



Saint Matthew-in-the-City

Maundy Thursday

Thursday 17th April 2014

Introit

Nos autem gloriari

Gregorian chant

Welcome

Tonight we recall Jesus' last meal with his friends. He did two things which have irreversible significance for Christians. Wrapped in a towel, he washed the feet of his friends. By this act, he radically crossed the boundary of privilege and power that divided teacher from student, and invited us to follow his lead.

He then took bread and wine, a symbol of his self-offering and a means of sharing his death and resurrection.

Maundy Thursday marks the beginning of the three great days of Jesus' Passion. All our worship from now on is a connected recollection of Easter.

After the Last Supper, Jesus went out to the Garden of Gethsemane to pray, with his disciples. His disciples went with him but fell asleep; and Jesus said, "Could you not watch with me one hour?" It was in the garden that he was arrested and taken away to be tried and crucified.

Opening Hymn

**O thou, who at thy Eucharist didst pray
that all thy Church might be for ever one,
grant us at every Eucharist to say
with longing heart and soul, "thy will be done."
O may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**For all thy Church, O Christ, we intercede;
make thou our sad divisions soon to cease;
draw us the nearer each to each, we plead,
by drawing all to thee, O Prince of Peace:
thus may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**We pray thee too for wanderers from thy fold;
O bring them back, good Shepherd of the sheep,
back to the faith which saints believed of old,
back to thy Church which still that faith doth keep:
soon may we all one Bread, one Body be,
through this blest Sacrament of unity.**

**So, Christ, at length when sacraments shall cease
may we be one with all thy Church above,
one with thy saints in one unbroken peace,
one with thy 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
Tune: Song 1, arranged from melody and bass
of Orlando Gibbons 1583-1625*

arr. attrib. Ralph Vaughan Williams 1872-1958. TiS 521

The Summary of the Law

Hear the teaching of Christ:

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

Spirit of God, search our hearts.

Let us pause in silence, being aware of God within,
between and beyond us.

Please sit for private prayer

**Gracious God,
give us the wisdom to hold what we need,
grace to let go of those things
that we can do without,
and a vision of your breadth, height, and depth
that will challenge our smallness of heart,
and bring us humbly together.**

Priest:

Spirit of God hold us, Spirit of God move us,
Spirit of God burn within us,
so that we may light up the world with your love.

Sentence and Prayer for the Day

Jesus tries to impart to the disciples his assurance
that they can never be cut off from love,
because their very beings are rooted in it.

Cynthia Bourgeault

Together we pray

**When we like Jesus are faced with the difficulties
of living in this world: fear, isolation, anxiety and
death; may we stand firm and know your presence
within us. With that inner transcendent strength
may we find ways to look beyond our individual
existential concerns and be there for one another.**

Amen.

The First Reading

A reading from the first letter of Paul to the Corinthians.

1 Corinthians 11:23-26

Hear what the Spirit could be saying to the Church.

Thanks be to God.

Gospel Hymn

**For the bread that has been broken,
for the wine that has been poured,
for the words that have been spoken
now we sing with one accord.**

**By the pledge of love among us,
by the gift of peace restored,
by the call of Spirit in us
may we sing with one accord.**

**As we listen to the Gospel
hear the meaning of each word
may our hearts be broken open
as we sing with one accord.**

**May we serve with joyful living
loving all in deed and word.
Let the gospel truth be with us
as we sing with one accord.**

Words: Cecily Sheehy (adapted)

*Tune: Omni Die, melody from David Gregor Corner's
'Gesangbuch', Nürnberg, 1631
arr. William Smith Rockstro 1823-95. Tis 101*

The Gospel

Hear the Gospel of Christ according to John, chapter thirteen, beginning at verse one.

Be a lamp to my feet.

John 13:1-17, 31b-35

This is the Gospel of Christ.

Be a light for my path.

The Sermon

Reflective Music

Lamentations of Jeremiah (v 1.1)

Thomas Tallis (c.1505-1585)

The Washing of the Feet

Blessed is our brother Jesus, who on this night, before Passover, rose from supper, laid aside his garments, took a towel and poured water, and washed his disciples' feet, saying to them: "If I, your master and teacher, have washed your feet, you also ought to wash one another's feet. If you know these things, blessed are you if you do them. If I do not wash you, you have no part in me."

**Jesus, not my feet only
but also my hands and my head.**

Come now, tender sacred Spirit,
wash us and make us one body in Christ;
that, as we are bound together in this gesture of love,
we may know your peace.

*The mutual washing of feet follows for those
who wish to participate.*

The Prayers of the People

The Peace

Please stand for the Greeting of Peace

Peace be with us all
with justice comes peace.

Let us build peace together
and change our world.

Please turn and greet those around you with peace

Taizé Chant

We sing three times

U - bi ca - ri - tas et a - mor,
u - bi ca - ri - tas De-us i - bi est.

Taizé, Jacques Berthier 1923-94

The Preparation of the Gifts

Glory be to God who flows through all creation,
blessing us with gifts to share.
May we learn to give generously, receive graciously
and judge not those who do neither.

Blessed be God forever.

The Great Thanksgiving

The Spirit is here
God's hope is in us.

Lift up your hearts
We lift them up to God.

Let us give thanks to the God of peace
It is right to offer thanks and praise.

Here today, through bread and wine, we renew our journey with Jesus and his disciples. We renew our unity with one another, and with all those who have gone before us in this place. We renew our communion with the earth and our interwovenness with the broken ones of the world.

We take bread, symbol of labour, symbol of life. We will break the bread because Christ, the source of life, was broken for the excluded, exploited and downtrodden.

We take wine, symbol of blood, spilt in war and conflict; symbol too of new life. We will drink the wine because Christ, the peace of the world, overcomes violence.

Now bread and wine are before us, the memory of our meals, our working, our talking; the story that shapes us: the grieving and the pain, the oppressor who lies deep in our own soul, the seeking and the loving. And we give thanks for all that holds us together.

Therefore, with the disciples, and with all the faithful we proclaim your great and glorious name, for ever praising you and saying:

**Holy, Holy, Holy One, God of power and might.
Heaven and Earth are full of your glory.
Hosanna in the highest.**

**Bless the One who comes in the power of love.
Hosanna, Hosanna, Hosanna in the highest.**

On the night before he died Jesus took bread;
when he had given thanks he broke it,
gave it to his disciples and said:

*Take, eat, this is my body which is given for you;
do this to remember me.*

After supper he took the cup; when he had given thanks he gave it to them and said

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 sin; do this as often as you drink it, to remember me.

**Break the bread for freedom.
Pour the wine for justice.
Celebrate this meal for all the world,
a meal of faith and hope,
God's love, shared among us.**

God's Spirit is here.

May the bread that we eat bind us across the world with those who can not.
May the wine we drink fortify our resolve to share with those who have not.
May the power of love move us to work with those who know it not.
May the justice of Jesus become a reality that all people can eat, drink and be sustained by.
May that reality come, and may we be a part of its coming.

United in the power of love with all who stand for justice, we worship you, O God, in songs of everlasting praise.

**Blessing and honour and glory be Yours,
here and everywhere, now and forever. Amen.**

Kua akona nei tatou e to tatou Ariki, ka inoi tatou:

**E to matou Matua i te rangi,
kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi.
Homai ki a matou aiane
he taro ma matou mo tenei ra.
Murua o matou hara, me matou hoki e muru nei,
i o te hunga e hara ana ki a matou.
Aua hoki matou e kawea kia whakawaia;
engari whakaorangia matou i te kino:
Nou hoki te rangatiratanga, te kaha, me te kororia,
Ake, ake, ake. Amine.**

The Breaking of the Bread

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

**We who are many are one body,
for we all share the one bread.**

We sing three times

Stay here and keep watch with me the
hour has come. Stay here and keep
watch with me, watch and pray.

Taizé, Jacques Berthier 1923-94

The Invitation

Come, bringing your varied faiths and backgrounds,
for all are welcome to share in this act of communion.

*There is a chalice for dipping –
simply hold the bread in front of you to signify your choice.*

Music during Communion

Lamentations of Jeremiah (v 1.2)

Thomas Tallis (c.1505-1585)

Prayer after Communion

Together we pray

**Filled with a Spirit that calls us
and the entire world beyond
what we ever thought was possible,
we leave this table strengthened with food
for the journey and a vision of life as it can be;
one diverse family, living in justice and peace.
Amen.**

Watch and Pray

When the disciples had sung a hymn
they went out to the Mount of Olives.
Jesus prayed to the Father,
"If it is possible, take this cup of suffering from me".
He said to his disciples,
"How is it that you were not able
to watch with me for one hour?
The hour has come for the Son of Man
to be handed over to the power of sinners.
Come, let us go."
Christ was obedient to his calling. Go in his peace.

Psalm 22

Charles H. Giffen (b. 1940)

*As the St Matthew's Voices sing Psalm 22
the Holy Table is stripped of its cloth,
and all decoration removed from the church.*

*People depart in silence,
giving a sense of emptiness or they may walk the labyrinth
or remain in prayer until the time the Church is closed.*