

St. Mary's
EPISCOPAL CHURCH

Called to **serve**, **heal**, and **love** in the light of God.

YEARS
95



"The Foot Washing" by Jay Peebles

MAUNDY THURSDAY

March 28, 2024

7:00 pm Rite II Holy Eucharist

The Rev. Lester V. Mackenzie, AHC
Presider & Preacher



Welcome to St. Mary's

We are glad you are here!

Here in the Episcopal Church, we truly welcome everyone. Please sign a visitor's card (or scan the QR in this box) and introduce yourself to Fr. Lester after the service.



If you'd like more information about St. Mary's, membership, baptism, serving as a youth acolyte, confirmation, etc., contact us at 949-494-3542. Thank you for worshipping with us today!

Candida TerBush leads our Welcome and Engagement ministries at St. Mary's and she would love the opportunity to connect and answer any questions you may have. Contact her at candidarivera25@yahoo.com.

OUR MISSION

To be open to God's love and guidance.
To embrace all in the name of Christ.

OUR VISION

An inclusive community called to **serve, heal,**
and **love** our neighbors in the Light of God.

PARISH PRAYER LIST

FOR THE DEPARTED

Nancy Guthrie, Ralph Root, Blake Franklin, Bill Ford, Jose Chavez, John Lever, Steven Perryman, Rev. Deacon Walter Johnson, Dr. Donald Fraser, John H.

FOR HEALING, COMFORT & OTHER REQUESTS

Kayla K., Mary H., Josephine, Pamela, Joe, Terry, Sara, Jerry, Terrie, Nancy, Carol, Phoebe, Ralph, Hampton, Mimi, Francesca, Grace, Josh, John P., Tanya, Daniel, Tom, Jan, Karen, Lynn, Gregory, Naomi, Bill & Sara, Nick J, Cynthia, Don, Barbara, Erin, Ashley, Kady, Beau and Erika, Mike L, Erin, Tina, Milana, Kathleen, Rev. John Mennel, John, Sandy, Linda, Kenedy, Charlie, Jill, John, Chris, Richard, Sarah, Corrie, Pat, Lauren, Judy, Jan

FOR ALL OTHERS IN NEED

Those affected by environmental disasters, all in fear in Ukraine, Ethiopia, Sudan, Kongo, Israel and Palestine.

FOR OUR CITY OF LAGUNA BEACH & THE DIOCESE OF LOS ANGELES

Prayer concern cards can be found in the Narthex. Please fill out and indicate if you would like the prayer request to be public or confidential. Return card to an usher or to the Parish Office.

WAYS TO GIVE

*Gratitude for your financial support of St. Mary's.
Please consider giving to help us continue our ministry here
in Laguna Beach and beyond.*



During the offering
on Sunday



Online through
Give Lively platform



Mail offering & pledges
to Parish Office

MAUNDY THURSDAY

Triduum Part 1 Maundy Thursday | Triduum Part 2 Good Friday | Triduum Part 3 Holy Saturday

The people **stand** for the Opening Hymn.

OPENING HYMN • *O God Our Help In Ages Past*

#680

O God, our help in a - ges past, our hope for years to come,
Be - fore the hills in or - der stood, or earth re - ceived her frame,
A thou - sand a - ges in thy sight are like an eve - ning gone;
Time, like an ev - er - roll - ing stream, bears all our years a - way;

our shel - ter from the storm - y blast, and our e - ter - nal home.
from ev - er - last - ing thou art God, to end - less years the same.
short as the watch that ends the night be - fore the ris - ing sun.
they fly, for - got - ten, as a dream dies at the o - pening day.

Words: Isaac Watts - Music: *St. Anne*, William Croft

Presider: Bless the Lord who forgives all our sins.

People: **God's mercy endures forever.**

CONFESSION OF SIN

Presider: Let us confess our sins against God and our neighbor.

People: **Most merciful God, we confess that we have sinned against you in thought, word and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; We have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

THE ABSOLUTION

Presider: 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.

People: **Amen.**

The Confession of Sin is an acknowledgment of sin, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight." Confessions of sin during the liturgy are general, made by all the people.



Words & Music: Mary Rice Hopkins, © 1989 BigSteps4U/Maranatha!Music

COLLECT OF THE DAY

Presider: *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.

People: **Amen.**

THE WORD OF GOD

THE FIRST LESSON • Exodus 12:1-4, 11-14

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. 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.

The Word of the Lord. **Thanks be to God.**

The people **sit** for the Word of God.

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

THE PSALM • *Psalm 116:1, 10-17*

- 1 I love the | **Lord**,
because the Lord has heard the voice of my suppli-| **cation**,
and inclined an ear to | **me**
whenever I cried | **out**.
- 10 How shall I repay you, O | **Lord**
for all the good things you have done for | **me**?
- 11 I will lift up the cup of sal-| **vation**
and call upon the Name of the | **Lord**.
- 12 I will fulfill my vows to the | **Lord**
in the presence of all the chosen | **people**.
- 13 Precious in your sight, O | **Lord**
is the death of your | **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 thanks-| **giving**
and call upon the Name of the | **Lord**.
- 16 I will fulfill my vows to the | **Lord**
in the presence of all the | **people**,
- 17 In the courts of the Lord's | **house**,
in the midst of you, O Jerusalem. Halle-| **lujah!**

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

THE SECOND LESSON • *1 Corinthians 11:23-26*

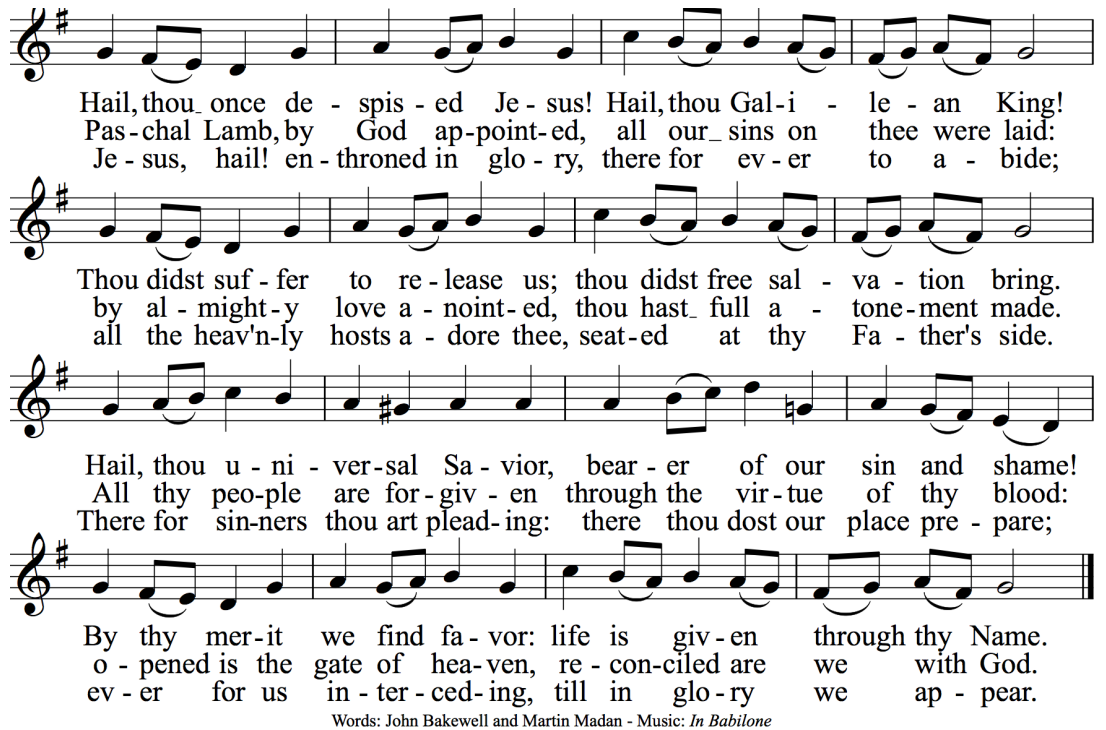
I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "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.

The Word of the Lord.
Thanks be to God.



In this lesson, Paul recalls the tradition he received concerning the supper of the Lord on the night he was betrayed. The apostle reminds the Corinthians, who have shown an alarming tendency to divide up into factions, of the message he first delivered to them. This meal is a remembrance and reenactment of the Lord's offering of himself and forming of the new covenant. It proclaims the Lord's saving death and looks forward to his coming.

The people **stand** at the introduction of the Gradual Hymn for the Holy Gospel.



Hail, thou once de - spis - ed Je - sus! Hail, thou Gal-i - le - an King!
 Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid:
 Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide;

Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
 by al - might - y love a - noint - ed, thou hast full a - tone - ment made.
 all the heav'n - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.

Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
 All thy peo - ple are for - giv - en through the vir - tue of thy blood:
 There for sin - ners thou art plead - ing: there thou dost our place pre - pare;

By thy mer - it we find fa - vor: life is giv - en through thy Name.
 o - pened is the gate of hea - ven, re - con - ciled are we with God.
 ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.

Words: John Bakewell and Martin Madan - Music: *In Babilone*

Our Gospel tells how Jesus washes his disciples' feet during his last meal with them. This action symbolizes the love and humility of Christ in stooping down to wash those whom he loves from their sins. He has set for them an example, for he must soon depart. His disciples are to be characterized by servant love for one another.

THE HOLY GOSPEL • *John 13:1-17, 31b-35*

Presider: 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

Continued on the next page.

THE HOLY GOSPEL CONTINUED

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.

When Judas was gone, Jesus said, "Now the Human One 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."

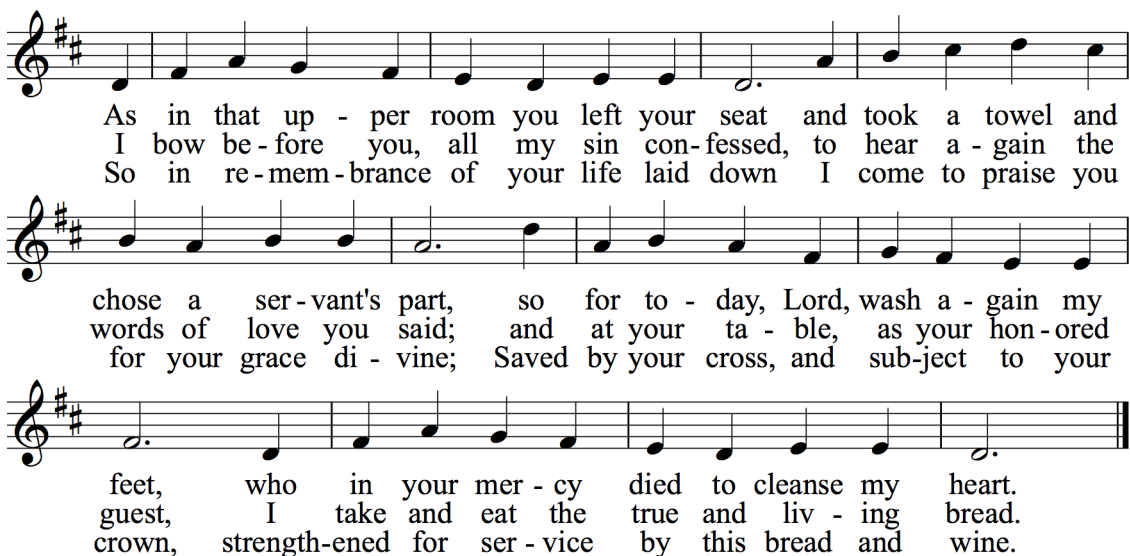
Presider: The Gospel of the Lord.

People: **Thanks be to God.**

THE SERMON • *The Reverend Lester V. Mackenzie, AHC*

FOOTWASHING

HYMN • *As In That Upper Room*



As in that up - per room you left your seat and took a towel and
I bow be - fore you, all my sin con - fessed, to hear a - gain the
So in re - mem - brance of your life laid down I come to praise you
chose a ser - vant's part, so for to - day, Lord, wash a - gain my
words of love you said; and at your ta - ble, as your hon - ored
for your grace di - vine; Saved by your cross, and sub - ject to your
feet, who in your mer - cy died to cleanse my heart.
guest, I take and eat the true and liv - ing bread.
crown, strength - ened for ser - vice by this bread and wine.

Words: Timothy Dudley-Smith - Music: *Sursum Corda*, Alfred Morton Smith

The people **sit**. Following the Sermon, there will be a moment of silence to reflect on the Readings and Sermon.

WASHING OF THE FEET
Please remove your shoes and socks prior to coming forward. The clergy will wash each others feet and then wash the foot of the person next in line.

Once the next in line has had their foot washed they can in turn wash the foot of the next person in line.

Another response to the Word of the Lord is prayer. Our Prayer Book contains six forms offering a variety of methods, but each contains petitions regarding the Church and the world, those who have died and a general call for personal petitions. Each form allows for periods of silence during which the members of the congregation may offer their own prayers either silently or aloud.

The people **sit** for a welcome and the Offertory.

The people **stand** as are able.

PRAYERS OF THE PEOPLE

- Reader:* On this holy night we dine together as the body of Christ, and at the table come to love and serve one another. On this holy night, then, let us pray for the church and the world, saying: Lord in your mercy, hear our prayer.
- Reader:* For the whole church of God, that it may grow in unity and servanthood: Lord in your mercy,
People: **Lord, hear our prayer.**
- Reader:* For our congregation, that in these holy days we may grown in love for one another and for all people: Lord, in your mercy,
People: **Lord, hear our prayer.**
- Reader:* For all the leaders and people of the world, that reconciliation and peace may overcome conflict and oppression: Lord, in your mercy,
People: **Lord, hear our prayer.**
- Reader:* For the hungry in body or spirit, that they may be fed: Lord, in your mercy,
People: **Lord, hear our prayer.**
- Reader:* For the sick and those in pain, for the lonely and the forgotten, for the dying and all who mourn that they may know the full extent of God's love for them: Lord, in your mercy,
People: **Lord, hear our prayer.**
- Reader:* Let us pray for our own needs and the needs of others, especially for ... We pray for our Bishops: for Michael, our Presiding Bishop; for our Bishop, John. From our Anglican cycle of prayer we pray for The Province of West Africa. For the departed, let us pray to the Lord. Lord in your mercy,
People: **Lord, hear our prayer.**
- Reader:* O God, into your love we commend ourselves and all for whom we pray, through Christ our Lord. **Amen.**

WELCOME & THE OFFERTORY

DOXOLOGY

- People:* **Praise God from whom all blessings flow;
Praise God all creatures here below;
Praise God above, ye heavenly host;
Praise Father, Son, and Holy Ghost.**

THE GREAT THANKSGIVING

Celebrant

The Lord be with you. And also with you.

Celebrant

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.

Presider: 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, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say:

SANCTUS

O ho - ly, ho - ly, ho - ly God, O God of time and space. All
earth and sea and sky a - bove bear wit - ness to your grace. Ho -
san - na in the high - est heav'n, cre - a - tion sings your praise. And
bless - ed is the One who comes and bears your name al - ways!

Words: William Kervin & Paul Scott - Music: trad. English & Irish melody

Prsider: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

The Words of Institution recall Jesus' words at the Last Supper (instructing the disciples to do this in remembrance of him). The words of invocation called Epiclesis is where we ask the Holy Spirit to descend upon these gifts and upon us to make the bread and wine holy and to make us part of Christ's body.

Presider: Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Presider: Therefore we proclaim the mystery of faith:
People: **Christ has died.
Christ is risen.
Christ will come again.**

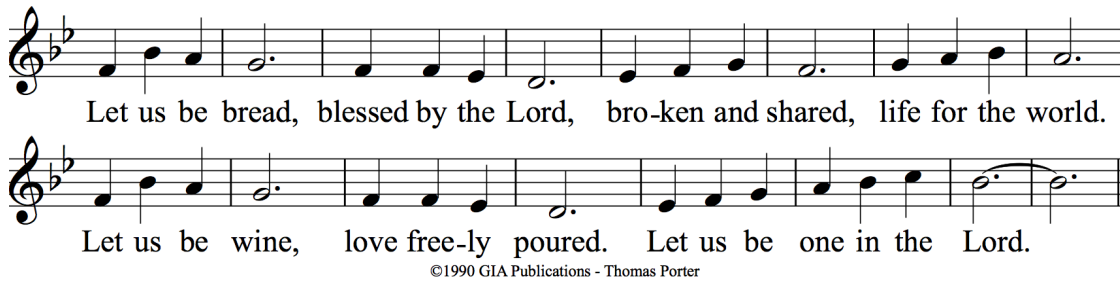
Presider: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

Presider: And now, as our Savior Christ has taught us, we are bold to say:
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.**

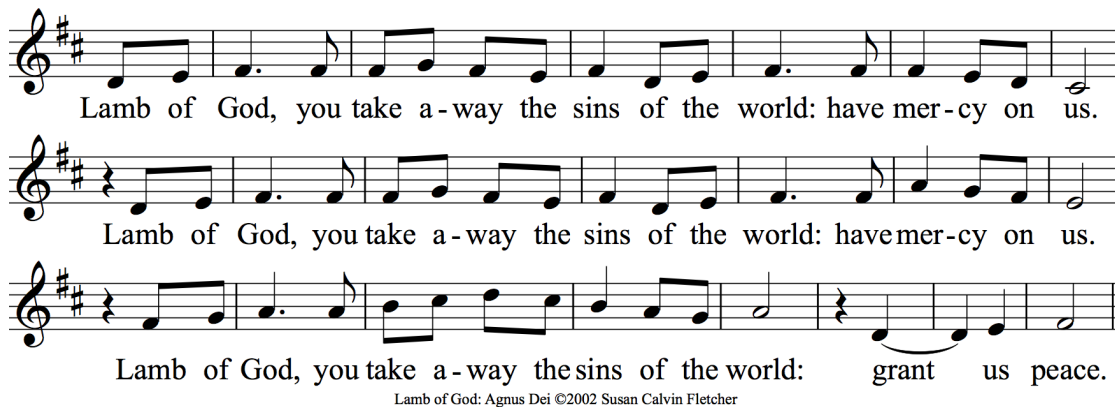
INVITATION TO COMMUNION

Presider: Christ our Passover is sacrificed for us;
People: **Therefore let us keep the feast.**

When Jesus taught his disciples this prayer it was a summary of all prayers. Placed in our liturgy at this place it again becomes the summation of our prayers to God in blessing the Bread and Wine.



Presider: The Gifts of God for the People of God.
Holy Gifts for Holy people.



COMMUNION HYMNS • *Just As I Am* #693 *Change My Heart, O God*

POST COMMUNION PRAYER

People: Gracious and loving God, you have made us one in the body of Christ, and nourished us at your table with holy food and drink. Now send us forth to be your people in the world. Grant us strength to persevere in resisting evil, and to proclaim in all we say and do your Good News in Christ Jesus our Savior. Amen.

PROCESSION OF THE CONSECRATED ELEMENTS TO THE ALTAR OF REPOSE

(Hymn found on the
following page)



Regardless of the tradition you come or where you are in your spiritual journey, you are welcome to receive Communion at the Lord's Table.

When it is time for you to go forward to the altar rail, an usher will direct your row. Proceed to the altar rail and you may stand or kneel. Fold your right hand on top of your left, palms facing up, and receive the wafer. You may immediately eat the wafer or wait for the wine and take communion by intinction*. To sip the wine from the chalice, guide it to your lips with your hand on the base of the chalice. Receiving just the bread or wine alone is considered full communion.

When you are done, you can return to your seat. If you are unable to come forward, please let an usher know, and we will bring Communion to you. You may also go to the altar during Communion to receive a blessing without taking Communion. Proceed to the altar just as you would for Communion but cross your arms across your chest to indicate to the priest that you would like to receive a blessing in place of Communion.

* Intinction: the action of dipping the bread in the wine at a Eucharist

All kneel or sit as you are able and sing the Hymn as the Consecrated Elements are taken to the Altar of Repose in the Columbarium.

The Church is in darkness, those who are able, kneel or sit. After the Altar has been stripped, all exit the church in silence.

According to Episcopal-Church.org, The Watch is a "period of staying awake for spiritual reasons. Traditionally, watches have been kept before the Blessed Sacrament on the night of Maundy Thursday at the 'Altar of Repose.' Watches may also be kept to provide prayer and comfort for the sick or the dying. The term derives from Christ's question to his disciples at Gethsemane, 'Could you not watch with me for an hour?' (Matthew 26:40)

HYMN • *Now, My Tongue, The Mystery Telling Of The Glorious Body Sing*



Now, my tongue, the mys - tery tell - ing of the glo - rious bo - dy sing,
That last night at sup - per ly - ing mid the twelve, his cho - sen band,
Word made flesh, the bread he tak - eth, by his word his flesh to be;
Glo - ry let us give and bless - ing to the Fa - ther and the Son,

and the blood, all price ex - cell - ing, which the Gen - tiles' Lord and King,
Je - sus, with the law com - ply - ing, keeps the feast its rites de - mand;
wine his sa - cred blood he mak - eth, though the sen - ses fail to see;
hon - or thanks, and praise ad - dress - ing, while e - ter - nal a - ges run;

once on earth a - mong us dwell - ing, shed for this world's ran - som - ing.
then, more pre - cious food sup - ply - ing, gives him - self with his own hand.
faith a - lone the true heart wak - eth to be - hold the mys - te - ry.
ev - er too his love con - fess - ing who from both with both is One.

THE STRIPPING OF THE ALTAR

THE WATCH

RECONCILIATION OF A PENITENT

Fr. Lester will be available in the Columbarium immediately following the service for those wanting private Reconciliation.

This service conforms to Holy Eucharist: Rite Two, which begins on page 355 of the Book of Common Prayer (BCP). Scripture readings are appointed by the Common English Bible and are excerpted from the New Revised Standard Version of the Bible. Psalm texts are taken from the Book of Common Prayer. Hymns are from The Hymnal 1982.