

Mission Congregation of the ELCA
Trinity Evangelical Lutheran Church
P. O. Box 64 - 8520 Oakes Rd - Pittsburg, Ohio 45358

April 1, 2021
Maundy Thursday



Luke 22:1-27

- **Prelude**

Roxanne Groff

- **Office of the Acolyte and Ringing of the Bell**

* **CONFESSION AND FORGIVENESS**

All may make the sign of the cross, the sign marked at baptism, as the presiding minister begins.

P: 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.

P: 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.

P: Most merciful God,

C: 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.

The assembly is seated. People may come forward and kneel for the laying on of hands.

P: In obedience to the command of our Lord Jesus Christ, I forgive you all your sins.

The person may respond

C: Amen.

The following hymn is repeated until all have received their individual absolution and returned to their seats.

* = Please stand if able

• = Please be seated

Stay Here

The image shows a musical score for the hymn 'Stay Here'. It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The first system of music has the lyrics: 'Stay here and keep watch with me. The hour has come.' The second system of music has the lyrics: 'Stay here and keep watch with me. Watch and pray.' The piano accompaniment features chords and moving lines that support the vocal melody.

After all have come forward and returned to their seats, please stand.

P: 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.

C: Amen.

*** APOSTOLIC GREETING**

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

*** PRAYER OF THE DAY**

P: Let us pray... Merciful God, Jesus spent the last evening with his disciples in celebration and blessing, knowing what lay ahead. Gather us now in remembrance of what he went through, and count us among the faithful, for the sake of our Lord and savior.

C: Amen.

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● **WORD OF GOD**

* P: The Gospel according to Saint Luke the 22nd Chapter

* **CONGREGATIONAL RESPONSE** (*Spoken*) **“Glory to you, O Lord”**

* **GOSPEL:** **Luke 22:1-27**

Now the festival of Unleavened Bread, which is called the Passover, was near.

²The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. ³Then Satan entered into Judas called Iscariot, who was one of the twelve; ⁴he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. ⁵They were greatly pleased and agreed to give him money. ⁶So he consented and began to look for an opportunity to betray him to them when no crowd was present.

⁷Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸So Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” ⁹They asked him, “Where do you want us to make preparations for it?” ¹⁰“Listen,” he said to them, “when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters ¹¹and say to the owner of the house, ‘The teacher asks you, “Where is the guest room, where I may eat the Passover with my disciples?’” ¹²He will show you a large room upstairs, already furnished. Make preparations for us there.” ¹³So they went and found everything as he had told them; and they prepared the Passover meal. ¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, “I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it until it is fulfilled in the kingdom of God.” ¹⁷Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” ¹⁹Then he took a loaf of 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.” ²⁰And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.

²¹But see, the one who betrays me is with me, and his hand is on the table. ²²For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” ²³Then they began to ask one another, which one of them it could be who would do this. ²⁴A dispute also arose among them as to which one of them

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was to be regarded as the greatest. ²⁵But he said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. ²⁶But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. ²⁷For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.”

P: The Gospel of the Lord.

* **CONGREGATIONAL RESPONSE** (*Spoken*) **“Praise to You, O Christ”**

• **HOMILY** **Pastor Mel Musser**

Grace and peace to you from God our Father and from the Host of our Holy Meal, Jesus Christ, Our Savior, amen.

Well friends, we’re almost to the end of this year’s Lenten Journey. When we think of Maundy Thursday, we usually think of Jesus giving his disciples a new command, “To Love One Another,” or Jesus washing the feet of the disciples to show them that loving someone means serving their deepest needs. Those are images from the Gospel according to John. John’s Gospel is the different one. It’s unique in so many ways. Tonight, we heard from Luke’s side of the story. Luke is more like Matthew and Mark’s Gospels, that’s why they’re called the synoptic Gospels. They agree on things like the timeline of the events of Holy Week. In Matthew, Mark, and Luke Jesus celebrates the Passover meal with his disciples and gives them a new Covenant. In John’s Gospel Jesus is killed on the day before the Passover, the same day the Sacrificial Lamb is slaughtered as a scapegoat for the sins of the people of Israel. In John’s Gospel Jesus is the new scapegoat who

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takes on the sins of the whole world in our place. That's what it means to be a scapegoat. In John's Gospel, when John the Baptist sees Jesus on the shore of the Jordan River, he shouts out for all to hear, "Behold, the lamb of God who takes away the sin of the world!" None of that happens in Luke's story, nor in Matthew's or Mark's.

In Luke's Gospel, this day has a different meaning altogether. The meal Jesus is eating with his disciples had its origin all the way back to the time when God, through Moses, led the people of Israel out of slavery in Egypt. Remember all those plagues of locusts, boils, frogs, and rivers turning to blood? There were ten plagues total and the final one involved the angel of death coming in the night and taking the firstborn of every family, including all the livestock firstborn as well. God instructed Moses to tell the Hebrew people to slaughter a whole lamb and to prepare a meal that was to be eaten in preparation for their Exodus from slavery in Egypt. The blood from that lamb was to be painted above the doors of every Hebrew household. On that night, when the angel of death came and killed the firstborn those with the lamb's blood over the doors would be passed over. The people were then told to make a symbolic meal every year to remember the mighty acts of God, who brought His people out of their bondage to slavery into the freedom of the promised land.

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When Jesus said this is my body, given for you and this is my blood shed for you he was literally becoming our Passover Lamb covering you with his holy and lifesaving blood and marking you so the angel of death will pass over each and every one of his disciples. When you partake of this Holy meal, that today we call Holy Communion, or the Lord's Supper, or the Last Supper, you are being once again covered by that same Holy and lifesaving body and blood of God.

I know that's a lot to take in and try to wrap your mind around. I'm not saying Jesus didn't take away our sins or the sins of the whole world, as it says in John's Gospel. What I am saying is that's not the story Luke wants us to understand. Luke wants us to know Jesus opened the way to everlasting life and by his death and resurrection He became our Passover Lamb. Jesus commanded us to remember Him by repeating this new ritual to accomplish our salvation. In Lutheran lingo we call this meal the "Means of Grace." God provides everything we need for our eternal salvation in this grace filled Holy meal. Communion is the means by which God imparts His love and mercy to us. I look at it like this... Suppose I want to go on a wonderful vacation to Hawaii. In order to reach my destination, I have to ride in a Jumbo Jet to get there. If Hawaii is Eternal life, then the Jumbo Jet that provides the means to get there is Holy Communion. It's the means to the end.

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I know we've haggled over how often we need this Means of Grace in our Worship life and once the Covid Pandemic has passed, we'll probably get back to that discussion, but that's not what I'm talking about tonight. As we examine Luke's version of Jesus instituting Holy Communion for His disciples, I noticed Jesus doesn't mention this nasty business of the one who will betray him until after He has instituted the new Covenant. In Mark and Matthew's versions they have the discussion about the betrayal before they break bread and eat and drink from the cup of Salvation. It seems as if Luke wants us to notice Judas is invited to the final Supper to receive God's Grace and indeed partakes of the forgiveness Jesus offers even though Jesus knows full well he will soon lead the Roman soldiers to arrest him. IN Matthew and Mark this is a little less obvious... Even boastful Peter is there eating the Body of Christ and drinking his blood despite the fact, as Jesus points out he will also betray and deny him before the rooster crows. No one is excluded. That's a main point for Luke. I mean who hasn't betrayed or denied Jesus? As we confess, if we say we are without sin, we deceive ourselves and the truth is not in us. If there was a means test for entrance into the table of God's Grace, Jesus would be eating alone... Thankfully, there is no means test! Jesus gave the cup for all to drink. The President of Trinity Seminary, when I was a student there, was very fond of reminding us that all mean all. If Jesus set the

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table for the likes of Peter and for Judas, then surely, he set it for the likes of me and for you.

May we never lose sight of our Passover Lamb and never tire of celebrating this Holy Meal which gives us eternal life. May God's Meal of Grace be shared with everyone who desires it from Pitsburg Ohio to the ends of the earth. Let us leave here tonight joyful and grateful hearts because Jesus was willing and able to cover us and protect through the live-giving body and blood of His Last Supper. Amen.

Silence for reflection may follow.

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* **NICENE CREED**

The Nicene Creed is said on all festivals and on Sundays in the seasons of Advent, Christmas, Lent, and Easter. The Apostles' Creed is said at other times. The Creed is omitted here if the service of Holy Baptism or another rite with a creed is used.

C: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen

**Or*, He descended to the dead.

* **PRAYERS OF INTERCESSION**

P: We pray for the church, the world, and all those in need.

A brief silence.

A: You led as a servant while your followers argued who was the greatest. Help us put aside our misguided preoccupation with ourselves and our status, and get down to the business of following in your path of servanthood. God of mercy,

C: Hear our prayer.

A: You gave your followers a way to remember you through the simple elements of bread and wine. Make every day extraordinary with your Spirit's encouragement and your constant presence with us. God of mercy,

C: Hear our prayer.

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A: We have betrayed our responsibility as faithful stewards of your creation and have instead exploited the earth for our own purposes. Forgive us and turn us toward lives of restoration, conservation and renewal. God of mercy,

C: Hear our prayer.

A: There is no sin so great that it cannot be forgiven, Lord. Free us from reliving the past to the extent that we miss out on the blessings right in front of us. Care for your children in need, especially... God of mercy,

C: Hear our prayer.

A: We honor philanthropist and social activist Amalie Sieveking, and all those who dedicate their lives to the advancement of disadvantaged people. God of mercy,

C: Hear our prayer.

Here other petitions may be offered.

A: You hear all your children's prayers and gather the lost into your loving arms. Teach us to put our trust in you, and in our Lord and savior Jesus Christ. Amen.

C: Amen.

* **SHARING OF THE PEACE**

(The Sharing of the Peace that began when the congregation arrived is now shared with the Pastor at this time...)

P: Peace be with you always.

C: And also with you.

* **OFFERING PRAYER**

While the congregation is still standing say:

P: Instead of passing the offering plate, we ask you to please place your offering in the Offering Plates conveniently located on your way out of worship. For those worshipping with us from their vehicles, there is a ceramic flower pot located near the back door of the church and for those worshipping with us on FaceBook or YouTube, please visit our website at www.pitsburgtlc.org to make your offering..

P: Let us pray for the offering we receive this day... Before your altar we bring these offerings, asking you to bless them and us. We give thanks for your mercy which allows us to serve another day in your kingdom and be instruments of your grace and peace.

C: Amen.

* = Please stand if able

• = Please be seated

THE GREAT THANKSGIVING

* DIALOGUE

P: The Lord be with you.

C: **And also with you.**

P: Lift up your hearts.

C: **We lift them to the Lord.**

P: Let us give thanks to the Lord our God.

C: **It is right to give him thanks and praise.**

* THE PREFACE

P: It is indeed right and salutary that we should at all times and in all places offer thanks and praise to you, O Lord, holy Father, through Christ our Lord. You bid your people cleanse their hearts and prepare with joy for the paschal feast. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. And so, with the Church on earth and the hosts of heaven, we praise your name and join their unending hymn:

* THE SANCTUS

C: **Holy, holy, holy Lord, God of power and might: Heaven and earth are full of your glory. Hosanna. Hosanna. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

* EUCHARISTIC PRAYER

P: Holy God, our living Water and our merciful Guide, together with rivers and seas, wells and springs we bless and magnify you. You led your people Israel through the desert, and provided them water from the rock. We praise you for Christ, our Rock and our Water, who joined us in our desert, pouring out his life for the world.

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.

Remembering, therefore, his life, death, and resurrection, we await your salvation for all this thirsty world. Pour out your Spirit on this holy food and on all the baptized gathered for this feast: wash away our sin, that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours, Almighty Father, with the Holy Spirit, in your holy Church, both now and forever.

C: **Amen**

* = Please stand if able

• = Please be seated

*** THE LORD’S PRAYER**

P: We are united into one Body of Christ by this heavenly food, so let us pray as Jesus taught...

C: 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**

P: On this night when you first celebrated this sacrament with those closest to you, we are privileged to be invited to partake in the same manner eating the bread and drinking the wine with you, our Lord and master. In this meal you give us the New Covenant of freedom from bondage to sin, death, and the devil.

• COMMUNION DISTRIBUTION

During the distribution the minister says these words to each communicant:

P: At this time, you may open the communion bread and partake. This is the body of Christ, given for you.

Now please open the wine and partake. This is the Blood of Christ, shed for you.

The communicant may say: Amen.

• POST COMMUNION BLESSING

P: May this Body and Blood of our Lord and Savior, Jesus Christ, strengthen, keep, and unite us now and forever.

C: Amen.

*** POST COMMUNION PRAYER**

P: Let us pray... Gracious and abundant God, you have done great things for us, and we rejoice. In this bread and cup you give us life forever. In your boundless mercy, strengthen us and open our hearts to the world’s needs, for the sake of Jesus Christ, our Lord.

C: Amen

* = Please stand if able

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STRIPPING OF THE ALTAR

After the communion, the service concludes with the stripping of the altar. The assembly sits or may come forward to assist in stripping the altar. Following the prayer after communion, the sacramental elements and vessels, linens, paraments, banners, and books are removed from the worship space. Psalm 88 said by a cantor, the choir. Lights will be dimmed as the worship space is stripped.

PSALM 88

O LORD, God of my salvation,
when, at night, I cry out in your
presence,
²let my prayer come before you;
incline your ear to my cry.
³For my soul is full of troubles,
and my life draws near to Sheol.
⁴I am counted among those who go
down to the Pit;
I am like those who have no help,
⁵like those forsaken among the dead,
like the slain that lie in the grave,
like those whom you remember no
more,
for they are cut off from your hand.
⁶You have put me in the depths of the
Pit,
in the regions dark and deep.
⁷Your wrath lies heavy upon me,
and you overwhelm me with all your
waves.
⁸You have caused my companions to
shun me;
you have made me a thing of horror to
them.
I am shut in so that I cannot escape;
⁹my eye grows dim through sorrow.
Every day I call on you, O LORD;

I spread out my hands to you.
¹⁰Do you work wonders for the dead?
Do the shades rise up to praise you?
Selah
¹¹Is your steadfast love declared in the
grave,
or your faithfulness in Abaddon?
¹²Are your wonders known in the
darkness,
or your saving help in the land of
forgetfulness?
¹³But I, O LORD, cry out to you;
in the morning my prayer comes
before you.
¹⁴O LORD, why do you cast me off?
Why do you hide your face from me?
¹⁵Wretched and close to death from
my youth up,
I suffer your terrors; I am desperate.
¹⁶Your wrath has swept over me;
your dread assaults destroy me.
¹⁷They surround me like a flood all
day long;
from all sides they close in on
me.
¹⁸You have caused friend and
neighbor to shun me;
my companions are in darkness.

All depart in silence.

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Maundy Thursday, April 1, 2021

Page 14 of 15

Trinity Worship Assistants and Staff

Ministers	All the People of Trinity
Lector	
Acolyte	
Organist	Roxanne Groff
Parrish Nurse	PJ Musser
Custodian	Mark Groff
Secretary	Sharon Fourman
Flowers	No flowers are placed on the altar during Lent

Holy Week Schedule

Good Friday, April 2nd @ 7:00 pm
Service of Tenebrae or “Shadows”

Easter Sunday (April 21st) Schedule:

8:30 am – Early Worship Service with Holy Communion
 10:30 am – Second Worship Service with Holy Communion

Pastor:	Mel Musser
Email:	pastor@pitsburgtlc.org
Cell Phone:	937-626-7100
Secretary:	Sharon Fourman
Email:	secretary@pitsburgtlc.org
Office Hours:	By Appointment
Office Phone:	937-692-5670
Website:	www.pitsburgtlc.org

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