

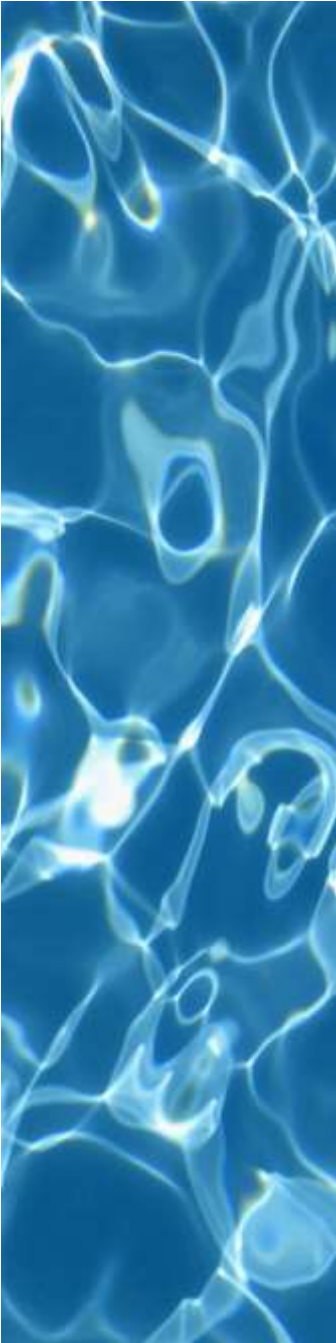


# MAUNDY THURSDAY

APRIL

14

2022



*Tonight we recall Jesus' last meal with his friends.  
He did two things of significance for Christians.  
Wrapped in a towel, he washed the feet of his disciples.  
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 the Easter events.*

*"Maundy" comes from the Latin "mandatum novum",  
the new commandment which Jesus gave at the Last Supper -  
to love one another as I have loved you.*

*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.*

*At any time in the service when we invite you to stand  
you are welcome to remain seated if you need to.*

# INTROIT

*Tantum ergo*

*Déodat de Séverac (1872-1921)*

# WELCOME

*Priest:*

Grace to you and peace from God our Creator,  
the love at our beginning and without end,  
in our midst and with us.

**God is with us, here we find new life.**

# MANDATUM NOVUM

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.**

# SENTENCE AND PRAYER OF THE DAY

For as often as you eat this bread and drink the cup,  
you proclaim the Lord's death until he comes.

*1 Corinthians 11:26*

**Infinite, intimate God;  
this night you kneel before your friends and wash our feet.  
Bound together in your love,  
trembling, we drink your cup and watch.  
Amen. <sup>1</sup>**

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<sup>1</sup> ANZPB, p. 585

# THE GRADUAL 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 (1823-1895). TIS 101*

# THE GOSPEL

*John 13:1-17, 31b-35*

# HOMILY

# ANTHEM

*I give to you a new commandment*

*Peter Nardone*

# THE PEACE

*Please stand for the Greeting of Peace.*

Blessed be Christ the Prince of Peace  
**who breaks down the walls that divide.**

Kia tau tonu te rangimarie o te ariki ki a koutou  
**A ki a koe ano hoki.**

*Please turn and greet those around you with peace.*

# TAIZÉ CHANT

*We sing several times:*

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De-us i - bi est.

The musical notation consists of two staves in G major. The first staff contains the melody for 'U - bi ca - ri - tas et a - mor,' with a fermata over the final note. The second staff contains the melody for 'u - bi ca - ri - tas De-us i - bi est,' with a triplet of eighth notes over the word 'De-us' and a double bar line at the end.

*Taizé, Jacques Berthier (1923-1994)*

# THE PREPARATION OF THE GIFTS

Blessed are you, eternal God, source 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, eternal God, source of all creation:  
through your goodness we have this wine to offer,  
fruit of the vine and work of human hands:  
it will become for us the Lifeblood of the World.

**Blessed be God for ever.**

Blessed are you, eternal God, source of all creation:  
through your goodness we have ourselves to offer,  
gift of the womb and shaped by human hands.  
We will become for you a Living Body.

**Blessed be God for ever.** <sup>2</sup>

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<sup>2</sup> *Jim Cotter in "Darkness Yielding", 2009*

# THE GREAT THANKSGIVING

Holy Wisdom of God,  
always seeking to open our eyes to goodness in our world.  
Stir compassion within us  
as we see weakness and pain in our neighbours.  
Your disciple Jesus opened wide his arms upon the cross  
accepting death that we might see the way of love.

Therefore, with those who are detained without trial,  
with those imprisoned for conscience or for faith,  
with those who have been forced from their homes,  
with those who are enslaved,  
with gay and lesbian people and others who have been outcast,  
with children who are abused and exploited,  
with those who have died alone,  
and with all the company of saints  
who have carried you in their wounds,  
that all the pain of humankind may be fresh-embodied with new life,  
we honour you, Holy Wisdom, and say:

**Holy, holy, holy,  
vulnerable and compassionate God,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is the One who comes in the name of our God:  
Hosanna in the highest.**

Blessed is our brother Jesus, bone of our bone, flesh of our flesh,  
from whom the cup of suffering did not pass,  
who, on the night that he was betrayed,  
took bread, gave thanks, broke it, and said:  
Take, eat, this is my body, my living presence, given for you.  
Do this to re-member me, to bring us together in the world.

In the same way he took the cup, after supper, saying:  
Drink of this, all of you;  
for this is my blood, my very self, spent for you.  
Do this to re-member me, to bring us alive in the world.

Therefore, as we eat this bread and drink this cup,  
we are proclaiming Jesus' promise of life and love.  
In the body broken and the blood poured out,  
we restore to memory and hope  
the broken and unremembered victims of tyranny and sin;  
and we long for the bread of tomorrow  
and the wine of the age to come.

Come then, life-giving Spirit of God,  
brood over these bodily things,  
and make us one body in Christ,  
that we, who are baptised into his death  
may walk in newness of life;  
that what is sown in dishonour may be raised in glory;  
and what is sown in weakness may be raised in power.

**Amen.** <sup>3</sup>

We pray in Christ

**Abba, Amma, Beloved,**  
**your name be hallowed,**  
**your reign spread among us,**  
**your will be done well,**  
**at all times, in all places.**  
**Give us the bread we need for today.**  
**Forgive us our trespass as we forgive those**  
**who trespass against us.**  
**Let us not fail**  
**in the time of our testing.**  
**Spare us from trials too sharp to endure.**  
**Free us from the grip of all evil powers.**  
**For yours is the reign,**  
**the power and the glory,**  
**the victory of love,**  
**for now and eternity,**  
**world without end.**  
**Amen and Amen.** <sup>4</sup>

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<sup>3</sup> Jim Cotter in "Darkness Yielding" 2009, adapted; further adapted 2016

<sup>4</sup> Jim Cotter in "Darkness Yielding" 2009



# 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 several times:*

Stay here and keep watch with me. The hour has come.

The image shows the first line of musical notation for the hymn. It consists of a treble clef staff and a bass clef staff, both in common time (C). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff.

Stay here and keep watch with me. Watch and pray.

The image shows the second line of musical notation for the hymn. It consists of a treble clef staff and a bass clef staff, both in common time (C). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff.

*Taizé, Jacques Berthier (1923-1994)*

# THE INVITATION

Haere mai e te kahui a te Atua,  
tangohia enei kai rangatira a te Karaiti.

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

*All are welcome to come and receive the bread;  
there are gluten free wafers, just ask the serving priest.*

*If you do not wish to take communion you may come forward for a blessing.*

Te Taro o te Ora. The bread of life.

# MUSIC DURING COMMUNION

*Ubi caritas*

*Ola Gjeilo*

## PRAYER AFTER COMMUNION

Holy God, source of all love, on the night of his betrayal  
Jesus gave his disciples a new commandment,  
to love one another as he had loved them.

Write this commandment in our hearts.

Give us the will to serve others

as he was the servant of all,

who gave his life for righteousness sake

and who lives amongst us in the body of Christ.

**Amen.** <sup>5</sup>

## PSALM 22

*Setting: Matthew Camidge (1764-1844)*

*As the St Matthew's Voices sing Psalm 22*

*the Holy Table is stripped of its cloth,  
and all decoration removed from the church.*

## WATCH AND PRAY

When the disciples had sung a hymn  
they went out to the Mount of Olives.

Jesus prayed, "Abba, if it be possible,  
take this cup of suffering from me".

Jesus grieved that his disciples  
were not able to keep watch with him one hour.

Jesus was then betrayed by the kiss of a friend  
and handed over to the powers that be.

Jesus was obedient even unto death.

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<sup>5</sup> *Anglican Church of Canada, altered*

*There is no dismissal now until the first eucharist of Easter  
as we remain in spirit in the story and watch.*

*Please leave in silence; you may walk the labyrinth before  
leaving if you wish.*

## MUSIC NOTES

*Tantum ergo*, composed by the Languedocian composer Déodat de Séverac, sets the last two verses of the great Medieval Latin hymn attributed to St. Thomas Aquinas, "Pange lingua gloriosi corporis mysterium" (Tell, tongue, the mystery of the glorious Body). Historically, it is sung on Maundy Thursday during the procession from the church to the place where the Blessed Sacrament is kept until Good Friday.

Psalm 22 "Deus, Deus meus" is ancient, possibly depicting King David or Queen Esther. As well as referencing the plight of the Jewish people in exile, it also foretells many parts of Jesus's crucifixion. Jesus quotes the psalm's opening words shortly before his death "My God, my God, why have you forsaken me?" Therefore, the great Sacrament let us reverence, prostrate: and let the old Covenant give way to a new rite. Let faith stand forth as substitute for defect of the senses. To the Begetter and the Begotten be praise and jubilation, greeting, honour, strength also and blessing. To the One who proceeds from Both be equal praise. Amen.

**GOOD FRIDAY**

15 April, 10am

**GOOD FRIDAY CONCERT**

15 April, 5pm

**THE GREAT VIGIL OF EASTER**

16 April, 8pm

**EASTER DAY**

17 April, 10am

*The service is being live streamed -  
it shows only the altar area.*

*We invite you to **keep** this copy of the  
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