

**BACON MEMORIAL  
PRESBYTERIAN CHURCH**

**A family of faith since 1922**

166 59th Street

Niagara Falls, New York 14304-3812

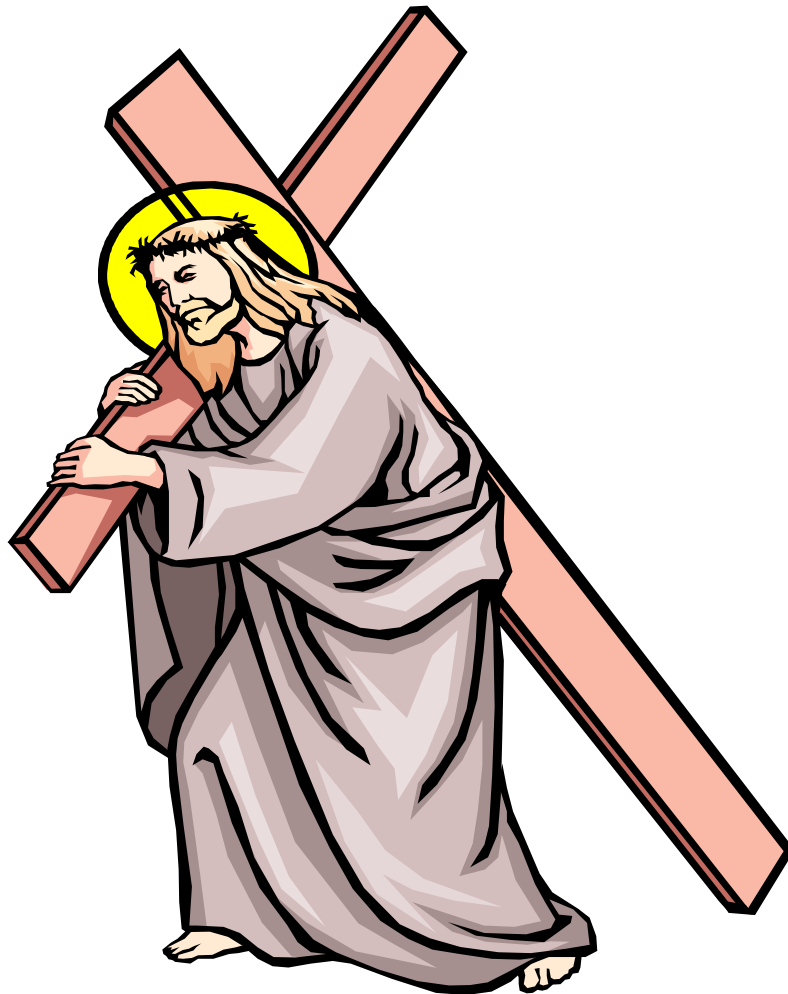
716-283-5744

Pastor Lisa Giacomazza

Maundy Thursday

March 28, 2024

7 pm



## **Maundy Thursday Communion A Catacomb Service A.D. 200**

This is the oldest Communion Service for which we have the text. Through this liturgy, the root of all later forms, we are united with Christians of all traditions and times. See the end of the bulletin for more information on this very special service.

"Thou hast made us for Thyself, and our hearts are restless till they rest in Thee,  
O Lord." (St. Augustine (AD 354-430))

**\* Please stand if you are able.**

### **ENTER TO WORSHIP**

Please sit in the front of the church, in the first few pews.  
The service will take place in that space as well as communion.

Thank you to Rev. Dr. Lance Brown for sharing this liturgy with us.

### **THE SERVICE OF THE WORD**

**\*THE GREETING** (standing)

Leader: Greetings to you, my brothers and sisters

**People: And Greetings to You in the Name of the Lord Jesus Christ.**

Leader: In the name of the Father and of the Son and of the Holy Spirit.

**People: Grace and Peace be unto thee from God our Father and our Lord Jesus Christ.**

Leader: The Lord be with Thee.

**People: And with thy Spirit.**

### **THE READING OF THE SCRIPTURES**

#### **Reading 1: Exodus 12:1-4**

The LORD said to Moses and Aaron in the land of Egypt:

<sup>2</sup>This month shall mark for you the beginning of months; it shall be the first month of the year for you.

<sup>3</sup>Tell 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.

<sup>4</sup>If 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.

## **Reading 2: Exodus 12:11-14**

<sup>11</sup> This 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.

<sup>12</sup> For 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.

<sup>13</sup> The 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.

<sup>14</sup> This 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.

## **Reading 3: An Apostolic Writing: I Corinthians 11:23-26**

<sup>23</sup> For 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,

<sup>24</sup> and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me."

<sup>25</sup> In 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."

<sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

### **\*Response of Praise**

*(Please **stand** if you are able – or sit a little taller in your seat)*

## **Psalm 121:1-2**

**Leader:** I lift up my eyes to the hills -- from where will my help come?

**People:** My help comes from the LORD, who made heaven and earth.

**\*The Gospel** (please remain standing if you are able)

**John 13:1-17**

**13** Now 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.

<sup>2</sup> The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper

<sup>3</sup> Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,

<sup>4</sup> got up from the table, took off his outer robe, and tied a towel around himself.

<sup>5</sup> Then 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.

<sup>6</sup> He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

<sup>7</sup> Jesus answered, "You do not know now what I am doing, but later you will understand."

**THE SERMON: "Betrayal and Denial"**

(The preached Word of God. The Discourse was delivered in the teacher's chair that was the pose of the preacher in both synagogue and church.)

**THE PRAYERS OFFERED BY THE FAITHFUL**

"I say to you, if two of you agree on earth about anything they shall ask, it will be done for them by my Father in heaven. For where two or three are gathered in my Name, there I am in the midst of them."

Biddings or Intentions

Silent Prayers

Spoken Prayers

(followed by Congregational "Amen")

The Lord's Prayer

(People stood during prayer. Any worshiper may pray. Prayers of intercession were especially considered to be the work of all worshipers. Early Christian worship had a rather complete break here so that non-communicants could leave.

They were not allowed to attend the Eucharist.)

## **THE SERVICE OF THE UPPER ROOM**

### **THE GREETINGS OF PEACE**

Greeter: Peace be with you.  
Recipient: And also with you.  
(We will offer each other a sign of peace)

### **THE OFFERTORY**

(At this point in the service, people would come forward to personally place their offering on the table. Elders will come forward with the bread and wine to be used for the Communion Table.)

### **PRAYER OF DEDICATION** (Unison)

**O God, our Father, Good beyond all that is good, fair beyond all that is fair, in Whom is calmness and peace: make up the dissensions which divide us from one another, and bring us back into the unity of love which may bear some likeness to the Divine Nature. Grant us that we may be spiritually one as well in ourselves as in each other, through that the peace of Thine which maketh all things peaceful, and through the grace, mercy, and tenderness of Thine only Son our Lord. Amen.**

*Jacobite Liturgy, attributed to Dionysious  
Bishop of Alexandria (247-264 AD)*

**(Presentation of Offerings and Elements)**

### **THE CONSECRATION**

Leader: The Lord be with you  
People: **And with thy Spirit.**  
Leader: Lift up your hearts.  
People: **We lift them up to the Lord.**  
Leader: Let us give thanks to the Lord.  
People: **It is right and meet so to do.**

Leader: We render thanks unto Thee, O God, through Thy Beloved Servant Jesus Christ, Whom in the last times Thou didst send to be a Savior and Redeemer and the Angel of Thy counsel; Who is Thy Word inseparable from Thee; through Whom Thou madest all things and in Whom Thou wast well-pleased; Whom Thou didst send from heaven into the Virgin's womb, and Who conceived within her was made flesh, and demonstrated to be Thy Son, being born of Holy Spirit and a Virgin; Who fulfilling Thy will and procuring for Thee an holy people, stretched His hands for suffering that He might release from sufferings them who have believed in Thee; Who when He was betrayed to voluntary suffering in order that He might abolish death and rend the bonds of the devil and tread down hell and enlighten the righteous and establish the ordinance and demonstrate the resurrection, taking bread and making eucharist (which means "thanksgiving") to Thee, said, Take, eat; this is My Body, which is (or will be) broken for you.

When ye do this ye do My 'anamnesis' (which means "remembrance"). Now, therefore, doing the 'anamnesis' of His death and resurrection we offer to Thee the bread and cup making eucharist to Thee because Thou hast made us worthy to stand before Thee and minister as priests to Thee.

And we pray Thee that Thou wouldest send Thy Holy Spirit upon the oblation (offering) of Thy holy church Thou wouldest grant to all who partake to be made one, that they may be fulfilled with the Holy Spirit for the confirmation of their faith in truth; that we may praise and glorify Thee through Thy Servant Jesus Christ through Whom honour and glory be unto Thee with the Holy Spirit in Thy holy church, now and forever and world without end.

**All:** Amen.

The Eucharistic Prayer of Thanksgiving (Hippolytus - A.D. 170-236)  
(Source: Dix, *The Shape of the Liturgy*)

## THE BREAKING OF BREAD

Worshippers will remain seated. Church Elders/Pastor will bring the elements to you. As each communicant receives each element this exchange:

Pastor: The Body of Christ.

Communicant: Amen.

Pastor: The Blood of Christ

Communicant: Amen.

**THE DISMISSAL:** "The mysteries are concluded: go forth in peace to serve the Lord in the power of his Spirit."

"And when these things are completed, let each one hasten to do good works, and to please God and to live aright, devoting himself (sic) to the church, practicing the things he has learned, advancing in the service of God."

(Hippolytus - A.D. 170-236)

---

## THE SETTING

The catacombs were the ancient burial grounds of the Romans - damp, musty, but ideal for the secret meetings of that early sect, the Christians. The gossips of Rome speculated that the Christians were a dark assembly of seditious and fanatical people who engaged in orgies and cannabalistic feasts.

The Christians, Jewish and Gentile in makeup, took great risks meeting together, with the penalties of discovery being crucifixion, burning at stakes, or being torn apart by wild animals. Since there were spies everywhere, the gathering was **quiet**. Posted **guards** at cave entrances warned of approaching Roman troops. Singing, praying and preaching were done quietly, and people left in groups of one and two so as not to arouse suspicion. In this service men and women sit together in contrast to former synagogue worship. "In Christ there is neither male nor female ..."

## THE SERVICE

This service has two parts: the service of the Word, based on the worship the first Christians shared with Jewish synagogue worship, prayer, praise, preaching, and instruction, and the service of the Upper Room based on the Last Supper and the communion Christians shared with Jesus after the resurrection. The leader would be a bishop or presbyter (one ordained and given charge of a congregation). Other ministers might assist, if any, and deacons, those elected from the congregation to serve in works of charity and liturgy. The deacon, representing the people, "bids" the prayers, inviting all to give thanks, to make petition or intercession for many things. The leader voices all these intentions on behalf of the faithful.

To remain true to the service, we have eliminated the music as it would not have been included at this point in the church. The **Scriptures** used in the Early Church were both the Old Testament in Hebrew and the Gospels and writings of the Apostles in Greek. Everyone **stood** as these were read. The **furniture** in the catacombs was simple -- eucharistic table, pulpit, and sitting on the floor. The **secret pass** into the catacomb was the sign of the fish.