

# SAINT MICHAEL'S CHURCH

ANGLICAN

Charleston, South Carolina



*Ruben's Last Supper*

## MAUNDY THURSDAY

April 17, 2025 5:30 pm

THE CELEBRATION OF HOLY COMMUNION  
FOOT WASHING & STRIPPING OF THE ALTAR

Access our service online!  
[www.stmichaelschurch.net/members](http://www.stmichaelschurch.net/members)

## WHAT'S HAPPENING TODAY?

**5:30 pm**

### Maundy Thursday Service

Church

Livestream

**\*Coloring Books and crayons are available for the children on the table in the Narthex.**

## WHAT'S HAPPENING TOMORROW ON GOOD FRIDAY?

**12:00 N**

**Outdoor Stations of the Cross**  
(Battery Gazebo at White Point Gardens)

**3:00 pm**

**Good Friday Liturgy**

**6:30 pm**

**Good Friday Liturgy**

Livestream

## WHAT'S HAPPENING THIS EASTER SUNDAY?

### 6:30 am Easter Sunrise Service

At the Battery

### Nursery

Nursery is available for both the 8:30 am & 11:00 am services.

**8:30 am**

**Festival Eucharist** Church

**10:00 am**

**Easter Egg Hunt** Churchyard

**11:00 am**

**Festival Eucharist** Church

Livestream

**There is no Sunday School on Easter Sunday.**

**Monday, April 21st**

**Church Offices Closed**

**Tuesday, April 22nd**

**Church parking lot closed all day for Society Hall Annual Meeting, staff will work from home.**

## Welcome to St. Michael's

Welcome home! We're glad you're here!

- Giving? Use **Venmo** to give! @stmichaelschs
- Visiting?
- Have Needs?
- Get Involved?
- Use the QR code!
- Or, go to [www.stmichaelschurch.net/signup](http://www.stmichaelschurch.net/signup)
- Or text 843-608-8833
- Want our weekly e-newsletter? Email [publications@stmichaelschurch.net](mailto:publications@stmichaelschurch.net).



## What is Maundy Thursday?

Maundy Thursday receives its name from the *mandatum* (commandment) given by our Lord: "A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another (John 13:34). At the Last Supper, Jesus washed his disciples' feet and commanded them to love and serve one another as he had done. This day commemorates the Lord's example of servant ministry, the institution of the Eucharist, the agony in the Garden of Gethsemane, and the betrayal leading to the crucifixion.

## Today's Sermon

### *Mandate Thursday*

Preacher: The Rev. Gregory M. Smith

Dive deep into the heart of the Last Supper, a pivotal moment where Jesus reshapes the understanding of service, sacrifice, and communion for His followers. This sermon unfolds the profound layers of Jesus' final meal with His disciples, revealing how the simple act of breaking bread and sharing wine prefigures the ultimate sacrifice on the Cross. Through Jesus' words and actions, we are invited to understand the true nature of discipleship—marked not by worldly greatness but by radical submission, service, and participation in the life, death, and resurrection of Christ. Let us explore how this solemn feast transforms our hearts, compels us to abandon worldly attachments, and calls us into a life of faithfulness and service in the Kingdom of God.

(The service may be found in the ACNA Prayer book beginning on p. 560.)

## Prelude

*Le Banquet Céleste ("The Heavenly Banquet")*  
Olivier Messiaen (1908-1992)

## Hymn, standing

*The King of Love My Shepherd Is* Hymn 645

1. *The King of love my shepherd is, whose goodness faileth never  
I nothing lack if I am His, and He is mine for ever.*
2. *Where streams of living water flow, my ransomed soul He leadeth,  
And where the verdant pastures grow, with food celestial feedeth.*
4. *In death's dark vale I fear no ill with Thee, dear Lord, beside me;  
Thy rod and staff my comfort still, Thy cross before to guide me.*
5. *Thou spread'st a table in my sight; Thy unction grace bestoweth;  
And oh, what transport of delight from Thy pure chalice floweth!*
6. *And so through all the length of days Thy goodness faileth never:  
Good Shepherd, may I sing Thy praise within Thy house forever.*

## Part I: The Liturgy of the Word

*Officiant* Blessed be our God.  
*People* ***Now and for ever. Amen.***

*Officiant* This is the night that Christ the Son of Man gathered with his disciples in the upper room.

This is the night that Christ our Lord and Master took a towel and washed the disciples' feet, calling us to love one another as he has loved us.

This is the night that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his perfect sacrifice.

This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

*Officiant* The Lord be with you.  
*People* ***And with your spirit.***  
*Officiant* Let us pray.

## Collect of the Day

Almighty Father, whose most dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it in thankful remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The opening prelude provides time and space to prepare the heart for worship. Please utilize this time for meditation, reflection, and prayer. The music should help you ponder the character and various attributes of God and His plan for the world.

***At this time please silence all cell phones and beepers.***

It is customary upon entering to begin with a few moments of private prayer, usually kneeling.

**Late Seating:** In order to avoid disruption of worship during prayer, reading, and the sermon, late seating will be during sung portions of the service.

**Collect** means collecting our thoughts for prayer.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The word **Gospel** comes from an old German word which means "Good News," the great good news about Jesus the Messiah. We stand for the Gospel reading to show the importance we place on Jesus' words and actions.

## The Lesson: Exodus 12:1-14, *seated*

Bible, p. 53

*After the Reading, the Reader says*

The Word of the Lord.

*People*

*Thanks be to God.*

## Hymn, *standing*

*O the Mystery Passing Wonder*



1. O the my - stery, pas - sing won - der, When, re - clin - ing  
 2. Then the glo - rious up - per cham - ber a cel - e - stial  
 3. To the Twelve spake Truth e - ter - nal, to the Branch-es  
 4. Thou hast stretched those hands for sil - ver that had held the im -  
 5. Christ to all the world gives ban - quet on that most ce -

at the board, "Eat," Thou saidst to Thy Di - sci - ples,  
 tent was made, when the blood-less rite was of - fered,  
 spake the Vine: "Nev - er more from this day  
 mor - tal Food; with the lips that late had tast - ed  
 lest - ial Meat: Him, al - beit with lips all earth - ly,

"that True Bread with quick - 'ning stored: drink in faith the heal - ing  
 and the soul's true ser - vice paid, and the tab - le of the  
 shall I taste a - gain this wine, till I drink it in the  
 of the Bo - dy and the Blood, Thou hast giv'n the kiss, O  
 yet with ho - ly hearts we greet: Him, the sac - ri - fi - cial

Cha - lice from a dy - ing God out - poured.  
 feast - ers as an al - tar stood dis - played.  
 king - dom of my Fath - er, and with Mine."  
 Ju - das; Thou hast heard the woe be - stowed.  
 Pas - cha, Priest and Vic - tim all com - plete.

Words: Sticher for Great Thursday, St. Andrew the Crete (660-732) after John Mason Neale, 1851  
 Music: PICARDY, French carol, 17th c.

## The Gospel, *standing*

Bible, p. 900

*Priest*

The Holy Gospel of our Lord Jesus Christ  
 according to John 13:1-15

*People*

*Glory to you, Lord Christ.*

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People*

*Praise to you, Lord Christ.*



## Part II: The Washing of the Feet

Officiant

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 worldly power and authority, 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 servants we are by following the example of our Master. Come now remembering his admonition that what will be done for you is also to be done by you to others. Engrave on your hearts and mirror in your actions Jesus' words: "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."

*Please see the sidebar notes for guidance.*

*Families watching online can engage in foot-washing at home.*

Song

*Beautiful Scandalous Night*

1. *Go on up to the mountain of mercy  
To the crimson perpetual tide  
Kneel down on the shore  
Be thirsty no more  
Go under and be purified*
2. *Follow Christ to the holy mountain  
Sinner sorry and wrecked by the fall  
Cleanse your heart and your soul  
In the fountain that flows  
For you and for me and for all*

Refrain

*At the wonderful tragic mysterious tree  
On that beautiful scandalous night  
You and me were atoned by His blood  
And forever washed white  
On that beautiful scandalous night*

3. *On the hillside you will be delivered  
At the foot of the cross justified  
And your spirit restored  
By the river that pours  
From our blessed Savior's side*

*Refrain*

**Foot Washing** is a symbolic act of servanthood. In John 13 Jesus wrapped a towel around his waist and washed the disciple's feet. Jesus embodied servant humility. In the end Jesus did more than clean his disciples' feet. He gave his life to serve us and cleanse us from all our sin. We wash each others' feet tonight to remind us that just as Jesus came to serve, we too are called to love and serve one another. Word and Deed belong together: when you finish drying the feet, look at the person and say something to the effect of...."Even as you have been served, go and serve in the name of Jesus."

### **Foot Washing Procedure:**

- The ritual begins with those who are vested and continues as an option for the entire congregation.
- Come down either side of the center aisle, and sit in the first open chair.
- Remove your shoe(s) and the servant will minister to you.
- When finished, put your shoe(s) back on, and assume the role of the servant minister.
- Do unto another as it has been done unto you!
- Gently wash and dry the feet with the towels provided.
- Word and Deed belong together: when you finish drying the feet, look at the person and say something to the effect of...."Even as you have been served, go and serve in the name of Jesus."
- Leave down the side aisle and resume your seat in the pew.

**Song, seated***All Who are Thirsty*

All who are thirst - y, all who are weak, come to the foun - tain,  
dip your heart in the stream of life; let the pain and the sor - row be washed a-way  
in the waves of God's mer-cy as deep cries out to deep. We sing  
"Come, Lord Je sus, come. Come, Lord Je sus, come."  
"Ho - ly Spi - rit, come. Ho - ly Spi - rit, - come."

Words and music by Brenton Brown & Glenn Robertson © Vineyard Songs (UK/Eire). Used by permission CCLI #3257421.

**Song, seated***Meekness and Majesty*

1. Meek - ness and maj - es - ty, man - hood and de - i - ty,  
2. Fa - ther's pure ra - di - ance, per - fect in in - no - cence;  
3. Wis - dom un - search - a - ble, God, the in - vis - i - ble;  
in per - fect har - mo - ny, the Man who is God.  
Yet learn o - be - di - ence to death on a cross.  
Love in - de - struct - i - ble in frail - ty ap - pears.  
Lord of e - ter - ni - ty, dwells in hu - man - i - ty;  
Suf - fring to give us life, con - qu'ring through sac - ri - fice;  
13 Lord of in - fin - i - ty, stoop - ing so ten - der - ly;  
Kneels in hu - mil - i - ty and wash - es our feet.  
and as they cru - ci - fy prays, "Fa - ther, for - give."  
17 Lift our hu - man - i - ty to the heights of His throne.  
24 O what a my - ster - y meek - ness and maj - es - ty; Bow down and wor - ship,  
for this is your God, this is your God.

Words and music by Graham Kendrick ©1986  
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1. Broth-er, sis - ter, let me serve you, let me be as Christ to you;
2. We are pil-grims on a jour-ney, we're to - geth - er on this road;
3. I will hold the Christlight 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 - mon - y;



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, till we've seen this journ - ey through.  
 born of all we've known to - geth - er of Christ's love and ag - o - ny.

Words and Music: Richard Gillard (based on Matthew 20:26)

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## Hymn, seated

## How Beautiful (Paris)

*How beautiful the hands that served  
 The wine and the bread and the sons of the earth  
 How beautiful the feet that walked  
 The long dusty roads and the hill to the cross*

*Refrain: How beautiful how beautiful  
 How beautiful is the body of Christ*

*How beautiful the heart that bled  
 That took all my sin and bore it instead  
 How beautiful the tender eyes  
 That chose to forgive and never despise      Refrain*

*And as He laid down His life we offer this sacrifice  
 That we will live just as He died  
 Willing to pay the price, willing to pay the price*

*How beautiful the radiant Bride  
 Who waits for her Groom with His light in her eyes  
 How beautiful when humble hearts give  
 The fruit of pure lives so that others may live      Refrain*

Officiant      The Lord be with you.

People      *And with your spirit.*

Officiant      Let us pray.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers.

In the **Confession of Sin** and **Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ. The priest declares that our sins have been forgiven to all who are repentant and believe on Jesus Christ.

## Prayers of the People, *kneeling*

Father, on this night when we remember how soldiers came to arrest the Prince of Peace, we pray that you would extend the Kingdom of your Son in our own hearts and throughout the nations, that there would be justice and peace on the earth.

*Silence*

Father, on this night when we remember how the one who healed the sick and brokenhearted was mocked and tortured, we pray that you would bring hope and healing to the poor, the hungry, the oppressed, those in prison, and the sick.

*Silence*

Father, on this night when we remember how the King of Kings revealed the true heart of God by taking up the servant's towel, we pray for all who seek God, or a deeper knowledge of him - that they may find and be found by him.

*Silence*

Father, on this night when we remember how the Lord of Life sacrificially offered himself to the forces of death and destruction for our sake, we commend into your gracious care all those who have died.

*Silence*

Father, we praise you for those in every generation in whom Christ has been honored. Please give us the grace to glorify Christ in our own day.

*Silence*

*Officiant*

Father, receive these our prayers for Jesus' sake, our only Mediator and Advocate. **Amen.**

## The Confession

*Officiant*

Let us humbly confess our sins unto Almighty God.

*(Silence to reflect on those you have hurt or those who have hurt you.)*

***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.***

## Absolution

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**



## Comfortable Words

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.

*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

*John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

*1 John 2:1-2*

## The Peace, *standing*

*Officiant* The peace of the Lord be always with you.

*People* **And with your spirit.**

*Then the Ministers and People may greet one another in the name of the Lord.*

## Welcome & Announcements, *seated*

- Visiting? Giving? Questions or prayer requests?
- Go to our website at [stmichaelschurch.net/signup](http://stmichaelschurch.net/signup)
- Or text Greg Smith at 843-608-8833
- **Connect?** Please go to [stmichaelschurch.net/signup](http://stmichaelschurch.net/signup) to sign up for all events
- Use **Venmo** to give! @stmichaelschs

## Offertory Anthem

*Ubi Caritas*

Maurice Durufle (1902-1986)

*Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor.*

*Exultemus, et in ipso iucundemur. Timeamus, et amemus Deum vivum.*

*Et ex corde diligamus nos sincero. Amen.*

*Where charity and love are, God is there. Christ's love has gathered us into one.*

*Let us rejoice and be pleased in him. Let us fear, and let us love the living God.*

*And may we love each other with a sincere heart. Amen.*

## The Doxology, *standing*

*OLD 100th*

***Praise God from whom all blessings flow;***

***Praise him all creatures here below;***

***Praise him above ye heavenly hosts;***

***Praise Father, Son, and Holy Ghost. Amen.***

## The Significance of the Comfortable Words:

The "Comfortable Words" were put into the Book of Common Prayer by Anglican Archbishop Thomas Cranmer in the 16th century. They are a cherished part of the Anglican liturgy, read after the confession to reassure believers of God's forgiveness and mercy, grounding the priest's absolution in the authority of Scripture.

The **Peace** is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise, and power of God and Christ's redeeming work.

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In the **Offertory** we move from Word to Sacrament, from preparation to celebration. The music, personal resources, bread, and wine all represent a gift of self now prepared to be lifted up to God. It is a way of saying "here I am, Lord." God gloriously takes us up on our offer and blesses the "elements" of bread and wine with his Holy Spirit.

The **Doxology** swells up out of our gratitude to God for his goodness to us. The word "doxology" literally means "glory saying," and so in this song we give God glory for his triune nature and as the author of all blessings.

### Part III: The Last Supper of Jesus With His Disciples

The **Holy Communion**, the Supper of the Lord, is not only a sign of the love that Christians ought to have among themselves for each other but is especially a sacrament of our redemption by Christ's death.

The **Eucharistic Prayer** is centered in the atoning death of Jesus Christ upon the cross. His suffering there in our place is the only sufficient ground or basis for our standing before God. Our joy in the present and our hope for the future all flow from the reality of God's redeeming work in the historic event of the crucifixion.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging transcendence of God.

*Celebrant* The Lord be with you.  
*People* **And with your spirit.**  
*Celebrant* Lift up your hearts.  
*People* **We lift them up to the Lord.**  
*Celebrant* Let us give thanks to the Lord our God.  
*People* **It is right to give him thanks and praise.**

*The Celebrant proceeds*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

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:

#### Sanctus

Ho - ly, Ho - ly, Ho - - ly, Lord God of  
7 Hosts; Heav-en and earth are full of thy glo - ry, Glo -  
13 - ry be to Thee, O Lord Most High. Bless-ed is he that com - eth  
19 in the name of the Lord, Ho -  
22 sa - na in the high - est.

Music: Healey Willan (1880-1968) © 1928 Oxford University Press

#### Prayer of Consecration, *seated or kneeling*

*Celebrant* Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death

we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,\* and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts.

Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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.**

**Celebrant** And now as our Savior Jesus Christ has taught us, we are bold to pray:

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

### Agnus Dei

<b>Celebrant</b>	O Lamb of God, that takest away the sins of the world;
<b>People</b>	<i>Have mercy upon us.</i>
<b>Celebrant</b>	O Lamb of God, that takest away the sins of the world;
<b>People</b>	<i>Have mercy upon us.</i>
<b>Celebrant</b>	O Lamb of God, that takest away the sins of the world;
<b>People</b>	<i>Grant us Thy peace.</i>

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since year 400 A.D. The link between our daily bread and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

#### During Communion:

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink.

**\* Gluten Free Wafers are Available:** If you need a gluten free wafer, please indicate this at the altar rail by placing your hand over your heart.

#### ORDER FOR RECEIVING COMMUNION

General: Two lines in center aisle, returning to pews via side aisles

**SIDE AISLES** begin first, walking to the back and using the back Crossing Aisle to access the center aisle. Please return to your seat using the side aisles.

**CENTER AISLES** are second, starting from the back. Please return to your seat using the side aisles.

Those seated in the center aisles from the **READER'S PEW** forward (pew # 42-39, including front crossing aisle pews) may return to their seats using the center aisle.

Those seated upstairs may receive Communion at a station in the balcony.

*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 Invitation

*The congregation will now receive communion at the rail, kneeling at the rail for the wafer and cup. Holy Communion is open to all baptized Christians. Everyone is invited to sing during communion.*

#### Choir Anthem, seated

*Now My Tongue the Mystery Telling*

*Now, my tongue, the mystery telling of the glorious Body sing, and the Blood, all price excelling, which the Gentiles' Lord and King, once on earth among us dwelling, shed for this world's ransoming.*

*Given for us, and condescending to be born for us below, He with us in converse blending dwelt, the seed of truth to sow, till He closed with wondrous ending His most patient life of woe.*

*That last night at supper lying mid the twelve, His chosen band, Jesus, with the Law complying, keeps the feast its rites demand; then, more precious food supplying, gives Himself with His own hand.*

*Word made flesh, the bread He taketh, by His word His Flesh to be; wine His sacred Blood He maketh, though the senses fail to see; faith alone the true heart waketh to behold the mystery.*

*Therefore we, before Him bending, this great Sacrament revere; types and shadows have their ending, for the newer rite is here; faith, our outward sense befriending, makes our inward vision clear.*

#### Song, seated

*Behold the Lamb (Townend)*

*Behold the Lamb who bears our sins away, slain for us - and we remember  
The promise made that all who come in faith find forgiveness at the cross.  
So we share in this bread of life, and we drink of His sacrifice  
As a sign of our bonds of peace around the table of the King.*

*The body of our Saviour Jesus Christ, torn for you - eat and remember  
The wounds that heal, the death that brings us life paid the price to make us one.  
So we share in this bread of life, and we drink of His sacrifice  
As a sign of our bonds of peace around the table of the King.*

*The blood that cleanses every stain of sin, shed for you - drink and remember  
He drained death's cup that all may enter in to receive the life of God.  
So we share in this bread of life, and we drink of His sacrifice  
As a sign of our bonds of peace around the table of the King.*

*And so with thankfulness and faith we rise to respond, - and to remember  
Our call to follow in the steps of Christ as His body here on earth.  
As we share in His suffering we proclaim Christ will come again!  
And we'll join in the feast of heaven around the table of the King.*



**Hymn, seated**

*Go to Dark Gethsemane* Hymn 171

1. *Go to dark Gethsemane, ye that feel the tempter's power;  
Your Redeemer's conflict see, watch with Him one bitter hour;  
Turn not from His griefs away, learn of Jesus Christ to pray.*
2. *Follow to the judgement hall; view the Lord of life arraigned;  
O the wormwood and the gall! O the pangs His soul sustained!  
Shun not suffering, shame, or loss; learn of Him to bear the cross.*
3. *Calvary's mournful mountain climb; there, adoring at His feet,  
Mark the miracle of time, God's own sacrifice complete;  
"It is finished!" hear Him cry; learn of Jesus Christ to die.*

**Hymn, seated**

*Ah, Holy Jesus, How Hast Thou Offended* Hymn 158

1. *Ah, holy Jesus, how hast Thou offended,  
That man to judge Thee hath in hate pretended?  
By foes derided, by Thine own rejected, O most afflicted.*
2. *Who was the guilty? Who brought this upon Thee?  
Alas, my treason, Jesus, hath undone Thee.  
'Twas I, Lord Jesus, I it was denied Thee: I crucified Thee.*
3. *Lo, the Good Shepherd for the sheep is offered;  
The slave hath sinned, and the Son hath suffered;  
For our atonement, while He nothing heeded, God interceded.*
4. *For me, kind Jesus, was Thy incarnation,  
Thy mortal sorrow, and Thy life's oblation;  
Thy death of anguish and Thy bitter passion, for my salvation.*
5. *Therefore, kind Jesus, since I cannot pay Thee,  
I do adore Thee, and will ever pray Thee,  
Think on Thy pity and Thy love unswerving, not my deserving.*

**Post Communion Prayer, standing**

*All: Heavenly Father, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.*

**The Blessing**

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. The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

We stand to mark the fact that because we have received the body and blood of Jesus, we are changed people. We began on our knees and end standing through his body and blood.

**Psalm 22** is beyond all others THE PSALM OF THE CROSS. It may have been actually repeated word by word by our Lord when hanging on the tree. It begins with, "My God, my God, why hast thou forsaken me?" and ends, according to some, in the original with "It is finished." We may say of this psalm, "there is none like it." It is the photograph of our Lord's saddest hours, the record of his dying words, the lachrymatory of his last tears, the memorial of his expiring joys. David and his afflictions may be here in a very modified sense, but, as the star is concealed by the light of the sun, he who sees Jesus will probably neither see nor care to see David. Before us we have a description both of the darkness and of the glory of the cross, the sufferings of Christ and the glory which shall follow. Oh for grace to draw near and see this great sight! We should read reverently, putting off our shoes from off our feet, as Moses did at the burning bush, for if there be holy ground anywhere in Scripture it is in this psalm.

The Rev. Charles Haddon Spurgeon  
English Pastor 1834-1892

## **Part IV: The Stripping of the Altar & The Transition to Good Friday**

### **Psalm 22:1-21, *seated, chanted***

My God, my God, why have you forsaken me?  
and are so far from my cry and from the words of my distress?  
O my God, I cry in the daytime, but you do not answer;  
by night as well, but I find no rest.  
Yet you are the Holy One, enthroned upon the praises of Israel.  
Our forefathers put their trust in you;  
they trusted, and you delivered them.  
They cried out to you and were delivered;  
they trusted in you and were not put to shame.  
But as for me, I am a worm and no man,  
scorned by all and despised by the people.  
All who see me laugh me to scorn;  
they curl their lips and wag their heads, saying,  
"He trusted in the LORD; let him deliver him;  
let him rescue him, if he delights in him."  
Yet you are he who took me out of the womb,  
and kept me safe upon my mother's breast.  
I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother's womb.  
Be not far from me, for trouble is near, and there is none to help.  
Many young bulls encircle me; strong bulls of Bashan surround me.  
They open wide their jaws at me, like a ravening and a roaring lion.  
I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.  
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.  
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.  
They stare and gloat over me; they divide my garments among them;  
they cast lots for my clothing.  
Be not far away, O LORD; you are my strength; hasten to help me.  
Save me from the sword, my life from the power of the dog.  
Save me from the lion's mouth,  
my wretched body from the horns of wild bulls.  
I will declare your Name to my brethren;  
in the midst of the congregation I will praise you.

*Silence for the Veiling of the Crosses,  
the Locking of the Gates, and the Procession*

### **The Veiling of the Crosses, *seated***

### **The Locking of the Communion Gates**

*The clergy and congregation kneel in silent prayer.*

### **Silent Procession, *standing***

*Please depart in silence.*

### **Stripping of the Altar**

The “Hosannas” of Palm Sunday held the hopes of many for this man Jesus. As he rode into Jerusalem, great expectations were draped upon him like royal robes. The stripping of the altar of the Church is symbolic of the stripping of the Lord’s clothing before his crucifixion. It is also symbolic of the identity of Jesus being reduced to one thing: The Man of The Cross.

In a liturgical church like this, we are used to the many graceful, colorful, and wonderfully symbolic adornments to our worship. We become accustomed to seeing them. But it is no longer Palm Sunday, it is “the night before he died.” It is the ancient practice of The Church on Maundy Thursday, therefore, to strip away at the end of worship everything from the Lord’s Table, except the Cross itself, veiled in darkness. Here is the naked truth of where our deepest need is met by God’s highest love in the person of Jesus Christ, The Man of The Cross.

When the vessels for Holy Communion leave the Sanctuary the lights symbolically go dim everywhere but around the Altar and the Cross. The clergy slowly and carefully remove everything from the Sanctuary, except the Cross upon the Altar. At the end, the Processional Cross comes to the center. Both Crosses are veiled in black. Lastly, a very large chain and a padlock are brought in. The Communion Gates are closed and “locked”.

### **Why Lock the Gates?**

When Jesus the promised messiah was taken away, communion with God now seems impossibly locked away. As the disciples on the Emmaus road said with sadness “We had hoped [Jesus] was the one who was going to redeem Israel.” Redemption seems impossibly lost. How will the shackles of defeat be broken?

Together the clergy and congregation kneel, now “on the outside looking in.” After a time of shared quiet, the clergy and congregation stand, and the veiled Processional Cross leads us in silence out into the night.

Use this time to reflect on his wondrous love. Sin has locked the gate of The Kingdom. Where is our hope to be found? The next day is Friday. There is a reason we call it Good.

# HOLY WEEK 2025 LINEUP

ST. MICHAEL'S CHURCH

## HOLY WEEK



**APRIL 13 - 20, 2025**

### **Sunday, April 13, PALM SUNDAY**

- 8:00 am Holy Communion  
9:00 am \* Palm & Donkey Procession, Holy Communion  
11:00 am\*~ Palm & Donkey Procession, Holy Communion

### **Thursday, April 17, MAUNDY THURSDAY**

- 5:30 pm \*~ Foot Washing, Holy Communion &  
Stripping of the Altar

### **Friday, April 18, GOOD FRIDAY**

- 12:00 pm Stations of the Cross -  
*Begins at the Gazebo at the Battery*  
3:00 pm Good Friday Liturgy  
6:30 pm ~ Good Friday Liturgy

### **Saturday, April 19, HOLY SATURDAY**

- 9am - 2pm Spiritual Counsel & Confession -  
*please make an appointment - (843)723-0603*

### **Sunday, April 20th, EASTER SUNDAY**

- 6:30 am Sunrise Service at the Battery  
8:30 am \* Festival Eucharist  
10:00 am\* Easter Egg Hunt *in the Churchyard*  
11:00 am\*~ Festival Eucharist

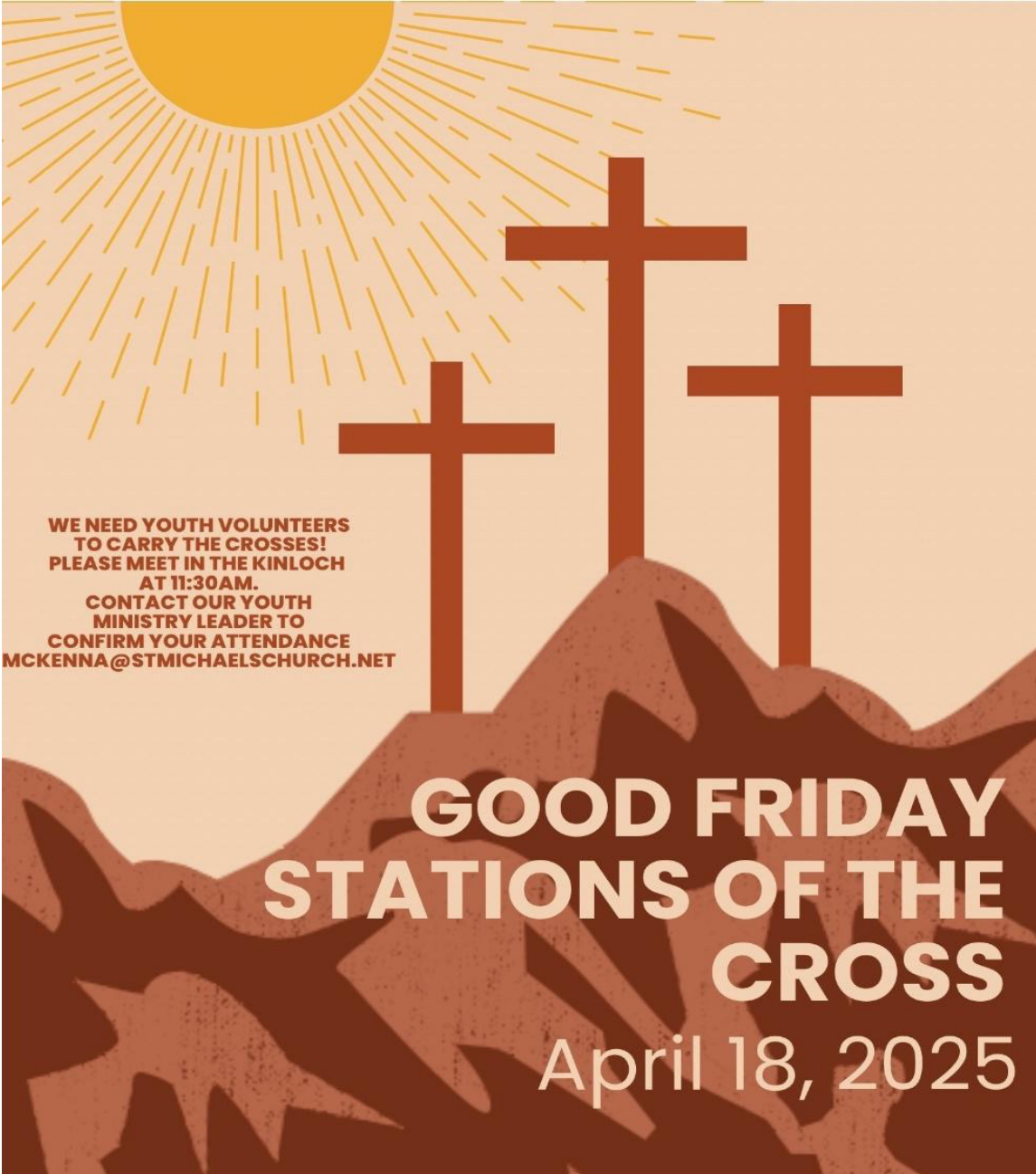
\*Nursery (6 weeks - 4 years)  
~Livestream available



A background image for an Easter Egg Hunt featuring several decorated Easter eggs in shades of blue, white, and pink, interspersed with delicate white baby's breath flowers against a soft pink backdrop.

# Easter Egg Hunt

Sunday, April 20th  
10:00 am in the Churchyard

A background image for Good Friday Stations of the Cross featuring three large, dark brown crosses standing on a dark, jagged mountain range. A bright yellow sun with radiating lines is positioned in the upper left corner against a light orange sky.

**WE NEED YOUTH VOLUNTEERS  
TO CARRY THE CROSSES!  
PLEASE MEET IN THE KINLOCH  
AT 11:30AM.  
CONTACT OUR YOUTH  
MINISTRY LEADER TO  
CONFIRM YOUR ATTENDANCE  
[MCKENNA@STMICHAELSCHURCH.NET](mailto:MCKENNA@STMICHAELSCHURCH.NET)**

## GOOD FRIDAY STATIONS OF THE CROSS

April 18, 2025



# UPCOMING EVENTS / SAVE THE DATES



**St. Michael's Spring Family Fun Fest**

Meet us on Meeting Street for an evening of family, friends, food, fellowship and fun! All are welcome! Invite your friends! Bring chairs or a blanket!

- ✓ KJ's Barbecue
- ✓ Bounce House

Wednesday April 23rd 6-8 pm

For more info, contact [greg@stmichaelschurch.net](mailto:greg@stmichaelschurch.net) [www.stmichaelschurch.net/events](http://www.stmichaelschurch.net/events)

**Register Now!**  
Registration is free until April 21st!  
Registration Fee will be \$35 after April 21st.

**St. Michael's Church VBS 2025**

**COME ONE, COME ALL**  
JOIN US FOR A SPECTACULAR JOURNEY OF MARVELOUS WONDERS AWAITING FOR YOU AT OUR CARNIVAL!

**STEP RIGHT UP**

"Come to me, all you who are weary and burdened, and I will give you rest." Matthew 11:28

**JUNE 9 - 12TH**  
**9 AM-12 PM**

**AGES: Preschool - Rising 5th Graders**

To Register: scan QR code or go to: [stmichaelschurch.net/signup](http://stmichaelschurch.net/signup)

Questions? Contact Dee Goehring at [dee@stmichaelschurch.net](mailto:dee@stmichaelschurch.net)

**Hello Summer**

**July**

- 11th Aaron's Ordination
- 13th Summer Youth Fellowship
- 18th-25th Youth Mission to Lamb
- 20th Summer Family Fellowship
- 27th Lemonade for Missions

**June**

- 9th-12th VBS
- 22nd Lemonade for Missions

**August**

- 8th Parent's Night Out
- 10th Blessing of the Backpacks
- 10th Summer Youth Fellowship
- 24th Lemonade for Missions

For more information on these and all Family Ministry events, sign up for the Family Ministry Newsletter



**New 2025 Wineskins**  
Hope for the Nations  
ST. MICHAEL'S Parish Retreat

**SAVE THE DATES!**

**September 17-21, 2025** for the New Wineskins Conference at Ridgecrest Center in North Carolina.

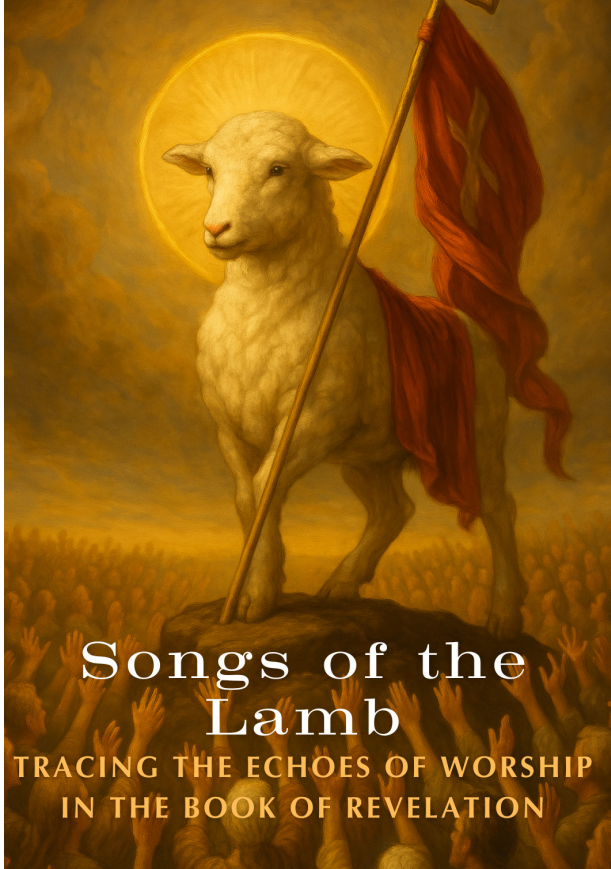
**September 19-21, 2025** for the St. Michael's Parish Retreat at Ridgecrest Conference Center in North Carolina.

More details coming soon! Scan the QR Code for more info and to register for the New Wineskins Conference.





New Sermon Series starting April 27th!



## Songs of the Lamb

TRACING THE ECHOES OF WORSHIP  
IN THE BOOK OF REVELATION

ST. MICHAEL'S CHURCH,  
JOIN US THIS SUMMER FOR A...

## MISSION TRIP

WHERE? TEGUCIGALPA, HONDURAS

WHEN? JULY 18-25, 2025

WITH WHO? LAMB INSTITUTE



PLEASE CONTACT

MCKENNA@STMICHAELSCHURCH.NET FOR  
MORE INFORMATION

### DIOCESAN

The Rt. Rev. Charles F. "Chip" Edgar III, Bishop [www.adosc.org](http://www.adosc.org)

### TASK FORCES

#### WORSHIP

Chair: Jerry Reves

Vestry: Reiley Jacobs

#### EVANGELISM

Chair: Robert Burnett

Vestry: Robert Burnett

#### DISCIPLESHIP

Chair: Susan DiCamillo

Vestry: Caroline Riley

#### CHILDREN & FAMILY

Chair: Eileen Williams

Vestry: Mitch Watford

#### MISSION

Chair: Johnnie Corbett

Vestry: Anne Schaffer

#### CONGREGATIONAL CARE

Chair: David Richardson

Vestry: Richard McElroy

#### STEWARDSHIP

Chair: Logan Bryan

Vestry: Pat McKinney

#### STRATEGIC PLANNING

Chair: Lee Cox

Vestry: Hal Frampton

#### SECURITY & SAFETY

Chair: Greg Kitchens

Vestry: Chris Sosnowski

#### BUILDING & GROUNDS

Chair: Thomas Mathewes

Vestry: Jack Steele

#### COMMUNICATIONS

Chair: Reeves Howard

Vestry: Reeves Howard

### VESTRY

Hal Frampton, *Senior Warden*

Reeves Howard, *Junior Warden*

Gary DiCamillo, *Treasurer* - [gary@stmichaelschurch.net](mailto:gary@stmichaelschurch.net)

Joseph Good, *Solicitor*

Richard McElroy, Chris Sosnowski, Jack Steele,

Robert Burnett, Reiley Jacobs, Mitch Watford,

Pat McKinney, Caroline Riley, Anne Schaffer

### CLERGY

The Rev. Alfred T.K. Zadig, Jr. *Rector*

The Rev. Gregory M. Smith, *Associate for Evangelism & Connections*

The Rev. Dr. Martha Toney, *Deacon for Pastoral Care & Healing Ministries*

The Rev. Aaron Schnupp, *Curate*

The Rev. Bill Hyer, *Associate for Mission & Discipleship and Scholar in Residence*

The Rev. Edward T. McNabb, Jr., *Michaelmas Institute*

The Rev. Dr. Tabitha Wang, *Volunteer Clergy*

### STAFF

Arthur Bailey, *Sexton*

McKenna Bailey, *Youth Ministry Leader*

Jeanine Branham, *Care Coordinator*

Dee Goehring, *Director of Family Ministry*

Ann Hood, *Assistant Director of Music*

Ruthie Killen, *Receptionist/Communications Assistant*

Lee Mikell, *Parish Administrator*

Charcey Priester, *Sexton*

Angela Stanley, *Facilities Manager*

Susan Waring, *Executive Assistant to the Rector*

Matthew Wilkinson, *Director of Music*

Kara Wilson, *Director of Communications*

Kristen Arrington, *Family Ministry Assistant\**

Michael Barnhart, *Director of Broadcasting \**

Marla Cavallaro, *Financial Bookkeeper\**

C.J. Cantwell, *Volunteer Captain of Tower Bells*

Collin Cope, *Volunteer Young Adults Coordinator*

Dale Frampton, *Volunteer Chair of Flower Guild*

Christen Reese, *Volunteer Chair of Altar Guild*

Pam Smith, *Volunteer Prayer Coordinator \*part time*

# C.A.R.E.

St. Michael's would like to hear from you if you, or anyone you know, from our church family, need someone from the St. Michael's **CARE** team to reach out to them. See **CARE** request examples below.

Person Requesting CARE: \_\_\_\_\_

Date: \_\_\_\_\_

Contact Number: \_\_\_\_\_

Email: \_\_\_\_\_

For **CARE** needs – please contact David Richardson by phone or text at (843)860-5124. If using text, please put the word CARE in the subject line preceding your full name. Using this card, please complete the following and either give it to your small group leader leave it with the receptionist at St. Michael's or put it in the offering plate on Sunday and somebody will be in touch with you.

Name of person who needs **CARE**: \_\_\_\_\_

Describe briefly the **CARE** need: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **CARE** Request examples:

- |                        |                  |                         |
|------------------------|------------------|-------------------------|
| • Personal visit       | • Home Communion | • Single Moms           |
| • Personal Call        | • Meal Delivered | • Lost Jobs             |
| • Private Prayer Appt. | • Away Students  | • Physically Challenged |
| • Home Visit           | • Transportation | • New Mothers           |
| • Get Well Card        | • Widows         |                         |

## Looking Ahead

### Monday, April 21

Church Offices closed

### Tuesday, April 22

Church Parking lot closed all day - Society Hall Annual Meeting

### Wednesday, April 23

Super Wednesday Spring Family Fun Fest!  
6-8 pm, all are welcome!

### Sunday, April 27

Youth Confirmation Retreat, 4-7 pm at the Soutters. All Youth are invited!

### Friday, May 2nd

Praise & Healing Prayer Service, 6:30 pm  
Belser Chapel

## We have Assisted Listening Capability!

We have installed Listen Everywhere Cloud Service. It is easy. Just borrow one of our listening devices with earphones or download the app on your own cellphone to use your personal earphones/earbuds (Bluetooth and Telecoil Compatible with Hearing Aids and Cochlear Implants). To get started, just tell any usher that you would like to use our Listening Capability and they will begin getting you connected.

New to St. Michael's?  
Want to get connected?  
Let us Know!

Email Greg Smith at  
[greg@stmichaelschurch.net](mailto:greg@stmichaelschurch.net)  
or use the QR code:



## Sunday Parking Options

1. **Street parking** is free on Sunday.
2. Park at **85 Queen Street Garage** (the one by the County Courthouse). Show your bulletin to an employee in the first floor office by 1 pm to get free parking.
3. Park at **91 Queen Street Garage**. Use this barcode for 3 hours free parking on Sundays.

City of Charleston



130003199206  
St. Michaels