

## **Vox Veniae**

### **Maundy Thursday 2017 Table Experience**

**1) Choose 1 Table Moderator and give them this piece of paper (after your table gets settled with food you can start going through the readings below)**

**2) Read Introduction:**

Welcome to our Maundy Thursday meal. You are invited to enjoy this meal together with some readings, reflection questions, discussion and a closing blessing. Maundy Thursday is a time where we make space to reflect on the last meal Jesus enjoyed with his friends and followers. This was an intimate meal where Jesus did and said things that were intended to sustain them in the forgetful days ahead. We invite you to enjoy this time and also to reflect on the grace and love that is being offer to us in the last days of Jesus' life.

**3) Ask a person at your table to read the passage**

**John 13:1-17**

Washing His Disciples' Feet

13 1-2 Just before the Passover Feast, Jesus knew that the time had come to leave this world to go to the Father. Having loved his dear companions, he continued to love them right to the end. It was suppertime. The Devil by now had Judas, son of Simon the Iscariot, firmly in his grip, all set for the betrayal.

3-6 Jesus knew that the Father had put him in complete charge of everything, that he came from God and was on his way back to God. So he got up from the supper table, set aside his robe, and put on an apron. Then he poured water into a basin and began to wash the feet of the disciples, drying them with his apron. When he got to Simon Peter, Peter said, "Master, you wash my feet?"

7 Jesus answered, "You don't understand now what I'm doing, but it will be clear enough to you later."

8 Peter persisted, "You're not going to wash my feet—ever!"

Jesus said, "If I don't wash you, you can't be part of what I'm doing."

9 "Master!" said Peter. "Not only my feet, then. Wash my hands! Wash my head!"

10-12 Jesus said, "If you've had a bath in the morning, you only need your feet washed now and you're clean from head to toe. My concern, you understand, is holiness, not hygiene. So now you're clean. But not every one of you." (He knew who was betraying him. That's why he said,

“Not every one of you.”) After he had finished washing their feet, he took his robe, put it back on, and went back to his place at the table.

12-17 Then he said, “Do you understand what I have done to you? You address me as ‘Teacher’ and ‘Master,’ and rightly so. That is what I am. So if I, the Master and Teacher, washed your feet, you must now wash each other’s feet. I’ve laid down a pattern for you. What I’ve done, you do. I’m only pointing out the obvious. A servant is not ranked above his master; an employee doesn’t give orders to the employer. If you understand what I’m telling you, act like it—and live a blessed life.

4) **Share reflection questions** (space them out, one every 10 min or when you sense conversation is dying down) Invite people to chat with people next to them about what comes up when you hear these questions. Also, remind people to practice being incremental and to feel no pressure to be over-vulnerable.

1. How might vulnerability lead us to live in an unusual way (holiness)?
2. God already knows our shadows and loves us fully. Christ invites us to trust that all parts of us are worthy of being known and loved. What is something in my life that feels scary to be known in order to be loved?
3. What small step can you take to start the pattern of vulnerability during this Holy Week?

5) **Invite someone to share Closing Poem when your table is wrapping up**

### maundy

shiver with cold  
skin, wrinkle with good  
time, plant with  
fresh steps. perish with  
old friends.

wash with God's song. sing  
with spurned emotion, eat with  
careful choice, drink  
with old enemies.

touch me  
where my body meets the  
earth, she is  
our common factor.

hold me that my  
heart will strain toward

skies, we will only  
know those whom we seek.

meet me where our  
gaze is amplified,  
this is the first  
step.

grip me in  
the place where spirits  
meet, we are beggars all  
and regal thus.

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