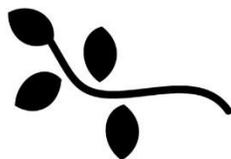




...a season to dream, explore and recommit to faith in action!



CHURCH OF THE REDEEMER

CELEBRATING LOVE. DOING JUSTICE.

April 2, 2026 – 6:30 PM
Maundy Thursday

PRELUDE

Celebrant: God be with you

People: **And also with you**

Let us pray.

God, you are always breaking apart our communities, our identities, our images of you: open hand and heart to receive this uncalled for gift, this fractured food, this feast where untouchables meet, human and divine; the Jesus Christ, the passion of God. . **Amen.**

SCRIPTURE APPOINTED FOR THE DAY

A reading from the Book of Exodus 12: 1-14a

Translation: Complete Jewish Bible

Adonai spoke to Moses and Aaron in the land of Egypt; he said, ²“You are to begin your calendar with this month; it will be the first month of the year for you. ³Speak to all the assembly of Isra’el and say, ‘On the tenth day of this month, each man is to take a lamb or kid for his family, one per household — ⁴except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. ⁵Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats.

⁶“You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra’el will slaughter it at dusk. ⁷They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it. ⁸That night, they are to eat the meat, roasted in the fire; they are to eat it with *matzah* and *maror*. ⁹Don’t eat it raw or boiled, but roasted in the fire, with its head, the

lower parts of its legs and its inner organs. ¹⁰ Let nothing of it remain till morning; if any of it does remain, burn it up completely.

¹¹ “Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is *Adonai’s Pesach* [Passover]. ¹² For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am *Adonai*.

¹³ The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over ^[a] you — when I strike the land of Egypt, the death blow will not strike you.

¹⁴ “This will be a day for you to remember and celebrate as a festival to *Adonai*; from generation to generation you are to celebrate it by a perpetual regulation.

Hear what the Spirit is saying to the Church. **Thanks be to God**

Silence

A Reading from the First Epistle to the Corinthians 11: 23-26

What I have passed on to you, I received from Christ— that on the night he was betrayed, our Savior Jesus took bread, gave thanks and broke it, saying, “This is my body, which is broken for you. Do this in remembrance of me.” In the same way, after supper, he took the cup and said, “This cup is the New Covenant in my blood. Whenever you drink it, do it in remembrance of me.” For every time you eat this bread and drink this cup, you proclaim Jesus’ death until Christ comes.

Hear what the Spirit is saying to the Church. **Thanks be to God.**

Silence

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

Homily

The Bidding

The Congregation is welcome to come forward to have their feet or hand washed

THE PEACE

OFFERTORY

GATHERING at the TABLE

God be with you!

And also with you.

Lift up your hearts.

We lift them to God.

Let us give thanks to the Creator.

It is right to give God thanks and praise.

It is right to praise you, God of all creation;

In your love you made us for yourself,

When we turned away

you did not reject us,

but came to meet us in your Son.

**You embraced us as your children
and welcomed us to sit and eat with you**

In Christ you shared our life
that we might live in him and he in us.

Christ opened his arms in love.

On the night he was betrayed,
at supper with his friends
he took bread and gave you thanks;
he broke it and gave it to them saying:
Take eat; this is my body which is given for you;
do this in remembrance of me.

**God, we do this in remembrance of him:
His body is the bread of life.**

At the end of supper, taking the cup of wine,
He gave thanks, and said:
Drink this, all of you; this is my blood of the new covenant,
do this in remembrance of me.

**God, we do this in remembrance of him:
This is the cup of blessing.**

As we proclaim his death and celebrate his rising in glory,
Send your Holy Spirit that this bread and this wine
May be to us the body and blood of Jesus.

**As we eat and drink these holy gifts
Make us one in Christ, our risen Lord.**

With your whole Church throughout the world
We offer you this sacrifice of praise
And lift our voice to join the eternal hymn of heaven:



Before Jesus's mortal death, he taught us and we are bold to pray in whatever language or form that brings us closer to God,

**Our Mother, our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. AMEN.

THE INVITATION

Christ was always the guest.

At the tables of the wealthy where he pled the case of the poor, he was always the guest.

Upsetting polite company, befriending isolated people, welcoming the stranger, he was always the guest.

But here at this table, Christ is the host.

So come, you who hunger and thirst for a deeper faith, for a better life, for a fairer world. Jesus Christ who sat at our tables, now invites us to be guests at his.

Reservation of the Blessed Bread and Wine

Stripping of the Altar

Congregation departs in Silence

ANNOUNCEMENTS - MARK YOUR CALENDAR!

Holy Week: Good Friday, April 3rd Services: Noon prayer service. Call-in Dial 1-605-313-4159; when asked for the access code, enter 586 562, then #. **Contemporary Stations of the Cross at 3 PM.** We are reimagining the Good Friday Stations of the Cross walk in light of ICE activity and more. To do this most effectively, we think going into the streets during daylight hours is best. Who among us might join Rev. Willie at 3 PM and take to the streets with Contemporary Stations of the Cross? Please let Peg, Jody, Paulette or Colleen at clhintz@aol.com know as soon as possible. There will be a zoom option as well. Followed by the **Good Friday service** at 6:30 p.m.

Easter Sunday, April 5th: Service at 10:30 a.m.

The Serendipity Stitchers welcome you. 1st and 3rd **Tuesdays at 1:30 p.m.** Our gatherings are always full of laughter, delicious treats, and plenty of good company. No experience necessary. Please get in touch with Veronica for more information.

The Book Group meets online at 7pm: The Book Group meets online at 7pm 4/27/26 **THE GOD OF THE WOODS** by Liz Moore

Please contact Veronica for the link. Please support your local bookshop and Redeemer by ordering from our online Bookshop by going here. <https://bookshop.org/shop/Redeemer>

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From Rev. Willie J. Smith

Holy Week

Lent ended on Saturday March 28, which is known in Eastern Church as **Lazarus Saturday**. We are all familiar with the Gospel Story of Lazarus being raised from the dead by Jesus. The scene is set for what will take us into Holy Week, a period in which we are invited to participate in the last days of Jesus' life. There are liturgies that occur during the week that are different and taken from the writings of woman name Egeria. Egeria was a Spanish nun from the 4th century who went on pilgrimage to Jerusalem. She witnessed and recorded the services of Holy Week or "Bright Week as she called it. The Services are one long continuous event with breaks for rest and meals. These services are so intimate in that we are connected to those pilgrims, of Egeria time, to the present.

The services of Thursday through Saturday of that week are known as the "**Triduum**" or "**The Three Great Days**". There is no Entrance or Recessional hymn; no blessing. The focus is on the events leading up to the death, burial and resurrection of Jesus.



The week begins with **Palm Sunday**, the commemoration of Jesus' entry into Jerusalem, which begins in triumph and ends betrayal. Hosanna is said, shout, sung which is a prayer that means **O God Save Us**.

Tuesday is the Gospel story feet being anointed with spikenard, an oil that is costly and known for its healing properties. In most Episcopal Dioceses, the clergy gather with their Bishop for a Chrism

Mass.

At the Mass the clergy with the Bishop renew the vows and receive blessed **Chrism** and **Healing Oils**. The **Chrism Oil** is used for those who are to be Baptized or Confirmed and **Healing** is used for Pastoral Services.



The Three Great Days are **Maundy Thursday (Holy Thursday)** in which Jesus prayed for the oneness of the Church and instituted the Eucharist.



The service consist of foot-washing (hand washing in some places), the Eucharist and the Stripping of the Altar. The Passion Gospels tell the story of Jesus’ betrayal, arrest and trial before the Jewish /Roman authorities. The Altar is stripped to symbolize any preference to Jesus be bare. Maundy comes from the word **Mandatum** which means **command**. Jesus’s commandment to love one another as he has loved us.

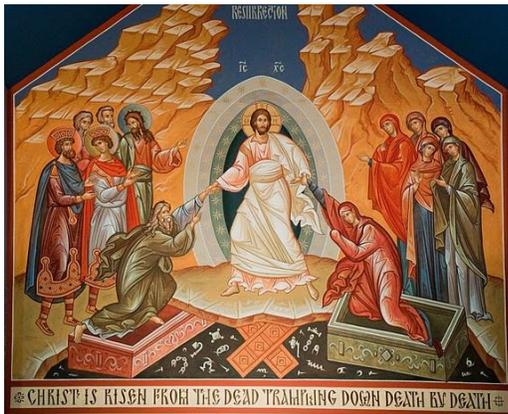
Good Friday is a day of silence and prayer. There is no Eucharist, no singing, no bell ringing. Prayers are offered and the Communion offered from the Eucharist from Holy Thursday.

Good Friday is a



Holy Saturday a day of quiet in preparation for Easter. The Eastern Church believes that Christ descended to Hell to free those who have died. In the Creed there is reference “he descended into Hell”. Baptisms take place the

Easter Vigil, a service of Scripture Readings, music and celebration of the Resurrection. The 50 Days of Easter.



FROM DEACON ERIK

I encourage each of you, in this season of Lent, to dream and imagine the Church of Redeemer in the 21st Century. I continue to challenge you to look at who you are as a leader in the Episcopal church, offering not just inclusive language but a congregation that acts on their faith.

Taking this time to dream and explore encourages breaking out of stagnant routines and imagining a better & brighter future. The church of the Redeemer is filled with people who believe in faith inspired by the hope that life is eternal, supported by the sustaining promise of God's unquestionable love.

Complacency leads to defeat and exclusion. This is not what I have been told is the spirit of the Church of the Redeemer. Actively exploring new initiatives and ministries is the gift of our imaginations. Now more than ever, it is time for us to dream.

I challenged you all in Advent to do some cleaning and clearing of spaces. The specific space was and is the church undercroft, which is cluttered and presents neglect. I have been told there are treasures in this space, and it is time to rescue these treasures. The opportunity to name and identify these artifacts of Redeemer's history will unearth many of the seeds of your dreams for the Church of the Redeemer.

These are gifts that require moving from dreams to planning and action that will chart the course of faith in action, our ministry in 2026, and thereafter. Let us welcome Eastertide with the joy of resurrection.

In last week's Gospel, we learned that Jesus was talking with Elijah and Moses as witnessed by Peter, James, and John. We also learned that Peter wanted to preserve this with individual huts for Jesus and the two prophets. Instead, God exclaimed this is my son whom I am pleased, listen to him. In the moment of this dramatic transfiguration, belief is realized.

Peace and blessings,



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