



**Services now available online through  
Facebook Live: StJohnSouthampton**

**HOLY MONDAY THROUGH GOOD FRIDAY**

8:10 AM - Morning Prayer - Rite I

6:00 PM - Evening Prayer - Rite I

**MAUNDY THURSDAY APRIL 9**

7:00 PM - Holy Eucharist for Maundy Thursday with  
stripping of the altar

**GOOD FRIDAY APRIL 10**

Noon - The Liturgy of Good Friday

**HOLY SATURDAY APRIL 11**

Noon - The Liturgy of Holy Saturday

7:30 PM - The Great Vigil of Easter

**EASTER SUNDAY**

9:00 AM - Holy Eucharist for Easter Morning - Rite I

11:00 AM - Holy Eucharist for Easter Morning - Rite II

St. John's Episcopal Church | 100 South Main Street | P. O. Box 5068 | Southampton, New York 11969-5068

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*The Liturgy for this night begins our celebration of the holiest days of the Christian Year. This is the Sacred Triduum, the "Three Days" in which we watch through the final hours of Jesus' life, death and victory over the grave.*

*In the Triduum liturgies of Maundy Thursday, Good Friday and the Great Vigil of Easter, we enter into the Paschal Mystery: through baptism, in hope, we long for our own sin, suffering and dying to be taken up into the heart of the crucified God and transfigured as the source and wellspring of new life. This hope in the redeeming power of the death and resurrection of Christ is not so much a proposition we believe, but a mystery into which we enter by the grace of God whose love is stronger than death. The Liturgy of this first evening of the Sacred Triduum focuses on Jesus' servant*

## Processional Hymn 315

## *Thou, who at thy first Eucharist didst pray*

*Celebrant* Blessed be the God of our salvation;  
*People* **Who bears our burdens and forgives our sins.**

*Celebrant* Lord, have mercy upon us.  
*People* **Christ, have mercy upon us.**

*Celebrant* Lord, have mercy upon us.

## The Collect

*Celebrant* The Lord be with you.

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

*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 first reading tells of the institution of the Jewish Passover. Christians understand the death to which Jesus' servant love led him to be a transfiguration of the Jewish Passover in which Christ is now the lamb of sacrifice. Through Christ's sacrifice, of which he is both priest and victim, the mercies of God are opened to us and we are released from the bondage of sin and death, as the ancient Hebrew people were released from bondage in Egypt.*

## The Liturgy of the Word

### Old Testament

*Exodus 12:1-14*

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.

The Word of the Lord

People

**Thanks be to God.**

*Following their release from bondage in Egypt, the people of Israel wandered forty years in the wilderness on the way to the promised land. So we, too, journey through the wilderness of our own lives and, like manna for the Israelites of old, God provides the food we need for the journey: the Body and Blood of Christ.*

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

***Dilexi, quoniam***

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.  
Hallelujah!

*The second reading conveys Saint Paul's concern that the first-century Christians share in the Eucharistic meal in a way consistent with Jesus' love towards others.*

## New Testament

*1 Corinthians 11:23-26*

A reading from the first letter of Saint 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.

The Word of the Lord

People

**Thanks be to God.**

*Alone amongst the gospels, John provides an account of Jesus washing the feet of the disciples at the Last Supper and calling his disciples to do the same. This symbolic act, in which Jesus reverses the role of Master and Servant, underlines the meaning of his life as a ministry of service and reminds us that servant ministry is our call as well. It is this servant ministry into which we enter as we participate in the Eucharistic feast that commemorates Jesus' sacrificial death – the death on which we will focus tomorrow in the Good Friday liturgy.*

The Holy Gospel of our Lord Jesus Christ according to Saint John

People

**Glory to you, O Lord**

## Gospel

*John 13:1-17, 31b-35*

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

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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."

The Gospel of the Lord

*People*

**Praise to you, Lord Christ**

## The Sermon

**The Rev'd W. Patrick Edwards**

*The Footwashing is called the Mandatum because it is a symbolic enactment of the mandatum novum, or the "New Commandment" that Jesus gave the disciples: "Just as I have loved you, you should love one another." (John 13:34)*

*The mandatum novum has traditionally been used as one of the antiphons introducing the ritual. Mandatum is the Latin root of the old English "Maundy" from which the name for this day is derived.*

## The Mandatum

*Celebrant*

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

*People*

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

*Celebrant*

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

*People*

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

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

## **The Prayers of the People**

*The Leader and People pray responsively*

Father, we pray for your holy Catholic Church;

**That we all may be one.**

Grant that every member of the Church may truly and humbly serve you;

**That your Name may be glorified by all people.**

We pray for all bishops, priests, and deacons, especially Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; and Lawrence our diocesan bishop;

**That they may be faithful ministers of your Word and Sacraments.**

We pray for all who govern and hold authority in the nations of the world, especially Donald, our President; Andrew, our Governor; and Jesse, our Mayor;

**That there may be justice and peace on the earth.**

Give us grace to do your will in all that we undertake;

**That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble;

**That they may be delivered from their distress.**

Give to the departed eternal rest;

**Let light perpetual shine upon them.**

We praise you for your saints who have entered into joy;

**May we also come to share in your heavenly kingdom.**

Let us pray for our own needs and those of others.

*Silence*

*The People may add their own petitions.*

*The Officiant adds a concluding Collect.*

## **Confession**

*The Celebrant says*

Let us confess our sins against God and our neighbor.

*Minister 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.**

*On this night when Jesus prayed for the unity of all his disciples, it is fitting to use Prayer D as our Prayer of Thanksgiving over the bread and wine at the Altar. This eucharistic prayer is based on one of the oldest surviving liturgies of the early church: the Egyptian Anaphora of Saint Basil. The recovery of this 4th century prayer in its contemporary form was an ecumenical project and it is thus a shared eucharistic prayer among Eastern Orthodox, Roman Catholic, Anglican, and many Protestant denominations.*

## The Liturgy of the Table

### Offertory

**Praise God, from Whom all blessings flow; Praise Him, all creatures here below;  
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.**

### The Great Thanksgiving, Eucharistic Prayer D

*Officiant* The Lord be with you.

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

*Officiant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Officiant* Let us give thanks to the Lord our God.

*People* **It is right to give Him thanks and praise.**

*Then, facing the Holy Table, the Celebrant proceeds*

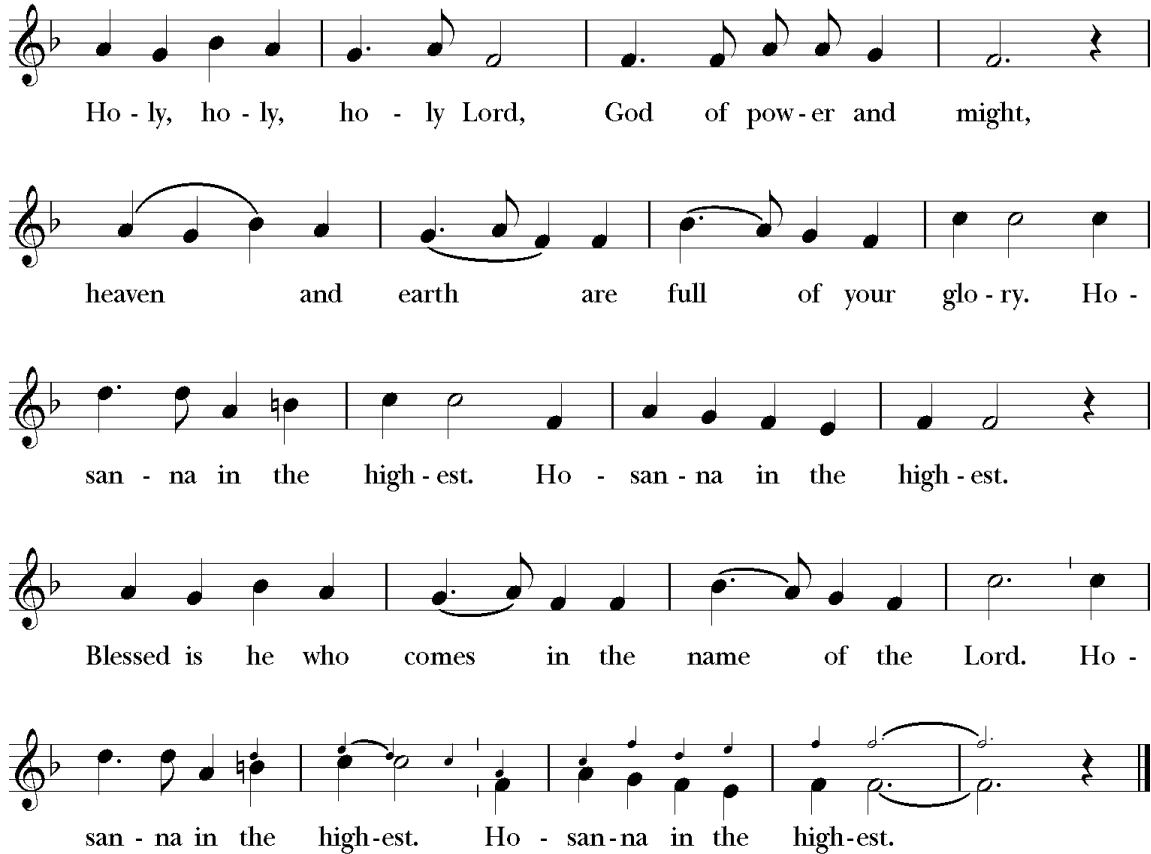
It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing

*The Sanctus (holy, holy, holy Lord ...) is derived from the prophet Isaiah's praise of the holy God in the Temple, and in the shouts of the people as Jesus entered Jerusalem, on the way to fulfilling his destiny.*

### Sanctus and Benedictus qui venit



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na in the high - est.  
Blessed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

*The people kneel.*

*“The Eucharist is clearly an act of faith. This body broken and blood shed for human beings encourages us to give our body and blood up to suffering and pain as Christ, not for self, but to bring justice and peace to our people. Let us be intimately united in faith and hope at this moment.”*

*Then the Celebrant continues*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did

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not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*Celebrant and People*

**We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.**

*The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ. Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember all who minister in your Church.

Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say:

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*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  
for ever and ever. Amen.**

*As we eat the consecrated bread and wine, broken and poured out for us as the Body and Blood of Christ, we ourselves become the Body and Blood of Christ, broken and poured out in servant love for the life of the world. As Saint Augustine explained the mystery of the Eucharist: we become what we consume.”*

## **The Breaking of the Bread**

*The Celebrant breaks the consecrated Bread.. A period of silence is kept.*

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

## **The Invitation to Communion**

*Priest* 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 divesting of the chancel area prepares us for the stark sense of loss that we will feel when we return for the Good Friday liturgy: Jesus is lost to us, betrayed and arrested, following where his love for us leads, all the way to the cross.*

*The liturgy concludes with the reading of Psalm 22. According to the Gospel of Saint Matthew, Jesus called out to God on the cross in the language of this prayer: “My God, my God, why have you forsaken me?” Even a sense of abandonment by God was part of the suffering Jesus sustained out of love for us, so that our own suffering might be transformed into love for the world.*

*The liturgy ends quietly, leaving us with a sense of the desolation and unease as the disciples must have felt after Jesus’ arrest. We also do not end clearly because our liturgical enactment of the Paschal Mystery is not over; it continues with the liturgy of Good Friday at Noon.*

## The Stripping of Altar

### Psalm 22 **Deus, Deus meus** *Chanted by Celebrant*

- 1 My God, my God, why have you forsaken me? \*  
and are so far from my cry  
and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.
- 3 Yet you are the Holy One, \*  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; \*  
they trusted, and you delivered them
- 5 They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,
- 8 'He trusted in the Lord; let him deliver him; \*  
let him rescue him, if he delights in him.'
- 9 Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my  
Mother's womb.
- 11 Be not far from me, for trouble is near, \*  
and there is none to help.
- 12 Many young bulls encircle me; \*  
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, \*  
like a ravening and a roaring lion.
- 14 I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.

- 15 My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth; \*  
and you have laid me in the dust of the grave.
- 16 Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.
- 17 They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.
- 18 Be not far away, O Lord; \*  
you are my strength; hasten to help me.
- 19 Save me from the sword, \*  
my life from the power of the dog.
- 20 Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you.
- 22 Praise the Lord, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who  
worship him.
- 25 The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him: \*  
'May your heart live for ever!'
- 26 All the ends of the earth shall remember and turn to  
the Lord, \*  
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord; \*  
he rules over the nations.

- 28 To him alone all who sleep in the earth bow down  
in worship; \*  
all who go down to the dust fall before him.
- 29 My soul shall live for him;  
my descendants shall serve him; \*  
they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn \*  
the saving deeds that he has done.

*The Triduum is suspended here until Noon tomorrow with the office of Good Friday.*

## **ANNOUNCEMENTS**

### **HOLY MONDAY THROUGH GOOD FRIDAY**

8:10 AM - Morning Prayer - Rite I

6:00 PM - Evening Prayer - Rite I

### **GOOD FRIDAY APRIL 10**

Noon - The Liturgy of Good Friday     **HOLY SATURDAY APRIL 11**

Noon - The Liturgy of Holy Saturday

7:30 PM - The Great Vigil of Easter

### **EASTER SUNDAY**

9:00 AM - Holy Eucharist for Easter Morning - Rite I

11:00 AM - Holy Eucharist for Easter Morning - Rite II

Maundy Thursday • April 9, 2020 | 7 PM

**WE HAVE NOTHING TO FEAR, BUT FEAR ITSELF**

Fr Patrick has been invited to participate in a program for seniors in Southampton Village.  
You can join in on Tuesday, April 14.

**The title of the program is “We have nothing to fear, but fear itself”: FDR’s  
Leadership in a time of pandemic and economic crisis.**

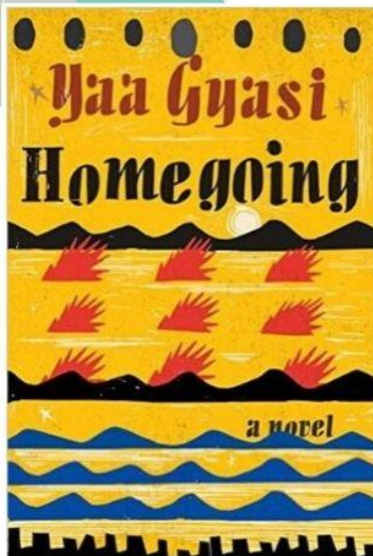
The program is hosted by the Southampton Historical Museum via Zoom.

Registration can be found on their website:

<https://www.southamptonhistory.org/>

# Book Club Meeting

**Thursday, April 16 at 6:30 PM  
via Zoom**



St. John's Episcopal Church  
Southampton

Please message us or contact  
Deborah Edwards or Sandra J. Klemuk  
for more information.

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Maundy Thursday • April 9, 2020 | 7 PM

## THE PARISH LEADERS

The Episcopal Diocese of Long Island

The Rt. Rev. Lawrence C. Provenzano, Bishop of Long Island

Diocesan House Telephone (516) 248-4800



**The Rev. W. Patrick Edwards**, Rector

**Fr. Patrick's Cell Phone** (404) 660-3592

**Fr. Patrick's Email** FrPatrick@StJohnSouthampton.org

## THE VESTRY

**Kerin G. King**, Senior Warden

**William E. McCoy**, Junior Warden

**Kevin O'Connell**, Treasurer

**Sandra J. Klemuk**, Secretary

**Dean A. Christiansen, Gilbert G. Flanagan,**

**Parish Office Telephone** (631) 283-0549

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*Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.*  
*I Corinthians 13:4-7*

*Therefore be imitators of God, as beloved children, and walk in love, as Christ loved us and gave himself up for us, an offering and sacrifice to God.*  
*Galatians 5:1-2*

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