

A Lenten Prayer of Thanksgiving

Almighty and everliving God, you bid your faithful people cleanse our hearts, and prepare with joy for the Paschal feast; that fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, we may come to the fullness of grace which you have prepared for those who love you. And so, 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 Recessional Hymn *See insert for number.*

A Prayer for Those who have now entered into Holy Week

The Priest: Almighty God, give to us your servants strength of faith and courage of heart to follow Jesus, your dear Son, through these coming days which end with washing the feet of his friends, with giving himself in a final meal, with betrayal, suffering and death; that we might ever claim his as our Lord and Savior, who lives and reigns with you and the Holy Spirit, for ever and ever.

The People: *Amen.*

All depart the Church in silence as this liturgy continues during Holy Week

+ + +

Our Liturgy of Maundy Thursday

All rise, as they are able, as the Altar Party enters in silence.

The Opening Acclamation

The Priest: Bless the Lord who forgives all our sins.

The People: *God's mercy endures for ever.*

All sing God's praise:

The Trisagion (sung three times)

(From the liturgy of the Orthodox Church, it means "thrice holy" in the Greek)



What I just did was to give you an example: as I have done, so you must do.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

Setting: *Vex. Hymnal* 1982, after Alexander Archangelsky (1846-1924)

The Prayer for Maundy Thursday

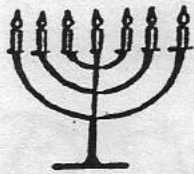
The Presider prays:

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.

The People: *Amen.*

Our Liturgy of the Word of God

The Lessons



The Reading from the Hebrew Scriptures

Exodus 12.1-14a

The Reader: The Word of the Lord.

The People respond: *Thanks be to God.*

Our Psalm prayer for this day in response to the reading

Psalm 116.1, 10-17

The Book of Common Prayer, page 759



The Reading from the Christian New Testament

I Corinthians 11.23-32

The Reader: The Word of the Lord.

The People respond: *Thanks be to God.*

Our Hymn prayer to move us from these readings to the Gospel

See Insert for Hymn number

The Reading from One of the Gospels of Our Lord Jesus Christ

Then, all standing as they are able, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to _____.

The People respond: *Glory to you, Lord Christ.*



The Gospel Reading

After the Gospel, the Reader says

The Gospel of the Lord.

The People respond: *Praise to you, Lord Christ.*

The Sermon

The Washing of Feet

Fellow Servants of our Lord Jesus Christ: On this 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 miracle, but by such lowly service. We all need to remember his example. Therefore I invite you who share in the royal priesthood Christ, to come forward following the example of our Master. 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 them. If you know these things, blessed are you if you do them."

All are invited to come forward in bare feet to have both feet washed. Anyone wishing to share in the washing of the feet of the person behind them may take a seat opposite Fr. Jeff and do so. If you do not wish to do this, just return to your seat. During the washing of feet we will sing the following song:

Ubi caritas et amor Where (there is) charity and love
Ubi caritas, Deus ibi est Where (there is) charity, God is there

The Concluding Dialogue

The Presider: 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."

The People: *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.*

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

The People: *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.*

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

The Prayers of the People Sharing the Peace of our Lord

Our Liturgy of the Holy Communion

The Offering Hymn *See insert for hymn number*

Our Great Thanksgiving Prayer to God

The people remain standing. The Presider, whether bishop or priest, faces them and sings:

People
The Lord be with you. And al - so with you.

People
Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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:

— in the name of the Lord. — Ho - san - na

in the high - est. Ho - san - na in the high - est.

Setting: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Froulx (b. 1937)

All kneel as they are able

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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 for the remembrance of me."

Therefore we proclaim the mystery of faith:

Presider and People

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.

The People: *AMEN.*

The Presider: As our Savior Christ has taught us we now pray,

All say:

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

*The Presider breaks the consecrated Bread.
A period of silence is kept.*

Then may be said the Fraction Anthem.

The Presider: O Lamb of God, you take away the sins of the world.

The People: *Have mercy upon us.*

The Presider: O Lamb of God, you take away the sins of the world.

The People: *Have mercy upon us.*

The Presider: O Lamb of God, you take away the sins of the world.

The People: *Grant us your peace.*

The Presider says the following Invitation

The Gifts of God for the People of God.

All are invited to come to our Lord's table for a blessing. All baptized Christians are welcome to receive the blessing of communion. Others may come forward for a blessing from the priest indicating this by crossing their arms over their chest.

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven.

The People respond: *Amen.*

The Blood of Christ, the cup of salvation.

The People respond: *Amen.*

The Communion Hymn

During the communion hymn the reserved Sacrament will be carried in procession to the chapel.

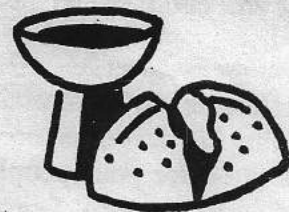
The Stripping of the Altar

All are invited to help in removing all things from the chancel.

During the Stripping of the altar, Psalm 22 will be chanted.

Remember, this is a sacred act. It is not a time for conversation.

Then all gather in the back of the Church by the baptismal font.



The Watch with Jesus in Gethsemane

The people gather at the baptismal font to process to the Chapel to begin the night watch with Christ while singing:

Stay with me Noho pū



Stay with me, re - main here with me, watch and
No - ho pū, no - ho mai me ia'u, ki - a'i a

pray watch and pray.
pu - le, kiai a pule.

Words: Matthew 26, tr. Malcolm Naea Chun (b. 1954) © Malcolm Naea Chun
Music: Jacques Berthier (1923-1994)
© 1984 Taizé, admin. GIA Publications, Inc.
You must contact GIA Publications, Inc. to reproduce this selection.

The people depart in silence as the watch begins

+ + +

The Way of the Cross

The devotional practice known as the Way (or the Stations) of the Cross began in early Jerusalem and spread throughout the Church. As early as the fourth century, Bishop Cyril of Jerusalem had developed special liturgies for the observance of Palm Sunday and Holy Week, which included re-enactment of the events that led to Jesus' crucifixion.

Pilgrims would make visitations to various locations, or stations, to recall and meditate on Jesus' journey from the house of Pilate to Calvary. This practice was continued in parish churches with the placing of carved or painted "Stations" around the walls of the church, or in gardens, to provide the experience of following Jesus' "way of the sorrows."

That journey of love on the part of God Incarnate has implications for us if we are to be true disciples. Our devotion tonight will not include moving from place to place physically. It will provide a chance