



BETHEL LUTHERAN CHURCH

MAUNDY THURSDAY

APRIL 2, 2026

11:00 AM & 7:00 PM

+ indicates to stand in body or spirit;
bold print indicates congregational responses

✠ GATHERING ✠

PRELUDE (11 AM) *“Thee We Adore, O Savior”* arr. David N. Johnson
(7 PM) *“In the Garden”* arr. Daniel Kallman

WORDS OF WELCOME

On this night we begin the Three Days — participating once again in the saving power of Jesus’ passing over from death into life. This first service focuses on how Jesus cares for his disciples after sharing a last meal with them. He commands the disciples to love one another as he loved them. “Maundy” is a shortened form of “maundatum,” the Latin word for “command,” — and Jesus’ command continues to guide us today.

Whenever we celebrate communion, we remember all the special meals Jesus shared with his disciples. Unlike the other gospels, John does not detail the last supper, but gives greater attention to earlier in his ministry when Jesus gives thanks, breaks bread, and feeds 5,000. Jesus describes himself to the people as “the bread of life,” —an understanding that informs our experience of the meal.

+ INVOCATION

We begin these sacred Three Days of worship
in the name of the Creator, ✠ the Christ, and the Holy Spirit. **Amen.**

+ APOSTOLIC GREETING

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all. **And also with you.**

OPENING READING JOHN 6:35-40, 48-51

A reading from the gospel of John.

³⁵ Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶ But I said to you that you have seen me and yet do not believe. ³⁷ Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away, ³⁸ for I have come down from heaven not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up on the last day. ⁴⁰ This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life, and I will raise them up on the last day.”

...

⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, and they died.

⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die.

⁵¹ I am the living bread that came down from heaven. Whoever eats of this bread will live forever, and the bread that I will give for the life of the world is my flesh.”

GATHERING HYMN “As We Gather at Your Table” ELW #522

Please join in the singing as families who participated in this year’s Holy Communion Retreat bring forward the bread and wine and set the table for Holy Communion.

+ PRAYER OF THE DAY

Eternal God, in the meal your Son shares life, and in his example of washing feet we see that life in action. By the power of your Holy Spirit, grant that this bread and wine may enliven our bodies, minds, and spirits, that we are strengthened to love each other, through Jesus Christ, Our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

✠ MEAL ✠

+ THE GREAT THANKSGIVING

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.



+ EUCHARISTIC PRAYER

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Musical notation for the Eucharistic Prayer hymn. It consists of four staves of music in a treble clef with a key signature of one flat. The lyrics are written below the staves, with lines of music connecting the words. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, heav-en and earth are full of your glo - ry. Ho - san - na. Ho - san-na. Ho - san - na in the high - est. Bless-ed is he who comes in the name of the Lord. Ho-san - na in the high - est." The music is a simple, hymn-like melody with various note values and rests.

From a wandering nomad, you created your family; for a burdened people, you raised up a leader; for a confused nation, you chose a king; for a rebellious crowd, you sent your prophets. In these last days, you have sent us your Son, your perfect image, bringing your kingdom, revealing your will, dying, rising, reigning, and redeeming your people for yourself.

Words of Institution / Las Palabras de la Institución

Great is the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

Blessed and broken God, come among us in the power of your Holy Spirit, that your people, as fragile and fitful as your disciples, may become your temple. Remake the church, your Son's body, where it is broken by discord or dispute; and renew your creation in the joy of thanksgiving. Spread your table in the face of friends and enemies, that all may know your peace and be gathered together in the company of your saints where you, Creator, Redeemer, Sustainer, are all in all.

Amen.

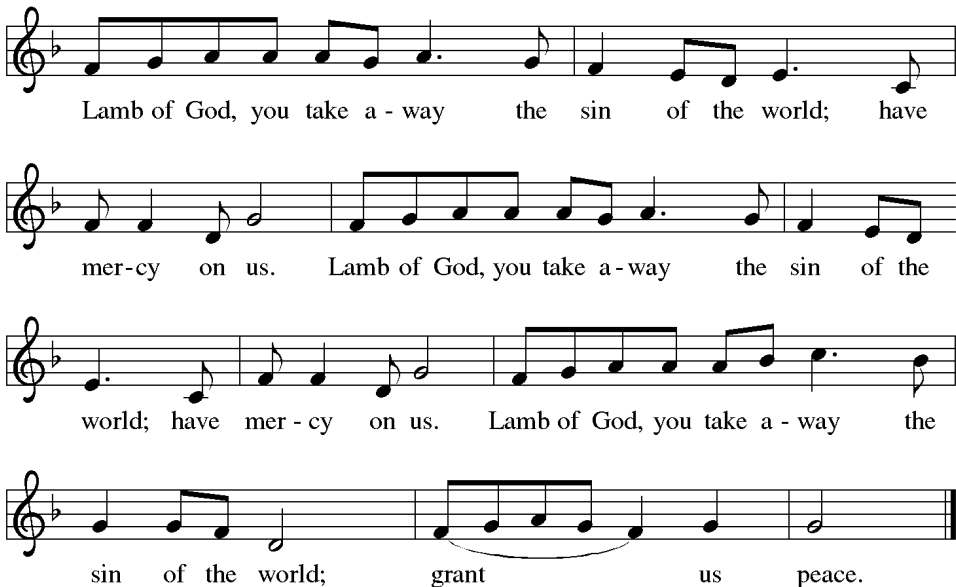
+ THE LORD'S PRAYER

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as 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.

+ EL PADRE NUESTRO

Padre nuestro que estás en los cielos,
santificado sea tu nombre;
venga a nos tu reino;
hágase tu voluntad,
así en la tierra como en el cielo;
el pan nuestro de cada día, dánoslo hoy;
y perdónanos nuestras deudas
así como nosotros perdonamos
a nuestros deudores;
y no nos dejes caer en la tentación;
mas líbranos del mal.
Porque tuyo es el reino,
el poder y la gloria,
por los siglos de los siglos. Amén.

LAMB OF GOD



Lamb of God, you take a - way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the sin of the
world; have mer - cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace.

HOLY COMMUNION HYMN "In the Quiet Consecration" VT #484



1. In the qui - et con - se - cra - tion of this
2. Here we learn through sa - cred sym - bol all your
3. Christ, the liv - ing bread of heav - en, Christ, whose
4. By your death for sin a - ton - ing, by your
5. while a - far in sol - emn ra - diance shines the



glad com - mun - ion hour, here we rest in you, O
grace can be and do by this won - der - ful in -
blood is drink in - deed, here by faith and with thanks -
res - ur - rec - tion life, hold us fast in joy - ful
feast that is to come; af - ter con - flict, heav - en's



Je - sus, taste your love and touch your pow'r.
dwell - ing; you in us, and we in you.
giv - ing in our hearts on you we feed.
un - ion, strength - en us to face the strife;
glo - ry, your great feast of love and home.

+ TABLE BLESSING

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. **Amen.**

+ PRAYER AFTER COMMUNION

**Lord Jesus, in a wonderful sacrament you strengthen us with your presence.
So work in us that the fruits of your redemption show forth in the way we live, for you live
and reign with the Father and the Holy Spirit, one God, now and forever. Amen.**

❖ WORD ❖

HYMN "Great God, Your Love Has Called Us" ELW #358 stanzas 1-3

In church history, Advent and Lent are linked (and even once shared the color purple.) Both seasons call us to intentionally prepare our hearts to worship in spirit and in truth.

We know 'Veni, Emmanuel' as an Advent tune, sung as we prepare to celebrate the incarnation and Jesus' life on earth. As we enter the Three Days, it is a fitting tune to use as we ponder what that life looked like and its call on our lives.



1. Great God, your love has called_____ us here, as we, by love, for
 2. We come with self - in - flict - ed pains of bro - ken trust and
 3. Great God, in Christ you call_____ our name and then re - ceive us



love_____ were made. Your liv - ing like - ness still_____ we bear,
 cho - sen wrong, half - free, half - bound by in - ner chains,
 as_____ your own, not through some mer - it, right_____ or claim,



though marred, dis - hon - ored, dis - o beyed. We come, with all
 by so - cial for - ces swept_____ a - long, by pow'rs and sys -
 but by your gra - cious love_____ a - lone. We strain to glimpse



our heart_____ and mind your call to hear, your love_____ to find.
 tems close_____ con - fined, yet seek - ing hope for hu - man - kind.
 your mer - cy seat and find you kneel - ing at_____ our feet.

We remember that Mary's anointing of Jesus prefigured Jesus' washing of the disciples' feet, and marks ordinary acts of service as holy.

READING JOHN 12:1-3

A reading from the 12th chapter of John.

¹Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. ²There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. ³Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

Word of God, word of life. **Thanks be to God.**

READING JOHN 13:1-5

A reading from the 13th chapter of John.

¹Now 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.

HYMN "Great God, Your Love Has Called Us" ELW #358 stanzas 4 & 5



4. Then take the towel and break_____ the bread, and hum-ble us, and
5. Great God, in Christ you set_____ us free your life to live, your



call_____ us friends. Suf - fer and serve till all_____ are fed,
joy_____ to share. Give us your Spir - it's lib - er - ty



and show how grand-ly love_____ in-tends to work till all
to turn from guilt and dull_____ de-spair, and of - fer all



cre - a - tion sings, to fill all worlds, to crown_ all things.
that faith_ can do while love is mak - ing all_____ things new.

READING JOHN 13:6-8

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."

CALL TO CONFESSION I

Come, all who have resisted help from another
whether out of pride or its opposite - not thinking we are worth it
or out of a desire for independence.

We cannot be Christian alone. We are dependent on God.

We are in debt to Christ,

who, before giving his very life, gave also this act of service,
showing his love as both eternal and the everyday.

PRAYER OF CONFESSION I

**We do not want to admit the depth of our need for you,
not just for a distant or eternal salvation**

but for healing in the ordinary and the everyday.

Sometimes we are embarrassed.

We do not want to show our hands (much less our feet).

HYMN "*Where Charity and Love Prevail*" Gather Comprehensive #625 stanzas 1 & 2



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear



There God is ev - er found; Brought here to - geth - er
God's char - i - ty we learn; Let us with heart and



by Christ's love, By love are we thus bound.
mind and soul Now love God in re - turn.

READING JOHN 13:9-17

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."

Word of God, word of life. **Thanks be to God.**

CALL TO CONFESSION II

Come, all who have resisted the servant role as beneath their dignity.
We cannot be Christian in our hearts and minds
without moving our hands and feet.
Our Lord and Teacher has set an example,
that we also should do as Jesus did to us,
appreciating and loving not just each other's ideas and spirits,
but caring for each other physically:
anointing the hands that are soft or hard, gnarled or nimble.

PRAYER OF CONFESSION II

We are tempted to make distinctions about the "cleanliness" of others.
We do not want to stoop down before people who might deny or betray us.
We do not care to wash feet, whatever the modern day versions are.
O God, we confess under the shadow of the cross
that our faith wavers before threat,
and our love is limited by self-interest.
We want to serve without sacrifice or inconvenience.
We need forgiveness and courage to love the way Jesus showed us.

HYMN *"Where Charity and Love Prevail"* Gather Comprehensive #625 stanza 3

3. For - give we now each oth - er's faults
As we our faults con-fess; And let us love each
oth - er well In Chris-tian ho - li - ness.

ASSURANCE OF FORGIVENESS

God, who is rich in mercy,
loved us even when we were dead in sin,
and made us alive together with Christ.
As a called and ordained minister of the church of Christ,
and by his authority,
I therefore declare to you the entire forgiveness
of all your sins,
in the name of the Father, and of the Son, and of the Holy Spirit.
Almighty God strengthen and embolden you
with power through the Holy Spirit,
that Christ may live in your hearts through faith. **Amen.**

HYMN "Where Charity and Love Prevail" - Gather Comprehensive #625 stanzas 5 & 6



5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,
Dwells God's be - got - ten Son; As mem - bers of his
If hon - ored be God's name; Our fam - i - ly em -
bod - y joined, We are in Christ made one.
brac - es all Whose Fa - ther is the same.

+ HOLY GOSPEL JOHN 13:31B-35

The gospel according to John. **Glory to you, O Lord.**

^{31b}“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.”

The gospel of the Lord. **Praise to you, O Christ.**

HOMILY

+ **HYMN OF THE DAY** “*A New Commandment*” WOV #664 (see insert)

PRAYER OF PREPARATION

Holy God, source of all love,
On the night of his betrayal, Jesus gave us a new commandment,
to love one another as he loves us.
Write this commandment on our hearts,
and give us the will to serve others
as he was servant of all, your Son, Jesus Christ, our Savior and Lord,
who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

ANOINTING

Tonight, as we ponder what modern day foot-washing looks like,
we commit to serving others with love in our everyday lives
by anointing one another’s hands for this work.

In this ritual, we practice accepting Christ’s abundant help, care and love.
Then, empowered and freed by the grace we have received,
we offer God’s tenderness to others.

Come forward to be anointed, and then anoint the person behind you.

After your hands have been anointed, please welcome the next person in line to the stand and anoint them before returning to your seat. The last person in each line will anoint the worship leader who started the line.

HYMNS (11:00) “*Will You Let Me Be Your Servant*” ELW #659 (1-solo, 2-all, 3-high voices, 4-low voices, 5-all)
“*Change My Heart, O God*” ELW #801
“*Ubi caritas et amor*” ELW #642

ANTHEM (7:00) “*Molto Moderato’ for two violins*” Dmitri Shostakovich

✠ SENDING ✠

+ BENEDICTION

On Maundy Thursday, love is tangible:
in the sights and sounds and feel of our hands being anointed;
in the taste and smell of bread and wine.
May you know, through all your senses,
that you are loved, that you are God’s.
And may the Almighty God, Father, Son, and Holy Spirit, bless you now and forever. **Amen.**

PSALM 22

We lift up the lament of the psalmist. In the gospels of Matthew and Mark, this is Jesus' cry from the cross.

THE STRIPPING OF THE ALTAR (7 PM)

ANTHEM (7 PM) "Prayer" William Kroll

The evening service concludes with the altar area being stripped of furnishings as a sign of Jesus' abandonment by his disciples and the stripping of Jesus by the soldiers before his crucifixion.

*Worship pauses for today, in darkness and silence,
and resumes tomorrow on Good Friday.*

The congregation leaves in silence.

Land Acknowledgement

Bethel Lutheran Church stands on land that is the home of the Wahpekute band of the Dakota nation, whose people have been stewarding this land for many generations. We regret the injustices done to them: unkept promises, broken treaties, forced removal from homes, and genocide. So, with the Holy Spirit's help, we pledge to repair relationships with our Indigenous neighbors by learning about their history, current stories, and public policies that have impacted and continue to impact their lives. In doing so we commit ourselves to making inroads to interrupt systemic racism and helping to promote healing and justice.

