

In-Home Worship Opportunity Holy Week 2020

Maundy Thursday

Christians vary in how they refer to the name of this day – for some, the name “Holy Thursday” is used, while for others, the name “Maundy Thursday” feels more familiar. As pastor, I gravitate toward using the title “Maundy Thursday” because the centerpiece of scripture for this day – John 13: 31b-35, recalls the new commandment: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” The word “Maundy” is Latin for mandatum novum – which literally means “new commandment.”

-Pastor Eric

Prayer of Confession – (this can be prayed aloud or in silence)

Begin prayer in silence, seeking to draw near to God and confess our sin in the truth of God’s Spirit.

Then pray:

Most merciful God, we confess that often our spirit has not been that of Christ. Where we have failed to love one another as he loves us, where we have pledged loyalty to him with our lips and then betrayed, deserted, or denied him, forgive us, we pray.

We believe the Good News: in the name of Christ, we are forgiven!

A Celebration of Praise – Psalm 116: 1-2, 12-19 (New Revised Standard Version – NRSV)

- ¹ I love the LORD, because he has heard
my voice and my supplications.
- ² Because he inclined his ear to me,
therefore I will call on him as long as I live.
- ¹² What shall I return to the LORD
for all his bounty to me?
- ¹³ I will lift up the cup of salvation
and call on the name of the LORD,
- ¹⁴ I will pay my vows to the LORD
in the presence of all his people.
- ¹⁵ Precious in the sight of the LORD
is the death of his faithful ones.

¹⁶ O LORD, I am your servant;
I am your servant, the child of your serving girl.
You have loosed my bonds.
¹⁷ I will offer to you a thanksgiving sacrifice
and call on the name of the LORD.
¹⁸ I will pay my vows to the LORD
in the presence of all his people,
¹⁹ in the courts of the house of the LORD,
in your midst, O Jerusalem.
Praise the LORD!

Scripture Reading – John 13: 1-17; 31b-35 (NRSV)

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. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then 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. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus 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." ¹¹For he knew who was to betray him; for this reason he said, "Not all of you are clean."

¹²After 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? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, you are blessed if you do them.

Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. 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. ³⁵By this everyone will know that you are my disciples, if you have love for one another."

Participate in a Footwashing

Footwashing is a powerful symbolic response to the Word, dramatizing the servanthood of Jesus, both on the night before his death and in his continuing presence in our midst.

If there are multiple persons in your household, you may wish to participate in a family footwashing. There's not much elegant about this – which really is the point! Have a pitcher of warm water on-hand, a basin, bin, or bucket, and towels – enough to wash and dry one another's feet with. Try to wash one another's feet in silence, imagining what Simon Peter must have felt when the Lord washed his feet.

If you are partaking in this service alone in your home, I invite you to reread the scripture above and imagine the feelings you might have – like Simon Peter did – of Jesus washing your feet.

Scripture Reading – 1 Corinthians 11: 23-26 (Contemporary English Bible – CEB)

²³ I received a tradition from the Lord, which I also handed on to you: on the night on which he was betrayed, the Lord Jesus took bread. ²⁴ After giving thanks, he broke it and said, "This is my body, which is for you; do this to remember me." ²⁵ He did the same thing with the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Every time you drink it, do this to remember me."

Partake in Holy Communion

If we were to be gathered together as the church family of College UMC on Maundy Thursday, our entire worship experience would be centered around the Lord's Table. If you wish to receive Communion as an individual act of faith in your own home, gather the elements you'll need – grape juice or wine and some bread or crackers. If you don't have those specific items on-hand in your own home, feel free to be creative. (The most influential mentor-pastor in my life once told me of a day in his "Practice of Ministry" class in which it was his turn to lead his class in receiving Holy Communion – only he had forgotten to bring the communion elements with him to class and lived too far away to go home and gather them. So, for communion that day, he shared his lunch – melba toast and Diet Pepsi. It wasn't orthodox, but it was offered with a sincere heart. God knows and understands our intentions in all things.)

If you're receiving communion in your home – reread the 1 Corinthians scripture above – placing your hands over your communion elements as you do.

On Sundays in which we receive Communion together at College UMC – these are the words of the Communion liturgy that we use. At the 9:00am service, I almost always paraphrase them; at the 10:30am service, we often pray these exact words together:

**Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.**

**Make them be for us the body and blood of Christ,
that we may be for the world the body of Christ, redeemed by his blood.**

**By your Spirit make us one with Christ,
one with each other, and one in ministry to all the world,
until Christ comes in final victory, and we feast at his heavenly banquet.
Through your Son Jesus Christ, with the Holy Spirit in your holy Church,
all honor and glory is yours, almighty God, now and forever.**

*Receive Holy Communion. If multiple persons are present, serve one another.
Recite the Lord's Prayer together:*

**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. Amen.**

In-Home Worship Opportunity Holy Week 2020

Good Friday

It has not been the tradition of College UMC to gather together for a worship service on Good Friday, usually leaving the sanctuary open for come-and-go meditation and scripture reading. The following is known as “A Service of Tenebrae” – Tenebrae meaning “darkness” – and is based on a 12th century late night/early morning service and is an extended meditation on the passion of Christ. The readings below are from The United Methodist Book of Worship, based on James H. Charlesworth’s translation of chapters 18-19 of the Gospel of John (John 18: 1 – 19: 42)

When used in a church worship setting, there are 14 candles lit as well as a Christ Candle, one candle of which is extinguished with each section of reading. Light candles or not – do as you wish in whatever way works best in your home!

Pray (in unison, if gathered with others in your household)

Almighty God, gracious behold this your family, for whom our Lord Jesus Christ was willing to be betrayed into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit. Amen.

A Service of Tenebrae

By James H. Charlesworth

Reproduced from The United Methodist Book of Worship

Jesus... went forth with his disciples across the Kidron valley,
where there was a garden, which he and his disciples entered.
Now Judas, who betrayed him, also knew the place;
for Jesus often met there with his disciples.
So Judas, procuring a band of soldiers

and some officers from the chief priests and the Pharisees,
went there with lanterns and torches and weapons.
Then Jesus, knowing all that was to befall him,
came forward and said to them, "Whom do you seek?"
They answered him, "Jesus of Nazareth."
Jesus said to them, "I am he."
Judas, who betrayed him, was standing with them.
When he said to them, "I am he," they drew back and fell to the ground.
Again he asked them, "Whom do you seek?"
And they said, "Jesus of Nazareth."
Jesus answered, "I told you that I am he;
so, if you seek me, let these men go."
This was to fulfill the word which he had spoken,
"I did not lose a single one of those whom you gave me."
Then Simon Peter, having a sword,
drew it and 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 into its sheath;
shall I not drink the cup which the Father has given me?"

A reader extinguishes the first candle.

2

So the band of soldiers and their captain
and the officers of the Judean authorities seized Jesus and bound him.
First they led him to Annas;
for he was the father-in-law of Caiaphas, who was high priest that year.
It was Caiaphas who had given counsel to the religious authorities
that it was expedient that one man should die for the people.

The second candle is extinguished.

Simon Peter followed Jesus, and so did another disciple.
As this disciple was known to the high priest,
he entered the court of the high priest along with Jesus,
while Peter stood outside at the door.
So the other disciple, who was known to the high priest,
went out and spoke to the woman who guarded the gate,
and brought Peter in.
The woman who guarded the gate said to Peter,
"Are not you also one of this man's disciples?"
He said, "I am not."
Now the servants and officers had made a charcoal fire,
because it was cold,
and they were standing and warming themselves;
Peter also was with them, standing and warming himself.

The third candle is extinguished.

The high priest then questioned Jesus about his disciples and his teaching.
Jesus answered him, "I have spoken openly to the world;
I have always taught in synagogues and in the temple,
where all Jewish people come together;
I have said nothing secretly. Why do you ask me?
Ask those who have heard me, what I said to them;
they know what I said."
When he had said this,
one of the officers standing by struck Jesus with his hand, saying,
"Is that how you answer the high priest?"
Jesus answered him,
"If I have spoken wrongly, bear witness to the wrong;

but if I have spoken rightly, why do you strike me?"
Annas then sent him bound to Caiaphas the high priest.

The fourth candle is extinguished.

5

Now Simon Peter was standing and warming himself.
They said to him, "Are not you also one of his disciples?"
He denied it and said, "I am not."
One of the servants of the high priest,
a kinsman of the man whose ear Peter had cut off, asked,
"Did I not see you in the garden with him?"
Peter again denied it; and at once the cock crowed.

The fifth candle is extinguished.

6

Then they led Jesus from the house of Caiaphas to Pilate's headquarters.
It was early.
They themselves did not enter the headquarters,
so that they might not be defiled, but might eat the Passover.
So Pilate went out to them and said,
"What accusation do you bring against this man?"
They answered him,
"If this man were not an evildoer,
we would not have handed him over."
Pilate said to them,
"Take him yourselves and judge him by your own law."
The religious authorities said to him,
"It is not lawful for us to put any man to death."

This was to fulfill the word which Jesus had spoken
to show by what death he was to die.

The sixth candle is extinguished.

7

Pilate entered the headquarters again and called Jesus, and said to him,
"Are you the King of the Jews?"

Jesus answered, "Do you say this of your own accord,
or did others say it to you about me?"

Pilate answered, "Am I a Jew?"

Your own nation and the chief priests have handed you over to me;
what have you done?"

Jesus answered, "My kingship is not of this world;
if my kingship were of this world, my servants would fight,
that I might not be handed over to the religious authorities;
but my kingship is not from the world."

Pilate said to him, "So you are a king?"

Jesus answered, "You say that I am a king.

For this I was born, and for this I have come into the world,
to bear witness to the truth.

Every one who is of the truth hears my voice."

Pilate said to him, "What is truth?"

The seventh candle is extinguished.

8

After Pilate had said this,
he went to the religious authorities again, and told them,
"I find no crime in him.
But you have a custom

that I should release one man for you at the Passover;
will you have me release for you the King of the Jews?"
They cried out again, "Not this man, but Barabbas!"
Now Barabbas was a robber.

The eighth candle is extinguished.

9

Then Pilate took Jesus and scourged him.
And the soldiers plaited a crown of thorns, and put it on his head,
and arrayed him in a purple robe;
they came up to him, saying, "Hail, King of the Jews!"
and struck him with their hands.
Pilate went out again, and said to them,
"See, I am bringing him out to you,
that you may know that I find no crime in him."
So Jesus came out, wearing the crown of thorns and the purple robe.
Pilate said to them, "Behold the man!"
When the chief priests and the officers saw him,
they cried out, "Crucify him, crucify him!"
Pilate said to them,
"Take him yourselves and crucify him, for I find no crime in him."
The religious authorities answered him,
"We have a law, and by that law he ought to die,
because he has made himself the Son of God."
When Pilate heard these words, he was the more afraid;
he entered the headquarters again and said to Jesus,
"Where are you from?"
But Jesus gave no answer.
Pilate therefore said to him, "You will not speak to me?
Do you not know that I have power to release you,
and power to crucify you?"

Jesus answered him,
"You would have no power over me
unless it had been given you from above;
therefore he who delivered me to you has the greater sin."

The ninth candle is extinguished.

10

Upon this Pilate sought to release him,
but the religious authorities cried out,
"If you release this man, you are not Caesar's friend;
every one who makes himself a king sets himself against Caesar."
When Pilate heard these words, he brought Jesus out
and sat down on the judgment seat
at a place called The Pavement, and in Hebrew, Gab' · ba · tha .
Now it was the day of Preparation of the Passover;
it was about the sixth hour.
He said to the religious authorities, "Behold your King!"
They cried out, "Away with him, away with him, crucify him!"
Pilate said to them, "Shall I crucify your King?"
The chief priests answered, "We have no king but Caesar."
They handed him over to them to be crucified.

The tenth candle is extinguished.

11

So they took Jesus, and he went out, bearing his own cross,
to the place called the place of a skull,
which is called in Hebrew, Gol' · go · tha .
There they crucified him,
and with him two others, one on either side, and Jesus between them.

Pilate also wrote a title and put it on the cross;
it read, "Jesus of Nazareth, the King of the Jews."
Many of the Judeans read this title,
for the place where Jesus was crucified was near the city;
and it was written in Hebrew, in Latin, and in Greek.
The Jewish chief priests then said to Pilate,
"Do not write, 'The King of the Jews,'
but, 'This man said, I am King of the Jews.'"
Pilate answered, "What I have written I have written."

The eleventh candle is extinguished.

12

When the soldiers had crucified Jesus
they took his garments and made four parts, one for each soldier;
also his tunic.
But the tunic was without seam, woven from top to bottom;
so they said to one another,
"Let us not tear it, but cast lots for it to see whose it shall be."
This was to fulfill the scripture,
"They parted my garments among them,
and for my clothing they cast lots."

The twelfth candle is extinguished.

13

So the soldiers did this.
But standing by the cross of Jesus were his mother,
and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
When Jesus saw his mother,
and the disciple whom he loved standing near,

he said to his mother, "Woman, behold, your son!"
Then he said to the disciple, "Behold, your mother!"
And from that hour the disciple took her to his own home.

The thirteenth candle is extinguished.

14

After this Jesus, knowing that all was now finished,
said (to fulfill the scripture), "I thirst."
A bowl full of vinegar stood there;
so they put a sponge full of the vinegar on hyssop
and held it to his mouth.
When Jesus had received the vinegar, he said, "It is finished";
and he bowed his head and gave up his spirit.

The fourteenth candle is extinguished.

15

Since it was the day of Preparation,
in order to prevent the bodies from remaining on the cross
on the sabbath (for that sabbath was a high day),
the religious authorities asked Pilate that their legs might be broken,
and that they might be taken away.
So the soldiers came and broke the legs of the first,
and of the other who had been crucified with him;
but when they came to Jesus and saw that he was already dead,
they did not break his legs.
But one of the soldiers pierced his side with a spear,
and at once there came out blood and water.
He who saw it has borne witness—his testimony is true,
and he knows that he tells the truth—that you also may believe.

For these things took place that the scripture might be fulfilled,

"Not a bone of him shall be broken."

And again another scripture says,

"They shall look on him whom they have pierced."

The Christ candle is taken away or extinguished. A loud noise is made by a cymbal or other means. The last section is read in darkness.

16

After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the religious authorities, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave.

So he came and took away his body.

Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight.

They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews.

Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid.

So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

(JOHN 18:1–19:42)

Go in peace.

May Jesus Christ,

who for our sake became obedient unto death, even death on a cross, keep you and strengthen you this night and for ever. Amen.

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