

# Vasa Lutheran Church

## *The Last Supper and Jesus' Crucifixion*

Pastor Maureen Hagen    Accompanist – Anne Anderson

**April 2, 2026**

**Maundy Thursday**

The Maundy Thursday service is like a theatrical production in three acts. In the first act we confess our sins and hear the words of forgiveness with the anointing of oil. In the second act we receive Holy Communion remembering that it was on this night that Jesus established the Lord's Supper and said, "Do this in remembrance of me." During the third and final act, the altar area will be stripped of furnishings as a sign of Jesus' abandonment while the Passion Narrative from the book of John is read aloud.

**HYMN**

**LORD JESUS, THINK ON ME**

**ELW 599**

**CONFESSION AND FORGIVENESS** (*Congregation, please stand.*)

P: Friends in Christ, on this night we pause to consider 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. In doing so we prepare ourselves for the joy that comes with Easter morning.

*(Keep silence for reflection and self-examination)*

P: Most merciful God, **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**

*(The congregation may be seated.)*

**INDIVIDUAL ABSOLUTION**

*Those wishing to receive individual absolution may come up the center aisle and return down a side aisle. After the laying on of hands and the declaration of forgiveness, the sign of the cross will be made on each forehead (with olive oil, the ancient symbol for anointing) as it was in baptism, signifying forgiveness and our membership in the body of Christ.*

**ABSOLUTION OF THE ENTIRE CONGREGATION**

P: Almighty God in his mercy has given his Son to die for us and, for his sake, forgives us all our sins. Through his Holy Spirit he cleanses us and gives us power to

proclaim the mighty deeds of God who called us out of darkness into the splendor of his light. 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. **Amen**

**HYMN**

**WE COME TO THE HUNGRY FEAST**

**ELW 479**

**A GOSPEL READING FROM Matthew 26:17-30**

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" 18 He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" 19 So the disciples did as Jesus had directed them, and they prepared the Passover meal.

20 When it was evening, he took his place with the twelve; 21 and while they were eating, he said, "Truly I tell you, one of you will betray me." 22 And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" 23 He answered, "The one who has dipped his hand into the bowl with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." 25 Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

26 While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." 27 Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." 30 When they had sung the hymn, they went out to the Mount of Olives.

**PRAYER OF THE DAY:** Eternal God, **in the sharing of a meal your Son established a new covenant for all people. Grant that by the power of your Holy Spirit this sign of our life in faith may speak again to our hearts, feed our spirits, and refresh our bodies, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.**

**HYMN**

**FOR THE BREAD WHICH YOU HAVE BROKEN**

**ELW 494**

**THE GREAT THANKSGIVING** *(The congregation may stand)*

L: Holy God, you make plenty for everyone, everywhere. But ever since the first human beings were created, we've had a hard time trusting this good news. Some do not have enough while others steal and hoard and use more than is needed.

This meal helps us remember that you are generous. And you made us to be generous. And together, all the people who receive Holy Communion make a big, generous body. This mass movement to your table is re-membering your body,

putting us back together like puzzle pieces. This taste and sip of heaven interrupts our fear of scarcity with your promise to provide enough for all of creation and satisfy our whole lives.

P: You are manna from heaven,

**C: you are the bread of life.**

P: You are the widow's jar of flour,

**C: you do not run out.**

P: You are baskets of loaves and fish,

**C: the feast that feeds thousands.**

P: You are a deep well at midday,

**C: the living water.**

P: You are the Lamb of God,

**C: You pour yourself out for all people.**

P: We celebrate with these young people receiving their First Communion today. May God give them joyful hearts, open hands, and the courage to come to the table as their actual selves. We believe that Jesus is fully present in this meal—over, under, around, through the bread and wine—so that we can't receive it without getting the gifts of Jesus, too. The logistics are a mystery and God's to tend. We simply trust that where Jesus shows up, there is forgiveness, salvation, and new life that come from heaven.

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.

Send the power of your Holy Spirit upon us, and on these gifts of bread and wine. Make them be for us the life of Christ. Replenished by him, may we faithfully follow and serve him, awaiting with expectation the coming of his kingdom.

Through your Son, Jesus Christ, with the Holy Spirit, all honor and all glory is yours, most holy and most gracious God. **Amen.**

**The 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**

## **COMMUNION DISTRIBUTION**

*We will kneel at the railing for Communion tonight. All are welcome at the Lord's Table. You don't need to be a member of this congregation, nor do you need to be a Lutheran. Jesus is the host of the meal and Jesus invites all to join in this heavenly meal. All of the bread is gluten free. Non-alcoholic wine is available for those who have dietary restrictions.*

## **POST COMMUNION PRAYER** (unison)

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. Amen.**

## **HYMN**

## **GO TO DARK GETHSEMANE**

**ELW 347**

## **THE PASSION NARRATIVE John 18:1 - 19:42**

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. 2 Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. 3 So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. 4 Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" 5 They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. 6 When Jesus said to them, "I am he," they stepped back and fell to the ground. 7 Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." 8 Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." 9 This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." 10 Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. 11 Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

12 So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. 13 First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

15 Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, 16 but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought

Peter in. 17 The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 18 Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

19 Then the high priest questioned Jesus about his disciples and about his teaching. 20 Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. 21 Why do you ask me? Ask those who heard what I said to them; they know what I said." 22 When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?"

23 Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest. 25 Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." 26 One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" 27 Again Peter denied it, and at that moment the cock crowed.

28 Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. 29 So Pilate went out to them and said, "What accusation do you bring against this man?" 30 They answered, "If this man were not a criminal, we would not have handed him over to you." 31 Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." 32 (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35 Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 37 Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." 38 Pilate asked him, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him. 39 But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" 40 They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

19:1 Then Pilate took Jesus and had him flogged. 2 And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. 3 They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. 4 Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." 5 So Jesus came out, wearing the

crown of thorns and the purple robe. Pilate said to them, "Here is the man!" 6 When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." 7 The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

8 Now when Pilate heard this, he was more afraid than ever. 9 He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. 10 Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" 11 Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." 12 From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." 13 When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. 14 Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" 15 They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." 16 Then he handed him over to them to be crucified. So they took Jesus;

17 and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. 18 There they crucified him, and with him two others, one on either side, with Jesus between them. 19 Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." 20 Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21 Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" 22 Pilate answered, "What I have written I have written." 23 When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. 24 So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." 25 And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." 27 Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." 29 A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. 30 When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. 32 Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. 35 (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) 36 These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." 37 And again another passage of scripture says, "They will look on the one whom they have pierced."

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

#### **NUNC DIMITTIS - *Song of Simeon***

P: At last, all powerful Master, you give leave to your servant to go in peace,  
according to your promise.

**C: Guard us, O Lord, while we sleep, and keep us in peace.**

For my eyes have seen your salvation  
which you have prepared for all nations,  
the light to enlighten the Gentiles  
and give glory to Israel, your people.

**C: Guard us, O Lord, while we sleep, and keep us in peace.**

Give praise to the Father Almighty, to his Son, Jesus Christ, the Lord, to the Spirit,  
who dwells in our hearts, both now and forever. Amen.

**C: Guard us, O Lord, while we sleep, and keep us in peace.**

*Exit in Silence*

Tonight we celebrate the First Communion of  
Sawyer Gesme, son of Mark and Amber Gesme  
Mya Montey, daughter of Jenna Montey



## **MUSIC FOR APRIL 2, 2026**

### **LORD JESUS, THINK ON ME**

Text: Synesius of Cyrene, 375-430; tr. Allen W. Chatfield, 1808-1896, alt.  
Music: W. Daman, The Psalmes of Daud, 1579, alt.

### **WE COME TO THE HUNGRY FEAST**

Text and music © 1982 Ray Makeever, admin. Augsburg Fortress

### **FOR THE BREAD WHICH YOU HAVE BROKEN**

Text © 1925 Robert Jeffreys Jr., admin. Augsburg Fortress

### **GO TO DARK GETHSEMANE**

Text: James Montgomery, 1771-1854  
Music: Richard Redhead, 1820-1901

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