

# Maundy Thursday

## March 28, 2024



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"Not everything that is faced can be changed, but nothing can be changed until it is faced."  
-James Baldwin

### Gathering

This Maundy Thursday worship service is a different take on the Stations of the Cross. Together, we will journey through Jesus' final moments through the eyes of his disciple, Peter. In Peter, we see a little of all of us—he is devout and resolute, zealous and rash, and even fearful and flawed. If any of us can locate ourselves in the crucifixion story, it is likely we can see ourselves in Peter. This is a service of confession, lament, and repentance. Through Peter's experience, we will consider our own. We will look closely at the events of [The Passion] to help us honestly assess who we are. As Jesus tells Peter the truth about himself, we will consider the truth about ourselves.

Prelude "Nearer My God to Thee" arr. Che

### Invocation

Holy God, as we journey through this familiar story, help us to understand it anew. Show us, O God, where we find ourselves in the narrative, and move us toward a more just and compassionate future. Amen.

Hymn #475 "Come Thou Fount of Every Blessing" (First Verse)

I. *Peter resists then receives the foot washing* | JOHN 13:1-20

Congregational Response: Naming who we are called to serve - *You are invited to write the names of people and/or communities you feel God is calling you to serve.*

II. *Jesus foretells Peter's denials* | JOHN 13:31-38

Congregational Response: Naming those we love profoundly – *You are invited to write the names of people you profoundly love.*

III. *Peter draws his sword* | JOHN 18:1-11

Congregational Response: **Eternal God, whose covenant with us is never broken, we confess that we fail to fulfill your will. Though you have bound yourself to us, we will not bind ourselves to you. In Jesus Christ you serve us freely, but we refuse your love and withhold ourselves from others. We do not love you fully or love one another as you command. In your mercy, forgive and cleanse us. Lead us once again to your table and unite us to Christ, who is the bread of life and the vine from which we grow in grace. Amen.**

Hymn: #213 "In The Cross of Christ I Glory"

IV. *Jesus is arrested, and Peter denies Christ* | JOHN 18:12-18

Invitation: *Consider a portion of an artwork (front cover) created by Rev. T. Denise Anderson, inspired by Peter denying Christ. Of this piece, the artist writes: "Here, I try to capture Peter's*

initial paralysis when he's first asked if he's one of Jesus' disciples. When Jesus was arrested, Peter had only begun to see the full extent of the empire's cruelty. 'Would they do to me what they've done to him?' he must have asked himself. Maybe he could be so zealous for Jesus in the past because it was all an abstraction. Now, things have gotten frighteningly real."

Congregational Response: **Merciful God, we confess that, too often, we've been inactive bystanders in the face of someone else's victimization. Forgive us for choosing self-preservation over justice. Amen.**

Hymn #475 "Come Thou Fount of Every Blessing" (Second Verse)

V. *Peter denies Christ again and again* | JOHN 18:19-27

Anthem "Beneath the Cross of Jesus" arr. Wood and Dale

Invitation: *Consider the artwork (back cover) created by Rev. T. Denise Anderson, "From [the top], Peter descends into more fear—the kind that does not help us to be our best selves. I depict him going from stunned to defensive and then to belligerent, navigating the full spectrum of the fight, flight, or freeze responses to perceived threat. By the time the cock crows as Jesus predicted (see if you can make out the bird's faint silhouette in the lower right-hand corner), Peter probably no longer recognizes himself. He must feel deflated and ashamed. At the end of his descent he is different, so I depict him differently from his three prior denials. He has much less fire in his countenance and can't even open his eyes to face what he's done. The flames recall the fire where Peter warmed himself, but they also represent purification and illumination. Peter is forced to see himself as he truly is—as Jesus had already shown him. Who will he choose to be after this? When we are confronted with who we truly are, who will we choose to be after that confrontation? As we look at Peter's journey, it's my prayer that we will consider and meditate on our own."*

The Lord's Supper

We observe The Lord's Supper by Intinction, all of those who are able and/or are comfortable, are invited forward to the Lord's Table to receive Communion. Intinction simply means receiving a piece of bread, dipping it into the cup, and eating them together. Gluten-free and pre-packaged elements will also be available for those who so desire. *As you come forward you are invited to place your slips of paper into the baptismal font.*

VI. *Jesus is Crucified* | JOHN 19:1-30

Hymn #475 "Come Thou Fount of Every Blessing" (Third Verse)

Sending

Friends, we are more like Peter than we may like to admit.

**Our Lord has died and we were not there.**

And so, tonight we grieve with Peter. **Our wandering hearts are heavy.** But as you leave this place, remember: your wandering heart is always tethered to the love of God. God's abundant grace existed for Peter and it exists for you. **God's love will never run out.**

So go now in peace, trusting that streams of mercy shall find us all. Amen.

Postlude:

"Lamb of God"

arr. Che

All worshipers depart in silence.

"Prone to wander, Lord, we feel it, prone to leave the God we love."

**You're invited to a Guided "Journey to the Cross" Prayer Walk on Good Friday at Noon.**



***With My Outside Voice***

by Sarah Speed

*We've been taught to wait our turn,  
to ask politely—we do not want to appear greedy.  
We've been taught: just a pinch of salt, just a dash  
of sugar, nothing in excess.  
We've been taught: raise your hand, keep your  
voice down, no talking in church.  
We've been taught to never make a scene,  
but I simply cannot abide.  
I am one part questions, two parts hunger.  
I am a million prayers and deep hope wrapped  
up in one.  
I am famished and hopeful, eager and humbled.  
I am using my outdoor voice inside.  
I am saying, Not just my feet,  
but my head and my hands!  
I want to go where you go.*

Liturgy and Poem provided by A Sanctified Art LLC | [sanctifiedart.org](http://sanctifiedart.org).