

Girolamo Frescobaldi

INSTRUCTION

Friends in Christ, in this Lenten season we have heard our Lord’s call to intensify our struggle against sin, death, and evil — all that keeps us from loving God and each other. This is the struggle to which we were committed at Baptism. God’s forgiveness and the power of his Spirit to amend our lives continue with us because of God’s love for us in Jesus, our Savior.

Within the community of the Church, God never wearies of forgiving sin and giving the peace of reconciliation. In the words of absolution, we receive forgiveness as from God’s very self. This absolution we should not doubt, but firmly believe that thereby our sins are forgiven before God in heaven, for it comes to us in the name and by the command of our Lord. We, who receive God’s love in Jesus the Christ, are called to love one another, to be servants to each other as Jesus became our servant.

CONFESSION AND ASSURANCE OF GRACE

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 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 we have been saved. In the name of Jesus Christ, our sins are forgiven. Almighty God strengthen us with power through the Holy Spirit, that Christ may live in our hearts through faith. Amen

PRAYER OF THE DAY

Holy God, source of all love, Jesus gave his disciples a new commandment on the night of his betrayal: To love one another as he had loved them. By your Holy Spirit, write this commandment in our hearts; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

FIRST LESSON - Jeremiah 31:31-34

*The renewed covenant will not be breakable, but like the old covenant it will expect the people to live upright lives.
The renewed covenant is possible only because the Lord will forgive iniquity and not remember sin.*

The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt — a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

PSALMODY - Psalm 116:1, 10-17

This song is an offering of thanksgiving and praise by one who has been rescued from death.

I love the LORD, because he has heard the voice of my supplication,
because he has inclined his ear to me whenever I called upon him.
How shall I repay the LORD for all the good things he has done for me?
I will lift up the cup of salvation and call upon the name of the LORD.
I will fulfill my vows to the LORD in the presence of all his people.

Precious in the sight of the LORD is the death of his servants.
O LORD, I am your servant; I am your servant and 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 his people,
in the courts of the LORD's house, in the midst of you, O Jerusalem.

SECOND LESSON - 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.

HOLY GOSPEL - John 13:1-5, 12-17, 34-35

The story of the last supper in the gospel according to John recalls a remarkable event not mentioned elsewhere: Jesus of Nazareth performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.



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. 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. 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. 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."

SERMON

It was around 6:00 p.m. on a Maundy Thursday, and a pastor – scrambling around taking care of final preparations for that evening's worship service – was interrupted by pounding on the side door of the church. There stood "Jane," a client of the congregation's food pantry. "We'll be open next Tuesday," the pastor said very pleasantly, the mental checklist of everything she still needed to do before the service dancing in her head. "Oh, I don't want food," said Jane, "just a pair of shoes I can wear somewhere nice. Have any shoes come in since last week? There weren't any last week." "Can't you wait until next Tuesday?" asked the pastor, who then noticed that Jane was wearing only an old pair of disintegrating rain boots.

The pastor invited Jane in and went to get the key to the clothing closet. She pulled out the shoe rack and let Jane look around. After a bit, Jane squealed, "Yesss, these are the ones!!!", pulling out a pair of scuffed-up reddish pumps. "Great," said the pastor, "I'll put away the rack." Jane stared for a moment and then said, somewhat perturbed, "I **have** to try them on first." Feeling inwardly ashamed about rushing her, the pastor got a chair and had Jane sit down. "Here, take your boots off, and I'll help you slip into the pumps," said the pastor, kneeling on the floor in front of Jane. Well, that was easier said than done, as the pastor encountered Jane's bare, dirty, and more-than-a-little-smelly feet, with an ugly-looking bunion creating an obstacle to trying on the shoes.

Suddenly, the pastor had a revealing insight into what was unfolding. The small congregation she served would soon gather for worship, and would wash one another's feet as a part of the Maundy Thursday liturgy. It dawned on her, as she was holding Jane's dirty foot and shoving on the shoe, that she felt in her hands the foot of her Lord. She looked up, and there was Jane's face – the face of the Christ beaming down at her. "We did it," Jane exclaimed with a delightful laugh! "They'll do just fine. A little tight, but I'll work them in," as she got up and awkwardly twirled around in a circle. "Yup, just what I wanted. Thanks sweetheart."

Tonight, positioned in front of the high altar, there is a pitcher of water, a towel, and a big bowl, such as might be used for washing feet. As we heard in our gospel reading, it was after washing his disciples' feet that Jesus said, "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." That is the **mandate** or **command** for which Maundy Thursday is named: that we love one another through our loving service to others.

We know, of course, that others before and after Jesus of Nazareth commanded, advised, encouraged, implored, and even begged us to "love one another." The difference is that Jesus was so open to the power of the LOVE that is God that he was able to live his life fully without fear in service to

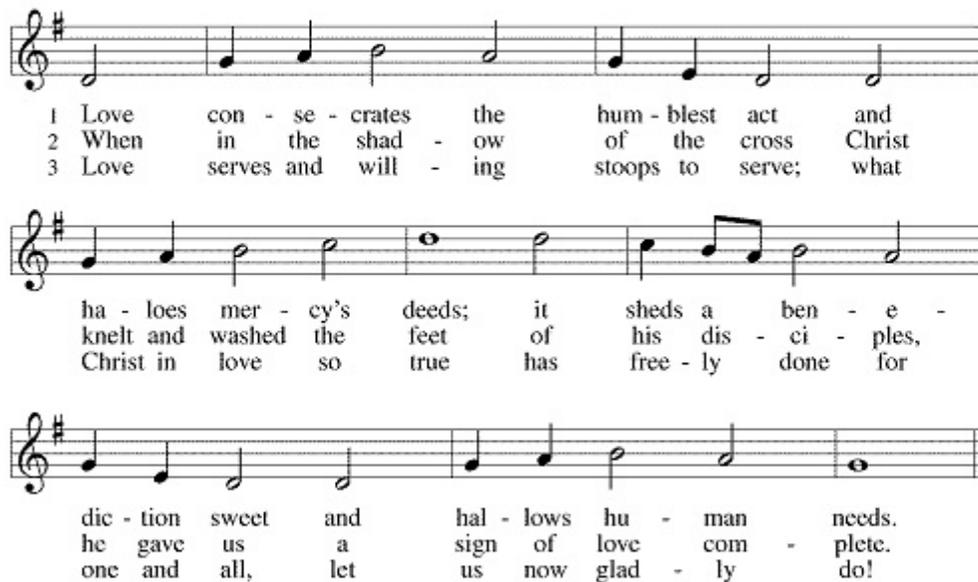
others. The kind of LOVE that Jesus embodied and taught has no boundaries. No darkness, no power, no disease, no fear, not even death itself can limit the power of LOVE. For if LOVE is limited by death, then love will always be qualified, quantified, conditional. That Jesus was willing to LOVE unconditionally came at great cost to himself. However, he was willing to pay that price in order to show others the way to LOVE without limit, without fear, without boundaries.

LOVE without boundaries is **abundant** life. Jesus' LOVE endured the worst that the world could send his way. His LOVE for all the world was dead and buried, yet God set him free from the grave to bear witness to the power of LOVE. That Jesus' LOVE could not be destroyed, not even by the thing we fear the most – death itself – saves us from the need to live fear-filled lives. Jesus shows us the way to live abundantly and love extravagantly, so as to give ourselves away as bread for the hungry as we serve others and care actively in the name of Jesus Christ. We never know when we may encounter our Lord in the smelly feet or needs of another.

On this Maundy Thursday, we look at a pitcher of water, a towel, and a bowl and remember the washing of feet and our Lord's commandment – his mandate – to love one another as he has loved us. How exactly did Jesus love? Without limits. From what did he save us? Our fears and all that diminishes our life in him and with others. His LOVE will endure. **ALL** will be well. Amen

HYMN

Love Consecrates the Humblest Act



1 Love con - se - crates the hum - blest act and
 2 When in the shad - ow of the cross Christ
 3 Love serves and will - ing stoops to serve; what

ha - loes mer - cy's deeds; it sheds a ben - e -
 knelt and washed the feet of his dis - ci - ples,
 Christ in love so true has free - ly done for

dic - tion sweet and hal - lows hu - man needs.
 he gave us a sign of love com - plete.
 one and all, let us now glad - ly do!

Text: Silas B. McManus, c. 1902, alt.
 Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760-1842

THE PRAYERS

United with Christians around the globe on this Maundy Thursday, let us pray for the Church, the earth, our troubled world, and all in need.

Blessed are you, holy God, for the Church. Gather all the baptized around your presence in the Word. Strengthen the body of your people even when we cannot assemble for worship.

Blessed are you, bountiful God, for this good earth and for the flowering of springtime. Save dry lands from destructive droughts. Help us protect the waters from pollution. Allow in this time the planting of fields for food. Make us into care-givers of your plants and animals.

Blessed are you, sovereign God, for the nations of the world. Inspire all people to live in peace and concord. Grant wisdom and courage to government leaders as they face the coronavirus. Lead our elected officials to champion the cause of the needy.

Blessed are you, faithful God, for you accompany suffering humanity with love. Abide wherever the coronavirus has struck. Visit all who have contracted the virus; those who are quarantined or stranded away from home; those who have lost their employment; those who fear the present and the future. Comfort those who mourn their dead. Strengthen and sustain all first responders, medical professionals, medical researchers, and health care organizations.

Blessed are you, gracious God, for you care for the needy. Give us strength to feed the hungry, protect the refugee, embrace the distressed, house the homeless, nurse the sick, and comfort the dying.

Blessed are you, loving God, that your Son knelt before us, your unworthy servants. Preserve our lives, comfort our anxiety, and receive now the petitions of our hearts.

silence for reflection

Blessed are you, eternal God, for all who have died in the faith, especially the martyr Dietrich Bonhoeffer, whom we commemorate today.

Receive, merciful God, our prayers, for the sake of Jesus Christ, who died and was raised that we might live with you, now and forever. Amen

OFFERING

The needs of Holy Trinity's mission and ministry are ongoing during these times of upheaval and turmoil. Many of our outreach ministry partnerships are facing increased requests for services. May we be faithful and generous as we support our mission "to care actively in the name of Jesus Christ."

Offerings may be mailed to the church or dropped off at the church office.

You are also encouraged to use the online giving portal on our website.

Go to www.holytrinitylynchburg.org and click on "Give."

You may also download the "GivePlus Church" app for your smart phone from Apple or Google.

OFFERTORY PRAYER

Merciful Father, we offer with joy and thanksgiving what you have first given us – our selves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

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*

STRIPPING OF THE ALTAR

The stripping of the altar is symbolic of Jesus of Nazareth's humiliation at the soldiers' hands.

HYMN

Go to Dark Gethsemane



1 Go to dark Geth-sem - a - ne, all who feel the tempt - er's pow'r;
2 Fol - low to the judg-ment hall, view the Lord of life ar - rained;
3 Cal - v'ry's mourn-ful moun-tain climb; there, a - dor - ing at his feet,
4 Ear - ly has - ten to the tomb where they laid his breath - less clay;



your Re-deem - er's con - flict see. Watch with him one bit - ter hour;
oh, the worm-wood and the gall! Oh, the pangs his soul sus - tained!
mark that mir - a - cle of time, God's own sac - ri - fice com-plete.
all is sol - i - tude and gloom. Who has tak - en him a - way?



turn not from his griefs a - way; learn from Je - sus Christ to pray.
Shun not suf - f'ring, shame, or loss; learn from him to bear the cross.
"It is fin - ished!" hear him cry; learn from Je - sus Christ to die.
Christ is ris'n! He meets our eyes. Sav - ior, teach us so to rise.

Text: James Montgomery, 1771–1854
Music: GETHSEMANE, Richard Redhead, 1820–1901

ORGAN MEDITATIONS

*Contemplation III
Beautiful Savior*

Ad Wammes
Max Drischner

There is no benediction.

The liturgies of Maundy Thursday, Good Friday, and Holy Saturday are one, unbroken liturgy.

You are invited to meditate on Psalm 22.

My God, my God, why have you forsaken me
and are so far from my cry, and from the words of my distress?
O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.
Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forefathers put their trust in you;
they trusted, and you delivered them.

They cried out to you and were delivered;
they trusted in you and were not put to shame.
But as for me, I am a worm and no man,
scorned by all and despised by the people.
All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
“He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him.”
Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother’s womb.
Be not far from me, for trouble is near,
and there is none to help.
Many young bulls encircle me;
strong bulls of Bashan surround me.
They open wide their jaws at me,
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a pot-herd; my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
Packs of dogs close me in, and gangs of evildoers circle around me;
they pierce my hands and my feet, I can count all my bones.
They stare and gloat over me;
they divide my garments among them; they cast lots for my clothing.
Be not far away, O Lord; you are my strength; hasten to help me.
Save me from the sword, my life from the power of the dog.
Save me from the lion’s mouth, my wretched body from the horns of wild bulls.
I will declare your name to my brethren; in the midst of the congregation I will praise you.
Praise the Lord, you that fear him;
stand in awe of him, O offspring of Israel; all you of Jacob’s line, give glory.
For he does not despise nor abhor the poor in their poverty; neither does he hide his face from them;
but when they cry to him he hears them.
My praise is of him in the great assembly;
I will perform my vows in the presence of those who worship him.
The poor shall eat and be satisfied, and those who seek the Lord shall praise him:
“May your heart live forever!”
All the ends of the earth shall remember and turn to the Lord,
and all the families of the nations shall bow before him.
For kingship belongs to the Lord;
he rules over the nations.
To him alone all who sleep in the earth bow down in worship;
all who go down to the dust fall before him.
My soul shall live for him; my descendants shall serve him;
they shall be known as the Lord’s forever.
They shall come and make known to a people yet unborn
the saving deeds that he has done.

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