



Maundy Thursday

April 1, 2021

Welcome in the Name of the Lord

We're glad you are here! If you are visiting, please introduce yourself to the clergy after the service, and fill out one of the response cards at the Information Table. We would like to get to know you.

About Communion

All baptized Christians who know Jesus Christ as Lord and Savior are welcome to the Communion table. Scripture assures us that God forgives and welcomes all who come to him in repentance and faith (1 John 1:19).

To receive communion, stand and hold out your hands, palms up, one hand over the other. The sealed bread and wine will be placed in your hand. Please move down the altar rail as indicated, first take the bread, then take the wine, and place the chalice in the receptacle provided.

Children are welcome to receive communion. If you prefer, they may receive a blessing rather than communion.

To receive a blessing rather than communion, please cross your arms over your chest.

Our Discipleship Strategy

The pathway to transformation at St. Mark's consists of:

1. Weekly participation in a Eucharistic service.
2. Participation in a Cornerstone Group.

Eucharistic Worship is the historic form of Christian worship through liturgy. Our expression is based on the Book of Common Prayer. It is where our community gathers to receive Christ in the Word and Sacraments, offer praise and thanksgiving through excellent music, and pray for our needs and those of others.

Cornerstone Groups are where we create Christian community, engage historic teaching, and participate in Christ's mission.

This booklet faithfully follows the order for Maundy Thursday,
from the 1979 Book of Common Prayer.

Prelude **See the Lord of Light and Life, BWV620** *Bach*

All stand

The Word of God BCP p. 355

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures for ever.**

Kyrie

Priest: Kyrie eleison. *(People repeat)*
Priest: Christe eleison. *(People repeat)*
Priest: Kyrie elei
People **Kyrie eleison.**

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

“Kyrie Eleison” means “Lord have mercy.” During the penitential season of Lent, we are reminded that we are sinners in need of mercy.

The Collect of the Day

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us pray.

People **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 **Collect of the Day** summarizes the attributes of God as revealed in the Scripture for the day.

The **Scriptures** are the Word of God, which renews our minds and purifies our hearts.

The Lessons

The people sit. The Old and New Testament Scriptures are read.

Reader A reading from the the book of Exodus.

Exodus 12:1-14

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.

Reader The Word of the Lord.

People **Thanks be to God.**

All say

Psalm 116:1,10-17

BCP p. 759

- 1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon
him.
- 10 How shall I repay the Lord *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.
- 12 I will fulfill my vows to the Lord *
in the presence of all his people.
- 13 Precious in the sight of the Lord *
is the death of his servants.
- 14 O Lord, 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 the Name of the Lord.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people,
- 17 In the courts of the Lord's house, *
in the midst of you, O Jerusalem.

Reader A reading from Paul's first letter to the Corinthians.

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.

Reader The Word of the Lord.

People Thanks be to God.

The word **Gospel** means “Good News,” the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus’ words and actions. It is customary to face the Gospel book and the person reading from it.

The Gospel 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.

“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 Sermon The Rev. Dr. Amy Peeler, Associate Rector

The Foot Washing

A New Commandment

BCP p. 274

Leader 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.”

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Leader I give you a new commandment: Love one another as I have loved you.

People Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

Leader By this shall the world know that you are my disciples: That you have love for one another.

Symbolic of our Lord’s example, there will be a foot washing.

All kneel and pray

The Prayers of the People

BCP p. 392

Leader In peace, we pray to you, Lord God.

Silence

Leader For all people in their daily life and work;

People For our families, friends, and neighbors,
and for those who are alone.

Leader For this community, the nation, and the world;

People For all who work for justice, freedom, and peace.

In the **Prayers of the People**, we bring before God our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers.

Leader For the just and proper use of your creation;
People **For the victims of hunger, fear, injustice, and oppression.**

Leader For all who are in danger, sorrow, or any kind of trouble;
People **For those who minister to the sick, the friendless, and the needy.**

Leader For the peace and unity of the Church of God;
People **For all who proclaim the Gospel, and all who seek the Truth.**

Leader For all bishops, ministers, and missionaries;
People **For all who serve God in his Church.**

Leader For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Leader Hear us, Lord;
People **For your mercy is great.**

Leader We thank you, Lord, for all the blessings of this life.
Silence

The People may add their own thanksgivings

Leader We will exalt you, O God our King;
People **And praise your Name for ever and ever.**

Leader We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Leader Lord, let your loving kindness be upon them;
People **Who put their trust in you.**

Leader We pray to you also for the forgiveness of our sins.

In the **Confession of Sin** and **Absolution**, we acknowledge our sins, both individual and corporate, have been acknowledged and are powerfully and authoritatively reassured of God's complete forgiveness through Jesus Christ.

Confession of Sin

BCP p. 393

All pray **Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may love and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.**

The Priest, stands and says

Celebrant Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you;" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

All stand

The Peace

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Please take a moment to extend God's peace to those around you.

The Ministers and People greet one another in the name of the Lord.

The Holy Communion

BCP p. 367

Offertory **Ave Verum corpus**

Byrd

Ave verum corpus, Natum de Maria virgine;
Vere passum immolatum In crucis pro homine.
Cuius latus perforatum Unda fluxit sanguine.
Esto nobis praegustatum In mortis examine.
O dulcis, o pie, O Jesu Fili Mariae,
Miserere mei. Amen.

Hail, true body, Born of the virgin Mary;
Who has truly suffered, slaughtered On the Cross for humanity.
Whose side was pierced, Pouring out water and blood.
Be a foretaste for us During our ordeal of death.
O sweet, o holy, O Jesus Son of Mary,
Have mercy on me. Amen.

In the Holy Communion, or Eucharist, Christians are strengthened by Christ's presence in the bread and wine.

The Great Thanksgiving

BCP p. 367

The people remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **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.**

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Latin for *holy*) is the song of the seraphim in the great vision that the prophet Isaiah experienced while worshiping in the Temple in Jerusalem. (Isaiah 6:1-5), and a joining in the worship taking place in eternity (Revelation 4:8).

Sanctus

All

**Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.**

Celebrant

All

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

The people kneel. The Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

The **Words of Institution**, the words from the Last Supper that Jesus spoke about the bread and the wine, are remembered here.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore according to his command, O Father:

All say **We remember his death,**
 We proclaim his resurrection,
 We await his coming in glory.

The Celebrant continues

And we offer this sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

And now, as our Savior Christ has taught us, we are bold to pray:

The Lord's Prayer

BCP p. 364

All pray **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.

Jesus gave **The Lord's Prayer** as an example of how to pray. It has been a part of Eucharistic liturgies since 400 A.D. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. We ask for daily bread, meaning the things we need to get through each day. The sacramental bread also offers God's presence, which is essential to our daily life.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

Celebrant O Lamb of God, that takest away the sins of the world,
People have mercy upon us.

Celebrant O Lamb of God, that takest away the sins of the world,
People have mercy upon us.

Celebrant O Lamb of God, that takest away the sins of the world,
People grant us thy peace.

The Prayer of Humble Access was adapted from a pre-Reformation prayer that would be said by the priest before conducting services. Martin Luther's last written words were "We are all beggars." Though we come to the table empty-handed and unworthy, our Lord's property is always to have mercy. Those who come to the table in faith are assured of God's pardon and mercy through the Cross of Christ and nourished spiritually by the sacrament.

The Prayer of Humble Access

All pray We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The celebrant continues

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. *Amen.*

The Blood of Christ, the cup of salvation. *Amen.*

Communion Music

Instrumental When Jesus Stood by the Cross BWV621 *Bach*

Post-communion Prayer BCP p. 365

All pray Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

The Transfer of the Reserved Sacrament

Stripping of the Altar

Music: **O Mensch, Bewein Dein Sünde Gross BWV622**

Bach

O man, bewail thy grievous fall,
For which Christ left His Father's hall
 And came to earth from heaven.

He of a virgin maiden pure
Was born, of man the Savior sure,
 And came earth's ills to leaven.

The dead He raised again to life,
The sick He loosed from pain and strife,
 Until the time appointed

That He for us should shed His blood
And take on Him our sins' dark load,
 Stretched on the Cross accursed.

There is no dismissal. Please leave the Church in silence as the church enters the Triduum Sacrum (sacred three days).

***The Altar of Repose in the Chapel is available
for prayer and meditation.***

*Musicians: Elaine Bennington, Soprano; Sue Steele, Mezzo-Soprano;
Ricky Rivera, Tenor; Theo Farrell, Bass;
Dr. Lance Peeler, Organist*

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HOLY WEEK SERVICES

Wednesday

6:30 pm Evening Prayer (Chapel)

Maundy Thursday

7:00 pm Maundy Thursday Service (Church)

Good Friday

7:30 am Good Friday Service (Church)

Noon Stations of the Cross (Church)

7:00 pm Good Friday Service (Church)

Holy Saturday

7:30 am Morning Prayer (Chapel)

5:00 pm Holy Baptism (Church)

Easter Sunday

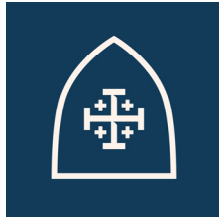
8:00 am Holy Eucharist, Rite I (Church)

9:00 am Holy Eucharist, Rite II (Church)**
(Childcare)

10:30 am Holy Eucharist, Rite II (Church)**

**Overflow altars provided in Fellowship Hall and Chapel

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St. Mark's Church

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Who We Are

We are a Christian community that worships God in the Anglican tradition, engages the historic teaching of the church, and participates in Christ's mission.

The Rev. Dr. Mark A. Tusken Rector
The Rev. Dr. Amy Peeler Associate Rector
The Rev. Dr. Marcus Johnson Associate Rector

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