

# Christ our Passover

Solemn Liturgical Observance  
of the Paschal Triduum

Eucharist of The Lord's Supper

## Maundy Thursday



The Last Supper, Simon Bening, c. 1525  
The J. Paul Getty Museum

**Saint Thomas's Anglican Church**

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## Welcome!

On behalf of everyone who claims St. Thomas's as their spiritual home, we are happy you are with us, whether in person or via our livestream. If you are a visitor or newcomer, or even a longtime parishioner, but find it awkward or difficult to stand or kneel at the places indicated, remaining seated is perfectly acceptable. Please assume the posture most conducive to prayer throughout this service, or simply observe.

St. Thomas's has many peculiar ways that we cherish and are happy to share. If there seems to be no rhyme or reason for something, there might not be! But feel free to ask anyone after the service; it usually makes for entertaining conversation.

You are not obliged to engage any of us in conversation, though you should know that pretty much everyone here is happy to do so when we gather. You can always slip away without any judgement. We seem to have a lot of introverts here, so we understand the energy it takes to put yourself out there. Even if you're a raging extrovert, the experience of church can be disorienting. Relax and be yourself. Believe it or not, whether from near or far, God has led you here today. We want to honour what God is up to in your life, and we are here for you as you (re-) discover the joy and the challenge of the saving Gospel of Jesus Christ.

Fr. Nathan Humphrey, Rector

*Low gluten communion hosts are available upon request. When you approach for communion, indicate to the priest that you require a low gluten host.*



St. Thomas's relies on the generosity of those whose offerings reflect gratitude for God's own generosity to us. To make a secure gift online, simply scan the QR code with your phone's camera app, or visit [qrco.de/smokytoms](http://qrco.de/smokytoms). Scroll to the bottom of the webpage to fill out the online form. **We no longer pass the plate, so if you want to give the old-fashioned way, an alms basin is available in the narthex.**

**Celebrant:** Fr. Nathan Humphrey  
**Deacon & Homilist:** Fr. James Shire  
**Reader:** Jean Nichols  
**Organist & Choirmaster:** Elizabeth Anderson  
**Assistant Organist & Choirmaster:** Manuel Piazza

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**MUSIC OF THE MASS**

Missa Papae Marcelli,  
Giovanni Pierluigi da Palestrina (c. 1525-1594)

**VOLUNTARY**

Ubi Caritas, Gerald Near (b. 1942)

**ENTRANCE HYMN**

The flaming banners of our King

The flaming banners of our King  
advance through his self offering.  
He lived to rob death of its sting;  
he died eternal life to bring.

The image shows four staves of musical notation in G major (one sharp). The first three staves are in 4/4 time, and the fourth staff changes to 4/4 time with a double bar line. The lyrics are written below the notes.

*Lower* 2 A Roman soldier drew a spear / To mix his blood with water clear.  
*Voices* That blood retains its living power: / The water cleanses to this hour.

*All* 3 The crowd would have been satisfied / To see a prophet crucified.  
They stumbled on a mystery: / Messiah reigning from a tree.

*Upper* 4 With what strange light the rough trunk shone, / Its purple limbs a royal throne,  
*Voices* Its load a royal treasury: / The ransom of a world set free.

All 5 The best are shamed before that wood; / The worst gain power to be good.  
O grant, most blessed Trinity, / That all may share the victory.



*GONFALON ROYAL*  
Percy Carter Buck, 1871-1947

*Venantius Fortunatus (530-609)*  
Tr. John Webster Grant (1919)

*The People kneel.*

### **COLLECT FOR PURITY**

Almighty 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.**

*The Choir alone sings the Kyrie, the People kneeling.*

### **KYRIE ELEISON**

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

Kyrie Eleison.  
Christe Eleison.  
Kyrie Eleison.

*The People stand.*

# GLORIA IN EXCELSIS DEO

# Missa de Angelis

*Celebrant*                      *People*

Glo-ry be to God on high, and in earth peace, good will to - wards men. We praise thee,

we bless thee, we wor - ship thee, we glo-ri - fy thee, we give thanks to thee

for thy great glo-ry, O Lord God hea-ven-ly King, God the Fath - er Al - migh - ty.

O Lord, the on-ly-be-got-ten Son, Je - su Christ; O Lord God, Lamb of God,

Son of the Fath - - - er, that tak - est a - way the sin of the world,

have mer - cy up - on us. Thou that tak - est a - way the sin of the world,

re - ceive our prayer. Thou that sit - test at the right hand of God the Fath - er,

have mer - cy up - on us. For thou on - ly art ho - ly; thou on - ly art the Lord;

thou on - ly, O Christ, with the Ho - ly Ghost, art most high

in the glo - ry of God the Fath - - - er. A men.

*The People remain standing for the Collects.*

## **COLLECTS OF THE DAY**

The Lord be with you.

**And with thy spirit.**

Let us pray.

Almighty 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.**

O God, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. **Amen.**

*The People sit.*

## **FIRST READING**

Exodus 12.1-14

The First Lesson is written in the twelfth chapter of the book Exodus, beginning at the first verse.

And the Lord spake unto Moses and Aaron in the land of Egypt saying, 'This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the

houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.'

The word of the Lord.

**Thanks be to God.**

*The People remain seated for the Psalm.*

**PSALM 116.11-12, 14-17**

II. 1.



- |               |    |  |
|---------------|----|--|
| <i>Cantor</i> | 11 | WHAT RE-ward shall I give unto the <b>Lord</b> :   |
| <i>People</i> |    | for all the benefits that he hath done <b>un</b> -to me?                                 |
|               | 12 | I will take the cup of sal- <b>va</b> -tion : and call upon the Name <b>of</b> the Lord. |
| <i>Cantor</i> | 14 | Right dear in the sight of the <b>Lord</b> : is the death <b>of</b> his saints.          |
| <i>People</i> | 15 | Behold, O Lord, how that I am thy <b>ser</b> -vant :                                     |
|               |    | I am thy servant and the son of thy handmaid;  |
|               |    | thou hast broken my bonds <b>in</b> sun-der.   |
| <i>Cantor</i> | 16 | I will offer to thee the sacrifice of thanks- <b>giv</b> -ing :                          |
|               |    | and will call upon the Name <b>of</b> the Lord.  |
| <i>People</i> | 17 | I will pay my vows unto the <b>Lord</b> : in the presence of all <b>his</b> peo-ple;     |

SECOND READING

1 Corinthians 11.23-26

The Epistle is written in in the eleventh chapter of St Paul's first epistle to the Corinthians, beginning at the twenty-third verse.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.'

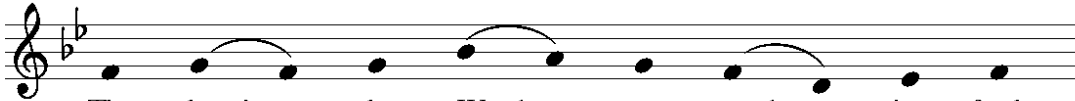
The word of the Lord.

**Thanks be to God.**

*The People stand.*

SEQUENCE HYMN

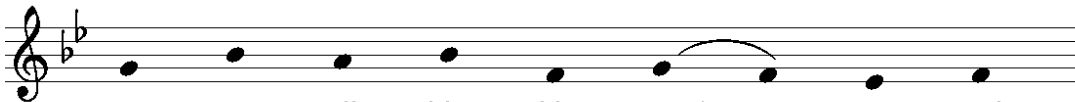
The heavenly Word proceeding forth



The heav'n - ly Word pro - ceed - ing forth,  
 By false di - sci - ple to be giv'n  
 He gave him - self in ei - ther kind,  
 By birth their fel - low - man was he;



yet leav - ing not the Fa - ther's side,  
 to foe - men for his life a - thirst,  
 his pre - cious Flesh, his pre - cious Blood;  
 their Meat, when sit - ting at the board:



ac - com - pli - shing his work on earth  
 him - self, the ve - ry Bread of heav'n,  
 in love's own ful - ness thus de - signed  
 he died, their Ran - som - er to be;



had reached\_ at length\_ life's e - ven - tide.  
 he gave\_ to his\_ di - sci - ples first.  
 of the\_ whole man\_ to be\_ the Food.  
 he ev - er reigns,\_ their great\_ Re - ward.

A - men.\_\_\_\_\_

*VERBUM SUPERNUM*  
 Mechlin Plainsong, ar A.L. Jacob 1938

*S' Thomas Aquinas 1227-74*  
*Tr E. Caswall 1814-78 and J.M. Neale 1818-66*

## THE HOLY GOSPEL

John 13.1-17, 31b-35

The Lord be with you.

**And with thy spirit.**

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.**

Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put 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 was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, 'What I do thou knowest not now; but thou shalt know hereafter.' Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, 'If I wash thee not, thou hast no part with me.' Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head.' Jesus saith to him, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.' For he knew who should betray him; therefore said he, 'Ye are not all clean.' So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, 'Know ye what I have done to you? Ye call me

Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them. Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.'

The Gospel of Christ.

**Praise be to thee, O Christ.**

*The People sit at the invitation of the Preacher.*

## **SERMON**

### **THE MAUNDY**

*The People remain seated. Those who are to take part in the washing of the feet are led to seats prepared for them. The Celebrant removes the chasuble, is girded with a towel, and approaching each person in turn, bows to them and kneels to wash each one's feet and wipe them with a towel.*

*Meanwhile the choir sings:*

Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor.  
Exsulemus et in ipso jucundemur. Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero. Ubi caritas et amor, Deus ibi est. Amen.

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

Maurice Duruflé (1902-1986)

*At the conclusion of the ceremony, the Celebrant puts on the chasuble again, and with the Deacon and Subdeacon goes to stand before the High Altar. The People stand and this prayer is offered from the Royal Maundy rite.*

## MAUNDY RITE CONCLUDING COLLECT

Lord Jesus Christ, who when about to institute the holy Sacrament at thy Last Supper, didst wash the feet of thy Apostles, teaching us, by thy example, the grace of humility: Cleanse us, we beseech thee, from all stain of sin, that we may be worthy partakers of thy holy mysteries; who livest and reignest with the Father and the Holy Ghost, one God, world without end. **Amen.**

### OFFERTORY SENTENCE

Our Lord Jesus Christ saith: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love each other.

### OFFERTORY HYMN 384

Praise to the Holiest in the height



- 1 Praise to the Holiest in the height, / And in the depth be praise;  
In all his words most wonderful, / Most sure in all his ways.
- 2 O loving wisdom of our God! / When all was sin and shame,  
A second Adam to the fight / And to the rescue came.
- 3 O wisest love! That flesh and blood, / Which did in Adam fail,  
Should strive afresh against the foe, / Should strive and should prevail;
- 4 And that a higher gift than grace / Should flesh and blood refine,  
God's presence and his very Self, / And essence all-divine.
- 5 O generous love! that he who smote / In Man for man the foe,  
The double agony in Man / For man should undergo,
- 6 And in the garden secretly, / And on the Cross on high,  
Should teach his brethren, and inspire / To suffer and to die.
- 7 Praise to the Holiest in the height, / And in the depth be praise;  
In all his words most wonderful, / Most sure in all his ways.

## **PRAYER OVER THE GIFTS**

Heavenly Father, we spread this table to remember the loving sacrifice of thy beloved Son: Accept the gifts we offer, and bind us together in his love, the love he has commanded us to bring one another; through the same Jesus Christ our Lord. **Amen.**

## **INTENTIONS OF THE MASS**

*The Subdeacon reads the Intentions and bids the People's additions, silently or aloud.*

## **INVITATION, CONFESSION AND ABSOLUTION**

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the 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.

**Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. 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.**

Almighty 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.**

## EUCHARISTIC PRAYER

*Celebrant* *People*



The Lord be with you; And with thy spirit.

*Celebrant* *People*



Lift up your hearts; We lift them up unto the Lord.

*Celebrant* *People*



Let us give thanks unto our Lord God; It is meet and right so to do.

It 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, Creator and Preserver of all things for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross for us sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

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

*The Choir alone sings:*

## SANCTUS & BENEDICTUS

Holy, 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.

Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth:  
Pleni sunt caeli et terra gloria tua.  
Hosanna in excelsis.  
✠ Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.

Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and 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 memorial 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 Covenant, 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.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we 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 we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee,

The image shows a musical score for a prayer. It consists of a single staff with a treble clef and a key signature of two flats (B-flat and E-flat). The music is divided into two parts: 'Celebrant' and 'People'. The 'Celebrant' part is marked with a *Celebrant* label and includes the lyrics 'O Fa - ther al - might - ty, world with - out \_\_\_ end.' The 'People' part is marked with a *People* label and includes the lyrics 'A - men. \_\_\_'. The melody is simple and consists of quarter and eighth notes, with a final cadence at the end.

# THE LORD'S PRAYER

John Merbecke (1505-1585)

*Celebrant*

And now, as our Sa-viour Christ hath com-mand-ed and taught us, we are bold to say:

*People*

Our Fa-ther, who art in heav'n, Hal-low-ed be thy Name, Thy king-dom come,

Thy will be done, on earth, as it is in heav'n. Give us this day our dai - ly bread;

and for - give us our tres - pass - es, As we for - give them that tres - pass a - gainst us;

And lead us not in - to temp - ta - tion, But de - li - ver us from ev - il.

For thine is the king - dom, the pow - er and the glo - ry, For ev - er and ev - er. A - men.

## FRACTION & PEACE

*The consecrated Bread is broken. A sustained period of silence is kept, after which the Celebrant bids the Peace.*

*Celebrant* *People*

The peace of the Lord be al - ways with you. And with thy spi - rit.

*The Celebrant then kneels to begin the Prayer of Humble Access.*

## PRAYER OF HUMBLE ACCESS

*All who intend to receive Holy Communion pray together:*

We 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.**

*The Choir alone sings:*

## AGNUS DEI

O Lamb of God, that takest away the sin  
of the world, have mercy upon us.

O Lamb of God, that takest away the sin  
of the world, have mercy upon us.

O Lamb of God, that takest away the sin  
of the world, grant us thy peace.

Agnus Dei, qui tollis peccata mundi,  
miserere nobis.

Agnus Dei, qui tollis peccata mundi,  
miserere nobis.

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

*The Celebrant turns to face the People and says,*

## INVITATION TO COMMUNION

Behold the Lamb of God; behold him that taketh away the sin of the world.

**Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my soul shall be healed.**

## COMMUNION INSTRUCTIONS

*All baptized Christians are warmly invited to receive Communion as directed by the Sidespeople. Please receive the host (bread) on the right palm of the hand (supported underneath by the left palm). To receive the cup, gently guide with your hand the base of the chalice. Please refrain from intinction (dipping the host into the cup), as diocesan policy does not allow us to do so.*

*Low gluten communion hosts are available upon request. When you approach for communion indicate to the priest that you require a low gluten host.*



*If you have not been baptized or are not receiving communion, please cross your arms over your chest in the shape of an X to receive a blessing.*

*If you wish to inquire about baptism for yourself or your child, we would love to speak with you!*

## **COMMUNION DEVOTIONS**

*An Act of Spiritual Communion, which may be prayed silently by those not receiving:*

My Jesus, I believe that thou art truly present in the Holy Sacrament. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, and embrace thee with all the affections of my soul. Let me never be separated from thee. Let me live and die in thy love. Amen.

## **ANIMA CHRISTI**

*The following devotion may be prayed silently by communicants and non-communicants.*

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O good Jesu, hear me.  
Within thy wounds hide me.  
Suffer me not to be separated from thee.  
From the malicious enemy defend me.  
In the hour of my death call me.  
And bid me come to thee,  
That with thy saints I may praise thee,  
For ever and ever. Amen.

*During the distribution of Holy Communion the following Motet is sung:*

**MOTET**

In Monte Oliveti, Orlando Di Lasso (1532-1594)

In monte Oliveti oravit ad Patrem: Pater si fieri potest transeat a me calix iste. Spiritus quidem promptus est caro autem infirma. Fiat voluntas tua.

On the Mount of Olives he prayed to his Father: "Father, if it be possible, let this cup pass from me. The spirit indeed is willing, but the flesh is weak. Let your will be done.

**COMMUNION HYMN 539**

The king of love my shepherd is

The King of love my Shep-herd is, Whose good-ness fail - eth\_ ne - ver;  
I noth - ing lack if I am his And he is mine for ev - er.

- 2 Where streams of living water flow / My ransomed soul he leadeth,  
And where the verdant pastures grow / With food celestial feedeth.
- 3 Perverse and foolish oft I strayed, / But yet in love he sought me,  
And on his shoulder gently laid, / And home, rejoicing, brought me.
- 4 In death's dark vale I fear no ill / With thee, dear Lord, beside me;  
Thy rod and staff my comfort still, / Thy Cross before to guide me.
- 5 Thou spread'st a table in my sight; / Thy unction grace bestoweth;  
And O what transport of delight / From thy pure chalice floweth!
- 6 And so through all the length of days / Thy goodness faileth never:  
Good Shepherd, may I sing thy praise / Within thy house for ever.

*S<sup>t</sup> COLUMBA*  
*Ancient Irish Melody*

*Rev. Sir H. W. Baker, 1868*

## PRAYER AFTER COMMUNION

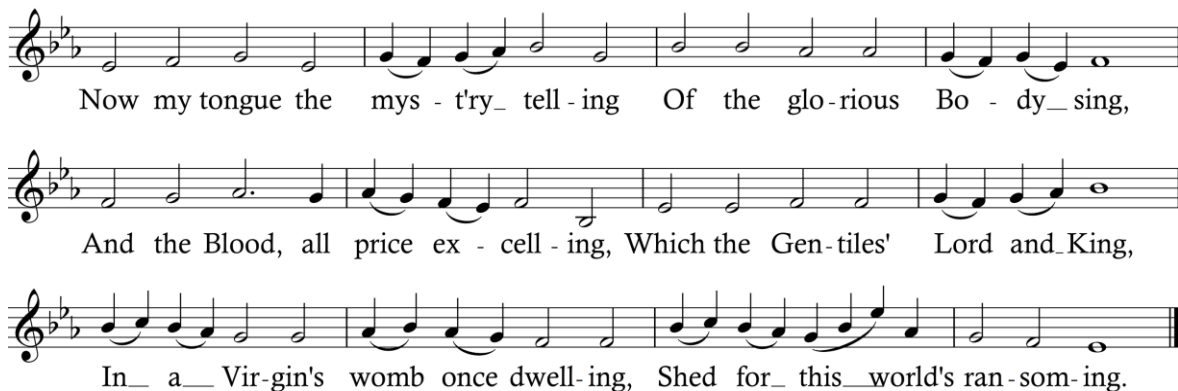
Let us pray.

O Lord and heavenly Father, we thank thee for feeding us at the supper of thy Son: Sustain us with thy Spirit, we humbly beseech thee, that we may serve thee here on earth, until our joy is complete in heaven and we share the eternal banquet with the same Jesus Christ our Lord. **Amen.**

## PROCESSION OF THE BLESSED SACRAMENT

*All remain kneeling while the Blessed Sacrament is carried through the church in procession to the Altar of Repose. During the procession the first hymn is sung, and when the place of repose is reached, the second hymn.*

## PANGE LINGUA



Now my tongue the mys - t'ry\_ tell - ing Of the glo - rious Bo - dy\_ sing,  
And the Blood, all price ex - cell - ing, Which the Gen - tiles' Lord and King,  
In\_ a\_ Vir - gin's womb once dwell - ing, Shed for\_ this\_ world's ran - som - ing.

- 2 Given for us, and condescending / To be born for us below,  
He, with men in converse blending, / Dwelt the seed of truth to sow,  
Till he closed with wondrous ending / His most patient life of woe.
- 3 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.
- 4 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.

*Tantum ergo (French Melody)*

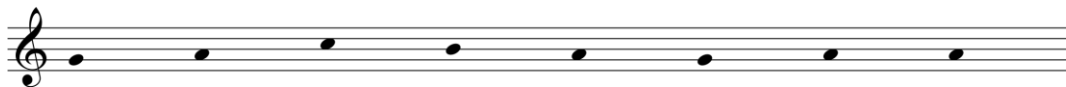
# TANTUM ERGO SACRAMENTUM



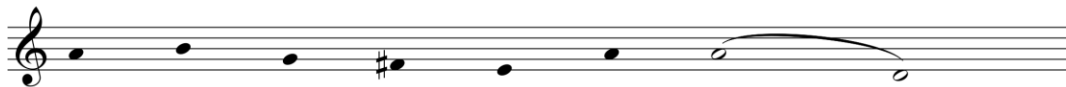
There - fore we, be - fore him bend - ing,  
Glo - ry let us give, and bless - sing



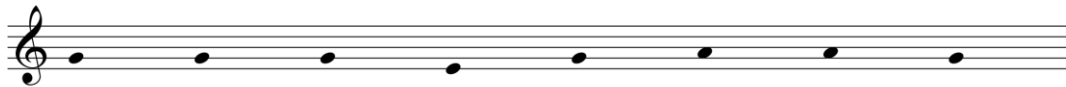
This great sa - cra - ment re - vere;  
To the Fa - ther, and the Son,



Types and sha - dows have their end - ing,  
Hon - our, might, and praise ad - dress - ing,



For the new - er rite is here;  
While e - ter - nal a - ges run;



Faith, our out - ward sense be - friend - ing,  
Ev - er too his love con - fess - ing,



Makes our in - ward vi - sion clear.  
Who from Both with Both is One.

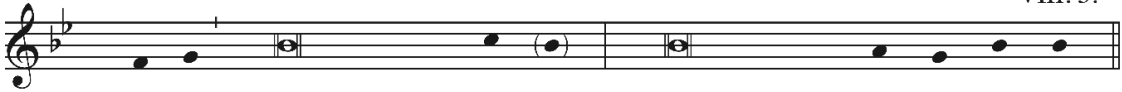


A - men.

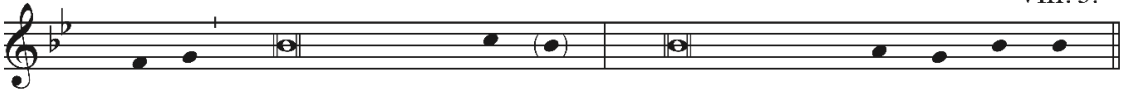
## STRIPPING AND WASHING OF THE ALTAR

*The People are seated as the ministers strip the altar, during which the choir sings Psalm 22.*

VIII. 3.



- Cantor*        THEY PART my garments a-**mong** them :  
*People*        and cast lots up-**on** my ves-ture.
- People*        1    My God, my God, why hast thou for-**sak**-en<sup>^</sup>me :  
                  and art so far from my help, and from the **words** of my<sup>^</sup>comp-laint?
- Cantor*        2    O my God, I cry in the day-time, but thou hearest **not** :  
                  and in the night-season al-**so** I take no<sup>^</sup>rest.
- People*        3    And thou continuest **ho**-ly : O thou wor-**ship** of Is-ra<sup>^</sup>el.
- Cantor*        4    Our fathers trusted in **thee** :  
                  they trusted in thee, and thou **didst** de-liv-er<sup>^</sup>them.
- People*        5    They call-ed upon thee, and were **sa**-ved :  
                  they put their trust in thee, and were **not** con-found-ed.
- Cantor*        6    But as for me, I am a worm and no **man** :  
                  a very scorn of men, and the outcast **of** the peo-ple.
- People*        7    All they that see me laugh me to **scorn** :  
                  they shoot out their **lips**, and shake<sup>^</sup>their heads,
- Cantor*        8    Saying, 'He trusted in God, that he would de-li-ver<sup>^</sup>him :  
                  let him deliver him, if he de-**light**-eth in him.'
- People*        9    But thou art he that took me from the **womb** :  
                  thou wast my hope, when I hang-ed yet up-**on** my mo-ther's<sup>^</sup>breasts.
- Cantor*        10    I have been left unto thee ever since I was **born** :  
                  thou art my God even **from** my mo-ther's<sup>^</sup>womb.
- People*        11    O go not from me, for trouble is hard at **hand** :  
                  and there is **none** to help me.
- Cantor*        12    Many oxen are come a-**bout** me :  
                  strong bulls of Bashan close me **in** on ev-ery<sup>^</sup>side.
- People*        13    They gape upon me with their **mouths** :  
                  as it were a ramping and a **roar**-ing li-on.
- Cantor*        14    I am pour-ed out like water, and all my bones are out of **joint** :  
                  my heart also in the midst of my body is e-**ven** like melt-ing<sup>^</sup>wax.



- People* 15 My strength is dri-ed up like a potsherd,  
and my tongue cleaveth to my **gums** :  
and thou bringest me in-**to** the dust<sup>h</sup> of death.
- Cantor* 16 For many dogs are come a-**bout** me :  
and the council of the wicked layeth **siege** a-**gainst** me.
- People* 17 They pier-ced my hands and my f<sup>e</sup>et; I may count all my **bones** :  
they stand staring and look-**ing** up-on me.
- Cantor* 18 They part my garments a-**mong** them : and cast lots up-**on** my ves-ture.
- People* 19 But be not thou far from me, O **Lord** :  
thou art my succour, haste **thee** to help me.
- Cantor* 20 Deliver my soul from the **sword** : and my life from the power **of** the dog.
- People* 21 Save me from the Lion's **mouth** :  
thou hast heard me also from among the horns of the **wild** ox-en.
- Cantor* 22 I will declare thy Name unto my **breth**-ren :  
in the midst of the congregation **will** I praise thee.
- People* 23 O praise the Lord, ye that **fear** him : magnify him, all ye of the seed of  
Jacob, and stand in awe of him, all ye **seed** of Is-ra<sup>e</sup>l.
- Cantor* 24 For he hath not despise-ed nor abhor-red the low estate of the **poor** :  
he hath not hid his face from him;  
but when he call-ed unto **him** he heard him.
- People* 25 Of thee cometh my praise in the great conger-**ga**-tion :  
my vows will I perform in the sight of **them** that fear him.
- Cantor* 26 The poor shall eat and be satisfi-<sup>e</sup>d; they that seek after the Lord shall  
**praise** him : may your heart **live** for ev-er.
- People* 27 All the ends of the world shall remember, and be turn-ed unto the **Lord** :  
and all the kindreds of the nations shall wor-**ship** be-fore him.
- Cantor* 28 For the kingdom is the **Lord's** :  
and he is the Governor a-**mong** the na-tions.
- People* 29 Surely to him shall all the proud of the earth bow **down** :  
and before him shall kneel all that go down into the dust,  
and he that cannot **keep** his soul a<sup>e</sup>-live.
- Cantor* 30 Their posterity shall **serve** him :  
it shall be told of the Lord unto a generation **yet** to come.

People 31 And men shall declare his **righteousness** :  
unto a people that shall be born, that **he** hath done it.

People THEY PART my garments **a-mong** them :  
and cast lots up-**on** my ves-ture.

*At the conclusion of the psalm the People kneel and the Celebrant prays this Collect.*

Almighty 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.**

### HYMN 132

Go to dark Gethsemane

Go to - dark Geth - se - ma - ne,  
Ye that feel the temp - ter's power,  
Your Re - deem - er's con - flict see,  
Watch with him one bit - ter hour;  
Turn not from his griefs a - way,  
Learn of Je - sus Christ to pray.

- 2 Follow to the judgement-hall / View the Lord of life arraigned;  
O the wormwood and the gall! / O the pangs his soul sustained!  
Shun not suffering, shame, or loss; / Learn of him to bear the cross.
- 3 Calvary's mournful mountain climb; / There, adoring at his feet,  
Mark that miracle of time, / God's own Sacrifice complete;  
'It is finished,' hear him cry; / Learn of Jesus Christ to die.

*NICHT SO TRAUIG*  
*Ascribed to J.S. Bach, 1685-1750*

*James Montgomery, 1820*

*All remain kneeling as the Ministers withdraw and the lights are gradually extinguished.*

### **AT THE FIRST STATION**

On the Mount of Olives, I prayed to the Father; Father, if it be possible, let this cup pass from me; the spirit is willing but the flesh is weak. Thy will be done.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**

My soul is exceeding sorrowful even unto death: tarry ye here and watch with me. Now shall ye see the multitude that shall compass me about. Ye shall flee, but I go to be sacrificed for you.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**

### **AT THE SECOND STATION**

Behold the hour is at hand, and the Son of Man shall be delivered into the hands of sinners: ye shall flee, but I go to be sacrificed for you.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**

Lo, we have seen he hath no form or comeliness; there is no beauty in him; he hath borne our sins, and carried our sorrows. He was wounded for our iniquities and by his stripes we are healed.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**

### **AT THE THIRD STATION**

Lying men compassed me about, they scourged me without a cause! But thou, O Lord, my defender, avenge my cause.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**

For trouble is hard at hand and there is none to help; but thou, O Lord my defender, avenge my cause.

**Nevertheless, not as I will, but as thou wilt, thy will be done.**



*The Celebrant then prays the Collect of our Patron Saint.*

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Spirit, be all honour and glory, now and for evermore.

**Amen.**

*All depart in silence.*

## **THE WATCH**

*The Watch before the Blessed Sacrament begins at once at the Altar of Repose. The candlelight Way of the Cross will begin at 11:30 pm. You are welcome to remain as long as you wish, but please depart in silence. The chapel will be open all night for private devotions.*

*The Paschal Triduum continues with the Liturgy of the Passion tomorrow, Good Friday, at 11:00 am.*



*The Altar flowers are given to the honour and glory of almighty God:  
They were given in memory of Gerald K. Webster.  
and  
In loving memory of Michael Greenwood, by Louise.*

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## **DAILY OFFICE SCHEDULE**

*Morning Prayer and Evening Prayer services generally last 15-25 minutes  
and are a great way to begin and/or end the day!*

### **MORNING PRAYER**

8:30 AM, MONDAY-FRIDAY

9:30 AM, SATURDAY

7:30 AM, SUNDAY

### **EVENING PRAYER**

5:00 PM, MONDAY-FRIDAY

5:00 PM SUNDAY (CHORAL EVENSONG)

*Choral Evensong on Sundays is followed by Eucharistic devotions.*

## **DAILY MASS SCHEDULE**

### **SUNDAY**

LOW MASS 8:00 AM

SUNG MASS 9:30 AM

HIGH MASS 11:00 AM

### **WEEKDAY LOW MASS**

12:15 PM, MONDAY, WEDNESDAY, FRIDAY

5:30 PM TUESDAY, THURSDAY

10:00 AM SATURDAY

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