

ST. ANDREW'S PARISH CHURCH

Established 1706



MAUNDY THURSDAY

HOLY COMMUNION

STRIPPING OF THE ALTAR AT 7:00 P.M.

1 April 2021



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND DR. DONALD MCDANIEL, *Associate Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRAD NETTLES, JR., *Director of Youth Ministry*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*
PAUL PORWOLL, *Historian*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Ret.
Assistant Bishop, The Dominican Republic, Ret.
Bishop in Residence, Old St. Andrew's Parish Church

THE RT. REV. MARK J. LAWRENCE
Bishop of The Anglican Diocese of South Carolina

The Vestry

Kathy Abraham, 2021
William Adams, 2024
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Tommy Compton, 2022
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
Rich Carns, 2023, *Junior Warden*
Michael Ulmer, 2022, *Senior Warden*
John Steinmeyer, *Treasurer*
Sally Hartnett, *Clerk*
Andy Lacour, *Chancellor*



Maundy Thursday

1 April 2021 at 7.00pm

The Holy Eucharist * Stripping of the Altar

The Book of Exodus recounts the deliverance of Israel from Slavery in Egypt. God chose Moses to deliver to Pharaoh the command to let Israel go free. Pharaoh repeatedly refused, despite nine different plagues on Egypt. Egypt had ten false gods and did not believe in the one true God. God therefore decreed a tenth plague, to disprove the Egyptian goddess Taweret, the goddess of childbirth and family.

The tenth plague of Egypt was the worst, and that is where we get the Passover – for the deathliness of being separated from God was allowed to visit Egypt. – it would come to take all firstborn sons, including the Israelites, for they were not innocent from sin. They were only saved because they followed God's instructions of the lamb taking their place. Death would Passover. This became an annual celebration for the Jewish people as God commanded – This is the longest continually celebrated holiday/ceremony in the world, for more than 3500 years, and it was commanded to be celebrated in Jerusalem. Moses was the first Messiah, deliverer, who brought the people out of the slavery and bondage of Egypt. The prophesied Messiah (Greek--Cristos) would be the new Moses and the new King David and would deliver the people and establish a forever kingdom of God. In order to have a new Passover, we must have a new Moses and a new covenant relationship with God, foretold by Jeremiah—a new covenant of the heart. (Jeremiah 31) Jesus and his apostles come into Jerusalem on Lamb Selection Sunday, the tenth day of the month of Aviv, when the city swelled from a normal population of 500,000 to as many as 2 million. Jesus rides in on a colt, the foal of a donkey, fulfilling Zechariah 9:9 about the coming King and the kingdom to be established. The people are hoping for deliverance from their oppressors, the Romans.

The sacrifice of Christ did not begin with the first spike, or when the cross was sunk into the ground. It began in the upper room with the Passover Seder. That's where the sacrifice began. Also, the Passover meal did not end in the upper room, but at Calvary. It's all of one piece. Calvary begins with the Eucharist. The Eucharist ends at Calvary. But, it's not over yet. Paul tells us in I Corinthians 5:7-8, "Christ our Passover lamb has been sacrificed; let us therefore celebrate the feast." Jesus said, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood you have no life in you. He who eats my flesh and drinks my blood has eternal life and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him." – John 6:50

Welcome to Maundy Thursday at Old St. Andrew's.

May you be blessed on this holy night.

Welcome!

to our historic, living church where the saints have gathered to worship since 1706!

The word "Maundy" comes from the Latin word *mandatum* or "mandate." This refers to John 13:34: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." This is sometimes expressed in this service by the rite of foot washing.

FRONT COVER
The Last Supper
Juan de Juanes
(1503-1579)

THE INTROIT

Be still, my soul

Music: Jean Sibelius (1865-1957)

Words: Katharina von Schlegel (1752)

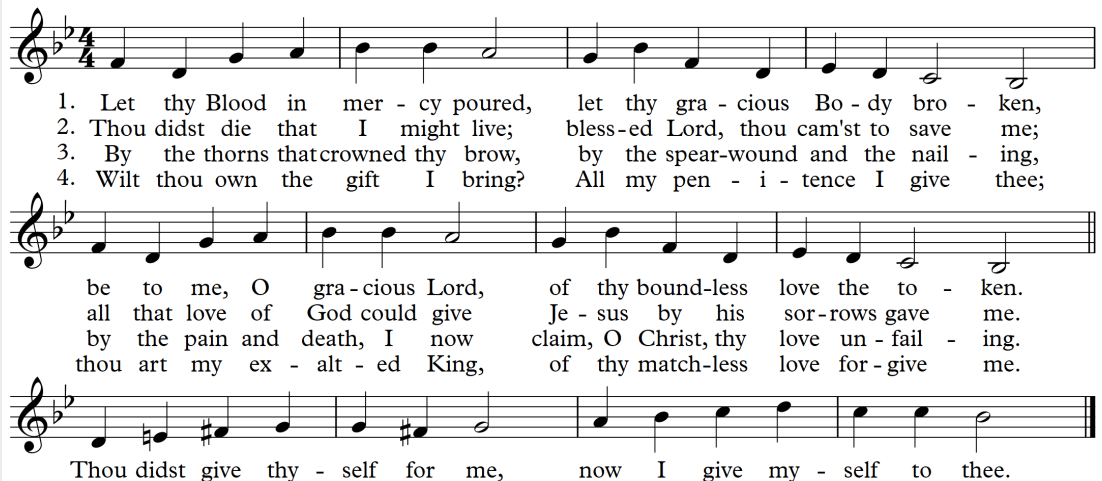
*Be still, my soul: the Lord is on your side, bear patiently the cross of grief or pain;
Leave to your God to order and provide; in every change God faithful will remain.
Be still, my soul; your best, your heavenly friend through thorny ways leads to a joyful end.*

*Be still, my soul: your God will undertake to guide the future, as in ages past.
Your hope, your confidence let nothing shake; all now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know the Christ who ruled them while he dwelt below.*

*Be still, my soul: the hour is hastening on when we shall be forever with the Lord,
When disappointment, grief and fear are gone, sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past, all safe and blessed we shall meet at last.*

THE PROCESSIONAL HYMN (*Please stand*)

Tune: *Jesu, meine Zuversicht*



1. Let thy Blood in mer - cy poured, let thy gra - cious Bo - dy bro - ken,
2. Thou didst die that I might live; bless-ed Lord, thou cam'st to save me;
3. By the thorns that crowned thy brow, by the spear-wound and the nail - ing,
4. Wilt thou own the gift I bring? All my pen - i - tence I give thee;
be to me, O gra - cious Lord, of thy bound-less love the to - ken.
all that love of God could give Je - sus by his sor - rows gave me.
by the pain and death, I now claim, O Christ, thy love un - fail - ing.
thou art my ex - alt - ed King, of thy match-less love for - give me.
Thou didst give thy - self for me, now I give my - self to thee.

Text: John Brownlie (1859-1925)

Music: JESUS, MEINE ZUVERSICHT; melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

Celebrant: Blessed be our God

People: **Now and for ever. Amen.**

Celebrant:

This is the night that Christ the Son of Man gathered with his disciples in the upper room.

This is the night that Christ our Lord and Master took a towel and washed the disciples' feet, calling us to love one another as he has loved us.

This is the night that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his perfect sacrifice.

This is the night that Christ the Lamb of God gave himself into the hands of those who would slay him.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Let us pray.

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

(Please be seated)

The Liturgy of the Word

THE OLD TESTAMENT LESSON

Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. 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.

Continued.....

The **Collect** is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

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.

Lector: The Word of the Lord.

People: **Thanks be to God.**



THE PSALM *Attendite popule meus* (Hear, O my people) Psalm 78 verses 15-26

14. He divided the Red Sea and let them go through : he made the waters to stand on an heap,

15. In the day-time also he led them with a cloud : and all the night through with a light of fire.

16. He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17. He brought waters out of the stony rock : so that it gushed out like the rivers.
18. Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.
19. They tempted God in their hearts : and required meat for their lust.
20. They spake against God also, saying : Shall God prepare a table in the wilderness?
21. He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?
22. When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23. Because they believed not in God : and put not their trust in his help.
24. So he commanded the clouds above : and opened the doors of heaven.
25. He rained down manna also upon them for to eat : and gave them food from heaven.
26. So man did eat angels' food : for he sent them meat enough.

THE EPISTLE LESSON

I Corinthians 11:23-26

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, 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.**

The Scriptures tell us that Jesus is the Word that became flesh and dwelled among us. In the reading of the **Holy Gospel**, the ministers process with the Gospel Book to the Crossing of the church to read the selected passage and symbolize the Word dwelling among us. The ministers process to the Crossing during this hymn.

THE GRADUAL HYMN *(Please stand)*

Tune: *Schmucke Dich*



1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,
 2. Sun, who all my life dost bright-en; Light, who dost my soul en - light - en;
 3. Je - sus, Bread of life, I pray thee, let me glad - ly here o - bey thee;

come in - to the day-light's splen - dor, there with joy thy prais-es ren - der
 Joy, the best that an - y know - eth; Fount, whence all my be-ing flow - eth:
 nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un-bound - ed hath this won - drous ban-quet found - ed;
 at thy feet I cry, my Ma - ker, let me be a fit par - ta - ker
 from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heavens he reign-eth, yet to dwell with thee he deign-eth.
 of this bless-ed food from hea - ven, for our good, thy glo - ry, giv - en.
 through the gifts thou here dost give me, as thy guest in heaven re-ceive me.

Text: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878), alt.
 Music: SCHMUCKE DICH, melody Johann Cruger (1598-1662)

THE HOLY GOSPEL

Matthew 26 verses 17-29

Gospeller: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: **Glory be to thee, O Lord.**

The word **Gospel** comes from the Old English word, *god-spell*, which means “good news” or “glad tidings.” That word developed from the Latin word, *evangelium*, and Greek, *evangelion*, which also literally means “good news.” These are the source of the English words “evangelist” and “evangelism”

Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” And the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at table with the twelve. And as they were eating, he said, “Truly, I say to you, one of you will betray me.” And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” He answered, “He who has dipped his hand in the dish with me will betray me. The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” Judas, who would betray him, answered, “Surely not I, Rabbi?” Jesus answered, “Yes, it is you.”

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.”

And then he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Gospeller: The Gospel of the Lord.

People: **Praise be to you, Lord Christ.**

PLAINCHANT

Sing, My Song, The Glorious Battle*(Pange lingua gloriosi corporis mysterium)*

by St. Thomas Aquinas (1225-1274) Chant: Anon

1. Sing my song the glorious battle, sing the winning of the fray;
Now above the cross, the trophy, sound the high triumphant lay:
Tell how Christ, the world's Redeemer, as a victim won the day.
2. Thirty years he dwelt amongst us, his appointed time fulfilled;
Born for this, he met his passion, this the Saviour freely willed:
On the cross the Lamb was lifted, where his precious blood was spilled.
3. Faithful cross! Above all other, one and only noble tree!
None in foliage, none in blossom, none in fruit thy peer may be:
Sweetest wood, and sweetest iron! Sweetest weight is hung on thee.
4. Bend thy boughs, O tree of glory! Thy relaxing sinews bend;
For awhile the ancient rigor that thy birth bestowed, suspend;
And the King of heav'nly beauty on thy bosom gently tend.

Written by St. Thomas Aquinas for Maundy Thursday and the Solemnity of Corpus Christi, this hymn is considered the most beautiful of Aquinas' hymns and one of the great seven hymns of the Church. The rhythm of the Pange Lingua is said to have come down from a marching song of Caesar's Legions: "Ecce, Caesar nunc triumphat qui subegit Gallias." The last two stanzas make up the Tantum Ergo (Down in Adoration Falling) that is used at Benediction of the Blessed Sacrament.

THE PRAYERS OF THE PEOPLE (BCP 2019 page 128)

Reader: Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader: Lord, in your mercy:

People: **Hear our prayer.**

For Foley Beach, our Archbishop, and Mark Lawrence, our Bishop in residence Bill Skilton; for all bishops, priests and deacons; especially for our Rector, Fr. Marshall; our Associate Rector, Fr. Donnie; our Assistant to the Rector, Fr. Joe; for our assistant Priest, Fr David and our church staff. We also pray for St. Andrew's Mission and their Vicar, Fr. Jimmy Gallant;

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints' Church in Florence and their Rector, Fr. Jason Hamshaw, Chelsea and their family; and for San José Church in the Dominican Republic and their Rector, Fr. Sandino Sanchez and their Bishop Moises Quezada, and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our brothers and sisters in Christ who are persecuted for their faith.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially our President, Joe Biden, our Governor, Henry McMaster and our Mayor, John Tecklenburg.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who are in trouble, sorrow, need, sickness, or any other adversity, particularly those on our parish prayer list, and for those we name at this time, *(pause)*

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

For all those who have departed this life in the certain hope of the resurrection, *(pause)* in thanksgiving let us pray.

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

Let us also pray for the selection of a Bishop for our Diocese:

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a Bishop for this Diocese that we may receive a faithful pastor who will continue the ministry of Bishop Lawrence, care for your people, equip us for ministry, and lead us forth in fulfillment of the Great Commission; through Jesus Christ our Lord. **Amen**

Reader: Lord, in your mercy: *People:* **Hear our prayer.**

We are sinful people. In the catechism section of our Prayer Book (pg. 845), it tells us that "From the beginning, human beings have misused their freedom and made wrong choices" and that "Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation." Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

Celebrant: Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

THE CONFESSION AND ABSOLUTION OF SIN *(Please kneel as able)* (BCP 2019 page 130)
Let us humbly confess our sins to Almighty God.

Silence

Celebrant and 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 Bishop when present, or the Priest, stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE COMFORTABLE WORDS (BCP 2019 page 130)

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (*Please stand*) (BCP 2019 page 131)

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

People: **And with your spirit.**

Then the Ministers and People may greet one another in the name of the Lord.

At this time the Rector will welcome all to the Lord's Table and share the announcements of the day.

THE OFFERTORY

If you would like to make an online offering at this time to Old St. Andrew's Parish Church, please follow the link: <https://www.oldstandrews.org/giving-1>

THE OFFERTORY ANTHEM

A New Commandment

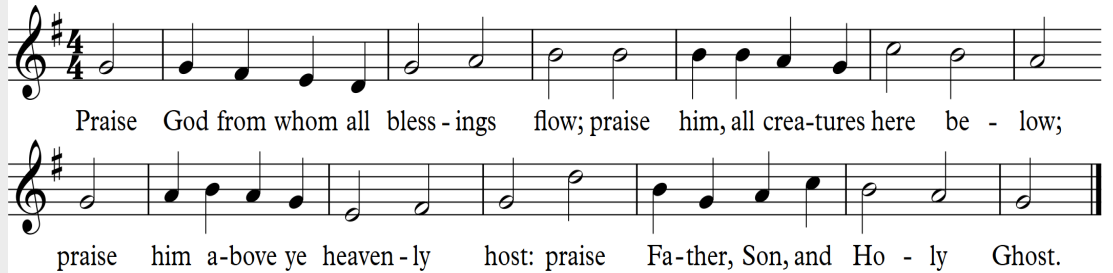
Music Richard Shephard (1949-2021)

Words: John 13 verses 34 and 35

A new commandment I give unto you: that you love one another as I have loved you,
By this shall all men know that you are my disciples if you have love, for one another.

THE DOXOLOGY

Tune: *Old Hundredth*



Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

References

The Instructions (used in The Holy Communion, above) are written in italics in the color, red. They are quotations from four references, each noted within parentheses by a capital letter followed by a number. The capital letters refer to the references, below, and the numbers refer to the page numbers.

S refers to Shepherd, Massey Hamilton Jr, *The Oxford American Prayer Book Commentary*, New York: Oxford University Press, eighth printing 1973.

H refers to Hatchett, Marion J, *Commentary on the American Prayer Book*, New York: The Seabury Press, 1981.

JWY refers to Jones, Cheslyn; Wainwright, Geoffrey; Yarnold, Edward, SJ; editors; *The Study of Liturgy*, New York: Oxford University Press, 1978.

CATECHISM refers to *To Be A Christian: An Anglican Catechism*,

Celebrant: (BCP 2019 page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

The Holy Communion

Sursum Corda *These two Latin words, which mean 'lift up our hearts', are the technical name given to the entire first section of the Holy Communion, which since earliest times, in all the historical liturgies of East and West, have opened the Consecration Prayer. The Sursum Corda is led by the Salutation, 'The Lord be with you,' etc.' (S-76). It may be said that the Sursum Corda, 'Lift up your hearts,' has its roots in Jewish prayer liturgy. Psalms 25, 86, and 143 use the phrase, 'lift up our souls' to God. The Sursum Corda is derived from the Jewish Benediction over the 'Cup of Blessing.' The responses also remind us that the Eucharistic action takes place in the heavenly sphere where Christ has entered and led the way for us.*

THE SURSUM CORDA (BCP 2019 page 132)

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Proper Preface *Here a Proper Preface to the Eucharistic Prayer is sung or said on all Sundays, and on other occasions as appointed. The Proper Preface is literally a preface to the prayer which follows. The Preface has been written to reinforce the theological focus of the day, such as this Preface for this night of Maundy Thursday.*

Through Jesus Christ our Lord. Having loved his own who were in the world, he loved them to the end; and on the night before he suffered, he instituted these holy mysteries; that we, receiving the benefits of his passion and resurrection, might be made partakers of his divine nature.

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:

Sanctus *The source of this majestic anthem is the Seraphic Hymn heard by the prophet Isaiah in his famous vision 'in the year that king Uzziah died' (Isaiah 6:1-3; cf. also Revelation 4:8). A form of it was used in the liturgy of the Jewish synagogue, whence it was taken over by the Church. (S-77). Sanctus is the Latin for 'holy,' and so the Sanctus begins 'Holy, holy, holy, Lord God of Hosts.' Following is **The Benedictus** (Latin for 'blessed') and so the second part, beginning with the word, 'Blessed,' is taken from Matthew 21:9, describing Jesus' entry into Jerusalem on Palm Sunday, which is based on Psalm 118:26*

In Jewish liturgy, the verse from Isaiah is uttered by the congregation during Kedusha, a prayer said during the cantor's repetition of the Amidah (18 Benedictions):

Kadosh Kadosh Kadosh Adonai Tz'vaot, Melo Kol Haaretz Kevodo.

The text of the second part, beginning with the word Benedictus (Latin for "Blessed") is taken from Matthew 21:9, describes Jesus' Entry into Jerusalem on Palm Sunday, which is in turn based on the first half of Psalm 118:26. In its present liturgical context "it points to the expected presence of the Lord in the eucharistic gifts" The Sanctus appears in the Sacramentary of Serapion of Thmuis (the saint died in 360), but may go as far back to Christian liturgy in North Africa in the year 200.

THE SANCTUS

Music: Healey Willan

Ho - ly, ho - ly, ho - - - ly, Lord God of Hosts:

Hea - ven and earth are full of thy glo - ry.

Glo - - - ry be to thee, O Lord Most High.

Bless - ed is he that com - eth in the

Name of the Lord. Ho - san - na in the high - est.

Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

THE PRAYER OF CONSECRATION (BCP 2019 page 132)

Please Kneel

The Celebrant continues:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross

“he stretched out his arms upon the Cross” dates from the time of Hippolytus. To the early church fathers this concept was symbolic of the redemption of all people. (H-374)

and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

What follows is the narrative of the Last Supper which is in the context of The Jewish Passover. However, The Passover of Christ fulfilled and transcended the Jewish Passover. It is in the Passover context that the Eucharist was instituted, thus indicating that the Passover of Christ, his redeeming work, is made available to men and women. Just as the paschal mystery was the culmination of Christ’s redeeming work, so the Eucharist becomes the culmination and centre of Christian worship (JWY, pages 11-12). The words of the Narrative are taken from 1 Corinthians 11:23-25:

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, “Take, eat; this is my Body, which is given for you: Do this in remembrance of me.”

In the Narrative, the phrase “Do this in remembrance of me” is used twice: after the instruction to take and eat the bread, and again after the instruction of drinking from the cup. The key word is “remembrance”, which in Greek is “anamnesis.” “Anamnesis” is to remember or know who you are, to whom you belong, and where you are headed. A Jew was one who through anamnesis had crossed the Red Sea and entered the promised land. An anamnesis of the mighty acts of God was basic to Jewish blessings which reminded God of what He had done in the past, in this way also asking Him to continue to act as He had acted in the past.

A Christian is one for whom, through anamnesis, the death and resurrection of Jesus Christ is a present reality, and one who has already entered the kingdom though it is not yet realized in its fullness. Anamnesis is an important part of the eucharistic prayer and a normal component by the end of the fourth century. (H-366-367).

**** Barukh atah, Adonai Eloheinu, Melekh ha’olam ha’motzi lechem min ha’aretz
Blessed are you, O Lord our God, King of the Universe,
who brings forth bread from the earth.**

*The second Matzah of the Passover meal is taken out and broken with one piece put back and the other hidden or buried. The Matzah is brought back later in the meal and is given as the “dessert”—the *affi komen*.*

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus’ last meal with His disciples, we join the story and make it our own. We don’t just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for 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 in remembrance of me.”

**** Barukh atah, Adonai Eloheinu, Melekh ha’olam, borei pri ha’gefen.**

***Blessed are you, O Lord our God, King of the Universe,
who creates the fruit of the vine.***

Leviticus 5 provides only a priest may offer sacrifices of blood. Here, Passover participants have had the cup of sanctification and the cup of deliverance, and the third cup, which is consumed with the desert matzah, is the cup of redemption.

Therefore we proclaim the mystery of faith:

The phrase, “mystery of faith”, (1 Timothy 3:9) has been used in eucharistic prayers since the seventh century. (H-374).

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, *“sacrifice of praise and thanksgiving” has been in Anglican Prayer Books since 1549 (H-374, 375).* and we offer you these gifts. *In the Apostolic Tradition, other wording includes “we offer you the bread and the cup.” Church fathers, such as Irenaeus, spoke of the Eucharist as an offering or sacrifice. The prayer in the Liturgy of Saint Basil is typical: “We offer you, from the gifts you have given us, this bread and this cup.” (H-367) Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. The petition here is that God the Father, through the consecrating power of His Word and Spirit, will enable these material gifts of bread and wine, now offered to Him according to our Lord’s institution and command, to be for us what He intended them to be – a means of participation in and union with His very Life. In the fourth century, Eastern liturgies specific petition pointed to a moment of change, called the Epiclesis. (S-80-81). Sanctify us also, The petition prayers in the Eastern liturgies and in the Liturgy of St. Basil also petitioned that the Holy Spirit descend upon the people. (H-369) that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.*

The Doxology: in the Apostolic Tradition of Hippolytus, the eucharistic prayer concludes with a doxology, which became a Trinitarian doxology: naming the Almighty Father, the Son Jesus Christ, and the Holy Spirit.

All this we ask through your Son Jesus Christ: 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. **Amen.**

This **AMEN** is often called the “Great Amen” because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

THE LORD'S PRAYER (BCP 2019 page 134)

The Lord's Prayer is the climax of the Consecration; it is also the opening devotion anticipatory to Communion. It sums up the intention of the whole liturgy, with respect to both the larger purpose of God for the consummation of His Kingdom and to the immediate strengthening of His people in fulfilling His will day by day. (S-81-82). It was Gregory the Great (590-604) that placed the Lord's Prayer immediately after the Amen of the eucharistic prayer. (H-378).

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

**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 FRACTION (BCP 2019 page 135)

Fraction, or "Breaking of the Bread"

The practical purpose of the breaking of the bread is to divide it for the people's communions. Symbolically, the loaf is shared and Christ's body is broken. The fraction is a primary action of the Eucharist, immediately before the communions of the people. One or more anthems may be said, (H-379) the anthem here being:

Celebrant: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

A key word is "sacrifice." The offering of the gifts of bread and wine in some Eastern and Gallican prayers and in the prayer of the Roman rite, in use throughout almost all of the West at the end of the medieval period, was an offering of a "sacrifice" or a "victim." The Mass was envisioned in popular piety as a repetition of Calvary, and a propitiatory sacrifice. All of the reformer rejected the popular concept of the Mass as a repetition of Calvary. (H-367-368). In 1549 Cranmer, reacting against the medieval conception as in and of itself a propitiatory sacrifice, carefully removed all suggestion of 'oblation' from the Consecration Prayer. (S-80).

In understanding "sacrifice", today's Anglican Catechism explains that Christ instituted the sacrament of Holy Communion "for the continued remembrance of the sacrifice of his atoning death" (Catechism, page 61).

THE PRAYER OF HUMBLE ACCESS (BCP 2019 page 135)

The Prayer of Humble Access, so named in the Scottish liturgy of 1637, is an original composition of Cranmer's, though some phrases were suggested to him by familiar medieval Collects and some passages in the Greek liturgy of St. Basil.

The Prayer is a searching and vivid confession of utter unworthiness of God's gifts from the Lord's Table – forgiveness, nourishment, and union with Christ. In the first half of the prayer there is an allusion to acts of mercy by the Lord to Gentiles – the healing of the centurion's servant (Matthew 8:5-13) and of the daughter of the Canaanite woman (Matthew 15:21-28). The second half of the Prayer recalls Jesus' teaching in John 6:53-56 – one of his 'hard sayings,' that we must eat His flesh and drink His blood if we would have eternal life. In this Prayer, there is a curious speculation of medieval theologians that the bread is for our bodies and the chalice is for our souls. (S-81)

Celebrant and People: We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

THE PRAYER FOR SPIRITUAL COMMUNION (BCP 2019 page 677)

Celebrant: Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I untie myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul, never permit me to be separated from you. **Amen**

The Agnus Dei (Lamb of God) originated in the East; the early one-line version, based on John 1:19. It was introduced to Roman in the seventh century. Often, the word, 'Lamb' signified the eucharistic bread. Sergius (687-701) introduced the line "Lamb of God that takest away the sins of the world, have mercy upon us." Later, when the anthem became part of the exchange of the peace, the conclusion changed, at the third repetition, to "grant us your peace." (H-381)

THE AGNUS DEI

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

Setting: Eric Wyse (b. 1959).
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The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words.

At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way, all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

THE MINISTRATION OF COMMUNION

Eastern liturgies of the fourth century contain the Sancta sanctis – “the holy for the holy” or “holy things for holy people” – associated with the showing of the Sacrament to the people. In our liturgy today, the declaration said is “The Gifts of God for the People of God.” (H-383)

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.

THE COMMUNION ANTHEM

Drop, drop, slow tears

Music: Orlando Gibbons (1583–1625)

Words: Phineas Fletcher (1582-1650)

1. Drop, drop slow tears, and bathe those beauteous feet,
which brought from heav’n the news and Prince of peace.
2. Cease not, wet eyes, his mercies to entreat;
to cry for vengeance sin doth never cease.
3. In your deep floods drown all my faults and fears;
nor let His eye see sin, but through my tears.

THE POST COMMUNION PRAYER (BCP 2019 page 137)

The use of a formal conclusion after the communion of the people developed in the fourth century following the increase in numbers and move to larger buildings once Christianity was legalized. (H-392)
The Post Communion Prayer in the BCP 2019 has many of the doctrines that are found in The Post Communion Prayer by Cranmer in the 1549 BCP. The latter is described as one of the most remarkable summaries of doctrine...in particular, it gathers up all the varied meanings of the Holy Communion: thanksgiving, mystery, grace, incorporation into Christ, fellowship in the Church, anticipation of the Kingdom of God. (S-83-84)

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father, 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 POST-COMMUNION READING

St. Matthew 26 verses 30-75

When they had sung a 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 before you to Galilee.” Peter answered him, “Though they all fall away because of you, I will never fall away.”

Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said the same.

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.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” And 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 again. Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.”

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?” At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?” They answered, “He deserves death.” Then they spit in his face and struck him. And some slapped him, saying, “Prophecy to us, you Christ! Who is it that struck you?”

Continued over.....

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And Peter went out and wept bitterly.

Lector: The Word of the Lord.

People: **Thanks be to God.**

The custom of an evening celebration of the Eucharist on the Thursday before Good Friday spread throughout the church under the name "Cena Domini" (the Supper of the Lord). (H-231) In addition to the Eucharist, many other observances were associated with the day, including the altars being stripped and washed. (S-152)

THE ANTHEM AT THE STRIPPING OF THE ALTAR

Were You There?

A Spiritual—Arranged by Bob Chilcott (b.1955)

1. Were you there when they crucified my Lord? Were you there when they crucified my Lord? Oh! Sometimes it cause me to tremble, tremble, tremble.
Were you there when they crucified my Lord?
2. Were you there when they laid Him in the tomb? Were you there when they laid Him in the tomb? Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid Him in the tomb?

THE SERVICE CONCLUDES IN SILENCE