



St George's Anglican Church, Malvern

**THE WORSHIP OF THE CHURCH OVER
THREE GREAT DAYS
BEGINS TONIGHT:**

MAUNDY (HOLY) THURSDAY

*Commemoration of the Last Supper,
Footwashing and Watch*



7:00 pm

GATHERING IN GOD'S NAME

As the ministers enter, the following hymn is sung.

1. An upper room did our Lord prepare
for those he loved until the end:
and his disciples still gather there
to celebrate their risen friend.
2. A lasting gift Jesus gave his own:
to share his bread, his loving cup.
Whatever burdens may bow us down,
he by his cross shall lift us up.
3. And after supper he washed their feet,
for service, too, is sacrament.
In him our joy shall be made complete –
sent out to serve, as he was sent.
4. No end there is! We depart in peace.
He loves beyond the uttermost:
in every room in our Father's house
he will be there, as Lord and host.

Words: Frederick Pratt Green (1903–2000)
Music: 'O Waly Waly' English trad. melody

The Celebrant says

Bless the Lord who forgives all our sins
whose mercy endures for ever.

The Lord be with you.

And also with you.

Tonight we begin the Great Three Days of our Lord's passion, death and resurrection, the journey from the supper table to the cross, from the cross to Easter dawn.

We are followers in his way, exploring his truth, encountering his life. This is the night when Christ the Lamb of God gave himself into the hands of those who would betray him.

This is the night when Christ gathered with his disciples in the upper room.

This is the night when Christ our Lord gave us this holy feast, that as we break the bread and drink the cup we may here proclaim his holy sacrifice, and come at the last to his table in heaven.

This is the night when Christ took a towel and washed the disciples' feet, showing us how to honour and serve one another in love.

This is the night for watching and prayer.

We give ourselves freely to the demands of these great days, confident that those who die in Christ will surely live with him.

The Confession is introduced:

God shows great love for us in that while we were still sinners, Christ died for us.

Silence is kept

Let us then confess our sins in penitence and faith.

**Merciful God,
our maker and our judge,
we have sinned against you in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The Bishop pronounces absolution, to which all respond:
Amen.

*All then stand to sing the ancient hymn, 'Gloria in excelsis' for the last time until Easter**

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

*(*We sing this hymn tonight, for the first time since Ash Wednesday, because in this service we give praise and thanks to God for the Institution of the Sacrament we celebrate and share tonight.)*

Let us pray.

Silence may be kept.

**Grant, Lord, that we,
who receive the holy sacrament
of the body and blood of our Lord Jesus Christ,
may be the means by which his incarnation shall go forward:
take, consecrate, break and distribute us,
to be for others a means of your grace,
and vehicles of your eternal love;
through Jesus Christ our Lord. Amen.**

THE MINISTRY OF THE WORD

FIRST READING

Exodus 12:1–14

A reading from the Book Exodus:

The LORD said to Moses and Aaron in the land of Egypt:

This month shall mark for you the beginning of months;

it shall be the first month of the year for you.

Tell the whole congregation of Israel that on the tenth of this month

they are to take a lamb for each family, a lamb for each household.

If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

Your lamb shall be without blemish, a year-old male;

you may take it from the sheep or from the goats.

You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight.

They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.

They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs.

Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs.

You shall let none of it remain until the morning;

anything that remains until the morning you shall burn.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly.

It is the passover of the LORD.

For I will pass through the land of Egypt that night,

and I will strike down every firstborn in the land of Egypt,

both human beings and animals;

on all the gods of Egypt I will execute judgements: I am the LORD.

The blood shall be a sign for you on the houses where you live:

when I see the blood, I will pass over you,

and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

Hear the Word of the Lord. **Thanks be to God.**

Psalm 116: 1-2, 10-17



1. I love the Lord, because he heard the voice of my supplication;
2. Because he inclined his ear to me whenever I called upon him.... **R.**
10. How shall I repay the Lord for all the good things he has done to me?
11. I will lift up the cup of salvation and call upon the name of the Lord.
12. I will fulfill my vows to the Lord in the presence of all his people. **R.**
13. Precious in the sight of the Lord is the death of his servants.
14. O Lord, I am your servant;
I am your servant and the child of your handmaid;
you have freed me from my bonds. **R.**
15. I will offer you a sacrifice of thanksgiving
and call upon the name of the Lord.
16. I will pay my vows to the Lord in the presence of all his people.
17. In the courts of the Lord's house, in the midst of you, O Jerusalem. **R.**

SECOND READING

1 Corinthians 11:23-26

A reading from the first letter of Paul to the Church in Corinth:

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.

For the word of the Lord.

Thanks be to God.

Gradual Hymn

1. Be known to us in breaking bread,
but do not then depart;
Saviour, abide with us, and spread
your table in our heart.
2. There sup with us in love divine;
your body and your blood,
that living bread, that heavenly wine,
be our immortal food.

Words: James Montgomery (1771–1854) *alt.*
Music: 'Erin', Irish traditional melody

Gospel Acclamation:

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

I give you a new commandment, says the Lord:
love one another as I have loved you.

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

The Lord be with you.
And also with you.

Hear the gospel of our Lord Jesus Christ according to John.
Glory to you, Lord Jesus Christ.

Now before the festival of the Passover,
Jesus knew that his hour had come to depart from this world and go to
the Father.

Having loved his own who were in the world, he loved them to the end.
The devil had already put it into the heart of Judas son of Simon Iscariot
to betray him.

And during supper Jesus,
knowing that the Father had given all things into his hands,
and that he had come from God and was going to God,
got up from the table, took off his outer robe,
and tied a towel around himself.

Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

He came to Simon Peter, who said to him,

'Lord, are you going to wash my feet?'

Jesus answered,

'You do not know now what I am doing, but later you will understand.'

Peter said to him,

'You will never wash my feet.'

Jesus answered, 'Unless I wash you, you have no share with me.'

Simon Peter said to him,

'Lord, not my feet only but also my hands and my head!'

Jesus said to him,

'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.'

For he knew who was to betray him; for this reason he said,

'Not all of you are clean.'

After he had washed their feet, had put on his robe,

and had returned to the table, he said to them,

'Do you know what I have done to you?'

You call me Teacher and Lord—and you are right, for that is what I am.

So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

For I have set you an example,

that you also should do as I have done to you.

Very truly, I tell you, servants are not greater than their master,

nor are messengers greater than the one who sent them.

If you know these things, you are blessed if you do them.

I am not speaking of all of you; I know whom I have chosen.

But it is to fulfil the scripture,

"The one who ate my bread has lifted his heel against me."

I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.

Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

After saying this Jesus was troubled in spirit, and declared,

'Very truly, I tell you, one of you will betray me.'

The disciples looked at one another,
uncertain of whom he was speaking. One of his disciples—
the one whom Jesus loved—was reclining next to him;
Simon Peter therefore motioned to him to ask Jesus of whom he was
speaking. So while reclining next to Jesus, he asked him,
‘Lord, who is it?’ Jesus answered, ‘It is the one to whom I give this piece of
bread when I have dipped it in the dish.’ So when he had dipped
the piece of bread, he gave it to Judas son of Simon Iscariot.
After he received the piece of bread, Satan entered into him.
Jesus said to him, ‘Do quickly what you are going to do.’
Now no one at the table knew why he said this to him.
Some thought that, because Judas had the common purse,
Jesus was telling him, ‘Buy what we need for the festival’;
or, that he should give something to the poor.
So, after receiving the piece of bread, he immediately went out.
And it was night.

When he had gone out, Jesus said,
‘Now the Son of Man has been glorified,
and God has been glorified in him.
If God has been glorified in him,
God will also glorify him in himself and will glorify him at once.
Little children, I am with you only a little longer.
You will look for me; and as I said to the Jews so now I say to you,
“Where I am going, you cannot come.”
I give you a new commandment, that you love one another.
Just as I have loved you, you also should love one another.
By this everyone will know that you are my disciples,
if you have love for one another.’

John 13:1–35

For the Gospel of the Lord.
Praise to you, Lord Jesus Christ.

Sermon.

Silence is kept.

THE WASHING OF FEET

The Celebrant says:

Beloved in Christ,
we have heard that, on the night before his death,
Jesus set an example for his disciples by washing their feet,
an act of humble service.
As friends of Christ, and those who share in his royal priesthood,
I invite you to come forward to share in this action now,
that we may recall whose servants we are
and remember his teaching,
that what is done for us is also to be done for others,
for love of him and to show his love.

Please move to the two chairs set at the front, if you wish to participate in this ritual remembrance.

Simply remove one shoe and sock in preparation.

(Stockings do not need to be removed, as the small amount of warm water used quickly dries.)

During the washing, the choir sings:

I give to you a new commandment, that you love one another, as I have loved you.

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

Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere
heart.

*Words: John 13:34-35 and Liber Usualis
Music: Peter Nardone (b. 1965)*

At the end of the foot washing, the Celebrant says:

Lord Jesus Christ, you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign with the Father and the Holy Spirit,
now and forever.
Amen.

THE PRAYERS OF THE PEOPLE

Intercessions are offered, and the response is:



The Celebrant gathers all our prayers by saying:

Almighty God, you have promised to hear our prayers:

Grant that what we have asked in faith

we may by your grace receive

through Jesus Christ our Lord. Amen.

THE GREETING OF PEACE

Jesus says: 'Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, neither let them be afraid.'

The peace of the Lord be always with you.

And also with you.

All may exchange an appropriate greeting of peace.

While the Table is prepared this hymn is sung.

1. Lord Christ, at your first eucharist you prayed
that all your church might be forever one;
may at each eucharist this prayer be made
with longing heart and soul, 'Your will be done.'
O may we all one bread, one body be,
through this blest sacrament of unity.
2. For all your church, O Lord, we intercede;
make all our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to you, O Prince of Peace:
thus may we all one bread, one body be,
through this blest sacrament of unity.
3. We also pray for wanderers from your fold;
O bring them back, Good Shepherd of the sheep,
back to the faith which saints believed of old,
back to your church which still one faith must keep:
soon may we all one bread, one body be,
through this blest sacrament of unity.
4. So, Lord, at length when sacraments shall cease
may we be one with all your church above,
one with your saints in one unbroken peace,
one with your saints in one unbounded love;
more blessed still, in peace and love to be
one with the Trinity in Unity.

Words: William Henry Turton (1856–1938) *alt.*
Music: 'Song 1' melody and bass by Orlando Gibbons (1583–1625),
arr. attributed to Ralph Vaughan Williams (1872–1958)

When all is prepared, prayers are offered over the gifts, to which the response is:

Blessed be God forever.

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right to give you thanks,
Father most holy, through Jesus Christ our Lord.
For on this night he girded himself with a towel
and, taking the form of a servant,
washed the feet of his disciples.
He gave us a new commandment
that we should love one another as he has loved us.
Knowing that his hour had come,
in his great love he gave this supper to his disciples
to be a memorial of his passion,
that we might proclaim his death until he comes again,
and feast with him in his kingdom.

Therefore earth unites with heaven
to sing a new song of praise;
we too join with angels and archangels
and all the company of heaven,
to proclaim your great and glorious name,
for ever praising you and saying:

Holy, holy, holy Lord, God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Merciful God, we thank you
for these gifts of your creation,
this bread and wine,
and we pray that by your Holy Spirit,
we who eat and drink them may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;
and when he had given you thanks
he broke it, and gave it to his disciples saying,
'Take, eat. This is my body given for you.
Do this in remembrance of me.'

Likewise, after supper, he took the cup,
and again giving you thanks
he gave it to his disciples, saying,
'Drink from this, all of you.
This is my blood of the new covenant
shed for you and for many
for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.'

Therefore, we do as our Saviour commanded:
proclaiming his offering of himself
made once for all upon the cross,
his mighty resurrection and glorious ascension,
and looking for his coming again,
we celebrate, with this bread and this cup,
his one perfect and sufficient sacrifice
for the sins of the whole world.

Let us proclaim the mystery of faith:

**Christ has died,
Christ is risen,
Christ will come again.**

Renew us by your Holy Spirit,
unite us in the body of your Son,
and bring us with the Blessed Virgin Mary, George and all your people
into the joy of your eternal kingdom;
through Jesus Christ our Lord,
with whom, and in whom,
in the fellowship of the Holy Spirit,
we worship you, Father,
in songs of never-ending praise:

**Blessing and honour and glory and power
are yours for ever and ever. Amen.**

Silence is kept

As our Saviour Christ has taught us, we are confident to pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.**

**Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

THE BREAKING OF THE BREAD AND THE COMMUNION

The Celebrant breaks the bread, and says,

Unless a grain of wheat falls into the ground and dies,
it remains just a single grain;
but if it dies it bears much fruit.

If we have died with him, we shall live with him.

The following is sung:

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, grant us your peace.**

Jesus is the Lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

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

The people receive the sacrament.

Please Note: Intinction (the ‘dipping’ of the host into the Chalice) is **not permitted**.

(Aside from the health risks associated with hands entering the chalice, tonight, of all nights, we recall the common cup that Jesus shared with his disciples).

During Communion, the choir will sing:

*Tantum ergo sacramentum
veneremur cernui,
et antiquum documentum
novo cedat ritui;
praestet fides supplementum
sensuum defectui.*

*Genitori Genitoque
laus et iubilatio,
salus, honor, virtus quoque
sit et benedictio;
procedenti ab utroque
compar sit laudatio.
Amen.*

Therefore we before him bending
This great sacrament revere
ancient forms all have their ending
for the newer rite is here;
faith its aid to sight is lending:
though unseen, the Lord is here.

To the Father and the Son
Be praise and joy,
health, honour and virtue
and blessing,
And to him proceeding from both
Be equal praise.
Amen.

*Words: ‘Pange Lingua’, vv. 5-6
attrib. St Thomas Aquinas (c. 1227–74)
Music: Louis Vierne (1870–1937)*

Silence is kept.

AFTER COMMUNION

All stand.

The Celebrant prays:

Holy God, source of all love,
on the night of betrayal
Jesus commanded his disciples
to love one another as he loved them.
We thank you for feeding us in this supper.
Give us the will to serve others
as he was servant of all. **Amen.**

Following this prayer, the sacrament is prepared and taken in solemn procession to St Martin's Chapel and the Altar of Repose, where it will be kept in readiness for the Liturgy of Good Friday.

As the procession begins, we sing the following hymn:

1. Sing, my tongue, the Saviour's glory,
of his flesh the mystery sing:
of the blood all price exceeding
shed by our eternal King,
destined for the world's redemption
from a Virgin's womb to spring.
2. Born for us, and for us given,
born to live like us below,
he, a man with us abiding,
lived, the gospel seed to sow;
and at last faced death undaunted,
God's self-giving love to show.
3. On the night of that last supper,
seated with his chosen band,
first the Passover observing
he fulfills the law's command,
then as food to his disciples,
gives himself with his own hand.
4. Word made flesh! His word life-giving
gives his flesh our food to be,
wine as his own blood he offers;
then, though senses fail to see,
faith alone the true heart wakens
to behold the mystery.
5. Therefore, we before him kneeling
this great sacrament revere;
ancient forms all have their ending
for the newer rite is here;
faith its aid to sight is lending:
though unseen, the Lord is here.

6. Glory let us give and blessing,
to the Father and the Son,
honour might and praise addressing
while eternal ages run,
and the Spirit's love confessing,
who, from both, with both, is One. Amen.

Words: St Thomas Aquinas, (c. 1227–74)
tr. Edward Caswall et al
Music: 'Pange Lingua', Gregorian chant

After a time of veneration, a voice says:

“And they all forsook him and fled!”

The Celebrant and other ministers depart in haste and disorder, as Jesus' disciples fled upon his arrest; and, in preparation for the Watch, commence

The Stripping of the Altars

The church is now stripped bare, as Jesus was stripped by his executioners.

The choir will sing Psalm 22 (*Chants: S. S. Wesley and W. Crotch*)

There is no blessing or dismissal, as our worship continues tomorrow and until the Vigil of Easter.

‘Can you not watch one hour?’ said Jesus to his disciples. (*Mark 14: 37b*)

A Watch will now be held in St Martin's Chapel.

If you wish to stay for this, please move quietly either to St Martin's Chapel or the Lady Chapel, or remain seated in the darkened church.

If you are not staying, please leave the church, when you are ready, **in silence.**

Our worship continues tomorrow:

8:30 am **Morning Prayer [APBA p. 413] in the Lady Chapel**

10:00 am **Stations of the Cross**
A service of Prayer and meditation on the Passion

12:00 noon **The Solemn Liturgy of Good Friday**
in which we recall our Lord's Passion and death in words, music, silence, Veneration of the Cross and Great Intercessions, with Communion from the pre-sanctified elements.

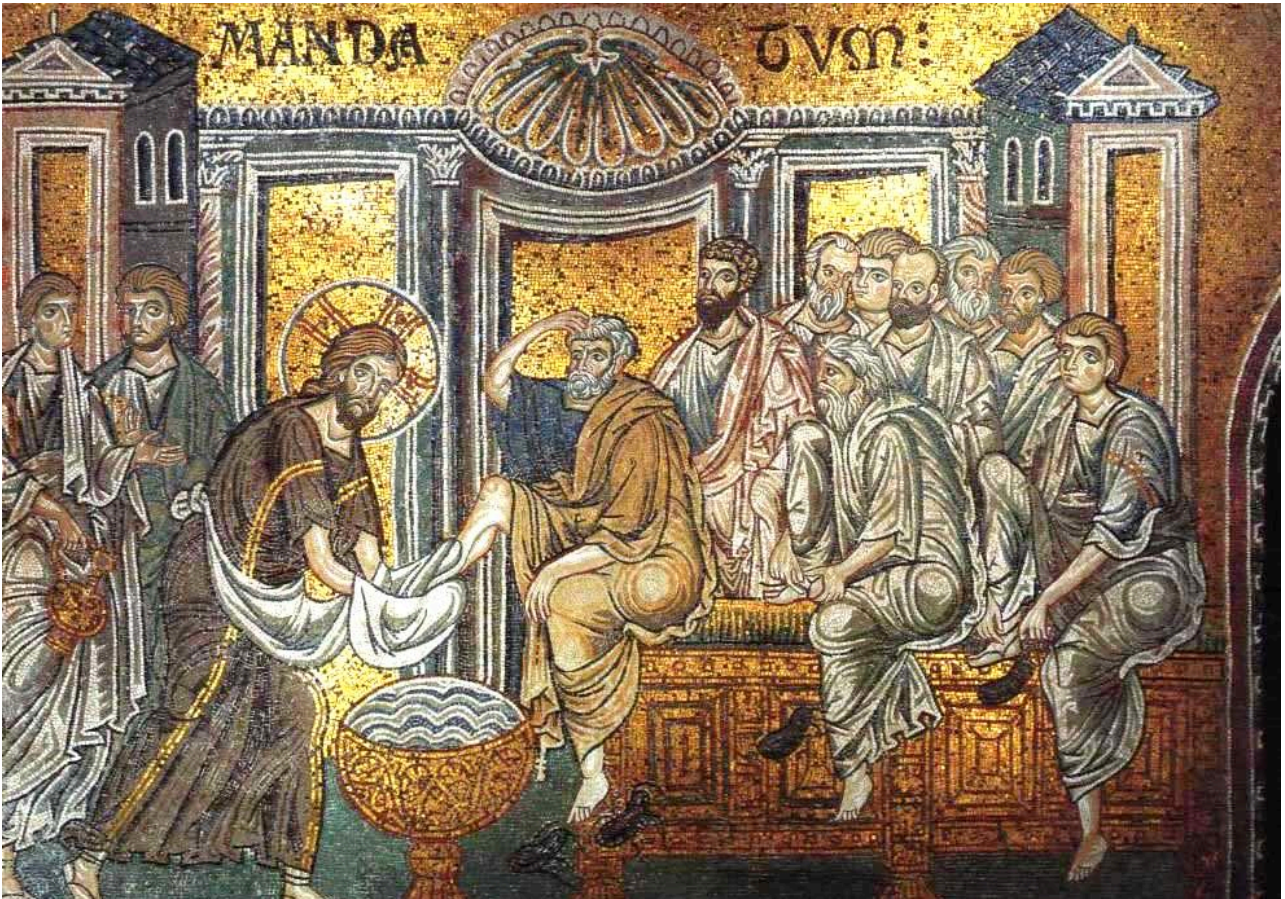
and concludes in triumph:

Saturday, 8:00 p.m. THE GREAT VIGIL OF EASTER
with the lighting of the New Fire, Renewal of
Baptismal Vows and the first Eucharist of Easter

and

Sunday, 9:30 a.m. FESTIVAL SUNG EUCHARIST OF EASTER
with Renewal of Baptismal Vows

6:00 p.m. SOLEMN EVENING PRAYER OF EASTER
a conclusion to the 'day of days',
according to the rite of the *Book of Common Prayer*



*We acknowledge the Boon Wurrung and Wurundjeri people
of the Kulin nation
as the Traditional Custodians of the land upon which we meet.
We pay our respects to their Elders past and present,
acknowledge their continuing spiritual connection to Country,
and affirm our commitment to walk together the path of reconciliation.*