

Maundy Thursday

Eucharist of the Lord's Supper

with the Maundy or Washing of Feet

Liturgy for Maundy Thursday

Notes

Maundy Thursday marks the beginning of the Triduum, the three-day observance of the death and resurrection of Jesus. This is the first part of a continuous rite which encompasses the Liturgy of the Lord's Passion on Good Friday, and the Vigil of Easter on Holy Saturday.

This Liturgy is based on the Eucharist according to *Scottish Liturgy 1982*. If it is not possible for a congregation to celebrate the Eucharist, the rite may conclude after the Intercession with the Lord's Prayer. In such circumstances, and subject to the availability of a Deacon or authorised lay minister, Communion from the reserved Sacrament may follow the Lord's Prayer and before the altar is stripped. The reserved Sacrament may be placed on the altar of repose for the Watch.

The Maundy

The Act of Humility, Repentance, and Renewal is optional and may be omitted, only the rite for the Washing of Feet being performed.

The Act of Humility, Repentance, and Renewal reminds the worshippers of their Baptism, and of the identification with Jesus Christ in his death, of which the Passion is the solemn commemoration. It brings to its conclusion the penitential discipline of Lent, and prepares for the celebration of new life at Easter.

This Act may be followed either by sprinkling of the congregation with water taken from the font, symbolising the identification of the penitent Christian with the crucified Jesus through Baptism, or by the foot-washing

rite in which Jesus' self-humiliating service to his disciples is recalled. The foot-washing itself should be done by the presiding celebrant, who should ideally be – according to circumstance – the Bishop or the Priest instituted to the cure of souls in the charge. If it is not possible to celebrate the Eucharist, the foot-washing should be done by the presiding celebrant, whether a Deacon, Lay Reader, or other lay person in recognised ministry.

Eucharist of the Lord's Supper

Preparation

Gathering

All gather in silence.

Grace and peace to you from God our Father
and the Lord Jesus Christ.

Amen.

We should glory in the cross of our Lord Jesus Christ,
in whom is our resurrection, our salvation and our life.

(See Galatians 6. 14)

Hymn†

Collect for Purity

Silence may be kept

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.

Amen.

Gloria in excelsis

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
(with God the Son, Jesus Christ,
and God the Holy Spirit,
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.**

Collect of the day

God our Father,
as you invite us to share in the supper
that your Son gave to his Church
to proclaim his death until he comes:
inspire us by his service, and unite us in his love;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.
Amen.

The Liturgy of the Word

First Reading

Exodus 12. 1-4 (5-10) 11-14

Psalm

Psalm 116. 1, 10-17

Refrain: I will lift up the cup of salvation.

or

The cup of blessing that we bless,
is it not a sharing in the blood of Christ?

Second Reading

1 Corinthians 11. 23-26

Hymn†

The Gospel

The Gospel of our Lord Jesus Christ, according to John
Glory to Christ our Saviour.

John 13. 1-17, 31b-35

At the end of the reading

Give thanks to the Lord for his glorious gospel.

Praise to Christ our Lord.

Sermon†

The Maundy

I An Act of Humility, Repentance, and Renewal†

The Presiding Celebrant addresses the congregation:

Dear friends in Christ, the Lord Jesus suffered for us, leaving us an example that we might follow in his steps. In his incarnation he took our human flesh and lived among us for a time. He came not to be served but to serve, and to give up his life for us. Christ died for us, once for all, the righteous for the unrighteous, that he might bring us to God, in whose image we have been created.

In Baptism we have died in the flesh and been made alive in the Spirit. We have been buried with Christ, that we might share in his resurrection.

As we celebrate the mystery of our Lord's death and resurrection, let us come before God in penitence, praying that God's image in us may be restored, and that we may be renewed in the power of the Holy Spirit.

I ask you, therefore:

Do you place your faith in God, who created the world,
and in whose image you are made?

We do.

Do you place your hope in Jesus Christ, who died for you
and was raised from the dead?

We do.

Do you place your trust in God's Holy Spirit, who empowers and directs your life in accordance with God's will?

We do.

Do you repent of the sin which has separated you from God, and marred God's image in you?

We repent.

Do you accept again the cleansing from the power of sin, which you first received in your Baptism?

We do.

Will you model your life on the example of your Lord, Jesus Christ?

With the help of God, we will.

Will you take up your cross, and follow Christ?

With the help of God, we will.

Will you seek to serve God and God's people, and not only to be served?

We will, after the example of Christ.

Will you recognise in others the image of God in which you and they are made?

We will, after the example of Christ.

Will you be faithful in worship, in reading holy Scripture, and in prayer?

We will, by the grace of God's Holy Spirit.

Will you use your gifts in the service of Christ's Body, the Church?

We will, by the grace of God's Holy Spirit.

Either the Priest sprinkles the people with water from the font, using these words:

You have been baptised into the death of Christ, and called to a life of humble and loving service to God and to others. All have sinned, and fallen short of God's will for us. You have turned to God in penitence and faith, and promised to follow in the way of the cross.

Receive this water as a sign of forgiveness of your sin, restoration of God's image in you, and of the renewing and restoring power of God's Holy Spirit.

Or the Washing of Feet follows.

II The Washing of Feet

The presiding celebrant washes the feet of some or all of those present. A hymn may be sung, or the rite may be administered in silence.

After the Washing of Feet is finished, the following prayer may be used:

Almighty God,
whose Son Jesus Christ taught us
that what we do for others we do also for him:
give us the will to be the servant of others
as he was the servant of all,
who gave up his life and died for us;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, world without end.

Amen.

Intercessions

Let us pray to the Father, as Christ prayed for his disciples.

Holy Father, as you are one, may we who are Christ's Body also be one. Let the Church in this place reflect your glory to the world.

Silence

May we and all Christian people be united in your love. Let us recognise in each other, and in all people, your image in which we are made.

Silence

May your name be manifested in us. May we be sanctified in your truth. May your love be in us.

Silence

May we be united with those who suffer for their faith in your Son. Let us be ready to meet the cost of following him.

Silence

Bring us all, through the death and burial of your only-begotten Son, to the joy of his resurrection.

Silence

Send us out into the world in Christ's name. Let us follow his example, serving others as we would serve you.

Silence

Father, accept the prayer of your Church
on this day when Christ, our high priest,
gave himself to us (in the Eucharist);
who lives and reigns forever and ever.

Amen.

Peace

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

(John 13. 34)

We meet in Christ's name:

Let us share his peace.

The Liturgy of the Sacrament

The Taking of the Bread and the Wine

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

Offering

Silence

or

Blessed are you, Lord God of all creation;
through your goodness we have this bread to offer,
which earth has given and human hands have made:
it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation;
through your goodness we have this wine to offer,
fruit of the vine and work of human hands;
it will become the cup of our salvation.

Blessed be God for ever.

The Eucharistic Prayer

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.

Worship and praise belong to you,
maker of light and darkness.

Your Wisdom draws beauty from chaos,
brings a harvest out of sorrow
and leads the exiles home.

In Christ your Son enemies are reconciled,
debts forgiven
and strangers made welcome.

Your Spirit frees us
to live as sons and daughters
in our Father's house.

We who by Christ's power
walk in the way of the Cross,
sharing the joy of his obedience,
and following his example of humility and service,
now offer you our praise,
with angels and archangels
and the whole company of heaven
singing the hymn of your unending glory:

**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.**

Glory and thanksgiving be to you,
most loving Father,
for Christ in whom the world is reconciled.
Lifted on the Cross,
his suffering and forgiveness
spanned the gulf our sins had made.

Through that dark struggle
death was swallowed up in victory,
that life and light might reign.
On the night he was given up to suffering and death,
recalling the Passover
in which the first-born of Egypt died,
and Israel was released from slavery,
your Chosen One, your only-begotten Son,
freely offered his life.

At supper with his disciples
he took bread and offered you thanks.
He broke the bread, and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."
After supper, he took the cup,
he offered you thanks,
and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

We now obey your Son's command.
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.

Made one with him, we offer you these gifts
and with them ourselves,
a single, holy, living sacrifice.

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by your Spirit's life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

Help us,
who are baptised into the fellowship of Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles, and prophets,
and of all our brothers and sisters
living and departed.

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end.

Amen.

The Sharing of the Bread and Wine

The Breaking of the Bread

We, who are many, are one Body.
For we all share in the one bread.

The Lord's Prayer

As our Saviour has taught us, so we 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.
Do not bring us
to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

or

As our Saviour Christ has commanded and taught us,
we are bold to say:

**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,
the power and the glory,
for ever and ever. Amen.**

Communion Sentence

'This is my body that is broken for you; this cup is the new covenant in my blood', says the Lord; Do this, as often as you drink it, in remembrance of me.'

(1 Corinthians 11. 24-25)

Communion Song

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

or

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: Give us your peace.

Post-Communion

Sentence

Jesus said, 'I am the vine, and you are the branches. They who abide in me, and I in them, will bear much fruit.'

(John 15. 5)

Prayer

Almighty God, source of all love,
whose only-begotten son, on the night of his betrayal,
gave his disciples a new commandment,
to love one another as he loved them:
write this commandment in our hearts;
and give us the will to serve others
as he was the servant of all,
who gave his life and died for us,
yet is alive and reigns with you
in the unity of the Holy Spirit,
one God, world without end.

Amen.

No blessing is given. If there is to be no stripping of the altar and Watch, the congregation departs in silence.

The Watch

If the Watch is to follow, the presiding celebrant says

Now is the Son of Man glorified.

(John 13. 31)

Watch and pray.

The Stripping of the Altar

Psalm 22 or 88 may be said or sung, or silence kept, during which:

(The presiding celebrant carries the reserved Sacrament from the altar to an altar of repose.)

The altar at which the Eucharist has been celebrated is stripped.

The clergy remove their vestments.

The clergy and congregation gather at the altar of repose.

The people may be invited to join in the procession to the altar of repose, assist with stripping the altar and removing ornaments from the church.

The Watch

The Watch may be kept in silence before the altar of repose, or with a sequence of readings at regular intervals. Two possible sequences of readings are provided below, and others are in use. The pattern is formed of a passage from the Gospels, coupled with a Psalm, and followed by a period of silence. The length of each period of silence should be approximately equal, and calculated according to the envisaged duration of the Watch. This may be from one hour to the entire night, depending on circumstances.

John 13. 16–20 Psalm 113 Matt. 26. 20–25

Silence

John 13. 31–38 Psalm 114 Matt. 26. 31–35

Silence

John 14. 1–14 Psalm 115 John 17. 1–6

Silence

John 14. 15–31 Psalm 116. 1–9 John 17. 15–22

Silence

John 15. 1–17 Psalm 116. 10–19 Luke 22. 39–44

Silence

John 15. 18–16. 4a Mark 14. 37–41

Psalm 117 Psalm 118. 1–9

Silence

John 16. 4b–15 John 18. 2–8

Psalm 118. 1–9 Psalm 118. 10–18

Silence

John 16. 16-33

Mark 15. 16-20

Psalm 118. 10-18

Psalm 118. 19-29

Silence

John 17. 1-19

Psalm 118. 19-29

Silence

John 17. 20-26

Silence

The vigil may conclude with the Gospel of the Watch, Luke 22. 31-62

If the Watch does not last the whole night, the reserved Sacrament should be placed securely in the aumbry when the vigil is concluded.

All depart in silence.