

HOLY CROSS LUTHERAN CHURCH



MAUNDY THURSDAY APRIL 2, 2026

This evening our Lenten observance comes to an end, and we gather with Christians around the world to celebrate the Three Days of Jesus' death and resurrection. Tonight we remember Christ's last meal with his disciples, but the central focus is his commandment that we live out the promise embodied in this meal. As Jesus washed his disciples' feet, so we are called to give and receive love in humble service to one another. Formed into a new body in Christ through this holy meal, we are transformed by the mercy we have received and carry it into the world. Departing worship in solemn silence, we anticipate the coming days.

Holy Cross Lutheran Church Welcomes ALL!

Holy Cross Lutheran Church joyfully affirms and celebrates that every person is a beloved child of God. We welcome all who are seeking God's boundless love and sustaining grace into full community with us at Holy Cross. As disciples of Jesus Christ, we commit ourselves to breaking down barriers and systems that divide God's children working to be a space committed to racial equality for God's people and to building a community where all are recognized as part of Christ's new creation.



We welcome you, and you are safe with us...
 Whatever your race, ethnicity, or heritage;
 Whatever your relationship status;
 We welcome you, and you are safe with us...

Whatever your sex, gender identity, sexual orientation, or gender expression;
 Whatever your socio-economic status;
 We welcome you, and you are safe with us...

Whatever your age and life circumstance;
 Whatever your physical and mental ability.
 You are a beloved child of God, you are valued, and you are welcome here.

What to Expect in Worship

Worship services can be intimidating for newcomers. While we try to make worship as accessible as possible for everyone, we know that some aspects can be confusing. Feel free to ask an usher or someone near you for help if you have any questions today. We are happy to help and want all voices to be included in praise to God.

Our worship style is traditional at Holy Cross. A full liturgy is used to focus our praise and prayers to God. Notes are included in the side gutter of the bulletin to explain why we use the various liturgical elements. Communion is celebrated every Sunday at Holy Cross. The table (altar) is not our table, but Christ's table. Just as Christ welcomes all, all are welcome to receive communion at Holy Cross. Pastor will give instructions on how we celebrate communion at that part of the service. Written instructions are also included at that point in the bulletin.

Throughout the year we emphasize each liturgical season differently to mark the passage of time. Liturgical texts change to reflect aspects of that season, some elements are removed or added to reflect the mood of that season, and colors used to decorate the chancel are changed to provide visual reminders of the current season.

There is a hearing-assistance system (induction loop) in the Sanctuary for those with hearing impairments. Please ask an usher for instructions.

Holy Cross Lutheran Church

Transforming the world & ourselves, together in community, fellowship, and faith.

Maundy Thursday
April 2, 2026 ~ 7:00 PM

Many Christian theologians have taught that the passion, death, and resurrection of Christ must be held together to be adequately understood. Thus it was that since at least the fourth century, the Christianized Passover festival that English speakers call Easter took three days, Maundy Thursday, Good Friday, and the first eucharist of Easter. The framers of the three-year lectionary judged that, with the church of the future resembling that of the fourth more than that of the nineteenth, a full restoration of the classic Three Days was appropriate. The liturgy of the Three Days begins on Maundy Thursday with an act of confession and absolution that concludes the season of Lent and prepares everyone for the baptismal renewals of Easter. Mandatum, the “command” to love, is the source of the term Maundy. The lectionary’s readings include both Paul’s directions for the church’s keeping of this meal and John’s sign-and-discourse about the meaning of the meal. The service concludes with a stripping of the worship space of all adornment in preparation for Good Friday.



WE GATHER



GREETING AND ANNOUNCEMENTS

“Miserere Mei, Deus” (Lord, Have Mercy on Me) is a setting of Psalm 51 written by Gregorio Allegri in 1638. It was written for exclusive use in the Sistine Chapel. For nearly 100 years, only three copies existed outside of Rome. It is not known how this music spread through Europe (the legend that Mozart heard it once at the Sistine Chapel and then wrote

PRELUDE

Miserere Mei, Deus (Lord, Have Mercy on Me) by Gregorio Allegri

Please stand as you are able.

CONFESSION AND FORGIVENESS

Pastor: Siblings 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

it down at home has been largely disproved), but it quickly became a Holy Week staple for churches everywhere. You are invited to take a bible or hymnal from the pew and read Psalm 51 during the prelude. Take a moment and meditate what the psalmist says as we prepare to confess our sins and enter the great three days.

celebration of the great Three Days reconciled with God and with one another.

Silence for reflection and self-examination.

Pastor:

Most merciful God,

Assembly:

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.

Pastor:

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.

Assembly:

Amen.



GATHERING HYMN

(All Creation Sings #930)

Three Holy Days Enfold Us Now

1 Three ho - ly days en - fold us now in wash - ing
 2 The mys - t'ry hid from a - ges past is here re -
 3 Christ, lift - ed high up - on the tree, be - fore you

feet and break - ing bread, in cross and font and
 vealed in word and sign, for Je - sus' sto - ry
 ev - 'ry knee shall bend and ev - 'ry tongue in

life re - newed: in Christ, God's first - born from the dead.
 is our own: new life through death is God's de - sign.
 praise pro - claim: "You are the Lord of all. A - men."

Text: Delores Dufner, OSB, b. 1939

Music: ROCKINGHAM OLD, Edward Miller, 1731-1807, adapt.

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GREETING

Pastor:

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

Assembly:

And also with you.

The prayer of the day is based upon #37 in Lutheran Book of Worship and focuses on the “maundy,” Christ’s command to love another. We practice our identity as the body of Christ by serving one another.

Most second-century Christians continued to keep the Jewish Passover. Over the decades, the celebration moved from the date of Pesach to the following Sunday, because the primary focus had morphed from a memorial of God’s liberation of the ancient Israelites into Christian praise for Jesus’ resurrection, which is always celebrated on a Sunday. At the seder meal of Passover still today, Jews tell the story of Exodus 12. Christians remember the old Passover as a parallel to the new Passover. Over the

PRAYER OF THE DAY

Pastor: Let us pray. Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment, to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others as he was the servant of all, your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Assembly: **Amen.**

Please sit.



WE HEAR GOD’S WORD



FIRST READING

Exodus 12:1-14

Israel remembered its deliverance from slavery in Egypt by celebrating the festival of Passover. This festival featured the Passover lamb, whose blood was used as a sign to protect God’s people from the threat of death. The early church described the Lord’s supper using imagery from the Passover, especially in portraying Jesus as the lamb who delivers God’s people from sin and death.

Reader: A reading from the book of Exodus:

¹The LORD said to Moses and Aaron in the land of Egypt: ²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell 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. ⁴If 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. ⁵Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. ¹⁰You shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in

*Three Days we keep
the Christian
Passover: Jesus is the
lamb whose blood
saves the people from
death.*

your hand; and you shall eat it hurriedly. It is the passover of the LORD. ¹²For 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. ¹³The 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.

¹⁴This 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.

Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

ANTHEM

Out of the Depths (Psalm 130)
Sanctuary Choir

by Richard Frost

*Appropriately on
Maundy Thursday the
second reading is
Paul's narration of
Jesus' last supper with
his disciples before his
death. During the
Three Days, our
eucharist heeds Paul's
advice: we share food
equally, as does one
loving body, and we
see the meaning of the
meal in the death of
Christ.*

SECOND READING

1 Corinthians 11:23-26

In the bread and cup of the Lord's supper, we experience intimate fellowship with Christ and with one another, because it involves his body given for us and the new covenant in his blood. Faithful participation in this meal is a living proclamation of Christ's death until he comes in the future.

Reader: A reading from Paul's first letter to the Corinthians.

²³For 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, ²⁴and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." ²⁵In 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." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Reader: Word of God, word of life.

Assembly: **Thanks be to God.**

Please stand as you are able.

The liturgy of the Three Days features the Gospel of John, the last-written canonical gospel, described since the second century as, like an eagle, the gospel that flies highest and sees farthest about the meaning of Jesus' life and death. In John, the meal signifies the body of Christ by connecting Christ with the literal bodies of the believing community by means of the servant's task of foot-washing. After the foot-washing, Jesus spoke about his coming death as the glorification of God.

GOSPEL

John 13:1-17, 31b-35

The story of the last supper in John's gospel recalls a remarkable event not mentioned elsewhere: Jesus performs the duty of a slave, washing the feet of his disciples and urging them to do the same for one another.

Pastor: The Holy Gospel according to John, the 13th chapter.

Assembly: **Glory to you, O Lord.**

¹Now 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. ²The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper ³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴got up from the table, took off his outer robe, and tied a towel around himself. ⁵Then 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. ⁶He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" ⁷Jesus answered, "You do not know now what I am doing, but later you will understand." ⁸Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." ⁹Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰Jesus 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." ¹¹For he knew who was to betray him; for this reason, he said, "Not all of you are clean."

¹²After 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? ¹³You call me Teacher and Lord—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things; you are blessed if you do them."

^{31b}"Now the Son of Man has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also glorify him in himself and will glorify him at once. ³³Little 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.' ³⁴I give you a new commandment, that you love one another. Just as I have loved

you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.”

Pastor: The Gospel of the Lord.
Assembly: Praise to you, O Christ.


Please sit.

SERMON

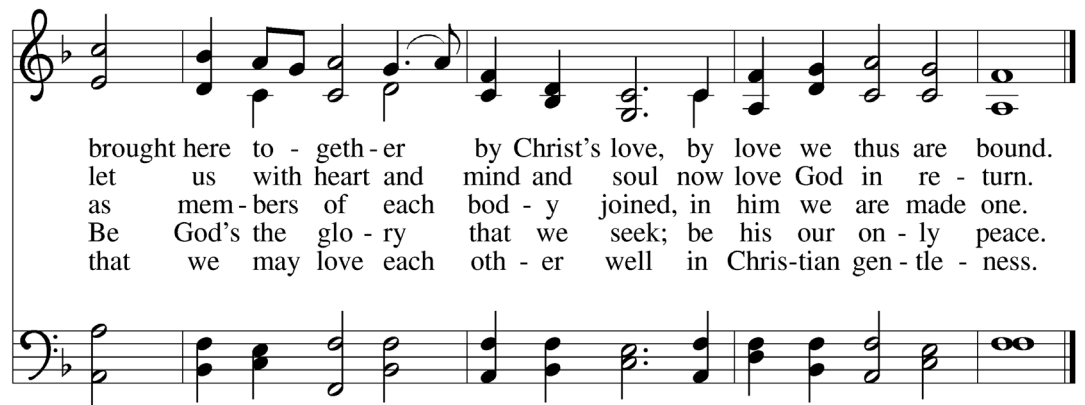
Please stand as you are able.

HYMN OF THE DAY (Evangelical Lutheran Worship #359)

Where Charity and Love Prevail



1 Where char - i - ty and love pre - vail, there God is ev - er found;
 2 With grate - ful joy and ho - ly fear, God's char - i - ty we learn;
 3 Let us re - call that in our midst dwells Christ, God's ho - ly Son;
 4 Let strife a - mong us be un - known; let all con - ten - tions cease.
 5 Let us for - give each oth - er's faults as we our own con - fess,



brought here to - geth - er by Christ's love, by love we thus are bound.
 let us with heart and mind and soul now love God in re - turn.
 as mem - bers of each bod - y joined, in him we are made one.
 Be God's the glo - ry that we seek; be his our on - ly peace.
 that we may love each oth - er well in Chris - tian gen - tle - ness.

Text: Latin hymn, 9th cent.; tr. Omer Westendorf, 1916–1997, alt.
 Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760–1842
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PRAYERS OF INTERCESSION

Assisting Minister: Holy God, we come to you in prayer for the church, your good creation, and all who are in need.

We pray for the greater church.

Assisting Minister: Heal the wounds of your church, O God. As we remember your commandment to love one another, guide us toward reconciliation within the body of Christ. Bless all who gather around the world and in this community for these holy three days. God of grace,
Assembly: hear our prayer.

We pray for creation.

Assisting Minister: Renew the life of your creation. Restore lands suffering from chronic drought or flood, and protect fragile habitats from destruction. Encourage all who strive to build more sustainable systems for life and thriving. God of grace,
Assembly: hear our prayer.

We pray for justice.

Assisting Minister: Bring peace and justice among your people. Where there is oppression or fear, bring liberation and hope. Instill wisdom and humility in local and national leaders, and guide them to serve their communities in the way of Jesus. God of grace,
Assembly: hear our prayer.

We pray for those in need.

Assisting Minister: Console all who suffer. We pray especially for all who are lonely and yearning for community. Assure them of your loving presence. Come alongside all who cry out to you in any need, including those we name before you now (*the assembly offers names*). God of grace,
Assembly: hear our prayer.

Pastor: Receive the prayers of your people and draw all things together in your love, in the name of Jesus, who leads us from death to life.
Assembly: Amen.

THE PEACE

Pastor: The peace of the Lord be with you always.
Assembly: And also with you.

OFFERING

MUSICAL OFFERING
The Lord's Prayer

The sharing of THE PEACE is an ancient ritual that puts us right with our neighbors before we offer our gifts to God.

by Albert Hay Malotte

Please stand as you are able.

OFFERTORY



Cre-ate in me a clean heart, O God, and re-new a right spir -
 it with-in me. Cast me not a-way from your pres-ence, and take
 not your Ho - ly Spir - it from me. Re-store to me the
 joy of your sal-va - tion, and up-hold me with your free Spir - it.

OFFERTORY PRAYER

Assisting Minister: Let us pray. 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.

Assembly: **Amen.**



WE COME TO GOD'S TABLE



GREAT THANKSGIVING

Pastor: The Lord be with you.

Assembly: **And also with you.**

Pastor: Lift up your hearts.

Assembly: **We lift them to the Lord.**

Pastor: Let us give thanks to the Lord our God.

Assembly: **It is right to give God thanks and praise.**

PREFACE

Pastor: It is our duty and delight.... and join their unending hymn.

SANCTUS

(Setting 1)

Ho - ly, ho - ly, ho - ly Lord, God of
 pow-er and might, heav-en and earth are full of your glo - ry. Ho -
 san - na in the high-est. Blessed is he who comes in the
 name of the Lord. Ho - san - na in the high - est.

WORDS OF INSTITUTION

LORD'S PRAYER

**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.
 For thine is the kingdom,
 and the power, and the glory,
 forever and ever. Amen.**

INVITATION TO COMMUNION

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

Assembly: **Thanks be to God.**

Please sit.

DISTRIBUTION

*This is Christ's table of welcome. Jesus invites **all** who are hungry and thirsty for unconditional love and acceptance to come to God's banquet. The ushers will direct you forward at the appropriate time. Communion will be by station. The pastor will be in the center with the bread. All the bread we use here is gluten free. On either side will be someone with a tray of red wine and white grape juice. Empty cups can be placed in the basket on either side of the isle. If you wish to receive a blessing instead of communion, cross your arms on your chest. Return to your seat by the side aisle.*

AGNUS DEI

(Setting 1)

Lamb of God, you take a - way the sin of the world; have
mer - cy on us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you take a -
way the sin of the world; grant us peace, grant us peace.

DISTRIBUTION MUSIC

Adagio from Symphony No. 5

by Charles Marie Widor

POST-COMMUNION BLESSING

Pastor: May the body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

Assembly: **Amen.**

POST-COMMUNION PRAYER

Assisting Minister: Let us pray. Lord Jesus, in a wonderful sacrament you strengthen us with the saving power of your suffering, death, and resurrection. May this sacrament of your body and blood so work in us that the fruits of your redemption will show forth in the way we live, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

Assembly: **Amen.**

During the stripping of the altar, Psalm 88 is appointed. This wrenching lament is sung as if we are with Christ, or with all who suffer, or are ourselves approaching death. The closing sentence, "Darkness is my only companion," readies us for Good Friday.

STRIPPING OF THE ALTAR

Linens, paraments, ornaments, and candles are removed from the altar and chancel.

PSALM 88

The service continues with the Good Friday liturgy, tomorrow at 7 PM.

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ATTRIBUTIONS:

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HOLY WEEK SCHEDULE



Come to worship on Good Friday and leave all your burdens at the foot of the cross.



Christ is risen! Alleluia! Join us as we celebrate a risen Christ.



After the service, there will be an Easter Brunch Potluck.