

ST. ANDREW'S PARISH CHURCH

Established 1706



MAUNDY THURSDAY
THE HOLY COMMUNION
THE STRIPPING OF THE ALTAR
2 April 2026 at 7:00 p.m.



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

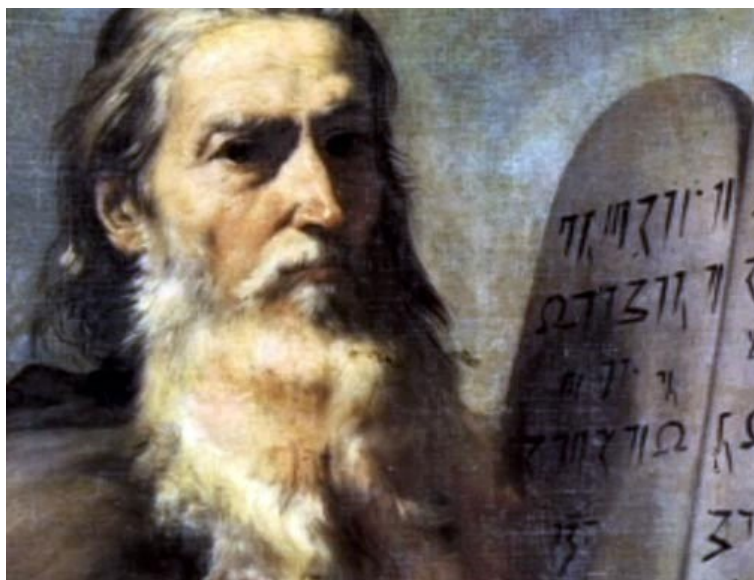
THE REV. MARSHALL HUEY, *Rector*
THE REV. RICHARD GIERSCH, *Associate Rector*
THE REV. DAVID ALWINE, *Assisting Priest*
THE REV. CANON DOUGLAS PETERSON, *Assisting Priest*
THE REV. LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
JUDITH ACRES, *Director of Children's Choir*
KEVIN UPPERCUE, *Organ/Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
TERESA HART, *Administrative Assistant*
JEFFREY HEARNE, *Buildings & Grounds Administrator*
TERESA HART, *Administrative Assistant*
BENJAMIN LUNDGREN, *Sunday Sexton*
PAUL PORWOLL, *Historian*
LARRY COOMER, *Graveyard Administrator*
MICHAEL CHRISTENSEN, *AV Coordinator*
THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham, 2028, *Senior Warden*
Dean Bays, 2025
John Cunningham, 2029
Pat Davis, 2028
Dale Finkbine, 2029
Jonathan Graham, 2029
Rick Jennings, 2027
T J Leavell, 2028
James Little, 2029
Todd Lundgren, 2027, *Junior Warden*
Romaine Smith, 2027
Michael Ulmer, 2027

John Steinmeyer, *Treasurer*
Cindi Smith, *Clerk*

THE RT. REV. CHARLES F. EDGAR, III, *Bishop of The Anglican Diocese of South Carolina*



Maundy Thursday

2 April 2026 at 7.00pm

The Holy Eucharist * The Stripping of the Altar

The Book of Exodus recounts the deliverance of Israel from slavery in Egypt. God chose Moses to deliver to Pharaoh the command to let Israel go free. Pharaoh repeatedly refused, despite nine different plagues on Egypt. Egypt had ten false gods and did not believe in the one true God. Despite nine plagues, Pharaoh did not relent. God therefore decreed a tenth plague, to disprove the Egyptian goddess Taweret, the goddess of childbirth and family.

The tenth plague of Egypt was the worst, and that is where we get the Passover – for the deathliness of being separated from God was allowed to visit Egypt. – it would come to take all firstborn sons, including the Israelites, for they were not innocent from sin. They were only saved because they followed God’s instructions of the Passover lamb taking their place. Death would pass over. This became an annual celebration for the Jewish people as God commanded – This is the longest continually-celebrated holiday/ceremony in the world, for more than 3500 years, and it was commanded by God to be celebrated in Jerusalem once the Israelites reached the Promised Land. Moses was the first Messiah, deliverer, who brought the people out of the slavery and bondage of Egypt. The prophesied Messiah (Greek--Cristos) would be the new Moses (and, later, the new King David) and would deliver the people and establish a forever kingdom of God. In order to have a new Passover, we must have a new Moses and a new covenant relationship with God, foretold by Jeremiah—a new covenant of the heart. (Jeremiah 31). Jesus and his apostles come into Jerusalem on Lamb Selection Sunday, which we now refer to as Palm Sunday, the tenth day of the Jewish month of Aviv, when the city swelled from a normal population of 500,000 to as many as 2 million. Jesus rides in on a colt, the foal of a donkey, fulfilling Zechariah 9 about the coming King and the kingdom to be established. The people are hoping for deliverance from their oppressors, the Romans.

The sacrifice of Christ did not begin with the first spike, or when the cross was sunk into the ground. It began in the upper room with the Passover Seder. Also, the Passover meal did not end in the upper room, but at Calvary. It’s all of one piece. Calvary begins with the Eucharist. The Eucharist ends at Calvary. But, it’s not over yet. Paul tells us in I Corinthians 5:7-8, “Christ our Passover lamb has been sacrificed; let us therefore celebrate the feast.” Jesus said, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood you have no life in you. He who eats my flesh and drinks my blood has eternal life and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him.” – John 6.

Welcome to Maundy Thursday at Old St. Andrew’s.

May you be blessed on this holy night.

Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

The word “Maundy” comes from the Latin word *mandatum* or “mandate.” This refers to John 13:34: “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” This is sometimes expressed in this service by the rite of foot washing.

FRONT COVER
The Last Supper
Juan de Juanes
(1503-1579)

*On this holy night, please prepare your heart for worship in prayer and silence,
and refrain from conversation.*

THE INTROIT

A New Commandment

Music Richard Shepherd (1949-2021)

Words: John 13 verses 34 and 35

A new commandment I give unto you:
That you love one another as I have loved you,
By this shall all men know that you are my disciples
If you have love, for one another.

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Jesu, meine Zuversicht*

1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,
2. Thou didst die that I might live; bless-ed Lord, thou cam'st to save me;
3. By the thorns that crowned thy brow, by the spear-wound and the nail - ing,
4. Wilt thou own the gift I bring? All my pen - i - tence I give thee;

be to me, O gra - cious Lord, of thy bound-less love the to - ken.
all that love of God could give Je - sus by his sor-rows gave me.
by the pain and death, I now claim, O Christ, thy love un - fail - ing.
thou art my ex - alt - ed King, of thy match-less love for-give me.

Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)
Music: JESUS, MEINE ZUVERSICHT, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863

Celebrant: Blessed be our God

People: **Now and for ever. Amen.**

(please remain standing)

Celebrant and People:

This is the night that Christ the Son of Man gathered with His disciples in the upper room to celebrate the Passover Seder.

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 of the Lord's supper, 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.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

Almighty Father, whose most dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it in thankful remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

(Please be seated)

The Liturgy of the Word

THE FIRST READING

Jeremiah 31:31-34

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more."

Lector: The Word of the Lord.

People: **Thanks be to God.**

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.



THE PSALM *Attendite popule meus* (Hear, O my people) Psalm 78 verses 15-26

15. In the day-time also he led them with a cloud : and all the night through with a light of fire.
16. He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.
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 Highest in the wilderness.
19. They tempted God in their hearts : and required meat for their lust.
20. They spake against God also, saying : Shall God prepare a table in the wilderness?
21. He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?
22. When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23. Because they believed not in God : and put not their trust in his help.
24. So he commanded the clouds above : and opened the doors of heaven.
25. He rained down manna also upon them for to eat : and gave them food from heaven.
26. So man did eat angels' food : for he sent them meat enough.

²³ 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, ²⁴ 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.” ²⁵ 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.” ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

²⁷ 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. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup. ²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

³³ So then, my brothers, when you come together to eat, wait for one another— ³⁴ 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.

Lector: The Word of the Lord.

People: **Thanks be to God.**



THE SEQUENCE HYMN (*Please stand*)

Tune: *Rockingham*

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

1. My God, thy ta - ble now is spread, thy cup with
2. O let thy ta - ble hon - ored be, and fur - nished
love doth o - ver - flow; be all thy chil - dren
well with joy - ful guests; and may each soul sal -
thith - er led, and let them thy sweet mer - cies know.
va - tion see, that here its sa - cred pledg - es tastes.

Text: Philip Doddridge (1702-1751), alt.
Music: ROCKINGHAM, melody from *Second Supplement to Psalms in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE HOLY GOSPEL

Luke 22 verses 14-30

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: **Glory to you, O Christ.**

¹⁴ And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is fulfilled in the kingdom of God." ¹⁷ And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰ And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. ²¹ But behold, the hand of him who betrays me is with me on the table. ²² For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!" ²³ And they began to question one another, which of them it could be who was going to do this.

²⁴ A dispute also arose among them, as to which of them was to be regarded as the greatest. ²⁵ And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. ²⁶ But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. ²⁷ For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

²⁸ "You are those who have stayed with me in my trials, ²⁹ and I assign to you, as my Father assigned to me, a kingdom, ³⁰ that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

Gospeller: The Gospel of the Lord.

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

The word **Gospel** comes from the Old English word, *god-spell*, which means "good news" or "glad tidings." That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means "good news." These are the source of the English words "evangelist" and "evangelism"

THE SEQUENCE HYMN (*Please stand*)

Tune: *Rockingham*

3. Drawn by thy quick - ening grace, O Lord, in count - less
4. Nor let thy spread - ing Gos - pel rest till through the
num - bers let them come and gath - er from their
world thy truth has run, till with this Bread shall
Fa - ther's board the Bread that lives be - yond the tomb.
all be blessed who see the light or feel the sun.

Text: st. 3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt.
Music: ROCKINGHAM, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1707); harm. Samuel Webbe (1740-1816)

THE HOMILY

The Reverend Richard Giersch

THE CONFESSION AND ABSOLUTION OF SIN (*Please kneel as able*)
(BCP 2019 page 130)

Let us humbly confess our sins to Almighty God.

Silence

Celebrant and People:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

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.**

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

THE COMFORTABLE WORDS (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

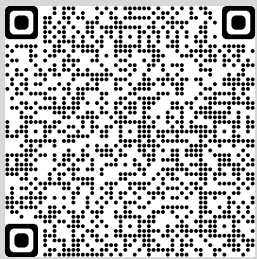
If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

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

People: **And with your spirit.**

If you want to give an offering to Old St. Andrew's, you may scan this QR code



THE OFFERTORY

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>

Or visit oldstandrews.org and click on the giving tab.

THE OFFERTORY ANTHEM

Saint Richard's Prayer

Words: St Richard of Chichester (1197-1253)

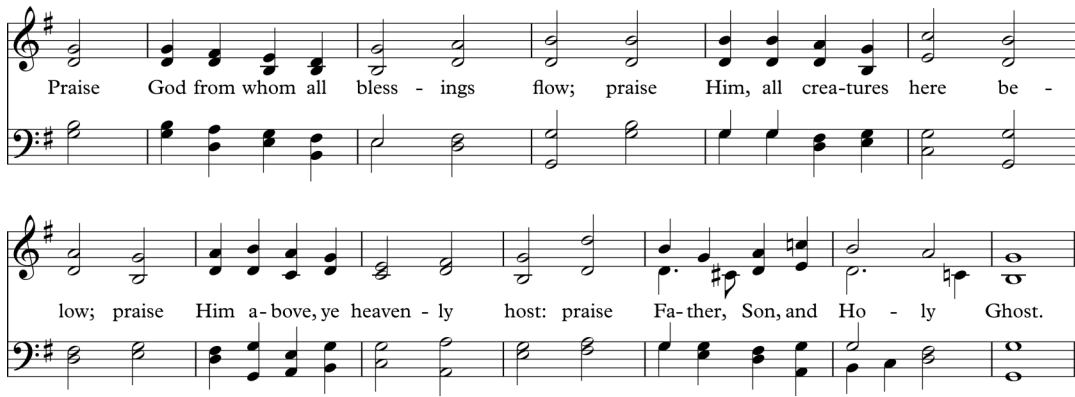
Music: Joanna Forbes L'Estrange (b.1971)

Thanks be to Thee, Lord Jesus Christ,
For all the benefits which Thou hast won for us;
Thanks be to Thee, Lord Jesus Christ,
For all the pains and insults Thou hast borne for us;
O most merciful Redeemer, friend and brother,
Savior hear my prayer.

May we know thee more clearly,
May we love Thee more dearly,
And follow Thee more nearly, day by day.

THE DOXOLOGY

Tune: *Old Hundredth*



Praise God from whom all bless - ings flow; praise Him, all crea-tures here be -
low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant: (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

The Holy Communion

Lector: *What follows is the narrative of the Last Supper, which is in the context of The Jewish Passover. However, The Passover of Christ fulfilled and transcended the Jewish Passover. In the Narrative, the phrase “Do this in remembrance of me” is used twice: after the instruction to take and eat the bread, and again after the instruction of drinking from the cup. The key word is “remembrance”, which in Greek is “anamnesis.” “Anamnesis” is to remember or know who you are, to whom you belong, and where you are headed. A Jew was one who through anamnesis had crossed the Red Sea and entered the Promised Land. An anamnesis of the mighty acts of God was basic to Jewish blessings, which reminded God of what He had done in the past, in this way also asking Him to continue to act as He had acted in the past.*

A Christian is one for whom, through anamnesis, the death and resurrection of Jesus Christ is a present reality, and one who has already entered the kingdom though it is not yet realized in its fullness. Anamnesis is an important part of the eucharistic prayer and a normal component of Holy Communion by the end of the fourth century. (H-366-367).

THE SURSUM CORDA (BCP 2019 page 132)

Our altar is **The Lord's Table** and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine.

We offer two chalices for Holy Communion. The first larger chalice is for consumption. The second, smaller chalice is for intinction (dipping the wafer into the chalice.) If you would prefer intinction, please hold the wafer in front of you until the smaller intinction chalice is offered.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

Ladies, please "blot" your lipstick prior to receiving communion, as this will help preserve our beautiful altar linens.

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

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:

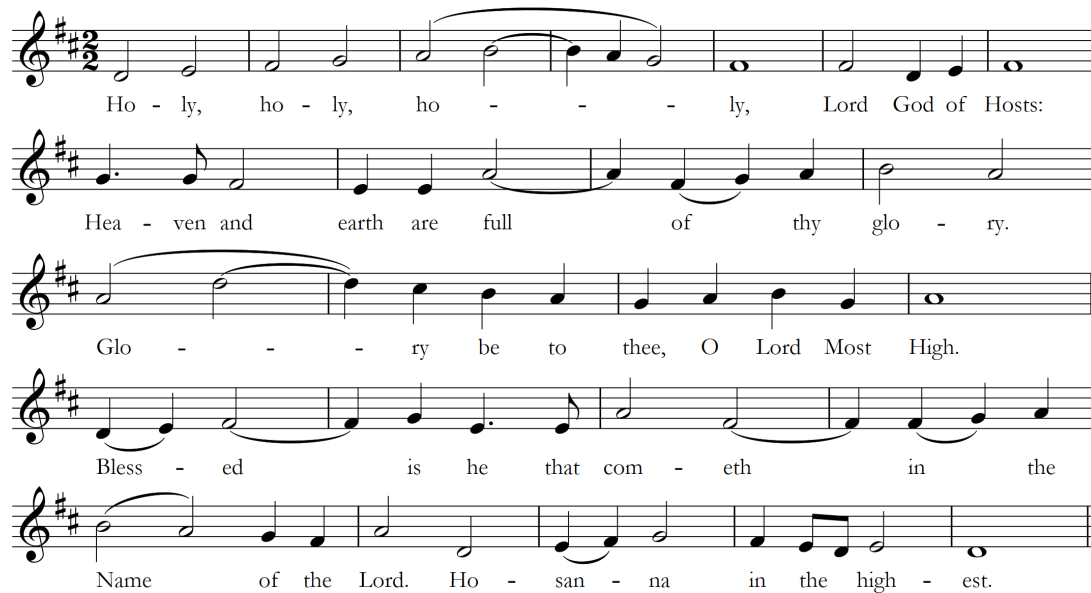


Kadosh Kadosh Kadosh Adonai Tz'vaot, Melo Kol Haaretz Kevodo.

Holy, holy, holy, Lord of hosts, the earth is full of your glory

THE SANCTUS AND BENEDICTUS

Music: *Healey Willan*



Ho - ly, ho - ly, ho - - - ly, Lord God of Hosts:
Hea - ven 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.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

The Celebrant continues:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

During the Passover Seder the second Matzah of the Passover meal would be taken out now and broken, with one piece put back and the other hidden or buried. The Matzah is brought back later in the meal and is given as the “dessert”—the affi komen.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke 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.”

**** Barukh atah, Adonai Eloheinu, Melekh ha’olam ha’motzi lechem min ha’aretz
Blessed are you, O Lord our God, King of the Universe,
who brings forth bread from the earth.**



Leviticus 5 dictates that only a priest may offer sacrifices of blood. Here, Passover Seder participants have had the cup of sanctification and the cup of deliverance, and the third cup of wine, which is now consumed with the dessert matzah, is the cup of redemption.

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

**** Barukh atah, Adonai Eloheinu, Melekh ha’olam, borei pri ha’gefen.
Blessed are you, O Lord our God, King of the Universe,
who creates the fruit of the vine.**

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

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. **Amen.**

THE LORD'S PRAYER (BCP 2019 page 134) (*Said*)

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

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.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

THE FRACTION (BCP 2019 page 135)

The Fraction, or “*Breaking of the Bread.*” This completes the breaking of the second Matzah of Passover.

The practical purpose of the breaking of the bread is to divide it for the people’s communions. Symbolically, the loaf is shared and Christ’s body is broken. The fraction is a primary action of the Eucharist, immediately before the communion of the people.

In understanding the word “sacrifice” in the Eucharist, today’s Anglican Catechism explains that Christ instituted the sacrament of Holy Communion “for the continued remembrance of the sacrifice of his atoning death” (Catechism, page 61).

Celebrant: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

Celebrant and People: **We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your 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.**

THE AGNUS DEI

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

Setting: Eric Wyse (b. 1959).
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THE MINISTRATION OF COMMUNION

Celebrant:: 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.

(If you need Holy Communion brought to you in your pew, please ask the Usher.)

THE COMMUNION ANTHEM

Drop, drop, slow tears

Music: Orlando Gibbons (1583-1625)

Words: Phineas Fletcher (1582-1650)

1. Drop, drop slow tears, and bathe those beauteous feet,
which brought from heav'n the news and Prince of peace.
2. Cease not, wet eyes, his mercies to entreat;
to cry for vengeance sin doth never cease.
3. In your deep floods drown all my faults and fears;
nor let His eye see sin, but through my tears.

COMMUNION CHANT SUNG BY THE CHOIR

Sing, My Song, The Glorious Battle

(Pange lingua gloriosi corporis mysterium)

by Venantius Fortunatus (530-609) Chant: Anon

1. Sing my song the glorious battle, sing the winning of the fray;
Now above the cross, the trophy, sound the high triumphant lay:
Tell how Christ, the world's Redeemer, as a victim won the day.
2. Thirty years he dwelt amongst us, his appointed time fulfilled;
Born for this, he met his passion, this the Saviour freely willed:
On the cross the Lamb was lifted, where his precious blood was spilled.
3. Faithful cross! Above all other, one and only noble tree!
None in foliage, none in blossom, none in fruit thy peer may be:
Sweetest wood, and sweetest iron! Sweetest weight is hung on thee.
4. Bend thy boughs, O tree of glory! Thy relaxing sinews bend;
For awhile the ancient rigor that thy birth bestowed, suspend;
And the King of heav'nly beauty on thy bosom gently tend.

The Pange Lingua (Sing my tongue) is a medieval hymn, written by Saint Thomas Aquinas (1225-1274). It is designed to specifically be sung on Maundy Thursday, and at the Feast of Corpus Christi (Body of Christ). The melody is from Old Sarum and the words are by Venantius Honorius Fortunatus (c.540-c.600)

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

III

P Ange lingua glo-ri- ó-si Córpo-ris mysté-ri- um,

Sangui-nisque pre-ti- ó-si, Quem in mundi pré-ti- um

Fructus ventris gene-ró-si Rex effú-dit génti- um.

THE COMMUNION HYMN (*If Needed*)

Tune: *Wem in Leidenstagen*

1 Glo - ry be to Je - sus, who in bit - ter pains
 2 Grace and life e - ter - nal in that blood I find,
 3 Blest through end - less a - ges be the pre - cious stream
 4 Oft as earth ex - ult - ing wafts its praise on high,
 5 Lift ye then your voic - es; swell the might - y flood;

1 poured for me the life - blood from his sa - cred veins!
 2 blest be his com - pas - sion in - fi - nite - ly kind!
 3 which from sin and sor - row doth the world re - deem!
 4 an - gel hosts, re - joic - ing, make their glad re - ply.
 5 loud - er still and loud - er praise the pre - cious blood.

Words: Italian, 18th cent.; tr. Edward Caswell (1814-1878), alt. Music: *Wem in Leidenstagen*, Friedrich Filitz (1804-1860)

THE POST COMMUNION PRAYER (BCP 2019 page 137)

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father, thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries, that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, 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 STRIPPING OF THE ALTAR

Narrator: During the Stripping of the Altar, we follow the steps of Jesus and his disciples as they conclude the Passover Seder and go to the Garden of Gethsemane.

St. Matthew 26 verses 30-75

THE BEGINNING OF THE PASSION OF OUR LORD

When they had sung a hymn, they went out (from the Passover Seder) to the Mount of Olives. Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go before you to Galilee.” Peter answered him, “Though they all fall away because of you, I will never fall away.”

Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said the same.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again. Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?” At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?” They answered, “He deserves death.” Then they spit in his face and struck him. And some slapped him, saying, “Prophecy to us, you Christ! Who is it that struck you?”

Continued over.....

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And Peter went out and wept bitterly.

***The lights will dim and the Cross will be removed last from the Altar.
Please remain in your seats until the Benedictory Anthem concludes.***

THE BENEDICTORY HYMN

Sung by the Parish Choir

Were You There?

A Spiritual—Arranged for choir by Bob Chilcott (b.1955)

1. Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh! Sometimes it cause me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
2. Were you there when they laid Him in the tomb?
Were you there when they laid Him in the tomb?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid Him in the tomb?

Please leave the Church in Silence

***The story of redemption continues at Noon tomorrow, Good Friday.
We hope that this service has been a blessing to you.***