

# Maundy Thursday

Choral Eucharist Stripping of the Altars and Watch of the Passion

Thursday 1 April 2021 7.00pm



### The Rector Writes

Welcome to Christ Church for Maundy Thursday, a special welcome to any visitors with us today.

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.

The Gospel speaks of love and service, which are also expressed in the ceremony of the foot washing. I would invite you to participate in this, as it is quite a significant experience to have your foot washed. It also helps us to reflect on how Jesus showed his leadership by washing the feet of the disciples.

The New Testament reading records the institution of the Lord's Supper and so we will share in Holy Communion. The evening setting highlights the nearness of the betrayal and approaching passion of Jesus, and the Liturgy is finished with the stripping of the High Altar as the Church is set for the Passion of Jesus. Everything becomes clearly about what he has done for us with no distractions.

At the end of the service, a silent Watch or Prayer Vigil is observed. You are invited to come to the chapel and spend some time in silent prayer, and when you have done so please leave the church in Silence. As we regather tomorrow we also do so in silence.

Blessings,

Stephen

#### **COLLECTION GIVING**

Due to COVID-19 regulations, the normal routine of circulating collection bags is not undertaken. Instead, a collection bowl is located adjacent the centre aisle at the rear of the church.

#### **HEARING AID USERS**

This church is fitted with a hearing aid loop (Tele coil system). If your hearing aid is fitted with a tele coil setting you may wish to try this feature.

The People Stand for the entry of the Sanctuary Party.

 $\hat{\mathbb{V}}$  The Lord be with you.

R And with thy Spirit.

Then shall be sung the hymn for the Introit:

# All kneel. The Priest prays:

UR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then shall the Priest say, together with the People:

LMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall be sung: [Mass setting: Missa XVIII – Deus Genitor alme]

Kyrie, eleison Lord, have mercy upon us. Christe, eleison Christ, have mercy upon us. Kyrie, eleison Lord, have mercy upon us.

Then shall be said the Collect of the Day.

LMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. **Amen**.

Then shall the people sit for the Epistle.

The Epistle is written in the eleventh Chapter of the first Epistle of the Apostle Paul to the Corinthians, beginning at the seventeenth verse.

OW in giving these instructions I do not praise you, since you come together not for the better but for the worse. For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. For there must also be factions among you, that those who are approved may be recognized among you. Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in

which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgement to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Here endeth the Epistle.

At the beginning of the Gospel

The Holy Gospel is written in the thirteenth Chapter of the Gospel according to Saint John, beginning at the first verse.

#### Glory be to thee, O Lord.

OW before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having 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 to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?" Jesus answered and said to him, "What I am doing you do not understand now, but you will

know after this." Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew who would betray Him; therefore He said, "You are not all clean." So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, 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 should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

So, when he had gone out, Jesus said, "Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another."

# Praise be to thee, O Christ.

The people sit for the sermon.

#### THE FOOT WASHING

At the conclusion of the sermon, those who are to participate in the Foot Washing go to the chairs set aside for them. The priest, removing his chasuble and putting a towel around his waist, goes to each person, pours water over his/her foot and dries it.

During the Foot Washing the choir will sing:

#### Ubi caritas Ola Gjeilo

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. Amen.

Where charity and love are, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
Let us revere and love the living God.
And from a sincere heart let us love one another.
Amen.

11th century Latin hymn

The Foot Washing will end with the prayer:

Let us pray.

LMIGHTY 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 in everlasting glory. **Amen.** 

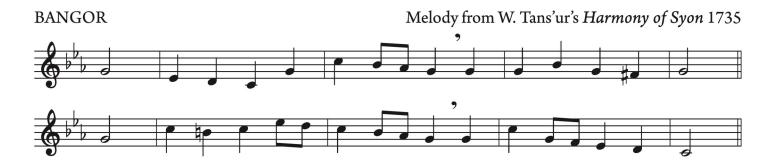
The Priest shall begin the Offertory, saying this sentence of Scripture:

HE right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass: I shall not die but live, and declare the works of the Lord.

Ps. 118

Then shall the people stand to sing the Hymn for the Offertory:

#### **276 According to thy gracious word** *Bangor*



1 According to thy gracious word in meek humility, this will I do, my dying Lord, I will remember thee.

I will remember thee.
I must remember thee:
Thy body, broken for my sake, my bread from heaven shall be;
I must remember thee:
5 Remember thee, and and all thy love to me;

3 Can I Gethsemane forget or there thy conflict see, thine agony and bloody sweat, and not remember thee?

thy cup of blessing I will take,

and thus remember thee.

5 Remember thee, and all thy pains, and all thy love to me; yea, while a breath, a pulse remains,

4 When to the cross I turn mine eyes,

O Lamb of God, my sacrifice,

and rest on Calvary,

will I remember thee.

6 And when these failing lips grow dumb, and mind and memory flee, when thou shalt in thy kingdom come, then, Lord, remember me.

James Montgomery (1771–1854), alt.

Then shall be said the Prayers, the people kneeling humbly upon their knees.

Let us pray for the whole state of Christ's Church militant here in earth.

LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the

spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy Servant *ELIZABETH* our Queen;

THAT under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

GIVE grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.** 

#### Then shall the Priest say:

E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made.

LMIGHTY 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 honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest, turning himself to the people, pronounce this Absolution.

LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that 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.

Then shall the Priest say:

EAR what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.

Mtt 11:28

SO God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *In* 3:16 Hear also what Saint Paul saith:

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Tm 1:15

Hear also what Saint John saith:

IF any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 Jn 2:1

After which the Priest shall proceed, saying:

▼ The Lord be with you

R And with thy spirit.

- R We lift them up unto the Lord.
- $\dot{V}$  Let us give thanks unto our Lord God.
- R It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say:

T 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.

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

#### Then shall be sung:

Holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High.

**▼**Blessed is He that cometh in the name of the Lord, Hosanna in the Highest.

## Then shall be said this Prayer:

E 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.

Then the Priest, standing before the Table, shall say the Prayer of Consecration.

LMIGHTY God, our heavenly Father, who 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, until his coming again.

HEAR us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, 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. ▼

HEREFORE, O Lord and heavenly Father, we thy humble servants entirely 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 lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

AND although we be 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 offences.

THROUGH Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.** 

Then shall the Lord's Prayer be sung.

As our Saviour Christ hath commanded and taught us, we are bold to pray:

UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

 $\dot{V}$  The peace of the Lord be alway with you.

# R And with thy spirit.

Then shall be sung:

- O Lamb of God, that takest away the sins of the world, have mercy upon us.
- O Lamb of God, that takest away the sins of the world, have mercy upon us.
- O Lamb of God, that takest away the sins of the world, grant us thy peace.

№ Behold the Lamb of God, behold him that takest away the sins of the world; happy are they that are called to his supper.

# R Lord, I am not worthy that thou shouldest come under my roof but speak the word only and thy servant shall be healed.

And after that shall the people, meekly kneeling, receive communion.

Then shall the choir sing the Motet:

O salutaris Hostia James Davey

O salutaris Hostia, quae caeli pandis ostium, bella premunt hostilia, da robur, fer auxilium. O saving Victim who opens the door of heaven, hostile armies press on us: give strength, bring aid.

Uni trinoque Domino sit sempiterna gloria, qui vitam sine termino nobis donet in patria. Amen. To the One and Triune Lord be everlasting glory, who life without end gives us in his Kingdom. Amen.

Thomas Aquinas (1225–1274)

Then shall be sung the Communion Hymn:

#### After shall be said as followeth:

LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

AND we most 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 as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.** 

Please kneel as the Blessed Sacrament is carried in solemn procession from the high altar to the altar of repose.

# Then shall be sung the Processional Hymn:

#### 316 - Now, my tongue, the mystery telling Pange Lingua



Now, my tongue, the mystery telling of the glorious body sing, and the blood, all price excelling, which the Gentiles' Lord and King, in a Virgin's womb once dwelling, shed for this world's ransoming.

Given for us, and condescending to be born for us below, he, with us in converse blending, dwelt the seed of truth to sow, till he closed with wondrous ending his most patient life of woe.

That last night, at supper lying, 'mid the Twelve, his chosen band, Jesus, with the law complying, keeps the feast its rites demand; then, more precious food supplying, gives himself with his own hand.



Word-made-flesh, true bread he maketh by his word his flesh to be, wine his blood; which whoso taketh must from carnal thoughts be free: faith alone, though sight forsaketh, shows true hearts the mystery.

Therefore we, before him bending, this great sacrament revere: types and shadows have their ending, for the newer rite is here; faith, our outward sense befriending, makes our inward vision clear.

Glory let us give and blessing to the Father and the Son, honour, might, and praise addressing, while eternal ages run; ever too his love confessing, who, from both, with both is One. Amen.

Thomas Aquinas (1227–1274), trans. J. M Neale, Edward Caswall, and others

After the hymn, all remain kneeling for a space in silence.

The Priest and Sanctuary Party begin the stripping of the altars.

During the stripping of the altar Psalm 22:1-21 is sung:

My God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn: they shoot our their lips, and shake their heads, saying,

He trusted in God, that he would deliver him: let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born: thou art my God, even from my mother's womb.

O go not from me, for trouble is hard at hand: and there is none to help me.

Many oxen are come about me : fat bulls of Basan close me in on every side.

They gape upon me with their mouths: as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

For many dogs are come about me : and the council of the wicked layeth siege against me.

They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.

They part my garments among them: and casts lots upon my vesture. But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

Deliver my soul from the sword : my darling from the power of the dog. Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

After the Celebrant and Sanctuary Party have stripped the high altar and the psalm has been chanted, the people are invited to move to the altar of repose or leave in silence.

A Watch of Prayer, in commemoration of the Watch in the Garden of Gethsemane, is kept. Please feel free to enter the Lady Chapel to sit near the Sacrament.

#### **2021 HOLY WEEK AND EASTER SERVICES**

## Thursday 1 April; Maundy Thursday

11.00am Holy Eucharist

7:00pm Holy Eucharist, Stripping of the Altars and Vigil

# Friday 2 April; Good Friday

10:00am Liturgy of the Cross

# Saturday 3 April; Holy Saturday

7:00pm Lighting of the New Fire and the First Eucharist of Easter

# Sunday 4 April; Easter Day

8:00am Holy Eucharist

10.00am Choral Eucharist (No Litany or Evensong)

#### **NOTICES**

#### **BRING & BUY EVENT**

The dates for the next Two (2) Bring & Buy Events are

June 6/6/21 (1st Sunday)

July 4/7/21 (1st Sunday)

Please deliver items to the parish office (open Wednesday, Thursday, Friday) by **Friday** of that week. It is requested that you ensure any unsold items are taken home by the giver.

#### THE CHRIST CHURCH COVID MARSHALS

The Marshals are Andrew Georg, Neil and Rosemary Woolman, Brian Morgan, Helen Swan, Mary McLeod, Jeremy Pearce, Naomi Guerin and Bin Irwin

#### **NAME TAGS**

As a courtesy, please wear your name tags to assist Fr Stephen and Deborah to get to know your name. Also, it is very helpful for people new to the parish, and visitors, if name tags are worn by parishioners. If you do not have one, please contact the parish office on 8267 2673.

#### **ABM-A LENTEN ENVELOPES**

ABM-A Lent Envelopes are available for each of the six Sundays of Lent and for Good Friday, so that each week you can make an Offering as part of your Lenten discipline of *praying*, *fasting and almsgiving*. Please see a warden if you would like to take an envelope home with you.

Please stay in touch:
Name
Address
Email
Phone
Please hand to a sidesperson or deliver to the office.