

CONCERNING MAUNDY THURSDAY

The Paschal mystery—the death and resurrection of Jesus Christ—is at the heart of the Christian Gospel. The evening of Maundy Thursday begins the Triduum (the sacred three days). This service, together with Good Friday, Holy Saturday, and The Great Vigil of Easter, form a single liturgy; thus, the final blessing and dismissal is reserved for the conclusion of the Great Vigil.

Maundy Thursday receives its name from the *mandatum* (commandment) given by our Lord: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another” (JOHN 13:34). At the Last Supper, Jesus washed his disciples’ feet and commanded them to love and serve one another as he had done. This day commemorates the Lord’s example of servant ministry, the institution of the Eucharist, the agony in the Garden of Gethsemane, and the betrayal leading to the crucifixion.

M A U N D Y T H U R S D A Y

This liturgy is celebrated in the evening. A silent procession may replace the processional hymn.

Celebrant Blessed be our God.

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

The Celebrant may say

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

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. **Amen.**

THE LESSONS

EXODUS 12:1-14

PSALM 78:15-26^v

I CORINTHIANS 11:23-26(27-34)

JOHN 13:1-15 *or* LUKE 22:14-30

THE SERMON

THE FOOT-WASHING

When observed, the ceremony of the washing of feet appropriately follows the sermon. If it is desired to introduce the ceremony by a brief address, the following may be used.

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 worldly power and authority, but by such lowly service.

Therefore, I invite you [who have been appointed as representatives of the Congregation and] who share in the royal priesthood of Christ to come forward, that we may recall whose servants we are by following the example of our Master. Come now remembering his admonition that what will be done for you is also to be done by you to others. Engrave on your hearts and mirror in your actions Jesus' words: "The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

During the ceremony, the following or some other suitable hymns or anthems may be sung or said.

The Lord Jesus, rising from supper, laid aside his outer garments, took a towel, and washed his disciples' feet. Then he said unto them, Know ye what I have done to you? If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

JOHN 13:12,14^T

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

JOHN 13:34

The liturgy continues with the Prayers of the People.

Where it is desired to administer Holy Communion on Good Friday, the Sacrament for that purpose is consecrated at this service.

The Preface of Maundy Thursday is used.

If the Stripping of the Altar is observed as a public ceremony, it takes place at the conclusion of the Maundy Thursday liturgy. It may be done in silence, or it may be accompanied by the recitation of Psalm 22, which is sung or said without the Gloria Patri.

The final blessing and dismissal are omitted. The Congregation departs in silence.

ADDITIONAL DIRECTIONS

Consecrated elements to be received on Good Friday should be kept in a place apart from the main sanctuary of the church. They may be carried to that place at the end of Communion on Maundy Thursday, prior to the stripping of the Altar. An appropriate hymn or anthem, such as “Now my tongue the mystery telling,” may be sung.

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