

SAINT LUKE'S EPISCOPAL CHURCH

Organized 1871

Celebrating 154 Years of ministry in Columbia, South Carolina

*The Mission of St. Luke's Episcopal Church is to spread the Word
and share the love of God with all people.*



MAUNDY THURSDAY

A Penitential Order w/The Holy Eucharist: Rite I

The Ceremony of Foot-Washing, the Procession to the
Altar of Repose, & the Stripping of the Altar
April 2, 2026

The Rev. Raphiell Ashford, Rector & Priest
Mr. Ezra Blackwell, Interim Supply Organist

Vestry Theme for 2026

Reset to the New Normal: The Work Continues

Mission Statement

The mission of St. Luke's Episcopal Church is to spread the Word and share the love of God with all.

Vision Statement

{To become} a vibrant self-sustaining institution that serves and respects the spiritual, social, and physical needs of our community and congregation, while preserving the history of the church.

Quiet Please: Please be mindful of others as you enter the church before the service. Upon entering the nave, there should be a period of quiet and reverence as many parishioners are in prayer and or meditation.

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PARISH LENTEN THEME:

“Give me a clean heart.”

Saint Luke's Episcopal Church



It is the parish custom to observe silence prior to the start of the Eucharist. Be thoughtful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord, during the service, let the Lord speak to you; after the service, speak to one another.

We invite you to join us as an active participant in our worship of God. This bulletin is your guide to our worship. You will find three books in front of you that contain most of the material needed for this service; *The Book of Common Prayer* [BCP], *The Hymnal 1982* [H], and *Lift Every Voice and Sing, II* [L]. [S] denotes service music which is found in the front of the hymnal.

✠ indicates where to make the sign of the cross

**At the ringing of the bell, all stand.

Organ Prelude

“Meditation on St. Columba”

arr. Rebecca te Velde

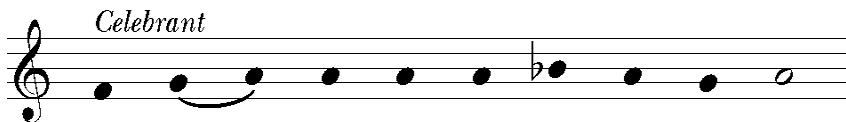
THE WORD OF GOD

The Hymn in Procession H • 446

“Praise to the Holiest in the Height”

Newman

The Opening Acclamation ✠



Bless the Lord who for-gives all our sins.



His mer-cy en-dures for ev-er.

After reading a sentence of scripture, the Celebrant invites the people to join in the Confession.

The Confession of Sin

BCP 320

**Silence may be kept.*

The Absolution

BCP 321

✠ *“grant you absolution and remission ...”*

Kyrie eleison S•91

from *Missa de Sancta Maria Magdalena*
Healy Willan

The Celebrant may say

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

The Collect for Maundy Thursday

Celebrant The Lord be with you.

People And with thy spirit.

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 people sit.*

The Old Testament Lesson

Exodus 12:1-4, (5-10), 11-14

Lector: A reading from the Book of 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.

[Silence]

Lector The Word of the Lord.

People Thanks be to God.

Psalm 116: 1, 10-17 *Dilexi, quoniam*

*The antiphon is sung first by the Cantor and then by all; Thereafter where indicated.



I will lift up the cup of sal-va-tion and



call up - on the Name of the Lord.



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? {Antiphon}

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. {Antiphon}

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. {Antiphon}

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. {Antiphon}

The Epistle

1 Corinthians 11:23-26

Lector: A reading from the First Letter of Paul to the 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.

[Silence]

Lector The Word of the Lord.

People Thanks be to God.

The Sequence Hymn H • 331 “Now my Tongue, the Mystery Telling” *Grafton*

The Lenten Gospel Acclamation

**The antiphon is sung first by the Cantor, then by all. Thereafter, where indicated.*



Praise to you, Lord_ Je-sus Christ, King of end-less glo-ry!
Alt. Ref.: *Praise and glo - ry to you, O Christ, to-day__ and for - ev - er!*

*I give you a new commandment, says the Lord: love one another as I have loved you.”
(John 13:34)*

The Holy Gospel

John 13:1-17, 31b-35

Priest The Holy Gospel ✠ of our Lord Jesus Christ according to John.
People Glory be to thee, O Lord.

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 be to thee, O Christ.

An Acknowledgment of Foot-Washing

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example.

The Ceremony of the Washing of the Feet

*Those who would like to participate are asked to come forward. The following hymns are sung during the ceremony.

Hymn H·602/L·76

“Jesu, Jesu”

Ghana Folk Song

“The Servant Song”

Betty Pulkingham

E♭

A♭

E♭

Cm

Fm7

B♭



- 1,6. Will you let me be your ser - vant, Let me be as Christ to you;
 2. We are pil - grims on a jour - ney, We are trav - 'lers on the road;
 3. I will hold the Christ-light for you In the night - time of your fear;
 4. I will weep when you are weep - ing, When you laugh I'll laugh with you
 5. When we sing to God in heav - en We shall find such har - mo - ny,



A♭

B♭7/F E♭

A♭

E♭

Fm

A♭

B♭7

E♭



- Pray that I may have the grace to Let you be my ser - vant, too.
 We are here to help each oth - er Walk the mile and bear the load.
 I will hold my hand out to you, Speak the peace you long to hear.
 I Will share your joy and sor - row 'Til we've seen this jour - ney through.
 Born of all we've known to - geth - er Of Christ's love and ag - o - ny.



Sanctus et Benedictus

Setting: From *Missa de Sancta Maria Magdalena*

Healey Willan




Ho - ly, ho - ly, ho - ly, Lord God of



Hosts: Hea - ven and earth are full of thy glo - ry. Glo -



- ry be to thee, O Lord Most High. Bless - ed is he that com - eth



in the name of the Lord. Ho - san - na in the high - est.

✠ *“Blessed is he ...”*

**The people stand or kneel.*

The Prayer of Consecration

BCP 342

**At the Invoking of the Holy Spirit*

“...✠ and be filled with thy grace and heavenly benediction; ...”

The Great Amen

BCP 343

The Lord’s Prayer S • 119

Plainsong

**The priest sings the Pater Noster. The congregation joins in with “who art in heaven.”*

The Breaking of the Bread

**A period of brief silence is kept.*

The Fraction Anthem

“O Lord, I Am not Worthy”

*Non Dingus***See pew card or inside back cover of hymnal {H}***Agnus Dei**

BCP 337

The Prayer of Humble Access

BCP 337

**Said by all*

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.*

Celebrant

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 Music at Communion**H • 331**

“Now, my Tongue, the Mystery Telling”

*Grafton***L • 149**

“In Remembrance of Me”

*Buryl Red***The Post-Communion Prayer***Celebrant* Let us pray.*Celebrant and People*

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.*

A Solemn Prayer over the People (Maundy Thursday)

Celebrant Bow down before the Lord.

Celebrant Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

The Procession to the Altar of Repose

Please continue to kneel as the Blessed Sacrament is taken to the Altar of Repose where it will stay until the Mass of the Presanctified is to be received during the Proper Liturgy on Good Friday. In the meantime, the Chapel becomes, like Gethsemane, a place to pray and watch with Christ. The following hymn will be sung after the Procession to the Altar of Repose.

H • 171

“Go to Dark Gethemane”

Petra

The Stripping, Washing, and Anointing of the Altar

**Remain kneeling or seated for the stripping of the altar.*

**During the stripping of the altar, the following hymns & Taizé chants are sung.*

H • 458

“My Song is Love Unknown”

Love Unknown

“Bless the Lord, my Soul”

Jacques Berthier

“Bless the Lord my soul and bless God’s holy name.

Bless the Lord my soul, who leads me into life”

“Stay with Me”

Jacques Berthier

“Stay with me, remain here with me,

watch and pray, watch and pray.”

“O Lord, Hear My Prayer”

Jacques Berthier

“O Lord hear my pray’r, O Lord hear my pray’r.”

When I call, answer me. O Lord hear my prayer.

O Lord hear my pray’r, Come and listen to me.

**Said by all after the altar has been stripped; led by the Priest.*

Once the Stripping of the Altar is completed, the altar party will depart in silence, and the congregation is requested to leave in silence.

In the absence of the Sacrament, no reverences should be made to the altar. There is no dismissal as the Holy Triduum liturgy will continue with the Good Friday liturgy at 6:30 pm tomorrow and will conclude at midnight on Holy Saturday.

Because of the nature of this liturgy, the clergy will not greet people at the doors of the church.

The Vigil at the Altar of Repose begins now and will continue throughout the night. All who desire time for prayer in the presence of the Blessed Sacrament may gather in Griffin Hall.

HOMILY NOTES/QUESTIONS/REFLECTIONS

INTERCESSIONS



- **Parishioners:** Charles W. Blakely, Gary Bowden, John Bowden, Damion Cokley, Jackson Cokley, Patricia Cokley, Byron Eaddy, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, LaToya Hickmon, Levi Johnson, Sr., James McLemore, Marie Martin, Gwendolyn Meadows, Carmen Murray, Jay'ceon Quattlebaum, Malik Quattlebaum, Joseph Ray, Reginald Reed, Cassandra Sims, Peyton Parker-Smith, William Smith, Jr., Ronald Turner, Dorothy Walker
- **Family & Friends:** Ingrid Dowdell, Ernestine Grant, Barbara Ann Jacobs, Gerald L. McNair, Elsie Mitchell, Katherine Robinson, Mattie Anderson-Roberson, Theodora Washington

MAUNDY THURSDAY LITURGY NOTES

What is Maundy Thursday?

The Thursday in Holy Week. It is part of the Triduum, or three holy days before Easter. It comes from the Latin *mandatum novum*, “new commandment,” from Jn 13:34. The ceremony of washing feet was also referred to as “the Maundy.” Maundy Thursday celebrations also commemorate the institution of the eucharist by Jesus “on the night he was betrayed.” Egeria, a fourth-century pilgrim to Jerusalem, describes elaborate celebrations and observances in that city on Maundy Thursday. Special celebration of the institution of the eucharist on Maundy Thursday is attested by the Council of Hippo in 381. The Prayer Book liturgy for Maundy Thursday provides for celebration of the eucharist and a ceremony of the washing of feet which follows the gospel and homily. There is also provision for the consecration of the bread and wine for administering Holy Communion from the reserved sacrament on Good Friday. Following this, the altar is stripped and all decorative furnishings are removed from the church.

What is an Altar of Repose?

An altar other than the main altar of the parish upon which the consecrated bread and wine from the Maundy Thursday eucharist are reserved for communion on Good Friday. The altar of repose may be in a chapel or a room away from the church. It is usually decorated with candles and flowers. Members of the congregation may participate in a watch or vigil at the altar of repose from the conclusion of the Maundy Thursday service until the beginning of the Good Friday service.

What is Taizé Chant? (Pronounced: “Tie-Zay”)

This form of contemporary liturgical song was first developed for use by the ecumenical Christian community at Taizé, France. It uses repetitive structures that can easily be memorized, along with other parts for solo voices, choirs, and instruments. Jacques Berthier prepared the musical settings for Taizé chant. In recent years it has gained acceptance and is used in many denominations. Latin is now used for singing Taizé Chant at Taizé because of the international nature of the community. However, settings of Taizé Chant are edited for use in other languages, including English. The hymnal *Wonder, Love, and Praise* has a variety of hymns that use Taizé chant, such as “O Lord hear my pray'r” (Hymn 827) and “Laudate omnes gentes” (Hymn 830).

What is the Triduum?

A period of three days of preparation for a feast day. The term is most frequently used for Maundy Thursday, Good Friday, and Holy Saturday, the three days prior to Easter Day that are the concluding days of Holy Week, also known as the Easter Triduum. Other usage for the Easter Triduum reckons the days from the evening of Maundy Thursday through the evening of Easter Day. The term may indicate any three-day period of preparation for a feast.

What is the Reservation of the Sacrament?

Following ancient custom, the BCP provides that the consecrated bread and wine may be reserved for the communion of the sick or others who for “weighty cause” could not be present at the celebration or for administration of communion by a deacon to a congregation when a priest is unavailable (pp. 408-409). The sacrament

may also be reserved on Maundy Thursday for communion on Good Friday. It is customary to keep the consecrated elements in a tabernacle or an aumbry or covered with a veil on a table or altar. A lamp or candle burns nearby to announce the presence of the reserved sacrament. This light is known as a sanctuary lamp if the reservation is near the altar. Although not provided for by the BCP, the reserved sacrament is used for benediction and private devotions in some parishes with an Anglo-catholic piety.

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“The Episcopal Church is a secret too well kept. Many are starved for what we experience daily and too easily take for granted. Invite others to come to your parish to experience this joy.”
Louie Crew, author of *101 Reasons to be Episcopalian*