

Maundy Thursday

Reception of Holy Oils, The Last Supper,
Feet Washing and Vigil



Order of Service

*St. Matthew's Church, Wych Lane, Bridgemy PO13 0JN
in partnership with Bridgemy Community Sports College*

www.StMatthewsBridgemy.org.uk

Introduction to the Triduum

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane. After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near. This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. The '*Ioudaioi*' of St John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism.

The Liturgy of Maundy Thursday

At the entry of the ministers a hymn may be sung.

Priest In the name of the + Father and of the Son and of the Holy Spirit. **Amen**

The grace of our Lord Jesus Christ,
the love of God, and the fellowship of the Holy Spirit
be with you

All **and also with you.**

Words of welcome or introduction may be said.

*The Holy Oils from the Diocesan Chrism Celebration may be received at this point
and placed in their customary repository*



The Reception of Holy Oils during the Liturgy of Maundy Thursday

The oils are blessed by the bishop at a diocesan celebration at some convenient time during Holy Week between Palm Sunday and the beginning of the Triduum. The oils may be received into the parish on Maundy Thursday at the beginning of the Liturgy of the Last Supper.

Priest Brothers and sisters, on this most holy night we enter into the three days of the celebration of our Lord's paschal victory, his death and resurrection. Those of our community who are to be baptized this Eastertide will be made one with Christ, dying to sin and rising to newness of life in him. As we begin, therefore, we receive from our bishop *N*, the holy oils blessed and set apart for the sacramental life of our parish.

Minister The oil of the sick.

Priest By the laying on of hands and anointing with this oil, and with the prayerful support of this community, may those who are sick experience the healing presence of Christ.
Amen.

Minister The oil of baptism.

Priest Anointed with this oil, and assisted by the example of this community, may those who are to be baptized know that Christ calls them by name and makes them his own and shares with them his victory over sin and the power of evil.
Amen.

Minister The oil of chrism.

Priest Anointed with this fragrant oil, may all who are baptized and confirmed, all who are ordained to the service of God's people, and this community whose house of prayer is dedicated to God's glory, fill the world with the sweet fragrance of Christ's gospel and be built up as living stones into a temple filled with the Holy Spirit.
Amen.

The oils are stored safely for use in the year ahead.

Prayers of Penitence

A minister uses this Invitation to Confession or other suitable words

Minister Our Lord Jesus Christ says:
‘If you love me, keep my commandments.’
‘Unless I wash you, you have no part in me.’
Let us confess to almighty God our sins against his love,
and ask him to cleanse us.

Silence is kept.

Have mercy on us, O God,
in your great goodness;
according to the abundance of your compassion
blot out our offences.

Lord, have mercy.

All **Lord, have mercy.**

Against you only have we sinned
and done what is evil in your sight.

Christ, have mercy.

All **Christ, have mercy.**

Purge us from our sin and we shall be clean;
wash us and we shall be whiter than snow.

Lord, have mercy.

All **Lord, have mercy.**

Silence is kept.

Priest May the Father forgive *you*
by the death of his Son
and strengthen *you*
to live in the power of the Spirit
all *your* days.

All **Amen.**

Bells are rung wildly and the organ thunders to introduce the Gloria



Gloria

from the **Mass of Light**
by David Haas

Glory to God in the highest, sing glory to God
Glory to God in the highest and peace to His people on earth
Glory to God in the highest, sing glory to God
Glory to God in the highest and peace to His people on earth
Lord God, heavenly King,
Almighty God and Father
We worship you, we give you thanks,
we praise you for your glory
Glory to God in the highest sing glory to God
Glory to God in the highest and peace to His people on earth
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
Glory to God in the highest, sing glory to God
Glory to God in the highest and peace to His people on earth
For you alone are the Holy One,
you alone are the Lord,
the most high Jesus Christ
With the Holy Spirit in the Glory of God the Father
Glory to God in the highest, sing glory to God
Glory to God in the highest and peace to His people on earth
Glory to God in the highest sing glory to God
Glory to God in the highest and peace to His people on earth

The Collect

Let us pray that we may love one another as Christ has loved us.

Silence is kept.

Priest God our Father,
 you have invited us to share in the supper
 which your Son gave to his Church
 to proclaim his death until he comes:
 may he nourish us by his presence,
 and unite us in his love;
 who is alive and reigns with you,
 in the unity of the Holy Spirit,
 one God, now and for ever.

All **Amen.**

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

Reader This is the word of the Lord.

All **Thanks be to God.**

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

This acclamation may herald the Gospel reading

Praise to you, O Christ, King of eternal glory.

I give you a new commandment, says the Lord:

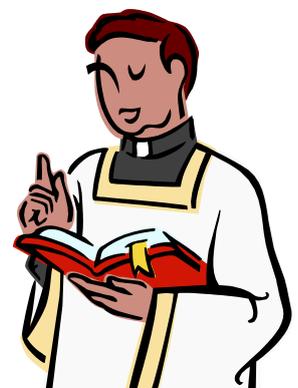
Love one another as I have loved you.

All **Praise to you, O Christ, King of eternal glory.**

When the Gospel is announced the reader says

Minister The Lord be with you

All **And also with you.**



Minister Hear the Gospel of our Lord Jesus Christ according to *N.*
All **Glory to you, O Lord.**

At the end

Minister This is the Gospel of the Lord.
All **Praise to you, O Christ.**

Sermon

The Washing of Feet

The president washes the feet of some members of the congregation. The anthem 'Ubi Caritas' in this or another translation, a hymn, an anthem or a psalm may be sung during the washing of feet.

Response: God is love, and where true love is, God himself is there.



Here in Christ we gather,
love of Christ our calling;
Christ, our love, is with us, gladness be his greeting;
let us all revere and love him, God eternal.
Loving him, let each love Christ in all his brothers.
God is love,...

When we Christians gather, members of one Body,
let there be in us no discord, but one spirit;
banished now be anger, strife and every quarrel.
Christ our God be present always here among us.
God is love,...

Grant us love's fulfilment, joy with all the blessed
when we see your face, O Saviour, in its glory;
shine on us, O purest Light of all creation,
be our bliss while endless ages sing your praises.
God is love,...

James Quinn SJ

The washing of feet may end with this prayer

Priest Lord Jesus Christ,
you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.

All **Amen.**

Prayers of Intercession

This form or other suitable words may be used.

Silence may be kept before each versicle and response.

Minister In the power of the Spirit let us pray to the Father
through Christ the saviour of the world.

Father,
on this, the night he was betrayed,
your Son Jesus Christ washed his disciples' feet.
We commit ourselves to follow his example
of love and service.
Lord, hear us
All **and humble us.**

On this night, he prayed for his disciples to be one.
We pray for the unity of your Church.
Lord, hear us
All **and unite us.**

On this night, he prayed for those
who were to believe through
his disciples' message.
We pray for the mission of your Church.
Lord, hear us
All **and renew our zeal.**

On this night, he commanded his disciples to love,
but suffered rejection himself.

We pray for the rejected and unloved.

Lord, hear us

All **and fill us with your love.**

On this night, he reminded his disciples
that if the world hated them it hated him first.

We pray for those who are persecuted for their faith.

Lord, hear us

All **and give us your peace.**

On this night, he accepted the cup of death
and looked forward to the new wine of the kingdom.

We remember those who have died in the peace of Christ.

Lord, hear us

All **and welcome all your children into paradise.**

Merciful Father

**Accept these prayers
for the sake of your Son
our Saviour, Jesus Christ.
Amen.**

The Peace

standing

Jesus says: 'Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, neither let them be afraid.'

The peace of the Lord be always with you

All **and also with you.**

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

A hymn may be sung.

The gifts of the people may be gathered and presented.

The table is prepared and bread and wine are placed upon it.

Priest At the Eucharist we are with our crucified and risen Lord.
We know that it was not only our ancestors,
but we who were redeemed
and brought forth from bondage to freedom,
from mourning to feasting.

We know that as he was with them in the upper room
so our Lord is here with us now.

All **Until the kingdom of God comes
let us celebrate this feast.**

Blessed are you, Lord, God of the universe,
you bring forth bread from the earth.

All **Blessed be God for ever.**

Blessed are you, Lord, God of the universe,
you create the fruit of the vine.

All **Blessed be God for ever.**

Priest *The Lord be with you*

All **and also with you**

Lift up your hearts

All **We lift them to the Lord**

Let us give thanks to the Lord our God

All **It is right to give thanks and praise**

It is indeed right to give you thanks,
Father most holy, through Jesus Christ our Lord.
For on this night he girded himself with a towel
and, taking the form of a servant,
washed the feet of his disciples.
He gave us a new commandment
that we should love one another as he has loved us.
Knowing that his hour had come,
in his great love he gave this supper to his disciples



to be a memorial of his passion,
that we might proclaim his death until he comes again,
and feast with him in his kingdom.
Therefore earth unites with heaven
to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end:

All ***Holy holy holy Lord
God of power and might
Heaven and earth are full of your glory
Hosanna in the highest***

***Blessed is he who comes in the name of the Lord
Hosannas in the highest***



The prayer continues

All ***Let us proclaim the mystery of faith
Christ has died
Christ is risen
Christ will come again***

The prayer continues and ends



Through him with him in him,
in the unity of the Holy Spirit,
all glory and honour
is your almighty Father,
for ever and ever.

AMEN

The Lord's Prayer

As our Saviour taught us so we pray

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.**

Breaking of the Bread

Every time we eat this bread
and drink this cup
All **we proclaim the Lord's death
until he comes.**

The Agnus Dei may be used as the bread is broken.

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

Communion Antiphon

This body will be given for you. This is the cup of the new covenant in my blood; whenever you receive them, do so in remembrance of me (1 Cor 11:24-25)



If you normally receive Holy Communion in your Church you are welcome to do so here at St Matthew's. Please hold your hands out clearly. If you do not want to receive Holy Communion please come forward and keep your head bowed to receive a blessing.

Prayer after Communion

Priest Let us pray

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood
that we may know within ourselves
and show forth in our lives
the fruit of your redemption,
for you are alive and reign, now and for ever.

All Amen.

The Procession to the Altar of Repose

After reverencing the Blessed Sacrament it is carried out to the altar of repose by the ministers with cross, candles and incense as available, during the singing of the hymn Pange, lingua

The congregation kneel or sit with heads bowed during the procession



The hymn Tantum ergo Sacramentum is sung

After some silent prayer at the altar of repose the ministers return to the vestry and remove their vestments and return to the body of the church for the Stripping of the Sanctuary.

The Stripping of the Sanctuary

The Minister may read Psalm 88 followed by

Minister How lonely sits the city that once was full of people!
How like a widow she has become,
she that was great among the nations!
She weeps bitterly in the night, with tears on her cheeks;
among all her lovers she has no one to comfort her.

All **Jerusalem, Jerusalem, return to the Lord your God.**

The roads to Zion mourn, for no one comes to the festivals;
all her gates are desolate, her priests groan;
her young girls grieve, and her lot is bitter.
Her children have gone away, captives before the foe.
Is it nothing to you, all you who pass by?
Look and see if there is any sorrow like my sorrow.

All **Jerusalem, Jerusalem, return to the Lord your God.**

From on high he sent fire; it went deep into my bones;
he spread a net for my feet; he turned me back;
he has left me stunned, faint all day long.
For these things I weep; my eyes flow with tears;
for a comforter is far from me, one to revive my courage;
my children are desolate, for the enemy has prevailed.

All **Jerusalem, Jerusalem, return to the Lord your God.**

All who pass along the way clap their hands at you;
they hiss and wag their heads at daughter Jerusalem;
'Is this the city that was called the perfection of beauty,
the joy of all the earth?'

The thought of my affliction and homelessness is wormwood and gall.

All **Jerusalem, Jerusalem, return to the Lord your God.**

The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning; great is your faithfulness.
'The Lord is my portion,' says my soul,
'Therefore I will hope in him.'

The Lord is good to those who wait for him,
to the soul that seeks him.

All **Jerusalem, Jerusalem, return to the Lord your God.**

It is good that one should wait quietly for the salvation
of the Lord.

It is good for one to bear the yoke in youth,
to sit alone in silence when the Lord has imposed it,
to put one's mouth to the dust (there may yet be hope),
to give one's cheek to the smiter, and be filled with insults.
For the Lord will not reject for ever.

All **Jerusalem, Jerusalem, return to the Lord your God.**

*At the end of the stripping the congregation leave to take part in the
Watch vigil at the Altar of Repose or depart in silence*

The Watch *until midnight*



Here we are invited by the church to spend some time with Christ in the Garden of Gethsemane on the night before his betrayal and death. With the disciples we join in the drama of trying to stay awake and pray with Christ to the Father.

Readings of the Watch

The readings are not announced and no ending is added

1. 9:00pm John 13.16-30 & Psalm 113
2. 9:20pm John 13.31-end & Psalm 114
3. 9:40pm John 14.1-14 & Psalm 115
4. 10:00pm John 14.15-end & Psalm 116.1-9
5. 10:20pm John 15.1-17 & Psalm 116.10-end
6. 10:40pm John 15.18–16.4a & Psalm 117
7. 11:00pm John 16.4b-15 & Psalm 118.1-9
8. 11:20pm John 16.16-end & Psalm 118.10-18
9. 11:40pm John 17.1-19 & Psalm 118.19-end

10. 12:00am John 17.20-end & Psalm 54

Gospel of the Watch is read without ceremony, followed by silence.

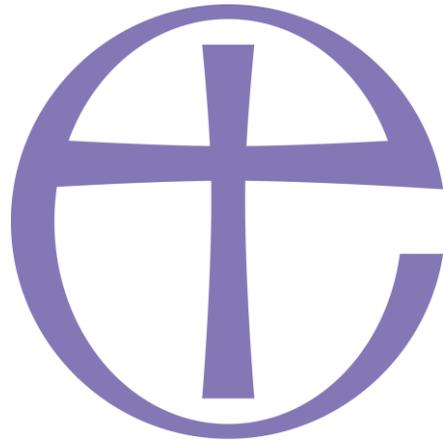
Year A Luke 22.31-62

Year B Matthew 26.30-end

Year C Mark 14.26-end



All depart in silence and the minister clears everything away in silence



THE CHURCH
OF ENGLAND

*Order of service produced by Fr Reuben James Preston for the parish of Bridgemaury 2009
using authorised materials of the Church of England*

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