



Created by abdul wahhab
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Maundy Thursday
April 17, 2025 • 6:00 p.m.
Holy Eucharist Rite II
with the observance of foot washing

The Paschal Triduum

The Paschal Triduum (the Sacred Three Days) is a single three-fold liturgy, beginning Maundy Thursday, continuing through Good Friday and culminating with the Great Vigil of Easter. Throughout our celebration of these three days, we enter deeply into the mystery of Christ's passion, inviting the power of his resurrection to remake and renew us.

Maundy Thursday

Through the intimacy of Jesus' last meal with his disciples and his self-offering for them in the Bread and Wine, Jesus reveals sacrificial love and service as his desire for the eucharistic community of his disciples. He gives them a new *mandatum*—a new commandment, and mandate—thus Maundy Thursday.

Bold text indicates parts for the Assembly to say.

Smaller Italic text offers directions for the service. The service begins in the Parish Hall.

This liturgy is modified from the Liturgy of Dinner Church at St. Lydia's, Brooklyn, and the Maundy Thursday liturgy from the Book of Common Prayer, 1979. Throughout the liturgy, the presider gives directions and explanations as necessary.

A bell is rung to gather attention.

The people gather in the Nave, bringing an unlit candle with them as instrumental music plays.

WELCOME ANNOUNCEMENT

The people stand as they are able.

A SERVICE OF LIGHT

Light and peace in Jesus Christ our Lord.

People **Thanks be to God.**

Presider Let us pray.

The presider says the Collect of the Day.

A metrical setting of the Phos Hilaron is sung for lighting all the candles at the tables, which are lit from the altar candles..

1 O gra - cious Light, Lord Je - sus Christ, in
2 Now sun - set comes, but light shines forth, the
3 Wor - thy are you of end - less praise, O

you the Fa - ther's glo - ry shone. Im - mor - tal, ho - ly,
lamps are lit to pierce the night. Praise Fa - ther, Son, and
Son of God, Life - giv - ing Lord; where - fore you are through

blest is he, and blest are you, his ho - ly Son.
Spi - rit: God who dwells in the e - ter - nal light.
all the earth and in the high - est heaven a - dored.

This hymn may be sung unaccompanied as a four-part canon at a distance of one measure.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light* Copyright © The Church Pension Fund. Music: *The Eighth Tune*, Thomas Tallis (1505?-1585); adapt. *Hymnal 1982* Copyright © The Church Pension Fund. All rights reserved. Used with permission.

THE LITURGY OF THE WORD

The presider addresses the people after the candles are all lit.

*Once everyone has food, there is a reading from Exodus. After another 5-10 minutes, there is a reading from 1 Corinthians. After the readings the people say “**Thanks be to God.**”*

Conversations continue following the reading. As people finish eating, the presider or deacon reads from John’s Gospel. The people stand for the reading of the Gospel.

Presider The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, Lord Christ.**

The presider proclaims the gospel.

Presider The Gospel of the Lord.

People **Praise to you, Lord Christ.**

SERMON

THE REV. JOSEPH PETERS-MATHEWS

There will be a period of reflection and silence after the sermon. The people stand as they are able, when the presider stands.

THE OBSERVANCE OF FOOT WASHING

Those who feel led to wash feet and have their feet washed rotate to the transepts.

As the people complete their foot washing, they return to their seats and join in singing.

The following is sung during the foot washing.

I WANT TO WALK AS A CHILD OF THE LIGHT

GATHER 593

MAKE ME A CHANNEL OF YOUR PEACE

GATHER 828

HOW CAN I KEEP FROM SINGING

GATHER 685

As the people complete their foot washing, they return to their seats and join in singing.

After foot washing has concluded, this anthem is said responsively in the Nave:

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

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

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

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

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

THE PRAYERS OF THE PEOPLE

Please respond to each prayer with silence, or with requests aloud when prompted.

THE PEACE

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Presider The peace of Christ be always with you.

People **And also with you.**

The people greet their immediate neighbors with the peace of Christ, using a friendly gesture such as a handshake, smile, wave, or bow – a symbolic act of their reconciliation with all people through Jesus.

The Holy Communion

The presider begins the Offertory with directions for receiving communion. If you would like to give to the church online, please scan the QR code on the back of this bulletin.

CHOIR ANTHEM

WE KNOW HOW THE STORY ENDS

MARY KAY BEALL

GREAT THANKSGIVING – EUCHARISTIC PRAYER A*

If not already standing, please stand as able.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

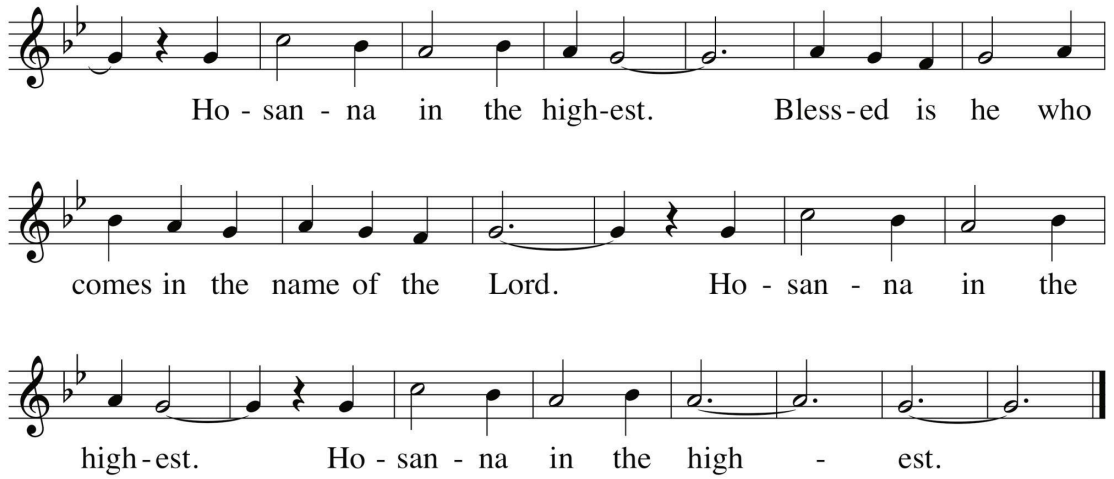
Then facing the Holy Table, the presider offers thanks to God for the grace and mercy made available in Christ, and in response the people sing:

SANCTUS

HOLY, HOLY, HOLY

GATHER 198

4
Ho-ly, Ho-ly, Ho-ly Lord God of
hosts. Heav-en and earth are full of your glo-ry.



Ho - san - na in the high-est. Bless-ed is he who
 comes in the name of the Lord. Ho - san - na in the
 high-est. Ho - san - na in the high - est.

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We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age saying

Therefore we proclaim the mystery of faith:

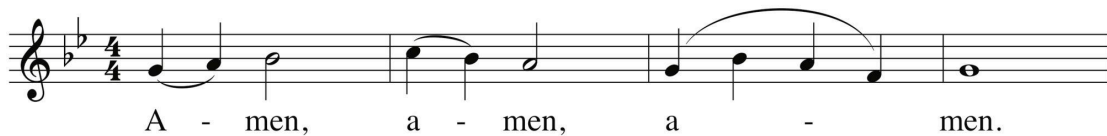
Christ has died.

Christ is risen.

Christ will come again.

During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine and the people gathered in worship. The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.



Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

THE LORD'S PRAYER

**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 BREAKING OF THE BREAD

A minute of silence is observed as the Bread is broken and Wine divided into separate vessels.

Sing the first two lines twice. Then sing the first and third line.

The musical score is written on a single treble clef staff in B-flat major. It consists of three lines of music. The first line is labeled 'Cantor:' and 'Assembly:'. The second line is labeled 'To repeat'. The third line is labeled 'Last time'. The lyrics are: 'Lamb of God, you take a-way the sins of the world, have mer - cy on us. world, grant us peace.'

Cantor: *Assembly:*

Lamb of God, you take a-way the sins of the

To repeat

world, have mer - cy on us.

Last time

world, grant us peace.

THE INVITATION

As soon as the invitation is given, the people move forward to receive Communion.

Please come down an aisle to an empty space around the altar platform. Hold your hands in front of you to receive the Bread, and leave it there if you would prefer not to receive Wine from a shared cup. A server will dip your bread and serve you. Alcohol- and gluten-free options are available; let a server know your needs.

If you would prefer not to receive Communion, you are invited to come forward, cross your arms over your chest, and receive a blessing. Please join in singing the Communion Songs after receiving.



1 Let us break bread to - geth-er on our knees; _____
 2 Let us drink wine to - geth-er on our knees; _____



let us break bread to - geth-er on our knees; _____
 let us drink wine to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____



3 Let us praise God to - geth-er on our knees; _____



let us praise God to - geth-er on our knees; _____

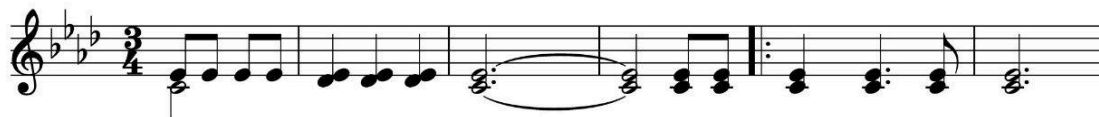
Refrain

when I fall on my knees, with my face to the ris - ing sun,



O Lord, have mer-cy on me. _____

Words: Afro-American spiritual. Music: *Let Us Break Bread*, Afro-American spiritual; harm. David Hurd (b. 1950) Copyright ©1985, David Hurd. All rights reserved. Used with permission.



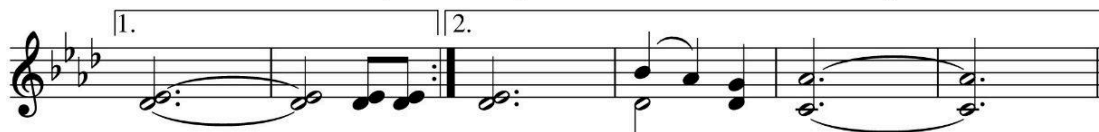
1. In re - mem-brance of me,
 2. (In re -)mem-brance of me,



1. eat this bread. In re - mem - brance of me, drink this wine. In re -
 2. heal the sick. In re - mem - brance of me, feed the poor. In re -



1. mem - brance of me, pray for the time when God's own will is
 2. mem - brance of me, o - pen the door and let your broth - er



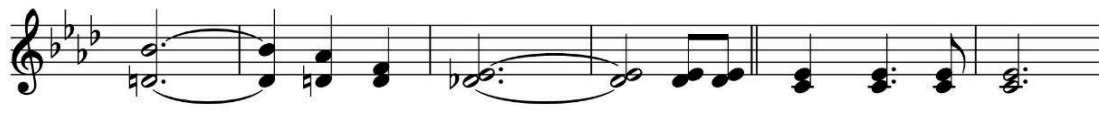
done. In re -
 in, Let him in.



Take, eat, and be com - fort - ed; drink and re - mem - ber



too. That this in my bod - y and pre - cious blood shed for



you, shed for you. In re - mem-brance of me

search for truth. In re-mem-brance of me al-ways love. In re-
 mem-brance of me, don't look a - bove, but in your heart
 look for God. Do this in re - mem-brance of me.

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POST COMMUNION PRAYER

BCP P. 366

When the presider bids the people pray, the assembly stands. Please remain standing through the brief announcements.

STRIPPING THE ALTAR

As the altar is stripped, the people say Psalm 22 responsively by whole verse, led by the presider.

PSALM 22

BCP P. 610

- 1 My God, my God, why have you forsaken me? *
 and are so far from my cry
 and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
 by night as well, but I find no rest.
- 3 Yet you are the Holy One, *
 enthroned upon the praises of Israel.

4 Our forefathers put their trust in you; *
they trusted, and you delivered them.

5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.

6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.

7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

8 "He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him."

9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.

10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.

11 Be not far from me, for trouble is near, *
and there is none to help.

12 Many young bulls encircle me; *
strong bulls of Bashan surround me.

13 They open wide their jaws at me, *
like a ravening and a roaring lion.

14 I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.

15 My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.

16 Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.

17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

18 Be not far away, O Lord; *
you are my strength; hasten to help me.

19 Save me from the sword, *
my life from the power of the dog.

20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.

22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; *
but when they cry to him he hears them.

24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.

25 The poor shall eat and be satisfied,
and those who seek the Lord shall praise him: *
"May your heart live for ever!"

26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

27 For kingship belongs to the Lord; *
he rules over the nations.

28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.

29 My soul shall live for him;
my descendants shall serve him; *

they shall be known as the Lord's for ever.

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

SOLEMN PRAYER OVER THE PEOPLE

*When bid, the people make a profound bow. After they prayer they respond **Amen.***

THE WATCH

In the semi-darkness the Senior Warden reads Matthew 26.30-46.

Our Liturgy is suspended, not ended.

The Maundy Thursday Liturgy begins the Paschal Triduum, a liturgy that stretches over three days. For this reason, there is no dismissal on Thursday, and no opening salutation on Friday.

Again on Friday, because our liturgy is suspended, not ended, there is no dismissal.

Saturday's Great Vigil begins without opening salutation as well. Please join us at noon or 6 p.m. Friday (at St. Alban's) and 8 p.m. on Saturday for the remaining parts of this powerful extended liturgy.

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Christian Education 9:15 a.m.

Sunday Service 10:00 a.m.

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