

SAVIOR SERVANT FRIEND

SERVICE FOR
MAUNDY THURSDAY



SERVANT

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SERVICE FOR MAUNDY THURSDAY ABOUT THE SERVICE

Holy Week provides us with a perfect chance to explore the extraordinary attributes of our Savior, Servant, and Friend, Jesus. It is a time to marvel at how our Lord delivered us from sin, death and the devil through his suffering, death and resurrection. The Maundy Thursday service dwells upon how Jesus is a servant to his friends when he washes their feet and serves them his body and blood in bread and wine.

This service contains: a complete order of service • sermon • children's sermon • prayers • music for the accompanist

ORDERING INFORMATION

Additional resources are available from Creative Communications for the Parish. Contact us for current pricing and availability. Call us at 1-800-325-9414. Or visit our website: www.creativecommunications.com.

A Complete Series for the Weeks of Lent Is Available:

Those who desire may supplement these services with other services for all of Lent. They are available as a kit and include all the Leader's Guide features described above.

All six services digital format with hard copies • Code **SSFL**

All six services digital format only • Code **SSFLDD**

All six services sermons only • Code **SSFADD**

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COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-photo/pouring-water-into-basin-by-pitcher-1929503963](https://www.shutterstock.com/image-photo/pouring-water-into-basin-by-pitcher-1929503963)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

I have called you friends, for all that I have heard from my Father I have made known to you.
John 15:15

- The **Invocation and Call to Worship** are spoken responsively by the pastor and the congregation:

☐ As the disciples gathered together with Jesus in an upper room, we now gather together in the name of the Father, and of the Son, and of the Holy Spirit.

☐ **Amen.**

P Come, bless the LORD, all you servants of the LORD,

C **Who stand by night in the house of the LORD. (Psalm 134:1)**

P The LORD redeems the life of his servants;

C **None of those who take refuge in him will be condemned. (Psalm 34:22)**

P For even the Son of Man came not to be served but to serve,

C **And to give his life as a ransom for many. (Mark 10:45)**

P Having loved his own who were in the world,

C **He loved them to the end. (John 13:1)**

P What a friend we have in Jesus

C **All our sins and griefs to bear!**

- The **Opening Hymn** is sung by the congregation to the tune Herr Jesu Christ, Dich Zu Uns Wend LM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Lord Jesus Christ, we humbly pray that we may feast on you today;
Beneath these forms of bread and wine enrich us with your grace divine.

Give us, who share this wondrous food, your body broken and your blood,
The grateful peace of sins forgiv'n, the certain joys of heirs of heav'n.

By faith your Word has made us bold to seize the gift of love retold;
All that you are we here receive, and all we are to you we give.

One bread, one cup, one body, we, rejoicing in our unity,
Proclaim your love until you come to bring your scattered loved ones home.

Lord Jesus Christ, we humbly pray, O keep us steadfast until that day
When each will be your welcomed guest in heaven's high and holy feast.

- The **Confession and Forgiveness** are spoken responsively by the pastor and the congregation:

P Lord God, heavenly Father, sin and shame accuse, yet you invite us to confess our sins and receive your forgiveness. Hear us now as we confess our sins.

C Like the disciples, we gather here with hearts full of betrayal.

P Our sinful thoughts, words and deeds have betrayed you, O Lord.

C Like the disciples, we gather here with minds full of arguments.

P Our relationships have been marred by fighting, pride and disputes.

C Like the disciples, we gather here having denied you in many ways.

P Our sinful lives and actions have denied that we know Jesus.

C Lord, have mercy! Christ, have mercy! Lord, have mercy!

(Please silently reflect on how the servant-love of Jesus, washes away our sin).

P Friends: Though our sin betrays Jesus, he never betrays us. Though we argue about our own greatness, Jesus is greater than our pride. Though we deny him through our sin, Jesus forgives you of all of your sins. Through the life, death and resurrection of Jesus, you are forgiven and cleansed, redeemed and a new creation. Take heart in the servant-love of your friend, Jesus!

C What a friend we have in Jesus!

• The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Lord Jesus, we marvel at your servant heart. You came not to be served but to serve. You came to wash the feet of your followers and feed us with your very body and blood. Having been served by you, enable us to now serve like you. Grant us humble hearts ready to wash feet as you have commanded us to do. We pray this in the name of our servant friend, Jesus Christ. Amen.

• The **Children's Sermon** is delivered by the pastor or other worship leader:

(Needed: ash or dirt, water and a towel)

"Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him." (John 13:5)

P Today is a special part of our Holy Week worship services. Today is Maundy Thursday. You've probably heard of the word *Thursday*—that is the day that comes after Wednesday and before

Friday. That other word—*Maundy*—is not so familiar. This word comes from a different language (a language call Latin), and it means “command.” Jesus gave his friends a command when he said, “For I have given you an example, that you also should do just as I have done to you” (John 13:15).

Jesus said, “Do just as I have done to you.” What did Jesus do? Jesus did something very unexpected: He washed the feet of his disciples! Can you imagine that?!? Stinky, dirty, yucky feet. Jesus knelt down to wash the feet of his friends. Back then, people often walked around barefoot or sometimes with sandals. Their feet got really dirty, so it was a common thing to wash one’s feet in the evening. Most of the time, a servant or young child had the job of washing feet for guests. But Jesus did something totally different and unexpected: Jesus washed the feet of his disciples! This shows us what kind of a servant-friend Jesus is.

Let’s do a little activity to help us understand what Jesus was doing as he washed their feet. I have some ash here. I am going to take a little bit of it and draw a little X on your hand. It’s going to make your hand dirty and a little smudgy. If you’d rather not get one on your hand, that’s alright. (*Take a moment and place a little ash on each child’s hand.*) This ash makes us dirty. This outward dirtiness reminds us of our inner dirtiness and sin. Now, I am going to take this water wash off the ash from your hand. (*Take a moment to wash each child’s hand.*) This reminds us of how Jesus makes us clean. Jesus not only washed the feet of his friends—Jesus washes away all of our sin by going to the cross for us! We are clean and forgiven because of our friend Jesus!

What a friend we have in Jesus! And he commands us to be a servant-friend to others just like he has been for us.

- **The Old Testament Reading**, Psalm 145:15-17, is spoken by the pastor or other worship leader:
 - Ⓟ The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing. The LORD is righteous in all his ways and kind in all his works.
- **The Epistle Reading**, Philippians 2:5-11, is spoken by the pastor or other worship leader:
 - Ⓟ Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every

name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- The **Gospel Reading**, John 13:3-16, is spoken by the pastor or other worship leader:

☐ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not 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, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean."

When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him.

- The **Sermon Hymn** is sung by the congregation to the tune Wondrous Love 12 9 66 12 9, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

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 his love for me,
And through eternity I’ll sing on, I’ll sing on,
And through eternity I’ll sing on.

- The **Sermon** is delivered by the pastor:

⒫ Jesus gathered with a small group of friends. They were in an upper room in Jerusalem. There in that place, Jesus showed what a servant he is as he washed his friends’ feet and gave them his body and blood in bread and wine. This meal—this Last Supper—was fraught with tension as human betrayal, arguments and denial were met by divine love, service and sacrifice.

Before we get to that meal, let us first consider another meal. Unlike the Last Supper which was a real historical event, this other meal comes to us from a classic work of fiction—Fyodor Dostoevsky’s *The Brothers Karamazov*. At a point in the book, readers hear about two of the Karamazov brothers sitting down for a meal at a restaurant. They were brothers; yet, they were far from friends. Their relationship was marred by betrayal, arguments and denial. Their family was a mess. And it had been a mess for some time. As a result, the relationship between these two brothers was a complete mess.

However, that night was different. That night they were making small—but important—steps toward reconciliation. That night they were doing something they hadn’t done in a very long time: Sitting together at a table, sharing a pleasant meal and having a conversation together as if they were friends.

It began with awkward—somewhat forced—conversation about what to order. They conversed about menu options. After a while, the pleasantries gave way to a deeper conversation. Amid all the family drama, these brothers also had deep ideological differences. The older brother was an atheist, while the younger brother was a Christian. This topic came up nearly every time they talked with one another.

“I must make one confession,” the atheist older brother said. “I could never understand how one can love one’s neighbors. It’s just one’s neighbors, to my mind, that one can’t love, though one might love those at a distance.” The younger brother argued to the contrary, “...But yet there’s a great deal of love in mankind, and almost Christ-like love. I know that myself” (Fyodor Dostoyevsky, *The Brothers Karamazov*, Book V, Chapter III).

Dismissing what his younger brother had said, the older brother continued his argument: “To my thinking, Christ-like love for men is a miracle impossible on earth. He was God. But we are not gods...One can love one’s neighbors in the abstract, or even at a distance, but at close quarters it’s almost impossible.”

Love at close quarters. This is exactly what Jesus did that night in the upper room with his disciples. Jesus sat down—or, more accurately, Jesus reclined on his left arm—for a meal with his disciples. This meal was not at a restaurant; instead, it was in a large upper room at a house in Jerusalem. Jesus was surrounded by his disciples as they celebrated the Passover meal. Unfortunately, this meal did not go so well.

The meal began with a bombshell: “And as they were reclining at table and eating, Jesus said, ‘Truly, I say to you, one of you will betray me, one who is eating with me’” (Mark 14:18). Jesus told them that one of them would betray him. He went on to tell them more: “It is one of the twelve, one who is dipping bread into the dish with me” (Mark 14:20). Jesus made it painfully clear that one of them—one of the people there that evening at the table eating from the bread and the bowls amongst them—one of them would betray him in the worst possible way.

As if this impending betrayal was not bad enough, an argument then arose at the table: “A dispute also arose among them, as to which of them was to be regarded as the greatest” (Luke 22:24). Sharp tongues. Clenched fists. Glaring eyes. The disciples spoke to one another with contempt: “I’m the best!” “No, I’m the best. He asked me to secure the room for tonight’s meal! He never asks you to do anything!”

Betrayal. Arguments. It’s hard to imagine this meal going any worse than it was going. And it’s hard to imagine that the tension and angst at the table could get any greater. And, yet, it did. Jesus turned to Peter and told him, “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers” (Luke 22:31-32). Simon Peter denied that he would ever deny Jesus. He told Jesus, “Lord, I am ready to go with you both to prison and to death” (Luke 22:33). And to this, Jesus responded: “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me” (Luke 22:34). Betrayal. Arguments. And denial. All of it happened that evening there in an upper room.

But you know what else happened? Love. Not in the abstract. Not at a distance. Not from far away. Not just with words. But love. Real. Authentic. Love. At close quarters. Jesus showed what a servant—and what a friend—he is.

In the midst of betrayal, arguments and denial, Jesus showed his disciples what a friend they had in him. Jesus stood up from the table: “He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him” (John 13:4-5). Doing the work of a humble, lowly servant, the Teacher served the students. Jesus—God