



St Paul's Anglican Church, Burwood

MAUNDY THURSDAY

Maundy Thursday

The name 'Maundy' derives from the Latin for 'new commandment' – *mandatum novum* – which Christ (according to John) gave his disciples at the Last Supper.

Maundy Thursday marks the beginning of the Great Three Days. This holiest time of the year contains differing emphases, but it is, nevertheless, a continuum.

This is a very rich liturgy. The Gospel speaks of love and service, which are also expressed in the ceremony of the foot washing. The New Testament reading records the institution of the Lord's Supper. The evening setting highlights the nearness of the betrayal and approaching passion of Jesus.

Throughout this booklet instructions are given in *red* to help you participate in the liturgy. All are encouraged to join in the prayers and responses in **bold** type and the singing of the musical notation.

The congregational responses are taken from the *Parish Eucharist* composed by Michael Dudman (1938-1994).

The texts and prayers are taken from *A Prayer Book for Australia*.
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Cover Photo: The Washing of the Disciple's Feet © Orthodox Christianity

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Introit

The choir sings the introit in procession to the Chancel

But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ:
In whom is our salvation, our life and resurrection,
by whom we were saved, and obtained our freedom.
God be merciful unto us and bless us:
and shew us the light of his countenance, and be merciful unto us.

The Greeting

Bless the Lord who forgives all our sins.
Whose mercy endures forever.

The Lord be with you.
And also with you.

The priest reads the introduction:

Tonight we begin the Great Three Days of our Lord's passion, death and resurrection, the journey from the supper table to the cross, from the cross to Easter dawn.

We are followers in his way, exploring his truth, encountering his life.

This is the night when Christ the Lamb of God gave himself into the hands of those who would betray him.

This is the night when Christ gathered with his disciples in the upper room.

This is the night when Christ our Lord gave us this holy feast, that as we break the bread and drink the cup we may here proclaim his holy sacrifice, and come at the last to his table in heaven.

This is the night when Christ took a towel and washed the disciples' feet, showing us how to honour and serve one another in love.

This is the night for watching and prayer.

We give ourselves freely to the demands of these great days, confident that those who die in Christ will surely live with him.

Kyrie eleison

The Choir sings a setting of the Kyrie.

<i>Kyrie eleison;</i>	Lord, have mercy;
<i>Christe eleison;</i>	Christ, have mercy;
<i>Kyrie eleison.</i>	Lord, have mercy.

Gloria in excelsis

The bell is rung for 10 seconds immediately after the intonation and then remains silent until the first Mass of Easter.

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High Jesus Christ, with the Holy Spirit, ✠ in the glory of God the Father. Amen.

The Collect

Let us pray.

Holy God, source of all love,
on the night of his betrayal Jesus gave his disciples a new commandment,
to love one another as he loved them:
write this commandment in our hearts,
and give us the will to serve others as he was the servant of all,
who gave his life and died for us,
yet is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

Amen.

First Reading — Exodus 12: 1-14

The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.

"On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are, and

when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance.

For the word of the Lord.

Thanks be to God.

Psalm 116

- 1 I love the Lord, because he has heard my voice:
the voice of my supplication.
- 2 Because he inclined his ear to me:
in the day that I called to him.
- 11 How shall I repay the Lord:
for all his benefits to me?
- 12 I will take up the cup of salvation:
and call upon the name of the Lord.
- 13 I will pay my vows to the Lord:
in the presence of all his people.
- 14 Grievous in the sight of the Lord:
is the death of his faithful ones.
- 15 O Lord, I am your servant, your servant
and the child of your handmaid:
you have unloosed my bonds.
- 16 I will offer you a sacrifice of thanksgiving:
and call upon the name of the Lord.
- 17 I will pay my vows to the Lord:
in the presence of all his people.
- 18 In the courts of the house of the Lord:
even in your midst, O Jerusalem. Praise the Lord.

Second Reading – 1 Corinthians 11: 23-26

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night 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, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.

For the word of the Lord.

Thanks be to God.

The Gradual Hymn

*Please stand to sing the gradual hymn. The procession moves to the centre of the church.
The congregation turns inwards to face the Gospel reader.*

The Gospel – John 13: 1-17, 31b-35

The Lord be with you.

And also with you.

✠ A reading from the Holy Gospel according to John.

Glory to you, Lord Jesus Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I 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, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

This is the Gospel of the Lord, *or* For the Gospel of the Lord,
Praise to you, Lord Jesus Christ.

The Sermon

Please sit.

The Washing of the Feet

The Priest introduces the washing of the feet with the following words:

Friends in Christ, I invite you to come forward,
that we may recall whose servants we are and remember his teaching,
that what is done for us is also to be done for others.

At the end of the washing of the feet, the following prayer is said:

Almighty Father,
whose Son Jesus Christ taught us
that what we do for the least of our brethren we do also for him:
give us the will to be the servant of others as he was the servant of all,
who gave up his life and died for us,
yet is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

Amen.

If there are to be Prayers of the Faithful they follow here. Please sit or kneel.

One of the following responses may be used:

Lord, in your mercy. *or* Father, hear our prayer.

Hear our prayer.

Through Jesus Christ our Lord.

At the end of the prayers, the following is recited:

Almighty God, you have promised to hear our prayers.

Grant that what we have asked in faith

we may by your grace receive,

through Jesus Christ our Lord. Amen.

or

Hear us, Father, through Jesus Christ our Lord,

who lives and reigns with you in the unity of the Holy Spirit,

one God, now and for ever. Amen.

A selection of Scripture sentences may be used, concluding with the Prayer of Approach recited together:

We do not presume

to come to your table, merciful Lord,

trusting in our own righteousness,

but in your manifold 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 nature 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 we may evermore dwell in him
and he in us. Amen.**

The Confession and Absolution

The priest introduces the confession.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

**Merciful God,
our maker and our judge,
we have sinned against you
in thought, word and deed, and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The Absolution

Almighty God, who has promised forgiveness to all who turn to him in faith:
✠ pardon you and set you free from all your sins,
strengthen you in all goodness and keep you in eternal life,
through Jesus Christ our Lord. **Amen.**

On this night, the Peace is not exchanged.

The Offertory Hymn

Please stand to sing the hymn during which a collection is taken for the work of the Church.

The Preparation

Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

Blessed be God for ever.

Sanctus & Benedictus

The sanctuary bell is rung. The choir sings the Sanctus and Benedictus.

Sanctus, sanctus, sanctus,

Holy, holy, holy,

Dominus Deus sabaoth.

Lord God of hosts.

Pleni sunt coeli et terra gloria tua.

Heaven and earth are full of your glory.

Hosanna in excelsis.

Hosanna in the highest.

✠ *Benedictus qui venit*

✠ Blessed is he who comes

in nomine Domini

in the name of the Lord.

Hosanna in excelsis.

Hosanna in the highest.

All kneel.

The priest continues with the Prayer of Thanksgiving

Merciful God, we thank you for these gifts of your creation,
this bread and wine,

and we pray that by your Word and Holy Spirit,

we who eat and drink them

may be partakers of Christ's body and blood.

On the night he was betrayed, that is tonight, Jesus took bread;

and when he had given you thanks,

he broke it, and gave it to his disciples, saying,

'Take, eat. This is my body given for you.

Do this in remembrance of me.'

After supper he took the cup,

and again giving you thanks

he gave it to his disciples, saying,

'Drink from this, all of you.

This is my blood of the new covenant

shed for you and for many

for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.'

Memorial Acclamation

Let us proclaim the mystery of faith:

Christ has died, Christ is risen, Christ will come again.

Therefore we do as our Saviour has commanded:

proclaiming his offering of himself made once for all upon the cross,

his mighty resurrection and glorious ascension,

and looking for his coming again, we celebrate, with this bread and this cup,

his one perfect and sufficient sacrifice for the sins of the whole world.

✠ Renew us by your Holy Spirit, unite us in the body of your Son,
and bring us with all your people into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom, in the fellowship of the Holy Spirit,
we worship you, Father, in songs of never-ending praise:

**Blessing and honour and glory and power,
are yours for ever and ever. Amen.**

The Lord's Prayer

The priest says:

As our Saviour Christ has taught us, we are confident to pray:

Adapted from John Merbecke
by Michael Deasey OAM FRSCM

Our — Fa - ther in heav'n, hal - lowed be your name,
your king - dom come, your will be done, on earth as — in heav'n.
Give us to - day our dai - ly bread. For - give us our sins
as we for - give those who sin a - gainst us.
Save us from the time of trial and de - li - ver us from e - vil.
For the king - dom, the pow'r and the glo - ry
are yours, now and for ev - er. A - men.

The breaking of the bread

The priest breaks the bread and says one of the following:

[We break this bread to share in the body of Christ.]

We who are many are one body,

for we all share in the one bread.

or

As this broken bread was once many grains,
which have been gathered together and made one bread:

so may your Church be gathered

from the ends of the earth into your kingdom.

Agnus Dei

The choir sings a setting of the Agnus Dei.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

O Lamb of God, who takes away the
sins of the world, have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

O Lamb of God, who takes away the
sins of the world, have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

O Lamb of God, who takes away the
sins of the world, have mercy on us.

The Communion

All baptised and communicant Christians are welcome to receive communion.

Those who do not normally receive communion are welcome to come to the altar for a blessing.

The Communion Motet

The Choir sings a motet at the end of Communion.

The Post-Communion Prayer

Holy God, source of all love,

on the night of betrayal Jesus commanded his disciples to love one another as he loved them. We thank you for feeding us in this supper. Give us the will to serve others as he was servant of all.

The Stripping of the Altar

During the stripping of the Altar the Choir sings a Psalm.

Once the stripping of the Altar has been completed the people depart in silence without a blessing or dismissal.