



CHRIST CHURCH, DARTMOUTH
An inclusive church welcoming everyone

Thursday, April 9, 2020
6:30pm Maundy Thursday

MAUNDY THURSDAY 2020

*Adapted from various liturgical resources, written by The Rev. Canon Dr. Jody Clarke
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Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Anglican Church of Canada is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The Year of the Virus

O Lord open our Lips
That our mouth shall proclaim your praise
O Source, open our eyes
That we may behold your passion
O Wisdom, disturb our consciousness
That we may live life with fullness
O God make speed to save us
O Lord make haste to help us

The seeds for this night were sown throughout Jesus's ministry.

His parables challenged those in authority by suggesting a different way of thinking, indeed by inviting people to think for themselves.

His teaching challenged the assumptions that many lived by, inviting them to consider the sisterhood and brotherhood of all, the priesthood of all believers.

His healing suggested that there were forces greater than those controlled by the Romans and the leaders of the Synagogues.

The peasant king was disturbing the social order, the oppressors of Israel were losing control. **Something had to be done.**

The carpenter's son from Galilee was becoming a little too popular, a little too powerful. The idea of a God who identified with the poor and outcast, widows and the expendables was a little too much. It was after all subversive. **Something had to be done.**

Not all the Scribes and Pharisees, were opposed to the teaching of Jesus, but enough were. **Something had to be done.**

Following the raising of Lazarus. It was clear to the Council that "the Jesus problem" could no longer be ignored.

Hymn: Ubi Caritas Et Amor (Taizé) CP 553

From the Gospel of John: *(read by Christine Hoehne)*

⁵ Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. ⁴⁶ But some of them went to the Pharisees and told them what he had done. ⁴⁷ So the chief priests and the Pharisees called a meeting of the council, and said, "What are we to do? This man is performing many signs. ⁴⁸ If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place^[a] and our nation." ⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all! ⁵⁰ You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed." ⁵¹ He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, ⁵² and not for the nation only, but to gather into one the dispersed children of God. ⁵³ So from that day on they planned to put him to death.

Sadly, the chief priests did not settle for one man. They conspired to murder Lazarus. And thus, destroy the evidence of Jesus's growing power. **Something was happening.**

Jesus and his disciples proceed to Jerusalem, the holy city is preparing for the Passover.

As Jesus approaches Jerusalem on Sunday, the first day of the week, word of his arrival spreads throughout the city. Finally, the salvation of Jerusalem has arrived. With palm branches and cloaks, the people of the great city welcome the Messiah, mounted on a donkey. Clearly a different kind of King.

The popularity of Jesus only cements his fate. **Something has to be done. And the noose of the conspiracy against Jesus tightens.**

On Holy Monday, Jesus cleanses the Temple challenging people to worship God and not those with money and power. **Something had to be done. The noose gets tighter.**

He continued to heal, and now the children begin to follow him. Jesus praises the children for their courage. **Something had to be done. Future generations might remember him.**

Jesus and his disciples retreat to Bethany, two miles from Jerusalem.

On Holy Tuesday, Jesus and his disciples return to Jerusalem. He continues to question the leadership of his time. The Pharisees attempt to trap him in argument. They question his authority and his loyalty to the state. Jesus curses the fig tree, an analogy for the faithlessness of Jerusalem. **Something has to be done. The noose tightens.**

On Holy Wednesday, a deal is struck between one of Jesus's strongest disciples, the Zealot, Judas. He will inform the authorities where and when they can take Jesus so as not to cause an uproar among his followers. A time when Jesus will be his most vulnerable. The reason for the treachery is not completely clear. Perhaps Judas was disappointed that Jesus did not bring about a bloody revolution, after all Judas was a Zealot. Perhaps Judas was overwhelmed by Jesus popularity.

It is on Wednesday that Jesus is once again back in Bethany. It is there that a woman “having an alabaster box of ointment of spikenard, broke it open and anointed the head of Jesus”. Many were critical of the act, noting that the money could have been better spent the poor. Jesus rebukes them in support the woman’s kindness. **And the noose tightens.**

Enter Maundy Thursday, Jesus and his disciples leave Bethany. On this day, Jesus enters into Jerusalem for the last time.

Maundy Thursday

This is the day
that Christ the Lamb of God
gave himself into the hands of those who would slay him.

This is the day
that Christ gathered with his disciples in the upper room.

This is the day
that Christ took a towel
and washed the disciples’ feet,
giving us an example that we should do to others as he has done to us.

This is the day
that Christ our God gave us this holy feast,
that we who eat this bread
and drink this cup
may here proclaim his Holy Sacrifice
and be partakers of his resurrection,
and at the last day may reign with him in heaven.

Collect

O God,

your Son Jesus Christ

**has left to us this meal of bread and wine
in which we share his body and his blood.**

**May we who celebrate this sign of his great love show in our lives the fruits of
his redemption; through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit, one God, now and for ever.**

This is the day of the Passover. But the Passover did not happen once in history. It happens every year. The feast is not about remembering, it is about suspending our understanding of time. It about entering the story in the presence tense. The angel of death is passing over now. If we forget, if we fail to remember, if we fail to enter into the events of this night. We will die and all that went before us will vanish. Jesus enters into this deeply mystical moment in time in which the past, present and future become one, undivided by time or space.

From the Book of Exodus: *(read by Rae Shaw)*

The Lord said to Moses and Aaron in the land of Egypt: ²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell 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. ⁴If 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. ⁵Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner

organs.¹⁰ You shall let none of it remain until the morning; anything that remains until the morning you shall burn.¹¹ 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.¹² 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.¹³ 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.¹⁴ 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.

On this Most Holy Night Jesus gives us two practices that in their simplicity and grace transcend time.

Fellow servants of our Lord Jesus Christ,
on the night before his death,
Jesus set an example for his disciples
by washing their feet, an act of humble service. He taught that strength and
growth in the life of the kingdom of God
come not by power, authority, or even miracle, but by such lowly service.

From the Gospel of John: *(read by Barb Leedham)*

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.² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,⁴ got up from the table,^[a] took off his outer robe, and tied^[a] a towel around himself.⁵ 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.⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"⁷ Jesus answered,

“You do not know now what I am doing, but later you will understand.”⁸ Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.”⁹ Simon Peter said to him, “Lord, not my feet only but also my hands and my head!”¹⁰ Jesus said to him, “One who has bathed does not need to wash, except for the feet,^[b] but is entirely clean. And you^[c] are clean, though not all of you.”¹¹ For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

¹² 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?¹³ You call me Teacher and Lord – and you are right, for that is what I am. ¹⁴ So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵ For I have set you an example, that you also should do as I have done to you.

On this night, during the year of the Virus, take time to wash your feet, and if safe, the feet of others. In so doing you share in the royal priesthood of Christ, recall whose servant you are by following the Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

Shortly after the foot washing and just prior the Last Supper. Jesus confronted his betrayer.

From the Gospel of Matthew: *(read by Candace Vieira)*

When it was evening, he took his place with the twelve;^[c]²¹ and while they were eating, he said, “Truly I tell you, one of you will betray me.”²² And they became greatly distressed and began to say to him one after another, “Surely

not I, Lord?" ²³He answered, "The one who has dipped his hand into the bowl with me will betray me. ²⁴The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." ²⁵Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

As the meal continued, it changed in character and focus. It is at this event with his disciples that the last supper is institute. This is the first Eucharist feast. In the spirit of the Passover, it does not happen once, but on each occasion of its celebration we find ourselves in the presence of Jesus and his disciples, in the upper room, sheltered from the conspirators, the last moments of peace in the life of the Son of God.

From the Gospel of Matthew: *(read by Libby LeVatte)*

²⁶While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." ²⁷Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; ²⁸for this is my blood of the^[d] covenant, which is poured out for many for the forgiveness of sins. ²⁹I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

³⁰When they had sung the hymn, they went out to the Mount of Olives.

This night, this Holy Night contains a final teaching. The title for this day is Maundy, it comes from an old Anglo-French word that was borrowed from the Latin, *mandatum*, which means "commandment."

From the Gospel of John: *(read by Neil Downey)*

³³Little 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.' ³⁴I give you a new commandment, that you love one another. Just as

I have loved you, you also should love one another. ³⁵ By this everyone will know that you are my disciples, if you have love for one another.”

For peace from on high and for our salvation, let us pray to the Lord. **Lord, have mercy.**

For the peace of the whole world, for the welfare of the holy Church of God, and for the unity of all, let us pray to the Lord. **Lord, have mercy.**

For our bishops, and for all the clergy and people, let us pray to the Lord. **Lord, have mercy.**

For Elizabeth our Queen, for the leaders of the nations, and for all in authority, let us pray to the Lord. **Lord, have mercy.**

For this community of Dartmouth for every city and community throughout the world at this time of global crisis, and all who risk their lives and security for the health and well-being of others. **Lord, have mercy.**

For a time ahead marked by patience and kindness, and for abundant harvests for all to share, let us pray to the Lord. **Lord, have mercy.**

For those who travel by land, water, or air, for the sick and the suffering particularly those whose lives have been touched by the Covid-19 virus, for prisoners and captives, and for their safety, health, and salvation, let us pray to the Lord. **Lord, have mercy.**

For our deliverance from all affliction, strife, and need, let us pray to the Lord. **Lord, have mercy.**

For the absolution and remission of our sins and offences, let us pray to the Lord. **Lord, have mercy.**

For all who have died, let us pray to the Lord. **Lord, have mercy.**

Hymn: Sister Let Me Be Your Servant CP 500

A Prayer for Aid against Perils

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son our Saviour Jesus Christ. **Amen.**

A Prayer for Peace

Most holy God, the source of all good desires, all right judgements, and all just works, give to us your servants that peace which the world cannot give, so that our minds may be fixed on doing your will, and that, freed from fear of our enemies, we may pass our time in rest and quietness; through Jesus Christ our Lord. **Amen.**

A Prayer for Protection and Rest

Be present, O merciful God, and protect us through the hours of this night, so that we who are wearied by the changes and chances of this life may rest in your eternal changelessness; through Jesus Christ our Lord. **Amen.**

It is now early in the evening. Jesus will retreat to a quiet place. He will note the mounting tension and acknowledge that even one of the earliest disciples, Peter will disavow any connection to Jesus.

His disciples, fatigued by the events of the day will fall asleep.

Shortly, the authorities will come and take Jesus. In their company will be Judas. He kisses Jesus and retreats into the darkness of the night.

Jesus is placed on trial.