**Maundy Thursday**

**Live via Zoom**

**April 1, 2021 @ 7:00 pm**

Concerning the Service

*This Maundy Thursday service was designed for use in the home, around the dinner table (whatever shape that takes) and for virtual church online during a pandemic.*

***SET UP AND SUPPLIES:***

1. *A meatless meal is to be preferred. The setting should be austere and the foods sparse and simple. Appropriate foods include soup, cheese, olives, dried fruit, bread, and wine.*
	1. *If you wish to make it at home, a recipe for bread is on our St. Andrew’s website: https://www.saintandrewsseattle.org/wp-content/uploads/2020/02/COMMUNION-BREAD-RECIPE-1.pdf*
2. *Fifteen candles (real or battery operated) to represent Jesus’ followers. If you do not have fifteen, that is fine. You can use one candle to represent the twelve disciples and another one to represent the women mentioned.*
	1. *You may set up the candles around the room, on the table, or however you wish.*
3. *One special candle to represent Jesus.*
4. *Soap and water for washing or hand sanitizer. A small cloth for drying hands.*
5. *If desired, those gathered should bring flowers, potted plants, beloved objects, and candles or other lights. A place to watch with Jesus (and a reminder of the Garden of Gethsemane) can be made with these things and those who feel so called spend an hour there at some point in the night reading scripture, praying, or simply keeping silent vigil. This can be a home altar, garden/plant area, or other designated place.*
6. *Sacred poetry pertaining to the day, Holy Week, and the Passion of Christ may be prepared for reading.*
7. *Cue up a TV, phone, computer, or other device that can access our YouTube channel for our music in the style of Taizé playlist:* [*https://www.youtube.com/playlist?list=PLg1K1z88vMP0s2kaTmFeT93cPvzDR3Vw5*](https://www.youtube.com/playlist?list=PLg1K1z88vMP0s2kaTmFeT93cPvzDR3Vw5)

*This service draws from the Eucharistic tradition, but it is not a sacramental meal. We call it Eukharistía: Ancient* ***Greek*** *(εὐχαριστία), meaning “gratitude, giving of thanks”. And this we can and should do whenever we share the bounty of the earth!*

*All Christians are called to bless and so while this meal is not sacramental it includes blessings of the food and drink shared, and the people gathered.*

*Similarly, while the service mentions wine you should use whatever beverage makes sense for you and those gathered. In the ancient world wine was safe (when the water was not) and was a staple. Using a beverage that is a staple of your dinner table is always acceptable.*

*The service has been written so that various parts can be shared out among those present—please include children who are present in the reading and leading!*

*Throughout some sections will be marked [In times of pandemic/epidemic], these portions of the service are meant specifically for times when physical gathering has been banned due to disease. They may be omitted at other times.*

Preparation [In times of pandemic/epidemic]

*Each should help with setting the table as they are able. The food should be set out in the middle with bread and wine and other good things. When all is ready, those present take their places at the table and the Officiant begins.*

*Officiant*  We begin by washing, as we were washed in our baptism. We cleanse our hands

as we were cleansed in the waters of new birth. We do this not because we are afraid, but because we were commanded to love: and to cleanse our hands, and gather in spirit, is how we love the vulnerable, whom Jesus loved. May we be instruments of love. May the sacrifices we make be for the good of our human family near and far. **Amen.**

*Each person present then washes their hands thoroughly with soap and water or with hand sanitizer.*

Opening

*Officiant* [Beloveds/Dear ones/Friends] tonight is a holy night. Tonight, we join with

Christians around the world as we remember the last night our Lord Jesus spent with his friends. We gather around a table, and with all those who remember tonight. Though we are dispersed, we are together, in spirit and in truth.

Tonight is about friendship, stories, betrayal, and love. On this night, we will eat a meal, we will remember Jesus, and we will take comfort in God and each other as we pray together.

**The Cloud of Witnesses**

*As each name is read a candle is lit. The following is said*

*Reader 1:* They gathered in an upper room to share a meal.

*Reader 2:* And the names of the apostles were these:

Simon, called Peter,

his brother Andrew;

James

and his brother John – the sons of Zebedee;

*Reader 3:* Philip

and Bartholomew;

Thomas

and Matthew the tax collector;

*Reader 4:* James the son of Alpahaeus,

Thaddaeus;

Simon the patriot,

and Judas Iscariot. *(Matthew 10:2-4)*

*Reader 5:* There were also the women who travelled with Jesus and shared his ministry:

Mary, called Magdalene, from whom seven demons had gone out,

*Reader 6:* and Joanna, the wife of Herod’s steward Chuza,

and Susanna,

and many others, who provided for them out of their resources. *(Luke 8:1-3)*

*Reader 7:* Seeing that we are surrounded with such a great cloud of witnesses to faith—

those who ran their races before us and have entered into their rests—

we join with them now to praise your name.

*Reader 8:* For the first apostles,

and for all those who have kept the light of the gospel burning down the centuries,

we give thanks.

*Reader 9:* For those who went before us and passed the light on to us,

especially those whom we remember now…*[brief silence for remembrances]*

we give thanks.

*Reader 10:* Come, Lord Jesus, take your rightful place as host at this, your table.

*A large central candle (special candle for Jesus) is lit.*

--Ian Cowie, adapted from *Eggs and Ashes,* The Iona Community/Wild Good Publications, pp. 156-157

Blessing of the Meal

*This portion of the service may be used at any time a meal is shared among Christians. It follows the shape of the last supper, and therefore will sound familiar and much like the Eucharist. However, a priest is not required because the elements are not consecrated. They are however blessed, something all Christians are called to do.*

*We begin by offering the bread and wine for blessing and then a blessing for the rest of the meal.*

*Officiant:* Blessed are you, God of all creation; through your goodness we have this bread to

offer, which the earth has given and human hands have made. With this bread we rejoice with all who are experiencing growth and the incoming tide today. For those growing crops, flowers and produce; For those working the land and caring for cattle; For those working in industry and those at sea; For all who will come to this place; For all who will meet us this day. We have this bread to offer, may it become for us the bread of life.

***All: Blessed by God for ever.***

*Officiant:* Blessed are you, God of all creation; through your goodness we have this wine to

offer, which the earth has given and human hands have made. With this wine we offer our prayers for all who are being poured out and diminished this day, for all who are experiencing the ebb tide. For all experiencing the waning of powers; For those losing mobility or agility; For those whose minds can no longer cope; For those whose lives are diminished by tyranny; For those who are belittled by oppression; For those restricted by injustice. We have this wine to offer, may it become for us the cup of blessing.

***All: Blessed by God for ever.***

 *--*Adapted from *The Open Gate* by David Adam

*The whole company then blesses the rest of the meal, saying together*

***All*:** **Holy and lifegiving God, we thank you for the bounty of your Creation laid**

**before us. We ask you to bless it, that it may be too us a holy meal. We give thanks for all those who labored so that it might sustain us, and we ask that through it you would give us the strength to be your good stewards; to care, and tend your creation, and to care especially for our siblings, all the people of this world. Tonight, be with all the members of our community who we love and miss, those who cannot be here with us to share this meal. We ask these things by the grace of Jesus Christ our Brother and the Holy Spirit our friend and guide. Amen.**

Telling the Stories

*The meal should be enjoyed by all. As feels appropriate, the following stories should be read by members of the gathered group or related videos or music may be shared while the meal continues. These stories can be scattered throughout the meal. Conversation and questions are encouraged, for this is a gathering of friends.*

The First Story (Video)

*John 2:1-12*

**The Wedding at Cana**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, ‘They have no wine.’ And Jesus said to her, ‘Woman, what concern is that to you and to me? My hour has not yet come.’ His mother said to the servants, ‘Do whatever he tells you.’ Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, ‘Fill the jars with water.’ And they filled them up to the brim. He said to them, ‘Now draw some out, and take it to the chief steward.’ So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, ‘Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.’ Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there for a few days

The Second Story (Drama & the Word Video)

*Matthew 14:13-21*

**Feeding the Five Thousand**

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, ‘This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.’ Jesus said to them, ‘They need not go away; you give them something to eat.’ They replied, ‘We have nothing here but five loaves and two fish.’ And he said, ‘Bring them here to me.’ Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children

The Third Story (Foot Washing Video)

*John 13:1-17, 31b-35*

**The Last Supper**

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. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. 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. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I 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, "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." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

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.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little 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.' 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."

[**Optional:** If you use this story, this is a point where you may follow Jesus’ example and do a foot washing or, alternatively, do some other act of service in the neighborhood at a later time.]

Prayers of the People (BCP 383)

*People will pray together in Zoom breakout groups for the following:*

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community, including your thanksgivings and intercessions

Those who suffer and those in any trouble

The departed

The Final Act

*As the meal is concluded and the dishes are still on the table the following is read*

**The Betrayal and Arrest of Jesus**

*John 18:1-11*

*Reader 1:* After Jesus had spoken these words, he went out with his disciples across the

Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples.

*Reader 2:* So Judas brought a detachment of soldiers together with police from the chief

priests and the Pharisees, and they came there with lanterns and torches and weapons.

*Reader 3:* Then Jesus, knowing all that was to happen to him, came forward and asked them,

‘For whom are you looking?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, was standing with them.

*Reader 4:* When Jesus said to them, ‘I am he’, they stepped back and fell to the ground. Again he asked them, ‘For whom are you looking?’ And they said, ‘Jesus of Nazareth.’

*Reader 5:* Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’ This was to fulfil the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’

*Reader 6:* Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

**A Cloud of Witnesses**

*Reader 7:* After the meal Jesus and his disciples sang a hymn and they went out to the Mount of Olives.

*Reader 8:* Jesus said to them, ‘All of you will run away and leave me, for the scripture says,

“God will kill the shepherd and the sheep of the flock will be scattered”.’

*Reader 9:* Jesus went with them to a place called Gethsamene.

*Reader 10:* He was arrested and they all forsook him and fled.

--Ian Cowie, adapted from *Eggs and Ashes,* The Iona Community/Wild Good Publications, pp. 156-157

*In silence, the candles are extinguished, one at a time in reverse order, beginning with Susanna and many others and ending with Simon Peter’s. The large candle symbolizing Jesus is carried, still alight, to a home altar, garden/plant area, or other designated place where people may keep watch and pray throughout the night. You may wish to sing a hymn or other sacred song as you process. Then, returning to the dinner table, the service continues:*

*Officiant* Our dinner is over, the waiting begins. Tonight, Jesus was alone, under arrest, and

awaiting his death. Tonight, his friends were alone with their guilt, shame, and fear.

*[In the time of pandemic/epidemic]*

*Officiant* Tonight we are missing our normal routines, our communities, and friends. Many

are alone, isolated and afraid, Jesus waits with us all tonight, even as we wait with him. Jesus knows what loneliness feels like, what fear tastes like. Jesus knows the heartbreak of being alone when you want most to be with people you love. Tonight, we hold vigil with the sick, the fearful, the lonely, and with all who risk their own lives to protect and care for ours.

*All gather together for a final prayer and invitation to keep vigil.*

*Officiant*  Holy One, draw near to your people this night, wait and watch with us; for our

hearts our heavy. Send your holy angels to watch over the sick, and to guide the hands of those who tend to them. And we beseech you, comfort us as a mother soothes her beloved children. May we watch, and wait, strengthened by your presence. **Amen.**

*All those who feel so called may spend an hour in the vigil place at some point in the night reading scripture, praying, or simply keeping silent vigil.*

*Our St. Andrew’s night vigil begins at 9:00 pm tonight through 12:00 pm on Good Friday.*



Ancient olive trees in a traditional place of the Garden of Gethsemane, Jerusalem, Israel. Photo credit: Danáe Ashley

Service by The Rev. Josephine Robertson, All Saints Episcopal Church, Bellevue, WA.

Adapted by The Rev. Danáe Ashley, St. Andrew’s Episcopal Church, Seattle, WA.