

THE LITURGY FOR MAUNDY THURSDAY

APRIL 14, 2022 + 6:30 PM



MAUNDY THURSDAY is the first evening of the Sacred Triduum. Tonight, we gather to hear and respond to Jesus' teaching about the Great Commandment to love. Jesus says to his disciples (and that includes us), "I give you a new commandment, that you love one another. Just as 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."

Love for Jesus and for his followers is more than a word; it is also an act. Jesus washes the feet of his disciples, a deeply profound act of service, and institutes the Holy Eucharist on this night. Both are very real encounters with Jesus, who yearns for us to love God, ourselves, and our neighbors.

We gather with Jesus and his followers as we hear the words of Our Lord, as we wash each other's feet in an extravagant (and uncomfortable) act of servant ministry, and as we join with him in the Last Supper. As the Maundy Thursday liturgy pauses, we are invited to pray and wait at the Altar of Repose, a time to sit with the presence of Christ as we wait for Good Friday.

Once we begin this journey with Christ, we and all of creation will be forever changed.

If you are four days old, forty years old, or quit counting years ago; if you've never stepped foot in a church, if you're of another faith tradition, agnostic, spiritual but not religious, unsure, or a cradle Episcopalian; if you are single, married, divorced, partnered, or separated; if you are female, male, transgender, gay, lesbian, bisexual, queer, straight, or questioning; if you are Republican, Democrat, Independent, or not registered to vote; if you have or had addictions, phobias, traumas, hardships, or a record; if you own your home, rent, live with your parents, live with roommates, crash on friends' couches, or are unhoused; if you are fully-abled or differently-abled; if you are joyful or sad or curious or unsure or struggle; and if you need to remember you are loved just as you are... you are welcomed here at St. Michael's.

WELCOME TO ST. MICHAEL'S.

THANK YOU FOR JOINING US FOR WORSHIP TODAY. We offer worship each Sunday in-person at 8:30 am and 10:30 am, and live-stream via our YouTube Channel and social media accounts at 10:30 am. We also have a mid-week service on Wednesdays at 1:00 pm.

Our worship service follows The Book of Common Prayer, found in your pew and abbreviated BCP in the bulletin. Our 8:30 am Rite I service is spoken, and our 10:30 am Rite II service has music from both The Hymnal 1982 (the red hymn book in the pews) and Lift Every Voice and Sing (abbreviated LEVAS). S in front of a hymn number indicates service music located in the front section of The Hymnal.

HOLY COMMUNION - When the priest or usher indicates, please come forward to the Altar Rail and receive the Host. To receive the Wine, go to the table and take a Household Chalice (your entire household may receive from the same Cup) and consume or intinct. You may also receive from the common Chalice (no intinction from the common Chalice, please). Place the empty Chalice on the designated table.

If you are unable to come forward to receive, let an usher know, and the priest will bring communion to you.

RESTROOMS - Gendered restrooms are off the main lobby. Gender-neutral restrooms are across from the Bellefonte entrance.

KEEP IN TOUCH - If you would like to receive our weekly online newsletter, St. Michael's Matters, send an email to mail@saint-michaels.org and we will add you to our list. Information about church events is available on our website, as well.

WE WELCOME SOCIAL MEDIA-At St. Michael's, we believe sharing the Good News on social media. We invite you to use your smartphone to post on social media and evangelize. Check in on Facebook (St. Michael the Archangel Episcopal Church), post pictures on Instagram ([stmichaelslex](https://www.instagram.com/stmichaelslex)) or tweet a prayer or line from a hymn and tag [@stmichaelslex](https://twitter.com/stmichaelslex) on Twitter. Join us for worship on YouTube at www.youtube.com/c/StMichaelsLexington.

THIS SERVICE IS LIVE-STREAMED - To help us with the internet feed, please turn the Wi-Fi OFF on your smart phone. Also, the pews in the back are not shown on camera if you would prefer to sit there.

THE HOLY *TRIDUUM* is a period of three days beginning on Maundy Thursday and ending with the Great Vigil of Easter (usually on a Saturday night). These mark the most sacred days of the Christian year. Maundy Thursday, Good Friday, and Holy Saturday/The Great Vigil of Easter are the Three Holy Days (the Sacred Triduum) in which we experience the final hours of Jesus' life, his crucifixion, and Christ's victory over the grave. The liturgy itself is one extended liturgy, beginning on Maundy Thursday and ending with the dismissal at the Great Vigil of Easter, with significant moments of stillness in between for prayer and reflection as we undertake this profound spiritual journey.

In the Triduum liturgies, we enter into the Paschal Mystery not simply as observers. A word that describes this is *anamnesis*, often translated into "remembrance." Anamnesis more accurately conveys that we are actually present and participating with Christ, here and now with us, in these holy acts. We are not recalling or pretending to wash the feet of other disciples, to celebrate the Lord's Supper with Christ, to witness the crucifixion, or to realize the truth of the Resurrection. We **are** with Jesus in the here and now in all these moments. We, too, are gathered with Jesus on the night before he was handed over to be crucified. We, too, are engaged in the full experience of his Passion. We, too, witness the empty tomb.

The liturgies are filled with intense prayers and meaningful symbols as we walk with Jesus through death into resurrected life. This journey of the death and resurrection of Christ is not something we intellectually explain, but is instead a mystery into which we enter by the grace of God whose love is stronger than death. We gather with each other and with Christ as we hear, witness, believe, doubt, weep, and rejoice.



THE WORD OF GOD

PRELUDE

Ah! Holy Jesus

Daniel Burton

All stand at the sounding of the bell.

ENTRANCE HYMN

Go to dark Gethsemane

Hymnal 171

THE LENTEN ACCLAMATION AND PRAYERS OF PENITENCE

Celebrant Blessed be the God of our salvation;
People **Who bears our burdens and forgives our sins.**

Celebrant Our Lord Jesus Christ says if you love me, keep my commandments. Unless I wash you, you have no part in me. Let us confess to almighty God our sins against God's love and ask for God's cleansing forgiveness.

All kneel as are able and keep silence.

Celebrant Have mercy on us, O God, in your great goodness; according to the abundance of your compassion blot out our offenses. Lord, have mercy.

People **Lord, have mercy.**

Celebrant Against you only have we sinned and done what is evil in your sight. Christ, have mercy.

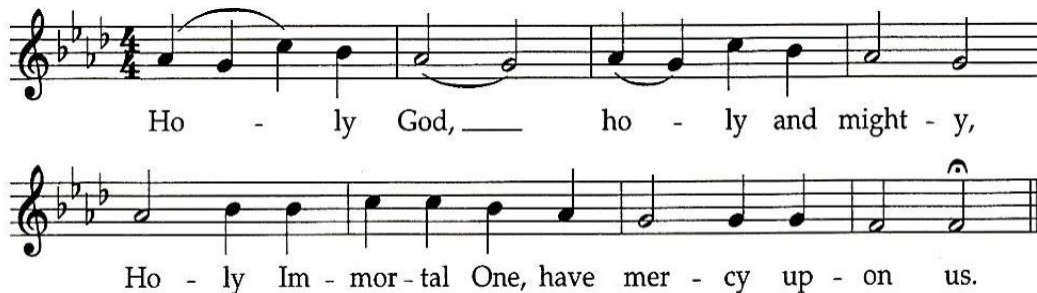
People **Christ, have mercy.**

Celebrant Wash us from our sins and we shall be clean; wash us and we shall be free from sin. Lord, have mercy.

People **Lord, have mercy.**

After a time of silence, the Celebrant pronounces God's Absolution: 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.**

TRISAGION



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THE SALUTATION AND COLLECT FOR MAUNDY THURSDAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE FIRST READING FROM EXODUS 12:1-14A

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; throughout your generations you shall observe it as a perpetual ordinance.

Lector The Word of the Lord
People **Thanks be to God**

THE GRADUAL PSALM 116:1, 10-17

Sung by the Choir, text found on BCP p. 759

THE SECOND READING FROM 1 CORINTHIANS 11:23-26

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**

SEQUENCE HYMN

Humbly I adore thee

Hymnal 314

THE HOLY GOSPEL ACCORDING TO JOHN 13:1-17, 31B-35

Priest 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. Just as 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."

Priest The Gospel of the Lord
People **Praise to you, Lord Christ**

THE HOMILY

The Ven. Laurie M. Brock, Rector

THE MANDATUM AND WASHING OF FEET

The Celebrant says: The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

All pray together

Lord Jesus Christ, you have taught us that what we do for the least of our siblings 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 forever. Amen.

All sit. After the altar party have their feet washed, the Rector invites the entire congregation to participate.

You are encouraged to go to another at this time and ask if you may wash their feet or simply stand in line to wash feet and have your feet washed.

During the time, the choir sings the Anthems on pages 274 and 275 of the Book of Common Prayer.

THE PRAYERS OF THE PEOPLE

The Intercessor calls us to prayer, saying:

In the power of the Spirit let us pray to God through Christ the savior of the world.

Almighty God, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. We commit ourselves to follow his example of love and service.

Lord, hear us

and humble us.

On this night, he prayed for his disciples to be one. We pray for the unity of your Church.

Lord, hear us

and unite us.

On this night, he prayed for those who were to believe through his disciples' message. We pray for the mission and ministry of St. Michael's.

Lord, hear us

and renew us.

On this night, he commanded his disciples to love, but suffered rejection himself. We pray for those who have been rejected and are unloved.

Lord, hear us

and fill us with your love.

On this night, he reminded his disciples that if the world hated them, it hated him first. We pray for those who are persecuted for their faith, and for us when we persecute others because of our lack of faith.

Lord, hear us

and give us your peace.

On this night, he accepted the cup of death and looked forward to the new wine of the kingdom. We remember those who have died in the peace of Christ.

Lord, hear us

and welcome all your children into Paradise.

THE PEACE

Celebrant Jesus says: "Peace I leave with you; my peace I give to you. Do not let your hearts be troubled, neither let them be afraid." The peace of the Lord be always with you.

People

And also with you.

THE OFFERTORY ANTHEM

Ubi Caritas

Ola Gjeilo

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus et in ipso jucundemur.
Timeamus et amemus Deum vivum.
Et ex corde diligamus nos sincere.

Where charity and love are, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
Let us revere and love the living God.
And from a sincere heart let us love one another.

Amen.

Amen.

The Offering Plate is located at the entrance of the Church. You may also give online or with your smartphone (see page 11 of the bulletin). Thank you to all who give financially to help those in need

THE HOLY COMMUNION

THE GREAT THANKSGIVING, EUCHARISTIC PRAYER D

BCP p. 372

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. We lift them to the Lord.

Celebrant
 Let us give thanks to the Lord our God.

People
 It is right to give him thanks and praise.

SANCTUS

Ho-ly ho - ly, ho - ly Lord, God of pow'r and might. —

Heav'n and earth — are full of your glo - ry. Ho-san-na in the

high-est. Bless-ed is he — who comes in the name of the Lord. —

Ho-san - na in — the high - est, ho-san-na in the high-est.

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THE LORD'S PRAYER

BCP p. 364

THE BREAKING OF THE BREAD

Musical notation for the hymn 'The Breaking of the Bread'. It consists of three staves of music in G major, 4/4 time. The lyrics are: Lamb _____ of God, you take _____ a - way the sins of the world: have ___ mer - cy on us. world: grant _____ us peace. The first staff ends with a double bar line. The second staff has a first ending bracket labeled '1, 2' over the final two measures. The third staff has a 'Final' bracket over the final two measures.

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THE GIFTS OF GOD FOR THE PEOPLE OF GOD

MUSIC DURING COMMUNION

Anthem

Set me as a seal

René Clausen

Hymn

The royal banners forward go

Hymnal 162

THE POST-COMMUNION PRAYER

Lord Jesus Christ, we thank you that in this wonderful sacrament you have given us the memorial of your passion: Grant us so to reverence the sacred mysteries of your body and blood that we may know within ourselves and show forth in our lives the fruit of your redemption, for you are alive and reign, now and forever. Amen.

THE STRIPPING OF THE ALTAR

The altar is stripped, washed, and anointed as the Choir sings Psalm 22. The text is found in the Book of Common Prayer, page 610.

According to the gospels of Matthew and Mark, Jesus called out to God on the cross in the language of this prayer: "My God, my God, why have you forsaken me?" Even a sense of abandonment by God was a part of the suffering Jesus sustained out of love for us, so that our own suffering might be transformed into love for the world.

The Congregation is invited to kneel or sit in silent prayer during this time. After a time of kneeling as all are able, the Congregation is invited to depart in silence.

THE VIGIL AT THE ALTAR OF REPOSE

To keep vigil is to be wakeful for a purpose. Ancient Christians kept vigils before major holy days, reading scripture, singing hymns, and praying all night. As an article from *Build Faith* says, "The desire to take part in the holy occasion is so strong that you can't wait for it to happen, which means you're so full of determination that waiting and getting ready is *all* you can do, to the neglect of sleep or food."

The practice of spending the time on the night before Good Friday in prayer, silence, and reflection is an ancient practice. Its roots are in Christ's request of his disciples to watch and pray with him this night in the Garden of Gethsemane. This practice spans from the first disciples to those gathered today.

The Vigil at the Altar of Repose begins as people leave from the Maundy Thursday service and ends at noon before the beginning of the Good Friday service. The Altar of Repose is the name we give to the Altar where the Reserved Sacrament rests until Good Friday. We keep vigil tonight because we recognize the creation-changing significance of what is about to happen, and we want to stay awake, determined to witness all the depth, meaning, and mystery we can from this Holy Night.

The faithful are invited to spend time – a few minutes up to all night - in prayer and reflection. Some sit in silent prayer. Others bring spiritually meaningful readings or listen to music associated with Holy Week. Still others read the accounts of the crucifixion in the Gospels or read through the Psalms. Devotional books, Books of Common Prayer, Bibles, and hymnals are all available for use during this Vigil.

The Church will remain open tonight until midnight, then re-open on Good Friday at 7:00 am for those who would like to spend time in prayer with Jesus at the Altar. For those who would like to keep Vigil between the hours of midnight and 7:00 am, please see Mtr. Laurie for an access code.

**THE HOLY TRIDUUM CONTINUES ON GOOD FRIDAY WITH SERVICES AT
12:30 PM (SPOKEN) AND 6:30 PM (CHORAL).**

*Financial Offerings may be placed in the Offering Plate
or made in any of the following ways:*

Online - St. Michael's website allows you to make a one-time or recurring gift from your bank account or your credit card.

GivePlus+ app (available as a free download for Android and iOS) - search the App Store on your phone, fill in the required information, and give easily.

Text to Give - Text the amount you want to give in the message part to 833-917-0602. The first time you text, you'll receive a link to fill in credit card information to complete your donation. You can then text "repeat" to make the donation recurring.

Mail - You may mail your offering check to St. Michael's, 2025 Bellefonte Drive, Lexington, Kentucky 40503.

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**St. Michael's
Episcopal Church**

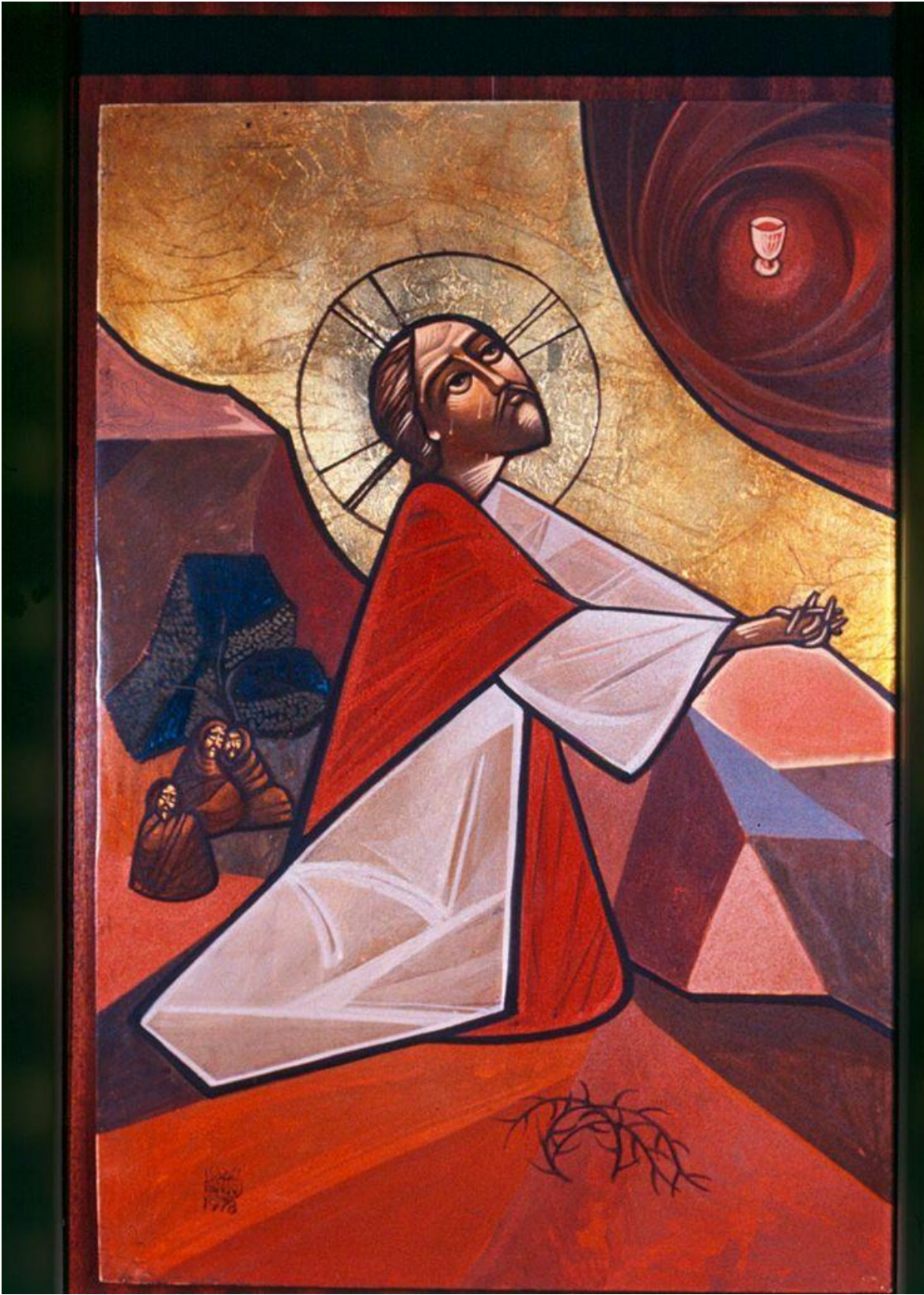
Clergy and Staff

The Ven. Laurie M. Brock, Rector
The Rev. W. Jessee Neat, Assisting Priest
Ms. Ruth Witt, Organist-Choirmaster

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music@saint-michaels.org

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AGONY IN THE GARDEN OF GETHSEMANE ICON BY ISAAC FANOUS