

Saint Andrew's Episcopal Church

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The Liturgy of Maundy Thursday

April 17, 2025 | 7:00pm

The Maundy Thursday Liturgy

We will respond to Jesus' injunction that we wash one another's feet. Everyone will have the option of coming forward, first to have your own feet washed and then to wash another person's feet, or to have your hands washed. Jesus washed the feet of his disciples at the Last Supper and told us that we should do for others what he has done for us (John 13:1-17). Participation in the foot or hand washing is not mandatory at this service. It is a true blessing just to watch people as they come forward to be washed and to wash. It is a powerful and surprisingly loving moment that fills us with joy and awe.

We will celebrate the Eucharist. At this service we will hear the story of the Last Supper and the institution of the Holy Eucharist (1 Corinthians 11:23-26). Our participation in the sacrament takes on special significance on this night as we move through the events of Holy week and experience the moment when Jesus gives us the great gift of bread and wine, the symbol and sign of his ongoing presence among us.

We process the reserved sacrament to the Altar of Repose and begin the "Watch"

After the Last Supper Jesus and his Disciples went out to the Garden of Gethsemane. Jesus walked away by himself to pray. He returned and "found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour (Mark 14:37)?' At the conclusion of the Eucharist we will process consecrated bread and wine, the Body and Blood of Christ, to the Altar of Repose in the Chapel. There we will take turns watching and waiting with Christ in one hour shifts until 9:00 on Friday morning

We will strip the altar and the sanctuary

It was in the Garden of Gethsemane that Jesus was arrested and taken from his Disciples. He has been taken into custody by the religious and political powers of his day. Once the reserved sacrament is processed to the Altar of Repose Jesus is beyond our reach. We remove all decoration and adornment from the chancel, only the altar is left; bare, unadorned, almost abandoned in an empty room. The last act of the evening is to lovingly wash the altar, removing all traces of the offering that has been made there and of the sacrament that has fed us as we have sojourned in the wilderness of Lent.

We will leave the church in silence and darkness. We began the evening in wonder as Jesus washed our feet and we followed his injunction to do for others as he has done for us. We have moved through a joyful celebration of the Eucharist, the sacrament that was given to us at the last supper. He was arrested and taken beyond our reach leaving us bewildered, lost, and alone... We leave in silence, for the one we seek is not here.

The Liturgy of Maundy Thursday

“BCP” page numbers refer to the Book of Common Prayer.

“S” numbers refer to service music found in the front of the Hymnal, preceding the hymns.

Preludes

Chorale prelude on Liebster Jesu

J. S. Bach (1685-1750)

Intermezzo No. 4

Herman Schroeder (1904-1984)

The Word of God

Hymn: Let thy Blood in mercy poured (Jesu, meine Zuversicht)

hymnal 313

Opening Acclamation

Presider: Bless the Lord who forgives all our sins.

People: **Whose mercy endures for ever.**

Collect for Purity

BCP page 355

The Trisagion

S99 in front of the hymnal

The Collect of the Day

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

First Reading: 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. 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 judgments: 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.

Reader: The Word of the Lord.

People: Thanks be to God.

Psalm 116:1, 10-17 *The congregation joins in singing the verses in bold print.*



- 1 I love the Lord, because he has heard the voice of my | suppli | cation, *
because he has inclined his ear to me when | ever ■ I | called up | on him.
- 10 How shall I re | pay the | Lord *
for all the | good things | he has | done for me?
- 11 I will lift up the | cup of ■ sal | vation *
and | call up■ on the | Name of ■ the | Lord.**
- 12 I will fulfill my | vows ■ to the | Lord *
in the | presence ■ of | all his | people.**
- 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.

15 I will offer you the | sacrifice ■ of | thanksgiving *

and | call up■on the | Name of ■ the | Lord.

16 I will fulfill 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 Je | rusa■lem. | Halle | lujah!

Second Reading: 1 Corinthians 11:23-26

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.

Reader: The Word of the Lord.

People: Thanks be to God.

Song: There is something holy here



1. There is some-thing ho - ly here; some - thing won - der - ful - ly fine.
2. Here the ho - ly Lamb of God comes with bless - ing to em - brace
3. Here the Sav - ior's prom - ise find, "Take and eat", the words he said.
4. Here the Sav - ior's cov - 'nant sealed, by his blood the sa - cred sign.



Here we share the gift of God. Love in form of bread and wine.
all who tru - ly turn to him, turn in faith for heal - ing grace.
"This my body - y giv'n for you." This the sign in Ho - ly Bread.
"Shed that sins may be for-giv'n." In re - mem - brance Ho - ly Wine.

Holy Gospel: John 13:1-17, 31b-35

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

People: Glory be to you, Lord Christ.

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.

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."

Gospeller: The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Foot Washing

The ministry of foot washing is both awkward and powerful. To observe this mandate of our Lord in a manner which is more than merely ceremonial, all are encouraged to participate – though none are compelled. After the sermon, while listening to the anthems and voluntaries (seated), you are encouraged to come forward- with a few others at a time – to sit and have your own feet washed, and then, to wash the feet of another. Please go to either of the two stations, each of which has been provided with water, basins and towels. For those whose physical limitations make it impossible to participate in the foot washing, or for those with other reasons for not taking part, an alternative station for handwashing will be provided.

The Bidding

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 power, authority, or even miracle, but by such lowly service. We all need to remember his example.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that we may recall whose servant we are by following the example of our Master. But come remembering his admonition that what will be done for you is also to be done by you to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

Music During the Footwashing (*seated*)

Hymn | Drop, drop slow tears *sung by the choir* music by Orlando Gibbons (1583-1625)

Voluntary on *Schönster Herr Jesu* setting by Herman Schroeder (1904-1984)

Hymn | When Jesus left his Father's throne hymnal 480

Voluntary | “Thirty years among us dwelling” setting by Gerald Near, b. 1942

Anthem | O Perfect Life of Love music by Carson Cooman, b. 1982

Maundy Thursday Anthems

The congregation remains seated.

*After the feet of the last persons have been washed, the anthems are read
with the congregation saying the portion in bold*

Presider: The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

People: Peace is my last gift to you, my own peace I now give to you; peace which the world cannot give, My peace I give to you.

Presider: I give you a new commandment: Love one another as I have loved you.

People: Peace is my last gift to you, my own peace I now give to you; peace which the world cannot give, My peace I give to you.

Presider: By this shall the world know that you are my disciples: That you have love for one another.

Prayers of the People Form IV

BCP page 388

The Peace

Presider: The Peace of the Lord be always with you

People: **And also with you.**

All greet one another in the name of the Lord.

Celebrations and Invitation

The Holy Communion

Anthem | Adoramus te

Giovanni-Corsi(1631-1691)

Adoramus te, Christe, et benedicimus tibi, qui a per sanctam crucem
Et passionem tuam redemisti mundum. Domine, miserere nobis.

We adore you, Christ and we bless you
you whom by the Holy Cross have redeemed the world.
He whom has suffered on our behalf | Lord, have mercy on us.

The Presider says the Offertory Sentence.

At The Presentation

The people stand as the offering is brought forward.

We give thee but thine own (Southwell)

1. We give thee but thine own, what - e'er the gift may be:
2. May we thy boun - ties thus as stew - ards true re - ccive,
all that we have is thine a - lone, a trust, O Lord, from thee. —
and glad - ly as thou bless - est us, to thee our first - fruits give. —

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff contains the melody for the first two lines of text. The second staff contains the melody for the final two lines of text. The music is simple and homophonic, with a clear rhythmic pattern.

The Great Thanksgiving

Eucharistic Prayer D

BCP page 372

Sursum Corda, *said*

S120 in front of the hymnal

Sanctus, Holy, holy, holy *sung*

S129 in the front of the hymnal

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est. —

The musical notation is in G major (one sharp) and 4/4 time. It consists of four staves. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text, with a triplet of eighth notes. The third staff contains the melody for the third line of text, with a triplet of eighth notes. The fourth staff contains the melody for the fourth line of text, with a triplet of eighth notes. The music is simple and homophonic, with a clear rhythmic pattern.

Memorial Acclamation, *said*

BCP page 375

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The image shows a musical score for the Lord's Prayer. It consists of eight staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The music is in a simple, melodic style, with a mix of quarter and eighth notes. The lyrics are: "Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread. And for - give us our tres - pas - ses, as we for - give those who tres - pass a - gainst us. And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil. For thine is the king - dom, and the power, and the glo - ry, for ev - er and ev - er. A - men." The score ends with a double bar line.

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

All people are invited to this table. If you are new or visiting and you receive communion in your home parish, know that you are welcome to receive here. If you would like to participate but not receive the bread or wine, come to the rail with your arms folded across your chest for a blessing. If you require a gluten-free host, please inform the server

Music at the Communion

Hymn: 'Twas on that dark that doleful night (St. Cross)

1. 'Twas on that dark, that dole - ful night
2. Be - fore the mourn - ful scene be - gan,
3. "This is My bod - y, broke for sin;
4. "Do this," He said, "till time shall end,
5. Je - sus, Thy feast we cel - e - brate;

When pow'r of earth and hell a - rose A -
He took the bread and blessed and brake, What
Re - ceive and eat the the liv - ing food"; Then
In mem'ry of your death, we sing Thy dy - ing Friend, Meet
We show Thy death, we sing Thy name, Till

And freinds be - trayed Him to his foes.
What won - drous words of grace He spake!
'Tis the new cov'nant in My blood."
The love of your sup - per de - part - ed Lord."
The mar - riage sup - per of the Lamb.

Prayer over the People

The Presider says: Bow down before the Lord

The congregation kneels.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

The Procession to the Altar of Repose

Hymn: Now, my tongue, the mystery telling (Grafton)

hymnal 331; v. 1-4

The congregation is seated and sings the hymn while the consecrated bread and wine are carried to the altar of repose where we will stand watch until 9:00 a.m. Good Friday morning.

Stripping and Cleansing of the Altar

The minister returns and strips the altar and sanctuary, while Psalm 22 is sung by the choir from the balcony. Then the presider ceremonially cleanses the altar. There is no blessing or dismissal. The ministers leave in silence. A Watch will be kept through the night. Worshipers may remain for prayer and meditation. Please depart in silence.



Permissions The Bach prelude (Liebster Jesu), text and music of Hymns 313 and 480, the psalm chant, text and music of the offertory response hymn, the choral hymn - "Drop, drop slow tears," the choral anthem at the offering (Adoramus te, Corsi), the communion hymn - 'Twas on that dark...., the music of the closing hymn (GRAFTON) and the setting of Psalm 22 by C.H. Stewart are in the public domain. The Schroeder prelude (Intermezzo No. 4), the service music (S99, S120, S129, S119 and S163), the song "There is something holy here" sung before the Gospel, the organ voluntaries at the footwashing (Schonster Herr Jesu and Lustris sex qui jam peractis, "Thirty years among us dwelling"), and the text of Hymn 331 are reproduced under One License A-703718. Permission was granted to stream the choral anthem, "O Perfect Life of Love".