

*Messiah Lutheran Church
Mechanicsville, Virginia*



*April 1, 2021
Maundy Thursday*

OUR MISSION STATEMENT

*To share the Good News of Jesus Christ
and to invite all to join us in faith, worship, and service.*

The service will be livestreamed at 6:30 PM on Messiah's FB page, and that video will be available later on the church website and YouTube. There is no pre-recording of the service on YouTube this week.

Facebook link: <https://www.facebook.com/MessiahMech/>

MESSIAH LUTHERAN CHURCH

8154 Atlee Road, Mechanicsville, VA 23111

Pastor: The Rev. Ryan Radtke

Church: (804) 746-7134; Email: MessiahMech@gmail.com; Website: MessiahMech.com

Maundy Thursday

April 1, 2021

INTRODUCTION TO THE THREE DAYS

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.

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: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ☩ Son, and of the Holy Spirit.

C: Amen.

P: In obedience to the command of our Lord Jesus Christ, I forgive you all your sins.

C: Amen.

THE 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.*

PRAYER OF THE DAY

P: Let us pray:

C: *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. Amen.*

FIRST LESSON Exodus 12:1-4, 11-14

Lector

A reading from Exodus.

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.

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. ¹¹This 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. 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.

L: The word of the Lord.

C: *Thanks be to God.*

SECOND LESSON: 1 Corinthians 11:23-26

Lector

A reading from 1 Corinthians.

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.

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.

L: The word of the Lord.

C: Thanks be to God.

GOSPEL: John 13:1-17, 31b-35

P: The Holy Gospel according to John.

C: Glory to you, O Lord.

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.

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.”

P: The Gospel of the Lord.

C: Praise to you, O Christ.

SERMON

Pastor Ryan Radtke

Sewage. Who here has ever had a (recently used) toilet flood over? Had issues with a septic system? Used a stadium bathroom? Worked in a sewer? Spent any time with livestock? Our bodies are marvelous feats of creation that can utilize so many nutrients from the food we eat and the things we drink; and they have the equally marvelous ability to excrete everything our bodies do not need. The waste. And humans and animals produce a lot of waste. And as that waste gathers together and intermingles, it gets a collective term assigned to it: sewage.

In Bible times, there wasn't much in the way of sewers. “Sewage treatment” pretty much amounted to introducing the sewage to somewhere other than your home, usually something like a river. In the villages and cities that Jesus visited in Bible times and places, the practice was that human waste was simply dumped out the window into the street. Animals simply went where they were. Maybe the waste was pushed to one side; maybe not.

I'm talking about sewage because it was traditional, when gathering together to eat a meal, for people in Jesus' age to get cleaned before eating. As one of my books about the culture of Jesus' day puts it, “The first [stage of the meal], during which initial courses were served, was a time for servants to wash the hands and feet of guests and anoint them with perfumed oils to remove body odors. Washing feet was especially important because the streets were basically open sewers.”

A: I wouldn't want to be one of those servants. B: Jesus gets down and washes those sewer-infused feet. C: Jesus tells his disciples to do the same.

I started thinking about my own experiences with sewage. Or, to be more specific, my own experiences tackling filth, face to face. I know that as a parent and a pet-owner, I have dealt with more excrement, urine, and vomit, than I ever thought possible. Occasionally there's been blood to tend to. I once came back to my college dorm after summer and found that a sink in our storage unit had been running hot water for long enough to coat all the things in its cabinet with slick, glistening, aromatic mold. I helped clean that up.

But these experiences of mine aren't the same as what Jesus did for the disciples; what the servants usually did on a daily basis. Pets and kids and storage units all have an element of responsibility for me. I have never felt lowly

changing a diaper. I have been annoyed with litterboxes and hairballs; but I never felt like a second-class citizen for cleaning them – they were mine to clean. And the way Peter reacts when Jesus is going to wash his feet makes it clear: Peter thinks such a thing is beneath his Teacher and Lord. It wasn't his to do. It wasn't his responsibility.

I have never literally cleaned the sewage from someone's feet. But what Jesus is doing is as much symbolic as it is literal. He tells his disciples that he is setting an example for them. Your Teacher and Lord has washed your feet. Do likewise. The servant is not greater than the master. So don't think you're better than me, he tells his disciples: if I can wipe the sewage from you, you can do the same for one another. Love one another the way I love you – disregarding station or class or what is "proper"; and by this the world will know that you are my disciples. And since, in other places in the Gospels we hear commissions to go make disciples all over the place, that's going to add up to a lot more feet to wash.

Since Jesus is being metaphorical, so will I. To paraphrase a famous expression, sewage happens. We all have sewage: spiritual, emotional, even physical. Our own and others'. We all have the waste and castoffs and purged, passed-along stress of those around us, intermingling in our paths, dumped out in our paths, clinging to us. Our souls get dragged through all of this each time we slog through the sin and stress of life, when we despair at bombings and bombasts, shootings and lootings, pandemics and vaccines, the diseases of hatred and racism, violence, and all the tension, the pendulum swing between anxiety and apathy. All of that spiritual sewage gets on us, stains us, odors us, and it's there when we enter a room, or a life.

And yet, at the same time, we all have the knee-jerk reaction when others ask us, in Christian love: "How are you today?" "Fine." Even when we're really not. Who wants to talk about sewage? We all object like Peter: "Oh no you don't! Not me! Don't wash my feet – you don't want to touch that. You are too good, Lord, too holy for that." And we don't want others catching a whiff, either. But here's the thing: Jesus voluntarily does it. It's not just footwashing; it's dying, spilling his own blood, buried and anointed for burial. To make us clean. To get the stink, the stain, the stigma, of sewage and sin off of us, for good. This is not beneath God. This is exactly where God wants to be.

The disciples made other objections around the table that night around the table. Before the last supper, Jesus tells his disciples that one of the people sharing the meal with him, dipping their bread in the bowl with him, will betray him. They all say, "Surely not I, Lord!" After the supper, Jesus tells them that they will all desert him. And they all say, "Never! I would die before I deny you!" And yet: they do all desert; Peter denies; Judas betrays. They all run away. They all desert.

Something that has struck me for a long while is the timing of things in the Passion story. In John, Jesus washes all the disciples' feet, even Judas's, before the actual betrayal and arrest happen. In Mark and the other Gospels, Jesus

shares the body and blood of the new covenant with all the disciples, even Judas, before the actual betrayal and arrest happen. Jesus knows about all the impending sewage about to occur: abandonment, betrayal, denial. Arrest, crucifixion, death. And despite everything else: feet are washed. Body and blood are given in a new covenant. A new commandment is given to love one another. Sewage and all.

In John's Gospel, it is sort of explained why Jesus washes their feet. Right before he takes off his outer robe and picks up a towel, it says this: "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..." Jesus knew that the Father had given him all he needed, and that his going out and coming in were in God's hands as well. And therefore, feet could be washed.

It's really no different for us. God gives us all we need. We are God's, made by God and called good. God is with us all our days. We return to God when the earthly life is over and we die, joined to God's promises through the waters of baptism. Therefore: we need not fear death, literal or otherwise. Therefore: we need not be concerned about getting dirty in our efforts to love and serve – nothing is beneath us. It all falls within the responsibility of God's love. Therefore: we wash the feet, and we handle the sewage. Because we know that God will take care of us.

The same can be said of the Last Supper: knowing that God would take care of him; knowing that he had all he needed; knowing that even if the looming dark hour of crucifixion could not pass from him – "Not what I want, but what you want." Knowing all of this, Jesus still made a new covenant, for forgiveness of sins, the washing away of spiritual sewage, all of our wastefulness and the waste we put in others' paths: his own body and blood to redeem the world, and all of us in it. And likewise we can trust that God will take care of us and forgive us and renew us and cleanse us, and be freed and free to give our own selves away, too.

Whether it's footwashing or Communion, all the Gospels center their stories around the Passover festival: the remembrance of God's mighty act of deliverance for the people of Israel, freeing them from their slavery in Egypt, liberating them towards the Promised Land. Passover, when lambs are slaughtered and their blood used as a sign of that deliverance. Generations and centuries later, the Passover was still celebrated.

Jesus transforms and renews the Passover, his own blood the means of deliverance. And here we are, generations and centuries later, still celebrating that meal – not just once a year, but as often as we can get it. Serving and loving through every aspect of our lives. For us it is not only a story, or a replay. Jesus' new commandment, to love one another on a sewage-level; Jesus' new covenant, in with and under the bread and wine, his own body and blood: these gracious movements have a force, shaping and compelling us still today, to serve and to love, for a whole world full of sewage, for a whole world that

hungers and thirsts, for a whole world that is so jaded that the idea of a trustworthy covenant is the stuff of fairy tales.

All of us have waste, sewage, in our lives. Our own and others'. And as marvelous as our bodies are at handling the ins and outs of our bodies' needs, when it comes to the spiritual sewage we need help. Thanks be to God for washing our feet, for cleansing our souls. Thanks be to God for feeding us at this table with abundant courses of grace and forgiveness. Thanks be to God for loving us, and commanding us to love, and freeing us to love unconditionally, unafraid and unfazed by what we are asked to do, who we are asked to love. It may seem like all hope is lost as the altar is stripped today, as the nails are hammered tomorrow, and as the night is long on Saturday; but really, it's just God making things clean and teaching us to pick up a towel. You'll see: by Sunday God makes things completely clean.

HYMN OF THE DAY Love Consecrates the Humblest Act



1 Love con - se - crates the hum - blest act and ha - loes mer - cy's deeds;
2 When in the shad - ow of the cross Christ knelt and washed the feet
3 Love serves and will - ing stoops to serve; what Christ in love so true



it sheds a ben - e - dic - tion sweet and hal - lows hu - man needs.
of his dis - ci - ples, he gave us a sign of love com - plete.
has free - ly done for one and all, let us now glad - ly do!

Text: Silas B. McManus, 1845–1917

Music: TWENTY-FOURTH, attr. Lucius Chapin, 1760–1842

FOOTWASHING

P: On this night we have heard our Lord's commandment to love one another as he has loved us. We who receive God's love in Jesus Christ are called to love one another, to be servants to each other as Jesus became our servant. Our commitment to this loving service is signified in a humble act of service to another, following the example our Lord gave us on the night before his death.

PRAYERS

A: United by the servant love of God in Christ, we pray this holy night for the needs of the world. *[Brief silence]*

A: You call your people to hand on what we receive from you. Form all the baptized into teachers of faith. From one generation to the next, give your church hunger for your promises in the sacraments and joy in receiving and sharing your word. Hear us, O God.

C: Your mercy is great.

A: Your creation provides all that we need. Cleanse and protect the water you have given for washing and drinking, water on which all life depends. Sustain crops and herds that provide food; teach us how to live so that there is enough for all. Hear us, O God.

C: Your mercy is great.

A: You redeemed your people from slavery. Preserve people throughout the world who flee violence and oppression. Establish just leadership in place of tyranny and peace in place of war. Hear us, O God.

C: Your mercy is great.

A: Jesus loved his followers to the end. Grant assurance of that love to all who need it: those living with guilt, those struggling to forgive, those who are lonely or overlooked. Heal the sick and embrace the dying. Hear us, O God.

C: Your mercy is great.

A: Jesus washed the feet of the one who betrayed him. Inspire this congregation's ministries of service, that we love as Jesus loved us. Give us renewed courage to serve. Bless the ministry of deacons throughout the church. Hear us, O God.

C: Your mercy is great.

A: Your glory shone in the suffering, death, and resurrection of Jesus. We thank you for generations of the faithful who have proclaimed our Lord's death. Unite us with them in hope until he comes again. Hear us, O God.

C: Your mercy is great.

Here other intercessions may be offered.

A: Hear these and all our prayers, O God, in the name of the one who loves us to the end, Jesus Christ our Redeemer.

C: Amen.

PEACE

P: The peace of Christ be with you always.

C: And also with you.

OFFERING SONG Come, Let Us Eat



1 Come, let us eat, for now the feast is spread,
2 Come, let us drink, for now the wine is poured,
3 In Je - sus' pres - ence now we meet and rest,
4 Rise, then, to spread a - broad God's might - y word,



come, let us eat, for now the feast is spread.
come, let us drink, for now the wine is poured.
in Je - sus' pres - ence now we meet and rest.
rise, then, to spread a - broad God's might - y word.



Our Lord's bod - y let us take to - geth - er,
Je - sus' blood poured let us drink to - geth - er,
In the pres - ence of our Lord we gath - er,
Je - sus ris - en will bring in the king - dom,



our Lord's bod - y let us take to - geth - er.
Je - sus' blood poured let us drink to - geth - er.
in the pres - ence of our Lord we gath - er.
Je - sus ris - en will bring in the king - dom.

Text: Billema Kwillia, b. 1925, sts. 1-3; Gilbert E. Doan Jr., b. 1930, st. 4, alt.; tr. Margaret D. Miller, b. 1927, sts. 1-3, alt.
Music: A VA DE, Billema Kwillia, adapt.

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OFFERTORY PRAYER

A: Let us pray.

C: Faithful God, you walk beside us in desert places, and you meet us in our hunger with bread from heaven. Accompany us in this meal, that we may pass over from death to life with Jesus Christ, our Savior and Lord. Amen

GREAT THANKSGIVING

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

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

C: It is right to give God thanks and praise.

PREFACE

P: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through

our Savior Jesus Christ, whose suffering and death gave salvation to all. You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

C: *Holy, holy, holy Lord, God of pow'r and might,*

Heaven and earth are full of your glory.

Hosanna. Hosanna. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

THANKSGIVING AT THE TABLE

P: Holy, mighty, and merciful Lord, heaven and earth are full of your glory. In great love you sent to us Jesus, your Son, who reached out to heal the sick and suffering, who preached good news to the poor, and who, on the cross, opened his arms to all. In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me. Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me. Remembering, therefore, his death, resurrection, and ascension, we await his coming in glory. Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share this heavenly food, the body and blood of Jesus Christ, our Lord; to whom, with you and the Holy Spirit, be all honor and glory, now and forever.

C: *Amen.*

LORD'S PRAYER

P: Lord, remember us in your kingdom and teach us to pray.

C: *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

P: Taste and see that the Lord is good.

COMMUNION

COMMUNION SONG By Your Hand You Feed Your People



1 By your hand you feed your peo - ple, food of an - gels, heav-en's bread.
2 In this meal we taste your sweet-ness, bread for hun - ger, wine of peace.
3 Send us now with faith and cour - age to the hun - gry, lost, be - reaved.



For these gifts we did not la - bor, by your grace have we been fed:
Ho - ly word and ho - ly wis - dom sat - is - fy our deep - est needs.
In our liv - ing and our dy - ing, we be - come what we re - ceive:



Christ's own bod - y, blessed and bro - ken, cup o'er - flow - ing, life out - poured,



giv - en as a liv - ing to - ken of your world re - deemed, re - stored.

Text: Susan R. Briehl, b. 1952
Music: CAMROSE, Marty Haugen, b. 1950
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PRAYER AFTER COMMUNION

A: 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.

C: **Amen**

STRIPPING OF THE ALTAR

Psalm 22

A reading from Psalm.

¹My God, my God, why have you forsaken me?
Why are you so far from helping me, from the words of my groaning?
²O my God, I cry by day, but you do not answer;
and by night, but find no rest.

³Yet you are holy,
enthroned on the praises of Israel.
⁴In you our ancestors trusted;
they trusted, and you delivered them.
⁵To you they cried, and were saved;
in you they trusted, and were not put to shame.
⁶But I am a worm, and not human;
scorned by others, and despised by the people.
⁷All who see me mock at me;
they make mouths at me, they shake their heads;
⁸"Commit your cause to the LORD; let him deliver —
let him rescue the one in whom he delights!"
⁹Yet it was you who took me from the womb;
you kept me safe on my mother's breast.
¹⁰On you I was cast from my birth,
and since my mother bore me you have been my God.
¹¹Do not be far from me,
for trouble is near
and there is no one to help.
¹²Many bulls encircle me,
strong bulls of Bashan surround me;
¹³they open wide their mouths at me,
like a ravening and roaring lion.
¹⁴I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
¹⁵my mouth is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
¹⁶For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shriveled;
¹⁷I can count all my bones.
They stare and gloat over me;
¹⁸they divide my clothes among themselves,
and for my clothing they cast lots.
¹⁹But you, O LORD, do not be far away!
O my help, come quickly to my aid!
²⁰Deliver my soul from the sword,
my life from the power of the dog!
²¹Save me from the mouth of the lion!
From the horns of the wild oxen you have rescued me.
²²I will tell of your name to my brothers and sisters

in the midst of the congregation I will praise you:

²³You who fear the LORD, praise him!

All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!

²⁴For he did not despise or abhor
the affliction of the afflicted;
he did not hide his face from me,
but heard when I cried to him.

²⁵From you comes my praise in the great congregation;
my vows I will pay before those who fear him.

²⁶The poor shall eat and be satisfied;
those who seek him shall praise the LORD.
May your hearts live forever!

²⁷All the ends of the earth shall remember
and turn to the LORD;
and all the families of the nations
shall worship before him.

²⁸For dominion belongs to the LORD,
and he rules over the nations.

²⁹To him, indeed, shall all who sleep in the earth bow down;
before him shall bow all who go down to the dust,
and I shall live for him.

³⁰Posterity will serve him;
future generations will be told about the LORD,

³¹and proclaim his deliverance to a people yet unborn,
saying that he has done it.

The congregation departs in silence.

WORSHIP ASSISTANTS – Maundy Thursday – April 1, 2021

- Pianist: Debbie Walker
- Lay Assistants: (1st Lay Asst.) Becky Collie (2nd Lay Asst.) Anita Philp
- Lectors: Anita Philp
- Acolyte: Donna Combs
- Ushers: Daren & Max Williams; Pat Hubert
- Altar Guild: Gladys Hubert & Rosalee Cline



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The Rev. Ryan Radtke, Pastor

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Vice President	Donna Shaw
Secretary	Karen Morris
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Social Ministry	Dianne Absher
Stewardship	Diana Sondor
Worship	Debbie Walker

Messiah's Mission Statement:

"To share the good news of Jesus Christ and to invite all to join us in faith, worship, and service."