



Maundy Thursday - A
April 6, 2023

Maundy Thursday is a time for remembering the supper that Jesus shared with his disciples. We will reenact this with a representation of the Seder, with Communion and a Potluck to follow.

The readings will invite to be present with and for Christ, to “wait” and to “watch.”

The evening begins at 6:00 pm

Acknowledging Traditional Territory

Introduction

Elements of the Seder

Haroset: represented in honey or granola.

Marror: a bitter herb such as horseradish.

Egg: one slice of hard cooked egg.

Salt: a separate small dish next to the dinner plate.

Glass: This should be empty at the beginning of the meal.

Unleavened Bread: one piece.

Napkin: A separate plate with a napkin on it. This will be used to cover the *afikoman* (hidden portion) during the meal.

Roles to be Performed

The Seder Meal

Sanctification of the Festival

Sanctification of the Day

We gather for this sacred celebration with family and friends surrounded by the signs of festive rejoicing. We link the past with future;

we respond in faith to God's call to service;
we gather here to observe the Passover, as it is written:

"The feast of unleavened bread must be kept, because it was on that same day I brought your armies out of the land of Egypt. Keep that day from age to age..." (Ex. 12:17)

Lighting of the Festive Candles

(Light main Candles / Table Candles are likewise lit)

The First Cup - TUC Liturgical Elder

WPC Liturgical Elder

In varied ways and in different words God gave promises of freedom to our people. With cups of the vine we recall each one of them, as now the first:

"I am Yahweh. I will free you from the burdens which the Egyptians lay on you." (Ex. 6:6)

(All raise glasses)

We raise the cup, and proclaim the holiness of the Day of Deliverance.

Blessed are you, O Lord our God, King of the Universe, who have kept us in life, sustained us, and brought us to this session of joy!

(All drink the first cup)

Rebirth And Renewal TUC Liturgical Elder

The meal is customarily begun with hard-boiled eggs flavoured with salt water. The egg is symbolic of new growth, new hope, new life.

(Each person dips a slice of egg in salt water and eats it.)

"See, winter is past, the rains are over and gone. The flowers appear on the earth. The season of glad songs has come..." (Song 2:10-12).

(Each person takes some greens and dips them twice in salt water)

Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the earth!

(The greens are now eaten)

A Bond Formed By Sharing

This is the bread of affliction, the poor bread which the Children of Israel ate in Egypt. Let all who are hungry come and eat. Let all who are in want share in hope. As we celebrate, we join with people everywhere.

Blessed are you, our God, Creator of the Universe, who brings forth bread from the earth. We praise you, who hallow our lives with commandments, and have commanded us regarding the eating of bread.

Unleavened bread recalls the fact that the dough used by the fleeing Israelites had no time to rise before the act of redemption.

Horseradish symbolises the bitterness of suffering.

Honey and nuts symbolise the mortar the Jews used in carrying out the Pharaoh's labour.

In these elements we see the symbols of freedom and of toil. For in the time of bondage there is hope of redemption, and in the time of freedom, there is knowledge of servitude.

(the honey and horseradish are eaten between two pieces of unleavened bread)

The Four Questions Youngest Person Present

Response -

We were slaves and the Lord freed us. Had the Lord not delivered us, we, our children, and children's children would still be enslaved.

Therefore, even if all of us were wise, if all of us were a people of understanding, and learned in the law and the prophets, it would still be our obligation to retell the story of the Exodus. Anyone who searches deeply into its meaning is considered praiseworthy.

Our redemption is not yet complete.

This part of the service ends with the prayers of thanksgiving to God through Psalms and drinking the second cup of wine, the cup of deliverance.

(All together recite Psalm 114)

**When Israel went out from Egypt,
the house of Jacob from a people of strange language,
Judah became God's sanctuary,
Israel his dominion.**

**The sea looked and fled;
Jordan turned back.
The mountains skipped like rams,
the hills like lambs.**

**Why is it, O sea, that you flee?
O Jordan, that you turn back?
O mountains, that you skip like rams?
O hills, like lambs?**

**Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
who turns the rock into a pool of water,
the flint into a spring of water.**

TUC Liturgical Elder

With the second cup of the vine, we recall the second promise of liberation.

"I will deliver you." (Ex. 6:6)

WPC Liturgical Elder

It is written: "And on that day you shall explain to your children, 'This is because of what Yahweh did for me when I came out of Egypt.'" It

is not only our ancestors that the Lord redeemed, but he redeemed us as well along with them, and all generations to come.

(The participants raise their cups and say:)

Therefore, we are bound to thank, praise, honor, bless and adore him who brought us forth from slavery to freedom, from sorrow to joy, from mourning to feasting, from bondage to redemption, from darkness to great light. We praise you, O God, Creator of the Universe, Creator of the fruit of the vine!

(All drink the second cup. The symbolic meal is now served.)

Communion

Gesture of Peace

(All exchange a sign of peace.)

Let us continue our ritual by joining our hearts in praying the words which Jesus offered on the night we recall here.

Keep those you have given me true to your name, so that they may be one as we are one.... I am not asking you to remove them from the world, but to protect them from the evil one.... Consecrate them in truth--your word is truth. As you sent me into the world, I have sent them into the world.... May they all be one. May they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me.

(Pause for silent prayer.)

Blessing - Rev Christopher Ryan

Let us bless each other.

May the Lord bless us and keep us! May the Lord let his face shine upon us and be gracious to us! May the Lord look upon us kindly, and grant us peace! Amen!

Hand Washing Blessing

Jesus, on that night before Passover,
rose from the Supper, laid aside his garments
took a towel and poured water.

Washing his disciples' feet, he said to them:

“If I, your Lord and Teacher,
have washed your feet,
you also ought to wash one another's feet.

If you know these things,
blessed are you if you do them.”

**Come now, Spirit of Christ,
wash us and make us one body,
that, as we are bound together
in this act of love,
we may no longer be in bondage
to the principalities and powers that enslave creation,
but may know your liberating peace
such as the world cannot give. Amen.**

The Handwashing

Closing Song VU 148 Jesus Remember Me (X2)

*Jesus, remember me when you come into your kingdom.
Jesus, remember me when you come into your kingdom.*

Dismissal

Let us remember that Jesus became the fulfilment of all the promises of redemption and deliverance we mark tonight. Jesus has called us out of darkness and made us the people of the New Covenant.

That is why we gather here tonight.

That is why we celebrate this meal.

Jesus has offered himself for the forgiveness of our sins.

Happy are we who share in God's Salvation.

We Depart in Silence