

April 2, 2026, Year A
Maundy Thursday



PRELUDE

WELCOME & ANNOUNCEMENTS

Gathering

◆ CONFESSION AND FORGIVENESS

P: 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 night let us confess our sin against God and our neighbor, and enter the celebration of the great Three Days reconciled with God and with one another.

Silence is kept for reflection and self-examination.

P: Most merciful God,

C: 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.

P: 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.

C: Amen.

OPENING HYMN SEE PG 4 [ELW 358]
Great God, Your Love Has Called Us Here

GREETING

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

C: And also with you.

P: Christ's death begins with a meal. "Eat, drink." That we would remember him in our bodies. Then, God kneels in his body to wash the bodies in his company. This is more than mere symbolism. The path to liberation is to stay in our bodies.

PRAYER OF THE DAY

P: Let us pray. *A brief silence is kept.*

Embodied God, At the door of trauma, you remind us that it is glory to be in our own flesh. We thank you that when you asked us to remember you, you asked us to eat, to drink – that we would meet you in the act of nourishment. Guide us back to an embodied existence, and help us to be patient and gentle with those times when we feel we must leave our bodies to survive.

C: God, we ache.

P: The traumas and tragedies of this world land heavily on our physical selves. Would you grant us a liberation that is not simply a project of the mind or the spirit, but that has implications for our daily physical conditions.

C: That as we attune to our bodies, our shoulders could relax, our jaws slacken, our breath becomes deep.

P: As we move toward justice and solidarity, may we befriend the gloried physical in all tenderness and compassion.

C: Amen.

PLEASE BE SEATED

Word

L: A READING FROM EXODUS 12:1-4 & 11-14

The LORD said to Moses and Aaron in the land of Egypt, ²"This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³ 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. ⁴ 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.

¹¹ 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. ¹² I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, from human to animal, and on all the gods of Egypt I will execute judgments: I am the LORD. >

¹³ 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. ¹⁴ “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.

WORD OF GOD, WORD OF LIFE. **THANKS BE TO GOD.**

L: PSALM 116:1-2, 12-19 We read responsively

L: I love the LORD because he has heard my voice and my supplications.

C: Because he inclined his ear to me, therefore I will call on him as long as I live.

L: What shall I return to the LORD for all his bounty to me?

C: I will lift up the cup of salvation and call on the name of the LORD;

L: I will pay my vows to the LORD in the presence of all his people.

C: Precious in the sight of the LORD is the death of his faithful ones.

L: O LORD, I am your servant; I am your servant, the child of your serving girl. You have loosed my bonds.

C: I will offer to you a thanksgiving sacrifice and call on the name of the LORD.

L: I will pay my vows to the LORD in the presence of all his people,

C: in the courts of the house of the LORD, in your midst, O Jerusalem. Praise the LORD!

L: A READING FROM 1 CORINTHIANS 11:23-26

GOOD NEWS TRANSLATION

²³ For I received from the Lord the teaching that I passed on to you: that the Lord Jesus, on the night he was betrayed, took a piece of bread, ²⁴ gave thanks to God, broke it, and said, “This is my body, which is for you. Do this in memory of me.” ²⁵ In the same way, after the supper he took the cup and said, “This cup is God’s new covenant, sealed with my blood. Whenever you drink it, do so in memory of me.”

²⁶ This means that every time you eat this bread and drink from this cup you proclaim the Lord’s death until he comes.

WORD OF GOD, WORD OF LIFE. **THANKS BE TO GOD!**

◆ P: THE HOLY GOSPEL, According to John Chapter 13:1-17, 31B-35 THE MESSAGE

C: GLORY TO YOU, O LORD!

P: ¹⁻² Just before the Passover Feast, Jesus knew that the time had come to leave this world to go to the Father. Having loved his dear companions, he continued to love them right to the end. It was

supper time. The Devil by now had Judas, son of Simon the Iscariot, firmly in his grip, all set for the betrayal.

³⁻⁶ Jesus knew that the Father had put him in complete charge of everything, that he came from God and was on his way back to God. So he got up from the supper table, set aside his robe, and put on an apron. Then he poured water into a basin and began to wash the feet of the disciples, drying them with his apron. When he got to Simon Peter, Peter said, “Master, *you wash my feet?*” ⁷ Jesus answered, “You don’t understand now what I’m doing, but it will be clear enough to you later.” ⁸ Peter persisted, “You’re not going to wash my feet—ever!” Jesus said, “If I don’t wash you, you can’t be part of what I’m doing.” ⁹ “Master!” said Peter. “Not only my feet, then. Wash my hands! Wash my head!”

¹⁰⁻¹² Jesus said, “If you’ve had a bath in the morning, you only need your feet washed now and you’re clean from head to toe. My concern, you understand, is holiness, not hygiene. So now you’re clean. But not every one of you.” (He knew who was betraying him. That’s why he said, “Not every one of you.”) After he had finished washing their feet, he took his robe, put it back on, and went back to his place at the table.

¹²⁻¹⁷ Then he said, “Do you understand what I have done to you? You address me as ‘Teacher’ and ‘Master,’ and rightly so. That is what I am. So if I, the Master and Teacher, washed your feet, you must now wash each other’s feet. I’ve laid down a pattern for you. What I’ve done, you do. I’m only pointing out the obvious. A servant is not ranked above his master; an employee doesn’t give orders to the employer. If you understand what I’m telling you, act like it—and live a blessed life.

³¹⁻³² When he had left, Jesus said, “Now the Son of Man is seen for who he is, and God seen for who he is in him. The moment God is seen in him, God’s glory will be on display. In glorifying him, he himself is glorified—glory all around!

³³ “Children, I am with you for only a short time longer. You are going to look high and low for me. But just as I told the Jews, I’m telling you: ‘Where I go, you are not able to come.’

³⁴⁻³⁵ “Let me give you a new command: Love one another. In the same way I loved you, you love one another. This is how everyone will recognize that you are my disciples—when they see the love you have for each other.”

P: THE GOSPEL OF THE LORD.

C: PRAISE TO YOU, O CHRIST!

SERMON

Pastor D.J. Chatelaine

VERSE

We come together in this place
To learn about your love and grace
Mold us in your image we pray
So we might live anew each day

Some days are good, some are bad
Be with us when we're happy and sad
Guide us with the words you spoke
To Mary, Peter, and other folk

CHORUS

Jesus, who are you?
Jesus, what do we do?
Jesus, we know one thing's clear:
Your love has led us here

VERSE

Heal our world, of you we ask
Help our leaders be fit for the task
Let your justice ring across the sea
Peace and love, let it be

We journey with you these 40 days
Be the light that breaks through the haze
Unite us in one body, one heart
Forgive us when we fall back to the start

CHORUS

BRIDGE x2

May we show love May we show peace
Help us make the hatred cease

CHORUS

PRAYERS OF INTERCESSION

P: Lord, in your mercy, **C: hear our prayer.**

SHARING OF PEACE

P: The peace of Christ be with you always.
C: And also with you.

Meal

PLEASE BE SEATED

OFFERING—OFFERTORY

OFFERING PRAYER

P: Gracious Provider, you set your immense treasures among us, opening your heart to the world. As we prepare to feast on your bountiful love, deepen our commitment to sharing those treasures with others, through our Savior, Jesus Christ. **C: Amen.**

INVITATION TO COMMUNION

All who are hungry, come!
The feast of grace is spread.

DISTRIBUTION HYMN

ELW 347

Go to Dark Gethsemane

- 1 **Go to dark Gethsemane, all who feel the tempter's pow'r; your Redeemer's conflict see. Watch with him one bitter hour; turn not from his griefs away; learn from Jesus Christ to pray.**
- 2 **Follow to the judgment hall, view the Lord of life arraigned; oh, the wormwood and the gall! Oh, the pangs his soul sustained! Shun not suff'ring, shame, or loss; learn from him to bear the cross.**
- 3 **Calv'ry'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 from Jesus Christ to die.**
- 4 **Early hasten to the tomb, where they laid his breathless clay; all is solitude and gloom. Who has taken him away? Christ is ris'n! He meets our eyes. Savior, teach us so to rise.**

PRAYER AFTER COMMUNION from Kate Bowler

P: This is the night that it begins, the festival of grief and somehow triumph. The end is near. Jesus, we are beginning to understand that your grace makes no sense – grace sits next to betrayers, grace washes the feet of backstabbers, grace breaks bread with the disloyal, grace shares a cup with double-dealers. Jesus, you are undoing every guarantee that, in loving you, we will not lose. You are losing everything. Bless us now, as we see your sacrifice. How you are pleading with us to love, as your friends break your heart. How you are showing us how to remember, when we long to forget that in your undoing, you remade the world.

C: Amen.

STRIPPING OF THE ALTAR

Psalm 22 is sung as the altar is stripped. The sacramental elements and vessels, linens, paraments, banners, and books are removed from the worship space. Lights are dimmed.

All depart in silence

PARTICIPANTS

PASTOR—Rev. D.J. Chatelaine
KEYBOARD/PIANO—Annette Thunhorst
ACOLYTE—Boe Aronson
WORSHIP ASSISTANT—Erica Aronson
COMMUNION SET-UP—Paul & Sharon Rechtzigel
GREETER—Anne Laue
COMMUNION SERVERS—2025 Confirmands
TECH CREW—Heidi Haugen, Steve Johnson, Holly Aldorfer, Jack Aronson, Luke Cordes

REMEMBER IN PRAYER

Jennifer Lerfald, Jim Fountaine, Dax Eggert, Larry Walker, Renee Spidahl-Carmichael, & Tim Emerson

ACKNOWLEDGEMENTS

LITURGICAL TEXTS USED WITH PERMISSION: Under Augsburg Fortress Liturgies Annual License # SB180061
BIBLICAL TEXTS from NRSVue unless otherwise noted.
REPRINT & PODCAST/STREAMING Under OneLicense.Net #A709489 & CCLI License #11502929 Used with permission. All rights reserved.
OL/SKU #G4168FM *In Remembrance* by Jeanne Cotter
OL/SKU #111380 *Great God Your Love Has Called Us*

CALENDAR

Fri Apr 3 7 PM Good Friday Worship @ VANG
Sun Apr 5 9 AM EASTER DAY WORSHIP



SUN APRIL 12, 11:30 TO 1:30

KENYON AREA INTERNSHIP COMMITTEE

**Soup Cookoff - & -
Cake/Pie Auction**

AT GOL LUTHERAN, HWY 60 KENYON
PROCEEDS TO BENEFIT KAIC

PASTOR—D.J. CHATELAINE Phone 507-213-0708
fickenyonpastor@gmail.com
CHURCH OFS Phone: 507-789-5261
firstlutherankenyon@gmail.com
YOUTH DIRECTOR—BRYANA LOTHERT
Phone 507-210-0814 ficyouth45@gmail.com
WEBSITE fickenyon.org
FACEBOOK: **First Evangelical Lutheran Kenyon MN**
YOUTUBE CHANNEL: <https://www.youtube.com/@fickenyon>

Great God, Your Love Has Called Us



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
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



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,
call us friends. Suf - fer and serve till all are fed,
joy to share. Give us your Spir - it's lib - er - ty



though marred, dis - hon - ored, dis - o - beyed. We come, with all our
by so - cial forc - es swept a - long, by pow'rs and sys - tems
but by your gra - cious love a - lone. We strain to glimpse your
and show how grand - ly love in - tends to work till all cre -
to turn from guilt and dull de - spair, and of - fer all that



heart and mind your call to hear, your love to find.
close con - fined, yet seek - ing hope for hu - man - kind.
mer - cy seat and find you kneel - ing at our feet.
a - tion sings, to fill all worlds, to crown all things.
faith can do while love is mak - ing all things new.

Text: Brian A. Wren, b. 1936

Music: RYBURN, Norman Cocker, 1889–1953

Text © 1977, rev. 1995 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by permission.

Music © Oxford University Press. Used by permission.