



## ST. ELIZABETH EPISCOPAL CHURCH

Sometime during the 2nd c. C.E., most Christian communities celebrated a Sunday feast that focused on Christ's passion as the sacrificed Paschal lamb. The original form involved keeping a fast on the preceding Saturday. As the fast extended into the night, the community kept vigil of readings and prayers that culminated in a Eucharistic celebration at "cockcrow," a reference to one of the four night-watches announced by two blasts of a horn at 3:00 a.m.

Later, Christians took in the regular weekly Friday fast, extending the fast before the Sunday Eucharistic celebration to two days. By the end of the second century, Christians had already begun to reinterpret the feast to emphasize the passion less and to see the three days as a passage from death to life. In time, we came to see Maundy Thursday as a commemoration of the Last Supper, Good Friday as a memorial of Jesus' death and Holy Saturday as a remembrance of his burial.

Over the centuries, the Paschal Triduum lost prominence as the liturgical calendar expanded. And though the traditions continued in Anglo-Catholicism, the liturgies grew steadily less specific. The 1789 and 1892 versions of the Book of Common Prayer, for example, provide collects and readings for the "Thursday Before Easter," Good Friday and Easter Eve. The 1928 version added "commonly called Maundy Thursday" to the title, but it was the 1979 version that restored the ceremony of foot-washing as an option, distinguished Holy Saturday and the Easter Vigil, and provided the proper liturgies for each of these days that we now use.

As a unified three-day experience, the liturgies represent the people of God on a pilgrimage. The specific liturgy for each day has a unique focus on phases of the journey from life to death to resurrected life in Christ.

On the night before his betrayal, arrest, trial and crucifixion, Jesus and his disciples gathered at table. For them, and for us, this meal reflected Israel's redemption when the angel of death passed over those homes marked with lamb's blood. Because Jesus washed his friends' feet as a sign of his self-giving love and the life of service to which he had called them, we follow in his example and wash each other's feet.

Our readings recall the Jewish Passover feast, the institution of the Eucharist and the story of Jesus washing the disciples' feet. At the end of the Mass, the priest carries the Blessed Sacrament to the Altar of Repose in our Columbarium All Saints' Chapel, then strips the chancel and washes the altar with wine and water. The congregation then leaves in silence.

## Preparation

On the night before his death, Jesus set an example for his followers by washing his disciples' feet, an act of humble service. He taught them that strength and growth in the life of the reign of God come not by power, authority or even miracle, but by such self-giving service. And so, in following his example, perhaps the dinner table is the best location for this act of devotion. Consider taking a break in the middle of dinner to do this worship as Jesus interrupted dinner with his friends. After the service, clear everything off the table and sit for a time in silent contemplation of what this time of separation means. No church, no physical contact with those we love, no certainty for the days to come. Consider maintaining that silence even if you are with others at home.

## Maundy Thursday 9 April 2020

### Centering

*Make the sign of the cross and say:* Where charity and love are, (+) there is God.

#### *Pray together:*

The Love of Christ has gathered us as one.  
Let us rejoice and be glad in Christ.  
Let us fear and love the living God  
And in purity of heart let us love one another  
Where charity and love are, there is God.  
When therefore we are gathered together  
Let us not be divided in spirit.  
Let bitter strife and discord cease between us;  
Let Christ our God be present in our midst.  
Where charity and love are, there is God.  
With all the blessed may we see for ever  
Thy face in glory, Jesus Christ our God.  
Joy that is infinite and undefiled  
For all the ages of eternity.

#### *After a moment, the leader prays:*

Infinite, intimate God;  
this night you kneel before your friends  
and wash our feet.  
Bound together in your love,  
trembling, we drink your cup  
and watch. Amen.



## **The Word of God for Maundy Thursday**

*The Gospel is the primary reading of the day and should always be read. The Gospel follows after a reading from Hebrew Scripture, a Psalm and a reading from the early church, should you choose to read all the texts for the day.*

A reading from Exodus: 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

*Response:* Thanks be to God

(The response, prayed together or by alternating verses) Psalm 116:1, 10-17

We hope that you, Yaweh, hear our pleading voice; You have inclined Your ear to us the days we called before.

What can we offer to You for all the kindness You have given us as a gift?

Let us raise the redeeming chalice and invoke Your name, Yaweh – thus we will pay our debt in front of all Your people.

The death of the devout is too costly in Yahweh's view.

Please, Yahweh! We want to serve You as our mothers serve you. You have freed us from our bondage.

No slaughter – but thanksgiving – do we offer to you!

Thus to we pay our debt in front of all Your people who are gathered in Your courts, Yaweh's Jerusalem home.

A reading from First Corinthians: 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

*Response:* Thanks be to God

A reading from John: 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."

**Meditation One:** "John's account of the supper begins as Jesus removed his garments, pours water into a basin, and washes the feet of his disciples. This baptismal gesture signifies a passage, an entering, an initiation, a new beginning. Our journey arrives, like a pilgrimage, at its goal, and we must be washed for the solemn meal. We have arrived at another threshold, like the Jordan of John the Baptist. The water flows gleaming over our feet as we

pass over into this new country. Here within this room the life and teaching of Jesus will pool to a fullness.”

~ Fr. Bruno Barnhart, OSBCam.

*Silence and stillness*

**Meditation Two:** “To the extent that egocentrism is proclaimed as both the route and the destination of life's journey, the biblical message of service is extraordinarily countercultural. Christ relinquished divinity to become a slave. The last will be first; get down on your knees and wash someone's feet.”

~ Gail Ramshaw

*Silence and stillness*

John's Jesus this evening gives us a new “maundy” – an Anglo-French word derived from the Latin “*mandatum*,” meaning “commandment.” The new commandment is to love one another, but not that only – to love one another *just as we have been loved*. We have been loved first, loved unconditionally and loved no matter what. That doesn't mean we get to do whatever we want and face no consequences. It means we are intended to give that same love away in the knowledge that even as we freely give it that unbounded love to others it will not only never leave us, but it will only grow and thrive. As you ponder the implications of that commandment in this time of separation and uncertainty, notice what challenges you face in stretching your life with love. And bear in mind what Dame Julian of Norwich once said: “If I look at myself, I am nothing. But if I look at us all I am hopeful; for I see the unity of love among all my fellow Christians. In this unity lies our salvation.”

*Silence and stillness*

## **Liturgy of the Foot-washing**

*The point of this sacramental action is to depict the simple, but memorable and dramatic way that Jesus expressed his love for his friends, to sense physically the energy and beauty of seeing Christ's love expressed through service in dignified humility, and to practice the example of self-giving love intended to bathe all God's children. If you are at home with family (whatever “family” means to you!), take turns washing each other's feet. If you are solitary, consider washing your own feet with love as a surrogate for the feet of another. You may use preface to whatever action you choose.*

*The Leader says:* On the night before his death, Jesus set an example for his followers by washing his disciples' feet, an act of humble service. He taught them that strength and growth in the life of the reign of God come not by power, authority or even miracle, but by such self-giving service.

Therefore, I invite you, who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of our brother and Master. Come remembering your Baptism and also remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

*The one washing says to each one being washed:* The love of Christ be always with you!

## Prayers for the church, the world, and all who are in need

*These intercessions may be used, adding others in each household:*

*Leader:* God the Father, your will for all people is health and salvation.

*All:* We praise and bless you, LORD.

*Leader:* God the Son, you came that we might have life, and might have it more abundantly.

*All:* We praise and bless you, LORD.

*Leader:* God the Holy Spirit, you make our bodies the temple of your presence.

*All:* We praise and bless you, LORD.

*Leader:* Holy Trinity, one God, in you we live and move and have our being.

*All:* We praise and bless you, LORD.

*Leader:* In the Anglican Cycle of Prayer, we pray for the Church of the Province of the Indian Ocean, the Most Reverend James Richard Wong Yin Song, Archbishop, Province of Indian Ocean & Bishop of the Seychelles

In the Diocesan Cycle of Prayer, we pray for St. Matthew/San Mateo, Auburn; Good Shepherd, Federal Way; St. Elizabeth, Burien.

In the Parish Cycle of Prayer, we pray for Ann Julin; Sue Kaas; Marc, Jeneanne & Alexandria Roberts Knell; Bob & Linda Knutson; Robin & Carol Little.

*All:* Hear us, LORD of life.

*Leader:* We pray for:

Pat Martin	Fr. Jim Williams	Veda Burgess
Peggy Hunt	Einar Ekness	Pete & Jean
Carolyn Carley	Coralyn Monroe	Anne
Kacey Johnston	Julia Hunt	June Gardner
Alicia Warren	Mercedes Gibson	Michael
Robert	Janet Dickman	Kelly Johnson
Nancy	Tamsin Looker	Tim & Betsy
Cindy	Susannah Kelly	Hannah Sandstrom
Verda Baldinger	Ellen	Ken Holmes
Ginny Ferguson	Sage	Jim
Caryl	Verona Hoff	Jena Scot
Donna Domico	Jo	Ezra
Sylvine Bean	Pastor Dale	

We pray for our neighbors at Navos, for Neighborhood House, for Hospitality House, for Operation Nightwatch, and for the safety of those in military service, especially Tim Chamberlain, Ryan Clogston, Jamie Donahue, Jake Greanias, Nick Hanson, Blake Harris, Amanda Hettler, Paul Pfeifer, Ryan Quinn, Andrew Szyperski. We pray for the safety and stamina of healthcare workers, for first responders and for their families.

We pray for those on our long-term list.

Let us pray for our own needs and those of others, offered silently or aloud.

*Leader:* Lord, grant your healing grace to all who are sick, injured or disabled, that they may be made whole.

*All:* Hear us, LORD of life.

*Leader:* Grant to all who are lonely, anxious or depressed, a knowledge of your will and an awareness of your presence.

*All:* Hear us, LORD of life.

*Leader:* Grant to all who minister to those who are suffering wisdom and skill, sympathy and patience.

*All:* Hear us, LORD of life.

*Leader:* Mend broken relationships, and restore to those in distress soundness of mind and serenity of spirit.

*All:* Hear us, LORD of life.

*Leader:* Sustain and support those who seek your guidance and lift up all who are brought low by the trials of this life.

*All:* Hear us, LORD of life.

*Leader:* Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved.

*All:* Hear us, LORD of life.

*Leader:* Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world.

*All:* Hear us, LORD of life.

*Leader:* You are the LORD who does mighty wonders.

*All:* You have declared your power among the peoples.

*Leader:* With you, LORD, is the well of life

*All:* and in your light do we see light.

*Leader:* Hear us, LORD of life:

*All:* heal us, and make us whole.

Let us pray.

*A period of silence follows, and then:*

*Leader:* Hear the prayer we offer for all your people. Remember in your mercy those for whom we pray: heal the sick, raise the fallen, strengthen the fainthearted and enfold in your love the fearful and those who have no hope.

In the fullness of time complete your gracious work. Reconcile all things in Christ and make them new, that we may be restored in your image, renewed in your love, and serve you as sons and daughters in your kingdom.

Through your anointed Son, Jesus Christ, our LORD, to whom with you and the Holy Spirit we lift our voices of thanks and praise:

*All:* Blessed be God, our strength and our salvation, now and for ever. *Amen.*

### **Pater Noster/Our Father/The Lord's Prayer**

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, the power and the glory,  
for ever and ever. Amen.

### **Prayer of spiritual communion**

Most Holy Christ, we trust that you are truly present in the Blessed Sacrament of the Altar. We love you above all things, and we long for you in our souls. Since we cannot at this moment receive you sacramentally, come at least spiritually into our hearts. We embrace you as though you were already there and we unite ourselves entirely to you. Never permit us to be separated from you. *Amen.*

### **Concluding Prayer**

God of love, truly we see your glory in the face of Jesus Christ, who offered himself in humble service to his disciples, even on the night he was betrayed.  
Truly you shine in our hearts  
when we show your love to others  
in Christlike acts of service and fellowship.  
We leave this table [or place] eager to reflect the glory of Christ, our source of hope and life, our Teacher and LORD, who laid down his life so that we might live. Amen.

### **Blessing**

*Make the sign of the cross as you say:*

Holy God, source of all love, engrave in our hearts your commandment to love one another as you love us. Grant us the will to serve others as Christ, who gives his life for us and is alive (+) and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## **Giving Thanks at Table**

*You are welcome to use this thanksgiving whenever you are at table for a meal.*

*Leader:* Prove yourselves innocent and straightforward, children of God beyond reproach.

*All:* Shine in this generation like stars in the sky.

*Leader:* God is generous with all His gifts and holy in all His works, living and reigning for ever and ever.

*All:* Amen

*Leader:* Grant eternal life to all who do good to us in your name.

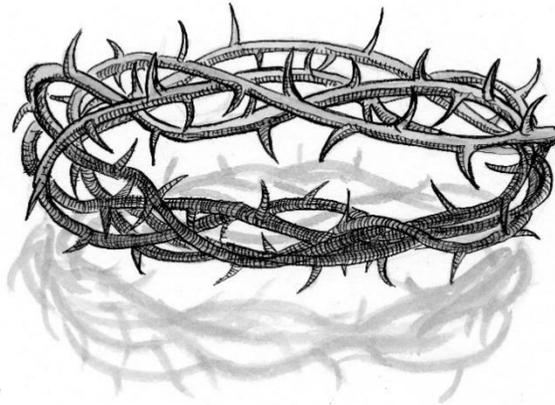
*All:* Amen.

*Leader:* Let us bless the LORD.

*All:* Thanks be to God.

*Leader:* May the souls of the faithfully departed, through the mercy of God, rest in peace.

*All:* Amen.



“This love is the gift of the Lord who said: 'As I have loved you so you also must love one another.' His object in loving us, then, was to enable us to love each other. By loving us himself, our mighty head has linked us all together as members of his own body, bound to one another by the tender bond of love.”

~ **St. Augustine**

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