

CHRIST EPISCOPAL CHURCH
Manhasset, New York

Est. 1802



MAUNDY **T**HURSDAY:

HOLY **E**UCHARIST WITH **W**ASHING OF **F**EET
& **S**TRIPPING OF THE **A**LTA**R**

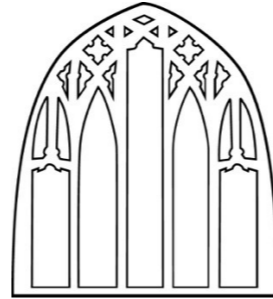
April 2ND, 2026 at 7:00 P.M.

The Thursday in Holy Week

CHRIST CHURCH

EPISCOPAL

1351 Northern Blvd. Manhasset, NY 11030 | (516) 627-2184



Christ Church
Episcopal

~ est. 1802 ~

The Reverend Stephen C. Tamke, *Rector*

Mrs. Leslie Fitzpatrick Waltzer, *Organist & Director of Music Ministry*

Mrs. Donna Cullinan-Gillis, *Parish Administrator*

Mr. Enrique Valdes, *Sexton*

For information about Christ Church and its ministries, please visit our website:

www.christchurchmanhasset.org

*Cover Image: Manuscript Leaf with the Agony in the Garden and Betrayal of Christ,
from a Royal Psalter. British. Ca. 1270.*

<https://www.metmuseum.org/art/collection/search/466371>

THE TRIDUUM AND EASTER AT CHRIST CHURCH

SUNDAY, MARCH 29TH - PALM SUNDAY: THE SUNDAY OF THE PASSION

10:00 a.m. Holy Eucharist Rite II with Blessing of Palms

THURSDAY, APRIL 2ND - MAUNDY THURSDAY

7:00 p.m. Maundy Thursday Eucharist
with Foot Washing & Stripping of the Altar

FRIDAY, APRIL 3RD - GOOD FRIDAY

12:00 p.m. Solemn Liturgy of Good Friday

7:00 p.m. Solemn Liturgy of Good Friday with Music

SUNDAY, APRIL 5TH - EASTER SUNDAY

10:00 a.m. Festival Eucharist of the Resurrection Rite II

11:00 a.m. Easter Egg Hunt in Churchyard

WELCOME TO CHRIST CHURCH
EPISCOPAL

Welcome to Christ Church, an historic Episcopal Church founded in 1802 on the North Shore of Long Island. We encourage your full participation in this service. As part of the worldwide Anglican Communion, worship and music are an integral part of the life of this parish. Each week during the choir season the Choir of Christ Church provides choral music at the weekly Sunday 10:00 a.m. sung Mass.

Our Usual Sunday schedule is:

- 8:00 a.m. TRADITIONAL MASS RITE I
(1st & 3rd SUNDAY OF THE MONTH. NOT HELD DURING SUMMER MONTHS MDW-LDW)
- 9:00 a.m. CHRIST CHURCH FOR FAMILIES (3rd SUNDAY OF THE MONTH IN THE PARISH HALL)
- 10:00 a.m. CHORAL MASS RITE II

Our Weekday Worship & Parish Office schedule is:

- MORNING PRAYER & MASS: Thursday at 9:00 a.m. in the Church.
- EVENING PRAYER: 1st Wednesday of the month at 6:00 p.m. in the Church.
- PARISH OFFICE HOURS: Tuesday - Friday 8:30 a.m. to 1:30 p.m.

Christ Church is a lively, inclusive community of faith, and visitors are always welcome. For more information about Christ Church's ministries, you may speak with our Clergy, vestry members, or staff.

MAUNDY THURSDAY

The Thursday in Holy Week

April 2ND, 2026 at Seven o'clock in the evening.

When the congregation gathers for the Maundy Thursday ritual, they come following Palm Sunday's fresh rehearsal of their own ambivalence toward Jesus and with the awareness that his catastrophic suffering is imminent. The Maundy Thursday liturgy itself is occupied by attention to the events leading directly up to Jesus' betrayal and arrest. This usually involves a dual focus on the footwashing recounted in the Johannine gospel, and on the last supper of Jesus with his disciples.

The gathering rite, which begins in the customary way for any eucharist, concludes with a collect that recalls the institution of eucharist by Jesus "on the night before he suffered" and asks 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." The Gospel is normally the Johannine account of Jesus washing the feet of his disciples. This reading sets up the major shift in the Triduum liturgies: no longer observers and responders in a third person relation with Jesus, those gathered for this liturgy are now called to imitate Jesus. That is the "point" that Jesus makes in the footwashing account.

The form of foot washing implies that the footwashing is done for the people by the priest, so that the community's leader performs an act of service parallel to that of Jesus for the community he led.

The footwashing is presented, through the accompanying exhortation and hymnody, as an act through which, by washing one another's feet, the congregants take on the servant identity of Jesus who washed the feet of their forebears. In contrast to the Palm Sunday celebration, in which the congregation stood primarily in the place of the crowds by reenacting both their positive and negative responses to Jesus, now the congregation is mainly positioned to imitate Jesus himself in their ritual behavior toward one another. Their identities have taken a step toward soteriological (the saving work of Christ for the world) fusion with the identity of Jesus.

Placing the footwashing alongside the liturgy of the table and communion has the effect of shaping the way in which the meal *signifies*. Both in the Johannine and Lukan accounts, Jesus' mission is characterized as

one of service and orientation toward the other. In eucharist, then, bread and wine are a participation in this priestly identity. The communion, Christ's body broken and blood poured out for the world, is taken into the bodies of those who are now, themselves, broken and poured out for the world. The liturgy concludes with the stripping of the altar and the removal of any remaining consecrated elements to a chapel or altar of repose. In addition, the evocation of solemnity by the divestment of the church's color, adornment, and illumination, the removal of the consecrated elements dramatically expresses the absence of Jesus who, in the narrative order of things, has been betrayed and removed from the people. The absence of Jesus is essential to the soteriological force of the people's worship. With the completion of the Stripping of the altar the people are now positioned to return, on the following day, to the passion gospel they heard on Palm Sunday—this time, however, with a markedly different relationship to Jesus' identity.

-Excerpted from The Rev'd Dr. James Farwell's *This is the Night: suffering, salvation, and the liturgies of Holy Week*, pages 55-57.

THE LITURGY OF THE WORD

THE PRELUDE

Aria, "O Lord, whose mercies"

G.F. Handel

(1685-1759)

All stand to sing the Opening Hymn.

THE OPENING HYMN 313 *Let thy Blood in mercy poured*

JESU, MEINE ZUVERSICHT

1 Let thy Blood in mer - cy poured, let thy gra - cious
2 Thou didst die that I might live; bless - ed Lord, thou
3 By the thorns that crowned thy brow, by the spear-wound
4 Wilt thou own the gift I bring? All my pen - i -

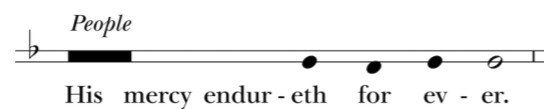
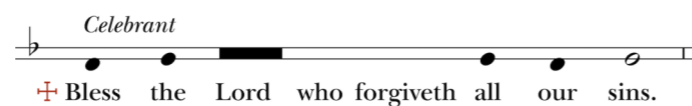
Bo - dy bro - ken, be to me, O gra - cious Lord,
cam'st to save me; all that love of God could give
and the nail - ing, by the pain and death, I now
tence I give thee; thou art my ex - alt - ed King,

Refrain
of thy bound-less love the to - ken.
Jes - us by his sor - rows gave me. Thou didst give thy -
claim, O Christ, thy love un - fail - ing.
of thy match-less love for - give me.

self for me, now I give my - self to thee.

Words: Greek; tr. John Brownlie (1859-1925). Music: *Jesus, meine Zuversicht*, melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863.

A PENITENTIAL ORDER



Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Setting: Copyright © Church Publishing Inc.

THE DECALOGUE *All kneel or sit.*

Celebrant Hear the commandments of God to his people: I am the Lord your God who brought you out of bondage. You shall have no other gods but me.

People Amen. Lord have mercy.

Celebrant You shall not make for yourself any idol.

People Amen. Lord have mercy.

Celebrant You shall not invoke with malice the Name of the Lord your God.

People Amen. Lord have mercy.

Celebrant Remember the Sabbath day and keep it holy.

People Amen. Lord have mercy.

Celebrant Honor your father and your mother.

People Amen. Lord have mercy.

Celebrant You shall not commit murder.

People Amen. Lord have mercy.

Celebrant You shall not commit adultery.

People Amen. Lord have mercy.

Celebrant You shall not steal

People Amen. Lord have mercy.

Celebrant You shall not be a false witness.

People Amen. Lord have mercy.

Celebrant You shall not covet anything that belongs to your neighbor.

People Amen. Lord have mercy.

The Celebrant continues,

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

- Mark 12:29-31

THE CONFESSION OF SIN & ABSOLUTION

Celebrant Let us confess our sins against God and our neighbor.

People Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Celebrant stands to pronounce the Absolution.

Celebrant Almighty God, ✠ have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

All stand to sing the Trisagion.

THE TRISAGION

John Rutter

b. 1945

Ho-ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal
 One, Have mer - cy up - on us. Ho - ly God,
 Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have
 mer - cy up - on us. Ho - ly God, Ho - ly and Might - y,
 Ho - ly Im - mor - tal One, Have mer - cy up - on us.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant 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, for ever and ever. **Amen.**

All are seated.

THE FIRST READING

Exodus 12:1-4, 11-14

Read by Arlene Blocker

Lector 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 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.

Lector The Word of the Lord.

People Thanks be to God.

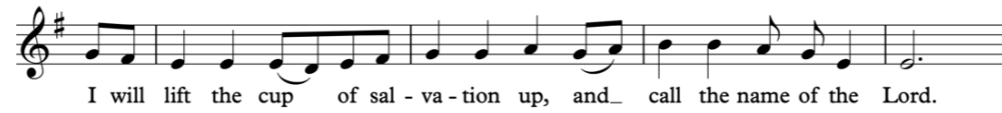
THE PSALM APPOINTED Psalm 116:1,10-17 *Sung by the choir.*

Arr. M.E. Baker

Refrain sung once by the choir, then by all, and wherever the R appears.



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. *R*
- 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. *R*
- 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. *R*

THE SECOND READING

1 Corinthians 11:23-26

Read by Jeannine Daly

Lector A Reading from the First Letter of St. Paul to the Corinthians.

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.

Lector The Word of the Lord.

People Thanks be to God.

All stand for the Gospel Tract & The Holy Gospel.

THE GOSPEL TRACT, *sung by the choir.*

From the rising of the sun to its setting,
my name is great among the nations.*

And in every place incense is offered to my name, And, a pure offering;
For my name is great among the nations,* says the Lord of hosts.*

Come, eat of my bread, and drink of the wine
I have prepared for you. – Malachi 1:11; Proverbs 9:5*

THE HOLY GOSPEL

John 13:1-17,31-35

Celebrant ✝ The Holy Gospel of our Lord Jesus Christ According to John.

People Glory to you, Lord Christ.

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."

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ.

THE SERMON

The Reverend Stephen C. Tamke

Rector

THE FOOT WASHING

Celebrant Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, and act of humble service. He taught that strength and power in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example, but none stand more in need of this reminder than those whom the Lord has called to the ordained ministry.

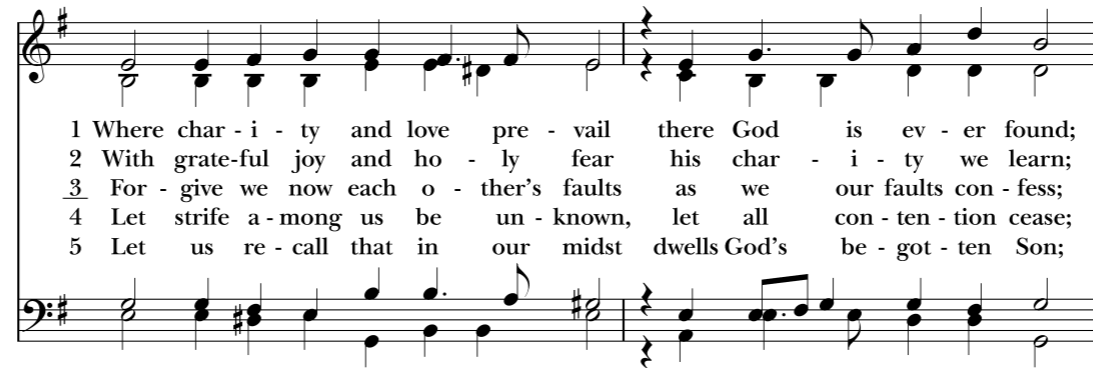
Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

All who wish to have their feet washed by the Celebrant are invited to come forward.

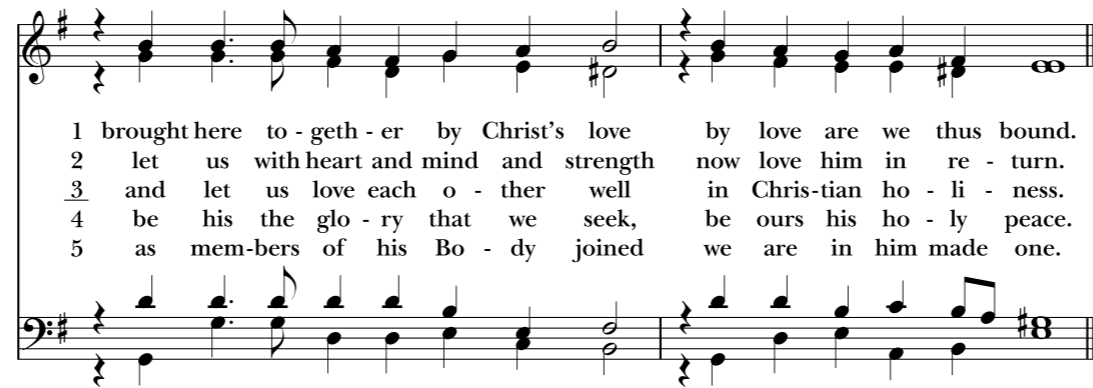
THE HYMNS AT THE FOOT WASHING, *sung by all.*

THE HYMN 581 *Where true love and charity prevail*

CHESHIRE



1 Where char - i - ty and love pre - vail there God is ev - er found;
2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
3 For - give we now each o - ther's faults as we our faults con - fess;
4 Let strife a - mong us be un - known, let all con - ten - tion cease;
5 Let us re - call that in our midst dwells God's be - got - ten Son;



1 brought here to - geth - er by Christ's love by love are we thus bound.
2 let us with heart and mind and strength now love him in re - turn.
3 and let us love each o - ther well in Chris-tian ho - li - ness.
4 be his the glo - ry that we seek, be ours his ho - ly peace.
5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
if honored be God's Name;
our common life embraces all
whose Father is the same.

Words: Latin; tr. J. Clifford Evers (b. 1916). Copyright © 1961-2, World Library Publications, 3815 N. Willow Rd. Schiller Park, IL 60176. All rights reserved. Used by permission. Music: *Cheshire*, melody and bass from *The Whole Booke of Psalmes*, 1592, alt.; harm. *Hymns III*, 1979.

Unison or harmony

1 Thou, who at thy first Eu - cha - rist didst pray
 2 For all thy Church, O Lord, we in - ter - cede;
 3 So, Lord, at length when sac - ra - ments shall cease,

that all thy Church might be for ev - er one,
 make thou our sad di - vi - sions soon to cease;
 may we be one with all thy Church a - bove,

grant us at ev - ery Eu - cha - rist to say
 draw us the near - er each to each, we plead,
 one with thy saints in one un - bro - ken peace,

with long - ing heart and soul, "Thy will be done."
 by draw - ing all to thee, O Prince of Peace;
 one with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be,
 thus may we all one bread, one bo - dy be,
 more bless - ed still, in peace and love to be

through this blest sac - ra - ment of u - ni - ty.
 through this blest sac - ra - ment of u - ni - ty.
 one with the Trin - i - ty in U - ni - ty.

Words: William Harry Turton (1856-1938). Copyright © by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Song 1*, melody and bass Orlando Gibbons (1583-1625); harm. Ralph Vaughan Williams (1872-1958), alt.

THE PRAYERS OF THE PEOPLE

Read by Liz Giacom

The Lector and People pray responsively,

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 deacon, especially Sarah, the Archbishop of Canterbury; Sean, our Presiding Bishop; Lawrence, our Diocesan Bishop; and Stephen, our Rector.
 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.

Comfort and heal all those who suffer in body, mind, or spirit, especially, Charlie, John, John, Sarah, Jonathan, Sara, Pattie, Sheila, Jody, Allie, Dominick, Jillian, Neil, Jane, Sean, Annmarie, Mary-Ann, Cathleen, Myron, Stacey, Thombi, Julia, Angelo, Lynn, Ellettra, Debbie, Meriam, Joan-Marie, Al, Frida, Polly, Elizabeth, Rita, Thomas, Fritz, MaryAnn and Annemarie; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have † died, especially Angelo Dipippo and Brother Gregory Flynn FSC, that your will for them may be fulfilled; and we pray that we may share with the Ever Blessed Virgin Mary, and with all thy saints in your eternal kingdom.

Lord, in your mercy

Hear our prayer.

Celebrant Lord, hear the prayers of your people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your name; through Jesus Christ our Lord. **Amen.**

THE PEACE

Celebrant The peace of the Lord be always with you.

People And also with you.

THE WELCOME & ANNOUNCEMENTS

All remain seated for the Offertory Anthem.

The Celebrant continues with the Proper Preface.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All join in singing.

SANCTUS & BENEDICTUS

Robert Powell

b. 1932

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 people stand, sit, or kneel, and the Celebrant continues.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he 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. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People say together,

We remember his death,
We proclaim his resurrection,
We await his coming in glory;

The Celebrant continues,

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being **✠** sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Ever Blessed Virgin Mary, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

THE GREAT AMEN, *sung by all.*

McNeil Robinson

(1943-2015)



Music: McNeil Robinson II (b. 1943). Copyright © 1984 Theodore Presser Co. Used by permission.

The Celebrant bids The Lord's Prayer with these words,

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

THE LORD'S PRAYER

The Celebrant and people pray together,

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,
for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence follows.


Christ our Pass - o - ver is sac - ri - ficed for us;


There - fore let us keep the feast.

This setting may be sung full by all, or by the choir, or as a versicle and response.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

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.

THE INVITATION TO HOLY COMMUNION

Celebrant The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts, by faith, with thanksgiving.

A PRAYER FOR SPIRITUAL COMMUNION

(for those joining via the live-stream to pray on their own)

My Jesus,

I believe that you are present in the Most Holy Sacrament.

I love you above all things, and I desire to receive you into my soul.

Since I cannot at this moment receive you sacramentally,
come at least spiritually into my heart.

I embrace you as if you were already there and unite myself wholly to you.

Never permit me to be separated from you. Amen

THE COMMUNION HYMN 314 *Humbly I adore thee*

ADORO DEVOTE

1 Hum - bly I a - dore thee, Ver - i - ty un - seen,
 2 Taste and touch and vi - sion to dis - cern thee fail;
 3 O me - mo - rial won - drous of the Lord's own death;
 4 Je - sus, whom now hid - den, I by faith be - hold,
 who thy glo - ry hid - est 'neath these sha - dows mean;
 faith, that comes by hear - ing, pierc - es through the veil.
 liv - ing Bread that giv - est all thy crea - tures breath,
 what my soul doth long for, that thy word fore - told:
 lo, to thee sur - ren - dered, my whole heart is bowed,
 I be - lieve what - e'er the Son of God hath told;
 grant my spi - rit ev - er by thy life may live,
 face to face thy splen - dor, I at last shall see,
 tranced as it be - holds thee, shrined with - in the cloud.
 what the Truth hath spo - ken, that for truth I hold.
 to my taste thy sweet - ness nev - er - fail - ing give.
 in the glo - rious vi - sion, bless - ed Lord, of thee.

Words: Att. Thomas Aquinas (1225?-1274); sts. 1-3, tr. *Hymnal 1940*; st. 4, tr. *Hymnal 1982*. Sts. 1-3, Copyright © The Church Pension Fund. Music: *Adoro devote*, French church melody, Mode 5, *Processionale*, 1697; acc. Charles Winfred Douglas (1867-1944), alt.

THE POST-COMMUNION PRAYER

Celebrant Let us pray.

People Almighty and everliving God,
 we thank you for feeding us with the spiritual food
 of the most precious Body and Blood
 of your Son our Savior Jesus Christ;
 and for assuring us in these holy mysteries
 that we are living members of the Body of your Son,
 and heirs of your eternal kingdom.

And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

THE PROCESSION TO THE ALTAR OF REPOSE

*After Holy Communion, all kneel and sing the following hymn
as the Reserved Sacrament is taken and reserved at the Altar of Repose, in the Tower Chapel.*

THE HYMN 329 *Now, my tongue, the mystery telling*

PANGE LINGUA



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 -
*6 Glo - ry let us give and bless - ing to the Fa - ther



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,
6 and the Son, hon - or, thanks, and praise ad - dress - 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
6 while e - ter - nal a - ges run; ev - er too his



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 love con - fess - ing who from both with both is One.

Words: Att. St. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941).

THE STRIPPING OF THE ALTAR

*The Priest and Altar Guild begin the Stripping of the Altar.
The congregation may kneel or sit while Psalm 22:1-20 is chanted by the Choir.*

PSALM 22 *Chanted by the choir.*

TONE IV.1

- 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.

*When the Stripping of the Altar is complete, all remain kneeling or seated as
the Celebrant reads from the Gospel of Matthew 26:30-46.*

The Gospel of Matthew 26:30-46

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of me this night, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' "But after I am raised up, I will go ahead of you to Galilee." Peter said to him,

“Even if all fall away because of you, I will never fall away.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples. Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. Then he said to them, “My soul is deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me, yet not what I want but what you want.” Then he came to the disciples and found them sleeping, and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. Look, my betrayer is at hand.”

FOLLOWING THE FINAL GOSPEL ALL DEPART IN SILENCE.

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