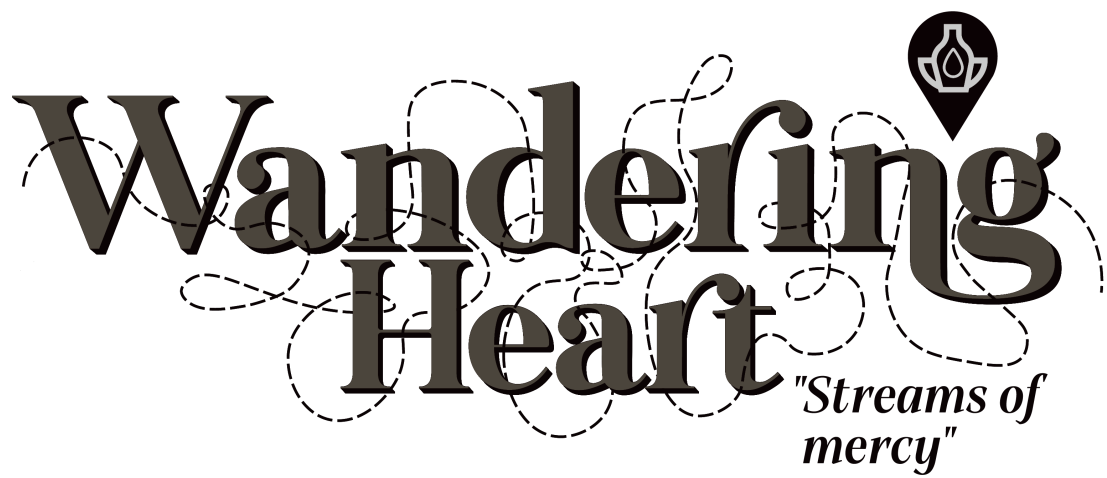


Wandering Heart



*"Streams of
mercy"*

Maundy Thursday, March 28, 2024



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The Rev. Abigail Zang Hoffman and The Rev. Amy Walter-Peterson, co-Pastors

Thursday, March 28, 2024 ~ *Maundy Thursday*

PRELUDE

Toccata per le levatione

Girolamo Frescobaldi

(Toccata for the elevation)

from *Messa delli Apostoli, Fiori Musicali* 1635

During the Last Supper, Jesus kneels to wash his disciples' feet. When he comes to Peter, we see a similar pattern unfold yet again: reluctance then exuberance. Peter initially resists, but then he wholeheartedly submits. We see this duality in Peter often, but do we also see these patterns in ourselves? Peter is named "Cephas," which means "the rock." In this story, we imagine that God's grace reshapes him in the way that water softens the rough edges of stone. When we, like Peter, are reluctant and resistant to receiving love, can we remember that streams of mercy are never ceasing? Will we be reshaped by grace?

GATHERING

GATHERING HYMN	Three Holy Days Enfold Us Now	ACS 930
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Three Holy Days Enfold Us Now



1 Three ho - ly days en - fold us now in wash - ing
2 The mys - t'ry hid from a - ges past is here re -
3 Christ, lift - ed high up - on the tree, be - fore you



feet and break - ing bread, in cross and font and
vealed in word and sign, for Je - sus' sto - ry
ev - 'ry knee shall bend and ev - 'ry tongue in



life re - newed: in Christ, God's first - born from the dead.
is our own: new life through death is God's de - sign.
praise pro - claim: "You are the Lord of all. A - men."

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.

PRAYER OF THE DAY

Let us pray. 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 in our hearts, and give us the will to serve others as he was the 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.

HEARING GOD'S WORD

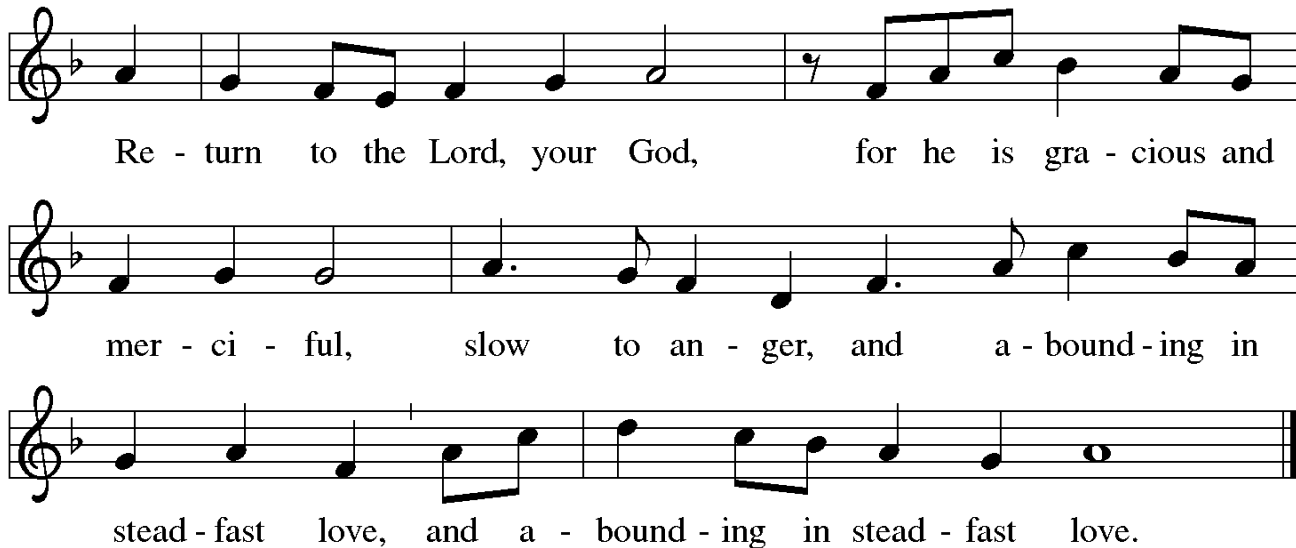
READING: 1 Corinthians 11:23-26

In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another, because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

²³For 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, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In 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." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION



Re - turn to the Lord, your God, for he is gra - cious and
mer - ci - ful, slow to an - ger, and a - bound - ing in
stead - fast love, and a - bound - ing in stead - fast love.

The holy gospel according to John.

Glory to you, O Lord.

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

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.

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. 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."

^{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.

REFLECTION

CONFESSION AND FORGIVENESS

Friends in Christ, in this Lenten season we have heard our Lord's call to struggle against sin, death, and the devil—all that keeps us from loving God and each other. This is the struggle to which we were called at baptism.

Within the community of the church, God never wearies of forgiving sin and giving the peace of reconciliation. On this day let us confess our sin against God and our neighbor, and be reconciled with God and with one another.

Silence for reflection

Most merciful God,

We confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen

Worshippers are invited to come forward for the laying on of hands and individual absolution. Those at home may speak these words to yourself or another: In obedience to the command of our Lord Jesus Christ, I forgive you all your sins.

HYMN	Jesus, Remember Me	ELW 616
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THE PRAYERS OF THE PEOPLE

Our prayers are always offered on behalf of the whole community.

Trusting in Jesus who gave his life for the world, let us pray for the church, the world, and all in need.

A brief silence.

God who kneels to wash our feet, gather your church around the world during this holy week. Humble the powerful and lift up any who are marginalized. Renew our faith and make us bold in service and love to our neighbors. Merciful God,
receive our prayer.

God whose greatest commandment is love, guide all who govern by the principle of love. Transform unjust human systems that oppress some for the gain of others. Restore communities as places of justice and concern for those who are vulnerable. Merciful God,
receive our prayer.

God who was betrayed, comfort people everywhere who have suffered abuse at the hands of someone they knew and trusted. Heal the bodies, minds, and hearts of victims of exploitation. Help all in pain to know that you are near. Merciful God,
receive our prayer.

God who brings new life out of death, we pray with thanks for the lives of those who have joined the communion of saints. In our holy meal, grant the joy of your presence to all who share this meal and connect us to the faithful who have gone before us, and nourish us as your people living today. Merciful God,
receive our prayer.

Receive these prayers, loving God, for the sake of the One who loved us to the end, Jesus Christ, our redeemer.

Amen.

SHARING GOD'S MEAL

THE PEACE

The peace of Christ be with you always.

And also with you.

Greet those with whom you worship physically with a sign of peace. At home, extend the peace of Christ through the comments section or text to those who are at a distance.

OFFERING

Information about supporting Bethlehem's ministry with your offerings is available in the Welcome insert in your pew rack or by visiting

blcfairport.org/support-our-ministry.

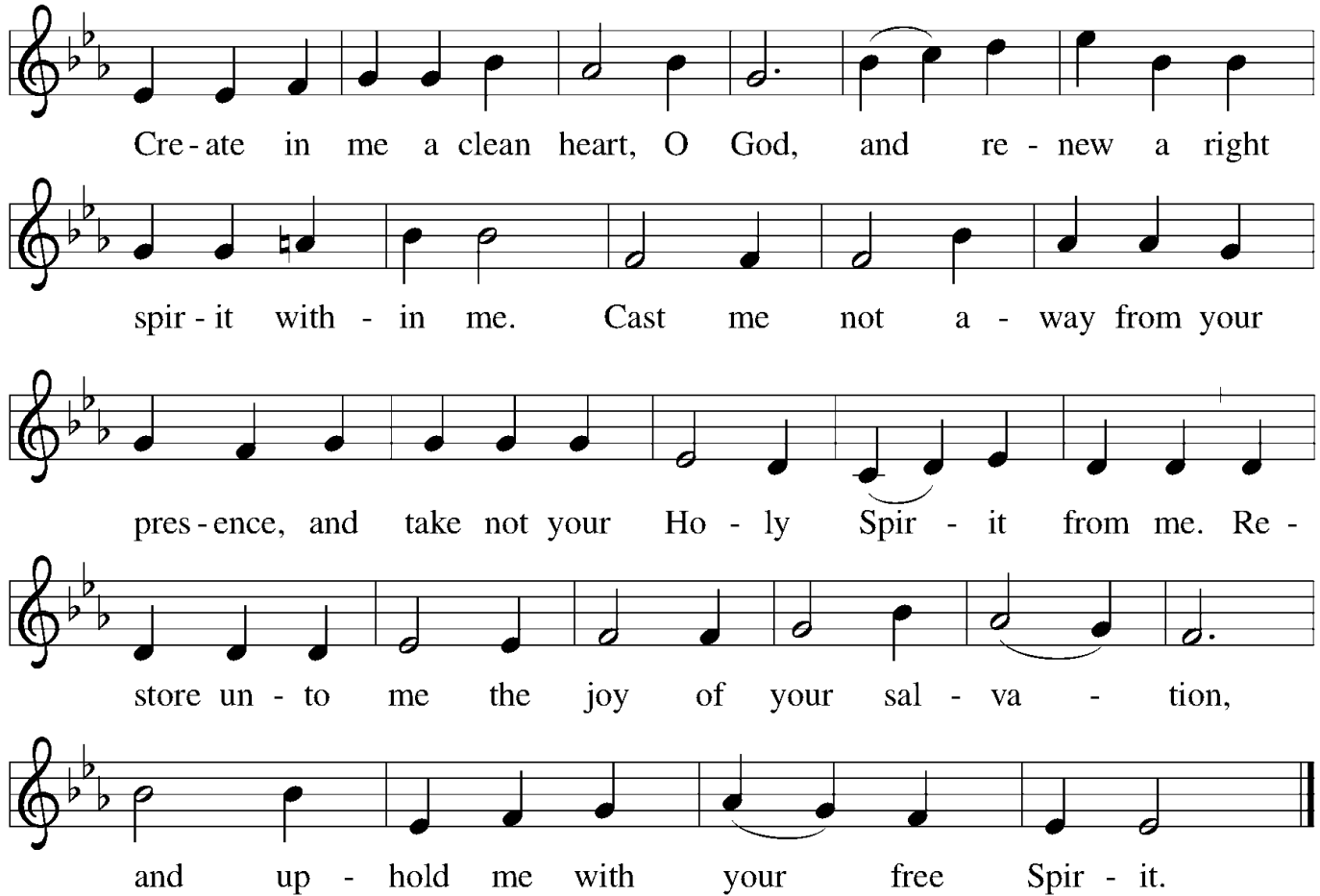
OFFERING OF MUSIC

Ubi caritas

(Where true charity is, God is there)

11th-cent. Latin hymn
setting, Alan Bullard

OFFERTORY



Cre - ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your
pres - ence, and take not your Ho - ly Spir - it from me. Re -
store un - to me the joy of your sal - va - tion,
and up - hold me with your free Spir - it.

OFFERTORY PRAYER

Let us pray. Gracious God,

we offer with joy and thanksgiving what you have first given us – ourselves, our time, and our possessions, signs of your gracious love. Receive them for the sake of him who offered himself for us, Jesus Christ our Lord. Amen

GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

WORDS OF INSTITUTION

THE LORD'S PRAYER

We pray as Jesus taught us:

**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**

INVITATION TO COMMUNION

Come! Receive bread for the journey; a feast for wandering hearts.

Thanks be to God!

DISTRIBUTION OF COMMUNION

Our communion bread is gluten-free, unless noted by the pastor. Grape juice is available; indicate your need to the communion assistant. If you worship through the Livestream and wish to receive communion, please reach out to one of the pastors.

THE COMMUNION



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.

COMMUNION HYMNS

Restore in Us, O God

ELW 328

Love Consecrates the Humblest Act

ELW 360

TABLE BLESSING

LEAVING TO SERVE

SENDING HYMN

Go to Dark Gethsemane
sing sts. 1-3; hum st. 4

ELW 347

We do not use a Benediction on this day in order to keep a sense of connection to Good Friday. Today's worship ends in silence. You are welcome to remain for silent prayer as long as you wish. When you leave, please do so in silence.

BLC Musicians

Raelynn Clare, Music Director and Organist

Dr. Jim Jefferis, Director of The Chancel Choir

Rich Towsley, Director of The Folk Group and BLC Dulcimers

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Three Holy Days Enfold Us Now: Text: Delores Dufner, OSB, b. 1939; Music: ROCKINGHAM OLD, Edward Miller, 1731-1807, adapt.;

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"Ubi caritas" Alan Bullard © Oxford University Press 2015

Holy Week and Easter

During Holy Week we follow Jesus' journey from his triumphal entry into the city to a desolate cross to an empty tomb.

Maundy Thursday, March 28

6 pm – *New format!* – Remembering Jesus' last supper with his disciples, we will begin worship with a shared meal around tables in the Fellowship Hall and end in silence in the sanctuary after the altar is stripped

Good Friday, March 29 at 7 pm (in person and livestream)

**Easter Sunday, March 31 at 8:55 am (in person and livestream)
and 11 am (in person only)**

Easter Breakfast served 9:45 – 10:45 am

About our Theme: Wandering Heart

This Lent, we are focusing on the life and faith of one of Jesus' most famous disciples. In Peter, we see a person who is both steadfast and unsteady, a dear friend and a betrayer, a follower and a wanderer. In Peter, we often see ourselves. By following Peter's journey, we watch the story of Jesus unfold through the eyes of a very normal human trying to figure it all out—just like us.

Each week, a phrase from "*Come, Thou Fount of Ev'ry Blessing*" serves as our theme. It's as if Peter himself wrote this song. As we follow Peter's story, we will sing our way through Lent, binding our wandering hearts to God.

Come, thou Fount of ev'ry blessing, *tune my heart* to sing thy grace;
streams of mercy, never ceasing, call for *songs of loudest praise*.
Teach me some melodious sonnet, sung by flaming tongues above.
Praise the mount—I'm fixed upon it—mount of God's redeeming love.

Here I raise my Ebenezer: "Hither by thy help I've come";
and I hope, by thy good pleasure, safely to arrive at home.
Jesus sought me when a stranger, wand'ring from the fold of God;
he, to *rescue me from danger*, interposed his precious blood.

Oh, to grace how great a debtor daily I'm constrained to be;
let that grace now like a fether bind my wand'ring heart to thee.
Prone to wander, Lord, I feel it; *prone to leave the God I love*.
Here's my heart, oh, take and seal it; seal it for thy courts above.

(Text: Robert Robinson, 1735-1790)

In this series, we affirm that faith is a constant journey of steadfast pursuit, one that ebbs and flows, seeks and wanders. In Peter's story, we are reminded that God loves imperfect people—in fact, time and again, that's precisely who God claims and calls.