

APRIL 17, 2025

7:00 P.M.

The Church of the Holy Spirit (Episcopal)

Knowing • Loving • Serving
God + Neighbor

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On Holy Week and Antisemitism

The story of Jesus' betrayal, trial, torture and death are rife with references to "the Jews." These crescendo during Holy Week in the Passion readings we share each year. Language such as "his blood be on us and on our children" (Mt. 27:25) has fueled centuries of murderous violence and state-sponsored genocide against our Jewish sisters and brothers – all, somehow, rationalized as righteousness in the minds of the persecutors. The 1662 version of our Anglican prayer book, in fact, guided the faithful to pray on Good Friday that God would take from all "Jews, Turks, Infidels, and Heretics" their "ignorance, hardness of heart, and contempt of thy Word." That language survived until 1928.

Our gospels (themselves written decades after the events we remember, grieve and celebrate this week) actually tell a story of what scholar Craig S. Keener understands as "competing Judaisms." Virtually all persons the gospels name this week understood themselves as Jewish – both persecutors and the persecuted. The evangelists wrote as Jewish Christians, critiquing other Jews and particularly leadership, from within – as did the prophets of Hebrew scripture. We have been given the story of the Jews as a sacred stand-in for the larger story of humankind.

There are parts of our own selves that wish, like the Jerusalem leadership, to be rid of Jesus. There are parts of our own selves that, like a number of Jesus' own disciples, seek to position the self as righteous over/against some perceived inferior "other." The gospels never invite or justify such a response. The gospels certainly do not condone antisemitism. The hateful uses to which the Passion story has been put in the course of Christian history should bring us to our knees.

A number of Christian churches have expunged NRSV reference to "the Jews" completely from Holy Week liturgies. It can be said that such excision reduces the potential for antisemitic readings of these texts. My own decisions have been informed by the wisdom of scholars Raymond Brown and Amy-Jill Levine, who ask us to avoid such editing but instead to hazard discomfort, to reflect upon our own responses to scriptural references to "the Jews" and to move through Holy Week mindful of the sin of systemic Christian antisemitism, committed to confronting it, and honoring the beauty and witness of a kindred faith which continues to inform our own.

Faithfully,



The Prelude

O Sacred Head

Johannes Brahms

Please stand as you are able as the bell is rung.

The Opening Hymn 315 Thou, who at thy first Eucharist didst pray

Song 1

Celebrant Blessed be God: Father, Son and Holy Spirit.
People **And blessed be God's kingdom, now and forever. Amen.**
The Lord be with you.
And also with you.
Let us pray.

The Collect for Maundy Thursday

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.**

Please be seated for the scripture appointed.

THE WORD OF GOD

The Lessons

A reading from the book of Exodus (12:1-4, 11-14)

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. 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.

People The Word of the Lord.
Thanks be to God.

Psalm 116:1, 10-17 *(Prayed responsively, by half verse)*

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.**

How shall I repay the Lord*
for all the good things he has done for me?

I will lift up the cup of salvation *
and call upon the Name of the Lord.

I will fulfill my vows to the Lord*
in the presence of all his people.

Precious in the sight of the Lord*
is the death of his servants.

O Lord, I am your servant; *
**I am your servant and the child of your handmaid;
you have freed me from my bonds.**

I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.

I will fulfill my vows to the Lord*
in the presence of all his people,

In the courts of the Lord's house, *
in the midst of you, O Jerusalem.

A reading from the First Letter of Paul to the Corinthians (11:23-26)

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.

People The Word of the Lord.
Thanks be to God.

Please stand as you are able for the sequence hymn and the reading of the gospel.

The Sequence Hymn WLP 729 As in that upper room

Sursum Corda

1. As in that up - per room you left your seat and took a towel and
2. I bow be - fore you, all my sin con - fessed, to hear a - gain the
3. So in re - mem - brance of your life laid down I come to praise you

chose a ser - vant's part, so for to - day, Lord, wash a - gain my
words of love you said; and at your ta - ble, as your hon - ored
for your grace di - vine; Saved by your cross, and sub - ject to your

feet, who in your mer - cy died to cleanse my heart.
guest, I take and eat the true and liv - ing bread.
crown, strength - ened for ser - vice by this bread and wine.

People The Holy Gospel of our Lord Jesus Christ according to John
Glory to you, Lord Christ.

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 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."

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

The Sermon

The Rev. Patrick C. Ward

THE LITURGY OF FOOT WASHING

Celebrant

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracles, but by such lowly service. We are all called to remember this example. Therefore, I invite you, who share in the royal priesthood of Christ, to come forward that we may recall whose servants we are, following the example of Christ. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

*We invite all to participate in the washing. Please remove socks and shoes before you come forward.
Six stations are located on the floor around the altar.*

The Anthem

As I Have Done for You

Dan Schutte

*I, your Lord and Master, now become your servant,
I who made the moon and stars will kneel to wash your feet.
This is my commandment; to love as I have loved you.
Kneel to wash each other's feet as I have done for you.*

All the world will know you are my disciples by the love that you offer,
the kindness you show.
You have heard the voice of God in the words that I have spoken.
You behold heaven's glory and have seen the face of God.

Refrain

I must leave you now only for a moment.
I must go to my Father to make you a home.
On the day of my return, I will come to take you with me
to the place I have promised where your joy will have no end.

Refrain

I am like a vine, you are like the branches.
If you cling to my teaching you surely will live.
If you make your home in me, I will come to dwell within you.
You can count on my mercy when you ask for what you need.

Refrain

The Peace

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

The Greeting and Announcements

THE HOLY COMMUNION

The Offertory

Here, O My Lord, I See Thee Face to Face

W. Swenson

Here, O my Lord, I see thee face to face; here would I touch and handle things unseen;
here grasp with firmer hand eternal grace, and all my weariness upon thee lean.

This is the hour of banquet and of song, this is the heavenly table spread for me;
here let me feast, and feasting, still prolong the hallowed hour of fellowship with thee.

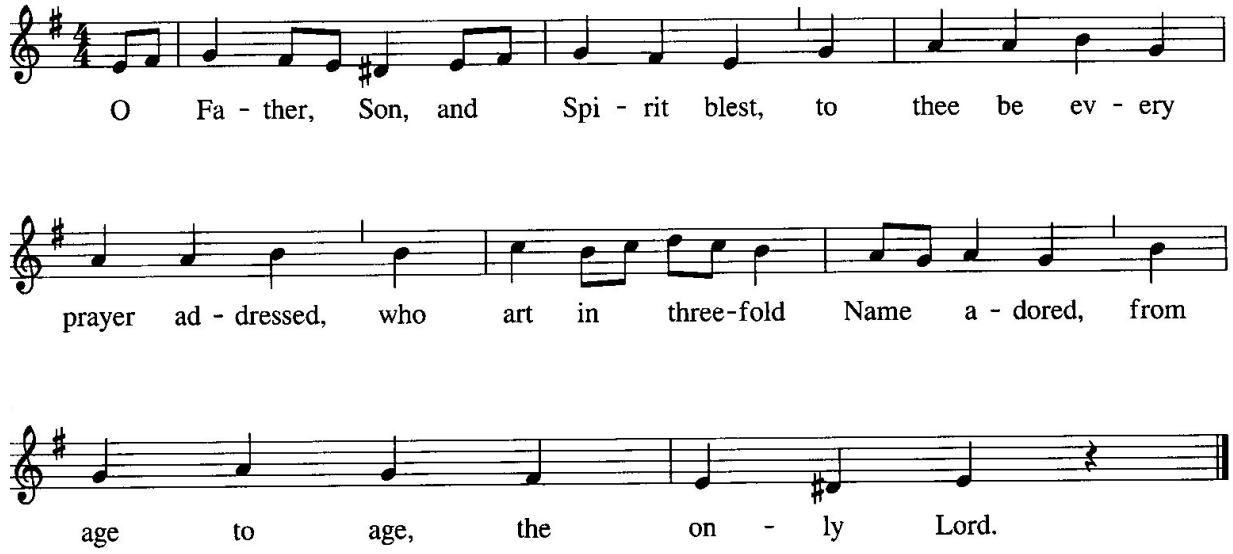
I have no help but thine, nor do I need another arm save thine to lean upon.
It is enough, my Lord, enough indeed; my strength is in thy might, thy might alone.

Mine is the sin, but thine the righteousness, mine is the guilt but thine the cleansing blood.
Here is my robe, my refuge, and my peace; thy blood, thy righteousness, O Lord my God!

Please stand as you are able as our offering is presented.

Hymn 143

Erbalt uns, Herr



O Fa - ther, Son, and Spi - rit blest, to thee be ev - ery
 prayer ad - dressed, who art in three-fold Name a - dored, from
 age to age, the on - ly Lord.

The Great Thanksgiving

Enriching Our Worship

| | |
|------------------|---|
| <i>People</i> | The Lord be with you |
| <i>Celebrant</i> | And also with you. |
| <i>People</i> | Lift up your hearts |
| <i>Celebrant</i> | We lift them to the Lord. |
| <i>People</i> | Let us give thanks to the Lord our God. |
| | It is right to give our thanks and praise. |

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep, and by your Word, you brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, And taught us to walk in your ways. But we rebelled against you, and wandered far away. And yet, as a mother cares for her children, you would not forget us. You sought us out, delivered us from our captivity, and called us to live, once again, in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we say:

The Sanctus



Ho-ly, ho - ly, ho - ly Lord, God of pow'r and might heav'n and earth are full of



your glo - ry. Ho-san-na in the high - est. Bless-ed is the one who comes in the



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

You may stand, kneel or sit for the remainder of the Eucharistic Prayer, as your personal piety guides you.

Glory and praise to you, holy and living God. In your everlasting mercy, you determined to set us free from sin and death and reveal the riches of your grace. You looked with favor upon Mary your willing servant that she might conceive and bear a Son: Jesus, your holy and eternal Word. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor.

Then the time came for him to offer upon the Cross the Sacrifice of his life, to be glorified by you, and draw all the world to himself.

On the night before he died for us, Jesus was at the table with his friends. He took bread, gave thanks to you, Broke it and gave it to them, and said: *"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."*

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: *"Drink this, all of you: This is my Blood of the New Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, Do this for the remembrance of me."*

Now gathered at your table, O God of all creation, we remember Christ, crucified and risen; in whom we have been freed from sin and restored to the glory intended for us. In grateful response, we present our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. And breathe your Spirit upon us, that in the abundance of Christ's Life, we may be made your new creation; the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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

**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.**

The Breaking of the Bread

Lamb of God

Lamb of God, you take a - way the sins of the
world, have mer - cy on us. Lamb of God, you
take a - way the sins of the world, grant us peace.

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 Prayer for Spiritual Communion

Holy Jesus, Redeemer of the World, we believe that you are present in the Blessed Sacrament of this altar. Even while some of us are unable to receive you in the elements of bread and wine, we invite you to enter our hearts and be our companion along the way. Awaiting in hope, we know that you are present in every moment of our lives and will never leave us comfortless. For all good things come from you O Lord, and from that goodness, lead us to the love of others. For you live with the Father and the Holy Spirit now and forever. Amen.

*All are welcome to receive communion. Grape juice and gluten-free wafers are available;
please make your needs known to the person serving you.*

The Communion Hymns

Hymn 328 Draw nigh and take the Body of the Lord

Song 46

Hymn 329 Now, my tongue, the mystery telling

Pange lingua

The Prayer after Communion

Please stand as you are able.

Let us pray.

Blessed be God who calls us together.

Praise to God who makes us one people.

Blessed be God who has forgiven our sin.

Praise to God who gives hope and freedom.

Blessed be God whose Word is proclaimed.

Praise to God who is revealed as love.

Blessed be God who alone has called us.

Therefore we offer all that we are and all that we shall become.

Accept, O God, our sacrifice of praise.

Amen. Accept our thanks for all you have done.

Our hands were empty, and you filled them.

THE STRIPPING OF THE ALTAR

Please be seated.

Taize Chant



Stay with me. re - main here with me. watch and pray, watch and pray.

Psalm 22: 1-2, 18-30 *(sung by cantors)*

- 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.
- 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 forever!"
- 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 forever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

All are invited to stay in church for as long as they wish, maintaining silence.

Celebrant and Preacher

The Rev. Patrick C. Ward

Minister of Music

Joan Kirchner

Eucharistic Ministers

Priscilla Isner, Gail Binney-Sterne

Readers

Katharine Mockett, Earle Bailey

Ushers

Phil Suraci, Brian Skea

Altar Guild

Barbara Wahlquist

Audio/Video

Nancy Boccia

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