
ST. PAUL'S EPISCOPAL CHURCH
&
PEACE LUTHERAN CHURCH



Maundy Thursday

Holy Eucharist, Foot-Washing, and Stripping of the Altar

April 14, 2022

WELCOME!

The Sacred Three Days

Maundy Thursday, Good Friday, and Holy Saturday are called the “Triduum Sacrum,” or the “Sacred Three Days.” The Triduum liturgies form a single, extended meditation on the final events of Jesus’ life and death in preparation for celebrating the Feast of the Resurrection, Easter. The liturgies are actually one service. Thus there is no closing blessing until the first Eucharist of Easter.

The Maundy Thursday service commemorates the Last Supper and often focuses on the two things Jesus did at the Last Supper: washing of the disciples’ feet and instituting the Sacrament of Holy Communion. The service concludes with the “stripping of the altar” during which all the accoutrements of the altar and chancel are removed. The bareness symbolizes the desolation and despair felt by those who love Christ and feel as if they have lost him.

Although this liturgy is a celebration of our Lord’s institution of the Sacrament of the Eucharist, it is pervaded by the shadow of the cross. Jesus gathered with his disciples in the context of the greatest of all events in Israel’s redemption—the Exodus and the Passover. Yet the normal joy of such an evening was muted by betrayal, the failure of his friends to understand what he was doing, and his own fear of what was to come.

About Our Worship

As Christians in the Episcopal (episcopal=church with bishops) tradition, our worship is rooted in Holy Scripture and the Book of Common Prayer (BCP), which has united Christians all over the world in a common language of prayer and worship since the sixteenth century. The hope of finding ourselves in the midst of this ancient tradition is that we might both learn from those who have come before and add our own voices to the heavenly chorus. Our liturgy (the work of the people in worship) helps us when our words fail, ensures that we hear a thorough account of God’s Word, and invites us to add our own voices and experience to God’s story. You will find some people kneeling, bowing, and making the sign of the cross as expressions of devotion and blessing. This is neither requisite nor uniform, and we invite you to participate as you feel comfortable.

Worshipping with Children

We are delighted to have children in our midst no matter how squiggly they may be. Worship bulletins for children are located on the table in the rear lobby. Activity bags and a small library of books can be found right outside of the left door next to the piano. In order to reduce cross-contamination, each household has a designated bag. If you are new, we invite you to pick up a bag with a “New Friend” tag.

Restrooms

Restrooms are located at the end of the hallway behind the stairs. Exit through the front or rear doors and make a right at the double doors.

ARTIST'S STATEMENT ON THE COVER ART

Threshold

by Rev. T. Denise Anderson

Inspired by John 13:1-17, 31b-35

Oil on wood panel

"He loved them to the end."

(John 13:1b, NRSV)

The hardest time of a loved one's transition, in my opinion, are the moments right before it happens, when the family gathers to say goodbye and usher them into Life Eternal. It may be difficult or impossible to remember a time when they weren't in your life. How will you go on without them? You don't know what's on the other side of this journey, which makes the moment particularly unsettling.

When I visited the Holy Land, I found myself regularly taking off my shoes and stepping into whatever body of water was there. For me, there is a liminality to standing with my feet submerged, not far from dry ground. Whether a boat ride or baptism, you're going somewhere you've never been when you decide to take that step.

The disciples have no idea where their own journey will take them. Peter is at first reluctant to even dip his toes into the water—into the liminality. But they're assured they'll be with Jesus on the other side.

I used a photo of my own feet as I stood on the banks of the Sea of Galilee as a reference for this painting. Unknown to me at the time, the Golan Heights were about to be bombed later that day.¹ But at that time, the water calmly danced over my ankles, making its own art as it bent and reflected light around them. I've signed the piece in such a way that invites you to turn it any number of orientations. What changes for you when the feet are facing downward, upward, or sideways? I invite you to embrace that disorientation, if only for a moment, and try to find your footing.

THE WORD OF GOD

PRELUDE

Prelude on Tallis's Theme

Barr

PROCESSIONAL HYMN

As We Gather at Your Table

Piney Song Book 6

CALL TO WORSHIP

Celebrant Blessed be the God of our salvation:

People **Who bears our burdens and forgives our sins.**

Celebrant Tonight we begin the Great Three Days of our Lord's passion, death, and resurrection, the journey from the supper table to the cross, from the cross to Easter dawn. We are followers in his way, exploring his truth, encountering his life.

Celebrant This is the day:

People **that Christ the Lamb of God
gave himself into the hands of those who would slay him.**

This is the day:

that Christ gathered with his disciples in the upper room.

This is the day:

**that Christ took a towel
and washed the disciples' feet,
giving us an example that we should do to others as he has done to us.**

This is the day:

**that Christ our God gave us this holy feast,
that we who eat this bread
and drink this cup
may here proclaim his Holy Sacrifice
and be partakers of his resurrection,
and at the last day may reign with him in heaven.**

Amen.

CALL TO CONFESSION

Celebrant Confession returns us to our bodies by reminding us that God claims us, exactly as we are. Through repentance, we name that which we have left undone and ask for the help of God and our community to seek repair, restoration, and renewal.

Deacon Let us pray together our prayer of confession:

People Holy God who holds us together,
 If I were to place myself at your table, I would probably be Peter—
 misunderstanding your radical hospitality,
 sticking to the rules, arguing what I do and don't deserve.
 Then again, it's possible that I'd be Judas—
 the one who betrayed you,
 the one who failed to see the good right in front of him,
 the one who might have thought he wasn't worthy of your love.
 If I were to place myself at your table,
 it's possible I would be one of the unnamed disciples—
 Watching, but not speaking,
 silently missing the opportunity
 to tell you what I believe and how much I love you.
 If I were to place myself at your table,
 I am confident that I would have made the same mistakes
 your well-intentioned disciples made.
 There is no surprise there.
 What is surprising is that I know you would have washed my feet nonetheless.
 So forgive me, God.
 Wash not just my feet, but my hands and my head also. Amen.

The Celebrant stands and says:

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE KYRIE

The Greek words for Kyrie eleison mean "Lord soothe me, comfort me, take away my pain, show me your steadfast love." Thus mercy doesn't refer so much to justice or acquittal of wrongdoing but to the infinite loving-kindness of God for God's hurting children.



1 Lord,	have mer - cy.	Lord,	have mer - cy.
2 Christ,	have mer - cy.	Christ,	have mer - cy.
3 Lord,	have mer - cy.	Lord,	have mer - cy.
1 Ky - ri - e	e - lei - son.	Ky - ri - e	e - lei - son.
2 Chris - te	e - lei - son.	Chris - te	e - lei - son.
3 Ky - ri - e	e - lei - son.	Ky - ri - e	e - lei - son.



Lord,	have mer	-	cy.
Christ,	have mer	-	cy.
Lord,	have mer	-	cy.
Ky - ri - e	e - le	-	i - son.
Chris - te	e - le	-	i - son.
Ky - ri - e	e - le	-	i - son.

PRAYER OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Lord, you are always breaking apart our communities, our identities, our images of you: open hand and heart to receive this uncalled for gift, this fractured food, this feast where untouchables meet, human and divine, through Jesus Christ, the passion of God. **Amen.**

OLD TESTAMENT LESSON

Exodus 12:1-14

Sewell Truitte

In our first reading instructions are given, and the meaning of the Passover meal is told; it is a remembrance and re-enactment of Israel's beginnings as a people when they were saved out of slavery in Egypt.

The Lord said to Moses and Aaron in the land of Egypt: "This month shall mark for you the beginning of months; it shall be the first month of the year for you. 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. 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. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. 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. 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. 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. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord.

Reader The Word of the Lord

People **Thanks be to God.**

PSALM

Psalms 116:1, 10-17

Sewell Truitte

An offering of thanksgiving and praise by one who has been rescued from death.

¹ I love you O God, because you have heard the voice of my supplication*
because you have inclined your ear to me whenever I called upon you.

¹⁰ **How shall I repay God
for all the good things done for me?**

¹¹ I will lift up the cup of salvation*
and call upon the Name of God.

¹² **I will fulfill my vows to God, in the presence of all people**

¹³ Precious in your sight, O God
is the death of your servants.

¹⁴ **O God, I am your servant;**

I am your servant and the child of your handmaid; you have freed me from my bonds.

¹⁵ I will offer you the sacrifice of thanksgiving
and call upon your holy Name.

¹⁶ **I will fulfill my vows to you
in the presence of all your people.**

¹⁷ In the courts of God's house*
in the midst of you, O Jerusalem.

EPISTLE LESSON

1 Corinthians 11:23-26

Gretta Williams

Paul recalls the tradition he received concerning the supper of the Lord on the night he was betrayed. This meal is a remembrance and reenactment of the Lord's offering of himself and the forming of the new covenant of forgiveness, belonging, and grace. It proclaims Jesus' saving death and looks forward to his coming when all suffering will cease, and all find belonging in the grace of God's beloved kingdom.

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, 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." 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." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Lector The Word of the Lord

People **Thanks be to God.**

GOSPEL HYMN

What wondrous love is this

Hymnal 439

vv.1-2

THE HOLY GOSPEL

John 13:1-17, 31b-35

Our gospel tells of how Jesus washes his disciples' feet during his last meal with them and how his friends and students are to be characterized by servant love for one another.

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

People **Glory to you, Lord Christ.**

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. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. 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, took off his outer robe, and tied a towel around himself. 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. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus 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." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After 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? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little 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.' I give you a new commandment, that you love one another. I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Deacon The Gospel of the Lord
People Praise to you, Lord Christ.

GOSPEL HYMN

What wondrous love is this

Hymnal 439
v. 3

SERMON

The Rev. Karis Graham, Ph.D.

THE FOOT WASHING

Jesus set an example for his disciples by washing their feet, an act of humble service. Foot-washing signifies the call of all the baptized to be servants. We offer our lives in service for the sake of the world that God so deeply loves.

PRAYER FOR THE BLESSING OF WATER FOR WASHING

Celebrant God be with you.

People **And also with you.**

Celebrant Let us pray.

Loving God, as Jesus took a basin and poured the water long ago, we bring these basins of water before you. Bless this water for washing, and bless the feet of your servants, too. Wash away the stains and strains of this life, we pray, that we may walk anew in the ways of Christ. In true humility, we bend our lives in service to you. Help us all, by your example, to understand more deeply how we are meant to serve rather than be served, for love's sake. In Christ we pray. **Amen.**

INVITATION

As the music begins, those who wish to participate are invited to remove their shoes and socks and come forward to the foot-washing stations. As one of the chairs becomes available, take a seat to have your feet washed. Then wash the feet of the next person, gently pouring water over them and drying them with a towel. Finally, return to your seat and put on your shoes and socks. There is hand sanitizer available for you to use before and after the foot washing.

HYMNS DURING THE FOOT WASHING

Ah, Holy Jesus

Hymnal 158

Go to dark Gethsemane

Hymnal 171

At the conclusion of the foot washing, please kneel or stand. The Celebrant continues

Lord Jesus Christ, you have taught us that what we do for the least of our brothers and sisters we do also for you: give us the will to be the servant of others as you were the servant of all, and gave up your life and died for us, but are alive and reign, now and for ever. **Amen.**

THE PRAYERS OF THE PEOPLE

Gretta Williams

Celebrant

In the company of Jesus and in unity with all those who have journeyed with him in years past and in our present day, let us offer our prayers, responding, “God of matchless love, have mercy.”

Intercessor

For peace throughout the world, especially in Ukraine, Ethiopia, Yemen, and Afghanistan, and all places where the lust for power fosters tyranny and war; let us pray.

God of matchless love, have mercy

For the courage to face our own failings: the kisses of deception, the subtle betrayals, and our spiritual sleepiness that in turning to Christ we may receive the grace that changes lives; let us pray:

God of matchless love, have mercy.

For those who keep watch this night, that in watching they may be found, in seeking they may be filled with the Spirit, and in waiting they may find peace; let us pray.

God of matchless love, have mercy.

For those who keep watch every night: those who are hungry; those who are homeless; those who are afraid; and those who grieve and wrestle with mental illness; that Christ may find them in their own gardens of Gethsemane and not leave them in despair; let us pray.

God of matchless love, have mercy.

In thanksgiving for this Eucharistic Meal, which gathers us into the fellowship of all the beloved, uniting us; let us pray.

God of matchless love, have mercy.

Please add your intercessions and thanksgivings, silently or aloud. The Celebrant will pray a concluding prayer.

THE PEACE

Celebrant

We, who were enemies of one another and of life, have been reconciled by the free gift of God; For while we were still at war God has made peace by the blood of the cross.

The peace of the Lord be always with you.

People

And also with you.

THE HOLY COMMUNION

THE OFFERTORY

At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money given. An offering is received to support the ministry of sharing God's love in the church and in the world, and the altar is prepared for Holy Communion. Tonight's offering will be given to Our Place Waldorf Soup Kitchen.

THE GREAT THANKSGIVING

Celebrant God be with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them to God.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

The Celebrant continues

Now is the time to give you thanks when rage and spite deface your image. You are the undying one whose gift of life never ceases; you journeyed with your people to break the bonds of slavery; you gave the law of justice to free them from lifeless idols; you called the prophets and judges to speak for the dispossessed. When empires ruled you gave your Beloved to systems which silenced what they could not control and wormed their way into our colluding hearts. In his self-offering love the wound of torment became a healing spring, the place of execution a gateway into life.

Therefore we stand with all the victims, the faithless and the treacherous, and the ones who only followed orders, knowing we depend on grace to proclaim life renewed:

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We ask that your Holy Spirit will fall upon us and upon these gifts that these fragile, earthly things may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom. Calling them to his table, he took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

In the same way after supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

As on that night, so here and now he offers himself in touch and taste beyond all words can hold.

Great is the mystery of faith:

Christ has died

Christ is risen

Christ will come again.

Therefore we come in memory and hope, responding to your call and the promise that echoes from the dawn of all time. May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through his all-powerful grace and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Father, Son, and Holy Spirit. **Amen.**

THE LORD'S PRAYER

Celebrant As our Savior Christ has taught us, we are bold to pray:

People 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, for ever and ever. Amen.

THE BREAKING OF THE BREAD

As an act of adoration, a moment of reverent silence is kept as the bread is broken. This symbolizes the breaking of Jesus' own body.

Je - sus, Lamb of God: have mer - cy on us.

The first line of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Je - sus, bear - er of our sins: have mer - cy on us.

The second line of musical notation consists of two staves, identical in format to the first line. The lyrics are written below the notes.

Je - sus, re - deem - er, re - deem - er of the world:
 give us your peace, give us your peace.

INVITATION TO THE TABLE

Celebrant Jesus says:
 Eat. Drink. Remember who I am.
 Eat. Drink. Remember who I am so you can remember who you are.
 Eat. Drink. Remember who I am so you can remember who you are and tell others.
 Eat. Drink. Remember who I am so you can remember who you are
 and tell the others so that all God's people can live in holy communion.
Amen.

Upon the presentation of the consecrated elements,

Celebrant Behold who you are.
People May we become what we receive.

COMMUNION HYMN

One bread, one body

Piney Song Book 89

POST COMMUNION PRAYER

Celebrant Let us pray.
All God, we thank you that in your passion you offer forgiveness and invite us to be with
 you where hunger is no more and death has no dominion: may the broken bread of life
 fracture our stony hearts for the sake of another world. Amen.

Stay with me; re - main here with me; watch and
 pray. Watch and pray.

This chant from Taizé intended for repeated singing is based on Jesus' request to the disciples in the Garden of Gethsemane (Matthew 26:38/Mark14:34), a simple request they did not fulfill. When singing these words we need to hear in them an ongoing call to be alert and faithful.

THE STRIPPING OF THE ALTAR

The altar is stripped until all is desolate. The stripping of the church symbolizes the stripping of Jesus before his Crucifixion. The final act is removing the Sacrament from the altar and extinguishing the sanctuary lamp, which—when lit—signifies Christ's presence. By the time of its conclusion the church's chancel is transformed from being a place of holy worship in the midst of beauty to what now appears quite like a tomb. In that transformation, we see a great truth: the joy we typically experience in our worship came at the cost of the death of the One we worship.

PSALM 22:1-11

My God, my God, why have you forsaken me? *
 and are so far from my cry and from the
 words of my distress?
 O my God, I cry in the daytime, but you do not answer;
 by night as well, but I find no rest.
 Yet you are the Holy One, *
 enthroned upon the praises of Israel.
 Our forebearers put their trust in you; *
 they trusted, and you delivered them.
 They cried out to you and were delivered; *
 they trusted in you and were not put to shame.
 But as for me, I am a worm and no man, *
 scorned by all and despised by the people.
 All who see me laugh me to scorn; *
 they curl their lips and wag their heads, saying,
 "You trusted in God; let God deliver you; *
 let God rescue you, if God delights in you."

Yet you, O God, are he who took me out of the womb, *
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.
Be not far from me, for trouble is near, *
and there is none to help.

*After the departure of the ministers, you are invited to remain seated in prayer and meditation.
There is no dismissal as our worship continues tomorrow with the Liturgy of Good Friday at noon.*

Please depart in silence.

April 15, Good Friday

9:00 a.m.–4:00 p.m.–*Labyrinth*

12:00 p.m.–*Good Friday Liturgy: The Seven Last Words of Christ*

April 17, The Feast of the Resurrection @ St. Paul's

8:00 a.m.–*Celebration Worship and Holy Baptism*

9:00 a.m.–*Easter Reception*

10:15 a.m.– *Celebration Worship and Renewal of Baptismal Vows*

11:30 a.m.–*Children's Egg Hunt*

April 17, The Feast of the Resurrection @ Peace

10:00 a.m.–*Easter Worship*

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