

THE HOLY EUCHARIST

Maundy Thursday

ST. PAUL'S ON THE GREEN | APRIL 14, 2022 - 7:30 PM

PRELUDE

Andante Sostenuto from Symphony Gothique Charles-Marie Widor (1844-1937)

Please stand as the bell sounds.



HYMN IN PROCESSION

1 Deck thy - self, my soul, with glad - ness, leave the
 2 Sun, who all my life dost bright - en; Light, who
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
 dost my soul en - light - en; Joy, the best that an - y
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
 know - eth; Fount, whence all my be - ing flow - eth:
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
 at thy feet I cry, my Ma - ker, let me
 from this ban - quet let me mea - sure, Lord, how

won-drous ban-quet found - ed— high o'er all the heavens he
 be a fit par - ta - ker of this bless - ed food from
 vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
 hea - ven, for our good, thy glo - ry, giv - en.
 give me, as thy guest in heaven re - ceive me.

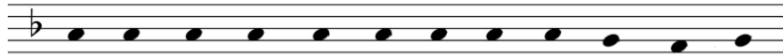
words: Timothy Dudley-Smith (b. 1926) music: Sursum Corda, Alfred Morton Smith (1879-1971) OneLicense.net License #A-709109

THE OPENING ACCLAMATION AND COLLECT

The Celebrant intones

Blessed be the one, holy, and living God.

The People respond



Glo - ry to God for - ev - er and ev - er. A - men.

The Lord be with you.

And also with you.

O God, in the fullness of time you revealed your love in Jesus the Lord. On the eve of his death, as a sign of your covenant, he washed the feet of his disciples and gave himself as food and drink. Give us life at this sacred banquet and joy in humble service, that, bound to Christ in all things, we may pass over from this world to your kingdom, where he lives with you now and always in the unity of the Holy Spirit, God for ever and ever. **Amen.**

THE LESSON *seated*

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.

Hear what the Spirit is saying to the People.

Thanks be to God.

I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.

How shall I repay the Lord *
for all the good things he has done for me?

I will lift up the cup of salvation *
and call upon the Name of the Lord.

I will fulfill my vows to the Lord *
in the presence of all his people.

Precious in the sight of the Lord *
is the death of his servants.

O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.

I will fulfill my vows to the Lord *
in the presence of all his people,

In the courts of the Lord's house, *
in the midst of you, O Jerusalem.

Anglican chant: Percy Buck (1871-1947)

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.

Hear what the Spirit is saying to the People.
Thanks be to God.

THE GOSPEL PROCESSION

standing; all turn toward the Gospel as it is brought among the People

1. As in that up - per room you left your seat and took a towel and
 3. So in re - mem-brance of your life laid down I come to praise you

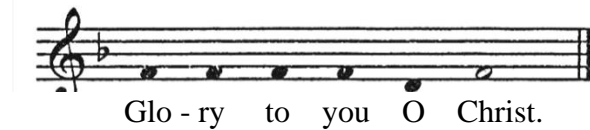
chose a ser - vant's part, so for to - day, Lord, wash a - gain my
 for your grace di - vine; saved by your cross, and sub - ject to your

feet, who in your mer - cy died to cleanse my heart.
 crown, strength - ened for ser - vice by this bread and wine.

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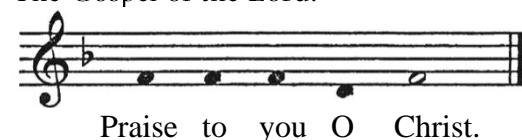
The Deacon or Priest intones:

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



Now 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. "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."

The Gospel of the Lord.



THE SERMON

seated

The Rev. Daniel Simons

A period of silent reflection follows the sermon.

A SIGN OF SERVICE / FOOTWASHING

At the direction of the Celebrant, the People stand.

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 kingdom of God come not by power, authority, or even miracle, but by such lowly service, and he commanded them to follow his example by washing one another's feet. Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may follow the example of our Master, remembering the new commandment that he gave this night, "Love one another as I have loved you. By this shall the world know that you are my disciples: That you have love for one another."

All are invited to participate in the ancient rite of footwashing. Should you choose to do so, make your way to one of two footwashing stations located in each of the side aisles, one behind the lectern and the other behind the pulpit. Once space on the bench is available, sit to have your feet washed. Then, if you would like, you may stay and wash the feet of the next person. Please follow the directions of the ushers.

ANTHEM AT THE FOOTWASHING

seated, sung by the Choir

Ubi caritas et amor, deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus et in ipso jucundemur.
Timeamus et amemus vivum.
Et ex corde diligamus nos sincero.

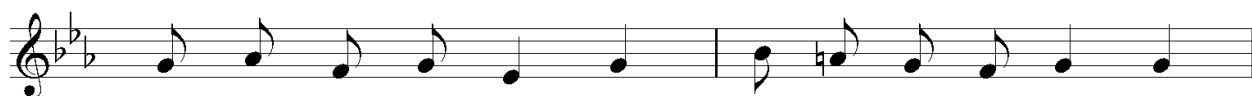
*Where charity and love are, God is there.
Christ's love has gathered us into one.
Let us rejoice and be pleased in Him.
Let us fear, and let us love the living God.
And may we love each other with a sincere heart.*

words: Antiphon for Footwashing on Maundy Thursday
music: Maurice Duruflé (1902-1986)

HYMN AT THE FOOTWASHING

*seated**Refrain*

1 Here in Christ we gath - er, love of Christ our call - ing.
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,



Christ, our love, is with us, glad - ness be his greet - ing.
 when we see your face, O Sa - vior, in its glo - ry.



Let us fear and love him, ho - ly God e - ter - nal.
 Shine on us, O pur - est Light of all cre - a - tion,



Lov - ing him, let each love Christ in one an - oth - er.
 be our bliss while end - less a - ges sing your prais - es.

Repeat Refrain

Words: Latin; tr. James Quinn (b. 1919), alt.
 Music: *Mandatum*, Richard Proulx (b. 1937)
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THE PRAYERS OF THE PEOPLE

Christ, our Leader and Friend, you draw us together in these signs of service: the washing of feet, the anointing of hands, and the sharing of bread and wine. As we approach the remembrance of your death, we draw together in prayer for the world you so dearly love.

For this community and all communities that bear Christ's name, that the world may know we are his disciples by the love we have for one another, let us pray to the Lord.

Lord, have mercy.

For leaders of nations and all persons in positions of authority, that their lives may be marked by Christ-like service, let us pray to the Lord.

Lord, have mercy.

For all who are oppressed and living in captivity, that they may escape from evil and death to find the land of freedom you have promised, let us pray to the Lord.

Lord, have mercy.

For those who are hungry and thirsty this day and for those who have too much, that we may learn to share your generous gifts, O God, let us pray to the Lord.

Lord, have mercy.

For those who are dealing with loss or facing death, that the presence of Christ may bless and keep them, let us pray to the Lord.

Lord, have mercy.

The Celebrant concludes the prayers, saying

Holy God, source of all love, on the night of his betrayal, Jesus gave us a new commandment: to love one another as he loves us. Write this commandment in our hearts, and give us the will to serve others in obedience to him, the servant of all. **Amen.**

THE PEACE

The peace of the Lord be with you.

And also with you.

Please share a sign of peace with a distanced gesture to those nearby.

Giving to St. Paul's

The work and mission of St. Paul's is fully supported by the generous contributions of its members and friends. You can make a one-time offering or a sustaining gift to St. Paul's by visiting stpaulsnorwalk.org/givebycard, or text to give at 203-889-9983. For other means of giving, visit stpaulsnorwalk.org/support.

Thank you for your support!



ANTHEM AT THE OFFERTORY *seated, sung by the Choir*

Ave verum corpus, natum de Maria Virgine:
Vere passum, immolatum in cruce pro homine:
Cujus latum perforatum, unda fluxit sanguine:
Esto nobis praegustatum in mortis examine.

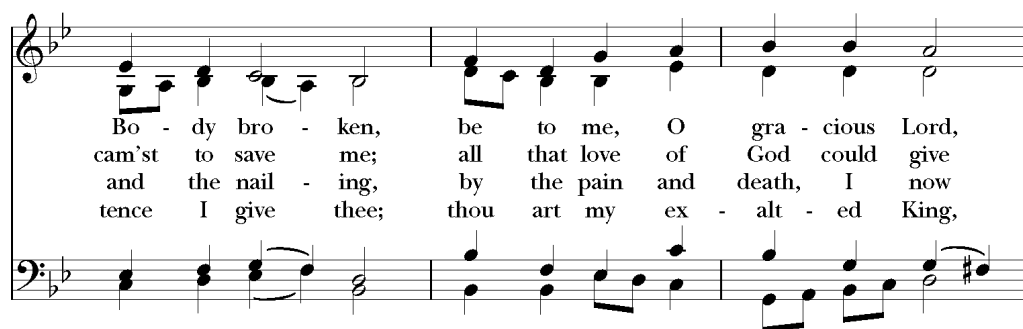
*Hail, true Body, born of the Virgin Mary:
Which truly suffered, and was sacrificed on the cross for all people:
Whose side was pierced and which flowed blood:
Be for us a foretaste of heaven in our final examining.*

Words: Words: Att. to Pope Innocent, 13th Cent.
Music: Byrd (1905-1980)

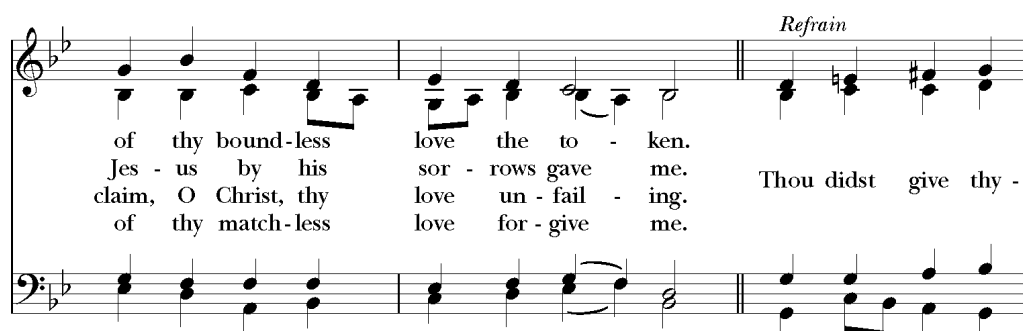
HYMN AT THE OFFERTORY *standing*



1 Let thy Blood in mer - cy poured, let thy gra - cious
 2 Thou didst die that I might live; bless - ed Lord, thou
 3 By the thorns that crowned thy brow, by the spear-wound
 4 Wilt thou own the gift I bring? All my pen - i -



Bo - dy bro - ken, be to me, O gra - cious Lord,
 cam'st to save me; all that love of God could give
 and the nail - ing, by the pain and death, I now
 tence I give thee; thou art my ex - alt - ed King,



Refrain

of thy bound-less love the to - ken.
 Jes - us by his sor - rows gave me. Thou didst give thy -
 claim, O Christ, thy love un - fail - ing.
 of thy match-less love for - give me.



self for me, now I give my - self to thee.

Words: Greek; tr. John Brownlie (1859-1925)

Music: *Jesus, meine Zuversicht*, melody Johann Crüger (1598-1662); harm. after *The Chorale Book for England*, 1863

THE GREAT THANKSGIVING

from the Didache

Tonight's Eucharistic Prayer is taken from the earliest known version of the prayer, dating back to the second century.

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give God thanks and praise.

Holy God, we give you thanks for your image and very being, planted in our hearts, and for the knowledge, and faith, and immortality you have made known to us in Jesus your servant.

6 People

Glo - ry to you for - ev - er and ev - er.

Joining now with saints and angels, we lift our voices in chorus of unending praise:

Ho - ly, ho - ly, ho - ly, Lord God of pow'r and might, Heaven and

6 earth are full of your glo - ry. Hos - an - na in the high - est. Bless - ed is he who

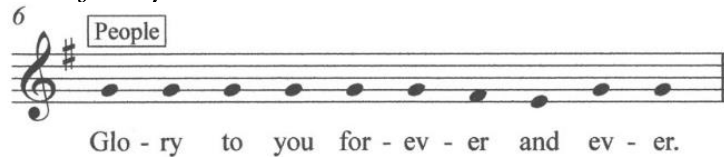
12 comes in the name of the Lord. Ho - san - na

16 in the high - - - - est.

Setting: James McGregor (b.1930)
 Music: *Verbum Caro factum est*, Hans Leo Hassler (1565-1612)
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The Celebrant continues:

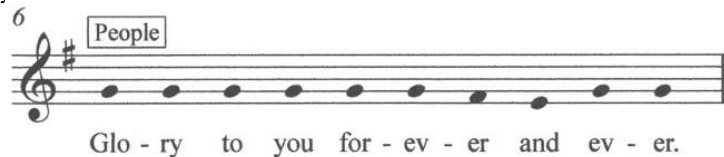
You are radiant in glory through all you have created, O God. You give us food and drink for our pleasure, and that we might give you thanks. You bless us now with spiritual food and drink, eternal life in Jesus your servant.



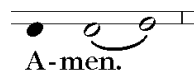
While Jesus sat at table with his friends, he took the bread, blessed it, broke it, and gave it to them, saying, “Take and eat; this is my Body, given for you. Whenever you eat it, you remember me.”

As supper was ending, Jesus took the cup of wine. Again he gave thanks to you, gave it to his friends and said, “Drink this, all of you; this is my blood of the new creation, poured out for you and for all. Whenever you drink it, you remember me.

Gathered now at your banquet O God, we offer our lives as thanks and praise. Remember us, your pilgrim people; deliver us from evil, and make us complete in your love. Gather us, like scattered grain growing on the hillsides, into your great harvest, that we may be made one in the wholeness of your love.



People



THE LORD'S PRAYER

Celebrant

As our Sa - vior Christ has taught us, we now pray,

Celebrant and People

Our Fa - ther in hea - ven, hal - lowed be your Name,

your king - dom come, your will be done, on earth as in hea - ven.

Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of tri - al, and de - liv - er us from e - vil.

For the king - dom, the power, and the glo - ry are yours,

now and for ev - er. A - men.

Setting: Ambrosian Chant, adapt. Mason Martens © 1985 Church Publishing, Inc. All rights reserved. OneLicense.net License #A-709109

The Celebrant breaks the bread and invites the People to communion, saying

Behold what you are.

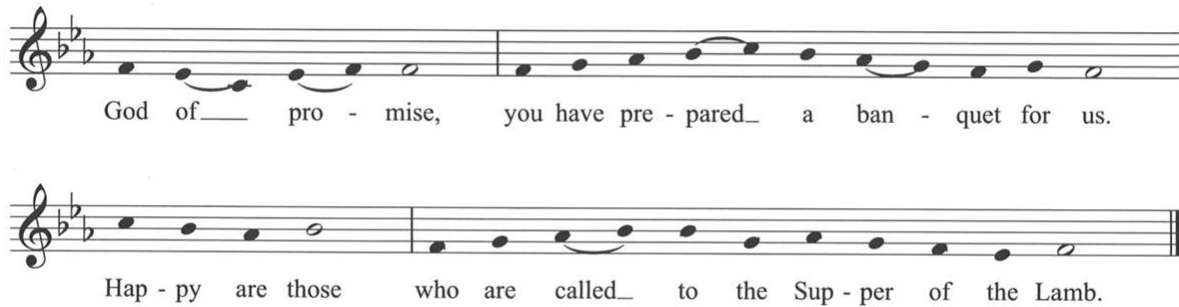
May we become what we receive.

The gifts of God for the People of God. Draw near in faith.

THE COMMUNION

Everyone is welcome to receive the bread and wine of Communion. Please follow the direction of the ushers. Healing prayer is available in the side aisles for those wishing to pray with someone for any need in their lives.

Sung first by the Choir and then by the Congregation as the distribution of Communion begins.



Plainsong

HYMN AT THE COMMUNION *seated, sung by the Choir*

Come With Us, O Blessèd Jesus

Words: John Henry Hopkins, Jr. (1861-1945) and Charles P. Price (1920-1999)

Music: *Werde munter*, Johann Schop (d. 1665?); arr. and harm. Johann Sebastian Bach (1685-1750)

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All observe a moment of silence.

THE PRAYER AFTER COMMUNION *standing*

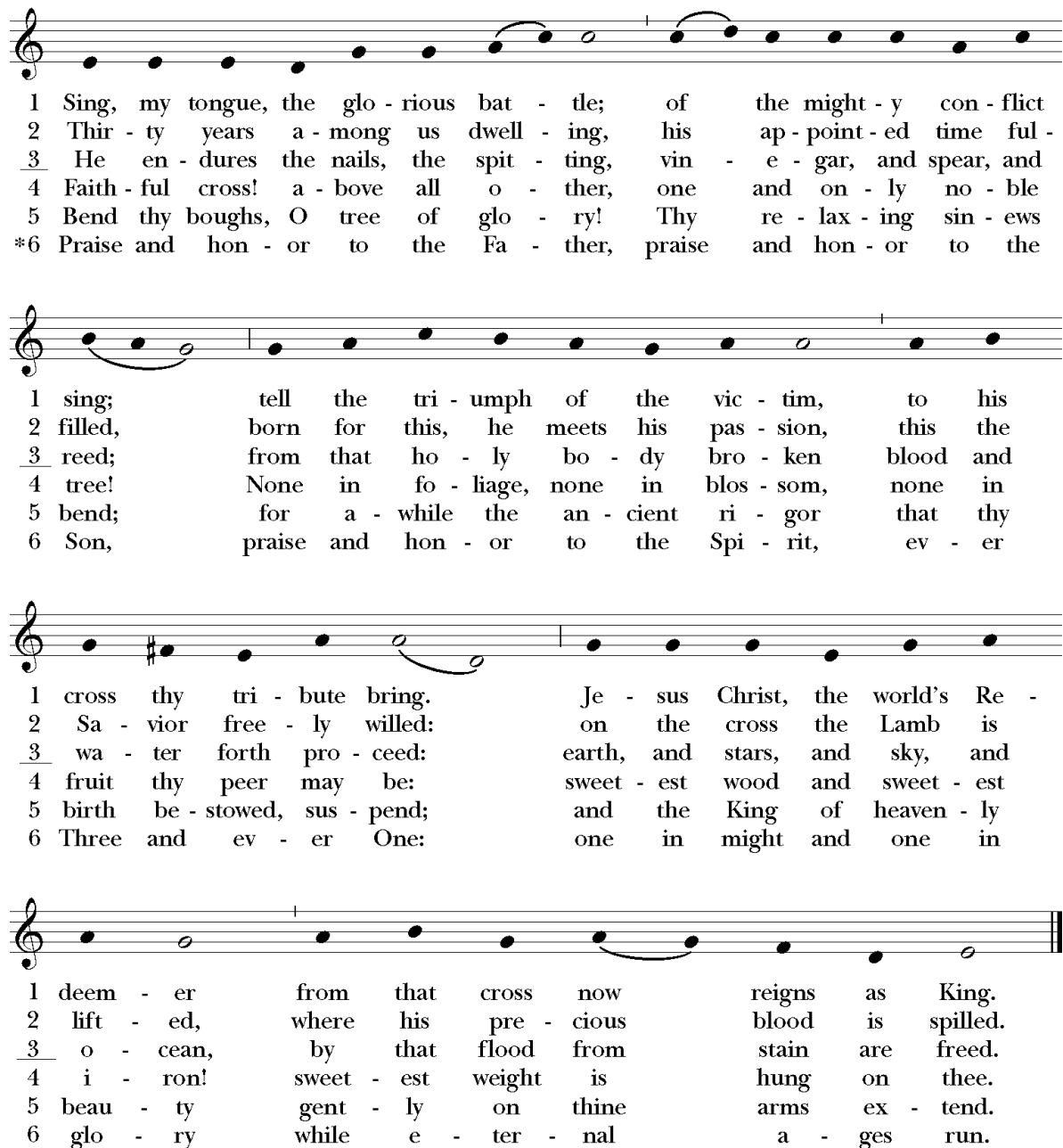
Let us pray:

God our Father, whose Son our Lord Jesus Christ
in a wonderful Sacrament has left us a memorial of his passion:
Grant us so to venerate the sacred mysteries of his Body and Blood,
that we may ever perceive within ourselves the fruit of his redemption;
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

THE RESERVATION OF THE SACRAMENT

The bread and wine of the Eucharist are now reserved in the Chapel for the vigil to follow.

HYMN AT THE RESERVATION *standing;*



1 Sing, my tongue, the glo - rious bat - tle; of the might - y con - flict
 2 Thir - ty years a - mong us dwell - ing, his ap - point - ed time ful -
 3 He en - dures the nails, the spit - ting, vin - e - gar, and spear, and
 4 Faith - ful cross! a - bove all o - ther, one and on - ly no - ble
 5 Bend thy boughs, O tree of glo - ry! Thy re - lax - ing sin - ews
 *6 Praise and hon - or to the Fa - ther, praise and hon - or to the

1 sing; tell the tri - umph of the vic - tim, to his
 2 filled, born for this, he meets his pas - sion, this the
 3 reed; from that ho - ly bo - dy bro - ken blood and
 4 tree! None in fo - liage, none in blos - som, none in
 5 bend; for a - while the an - cient ri - gor that thy
 6 Son, praise and hon - or to the Spi - rit, ev - er

1 cross thy tri - bute bring. Je - sus Christ, the world's Re -
 2 Sa - vior free - ly willed: on the cross the Lamb is
 3 wa - ter forth pro - ceed: earth, and stars, and sky, and
 4 fruit thy peer may be: sweet - est wood and sweet - est
 5 birth be - stowed, sus - pend; and the King of heaven - ly
 6 Three and ev - er One: one in might and one in

1 deem - er from that cross now reigns as King.
 2 lift - ed, where his pre - cious blood is spilled.
 3 o - cean, by that flood from stain are freed.
 4 i - ron! sweet - est weight is hung on thee.
 5 beau - ty gent - ly on thine arms ex - tend.
 6 glo - ry while e - ter - nal a - ges run.

Words: Venantius Honorius Fortunatus (540?-600?); ver. Hymnal 1982, after John Mason Neale (1818-1866)

Music: Pange lingua, plainsong, Mode 3, Zisterzienser Hymnar, 14th cent.; acc. David Hurd (b. 1950); alt. acc. Hymnal 1940

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My God, my God, why have you forsaken me? *
and are so far from my cry and from the words of my distress?
O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.
Yet you are the Holy One, *
enthroned upon the praises of Israel.
Our forefathers put their trust in you; *
they trusted, and you delivered them.
They cried out to you and were delivered; *
they trusted in you and were not put to shame.
But as for me, I am a worm and no man, *
scorned by all and despised by the people.
All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,
“He trusted in the Lord; let him deliver him; *
let him rescue him, if he delights in him.”
Yet you are he who took me out of the womb, *
and kept me safe upon my mother’s breast.
I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother’s womb.
Be not far from me, for trouble is near, *
and there is none to help.
Many young bulls encircle me; *
strong bulls of Bashan surround me.
They open wide their jaws at me, *
like a ravening and a roaring lion.
I am poured out like water; all my bones are out of joint; *
my heart within my breast is melting wax.
My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth; *
and you have laid me in the dust of the grave.
Packs of dogs close me in, and gangs of evildoers circle around me; *
they pierce my hands and my feet; I can count all my bones.
They stare and gloat over me; *
they divide my garments among them; they cast lots for my clothing.
Be not far away, O Lord; *
you are my strength; hasten to help me.

Plainsong

Jesus went with the disciples to a place called Gethsemane; he said to them, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

VIGIL BEFORE THE SACRAMENT

*sung by the Choir**Taizé*

Stay with me; remain here with me. Watch and pray.

*words: adapted from Matthew 26
music: Jacques Berthier (1923-1994)*

The watch will begin in the chapel after the service. You are invited to remain to observe, reflect and pray, or to leave in silence.

CONTINUE THE JOURNEY TO EASTER AT ST. PAUL'S ON THE GREEN

Good Friday Services Friday, April 15

Stations of the Cross – noon-

Experience the St. Paul's stations with readings and music.

Solemn Liturgy of Good Friday – 7:30 pm

Service includes the Passion sung by the St. Paul's Adult Choir

The Great Vigil of Easter, April 16 – 7:30 pm

Celebrate the principal liturgy of the church year. This service is an extended reflection on the salvation story, culminating in the joyous first Eucharist of Easter Day.

Easter Day April 17 - 9 and 11 am

Alleluia! Christ is risen! Celebrate Easter at St. Paul's on the Green with Holy Eucharist with festive music led by the Adult Choir at 9 am and the Adult choir and Choristers at 11 am.

THE WORSHIP IS OVER – THE SERVICE BEGINS

ST PAUL'S ON THE GREEN – 60 EAST AVE., NORWALK, CT 06851

Contact us at: 203-847-2806 info@stpaulsnorwalk.org

The Rev. Daniel Simons *Priest in Charge*

Will Doreza *Interim Director of Music*

Josh Ehlebracht *Interim Organist*

Marsha Dunn *Parish Administrator*