Welcome to the Parish Church of St Mark
Serving the people of Broomhill & Broomhall

The Liturgy of the Last Supper
A Service of Christian Hospitality

Maundy Thursday 2012
Greeting

Sing

GREAT GOD, your love has called us here, as we, by love for love were made. Your living likeness still we bear, though marred, dishonoured, disobeyed. We come, with all our heart and mind your call to hear, your love to find.

We come with self-inflicted pains of broken trust and chosen wrong, half-free, half-bound by inner chains, by social forces swept along, by powers and systems close confined, yet seeking hope for humankind.

Great God, in Christ you call our name and then receive us as your own, not through some merit, right or claim, but by your gracious love alone. We strain to glimpse your mercy seat and find you kneeling at our feet.

Then take the towel, and break the bread, and humble us, and call us friends. Suffer and serve till all are fed, and show how grandly love intends to work till all creation sings, to fill all worlds, to crown all things.

Great God, in Christ you set us free your life to live, your joy to share. Give us your Spirit’s liberty to turn from guilt and dull despair and offer all that faith can do while love is making all things new.  

Brian Wren (b 1936).
Gathering

‘A new commandment I give to you, that you love one another, as I have loved you.’

Let us pray.

Silence for preparation.

O Christ, pouring yourself out, love drained to the last drop, release us from our sins.

O Christ, kneeling as a servant, washing the disciples’ feet, shocking in your humility, help us to follow in your way.

O Christ, taking bread and wine, crystal-clear in your awareness of the work you must complete, nourish us on your saving presence.

O Christ, entering Gethsemane, falling on your face to pray, uncontainable in your broken heart, strengthen us to share your sufferings.

Infinite, intimate God, this night you kneel before us and wash our feet. In awe and wonder, we lay ourselves bare to your redeeming acts of love. Amen.

New Zealand Prayer Book
Reading – 1 Corinthians 11.23 – 26.

FOR I RECEIVED from the Lord what I also handed on to you, that the Lord 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.

Silence for reflection.

Sing

In the Lord I’ll be ever thankful,
in the Lord I will rejoice!
Look to God, do not be afraid;
lift up your voices: the Lord is near,
lift up your voices: the Lord is near.

Jacques Berthier (1923-94), Taizé.


Evangelist 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,
Peter 'Lord, are you going to wash my feet?'

Evangelist Jesus answered,

Jesus 'You do not know now what I am doing, but later you will understand.'

Evangelist Peter said to him,

Peter 'You will never wash my feet.'

Evangelist Jesus answered

Jesus 'Unless I wash you, you have no share with me.'

Evangelist Simon Peter said to him,

Peter 'Lord, not my feet only but also my hands and my head!'

Evangelist Jesus said to him,

Jesus '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.'

Evangelist 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,

Jesus '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.'

Silence for reflection.
Table-Talk

Sacrament of Service

_In Christ’s name and improvising his example, each of us is invited to receive the gift of hand-washing and to offer the same gift to another._

_Perfumed water is blessed …_

_Love of God, poured out for the world: let this water be for us a source of life; as we share in this gift of kindness, wash away our fear, revive our faith, let your love shine through._ **Amen.**

_… and poured into bowls. Our hands our washed by the person to our right; we wash the hands of the person to our left._

_We observe silence throughout._

_At the end, we pray together:_

_Chill, whose feet were caressed with perfume and a woman’s hair; you humbly took basin and towel and washed the feet of your friends. As we have touched one another in kindness, wash us with your tenderness that, embracing your service freely, we may spread your fragrance among the ‘undeserving’ and ‘unclean’. Amen._

*Janet Morley (adapted).*
Making Peace

Jesus says: ‘Peace I leave with you; my peace I give to you. Do not let your hearts be troubled, neither let them be afraid.’

The peace of the Lord be always with you. **And also with you.**

Sing

*During this hymn, the Table is prepared.*

WE COME as guests invited when Jesus bids us dine, his friends on earth united to share the bread and wine; the bread of life is broken, the wine is freely poured for us, in solemn token of Christ our dying Lord.

We eat and drink, receiving from Christ the grace we need, and in our hearts believing on him by faith we feed; with wonder and thanksgiving for love that knows no end, we find in Jesus living our ever-present friend.

One bread is ours for sharing, one single fruitful vine, our fellowship declaring renewed in bread and wine: renewed, sustained and given by token, sign and word, the pledge and seal of heaven, the love of Christ our Lord.

*Timothy Dudley-Smith (b 1926).*
The Story

What we do here, 
**we do in imitation**
of what Christ first did.

To his followers in every age, 
Jesus gave an example and command 
rooted in the experience 
he shared with his disciples 
in an upstairs room in Jerusalem. 
So now we do as Jesus did.

We take this bread and this wine, 
**produce of the earth**
and **fruit of human labour**.

In these, Jesus has promised to be present; 
**through these, Christ can make us whole**.

The Prayer

May God be with you. 
**And also with you**.

Lift up your hearts. 
**We lift them up to God**.

Let us give thanks to the Lord our God. 
**It is right to give thanks and praise**.

It is indeed right, for you made us, 
and before us, you made the world we inhabit, 
and before the world, you made the eternal home 
in which, through Christ, we have a place.

**All that is spectacular, all that is plain** 
have their origin in you; 
**all that is lovely, all who are loving** 
point to you as their fulfilment.
And grateful as we are for the world we know and the universe beyond our understanding, we particularly praise you, whom eternity cannot contain, for coming to earth and entering time in Jesus.

For his life which informs our living, for his compassion which changes our hearts, for his clear speaking which contradicts our harmless generalities, for his disturbing presence, his innocent suffering, his fearless dying, his rising to life-breathing forgiveness, we praise you and worship him.

Here too our gratitude rises for the promise of the Holy Spirit, who even yet, even now, confronts us with your claims and attracts us to your goodness.

And now, lest we believe that our praise alone fulfils your purpose, we fall silent and remember him who came because words weren’t enough.

Setting our wisdom, our will, our words aside, emptying our hearts, and bringing nothing in our hands, we yearn for the healing, the holding, the accepting, the forgiving which Christ alone can offer.

Silence.
Merciful God,
send now, in kindness, your Holy Spirit
to settle on this bread and wine
and fill them with the fullness of Jesus.

And let that same Spirit rest on us,
converting us from the patterns of this passing world,
until we conform to the shape of him
whose food we now share. Amen.

Breaking Bread

The bread is taken and broken.

Among friends, gathered round a table,
Jesus took bread, and broke it, and said,
‘This is my body - broken for you.’

The cup is taken.

Later he took a cup of wine and said,
‘This is the new relationship with God
made possible because of my death.
Take it, all of you, to remember me.’

Invitation

This is the table not of the Church,
but of the Lord.
It has been made ready for those who love him
and who want to love him more.
So come, you who have much faith
and you who have little;
you who have tried to follow
and you who have failed.
Come, with Thomas and Judas,
Joses and the Marys
Peter, James and John,
not because I invite you:
it is our Lord;
and it is his will that those who seek him
should meet him here.
Communing

The bread (gluten-free) and wine are passed from person to person. We receive from the person to our right and communicate the person to our left. If you do not wish to receive, please still communicate the person to your left.

These or other words of administration are used.

Receive the bread of life.

Share in the cup of blessing.

Prayer after Communion

Christ of the Passion, you have shown tenderness and called us your friends; your gift of love weighs heavily upon us grant us grace to bestow and to bless. Amen.

Gethsemane

Candles are lit. We process into church, gathering around the altar rail, singing:

Jacques Berthier (1923-94), Taizé.
The narrative of Jesus’ agony in the garden and arrest is read (Mark 14.32-50) as the altar is stripped and the sanctuary emptied of all adornments, symbolizing the desolation characterizing Jesus’ final hours.

During this, candles are extinguished.

Once the stripping is complete, we leave in silence or join the prayer vigil in the chapel.

Jesus said, ‘Could you not keep watch for one hour?’

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