

# Maundy Thursday

## 6:30 p.m. LiveStream Worship Service

**Pre-Service Music** (6:00 p.m.)

*Tis Midnight and on Olive's Brow*

David Slater

**Audio Prelude**

*Open the Door to Him*

Jazz Artists Network

**Gathering Thoughts**

Pastor Bill Lentz

**Extinguishing the Lenten Candle**

**Opening Prayer**

**Song**

*What Wondrous Love Is This*

Rays Koshy, Ruth Rineer, Wayne Wylie, and Zoeh John

**Holy Week's Story in Symbols**

The Gospels of Matthew and John offer insights into the events of Holy Week though important symbols. Tonight, we'll hear the story and recall the symbols that paint a picture of that sacred time. The symbols on the table in the chancel are Palms, a Money Bag, Bread and Wine, a Bowl and Towel, a Jar of Oil, a Rooster, a Purple Cloth, a Crown of Thorns, and a Nail.

**Song**

*Go to Dark Gethsemane*

**Meditation**

*When Twilight Comes*

When twilight comes and the sun sets, mother hen prepares for night's rest.  
As her brood shelters under her wings, she gives the love of God to her nest.

Oh! what joy to feel her warm heartbeat and be near her all night long; so the  
young can find repose, then renew tomorrow's song.  
the dreams of young and stories of old.

Oh! what joy to press close together, to pray as one, by a mother's love  
Embraced in the blessed Trinity.

**Song**

*Lead Me to Calvary*

**Farewell and Blessing**

**Audio Postlude**

*When Twilight Comes*

St. Ignatius Choir

**Lansdale United Methodist Church**  
**April 1, 2021**



**300 N. Broad Street • Lansdale, PA • 19446**

**Song 1**  
***What Wondrous Love Is This***

What wondrous love is this, O my soul, O my soul!  
What wondrous love is this, O my soul!  
What wondrous love is this  
That caused the Lord of bliss  
To bear the dreadful curse for my soul, for my soul,  
To bear the dreadful curse for my soul.

When I was sinking down, sinking down, sinking down,  
When I was sinking down, sinking down,  
When I was sinking down  
Beneath God's righteous frown,  
Christ laid aside His crown for my soul, for my soul,  
Christ laid aside His crown for my soul.

To God and to the Lamb, I will sing, I will sing;  
To God and to the Lamb, I will sing.  
To God and to the Lamb  
Who is the great "I AM";  
While millions join the theme, I will sing, I will sing,  
While millions join the theme, I will sing.

And when from death I'm free, I'll sing on, I'll sing on;  
And when from death I'm free, I'll sing on.  
And when from death I'm free,  
I'll sing and joyful be;  
And thro' eternity, I'll sing on, I'll sing on,  
And thro' eternity I'll sing on.

## Holy Week's Story in Symbols

The Gospels proclaim the events of Holy Week, which we can learn and cherish through essential symbols in the accounts of Jesus' Passion.

Tonight, we'll hear the story and reflect on the symbols that are like a tableau of that sacred and profound night of remembrance and love.

The symbols on the table here in the chancel form that tableau; they make the story come alive through its symbols. The traditional symbols are the Palms, a Money Bag, Bread and Wine, a Basin and Towel, a Jar of Oil, a Rooster, a Purple Cloth, a Crown of Thorns, and a Nail. Let's begin at the beginning, with the palms.

Palm trees grow prolifically in the Middle East. They're a source of shade, oil, fuel, wine, and food. Dates and nuts grow in their upper branches. Cut palms are ancient symbols of triumph, peace, and exuberant joy. According to Matthew's Gospel, chapter 21, When Jesus entered Jerusalem, "a large crowd spread their clothes on the road, while others cut palm branches off the trees and spread them on the road. The crowds in front of Jesus and behind him shouted, 'Hosanna to the Son of David! Blessings on the one who comes in the name of the Lord! Hosanna in the highest!' When Jesus entered Jerusalem, the whole city was stirred up. People asked, "Who is this?" The crowds answered, 'It's the prophet Jesus from Nazareth in Galilee.'"

A Bag of Money has a dual meaning in Lent and Holy Week. During Lent, a money bag symbolizes giving money to the poor and needy. Christians examine their lives, take account of their sins, and give money to help others as a way of making amends with God. During Holy Week, a money bag symbolizes the betrayal committed by Judas against Jesus for a bag filled with 30 silver coins. According to Matthew's Gospel, chapter 26, it was one of Jesus' followers, one of the Twelve, called Judas Iscariot, who went to the chief priests and asked, "What will you give me if I turn Jesus over to you?" So, he was paid thirty pieces of silver. And from that moment, Judas was looking for an opportunity to turn Jesus over to the religious authorities.

Bread and Wine symbolize the food eaten at Jesus' last supper with his followers. It was Passover night when Israel left their slavery in Egypt when lambs were sacrificed to put their blood on the doors of their homes to save them from the angel of death. God mandated that the Passover be celebrated annually. Jesus' last Passover with his followers included unleavened bread and wine, which Jesus

used as symbols of his body to be broken and his blood to be poured on the cross. According to Matthew's Gospel, chapter 26, while they were eating the Passover meal, Jesus took bread, blessed it, broke it, and gave it to the disciples and said, "Take and eat. This is my body." Then, he took a cup of wine, gave thanks, and gave it to the followers, saying, "Drink from this, all of you. This cup is my blood of the covenant, poured out for many so that their sins may be forgiven. I tell you, I won't drink wine again until that day when I drink it in a new way with you in my Father's kin-ship." 30 After singing songs of praise, Jesus led them out to the Mount of Olives.

A Basin and Towel also appear in the last supper account. With them, Jesus washed his followers' feet, and dried them. The act stunned his followers. Jesus was their teacher, their leader, and he washed their feet as a gesture of service and love. Then, Jesus invited them to do the same out in the world as a way to remember him. According to John's Gospel, chapter 13, Jesus got up from the table and took off his robes, and picking up a linen towel, he tied it around his waist. He poured water into a washbasin and began to wash the disciples' feet, drying them with the towel he was wearing. He said to them, "You don't understand what I'm doing now, but you will understand later." The gift of washing was a demonstration of Jesus' new commandment, that they love one another as he loves them. The basin and towel are also a reminder that Pontius Pilate washed his hands of Jesus before handing him over to the crowd who wanted to kill him.

A Jar of Oil helps us remember that Jesus went to the Mount of Olives to pray. Olive oil is used in the sacred ritual of anointing kings. A woman poured oil over Jesus as a symbol of his death and burial during his passion week. Oil joins water in baptism as a sign of consecration to service. Oil is also used to anoint the sick and prepare the dying for their journey to God. According to John's Gospel, chapter 12, it was Mary of Bethany who took an extraordinary amount of oil and anointed Jesus' feet with it, then wiped his feet dry with her hair. The house was filled with the aroma of the perfume.

A crowing Rooster is a double-edged symbol recalling Peter's denial that he ever knew Jesus at all, just as the Lord had predicted. According to Matthew's Gospel, chapter 26, someone standing with Peter at a fire where they were keeping warm said to him, "You must be one of them, one of Jesus' followers. The way you talk gives you away. Peter cursed and swore up and down, saying, "I don't know the man!" At that very moment the rooster crowed. Peter remembered Jesus' words, "Before the rooster crows you will deny me three times." And Peter went out and

cried uncontrollably. Because a crowing rooster marks the dawn of a new day, it's also a symbol of the resurrection.

A Violet or Purple Cloth is the color for Lent. It's a somber color symbolizing mourning, suffering, humility, regret, and the willingness to make amends for sinning, particularly by fasting. Purple is also the color of royalty. After Jesus is arrested and interrogated by the authorities, a few soldiers clothe him in a purple cloak, mock him, and physically abuse him. According to Mark's Gospel, chapter 15, soldiers led Jesus away into the courtyard of the palace known as the governor's headquarters, and they called together the whole company of soldiers. They dressed him up in a purple robe.

A Crown of Thorns helps us comprehend the humiliation Jesus suffers during holy week. After receiving the purple garment, soldiers mock Jesus as a king by placing a crown of thorns on his head. They couldn't comprehend what they did to the King of the World. They treated him as a political prisoner and subjected him to what amounted to police brutality. According to Matthew's Gospel, chapter 27, the soldiers, in the height of irony, twisted together a crown of thorns and put it on Jesus' head. They put a stick in his right hand as a scepter. Then they bowed down in front of him and mocked him, saying, "Look! The Judean King!" After that they spit on him, took the stick, and struck his head again and again. When they finished mocking him, they stripped him of the purple cloth and put his own clothes back on him and led him away to crucify him.

A Large Nail signifies Christ being nailed to the cross with one nail through each of his hands or wrists and one through both feet laid on top of one another. There's no direct scripture reference to these except with the blunt phrase, "They crucified him." Nailing was a common way of crucifying someone. Sometimes, three nails are used as a symbol of the Trinity. Though, according to John's Gospel, chapter 20, one of the Twelve followers, the one named Thomas, wasn't with the disciples when Jesus came to see them on Easter evening. The other disciples told Thomas, "We've seen the Lord!" But Thomas replied, "Unless I see the nail marks in his hands, put my finger in the wounds left by the nails, and put my hand into his side, I won't believe." Then, about eight days after Easter, Jesus' followers were again in a house and the disciple Thomas was with them. Even though the doors were locked, Jesus entered and stood among them and said, "Peace be with you." Then Jesus said to Thomas, "Put your finger here. Look at my hands. Put your hand into my side. No more disbelief. Believe!"

**Song 2**  
***Go to Dark Gethsemane***

Go to dark Gethsemane,  
ye that feel the tempter's power;  
your Redeemer's conflict see,  
watch with him one bitter hour.  
Turn not from his griefs away;  
learn of Jesus Christ to pray.

See him at the judgment hall,  
beaten, bound, reviled, arraigned;  
O the wormwood and the gall!  
O the pangs his soul sustained!  
Shun not suffering, shame, or loss;  
learn of Christ to bear the cross.

Calvary's mournful mountain climb;  
there, adoring at his feet,  
mark that miracle of time,  
God's own sacrifice complete.  
"It is finished!" hear him cry;  
learn of Jesus Christ to die.

Early hasten to the tomb  
where they laid his breathless clay;  
all is solitude and gloom.  
Who has taken him away?  
Christ is risen! He meets our eyes;  
Savior, teach us so to rise.

**Song 3**  
***Lead Me to Calvary***

King of my life I crown Thee now,  
Thine shall the glory be:  
Lest I forget Thy thorn-crowned brow,  
Lead me to Calvary.

Refrain:  
Lest I forget Gethsemane;  
Lest I forget Thine agony;  
Lest I forget Thy love for me,  
Lead me to Calvary.

Show me the tomb where Thou wast laid,  
Tenderly mourned and wept;  
Angels in robes of light arrayed  
Guarded Thee whilst Thou slept.

[Refrain]

Let me, like Mary, through the gloom,  
Come with a gift to Thee;  
Show to me now the empty tomb,  
Lead me to Calvary. [Refrain]  
4 May I be willing, Lord, to bear  
Daily my cross for Thee;  
Even Thy cup of grief to share,  
Thou hast borne all for me.

[Refrain]

(Optional Ending)  
King of my life I crown Thee now;  
thine shall the glory be.