Westminster Presbyterian Church

April 14, 2022
MAUNDY THURSDAY

Welcome and Announcements **Rev. Dr. Enikő Ferenczy**

Prelude "Chorale Prelude on **O Sacred Head**" ALBERT SCHMUTZ

Let us open our hearts and minds to the rhythm of the gathering music as it centers us in God's presence for worship.

Gathering Words/Call to the Body

We invite you to bring your body into the worship of God. You may do so standing or seated, by listening to your heartbeat or noticing the rise and fall of your abdomen with each breath.

A call to worship is a call to presence.
We long to *be* fully present here, and to feel God's presence here.
Notice the space around us, the way it looks, smells, and sounds.
With all our senses, we recognize a sacred space and our belonging in it.
We gather as good creation, wonderfully made.
We join our bodies into one body
as we remember the life, death, and resurrection of Jesus Christ.

Gathering Hymn No. 215 "What Wondrous Love is This" WONDROUS LOVE

Opening Ritual

In a few minutes, we'll hear the story of Jesus washing the disciples' feet on the night of his betrayal and arrest. It is a story of deep intimacy and sacred connection. It is also a story about human resistance to God's grace and our discomfort with the ways that Jesus demands the disruption of hierarchies. In this story, Simon Peter first objects to Jesus's plan to wash his feet. Jesus does not rebuke him, but he does insist, for he knows what is to come.

As we prepare to lay down our burdens before God in confession, we place our trust in God's desire to know us and be with us. As we enter into the sacred story of John's gospel, let us take a few moments to notice our feet. Take off your shoes if you wish. Wiggle your toes. Plant your feet firmly on the ground. As you experience these sensations, consider the wonder of God, who meets us not only from on high but also kneeling at our feet.

Prayer of Confession & Assurance of Forgiveness

Confession returns us to our bodies by reminding us that God claims us, exactly as we are. Through repentance, we name that which we have left undone and ask for the help of God and our community to seek repair, restoration, and renewal. Let us pray together our prayer of confession:

Loving God, you pour out grace upon us exactly as we are,
but we confess we are suspicious and react from fear of scarcity.
You invite us to take our shoes off
and receive the care our bodies need,
but we sit on our heels.
We sort bodies into worthy and unworthy ones
to mask our insecurities.
We idolize thin bodies,
We reject and shame weightier bodies,
differently abled bodies,
transgender bodies,
and racialized bodies—
even when these bodies are our very own.

God, remind us that we are made in your image.
Help us learn to receive from your abundance
so we can share all that we have with others.
Let us see that the cups we longingly hold out
are already full.
May they overflow so that all will have enough!

Silent Confession

As he does with Peter in the foot washing,
Jesus transforms our confusion and rejection into joy and connection.

With God's help and mercy,
we can reciprocate abundance with one another and with Creation.
In Jesus Christ we are loved and befriended by God.
Thanks be to God.

Musical Response "Air Tendre" JEAN-BAPTISTE LULLY

Scripture Reading **John 13: 1-17**

13 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 supper **3** 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, took off his outer robe, and tied 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, but is entirely clean. And you 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. [16] Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. [17] If you know these things, you are blessed if you do them.

Remembrance of Baptism

With simple elements and simple acts, Jesus flipped the scripts of power to bring about new possibilities for God's love in the world. Before his betrayal and death, Jesus touched his followers and sealed their connection. Jesus taught us to wash one another's feet so that we might witness each other's goodness and be made clean. Through the waters of baptism, God claims us as God's own and marks the calling for our lives onto our bodies. Together, we will remember our baptisms.

I now invite you to wash/anoint the hands of the person seated next to you.

Let us pray:

God who poured forth water, God who formed each one of us,
we give you thanks for the sacrament of Baptism.
Allow the cool drip of water on our bodies to bring us closer to you
so that we might live as your people,
with justice, kindness, and humility.

As we remember your promises to us,
renew in us a heart of compassion for others
and help us recognize your presence in all whom we meet. Amen.

Responsive Hymn No. 20 "All Things Bright and Beautiful" ROYAL OAK

Prayer of Thanksgiving

God be with you.
And also with you.
Lift up your hearts.
We lift them up to God.
Let us give thanks to God.
It is right to give our thanks and praise.

God who took on flesh and lived among us, we greet you in worship.
We greet you as a Creator who made us good in our bodies;
we greet you as a Redeemer who was perfectly divine and totally human;
we greet you as a Sustainer, an advocate, a helper

who surrounds us in all our ways and all our days.
We come in our bodies of all sizes, races, genders,
abilities, sexualities, ages, and appearances,
so that we might join with your body as we encounter you tangibly, through bread and wine.
Through this joyful feast, you fill our spirits to overflowing.

Hymn No. 527 "Eat This Bread BERTHIER
(Sung 3 times)

As you nourish us through this holy meal, leave us hungry for your Kin-dom.
Leave us thirsty for the justice that you pour out on the world.
Let us encounter the bodies around us.
Let us see you in the faces of strangers and friends,
taste you in the sourness of grapes,
hear you in the creaks of the sanctuary and the whisper of the breeze.
Through Holy Communion, teach us how to be for others as you are for us:
sustaining help, loving accompaniment, eternal hope.

Help us to embrace the mystery of your presence with us here.
We do not come to the Table with perfect understanding.
Some of us come with child-like faith;
some of us wrestle with questions and doubts;
some of us bear wounds that make us suspicious of this act.

With your grace we trust the sacred possibilities that become tangible
when we eat the bread and drink from the cup.
We have hope that in doing this, we might gain a glimpse of all that you offer to us.
Be with us as we pray the familiar prayer that Jesus taught us to pray, saying:

Our God in heaven, holy is your name.
Your kingdom come,
Your will be done, on earth as is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory are yours.
Now and forever. Amen.

Words of Institution

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.

Communion of the People

I invite you to serve each other at your tables remembering that
in communion God reveals the wholeness of who we are together and with God.
Let us taste and see that God is good!

Prayer after Communion

Holy Mystery, through communion we unite our bodies with your body,
and in unity we gain strength and hope.
We give thanks for your transforming love.
Like the sacraments, we know that love is a *doing*,
and so we ask for your help to turn this nourishment into love for all we meet.
Amen.

Practicing Love

On your tables you find index cards and pen. I invite you to take one card and write down a practice of love toward yourself or a friend, or neighbor that you to commit to in this Easter season (for example, make a phone call, write a card to a homebound person, show kindness to a stranger, etc.). This card you will take with you as a reminder.

On another card write down something that prevents you from showing love to another. Westminster has been collecting such cards with things that prevent us from living full lives in the Lenten Compost Bucket on the back table.

I invite you to leave this second card in the basket. On Easter Sunday, we'll plant these cards in our back garden as a symbolic act of giving these burdens over to God, who turns our fears and burdens into compost that nourishes the new creation in us.

Closing Hymn No. 100 "Canticle of Turning!" STAR OF THE COUNTY DOWN

Benediction **Rev. Dr. Enikő Ferenczy**

Jesus chose to use his final hours to establish intimate and profound physical connections with his friends. In the midst of this connection, he offered a new commandment: to love others as he loves us. This is not an abstract, sentimental love. This is bread-breaking, handwashing, messy love. We have visited the font, we have been nourished at the Table, and now we go out into the world to live out Jesus's commandment.

As we leave this place,
may the presence of the Creator, the Redeemer, and the Sustainer
fill the nooks and crannies of our lives. Go in love!
We go out together in love. Amen.

Postlude "Pie Jesu", from **Requiem** GABRIEL FAURE



To continue to assure the safety of all, the offering plate is located in the back of the sanctuary. If you are moved to support our ministry, we invite you to place your gifts in the plate.

GIVE NOW

You may also go on-line through our website by clicking on the "GIVE NOW" button at the bottom of the Home Page.

Your generosity helps us to fulfill our calling to engage in God's transformative mission in our community.

Note: Prayers were adapted from A Sanctified Art LLC | sanctifiedart.org.

Music: Piano Divine Gbagbo
Organ Ken Shafer

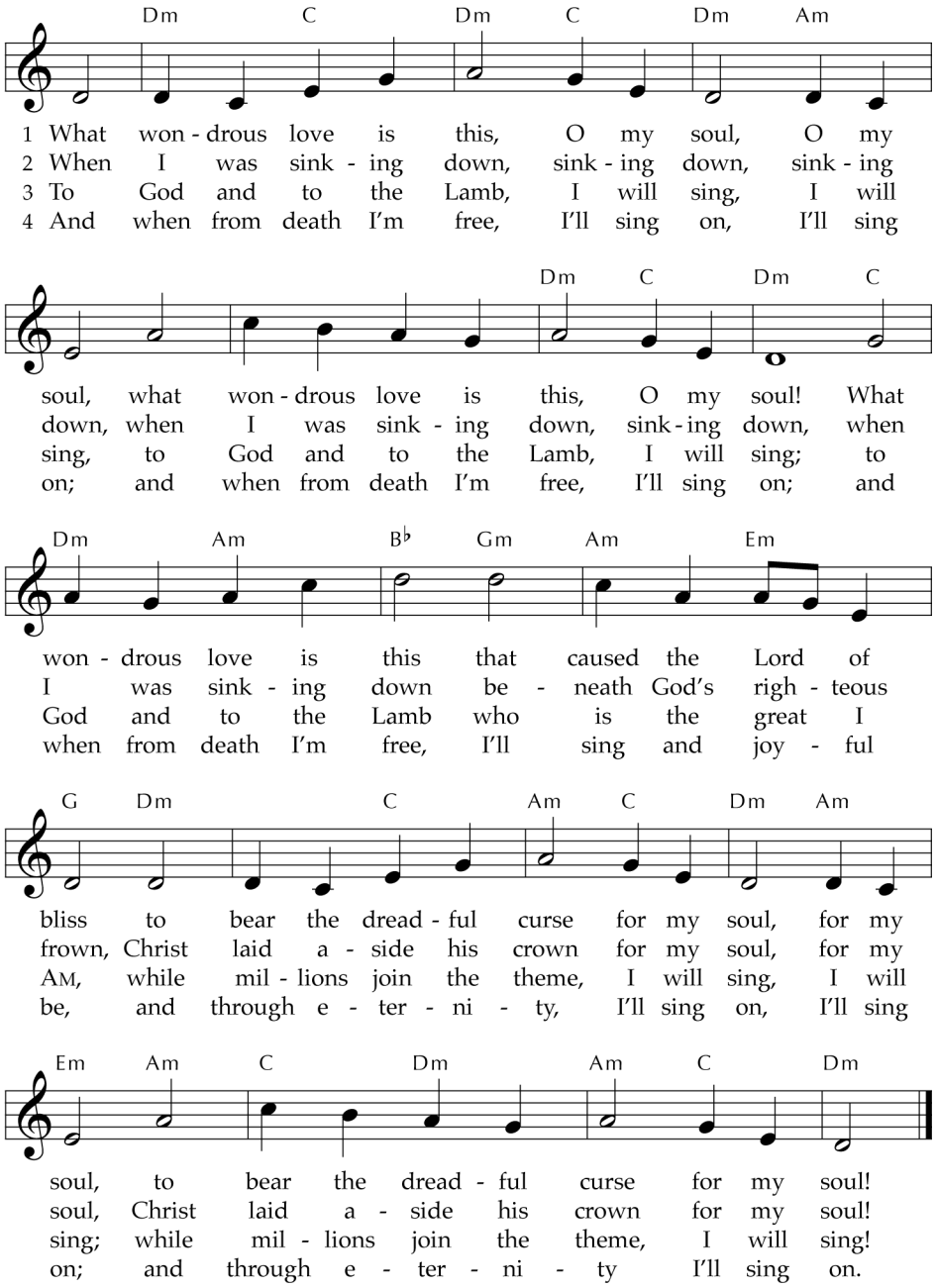
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Westminster Presbyterian Church

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Westminster Presbyterian Church strives to be a safe place for all people to worship regardless of ethnicity, creed, age, cultural background, gender identity, or sexual orientation.

What Wondrous Love Is This 215



With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is to "sing on."

TEXT: American folk hymn, c. 1811
MUSIC: Walker's *Southern Harmony,* 1835; harm. Carlton R. Young, 1965
Music Harm. © 1965 Abingdon Press (admin. The Copyright Company)

WONDROUS LOVE
12.9.12.12.9

20 All Things Bright and Beautiful



One of a series of hymns the author wrote for children on the Apostles' Creed, this text (originally in seven stanzas) expands "Maker of heaven and earth." The first stanza became the refrain when the text was later set to a popular tune from the age of King Charles II.

TEXT: Cecil Frances Alexander, 1848, alt.
MUSIC: English melody, 17th cent.; adapt. Martin Shaw, 1915; harm. *The Hymnbook,* 1955
Music Harm. © 1955, ren. 1983 John Ribble (admin. Westminster John Knox Press)

ROYAL OAK
7.6.7.6 with refrain

Sung 3 Times

LORD'S SUPPER

Eat This Bread 527



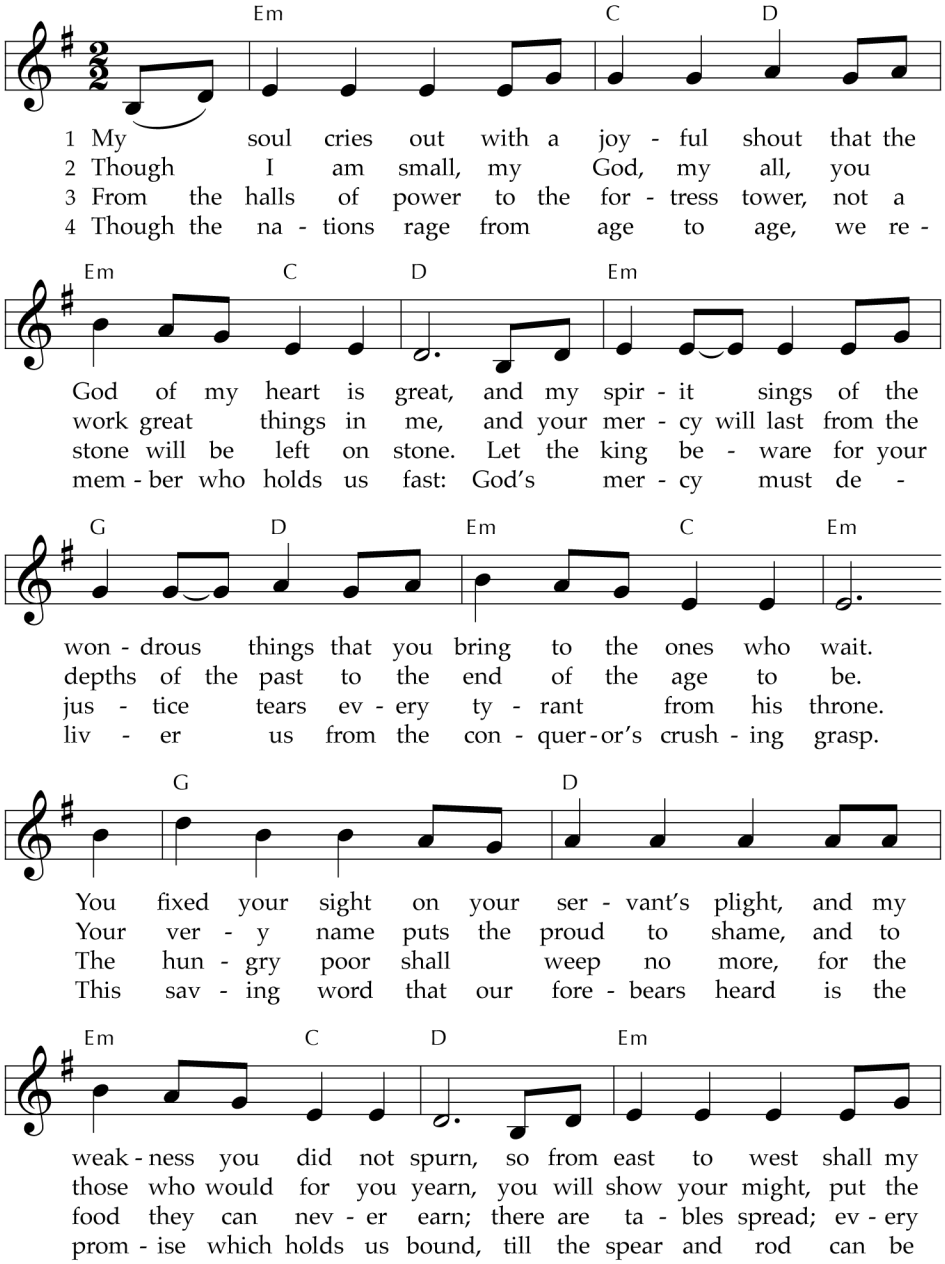
This text from the Taizé Community is based on John 6:35, which is paraphrased here in two styles. The more immediate first version maintains the second-person invitation spoken by Jesus, while the alternative version provides a more general statement in the third person.

TEXT: Robert J. Batastini and the Taizé Community, 1984, alt.
MUSIC: Jacques Berthier, 1984
Text and Music © 1984 Les Presses de Taizé (admin. GIA Publications, Inc.)

BERTHIER
Irregular

100 My Soul Cries Out with a Joyful Shout

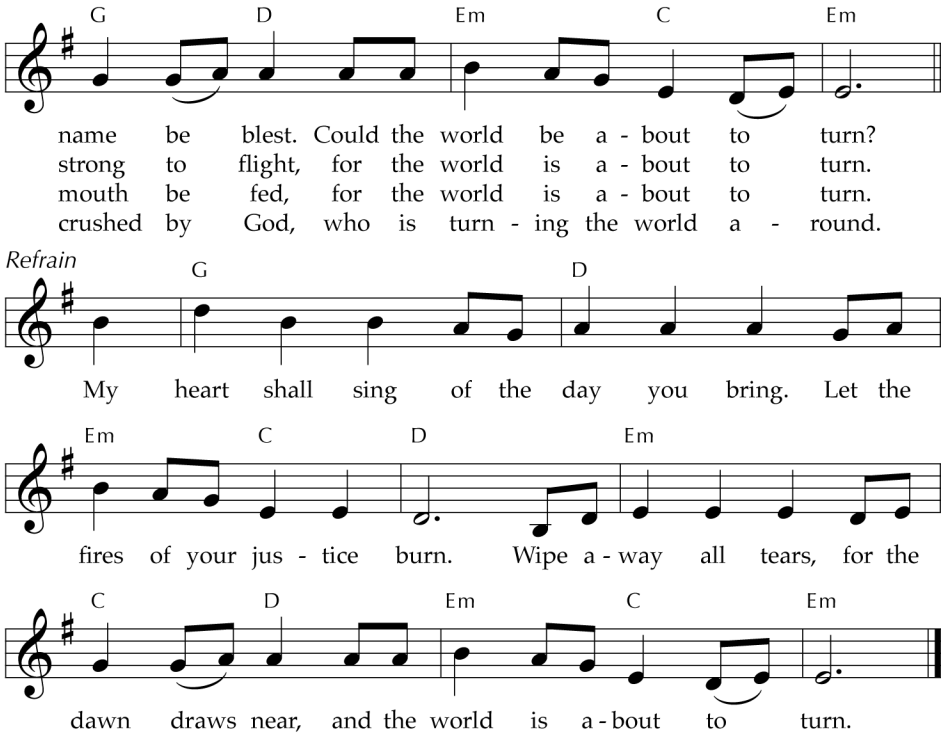
Canticle of the Turning



By employing an energetic Irish folk song for its melody, this ballad-like paraphrase of the *Magnificat,* Mary's song at her meeting with her relative Elizabeth (Luke 1:46–55), recaptures both the wonder and the faith of the young woman who first recognized what God was doing.

TEXT: Rory Cooney, 1990
MUSIC: Irish melody; arr. Rory Cooney, 1990
Text and Music Arr. © 1990 GIA Publications, Inc.

STAR OF THE COUNTY DOWN
Irregular


G D Em C Em
name be blest. Could the world be a - bout to turn?
strong to flight, for the world is a - bout to turn.
mouth be fed, for the world is a - bout to turn.
crushed by God, who is turn - ing the world a - round.
Refrain
G D
My heart shall sing of the day you bring. Let the
Em C D Em
fires of your jus - tice burn. Wipe a - way all tears, for the
C D Em C Em
dawn draws near, and the world is a - bout to turn.