



BECAUSE eucharist is first and foremost the celebration of the divine hospitality made present to us in the person of Jesus, it is an action which addresses every form of inhospitality in our world, confronting it with the image of what might be and ought to be. Jesus as the outreach of divine hospitality is not only the primary hospitality of creation but the further redemptive hospitality of healing grace. At its simplest level of sharing of food, the eucharist signals that in God's world there is room for all. We are therefore challenged to solve the problems of the world by sharing, not by eliminating people, not by killing. At its higher level of symbolism, pointing to the paschal mystery as foreshadowed by the Exodus event, the eucharist bids us share in celebrating the liberation of the poor, the oppressed and the marginalized or excluded because these are in a special way the people of God.

Monika Hellwig

We cannot love God unless we love each other. We know Him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship. We have all known the long loneliness and we have learned that the only solution is love and that loves comes with community.

DOROTHY DAY



Ubi caritas



U-bi ca-ri-tas et a - mor, u-bi ca-ri-tas De-us i - bi est.

Maundy/Holy Thursday

Prelude

Introit "Ubi Caritas"
Gathering Verses: Psalm 116:12-13;15-18

*How shall I return to the Lord for all the good God has done for me?
THE CUP OF SALVATION I WILL TAKE UP,
AND I WILL CALL UPON THE NAME OF THE LORD.*

- 12 여호와께서 내게 주신 모든 은혜를
무엇으로 보답할꼬
13 내가 구원의 잔을 들고 여호와의
이름을 부르며

Precious in the eyes of the Lord is the death of God's faithful ones

*I AM YOUR SERVANT, THE CHILD OF YOUR HANDMAID;
YOU HAVE LOOSED MY BONDS.*

*To you will I offer sacrifice of thanksgiving,
And I will call upon the name of the Lord.*

*MY VOWS TO THE LORD I WILL PAY IN THE PRESENCE OF ALL
GOD'S PEOPLE.*

- 15 성도의 죽는 것을 여호와께서 귀중히
보시는도다
16 여호와여 나는 진실로 주의 종이요
주의 여종의 아들 곧 주의 종이로
께서 나의 결박을 푸셨나이다
17 내가 주께 감사제를 드리고 여호와의
이름을 부르리이다
18 내가 여호와의 모든 백성 앞에서 나
의 서원을 여호와께 갚을찌라

Opening Hymn

BB 328 "To Be Your Bread"

O GOD IN THE FULLNESS OF TIME YOU REVEALED YOUR LOVE IN JESUS THE LORD. ON THE EVE OF HIS DEATH, AS A SIGN OF YOUR COVENANT, HE WASHED THE FEET OF HIS DISCIPLE AND GAVE HIMSELF AS FOOD AND DRINK. GIVE US LIFE AT THIS SACRED BANQUET AND JOY IN HUMBLE SERVICE, THAT BOUND TO CHRIST IN ALL THINGS, WE MAY PASS OVER FROM THE WORLD TO YOUR KINGDOM, WHERE HE LIVES WITH YOU NOW AND ALWAYS IN THE UNITY OF THE HOLY SPIRIT, GOD, FOREVER AND EVER. AMEN.

Kyrie (sung)

LORD HAVE MERCY UPON US.
CHRIST HAVE MERCY UPON US.
LORD HAVE MERCY UPON US.

The Law of Love from the Gospel of John

In unison:

THIS IS MY COMMANDMENT,
THAT YOU LOVE ONE ANOTHER AS I HAVE LOVED YOU.
NO ONE HAS GREATER LOVE THAN THIS,
TO LAY DOWN ONE'S LIFE FOR ONE'S FRIENDS.
YOU ARE MY FRIENDS IF YOU DO WHAT I COMMAND YOU.

Epistle: 1 Corinthians 11: 23-26

Gospel: Mark 14: 22-23

John 13: 1-14

Table talk

BB 325 Bread of Life
(refrain only)

The Table Prayer

The Washing of the Feet

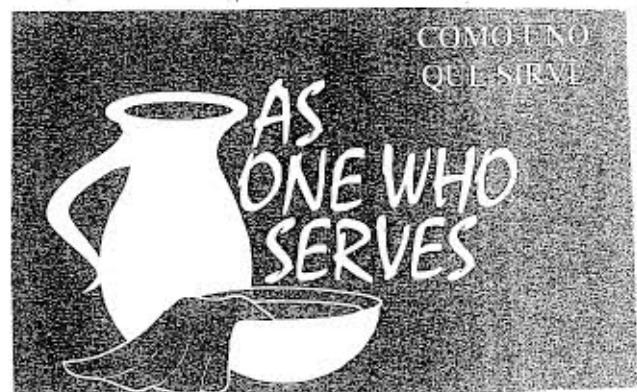
BB 323 "Look Beyond"

Prayer of Thanksgiving

Closing Hymn:

BB 152 "Jesus, Jesus"

Benediction



THE TABLE PRAYER

We name you, Lord our God,
and we bless you now
on this day which you have given us.

We adore you,
overwhelmed or serene,
alienated or rebellious,
believing and not believing
at the same time.

You are a God of living people.
You were not ashamed to be our God,
eternal and faithful
in life and death,
in good times and in bad.

We ask you this
for the sake of Jesus Christ,
our brother, your beloved Son.
You called him and sent him
to go ahead of us to you.

He became man
and was tested in joy and suffering,
but clung to you.

He fulfilled everything that is human—
our life and death,
giving himself, heart and soul,
to this world.

For, on the night that he was delivered up,
he took bread into his hands
and raising his eyes to you,
God, his almighty Father,
he gave thanks
and broke the bread
and gave it to his friends
with the words:
Take and eat,
this is my body for you.

He also took the cup
and, giving thanks to you, said:
This cup is the new covenant in my blood
shed for you and for all mankind
so that sins may be forgiven.
Every time you drink this cup,
you will do it in memory of me.

So whenever we eat of this bread
and drink from this cup,
we proclaim the death of the Lord
until he comes.

Therefore, Lord our God,
we present this sign of our faith
and therefore we call to mind
the suffering of your Son.

We remember
that he was crucified and buried,
but above all we remember
that you saved him
from death, that abyss,
and that he became for us
a name above all other names,

a man of peace,
living with you
and praying for us,
a man who will come
to make all things new.

Then there will be no more sorrow
and no more death.
Then he will call all of us,
the living and the dead,
by our names
on the day that you have appointed.

We ask you, Lord our God,
give us all the power of his life,
your Holy Spirit,
so that we may,
with hope and resolution,
continue on the way of life
and hold on to each other,
taking care that not one of your people
is lost.

Through Jesus and with him and in him,
may we find you
and, near to you,
those who have gone ahead of us.

May we see you
and speak with you, God,
as one person speaks with another.
We ask and implore you
to grant us this
now and for ever.
Amen.

Let us pray
to God our Father
with the words
that Jesus has given us:
Our Father, who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.

This is the bread of the resurrection.
This is the cup of God's faithfulness.
Take, eat and drink,
and may peace be with all of you.



THE church teaches us to be human: you need the soil, the trees, the water; you need the rhythm of nature; you need real and deep contact with the real, fundamental things.

In a healthy world we would not have to learn these things. But ours is a very unhealthy world, and we have to start again from the very beginning and be taught how to be human. *Quasi modo geniti*: like infants. . . . The church teaches us to gather together the whole personality in strength and recollection, and enter the realm of eternal reality. We shall offer the bread and the wine to God, and with them we shall put our own lives and the lives of those we love and the needs of all the human family and all God's creation, that they may all be made holy; and then we shall listen as bread and wine are changed into God; and finally, at the table, we shall receive the God who thus takes possession of us.

The Eucharist, the greatest of all symbols, we learn to live; we learn to be wise; and then we learn to understand, long for, receive not only the fullness of human life but the life which is divine. And so we return to our roots not only in the universe but in God.

Through the bread and wine we become rooted again in nature; through the bread and wine we begin to live a divine life because we begin to be possessed by God. There is a third thing: The breaking of bread is the symbol of hospitality, of all that we mean by hearth and home; and so through the bread and wine we are restored also to our roots in the human family, and our individualism is taken away from us, and the loneliness and frustration that come of it.

And again there is something more. The sacrament of unity is also the sacrament of peace. Have you noticed how it is always the rootless people who are restless, always struggling and scheming for power, for influence, for money? The eucharist gives us peace precisely because it gives us roots, in this world and the next, in the human family and the divine.

Gerald Vann

IN the immense cathedral of the holy earth,
Whose arches are the heavens and the great vault above
Groined with its myriad stars, what miracles of births,
What sacraments of death, what rituals of love!

The holy church of earth with clamorous worshipers
Is crowded, and fierce hungers, faithful every one
To the one faith; that stern and simple faith of hers
Contents the heart that asks no pity, giving none.

Each on the other feeds, and all on each are fed,
And each for all is offered — a living offering, where
In agony and triumph the ancient feast is spread,
Life's sacramental supper, that all her children share.

They mingle with one another, blend — mingle — merge,
and flow

Body into wild body; in rapture endlessly
Weaving, with intricate motion of being, to and fro,
The pattern of all Being, one mighty harmony:

One Body, of all bodies woven and interwrought —
One Self, in many selves, through their communion
In love and death, made perfect, wherein each self is nought
Save as it serve the many, mysteriously made One.

John Wheelock