

Maundy Thursday
at Home
Agape Meal and Foot Washing

St. Martin's Episcopal Church, Lebanon, OR - April 9, 2020

An Agape Meal is a celebration to remember Jesus' Last Supper with his Disciples. We set up our own reconstruction of this meal to commemorate and remember Jesus' last meal with his disciples, and the first Eucharist. Often, churches will serve such a meal before the traditional foot washing. This year, we are not gathering in person, so we offer you this way to remember the Last Supper at home.



Directions: *A meatless meal is to be preferred. Appropriate foods include soup, cheese, olives, dried fruit,*

bread, and wine or water (or beverage of choice) such as foods that Jesus might have had at that Passover meal. The setting should be austere and the foods sparse and simple.

The following blessings are recited by the leader at the beginning of the meal, all standing as able. If you are re-enacting the Agape Meal at home alone, you can read the lessons silently or aloud while you eat.

Over Wine (or beverage of choice) Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine; and on this night you have refreshed us with the cup of salvation in the Blood of your Son Jesus Christ. Glory to you for ever and ever. **Amen.**

Over Bread Blessed are you, O Lord our God, King of the universe. You bring forth bread from the earth; and on this night you have given us the bread of life in the Body of your Son Jesus Christ. As grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever. **Amen.**

Over the Other Foods Blessed are you, O Lord our God, King of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. **Amen.**

After the blessing of the food, it is passed around and eaten as the readings and homily are read by one or more people during the meal.

Collect of the Day

Leader The Lord be with you.

People And also with you.

Leader Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.***

Hebrew Scripture Exodus 12:1-14a
A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. [Your lamb shall be without blemish, a year-old

male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.] This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Here ends the reading.

Psalm 78:14-20, 23-25

The psalm for today is Psalm 78; it will be read in unison.

1 I love the Lord, because he has heard the voice of my supplication,*
because he has inclined his ear to me whenever I called upon him.

10 How shall I repay the Lord *
for all the good things he has done for me?

11 I will lift up the cup of salvation *
and call upon the Name of the Lord.

12 I will fulfill my vows to the Lord *
in the presence of all his people.

13 Precious in the sight of the Lord *
is the death of his servants.

14 O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.

16 I will fulfill my vows to the Lord *
in the presence of all his people,

17 In the courts of the Lord's house, *
in the midst of you, O Jerusalem.

Hallelujah!

Epistle 1 Corinthians 11:23-26(27-32)

A reading from the first letter of Paul to the Corinthians.

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.

Here ends the reading.

Gospel John 13:1-15

A reading from the Gospel of John

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, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus 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." 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, "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.

"Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little 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.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Here ends the reading.

Homily "Our Marching Orders" The Rev. AJ Buckley

I wonder what it would have been like to attend the Last Supper. I imagine it like this: *Jesus has been acting weirder than normal lately* thinks Phillip. *He's been talking more about his death and a time without him, but, I mean he can't actually mean that he'll be gone gone, right?* wonders Andrew. *I mean, his death? No, that can't be. He's probably speaking in riddles like he often does. I don't know how to go on without him; how to follow without him. I have so much more to learn, to understand* worries Peter.

All the disciples appear to be lost within their own thoughts, own fears, especially Judas. His mind seems particularly heavy, and he wonders if anyone notices. He's trying to act natural, but his heart is beating at the speed of light it seems. He's worried others can see it in his face, his voice.

Jesus, too, seems agitated, thinking about the path ahead, but also worn down, confused, and hoping Abba will show him and guide him. All the disciples had heard the

growing chatter amongst the high priests, but I mean we've seen Jesus raise a man from the dead, and turn water into wine and cure lepers and heal the blind so surely he can manage to avoid the high priests. But still...we warned him not to come here. We really should leave this place. And yet here we are lingering. Lingering longer than we should. It's getting late.

And now he wants to wash our feet, they all seem to think in tandem, a cacophony of worry and fear and angst. The anxiety seems to swell in the room to a crescendo. Their laughter becoming a little more forced, their fears growing quietly inside until they become a tornado the size of Jerusalem, it seems. The "what if's" are getting harder to calm. As Jesus shares the bread like he has many times before, there seems to be something different this time. They would talk about it years later and still not be able to put their finger on it. They often regretted not cherishing every moment with Jesus. They thought they'd have longer. But they cherish the last time they had together with Jesus before the unspeakable happened, and he was arrested, betrayed and handed over by Judas and brutally tortured and killed. They often wondered if they'd done one thing differently that night if Jesus might still be with them. But mostly, they were overwhelmed with the love Jesus had for them. The way he, their master and teacher, washed their feet. The way he, their master and teacher, lovingly dried them with a towel. The way he, their master and teacher, did not use violence to harm those who would harm him. The way he, their master and teacher, loved him even after

they all fled in fear. The way he loved them until the very end.

We, too, share in that very same meal tonight. We, too, share in the washing of feet tonight. We, too, share in the love of Jesus.

But the thing is -- we don't get off the hook there. Jesus left us with marching orders. Our call to Christian life is one of love that is inextricably linked to action. It is a love that's bound to service. It's a love that gives up places of power to serve those less fortunate. It's a love that empties oneself of greed and fear and hate and resentment. We cannot love as Jesus loved without also taking on the role of a servant and serving as Jesus served. We cannot love as Jesus loved without being willing to give up our need for status and power. We cannot love as Jesus loved without sharing—our meals, our hearts, our worries and fears, our talents and treasures. We cannot love as Jesus loved without companionship. It is not a road we can walk alone. We cannot love as Jesus loved without a willingness to forgive even in the most heartbreaking of betrayals. It's why we say it in our dismissal every Sunday as we finish the service, to let us go to love AND serve the Lord. Following Jesus requires both. It's not enough to be nice; our discipleship with Jesus calls us to more than nice. We must be humbled and transformed, broken and resurrected. This is what we are called to do as Christians. These are our marching orders. Will you go into the world together, loving and serving as Jesus loved and served?

Take a moment to reflect on the homily before the next step.



After the meal:

The Washing of the Feet

If you are planning to include this part to model on how Jesus washed the feet of his disciples at home, it's helpful to have some chairs set up, with pitchers of warm water, basins to catch the water, and towels.

The Leader says:

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

At this time, it is appropriate to wash the feet and/or hands of the others gathered. During the 2020 Holy Week season in the midst of the Covid epidemic, it may be preferable to wash one's own feet. You can wash your own feet/hands with the care and love of Jesus' washing of his disciples' feet in mind. It would be appropriate to sing your favorite hymn or Taizé piece as you do so.

After feet are washed, we would **Exchange the Peace** with any others gathered with us.



Traditionally we would turn to those nearby to greet them by the hand or with a hug, but during this Covid pandemic, we instead keep our six feet of social distance. We can clasp our hands in prayer and bow to others, saying

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

Exchange of Peace

This ends the Maundy Thursday Service.

If you wish, you can then move to observation of the Altar of Repose.