



ST. THOMAS'S EPISCOPAL CHURCH

MAUNDY THURSDAY

Agapé Meal, Foot Washing, Holy Eucharist, and Stripping of the Altar

April 18, 2019

6 P.M.

If you are new or visiting ...

Welcome! To follow along with the service all you need is this service bulletin.

Restrooms for men and women are located on the second floor. An **all-gender restroom (with baby changing table)** is in the Vesting Room, located opposite the red double doors at the front of the church.

All are invited to receive Holy Communion. Baptism is not required; church membership is not required. **Gluten-free bread** and **non-alcoholic wine** are available. Details will be explained during the announcements.

To receive Holy Communion hold out your hands, and the server will place bread in them. If you wish to receive wine, please sip it from the common cup, using both hands to guide the chalice to your lips.

About the Liturgy

Today marks the beginning of the holiest three days in an already holy week. The liturgies of these Paschal Holy Days (sometimes referred to as the Triduum, from the Latin meaning “three days”) are in actuality one liturgy beginning with the Maundy Thursday Eucharist, foot washing, and stripping of the altar of all adornment; continuing on Good Friday with the veneration of the cross and communion from bread and wine consecrated on Thursday; and culminating with the renewal of baptismal vows and the first Eucharist of the resurrection at the Great Vigil of Easter. Once we commence with worship on Maundy Thursday, we are not formally dismissed until Easter Day. The word “maundy” is an English corruption of the Latin *mandatum*, from the “new commandment” that Jesus gives his disciples after washing their feet. In our remembrance of that event, the clergy wash the feet of members of the congregation, who in turn wash the feet of one another. During the service, extra bread and wine are consecrated; at the stripping of the altar, this “reserved sacrament” is placed on the “altar of repose” in the Lady Chapel. At the end of the service, the people leave in silence. It is a solemn, sober, and somber night.

[Adapted from the Society of St. John the Evangelist]

THE AGAPÉ MEAL

Serving may begin while people are still arriving, but please refrain from eating until after the Presider offers the following prayers. At the ringing of the bell, please stand.

PRAYER OVER THE FOOD

Presider

Blessed are you, O Lord our God, King of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and forever. **Amen.**

The People share the meal. Afterwards, the tables are cleared. The service begins with the sounding of a bell. All stand.

THE WORD OF GOD

THE SALUTATION AND COLLECT OF THE DAY

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

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

All are seated.

OLD TESTAMENT READING

EXODUS 12:1-4, 11-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Reader: The Word of the Lord.

People: Thanks be to God.

PSALM 116:1, 10-17 (*said by all*)

Dilexi, quoniam

- 1 I love the LORD, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
- 10 How shall I repay the LORD *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the LORD.
- 12 I will fulfill my vows to the LORD *
in the presence of all his people.
- 13 Precious in the sight of the LORD *
is the death of his servants.
- 14 O LORD, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people,
- 17 In the courts of the LORD's house, *
in the midst of you, O Jerusalem.

EPISTLE

1 CORINTHIANS 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Reader: The Word of the Lord.

People: Thanks be to God.

All stand.

SEQUENCE HYMN

Now, my tongue, the mystery telling (331, *The Hymnal 1982*)

1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -

1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,

1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward

1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.

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

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. All rights reserved. Used with permission.
 Music: *Graffon*, melody from *Chants ordinaires de l'Office Divin*, 1881; harm. *Songs of Praise*, 1925

GOSPEL

JOHN 13:1-17, 31b-35

Deacon: The Holy Gospel of our Lord Jesus Christ according to John.

People: Glory to you, Lord Christ.

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.

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."

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Christ.

All are seated.

THE SERMON

THE WASHING OF FEET

All are invited to participate in this symbolic yet meaningful gesture. It's simple: the washee bares their feet, proceeds to a station, sits, and holds their feet over the basin; the washer pours fresh warm water over the feet and dries them with a clean towel. The clergy wash the feet of the first who come forward. After your feet are washed, you may take a turn doing the washing. The Choir receives foot-washing last. Children are encouraged to participate, with younger children assisted by a caregiver.

ANTHEM AT THE FOOT-WASHING

Ubi caritas

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.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear and love the living God.
And may we love each other with a sincere heart.

Words: Maundy Thursday antiphon Music: Maurice Duruflé (1902–1986), Op. 10, No. 1, 1960

After the washing of feet, the service continues with the Prayers of the People. Please stand.

PRAYERS OF THE PEOPLE: FORM III

Intercessor and People

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest;
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

The People may add their own petitions, either silently or aloud.

Presider

Lord Jesus Christ, you said to your apostles, “Peace I give to you; my own peace I leave with you.” Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. **Amen.**

THE PEACE

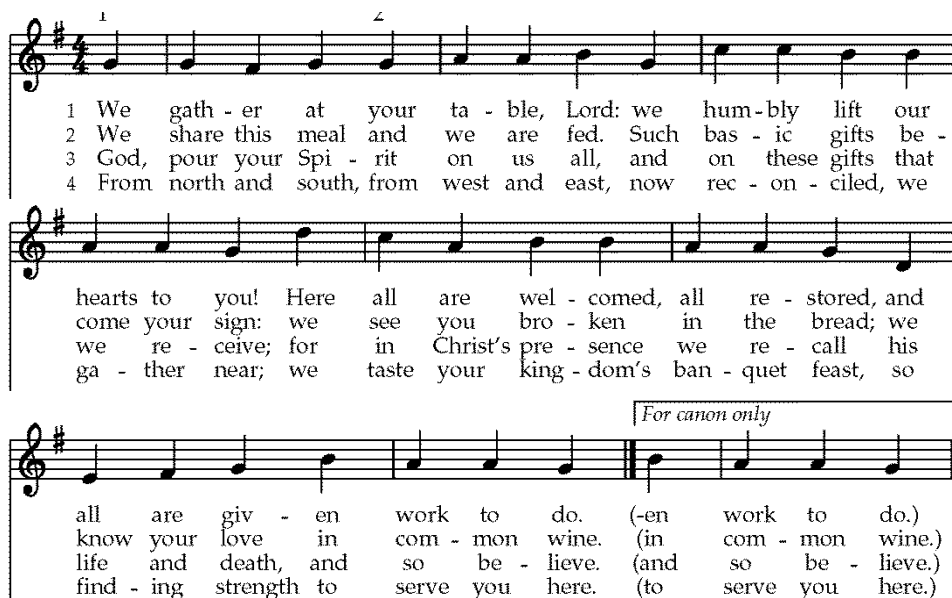
Presider: The peace of the Lord be always with you.

People: **And also with you.**

The People greet one another with a sign of peace. After brief announcements, the service continues with the offertory sentence. The people remain standing in place for the Holy Communion.

OFFERTORY HYMN

We gather at your table, Lord (89, *Voices Found*)



1 We gath - er at your ta - ble, Lord: we hum - bly lift our
2 We share this meal and we are fed. Such bas - ic gifts be -
3 God, pour your Spi - rit on us all, and on these gifts that
4 From north and south, from west and east, now rec - on - ciled, we
hearts to you! Here all are wel - comed, all re - stored, and
come your sign: we see you bro - ken in the bread; we
we re - ceive; for in Christ's pre - sence we re - call his
ga - ther near; we taste your king - dom's ban - quet feast, so
all are giv - en work to do. (-en work to do.)
know your love in com - mon wine. (in com - mon wine.)
life and death, and so be - lieve. (and so be - lieve.)
find - ing strength to serve you here. (to serve you here.)

Words: Carolyn Winfrey Gillette © 1999 Carolyn Winfrey Gillette, from *Gifts of Love: New Hymns for Today's Worship* (Geneva Press 2000). All rights reserved. Used by permission.
Music: *The Eighth Tune*, Thomas Tallis (1505?-1585).

THE HOLY COMMUNION

THE GREAT THANKSGIVING: EUCHARISTIC PRAYER C

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

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

Presider: Let us give thanks to the Lord our God.

People: **It is right to give God thanks and praise.**

Presider

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS AND BENEDICTUS

S-129, *The Hymnal 1982*

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.....

The musical score is written on four staves in G-clef, 4/4 time. It features a melody with several triplet markings (indicated by a '3' over a group of notes) and a final double bar line. The lyrics are printed below the notes.

Presider

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers and Mothers; God of Abraham and Sarah, Isaac and Rebecca, and Jacob, Leah and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

THE LORD’S PRAYER

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

You are invited to say the Lord’s Prayer in the language of your choice.

**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,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

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

FRACTION ANTHEM

S-163, *The Hymnal 1982*

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

take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

Presider

The Gifts of God for the People of God.

All are invited to receive Holy Communion at God's table in this church. *Baptism is not required; church membership is not required. Please proceed to the most conveniently located station to receive communion, and then return to your seat via the center aisle. Gluten-free bread is available at each station; non-alcoholic wine is available from the chalice bearer at the center. To receive a blessing instead of communion, approach the priest with your arms crossed over your chest.*

COMMUNION MOTET

Tantum ergo

Tantum ergo Sacramentum
veneremur cernui
et antiquum documentum
novo cedat ritui
praestet fides supplementum
sensuum defectui.

Therefore, so great a sacrament
Let us worship with bowed heads
And may the ancient practice
give way to the new rite;
May faith supply a substitute
for the failure of the senses.

Genitori genitoque
laus et jubilatio
salus honor virtus quoque
sit et benedictio
procedenti ab utroque
compar sit laudatio.
Amen.

To the begetter and the begotten
be praise and jubilation,
Hail, honor, virtue also,
And blessing,
To the one proceeding from both
Let there be equal praise.

Words: Thomas Aquinas (1225–1274) Music: Maurice Duruflé (1902–1986), Op. 10, No. 4, 1960

After all have received communion, the People remain seated for a period of silence. Then all stand and process in silence to the Nave for the Stripping of the Altar. The order of the procession is: Ministers, People, Choir. In the Nave, the People and Choir are seated.

After all are seated, the Ministers place the reserved sacrament on the Altar of Repose in the Lady Chapel and then return for the Stripping of the Altar. The Choir sings Psalm 22 during the Stripping of the Altar. Afterwards, all remain seated for a period of silence.

PSALM 22

- 1 My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
- 3 Yet you are the Holy One, * enthroned upon the praises of Israel.

- 4 Our forefathers put their trust in you; * they trusted, and you delivered them.
5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
6 But as for me, I am a worm and no man, * scorned by all and despised by the people.
7 All who see me laugh me to scorn; * they curl their lips and wag their heads, saying,
8 "He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him."
9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
10 I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.
11 Be not far from me, for trouble is near, * and there is none to help.
12 Many young bulls encircle me; * strong bulls of Bashan surround me.
13 They open wide their jaws at me, * like a ravening and a roaring lion.
14 I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.
15 My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
16 Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.
17 They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.
18 Be not far away, O Lord; * you are my strength; hasten to help me.
19 Save me from the sword, * my life from the power of the dog.
20 Save me from the lion's mouth, * my wretched body from the horns of wild bulls.
21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
22 Praise the Lord, you that fear him; *
stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them; * but when they cry to him he hears them.
24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: *
"May your heart live for ever!"
26 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.
27 For kingship belongs to the Lord; * he rules over the nations.
28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
29 My soul shall live for him; my descendants shall serve him; *
they shall be known as the Lord's for ever.
30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

*At the end of the service, there is no dismissal. After the Ministers and Choir leave the Nave, the people depart in silence.
You are invited to observe a time of reflection or prayer in the Nave or at the Altar of Repose in the Lady Chapel.*

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HOLY WEEK & EASTER SERVICE SCHEDULE

GOOD FRIDAY ♦ April 19
Noon THE WAY OF THE CROSS
7 P.M. GOOD FRIDAY LITURGY

HOLY SATURDAY ♦ April 20
7 P.M. GREAT VIGIL OF EASTER

EASTER SUNDAY ♦ April 21
10 A.M. FESTAL EUCHARIST



Serving This Evening

Presider: The Rev. Keri Aubert
Preacher: The Rev. Nathan Empsall
Deacon: The Rev. April Alford-Harkey
Choir Director: Dr. Noah Horn
Eucharistic Minister: Kyle Holton
Crucifer: Chris Martinez
Lectors: Dan Harrison, Constance Cahill
Intercessor: Jocelyn Tidwell
Sacristans: Kyle Holton & Kids
Usher: Drew McDermott

ST. THOMAS'S EPISCOPAL CHURCH & DAY SCHOOL

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