



**Welcome to  
St. Marks's Episcopal Church**

*Living Inclusively, Promoting Justice, Sharing Hope*

**The Solemn Liturgy of Maundy Thursday**

**April 17, 2025**

**6:00 PM**

*A house of prayer for all people in the historic Radcliffeborough neighborhood  
of Charleston, South Carolina*

The Rt. Rev. Ruth Woodliff-Stanley, Bishop of the Episcopal Diocese of South Carolina

The Very Reverend Dr. Michael Shaffer, Interim Rector

The Reverend Dr. Jennie C. Olbrych, Clergy Associate-Retired

Loretta Haskell, Organist & Choirmaster

Rob Turner, Senior Warden – Hillery Douglas, Junior Warden



## THE HOLY TRIDUUM: MAUNDAY THURSDAY

The three days before Easter—Maundy Thursday, Good Friday, and Holy Saturday—are known as the Holy Triduum. During this time, our worship is experienced as one drama that unfolds in three acts, seamlessly recalling the suffering, death, burial, and resurrection of Jesus Christ. The evening of Maundy Thursday marks the beginning of the Triduum. This day receives its name from the Latin “mandatum”, or the “new commandment” given by our Lord. At the Last Supper, Jesus washed his disciples’ feet and commanded them to love and serve one another as he had done. Tonight begins with a festal character as we remember the joy of the institution of the Eucharist and the love and service which Jesus lived and taught. The mood turns solemn as we fix our attention on the agony in the garden of Gethsemane and the journey to the cross and crucifixion. The altar, symbolic of Christ, is stripped of its vesture and left bare for the solemnity of Good Friday.

*Altar party enters in silence.*

*The Celebrant says*

Bless the Lord who forgives all our sins.

**People**      ***His mercy endures for ever.***

*The Celebrant then continues*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Lord, have mercy.

**People**      ***Christ, have mercy.***

Lord, have mercy.

## THE COLLECT OF THE DAY

The Lord be with you.

**People**      ***And also with you.***

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 LESSONS

*Please be seated.*

FIRST READING: Exodus 12:1-14

Reader: 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.

*Reader*            The Word of the Lord.

*People*            *Thanks be to God.*

## Psalm 116:1, 10-17

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.

SECOND READING: 1 Corinthians 11:23-26

Reader: A reading from Paul's First Letter 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.

*Reader*            The Word of the Lord.

*People*            ***Thanks be to God.***

**SEQUENCE HYMN**

**Shepherd of Souls**

**Hymnal 343**

**GOSPEL: Luke 22: 14- 30**

*Priest*            The Holy Gospel of our Lord Jesus Christ according to Luke.

*People*            **Glory to you, Lord Christ.**

When the hour came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

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

## THE SERMON

**The Reverend Dr. Jennie C. Olbrych**

## THE MANDATUM

### *The bidding*

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 by miracle, but by such lowly service. Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us 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."

*All are invited to come forward to participate in the ancient practice of foot washing.*

*Those desiring to have their feet washed should follow the direction of the ushers. You may choose to have one or both feet washed. Those desiring to wash the feet of others are asked to touch the shoulder of someone who is washing feet and take his or her place at the basin.*

*When the washing of feet is concluded, the Celebrant invites those who are able to stand.*

Celebrant: Let us pray.

### *Celebrant and People*

***Lord Jesus Christ, you have taught us that what we do for the least of our sisters, brothers, and 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 for ever. Amen.***

## CONFESSION AND ABSOLUTION

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

*Silence may be kept.*



*Celebrant and 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 Priest stands and says*

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.**

**THE PEACE**

*Celebrant*        The peace of the Lord be always with you.  
*People*            ***And also with you.***

**ANNOUNCEMENTS**

**THE GREAT THANKSGIVING: *Eucharistic Prayer A***

*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 God thanks and praise.***

*Facing the Holy Table, 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:

*Celebrant and People*  
*(said)*

***Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.***

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

***Christ has died.  
Christ is risen.  
Christ will come again.***

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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 say,

*People and Celebrant*

***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, forever and ever. Amen.***

## **THE BREAKING OF THE BREAD**

Celebrant: Christ our Passover is sacrificed for us;

*People: Therefore, let us keep the feast.*

## **THE INVITATION**

*At St. Mark's Episcopal Church, all desiring a deepening and reaffirming relationship with Christ are invited to come forward for Holy Communion or for a blessing. This is the table not of the Church, but of Jesus Christ. It is made ready for those who love God. Come, not because the Church invites you; it is Christ who invites you to be fed and blessed here. For He knows you by name and calls you by name.*

*Communion will be offered in two kinds. The wine may be received by either sipping the chalice or dipping the wafer in the wine by the Eucharistic Minister. If you do not wish to receive the wine, please indicate that by crossing your arms over your chest when the chalice is presented. Communion in one kind (in bread only) is a perfectly valid way to receive the sacrament. Gluten free hosts are available upon request. For a blessing, cross your hands over your chest. If you would like to have communion brought to your seat, please let an usher know.*

*After Communion, the Celebrant says*

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.*

## **THE PROCESSION OF THE BLESSED SACRAMENT TO THE ALTAR OF REPOSE**

*The people kneel as able or sit as the Blessed Sacrament, representing Jesus, is carried to the Altar of Repose in the side chapel. Tonight, into tomorrow morning this chapel represents the Garden of Gethsemane where Jesus asks his disciples to wait, watch, and pray with him.*

## **THE STRIPPING OF THE ALTAR**

*The altar, symbolizing Christ, is stripped bare and washed in preparation for the Solemn Liturgy of Good Friday. The Holy Eucharist is not to be celebrated again until the first Eucharist of Easter. The altar is stripped of all ornaments and washed.*

*A period of silence is kept.*

## **THE AGONY IN THE GARDEN**

*This Gospel reading recounts Jesus' struggle in the garden on the night he was betrayed. Just as he called his disciples to be in prayer that night, we too are called to spend time in the coming hours in prayer with Jesus.*



**A reading from the Gospel according to Mark  
(Jesus Prays in Gethsemane – Mark 14:32-4)**

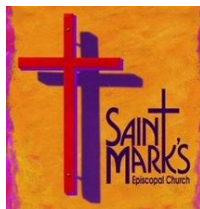
They went to a place called Gethsemane; and he said to his disciples, ‘Sit here while I pray.’ He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, ‘I am deeply grieved, even to death; remain here, and keep awake.’ And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, ‘Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.’ He came and found them sleeping; and he said to Peter, ‘Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial the spirit indeed is willing, but the flesh is weak.’ And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, ‘Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.’

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the servant<sup>s</sup> of the high priest and cut off his ear. And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple<sup>t</sup> teaching, and you did not seize me. But<sup>s</sup> let the Scriptures be fulfilled.” And they all left him and fled.

*All depart in silence.*

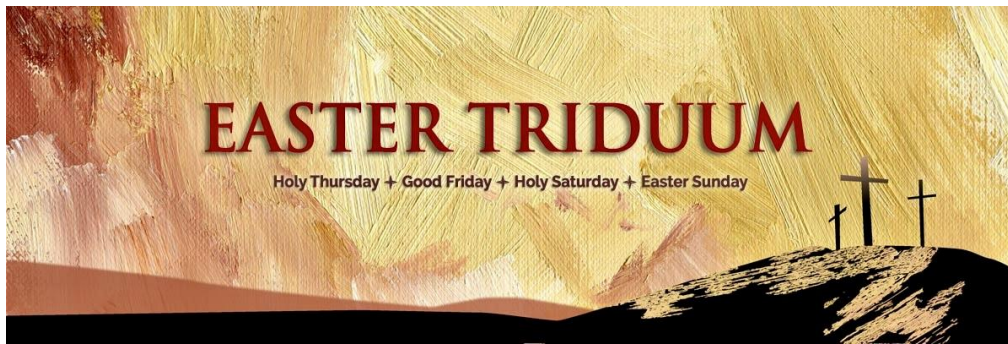
**THE WATCH BEGINS**

*All are invited to keep watch in the side chapel throughout the night into Friday morning.*



**SERVICE PARTICIPANTS:**

The Very Rev. Dr. Michael Shaffer, *Presiding*  
The Reverend Dr. Jennie C. Olbrych, *Celebrant & Preacher*  
Gail DeCosta & Ellen Hardin, *Eucharistic Ministers*  
Gail DeCosta, *Lector*  
Angela Hare, Kristin Wallace, Jacqueline Storts, *Altar Guild*  
Angela Hare, *Usher*



## **The Significance of Holy Week**

*A week that will change your life!*

Holy Week is the week before Easter, beginning with Palm Sunday and ending on Holy Saturday, which is the day before Easter Sunday. If there's ever a week to worship and if there's ever a week to invite someone to experience our worship, this is it.

From early times Christians have observed the week before Easter as a time of special devotion. From this beginning evolved the rites we observe today on Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday. These services provide a liturgical experience of the last days of Jesus' earthly life, as well as the time and events leading up to his resurrection.

The Book of Common Prayer (BCP) provides special liturgies for each of these days. The three holy days, or *Triduum*, of Maundy Thursday, Good Friday, and Holy Saturday are at the heart of the Holy Week observance. In many Episcopal parishes, the liturgical color for Holy Week from Palm Sunday through Maundy Thursday is red. Holy Week ends at sundown on the Saturday before Easter.

So, join us will you? Walk with Jesus during this most important week of our liturgical year, from the upper room to the garden in Garden in Gethsemane, through his trial to the Cross on Golgotha, to the tomb, and Easter morning we joyfully proclaim *Alleluia, Christ is Risen!*

### **Thursday, April 17 – Friday, April 18**

#### **Keep Watch at the Altar of Repose**

*“Could you not watch one hour with me?”* The Altar of Repose is a temporary altar where the elements consecrated on Maundy Thursday are reserved for distribution on Good Friday. Those desiring to keep vigil at the Altar of Repose respond to Jesus' admonition to his disciples to stay awake to pray with him. A sign-up sheet to Keep Watch if available in the Narthex. Watch will be kept from 10:00 PM Thursday evening until 6:00 AM Friday morning.

### **Friday, April 18 – Solemn Liturgy of Good Friday – Noon**

This service is like no other – a time to put ourselves face to face with the cross, the instrument of bloody death and ultimate salvation, and contemplate the deep mystery of God's own sacrifice for us. No Eucharist may be celebrated on this day of our Lord's death, but we will receive Communion from the Reserved Sacrament – the Body and Blood of Christ consecrated at our Maundy Thursday celebration the night before.

**2:00 p.m. to 3:30 p.m. • Reconciliation of a Penitent - *All may, none must, some should.***

Reconciliation of the Penitents is a Sacramental rite in which those who repent may confess their sins to God in the presence of a priest and receive the assurance of pardon and the grace of absolution (BCP, p. 861). It is also called penance and confession. The church's ministry of reconciliation is from God, "*who reconciled us to himself through Christ, and has given us the ministry of reconciliation*" (2 Cor 5:18). The ministry of reconciliation has been committed by Christ to the church and is exercised through the priesthood of the church and its ministers declaring absolution (BCP, p. 446). The Reconciliation of a Penitent is not limited to times of sickness. Confessions may be heard by Fr. Michael in the Sanctuary between 1:00 and 3:00 PM. The secrecy of the confession is morally absolute for the confessor and must not be broken (BCP, p. 446).

**Stations of the Cross – 6:00 p.m.**

A traditional devotion for Lent and Passiontide is making The Stations of the Cross, as we prayerfully walk around the church, pausing at each of the 14 Stations to reflect on an incident in Jesus' last walk to Calvary and his suffering, death and burial.

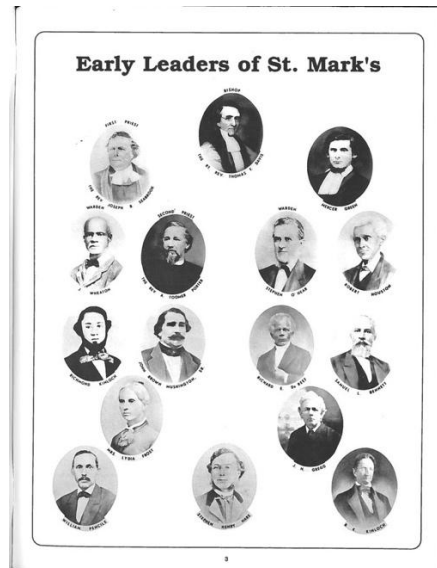
**Sunday, April 20 – Festival Eucharist of Easter – 10:00 AM**

We'll welcome this happy morning with our Festival Eucharist of Easter. The "alleluias" will return as we celebrate the joy of Christ's resurrection and the joy of our own new lives – sacraments of resurrection foreshadowing the eternal life Jesus has won for us. *Alleluia, Christ is Risen!*

Please join us for each and every service as your schedule permits. The summit of the Liturgical Year is the Easter Triduum—from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery. The single celebration of the Triduum marks the end of the Lenten season and leads to the Mass of the Resurrection of the Lord on Easter morning. *Invite a friend and change a life!*



*For who is greater, the one who is at the table or the one who serves?*



***Our Honored Heritage***

St Mark's Episcopal Church is an historic African American church established in 1865 by free people of color. St. Mark's was home to the Reverend Thaddeus Saltus, the first African American to be ordained a priest in the Episcopal Church in South Carolina in 1882. Although he hoped to become rector, Reverend Saltus's life and ministry were cut short by tuberculosis, dying in 1884. In the spring of 1887, another African American priest, the Reverend John Henry Mingo Pollard, began an active ministry in the Diocese of South Carolina. Reverend Pollard was called to be St. Mark's first African American rector in 1888.

From 1875 to 1885 St. Mark's sought unsuccessfully to become a participant in the Annual Convention of the Diocese of South Carolina but was not admitted due to the racial prejudice of the time. Again, from 1912 to 1915, the place of Black Episcopalians in the diocese was hotly debated, but still, St. Mark's and other Black congregations were denied participation in the Diocesan Convention. In 1956, St. Mark's and the other Black congregations of the Diocese were admitted to Convention but were still segregated from the whole diocesan body. It was not until 1965, one hundred years after its founding, and ninety years after its first petition to enter into the full life of the Episcopal Church, that St. Mark's was granted full participation in life of the Diocese of South Carolina. The history of St. Mark's stands as a strong example of the legacy of slavery, illustrated by the congregation's long struggle to achieve equal representation in the Episcopal Church.

Throughout its history, St. Mark's continued to be a community of faithful Episcopalians striving to restore all people to unity with God and each other in Christ. While continuing to honor and embrace its African American heritage, today St. Mark's is a blend of ethnicities, geographies, socioeconomic backgrounds, abilities and sexual orientations, where everyone is treated with dignity, respect and love.

