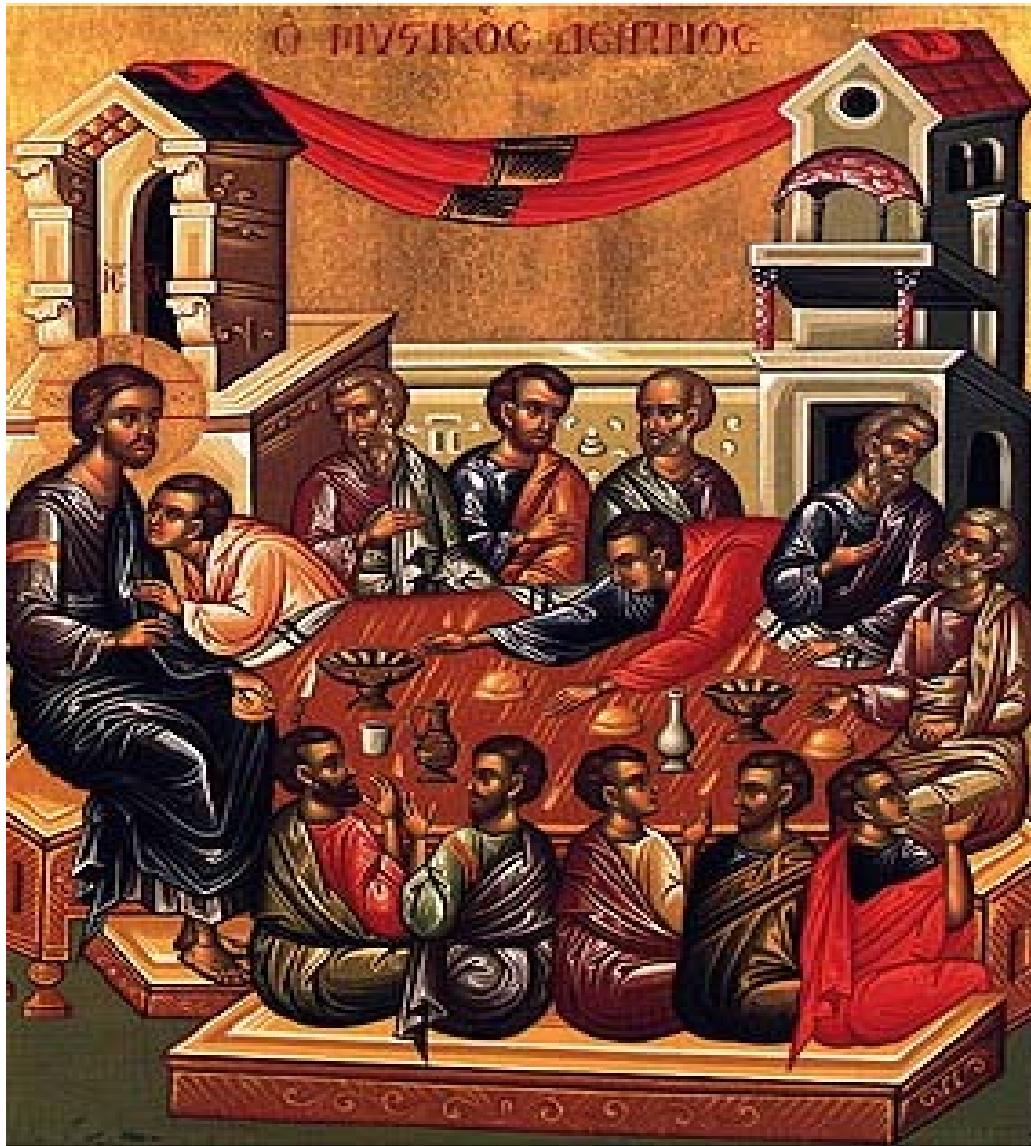


**THE LITURGY
FOR
MAUNDY THURSDAY**



**The Orthodox Western Rite Archdiocese
of America**

The Introit

Nos autem gloriari, Galatians 6; Psalm 67

TONE VII



Ant. But as for us, it behooves us to glory *
in the cross of Our Lord, Jesus Christ
In him is our salvation, our life, and resurrection, *
through him we were saved and obtained our freedom.

Psalm: May God be merciful to us and bless us, *
show the light of his countenance to us and come to us.

[Let your ways be known upon earth, *
your saving health among all nations.

Let the peoples praise you, O God; *
let all the peoples praise you.

The earth has brought forth her increase; *
may God, our own God, give us his blessing.

May God give us his blessing, *
and may all the ends of the earth
stand in awe of him.]

Antiphon:



The Litany from the Gelasian Sacramentary: (Post-492 AD)

The Deacon stands at the head of the nave and sings:

Deacon:



With all our hearts and all our minds and in peace



let us pray to the Fa - ther, the Son, and the Ho - ly Spir - it:



Lord hear us and have mer-cy.

People:



Lord have mer-cy.

Deacon: That the riches of spiritual gifts may be poured out upon the spotless Church of the living God:

Let us pray to the Lord:

People: Lord have mercy.

Deacon: For holy bishops, priests, deacons, and clergy of our mighty God,

and for all people worshipping the true God,

Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all who are teaching rightly the Word of Truth,
the manifold Wisdom of the Word of God,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who keep themselves pure in mind and body
for the sake of the kingdom of heaven,
and who toil in spiritual labor;
and for an abundant outpouring of gifts of the Spirit:
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all civil rulers and for all soldiers,
who love justice and right judgment,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For agreeable weather and rain in its season,
for the pleasures of caressing vital breezes,
and the prosperity of rightly ordered seasons,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who are initiated into the name of Christ,
and who now burn with desire for heavenly grace,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those in the weakness of the infirmities of humanity,
in envy of spiritual wickedness,
and various errors of the world,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who suffer the dangers
and hardship of travel,
are oppressed by the cruelty of unjust authority,
or the affliction of the enemy
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those deceived by the wickedness of apostasy,
infected by heresy, or pagan superstition,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For those who do good works,
and those who, with brotherly concern,
come to the aid of people in need,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all within this holy house of the Lord,
that we may be turned to pure hearts
and devout prayers,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For the healing of our souls and bodies,
and the forgiveness of all our sins,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For refreshment of the souls of the faithful,
especially of priests of the holy Lord,
who guide and serve this Catholic Church,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For ↗ death to sin in our minds and bodies
and a quickening of the life of faith,
Let us ask of the Lord:

People:



Grant this, O Lord.

Deacon: For a holy fear and a true love of the Lord,
Let us ask of the Lord:

People: Grant this, O Lord.

Deacon: For a pleasant ordering of life and a holy death,
Let us ask of the Lord:

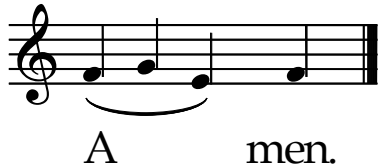
People: Grant this, O Lord.

Deacon: For an angel of peace and the comfort of the saints,
Let us ask of the Lord:

People: Grant this, O Lord.

Deacon: Let us commend ourselves and all that is ours
 to His mercy and providence:
 For what has come to us, and what, through our Lord
 we have done, what we receive from him as giver,
 and what we have under his care
 we give thanks to the Lord:

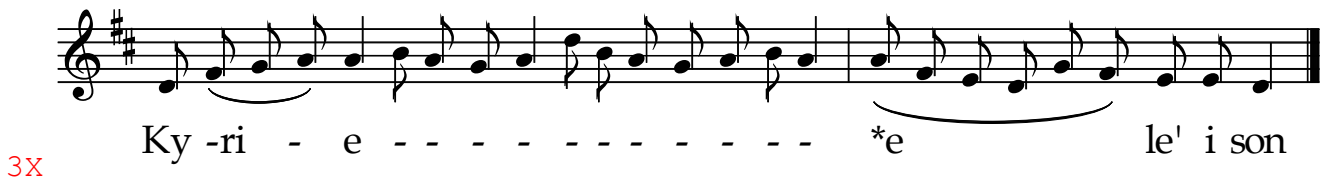
People:



The Deacon returns to his place at the altar.

OR

The Kyrie *Missa de Angelis*



Gloria V

The Priest intones the Gloria and the people continue

Glo-ry to God in the High-est! And on earth peace, to men
of good will. We praise you. We bless you.
We wor-ship you. We glo-ri-fy you.
We give thanks to you in your great glo-ry.
Lord God, hea-ven-ly King, al-migh-ty God and Fa-ther
O Lord the on-ly be-got-ten Son, Je-sus Christ
Lord God, Lamb of God, Son of the Fa-ther,
You take a-way the sin of the world, have mer-cy on us.
You take a-way the sin of the world, re-ceive our

pra - yer. You sit at the right hand of God the Fa - ther,
 have mer - cy on us. For you a - lone are ho - ly,
 You a - lone are Lord. You a - lone are most high,
 Je - sus Christ. With the Ho - ly Spir - it
 in the glo - ry of God the Fa - ther. A - men.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray.

Almighty Father,
 whose dear Son, on the night before he suffered,
 instituted the Holy Mysteries 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, God, for all ages of ages.

People: Amen.

THE LITURGY OF THE WORD

Lector: A Reading from The Book of Exodus [12:1-14a]

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. 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 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.

Lector: The Word of The Lord.

People: Thanks be to God!

✘ SILENT REFLECTION ✘

The Psalm 78:14-20, 23-25 *Attendite, popule*

STONE VIII



14 He led them with a cloud by day, *
and all the night through with a glow of fire.

15 He split the hard rocks in the wilderness *
and gave them drink as from the great deep.

16 He brought streams out of the cliff, *
and the waters gushed out like rivers.

17 But they went on sinning against him, *
rebellling in the desert, against the Most High.

18 They tested God in their hearts, *
demanding food for their craving.

19 They railed against God and said, *
"Can God set a table in the wilderness?"

20 True, he struck the rock, the waters gushed out ↓,
and the gullies overflowed; *
but is he able to give bread,
or to provide meat for his people?"

23 So he commanded the clouds above *
and opened the doors of heaven.

24 He rained down manna upon them to eat *
and gave them grain from heaven.

25 So men ate the bread of angels; *
he provided for them food enough.

Lector: A Reading from I Corinthians [11:23--32]

Brethren: 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. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body,

eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

Lector: The Word of the Lord.

People: Thanks be to God!

✘ **SILENT REFLECTION** ✘

During Lent the Tract is sung

All stand

Deacon: Praise to You Lord Jesus Christ! King of endless glory!

People: Praise to You Lord Jesus Christ! King of endless glory!

The Tract: *Oculi omnium, Psalm 145*

STONE II



V. The eyes of all wait upon you, O Lord *
and you give them their food in due season

V. You open wide your hand *
and satisfy the needs of every living creature.

People: Praise to You Lord Jesus Christ! King of endless glory!

Then, all standing, the Deacon (Priest) reads the Gospel, first saying:

The Continuation of the Holy Gospel according to John 13:1-15

People: Glory to you, O Lord.

At that time...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 him. 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 himself.

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.

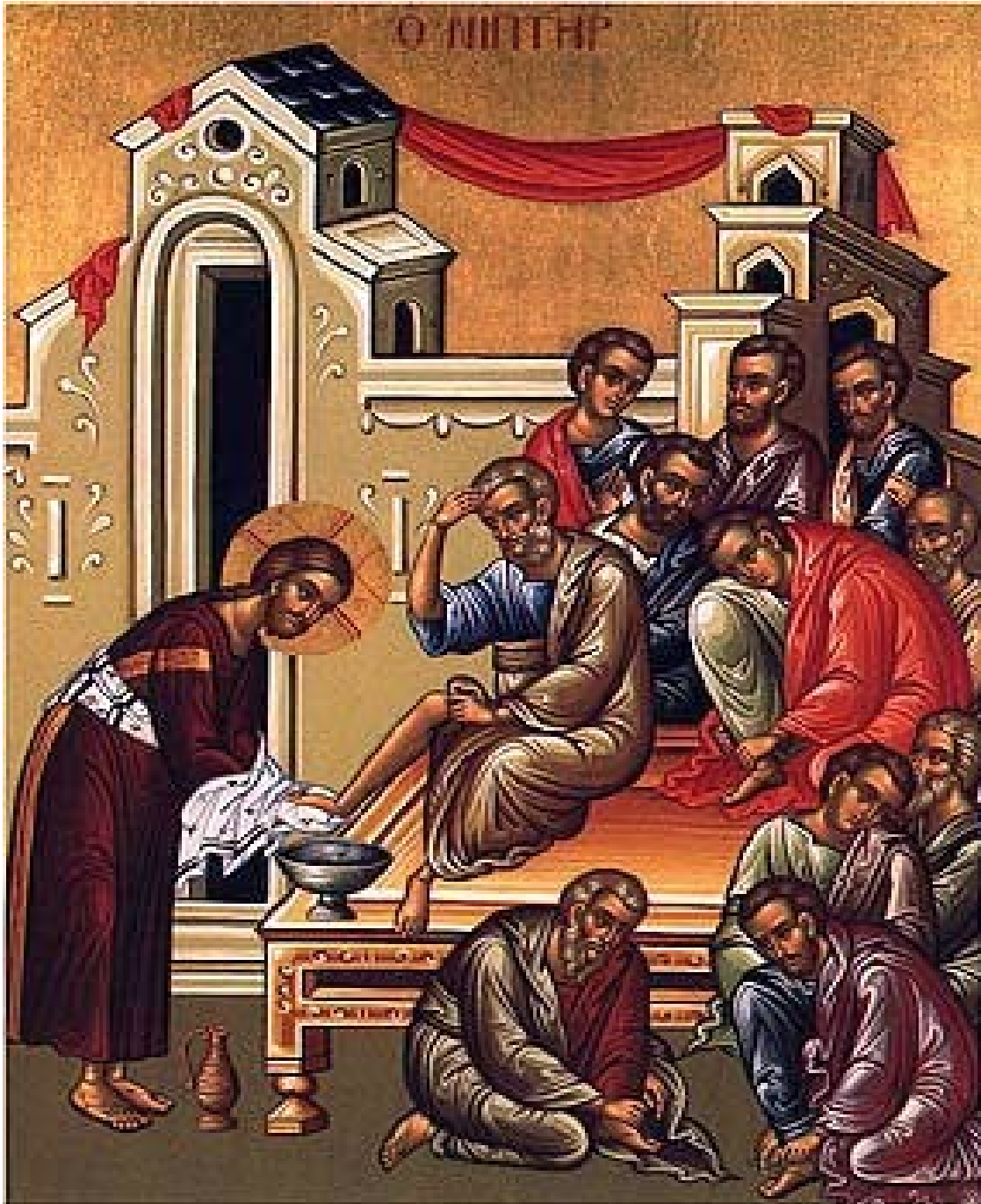
Deacon: The Gospel of the Lord.

People: Praise to you, Lord Christ!

THE SERMON

The ceremony of the Washing of Feet appropriately follows the Gospel and Sermon. The Priest removes the chasuble and stole, girds himself with a cincture and towel. The Subdeacon prepares the basin, water, and towels. The Acolytes set the twelve chairs needed before the altar.

THE WASHING OF THE FEET



The Priest then addresses the people with these words:

Priest: Fellow servants of our Lord Jesus Christ:

On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service.

He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Each of us 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 (name the representatives) [who have been appointed as representatives of the congregation and] 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.

The 12 men representing the Apostles take their places in the sanctuary.

They remove their shoes and socks and await the priest who washes their feet.

He may give each person a silver coin which is a symbolic reminder that it is our responsibility to care for the poor, the homeless, and the needy.

During the Washing of Feet the following Hymn is sung:


Ubi Caritas (Ancient chant for the washing of the feet)

Antiphon:




Where there is char - i - ty and love, there is God.

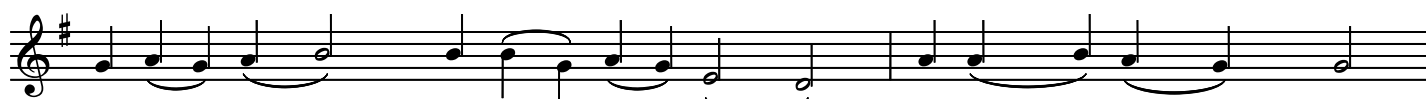
The Antiphon is repeated, the verse is sung, then the Antiphon.



1. The love of Christ has gathered us in - to one.
2. There - fore as we are gathered into his one body,



Let us rejoice and be glad in him.
Be - ware, lest we be divided in mind.



Let us fear, and let us love the liv - ing God.
Let e - vil im - pul - ses stop, let contro - versy cease,



And may we love each oth - er
And may Christ our holy Go - d



with a sin - cere heart.
be here in our midst.

Antiphon:



Where there is char - i - ty and love, there is God.



3. May we to - ge - ther with all your bless - ed saints,



See your face in glo - ry, O Christ our God:



The joy that is im - mense and good, of the Fa - ther,



the Son, and Ho - ly Spir - it, for all a - ges of a - ges.



A - men.

Antiphon:



Where there is char - i - ty and love, there is God.

Where Charity and Love Prevail



1. Where char - i - ty and love pre - vail
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst



1. There God is ev - er found;
2. His char - i - ty we learn;
3. As we our faults con - fess;
4. Let all con - ten - tion cease;
5. Dwells God's be - got - ten Son;



1. Brought here to - geth - er by Christ's love
2. Let us with heart and mind and soul
3. And let us love each oth - er well
4. Be his the glo - ry that we seek,
5. As mem - bers of his Bod - y joined



1. By love are we thus bound.
2. Now love him in re - turn.
3. In Chris - tian ho - li - ness.
4. Be ours his ho - ly peace.
5. We are in him made one.

At the conclusion of the Washing of Feet the Subdeacon brings to the priest a pitcher and bowl to wash his hands. Acolytes remove the chairs. The priest replaces his stole and chasuble and returns to The Chair.

THE PRAYERS AFTER THE WASHING OF FEET

The Clergy and People pray responsively

Priest: You have given us this example, O Lord;

People: To be observed exactly.

Priest: You have washed the feet of your disciples;

People: Despise not the works of your hands.

Priest: O Lord, hear our prayer;

People: And let our cry come to you.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray:

O Lord we ask you to be near us in this service of your servants, and, because you graciously washed the feet of your disciples, despise not the work of your own hands, which you command us to continue, so that, as our outward stains are here washed away for us and by us, so may all our inmost sins be cleansed by you; who live and reign with the Father and the Holy Spirit, God for all ages of ages.

People: Amen

Priest: Christ is in our midst!

People: He is and ever shall be

Judas betrayed Jesus with a kiss on this night. Therefore the Church has traditionally not had the Kiss of Peace during this Liturgy.

The Liturgy continues with the Offertory.

The Offertory *Manus Domini* Ps 118:16, 17, [Malachi 1; Prov. 9]

STONE III



"The right hand of the LORD has tri-umphed! *
the right hand of the LORD is exalted!
the right hand of the LORD has triumphed!"

I shall not die, but live, *
and declare the works of the LORD.

[From the rising of the sun, to its go-ing down *
My name is great among the nations.

In every place incense shall be offered to my name ↓,
and a pure off-er-ing, *
for my name is great among the nations.

Come, and eat my bread *
and drink of the wine which I have mixed for you.]

THE LITURGY OF THE EUCHARIST

The Deacon spreads a white linen cloth on the altar.

The Subdeacon, two Acolytes bearing lights, preceded by a Thurifer, go to the narthex during the Offertory Chant.

They then lead members of the Church, bearing the gifts and offerings to the sanctuary door where the Deacon receives them and prepares them.

The deacon prepares ample bread and wine to be also consecrated for the Good Friday Liturgy of the Pre-Sanctified.

Let All Mortal Flesh Keep Silence

Let all mortal flesh keep silence, and with awe and trembling stand;
Ponder nothing earthly minded, for with blessing in his hand
Christ our God to earth descends, our full homage to demand.

He, himself, comes forth to be offered, in remembrance sacrificed;
Life and death and resurrection, here unfold before our eyes
As we enter now the timeless mystery,
let us lay aside earthly cares.

King of kings, yet born of Mary, as of old on earth he stood,
Lord of lords in human vesture, in the Body and the Blood
He will give to all the faithful His own self for heavenly food.

Rank on rank the host of heaven, spreads its vanguard on the way,
as the Light of Light descends now, from the realms of endless day,
that the powers of hell may vanish, as the darkness clears away.

At his feet the six-winged seraph; cherubim with sleepless eye,
veil their faces to the Presence, as with ceaseless voice they cry,
Ho-ly, Ho-ly, Ho - - - - ly! Ho-ly, is the Lord Most High!

The Deacon bows to the Priest. The Priest comes to the center, bows to the Church; he turns, goes to the altar and standing before it says quietly:

Sanctify ✠ O Lord, these gifts offered by us,
and cleanse us from the stains of our sins;
through Jesus Christ our Lord.

The Incensation

The Celebrant sets on incense, offered by the Subdeacon or Thurifer which he blesses saying:

Through the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect may the Lord bless ✠ this incense and receive it in the odor of sweetness. Through Christ our Lord. Amen.

After incense is set, the Priest censens the gifts and the altar: May this incense blessed by You, arise before You, O Lord, and may Your mercy come down upon us.

He walks around the altar with the Deacon before and Subdeacon behind him censening and saying:

Let my prayer, O Lord, arise like incense before You; the lifting up of my hands, like the evening sacrifice.

He returns to the center and gives the thurible to the Deacon saying:

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen

The Deacon then censens the Priest, the Subdeacon the Deacon, the Thurifer the Subdeacon and then he censens the acolytes and the people. During which the Acolytes present water and a towel and the Priest washes his hands saying quietly:

Lord wash away my iniquity,
cleanse me from my sin.

The Priest at the midst, inclines, hands joined, and prays this quietly:

Accept, most Holy Trinity, this offering which we are making to You in remembrance of the passion, death, resurrection, and ascension of Jesus Christ, Our Lord; and in honor of blessed Mary, ever Virgin, and of all the Saints; that it may add to their honor and aid our salvation. May they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord.

Acolyte. Amen.

Priest: Pray, Brothers and Sisters, that my sacrifice and yours may be acceptable to God the Father Almighty

All: The Lord accept the sacrifice at your hands for the praise and glory of his Name, for our benefit, and that of all his holy Church.

Priest: Amen.

The Prayer over the Gifts: The Second Collect

Priest: O Lord, holy Father, almighty and eternal God, may our sacrifice be acceptable to you through Our Lord Jesus Christ, your Son, who on this day commanded his disciples to perform this rite in commemoration of him: Who lives and reigns with you and the Holy Spirit, God,

He ends the prayer singing:



Priest: for all a - ges of a - ges. A - men

People: Amen!

THE PREFACE TO THE ANAPHORA

The Priest extends his hands while singing:



Priest: The Lord be with you.



People: And with your spir - it.

He lifts up his hands:



Priest: Lift up your hearts.



People: We lift them to the Lord.

He joins his hands together and bows:



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



People: It is meet and right so to do.

Again, extending his hands he sings:

Priest: It is truly right and just, our joy and helpful to salvation, that we, always and everywhere give thanks to you, O Lord, holy Father, almighty eternal God:

Who, accomplished the salvation of mankind upon the wood of the Cross, that from where death had its origin, there might life rise again, and that he who had prevailed by a tree might also be conquered by a tree: through Jesus Christ our Lord.

Through whom the angels praise your majesty, Dominations adore it, and Powers tremble, the heavens and the armies of angels in unison with the blessed Seraphim, extol it with exceeding joy. We beseech you to grant that our voices be united with theirs, while with humble praise we sing:



Ho - ly, ho - ly, ho - ly Lord, God of Sa - ba - oth,



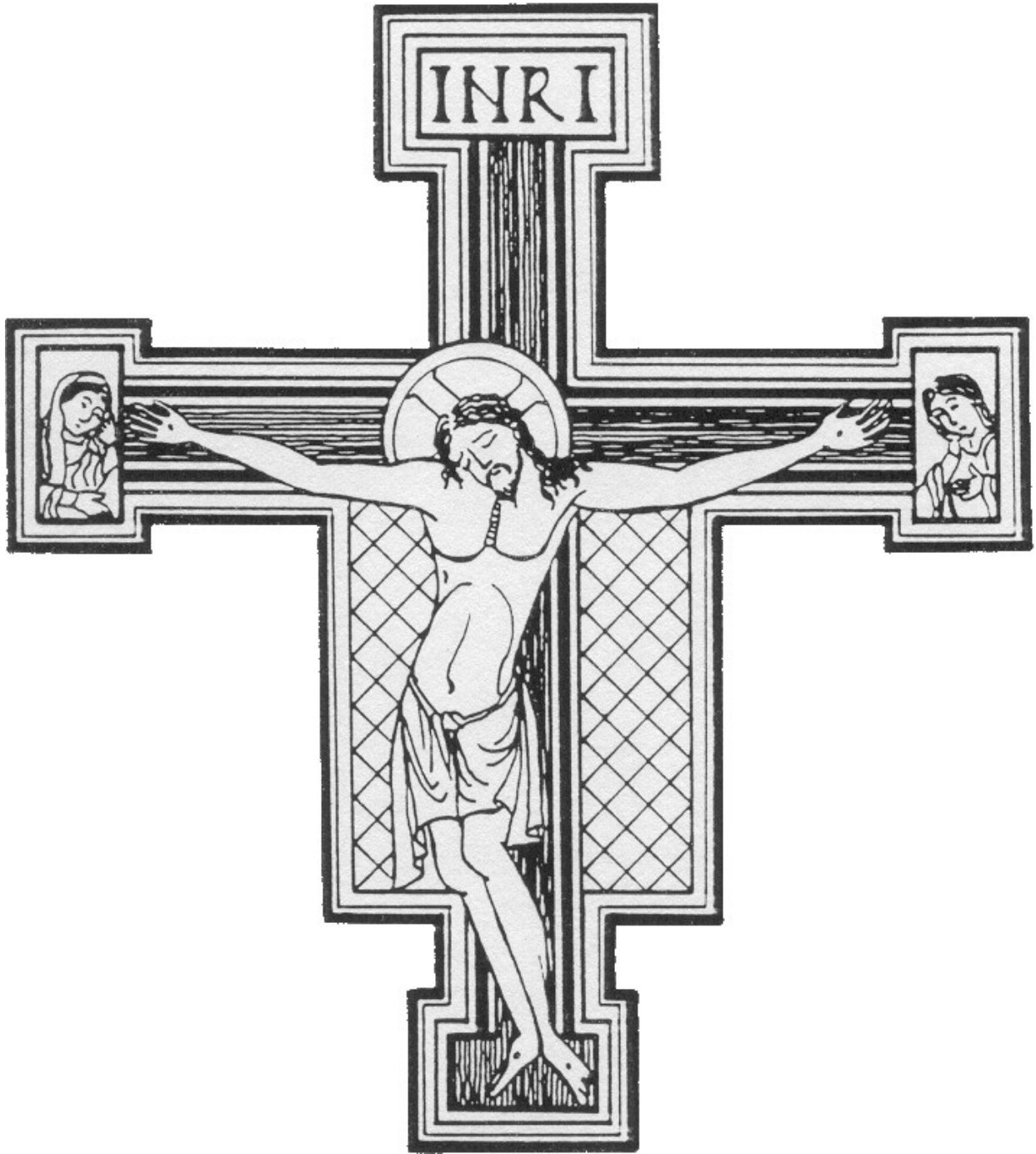
hea-ven and earth are full of your glo - ry. Ho-san-na in the high-est.



Bless - ed is he who comes in the name of the Lord.



Ho-san-na in the high-est.



The Anaphora of our Father among the Saints, Gregory

*Thurifer & four acolytes-torches stand facing the altar inside the altar rail.
The priest extends his hands keeping his thumbs and forefingers joined.*

To you, therefore, most gracious Father,
we humbly pray through Jesus Christ your Son our Lord

He joins his hands, places his left hand on his breast, blessing the offering:

that you accept and bless ✠ these pure and holy gifts
which we offer to you in sacrifice.

He stretches out his hands:

We offer them on behalf of your holy catholic Church:
watch over her, gather her, guide her and grant her peace,
protection, and unity throughout the whole world
with your servants: the Orthodox Patriarchs,
N. our Metropolitan and **N.** our Bishop and
all Orthodox believers who hold the Catholic and Apostolic faith.

Remember, Lord, your faithful people,
and your servants standing here around your altar,
knowing how firmly we believe in you
and dedicate ourselves to you.

He joins his hands, prays briefly, then, with hands outstretched continues:

We offer to you this sacrifice of praise and thanksgiving
for ourselves and for all those who are dear to us.
We pray to you our living and true God,
for our well being and redemption
and for those whose faith and devotion are known to you alone.

Communicantes

In communion with the whole Church, we remember that day when Our Lord Jesus Christ was given up for us.

We venerate first the glorious and ever virgin Mary,
Mother of our Lord and God, Jesus Christ;
and also your blessed apostles and martyrs
Peter, Paul, Andrew

[James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon, and Thaddaeus,
Linus, Cletus, Clement, Sixtus, Cornelius,
Cyprian, Laurence, Chrysogonus, John and Paul,
Cosmas and Damian,] [Blessed N.],

...and all your saints whose prayers gain for us your constant help and protection.

He extends his hands over the offering before him saying:



Father, we humbly ask that you accept this offering of our service and that of your whole family.
Order our days in your peace,
save us from eternal damnation,
and number us among those you have chosen.

He joins his hands, places his left hand on his breast, blessing the offering:

Bless ✠ and approve our offering, O Father;
make it acceptable to you.
By the power of the Holy Spirit,
let it become for us
the ✠ body and ✠ blood of Jesus Christ,
your only Son, our Lord.

The Deacon removes the purificator and pall

The Priest joins his hands and prays:



On the night he was handed over to suffering and death,

He lifts the paten with the Lamb slightly.

our Lord Jesus Christ took bread into his holy and venerable hands;
and with eyes lifted up to heaven,
to you his almighty God and Father,
he gave thanks to you, said the blessing, *(pause)*
he broke the bread, and gave it to his disciples, and said:

He bows and sings the following words slowly:



"Take, eat: This is my Body, which is given for you.
Do this for the remembrance of me."

He pauses for a moment then replaces the paten.

After supper, in a like manner,
he took the cup into his holy and venerable hands;

He lifts the chalice slightly.

and when he again had given thanks, said the blessing, *(pause)*
he gave the cup to his disciples, and said,

He bows and sings the following words slowly:

"Take this all of you, and drink of it:
This is my Blood
which shall be shed for you and for many
for the forgiveness of sins.



He pauses for a moment then replaces the chalice.

As often as you do these things, you do them remembering me."

The Deacon steps forward and replaces the purificator and pall. The Priest stretches out his hands keeping his thumbs and forefingers joined.

Father, we celebrate the remembrance of Christ your Son:

We, your servants and your holy people,

call to mind his passion,

his resurrection from the dead,

and his ascension,

until he comes again in glory.

We offer to you, the God of glory and majesty,

from the many gifts you have given us,

this perfect and pure sacrifice:

the holy bread of life and the chalice of eternal salvation.

Look with favor upon these offerings, and accept them

as once you accepted the gifts of your just servant Abel,

the sacrifice of Abraham, our father in faith,

and the bread and wine offered by your priest Melchisedech.

He joins his hands, then places his left hand on his breast, makes the sign of the cross

Father we pray, that you send down your Holy Spirit upon us ✠

and blesses the offering,



and upon these offerings:


make this bread the ✠ Body of your Christ,

and the wine within this cup

the precious ✠ Blood of Christ,

being changed ✠ by that same Holy Spirit.

He crosses his arms on his chest touching his shoulders with his fingers and bowing profoundly he prays:

Almighty God, we humbly pray 
that these Gifts be carried by the hands of your Holy Angel,
to your altar on high in the presence of your Divine Majesty;
then, as we receive from this altar
the Sacred Body and Blood of your Son,

Placing his left hand on his breast makes the sign of the cross

✠ fill us with every grace and heavenly blessing.

He extends his hands keeping his thumbs and forefingers joined

Remember, Lord, those who have died and have gone before us
sealed with the sign of faith, and who rest in the "sleep of peace."

He joins his hands, prays briefly, then, with hands outstretched, continues

Let these, and all who rest in Christ,
find in your Presence light, refreshment, and peace.

To us also, who hope in your abundant mercies, graciously grant us
to share in the fellowship of your holy apostles and martyrs with
John the Baptist, Stephen, Matthias, Barnabas

[Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecilia, Anastasia]

...and all your saints.

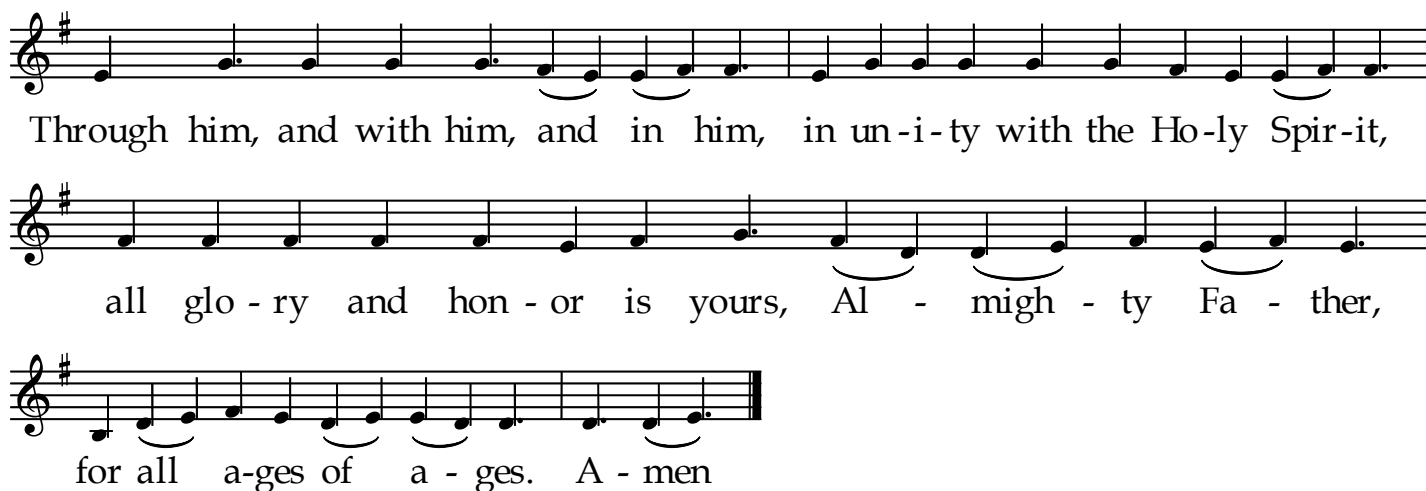
Though we are sinners, we trust in your love and mercy.
Do not consider what we truly deserve,
but grant us your forgiveness through Jesus Christ our Lord.

The Deacon and Subdeacon step up beside the Priest at the altar.

The Deacon removes the pall.

Through whom, O Father,
you unceasingly create all these good things;
sanctifying them, and filling them with life;
you bless them and bestow them on us.

The Priest takes the chalice and paten, crosses his arms, lifts them to his eye level and sings:



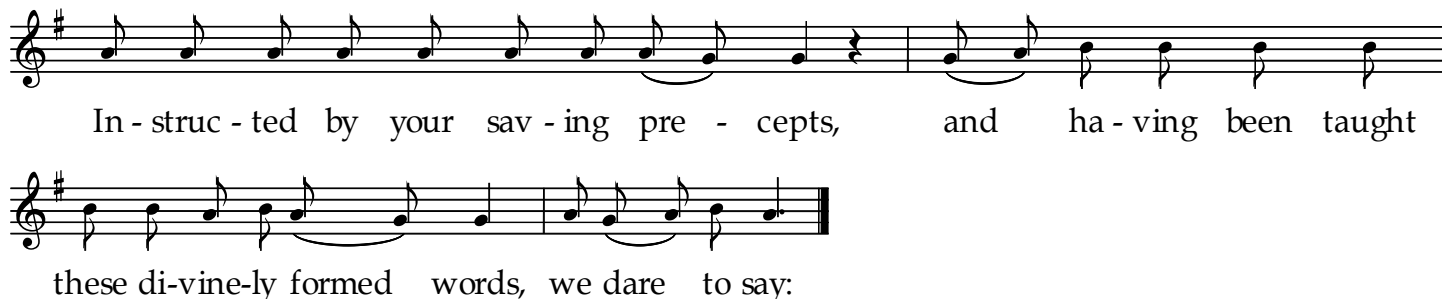
Through him, and with him, and in him, in un-i-ty with the Ho-ly Spir-it,
all glo - ry and hon - or is yours, Al - migh - ty Fa - ther,
for all a-ges of a - ges. A - men

The Priest replaces the Holy Mysteries, the Deacon replaces the pall, and the three Sacred Ministers bow deeply. Then the Deacon and Subdeacon return to their places at the altar step with the Deacon on the Epistle Side and the Subdeacon the Gospel Side. The Four acolytes with torches retire to the sacristy and return for communion.

The Breaking of The Bread

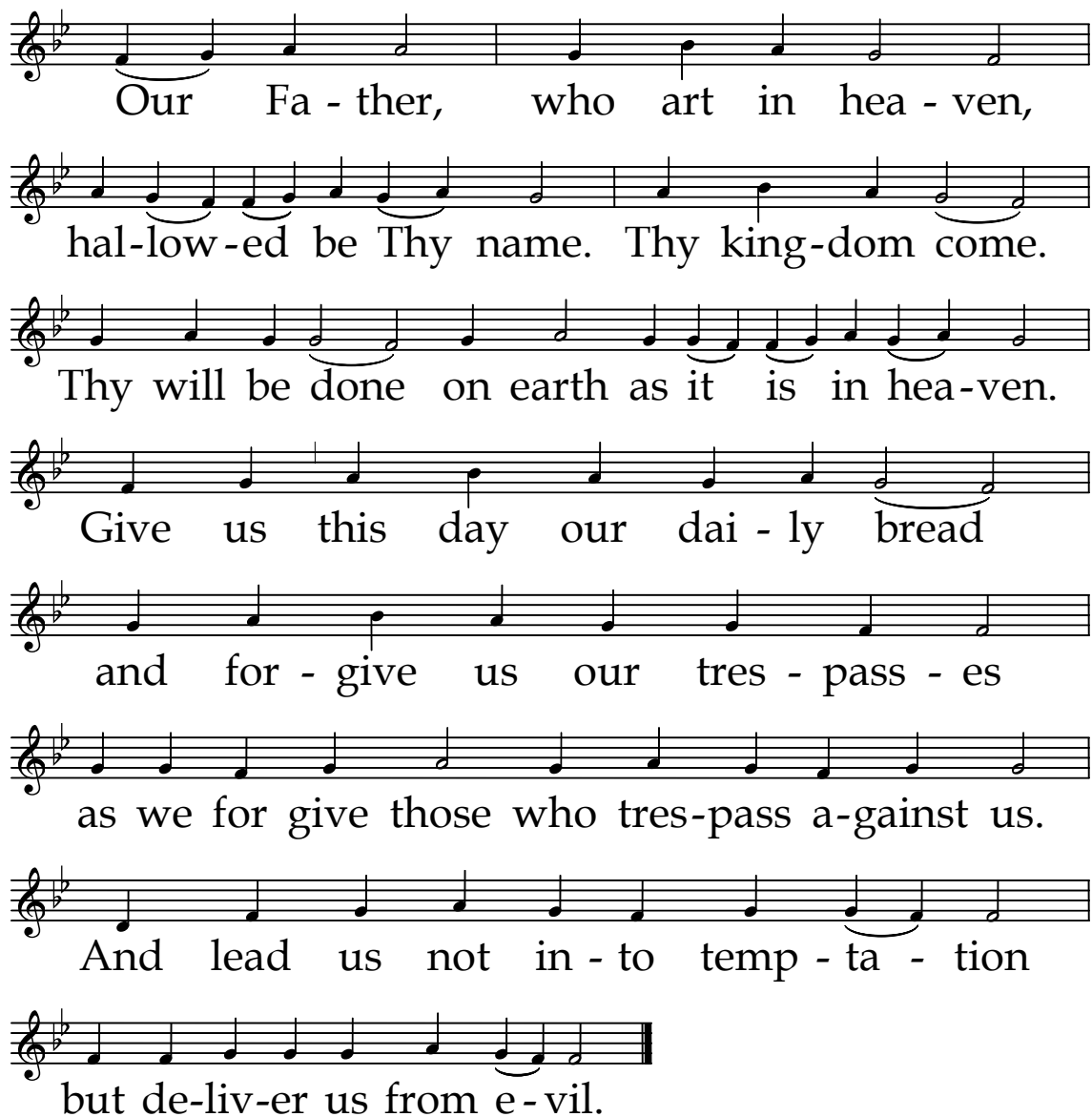
He stretches out his hands, keeping his thumbs and forefingers joined.

Priest: Let us pray:



In - struc - ted by your sav - ing pre - cepts, and ha - ving been taught
these di-vine-ly formed words, we dare to say:

All:



Our Fa - ther, who art in hea - ven,
hal-low-ed be Thy name. Thy king-dom come.
Thy will be done on earth as it is in hea-ven.
Give us this day our dai - ly bread
and for - give us our tres - pass - es
as we for give those who tres-pass a-gainst us.
And lead us not in - to temp - ta - tion
but de-liv-er us from e - vil.

The priest joins his hands and prays:

Deliver us, ✠O God, from all evils: past, present, and to come, and by the prayers of Blessed Mary ever Virgin, Mother of God, of your blessed apostles Peter and Paul, of Andrew, and of all the saints, graciously give us peace in our days; through your merciful help keep us always free from sin and safe from all disquietude: through Jesus Christ your Son, our Lord who lives and reigns with you and the Holy Spirit, one God, for all ages of ages.

People: Amen.

The Priest may say the seasonal prayers over the people. If he does so, he turns around to his right with his back to the Gospel side so as not to turn his back to the Sacrament. The MC or the Subdeacon holds the book while he sings the prayers always ending with the blessing:

Maundy Thursday before the Pax Domini

Priest: May the eternal God, Who through the Passion of His only-begotten Son has willed to make new the ancient Passover, put His blessing upon you, and set you free from the influence of past transgression, and cause you to persevere in newness of life.

People: Amen.

Priest: May you, who have met together to celebrate the memorial of the Supper of our Lord and Redeemer, may ever receive to yourselves the good things of the Heavenly Feast.

People: Amen.

Priest: May you be cleansed from the stain of sin, through the operation of His mercy, Who, to set forth an example of humility, washed the feet of His disciples.

People: Amen.

Priest: May the Lord God Almighty, Whose glorious Kingdom endures for ever, be pleased to bestow these blessings upon you; and...

Priest: The ✠ Peace of The Lord be always with you.

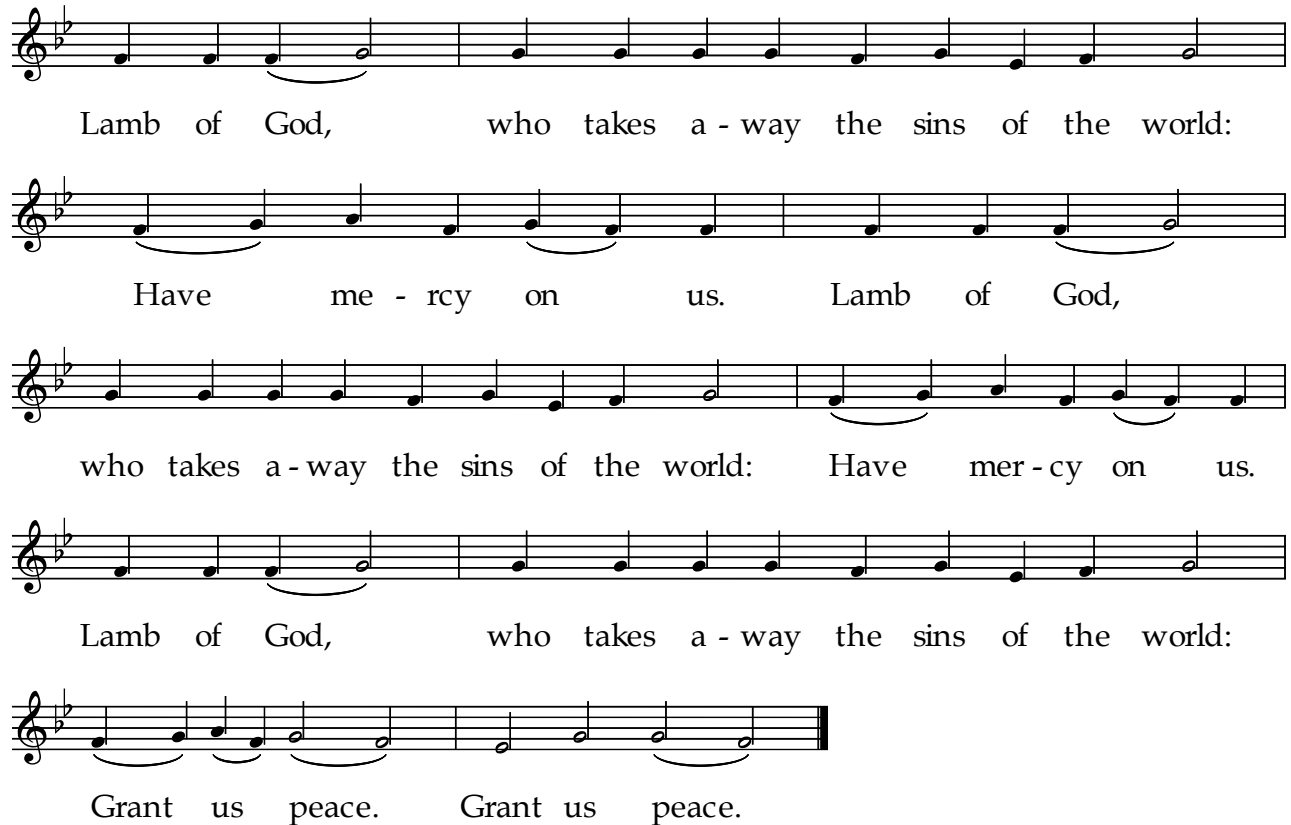
People: And with your spirit.

The Deacon and Subdeacon approach the altar. The Deacon removes the pall. The priest breaks the Bread.

By ancient custom he places a small particle of it into the chalice as a sign of unity with the Bishop saying:

May this mingling of the Body and Blood of Our Lord Jesus Christ bring eternal life to us who receive it.

Silence may be kept, or the Agnus Dei is sung.



Lamb of God, who takes a - way the sins of the world:

Have me - rcy on us. Lamb of God,

who takes a - way the sins of the world: Have mer - cy on us.

Lamb of God, who takes a - way the sins of the world:

Grant us peace. Grant us peace.

The Deacon and Subdeacon turn toward the center of the altar.

Facing the people, the Priest says the following Invitation

Priest: Come, O faithful, let us enjoy the Master's hospitality: the banquet of immortality. In the upper chamber with uplifted minds, let us receive the exalted words of the Word whom we magnify. Behold the Lamb of God! Behold Him who takes away the sin of the world!

People: Lord I am not worthy
that you should come under my roof.
Say but the word, and my soul shall be healed.

People: I believe, O Lord and I confess that you are truly the Christ, The Son of the living God, who came into the world to save sinners, of whom I am the greatest.

I believe also, that this which I am about to receive is truly your most pure Body and life-giving Blood; Wherefore, I pray, have mercy on me and forgive my transgressions, both voluntary and involuntary, in word and deed, committed in knowledge or in ignorance; And grant that I may partake of your Holy Mysteries without condemnation for the forgiveness of all my sins and for life everlasting.

O Son of God accept me this day as a partaker of Your Mystical Supper; for I will not reveal the Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief, will I say: ✠ Remember me, O Lord, when you come into your kingdom.

O Lord, may the partaking of your Holy Mysteries be not to my judgment or condemnation, but for the healing of my soul and body.

Alternative Communion Hymns may be found on Page 47

The Communion Verse: John 13:12, 13, 15/ Psalm 23

TONE VI



Antiphon: The Lord Jesus,
after he had supped with his disciples,
washed their feet and said to them: *
"Do you know what I, your Lord and Teacher,
have done to you?

I have set you an example, *
that you also should do as I have done to you.

Psalm: The LORD is my shepherd; *
I shall not be in want.

He makes me lie down in green pastures *
and leads me beside still waters. **Antiphon**

He revives my soul *
and guides me along right pathways
for his Name's sake.

Though I walk through the valley
of the shadow of death, I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me. **Ant.**

You spread a table before me
in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.

Surely your goodness and mercy shall follow me
all the days of my life, *
and I will dwell in the house of the LORD for ever. **Ant.**

Then the Deacon, removes the vessels except the Blessed Sacrament to the credence table and, assisted by the Subdeacon or Minister, consumes the rest of the Sacrament, saying:

What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May your Body and Blood which I have received permeate my heart, O Lord; and grant that no stain of sin may remain in me, having been fed with these pure and holy Mysteries. Who lives and reigns in the unity of the Holy Spirit, God, now and unto ages of ages. Amen.

He then purifies his fingers, and cleanses the vessels. The acolyte places the missal on the Epistle Side.

The Postcommunion Prayer: The Third Collect

NOT Turning to the people lest he turns his back on the Blessed Sacrament he extends his hands singing:

Priest: The Lord be with you.

People: And with your spirit.

He joins his hands

Priest: Let us pray:

O Lord our God, we have been strengthened by this life-giving food. May this most sacred rite of our mortal life bestow upon us your gift of immortality; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

People: Amen

He then inclines once more in the midst; turns, extends his hands, singing:



People: And with your spir-it.

He prays quietly:


Let this my bounden duty and service be pleasing to You, O Holy Trinity, and grant that this sacrifice which I, unworthy to have offered before the eyes of your majesty may be acceptable to You, and obtain your gracious favor for me and for all whom I have offered it; who live and reign, one God, for all ages of ages. Amen

Deacon: Let us bless the Lord!


People: Thanks be to God!

An Altar of Repose is prepared before this Liturgy in a place away from the main altar, preferably in another room. The Sacrament is reserved there and the altar is decorated with flowers, hangings and lights.


After Communion, The cope and humeral veil is placed upon the Priest and the Blessed Sacrament is transferred in Procession to The Altar of Repose while this hymn is sung. The Priest begins and the congregation joins in:




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 - fes - sing, who, from One with both is one.

The Stripping of the Altar

The Altar Ministers return from The Altar of Repose in the Chapel. The Priest removes his cope (chasuble) and stole, the Deacon and Subdeacon remove their dalmatic and tunic. Then the Altar and Sanctuary are stripped (leaving the altar bare) during which the following is chanted.

The men sing the odd verses, the women sing the even:

PSALM 22 *Deus, Deus meus*

STONE II



Antiphon: They divided my garments a-mong them *
And for my vesture they cast lots

M 1 My God, my God, why have you forsaken me? *
and are so far from my cry
and from the words of my distress?

W 2 O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

M 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.

W 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.

M 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.

Antiphon: They divided my garments a-mong them *
And for my vesture they cast lots

- W 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- M 7 All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
- W 8 "He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."
- M 9 Yet you are he who took me out of the womb, *
and kept me safe upon my mother's breast.
- W 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.
- Antiphon:** They divided my garments a-mong them *
And for my vesture they cast lots
- M 11 Be not far from me, for trouble is near, *
and there is none to help.
- W 12 Many young bulls encircle me; *
strong bulls of Bashan surround me.
- M 13 They open wide their jaws at me, *
like a ravening and a roaring lion.
- W 14 I am poured out like water; ↓ all my bones are out of joint; *
my heart within my breast is melting wax.
- M 15 My mouth is dried out like a potsherd; ↓
my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
- W 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.

- M** 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- W** 18 Be not far away, O LORD; *
you are my strength; hasten to help me.
- M** 19 Save me from the sword, *
my life from the power of the dog.
- W** 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.
- Antiphon:** They divided my garments a-mong them *
And for my vesture they cast lots
- M** 21 I will declare your Name to my brethren; *
in the midst of the congregation I will praise you.
- W** 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.
- M** 23 For he does not despise nor abhor the poor
in their poverty;↓
neither does he hide his face from them; *
but when they cry to him he hears them.
- W** 24 My praise is of him in the great assembly; *
I will perform my vows
in the presence of those who worship him.
- M** 25 The poor shall eat and be satisfied, ↓
and those who seek the LORD shall praise him: *
"May your heart live for ever!"

Antiphon: They divided my garments a-mong them *
And for my vesture they cast lots

W 26 All the ends of the earth shall remember
and turn to the LORD, *
and all the families of the nations shall bow before him.

M 27 For kingship belongs to the LORD; *
he rules over the nations.

W 28 To him alone all who sleep in the earth
bow down in worship; *
all who go down to the dust fall before him.

M 29 My soul shall live for him;↓
my descendants shall serve him; *
they shall be known as the LORD'S for ever.

W 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Antiphon: They divided my garments among them *
And for my vesture they cast lots

The Congregation is asked to go quietly to say a short prayer before
The Altar of Repose. The evening meal is taken in peaceful silence.

Alternative 1st Reading:

Exodus 16:4-8, 14-18, 21,22

Then the LORD said to Moses, 'I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.' ...and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, 'What is it?' For they did not know what it was. Moses said to them, 'It is the bread that the LORD has given you to eat. This is what the LORD has commanded: "Gather as much of it as each of you needs, an omer to a person according to the number of persons, all providing for those in their own tents." ' The Israelites did so, some gathering more, some less. But when they measured it with an omer, those who gathered much had nothing over, and those who gathered little had no shortage; they gathered as much as each of them needed. Morning by morning they gathered it, as much as each needed; On the sixth day they gathered twice as much food, two omers apiece. When all the leaders of the congregation came and told Moses, he said to them, 'This is what the LORD has commanded: "Tomorrow is a day of solemn rest, a holy sabbath to the LORD; bake what you want to bake and boil what you want to boil, and all that is left over put aside to be kept until morning." ' So they put it aside until morning, as Moses commanded them; Moses said, 'Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. For six days you shall gather it; but on the seventh day, which is a sabbath, there will be none.'

The house of Israel called it manna; it was like coriander seed, white, and the taste of it was like wafers made with honey. Moses said, 'This is what the LORD has commanded: "Let an omer of it be kept throughout your generations, in order that they may see the food with which I fed you in the wilderness, when I brought you out of the land of Egypt." ' And Moses said to Aaron, 'Take a jar, and put an omer of manna in it, and place it before the LORD, to be kept throughout your generations.' As the LORD commanded Moses, so Aaron placed it before the covenant, for safe-keeping.

Alternative Communion Hymns:

Humbly I adore thee, Verity unseen,
who thy glory hiddest 'neath these shadows mean;
low, to thee surrendered, my whole heart is bowed,
awed as it beholds thee, shrined within the cloud.

Taste and touch and vision to discern thee fail;
faith, that comes by hearing, pierces through the veil.
I believe whate're the Son of God hath told;
what the Truth hath spoken, that for truth I hold.

O memorial wondrous of the Lord's own death;
living Bread that givest all thy creatures breath,
grant my spirit ever by thy life may live,
to my taste thy sweetness never-failing give.

Jesus, whom now hidden, I by faith behold,
what my soul doth long for, that thy word foretold:
face to face thy splendor, I at last shall see,
in the glorious vision, blessed Lord, of thee.

Deck thyself, my soul, with gladness,
Leave the gloomy haunts of sadness;
Come into the daylight's splendor,
There with joy thy praises render
Unto Christ Whose grace unbounded
Hath this wondrous banquet founded.
Higher o'er all the heav'ns He reigneth,
Yet to dwell with thee He deigneth.

In my heart I find ascending
Holy awe, with rapture blending,
As this mystery I ponder,
Filling all my soul with wonder,
Bearing witness at this hour
Of the greatness of God's power;
Far beyond all human telling
Is the power within Him dwelling.

Sun, Who all my life dost brighten,
Light, Who dost my soul enlighten;
Joy the best that any knoweth;
Fount, whence all my being floweth;
At Thy feet I cry, my Maker,
Let me be a fit partaker
Of this blessèd food from heaven,
For our good, Thy glory, given.

Continued:

Jesus, Bread of Life, I pray Thee,
Let me gladly here obey Thee.
By Thy love I am invited,
Be Thy love with love requited;
From this supper let me measure,
Lord, how vast and deep love's treasure.
Through the gifts Thou here dost give me
As Thy guest in heaven receive me.

Bread Of The Angels

O Manna from above; Born upon the desert floor.
O Sustenance Divine, gathered by the elder church.
O Holy Mystery! Light in our darkest night.
Lead us Spirit-cloud by day.

Bread of The Angels, Given for Your church below;
O Blessed, Heavenly Bread, sent as a Sign of our God!
O Holy Mystery! With great humility
We partake of The Body of Christ.

O Holy, Hidden, God, we proclaim Your Presence here!
Enter our humble hearts, bought with the price of Your Blood!
O Holy Mystery! Lift us from bended knee
Up to glory in Your Holy Light.

Praise to the Father, from whom all our blessings flow!
Praise to the Spirit, Giver of all life and love!
O Holy Mystery! All praise to Jesus be!
Who through this Bread unites us with God! (AJB+)

