



ST. LAURENCE CHURCH

FAITH | FAMILY | TRADITION

Maundy Thursday

March 28, 2024

7:00pm

Welcome to St. Laurence

Worshipping God in the Anglican Tradition Since 1951

Visitors

If you're new with us, we're so glad you're here! Please fill out a visitor card and let us know a little bit about you and if we can provide you with any information about us. Just drop the card in the collection plate or hand it to an usher. If our service is a little different than what you are used to, we encourage you to participate without any concern for doing things "the right way." We sit, stand and kneel a lot but you can follow along in this bulletin. We want you to feel comfortable and welcome here.

Children

Your children are welcomed and loved here. We have many families with children of all ages so your kids will make friends quickly.

Our nursery is in the Parish Hall, the building to the north of the Church. Children 5 and under are welcome there during the service. If you prefer that they stay with you in Church, please do so. The voices of small children are always welcome!

Who We Are

We are a Christ-centered, liturgical Church, in the catholic tradition of Anglicanism. We are in the Diocese of Ft. Worth, serving under Bishop Ryan Reed, in the Anglican Church in North America. Want to learn more? Check out our website at saintlaurencechurch.org.

For Those With Disabilities

Hearing assistant devices are available in the Church Narthex. If you or a loved one need any accommodations that we can make for you to be able to participate in our worship service, please let us know at office@saintlaurencechurch.org.

How to Plug In

If you'd like to plug into the many ministry and fellowship activities available at St. Laurence, you may scan the QR codes to:

- Sign up to receive our emails



- Learn more about ministry and fellowship groups



The Sacred Triduum

The Sacred *Triduum*, meaning the “three holy days,” begins tonight. The next 72 hours are not three separate days, each with its own liturgy. Instead they form a whole, the culmination not only of Holy Week, but of the entire Christian year. These 72 hours commemorate the most crucial hours of history: during them Jesus was engaged in a battle with Satan, Sin and Death in order to save us from destruction by these. Just as Jesus “passed over” from death to eternal life, so will His faithful disciples. His victory becomes our victory. The three days of the Triduum move us through the successive moments of the mystery of Jesus’ passion, death and resurrection.

Maundy Thursday

- This is the night Jesus gathered with His disciples in an upper room in Jerusalem for one last supper.
- This is the night Jesus took a towel and washed His disciples’ feet, manifesting the life of service to which He calls His followers.
- This is the night Jesus instituted the Eucharist. On this night Jesus intended for every generation of His followers, through this meal, to enter into the sacrifice He was about to make and be nourished by Him on our journey to heaven.
- This is the night Jesus, the Lamb of God, gave Himself into the hands of those who would kill Him.

All these elements of the first Maundy Thursday are part of the liturgy of every Maundy Thursday. This day’s title “Maundy” comes from the latin word *mandatum*, which means “commandment” or “mandate.” This refers to Jesus’ words to His disciples after He had washed their feet: “A new commandment I give to you, that you love one another as I have loved you.” (John 13:34) Tonight, we repeat the Lord’s action and members of the congregation are invited forward to get their feet washed. As they do, the words of Jesus are sung connecting the action of foot washing to the new commandment of love.

The Maundy Thursday Liturgy is one of the most beautiful and deeply moving of the Church’s liturgies. By its end, the glory of its Solemn Mass has given way to silence and a Church stripped bare.

Holy Eucharist

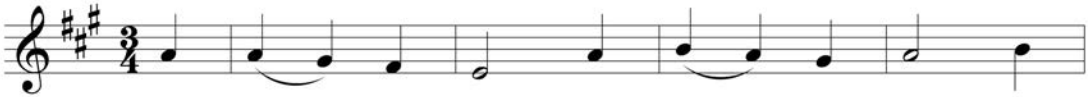
Prelude

O Mensch, bewein dein Sünde groß

Johann Sebastian Bach

Angelus (Stand)

Entrance Hymn



1. O Love of God, how strong and true, e -
2. O wide - em - brac - ing, won - drous Love, we
3. We read thee best in him who came to
4. We read thy power to bless and save e'en



ter read - nal and yet ev - er new; un -
read thee in the sky a - bove; we
bear for us the cross of shame, sent
in the dark - ness of the grave; still



com - pre - hend - ed and un - bought, be -
read thee in the earth be - low, in
by the Fa - ther from on high, our
more in re - sur - rec - tion light we



yond all know - ledge and all thought.
seas that swell and streams that flow.
life to live, our death to die.
read to the full - ness of thy might.

The Liturgy Of The Word

Celebrant: Blessed be our God.

People: Now and for ever. Amen.

Celebrant: 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.

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Let us pray.

Collect for Maundy Thursday

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

First Reading (sit)

Exodus 12:1-14

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall

Maundy Thursday

kill their lambs at twilight. Then 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 flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and 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 are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast."

Reader: The Word of the Lord.

People: Thanks be to God.



Psalm 78:15-26

- 15 In the daytime he led them / with a cloud, *
and all the night through / with a light of fire.
- 16 He split the hard rocks / in the wilderness *
and gave them drink in abundance, as / out of the great deep.
- 17 He brought waters out of the / stony rock, *
so that it / gushed out like the rivers.
- 18 Yet for all this they sinned / more against him, *
and provoked the Most High / in the wilderness.
- 19 They tested God / in their hearts *
and demanded / food for their craving.
- 20 They spoke a- / gainst God, saying, *
"Can God prepare a table / in the wilderness?
- 21 Indeed, he smote the stony rock, so that water gushed out,
and the streams / overflowed; *
but can he give bread also, or pro- / vide meat for his people?"

- 22 When the Lord heard this, he was / full of wrath; *
so a fire was kindled against Jacob, and there flared up fierce anger / against Israel,
- 23 Because they did not be- / lieve in God, *
and did not put / their trust in his help.
- 24 So he commanded the / clouds above *
and / opened the doors of heaven.
- 25 He rained down manna upon / them to eat *
and / gave them food from heaven.
- 26 So mortals ate the / bread of angels; *
for he / sent them food enough.

Second Reading

1 Corinthians 11:23-34

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, 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. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. So then, my brothers, when you come together to eat, wait for one another— if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

Reader: The Word of the Lord.

People: Thanks be to God.

Sequence (Stand)

Hymn 315

Holy Gospel

John 13:1-15

Deacon: The Holy Gospel of our Lord Jesus Christ according to St. John

People: Glory be to thee, O Lord.

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and

that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not 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, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you."

Deacon: The Gospel of the Lord.

People: Praise be to thee, O Christ

Homily (Sit)

Bishop Ryan Reed

The Washing Of Feet

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 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: "The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

All who desire to participate in the foot washing may come forward at this time

A New Commandment

Thomas Tallis

St. Laurence Schola Cantorum

*A new commandment I give unto you, saith the Lord,
that ye love together, as I have loved you, that e'en so ye love one another.*

*By this shall every man know that ye are my disciples,
if ye have love one to another.*

"Ubi caritas" from *Quatre Motets sur des thèmes grégoriens*, Op. 10

Maurice Duruflé

St. Laurence Chorale

Ubi caritas et amor, Deus ibi est.

Congregavit nos in unum Christi amor.

Exsultemus et in ipso jucundemur.

Timeamus et amemus Deum vivum, et ex
corde diligamus nos sincero.

Ubi caritas et amor, Deus ibi est.

Amen.

Where charity and love are, God is there.

The love of Christ has united us.

Let us rejoice and be glad in him.

Let us fear and love the living God and
adore him from a sincere heart.

Where charity and love are, God is there.

Amen.

Hymns: 379, 470

Prayers of the People (Stand) 2019 Book of Common Prayer, pg. 110

The Reader will now read the prayers. After each prayer is the following response:

Reader: Lord, in thy mercy,

People: Hear our prayer.

Celebrant: Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

The Confession (Kneel) 2019 Book of Common Prayer, pg. 112

Deacon: Ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God.

Maundy Thursday

Deacon and People: Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

Bishop: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto 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.

The Peace (Stand)

Celebrant: The peace of the Lord be always with you.

People: And with thy spirit.

The Liturgy Of The Altar

Offertory (Sit)

Ave verum corpus
Peter Philips
St. Laurence Chorale

Ave, verum corpus natum
De Maria Virgine:
Vere passum, immolatum
In cruce pro homine:
Cuius latus perforatum
Fluxit aqua et sanguine:
Esto nobis praegustatum
In mortis examine
O Jesu dulcis, O Jesu pie
O Jesu Fili Mariae
Miserere mei. Amen

Hail the true body, born
from the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.
O sweet, O merciful,
O Jesus, Son of Mary.
Have mercy on me. Amen.

Doxology (Stand)

Praise God, from whom all bles - sings flow; praise him, all crea-tures here be - low; praise
him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost. A - men.

The Great Thanksgiving

2019 Book of Common Prayer, pg. 115

Celebrant: The Lord be with you.

People: And with thy spirit.

Celebrant: Lift up your hearts.

People: We lift them up unto the Lord.

Celebrant: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

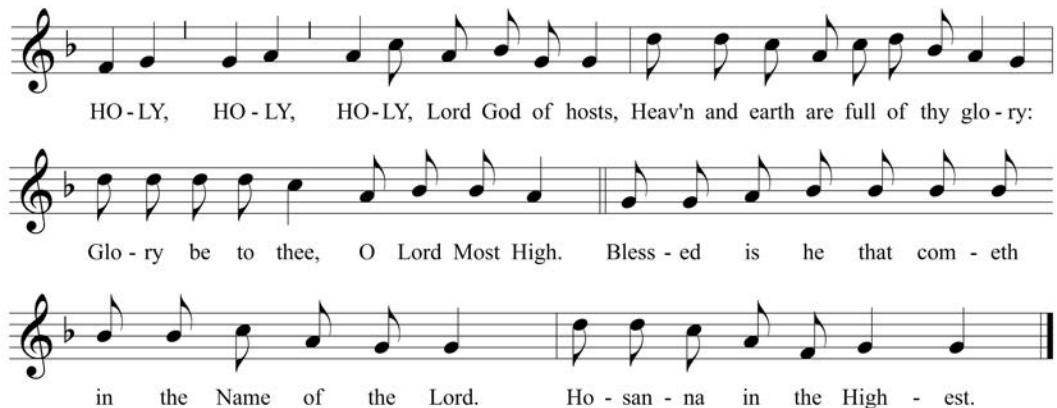
Celebrant: It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

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Through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

Sanctus



HO-LY, HO-LY, HO-LY, Lord God of hosts, Heav'n and earth are full of thy glo-ry:

Glo-ry be to thee, O Lord Most High. Bless-ed is he that com-eth

in the Name of the Lord. Ho-san-na in the High-est.

Prayer of Consecration (Kneel) 2019 Book of Common Prayer, pg. 116

All glory be to thee, Almighty God our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink, ye all, of this; for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty with these, thy holy gifts, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we earnestly desire thy fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ and through faith in his Blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion.


And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

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



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The Breaking of the Bread

2019 Book of Common Prayer, pg. 118

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Prayer of Humble Access**2019 Book of Common Prayer, pg. 119**

Celebrant and People: We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

At this time, the priest breaks the host and drops a fragment into the chalice. This host was consecrated by the Bishop and distributed to each priest at the Chrism Mass, when all clergy renew their ordination vows, on Tuesday of Holy Week. The dropping of the fragment into the chalice on Maundy Thursday is a sign of unity with the Bishop and every congregation in the diocese. "Since there is one bread, we who are many are one body; for we all partake of one bread." 1 Corinthians 10:17.

Agnus Dei



O Lamb of God, that ta-kest a-way the sins of the world, have mer-cy up-on us.



O Lamb of God, that ta-kest a-way the sins of the world, have mer-cy up-on us.



O Lamb of God, that ta-kest a-way the sins of the world, grant us thy peace.

The Celebrant raises the host and invites the people to Holy Communion, saying,

Celebrant: Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are they that are called to the marriage supper of the Lamb.

All baptized Christians who have repented of their sins and acknowledge Christ's presence in this Sacrament are invited to receive Holy Communion.

Una hora

Tomás Luis de Victoria

St. Laurence Schola Cantorum

Una hora non potuistis vigilare mecum,
qui exhortabamini mori pro me?
Vel Judam non videtis quomodo non dormit,
sed festinat tradere me Judaeis?

Quid dormitis? Surgite et orate,
ne intretis in tentationem.
Vel Judam non videtis quomodo non dormit,
sed festinat tradere me Judaeis?

Could ye not watch one hour with me,
ye that were ready to die for me?
Or see ye not Judas, how he sleepeth not,
how he maketh haste to betray me to the
Jews?

Why sleep ye? Arise and pray,
lest ye enter into temptation.
Or see ye not Judas, how he sleepeth not,
how he maketh haste to betray me to the
Jews?

Hymn 171, 458, 467

Post Communion Prayer (Kneel) 2019 Book of Common Prayer, pg. 120

Celebrant: Let us pray.

Celebrant and People: Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us, thereby, of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works that thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Procession To The Altar Of Repose (remain kneeling)

The ministers carry the Blessed Sacrament into the Lady Chapel to the Altar of Repose. This is symbolic of our Lord's departure from the upper room for the Garden of Gethsemane to pray, prior to His arrest and crucifixion. The candle in the sanctuary lamp, usually constantly lit to indicate Christ's presence in the Sacrament, is taken from the Church. This represents His literal absence, as the Blessed Sacrament is now in the Lady Chapel, but also is symbolic of the Church's betrayal when the disciples weren't there for Him in the Garden.



1. Now, my tongue, the mys - tery tell - ing of the glo - rious Bo - dy sing,
 2. Giv'n for us, and con - de - scend - ing to be born for us be - low,
 3. That last night at sup - per ly - ing mid the twelve, his cho - sen band,
 4. Word made flesh, the bread he tak - eth, by his word his Flesh to be;
 5. There - fore we, be - fore him bend - ing, this great Sac - ra - ment re - vere;
 6. Glo - ry let us give and bles - sing to the Fa - ther and the Son,



and the Blood, all price ex - cell - ing, which the Gen - tiles' Lord and King,
 he with us in con - verse blend - ing dwelt, the seed of truth to sow,
 Je - sus, with the Law com - ply - ing, keeps the feast its rites de - mand;
 wine his sa - cred Blood he mak - eth, though the sens - es fail to see;
 types and sha - dows have their end - ing, for the new - er rite is here;
 hon - or, thanks, and praise ad - dress - ing, while e - ter - nal a - ges run;



once on earth a - mong us dwell - ing, shed for this world's ran - som - ing.
 till he closed with won - drous end - ing his most pa - tient life of woe.
 then, more pre - cious food sup - ply - ing, gives him - self with his own hand.
 faith a - lone the true heart wak - eth to be - hold the mys - ter - y.
 faith, our out - ward sense be - friend - ing, makes our in - ward vi - sion clear.
 ev - er too his love con - fess - ing who from both with both is One.

Stripping of the Altar

When the ministers return, the glory of the Solemn Mass gives way to silence and a Church stripped bare. The Church is stripped of all its beauty to symbolize Christ who is stripped of His garments, as He is then condemned and crucified. After the Altar is stripped, the priest washes it with a mixture of water and wine. The Altar represents the body of Christ. It is washed as Christ's body was washed in preparation for burial after His crucifixion. Tonight's actions acknowledge that we too have betrayed the King of Glory. After the psalm concludes, all depart in silence.

Psalm 22

Plainsong
St. Laurence Chorale

The Watch

On the night of His betrayal, our Lord retreated to the Garden of Gethsemane to pray to His father. But He didn't want to be alone. There, in His agony in the garden, He wanted companionship from His disciples. He asked them to stay awake and pray with Him, but they did not. The Altar of Repose in The Lady Chapel is richly decorated with flowers to represent the garden. Tonight we keep vigil as a reminder that the Lord was looking for company on the last night of His life and desires our company still. There, in the shadows, as Christians have for centuries, the people of this Parish keep watch with our Lord throughout the night, saying "Yes" to His question: "Could you not watch with me one hour?" Traditionally Christians this night have kept a holy hour of prayer. Please consider coming at some point throughout the night to pray before the Altar of Repose in the Chapel.

Good Friday

Tomorrow is Good Friday, the day Jesus was killed for us and for our salvation. Jesus, innocent and without sin, freely offered His life for the redemption of the sins of the entire world. Good Friday is a day of fasting. The faithful are asked to fast as a way of sharing with Jesus in His suffering. "For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life." John 3:16

Holy Week Schedule

Maundy Thursday	3/28	8:30pm	Watch Begins
		9:00pm	Sr. High Youth Group
Good Friday	3/29	8:20am	Cooking Shift - Union Gospel Mission
		9:00am	Watch Ends & Morning Prayer
		10:15am	Serving Shift - Union Gospel Mission
		11:00am	Blessing Bag Run - Union Gospel Mission
		12:00pm	Stations of the Cross
		5:30pm	Confessions
7:00pm	Good Friday Liturgy		
Holy Saturday	3/30	9:00am	Confessions
		8:00pm	The Great Vigil of Easter
Easter Sunday	3/31	8:30am	Mass
		10:00am	Easter Brunch & Egg Hunt
		10:45am	Mass
		5:00pm	Evening Prayer



**ST. LAURENCE
CHURCH**
FAITH | FAMILY | TRADITION

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