

The Maundy Thursday Liturgy



Truro
Cathedral

ABOUT THIS SERVICE

Welcome to Truro Cathedral and to this Eucharist. In tonight's service, we are with Christ in the Upper Room on the night before he was given up to death, as he keeps the Passover with his disciples, and during the meal takes bread and wine and identifies them with his Body and Blood. From this solemn moment flows the celebration of the Eucharist, (also called Holy Communion or the Mass or the Lord's Supper), which has been a characteristic mark of the Christian community during its two thousand year history.

The supper is also marked by another sign, as recorded in tonight's Gospel. According to the account in John 13, Jesus lays aside his outer garment, and, taking a towel and a basin, begins to wash his disciples' feet, a sign of humility and service, as well as of the mutual love that is demanded of those who belong to Christ's Church. In tonight's liturgy, this dramatic action is re-enacted, as the president of the Eucharist removes their outer garment (the chasuble) and washes the feet of representatives of the congregation.

After receiving communion, we exchange the love and fellowship of the supper table for the darkness and desolation of the Garden of Gethsemane, as we accompany Jesus in the Blessed Sacrament to the Altar of Repose in St. Mary's Aisle, where a silent watch of prayer is kept until midnight. The Blessed Sacrament reserved tonight as a focus for our devotion will be that offered to us tomorrow morning at the Good Friday Liturgy, as we confront the horror and the triumph of Christ upon his cross.

All are asked to leave the Cathedral tonight in silence, and to maintain, as far as possible, an atmosphere of quiet within the building from the end of this service until the great Exsultet of Easter Day that heralds the joy and wonder of the resurrection.

All who usually receive Holy Communion in their own church are warmly invited to do so today. If you would prefer to receive a blessing, please bow your head as a signal to the minister.

Please stand as the procession enters.

*Please join in the responses in **Bold Type***

Hymn

**An upper room did our Lord prepare
For those he loved until the end:
And his disciples still gather there,
To celebrate their risen friend.**

**A lasting gift Jesus gave his own –
To share his bread, his loving cup.
Whatever burdens may bow us down,
He by his cross shall lift us up.**

**“This is my body. This is my blood.
Do this in memory of me.”
As bread is torn and broken here,
your flesh was torn by nails and spear.**

**As blood red wine is poured out and blessed
our Saviour comes, our Royal Guest.
The One whose blood flowed from the tree;
wounds bringing life and liberty.**

**And after supper he washed their feet,
For service, too, is sacrament.
In him our joy shall be made complete –
Sent out to serve, as he was sent.**

**No end there is: we depart in peace.
He loves beyond our uttermost:
In every room in our Father’s house
He will be there, as Lord and host.**

The Greeting

Please remain standing

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.

And also with you.

Words of welcome and introduction may be said.

Prayers of Penitence

The deacon invites the people to confess their sins

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.

**Most merciful God, father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.**

We have not loved you with our whole heart.

We have not loved our neighbours as ourselves.

In your mercy forgive what we have been,

help us to amend what we are,

and direct what we shall be;

that we may do justly, love mercy,

and walk humbly with you, our God. Amen.

May the Father forgive us by the death of his Son
and strengthen us to live in the power of the Spirit
all our days. **Amen.**

*The choir sings the Gloria from the Mass for Five Voices by William Byrd
(1543 – 1623)*

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.
Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.

The Collect

Let us pray

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. **Amen.**

Please sit

The Liturgy of the Word

First Reading

Exodus 12: 1-14

A reading from the book of Exodus.

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 neighbour in obtaining one; the lamb shall be divided in

proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. 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 judgements: 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.

This is the word of the Lord.

Thanks be to God.

Responsorial Psalm

Psalm 116: 12-13, 15-18

The blessing cup that we bless is a communion
with the blood of Christ.

**The blessing cup that we bless is a communion
with the blood of Christ.**

How can I repay the Lord
For his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name. **Response**

O precious in the eyes of the Lord
Is the death of the faithful.
Your servant, Lord, your servant am I;
You have loosened my bonds. **Response**

A thanksgiving sacrifice I make;
I will call on the Lord's name.
My vows to the Lord I will fulfil
Before all the people. **Response**

Second Reading

1 Corinthians 11: 23-26

A reading from the first letter of Paul to the Corinthians

For 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.

This is the word of the Lord.
Thanks be to God.

Please stand

Gospel Acclamation

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

Choir I give you a new commandment, says the Lord:
Love one another as I have loved you
Praise to you, O Christ, King of eternal glory.

Gospel Reading

John 13.1-17, 31b-35

The Lord be with you.

And also with you.

Hear the Gospel of our Lord Jesus Christ according to St John.

Glory to you, O Lord.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas, son of Simon Iscariot, to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord - and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. Now the Son of Man has been glorified, and God has been glorified in him. If God has been

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

This is the Gospel of the Lord.

Praise to you, O Christ.

Sermon

Please remain seated

The Washing of Feet

The president removes the chasuble, takes a jug and a towel and washes the feet of members of the congregation whilst the choir sings:

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

Where there is love and charity
God himself is there.
The love of Christ
gathers us into one.
Let us exult and be glad in him.
Let us revere and love
the Living God.
And let us esteem each other
with a sincere heart.

When the washing of feet is completed, the president puts on the chasuble, then says

Let us pray

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 his life and died for us, but are alive and reign, now and for ever. **Amen.**

Prayers of Intercession

The president introduces the prayers of intercession

Father, on this night, the night he was betrayed, your Son Jesus Christ washed the disciples feet. Help us to dedicate ourselves to following his example of love and service.

The intercessor says

On this night, your Son prayed for his disciples to be one. We pray for the Church throughout the world; help us to work together for that peace and unity for which your Son prayed.

Lord in your mercy

hear our prayer.

On this night, your Son prayed for those who were to believe through the witness of his disciples; bless the Church in its proclamation the Gospel of good news to all people.

Lord in your mercy

hear our prayer.

On this night, your Son commanded his disciples to love, but he suffered rejection himself. We pray for all who in our world today are rejected, unwanted, uncared for, lonely and unloved.

Lord in your mercy

hear our prayer.

On this night your Son experienced pain and anguish in the Garden of Gethsemane; grant your presence to all who suffer this night.

Lord in your mercy

hear our prayer.

On this night, as your Son prepared for his forthcoming trial and death; by his passion, death and resurrection, lead those who have died to feast at your banquet in heaven.

Lord in your mercy

hear our prayer.

Lord God of our salvation, as we meet to celebrate the Eucharist, the lasting gift that your Son gave to the Church; so cleanse and feed us with his most precious body and blood, that we may be strengthened and supported until that time when we shall feast at the banquet in your kingdom; through the same Jesus Christ our Lord. **Amen**

The Liturgy of the Sacrament

The Peace

The president introduces the Peace

Lord Jesus Christ, you said to your apostles, I leave you peace, my peace I give you. Look not on our sins but on the faith of your Church, and grant us the peace and unity of your kingdom, where you live and reign for ever and ever.

The peace of the Lord be always with you.

And also with you.

Deacon: Lets us offer one another a sign of peace

Hymn

**Love is his word, Love is his way,
feasting with all, fasting alone,
living and dying, rising again,
love, only love, is his way.
Richer than gold is the love of my Lord:
better than splendour and wealth.**

**Love is his way, love is his mark,
sharing his last Passover feast,
Christ at his table, host to the twelve,
love, only love, is his mark.
Richer than gold is the love of my Lord:
better than splendour and wealth.**

Love is his mark, love is his sign,
bread for our strength, wine for our joy,
"This is my body, this is my blood,"
love, only love, is his sign.
Richer than gold is the love of my Lord:
better than splendour and wealth.

Love is his sign, love is his news,
"Do this" he said, "lest you forget"
all my deep sorrow, all my dear blood,"
love, only love, is his news.
Richer than gold is the love of my Lord:
better than splendour and wealth.

Tune: Cresswell (A&M 454)

Words: Luke Connaughton (1917-1979)

Prayer over the gifts

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

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

Eucharistic Prayer E

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
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:

The choir sings the Sanctus

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth.
Pleni sunt coeli et terra
gloria tua.
Hosanna in excelsis.

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full
of your glory.
Hosanna in the highest.

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.
On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them 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.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.
Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Deacon: Christ is the bread of life.

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with the Blessed Virgin Mary
and all the saints
to feast at your table in heaven.
Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours,
O loving Father,
for ever and ever. **Amen.**

The Lord's Prayer

On this night, the night in which Jesus gave us the Eucharist, and the night in which he was betrayed, let us join our prayers with those of the Church throughout the world in praying the words that Jesus has taught us:

**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,
the power and the glory,
for ever and ever. Amen.**

Breaking of the Bread

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

**Though we are many, we are one body,
because we all share in one bread.**

Giving of Communion

Jesus is the Lamb of God who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

All sit. Please follow the direction of the Lay Assistants during the distribution of communion. Gluten-free sacrament is available at each station. Please note that "intinction" (dipping of the bread into the wine) is not permitted.

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

Lamb of God, you take away
the sin of the world,
have mercy upon us.
Lamb of God, you take away the
sin of the world,
grant us peace.

'Ave verum corpus' by William Byrd (1543 - 1623)

Ave, verum corpus natum
de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.
O Jesu dulcis, O Jesu pie,
O Jesu Fili Mariae.
Miserere mei. Amen.

Hail, true body born
of Mary:
you who truly suffered and were
sacrificed on the cross for the sake
of man. From whose pierced flank
flowed water and blood:
be a foretaste for us,
in the trial of death.
O sweet, O merciful,
O Jesu, Son of Mary.
Have mercy on me. Amen.

After Communion

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. **Amen.**

*To commemorate the agony and prayer in the garden of Gethsemane, the
Blessed Sacrament is now taken in procession to the Altar of Repose, in All
Saints Chapel at the far East of the cathedral. The flowers represent the
garden.*

Hymn

Of the glorious body telling,
O my tongue, its mysteries sing,
And the blood, all price excelling,
Which the world's eternal King,
In a spotless womb once dwelling,
Shed for this world's ransoming.

Given for us, for us descending,
Of a virgin to proceed,
He with us in converse blending,
Scattered he the gospel seed,
Till his sojourn drew to ending,
Which he closed in wondrous deed.

At the last great supper lying
Circled by his chosen band,
Duly with the law complying,
First he finished its command,
Then, immortal food supplying,
Gave himself by his own hand.

Word-made-flesh, by word he maketh
Bread his very flesh to be;
Man in wine Christ's blood partaketh:
And if senses fail to see,
Faith alone the true heart waketh
To behold 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 the 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.**

Latin traditional

Psalm 88 is chanted whilst the altar is stripped, reminding us of the moment when Jesus was stripped of his clothes to be crucified.

O Lord, God of my salvation,
I have cried day and night before you.
Let my prayer come into your presence;
incline your ear to my cry.
For my soul is full of troubles;
my life draws near to the land of death.
I am counted as one gone down to the Pit;
I am like one that has no strength,
Lost among the dead, like the slain who lie in the grave,
Whom you remember no more,
for they are cut off from your hand.
You have laid me in the lowest pit,
in a place of darkness in the abyss.
Your anger lies heavy upon me,
and you have afflicted me with all your waves.
You have put my friends far from me
and made me to be abhorred by them.
I am so fast in prison that I cannot get free;
my eyes fail from all my trouble.
Lord, I have called daily upon you;
I have stretched out my hands to you.
Do you work wonders for the dead?
Will the shades stand up and praise you?
Shall your loving-kindness be declared in the grave,
your faithfulness in the land of destruction?
Shall your wonders be known in the dark
or your righteous deeds in the land where all is forgotten?

But as for me, O Lord, I will cry to you;
early in the morning my prayer shall come before you.
Lord, why have you rejected my soul?
Why have you hidden your face from me?
I have been wretched and at the point of death from my youth;
I suffer your terrors and am no more seen.
Your wrath sweeps over me;
your horrors are come to destroy me;
All day long they come about me like water;
they close me in on every side.
Lover and friend have you put far from me
and hid my companions out of my sight.

At the end of the Psalm, and the stripping of the Altar please either make your way quietly to All Saints Chapel for the Gospel of the Watch or leave the cathedral in silence.

The Gospel of the Watch **Mark 14: 32-36**

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

At the end of the Gospel of the Watch, there is no formal exit, recalling the disarray with which the disciples fled, leaving Christ alone at the time of his arrest. All leave the Cathedral in silence, or remain to watch with Christ. There follows a watch which recalls the watch of the disciples in the Garden of Gethsemane, the Sacrament will be removed at midnight. This is the time associated with Jesus' arrest and the desertion by the disciples.

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**Truro
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