



The Cathedral & Metropolitan Church of St Peter in York

MAUNDY THURSDAY

EUCCHARIST OF THE LAST SUPPER

28 March 2024

at 7.00 pm

Maundy Thursday marks a new beginning—the beginning of the end.

From Maundy Thursday evening through to Easter morning we observe a single, continuous act of worship. For this reason, there is no blessing or dismissal at the end of the Eucharist. What we begin tonight is not completed until the end of the First Eucharist of Easter Day. This is the evening on which we remember the Last Supper and celebrate Our Lord's institution of the Eucharist. The white vestments express our joy and thanksgiving for his gift to the Church. At the end of the Service, the altars are stripped while Psalm 22 is sung. Above all this Service is a celebration of Christ's giving of himself—as the one who gave up his life on the cross and whose blood redeems us, and as the one who gives us his body and blood in the sacrament of Holy Communion.

Tonight's service will be sung by the Choir of York Minster. The Gloria is from the MISSA TRIUERIENSIS by Gabriel Jackson (b 1962); the Sanctus, Benedictus and Agnus Dei are from the MASS FOR DOUBLE CHOIR by Frank Martin (1890–1974).

The President is the Very Revd Dominic Barrington, Dean of York.

The Preacher is Rhidian Brook.

Information about this Service

- ◆ Please join in singing the congregational responses, as well as in saying together the words printed in bold type.
- ◆ This service is being live-streamed, but care is taken to focus on the clergy and choir and not the congregation.
- ◆ Please follow the directions of the stewards.
- ◆ For licensing and safeguarding reasons, please do not record this service on your own devices.
- ◆ If you do not wish to take communion but would like to receive a blessing, please come forward and let the minister know.
- ◆ It is the custom at the Minster to receive the wine from the chalice only and not to intinct; please do not dip the wafer into the wine.
- ◆ The Minster donates 10% of the cash and direct debits given by worshippers at this service to charity. We are currently supporting three charities: HOPE Africa, a charity which was initiated by our companion link dioceses in SA; Mustard Seed, a York Diocese based organisation which works in the poorest parts of our diocese; and a variety of Refugee charities based in the City of York. The rest of the money given at this service is used to support the mission and ministry of York Minster. Thank you for your generosity.

Private Prayers of Preparation

We give you thanks, O Father,
that Jesus, the Lamb of God, is broken and distributed,
yet being broken is not divided,
and unites all who receive him:
we pray that we may celebrate this feast
without enmity or resentment in the heart or in the brain
and share your forgiving life
with all among whom we work and live.
Amen.

Merciful Father,
Christ's body was broken on the Cross
by the sins of the world
and is broken now by the sins of the Church:
forgive the world the sins it did not know
and make the Church know and repent the sins it does to you
so that all creation may be reborn and glorified
in the risen body of your Son.
Amen.

God our Father,
your Son Jesus Christ was obedient to the end
and drank the cup prepared for him:
may we who share his table
watch with him through the night of suffering
and be faithful.
Amen.

Come to this sacred table,
not because you must but because you may;
come, not to declare that you are righteous,
but that you desire to be true disciples of our Lord Jesus Christ:
come, not because you are strong,
but because you are weak;
not because you have any claim on heaven's rewards,
but because in your frailty and sin
you stand in constant need of heaven's mercy and help.

The Gathering

Please stand.

Introit Hymn



1. Great God, your love has called us here,
as we, by love, for love were made.
Your living likeness still we bear,
though marred, dishonoured, disobeyed.
We come, with all our heart and mind
your call to hear, your love to find.
2. We come with self-inflicted pains
of broken trust and chosen wrong,
half-free, half-bound by inner chains,
by social forces swept along,
by powers and systems close confined,
yet seeking hope for humankind.
3. Great God, in Christ you call our name
and then receive us as your own,
not through some merit, right or claim,
but by your gracious love alone.
We strain to glimpse your mercy seat
and find you kneeling at our feet.
4. Then take the towel, and break the bread,
and humble us, and call us friends.
Suffer and serve till all are fed,
and show how grandly love intends
to work till all creation sings,
to fill all worlds, to crown all things.

5. Great God, in Christ you set us free
your life to live, your joy to share.
Give us your Spirit's liberty
to turn from guilt and dull despair
and offer all that faith can do
while love is making all things new.

Words AM 169, Brian Wren (*b* 1936) © 1975, 1995, Stainer & Bell
Tune SURREY, AM 622, Henry Carey (1687–1743)

Greeting

In the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

The Lord be with you
and also with you.

The President introduces the service.

Prayers of Penitence

The deacon says:

Our Lord Jesus Christ says.
'If you love me, keep my commandments.'
'Unless I wash you, you have no part with me.'
Let us confess to almighty God our sins against his love,
and ask him to cleanse us.

Have mercy on us, O God, in your great goodness;
according to the abundance of your compassion blot out our offences.
Lord, have mercy.
Lord, have mercy.

Against you only have we sinned and done what is evil in your sight.
Christ, have mercy.
Christ, have mercy.

Purge us from our sin and we shall be clean;
wash us and we shall be whiter than snow.
Lord, have mercy.
Lord, have mercy.

The President says:

May the Father forgive us
by the death of his Son
and strengthen us
to live in the power of the Spirit
all our days.
Amen.

Gloria in excelsis

The choir sings:

Gloria in excelsis Deo, et in terra pax
hominibus bonae voluntatis.
Laudamus te, benedicimus te, adoramus te,
glorificamus te, gratias agimus tibi propter
magnam gloriam tuam.

Domine Deus, Rex coelestis, Deus
Pater omnipotens. Domine Fili unigenite,
Jesu Christe: Domine Deus, Agnus Dei,
Filius Patris, qui tollis peccata mundi,
miserere nobis, qui tollis peccata mundi,
suscipe deprecationem nostram. Qui sedes ad
dexteram Patris, miserere nobis.

Quoniam tu solus sanctus,
tu solus Dominus,
tu solus altissimus, Jesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris. Amen.

*Glory to God in the highest, and peace to his
people on earth. Lord God, heavenly King,
almighty God and Father, 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.*

The Collect

Let us pray.

Silence is kept.

God our Father,
you have invited us to share in the supper
which your Son gave to his Church
to proclaim his death until he comes.
May he nourish us by his presence,
and unite us in his love;
who is alive and reigns with you and the Holy Spirit,
one God now and for ever.
Amen.

Please sit.

The Liturgy of the Word

Old Testament Reading

A Reading from the Book of Exodus.

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 neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

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 judgements: 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.

EXODUS 12.1-4. 11-14

This is the word of the Lord.

Thanks be to God.

Please stand.

Hymn



1. An Upper Room did our Lord prepare
for those he loved until the end:
and his disciples still gather there
to celebrate their Risen Friend.
2. A lasting gift Jesus gave his own:
to share his bread, his loving cup.
Whatever burdens may bow us down,
he by his Cross shall lift us up.
3. And after Supper he washed their feet,
for service, too, is sacrament.
In him our joy shall be made complete —
sent out to serve, as he was sent.
4. No end there is! We depart in peace.
He loves beyond the uttermost:
in every room in our Father's house
he will be there, as Lord and Host.

Words AM 165, Fred Pratt Green (1903–2000)

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Tune O WALY WALY, AM 165, English traditional melody

Please sit.

New Testament Reading

A reading from the First Letter of Paul to the Corinthians.

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.

1 CORINTHIANS 11.23–26

This is the word of the Lord.

Thanks be to God.

Please stand.

Gospel Reading

The choir begins the Acclamation with the response, which the congregation repeats. After the choir has sung the verse, everyone repeats the response again.

Praise to you, O Christ, King of eternal glory.



Praise to you, O Christ, King of e - ter - nal glo - ry.

I give you a new commandment, says the Lord:

Love one another as I have loved you.

Praise to you, O Christ, King of eternal glory.

The Lord be with you
and also with you.

Hear the 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.'

JOHN 13.1-17, 31b-35

After the Gospel the reader says:

This is the Gospel of the Lord.



The organist plays a musical response to the Gospel.

Please sit for the sermon.

Sermon

Rhidian Brook

The Washing of Feet

The President washes the feet of twelve members of the congregation. During the washing of feet, the choir sings:

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum
Christi amor.

*Where there is love and charity, God is there
The love of Christ has brought us together
in one body.*

Exsultemus et in ipso jucundemur.
Timeamus et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Amen.

*Let us rejoice and be glad in him.
Let us love and fear the living God.
And let us love him with all our hearts.
Amen.*

Words Antiphon, Liturgy of Maundy Thursday ♦ Music Ola Gjeilo (b 1978)

The President says:

Lord Jesus Christ,
you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever. **Amen.**

Prayers of Intercession

The President introduces the prayers with these words:

In the power of the Spirit let us pray to the Father through Christ the saviour of the world.

The intercessor continues:

Father, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. We commit ourselves to follow his example of love and service.

Lord, hear us
and humble us.

On this night, he prayed for his disciples to be one. We pray for the unity of your Church.
Lord, hear us
and unite us.

On this night, he prayed for those who were to believe through his disciples' message. We pray for the mission of your Church.

Lord, hear us
and renew our zeal.

On this night, he commanded his disciples to love, but suffered rejection himself. We pray for the rejected and unloved.

Lord, hear us
and fill us with your love.

On this night, he reminded his disciples that if the world hated them it hated him first. We pray for those who are persecuted for their faith.

Lord, hear us
and give us your peace.

On this night, he accepted the cup of death
and looked forward to the new wine of the kingdom.
We remember those who have died in the peace of Christ.

Lord, hear us
and welcome all your children into paradise.
Amen.

Please stand.

The Liturgy of the Sacrament

The Peace

Jesus says: 'Peace I leave with you; my peace I give to you.
Do not let your hearts be troubled, neither let them be afraid.

The peace of the Lord be always with you
and also with you.

The Deacon says:

Let us offer one another a sign of peace.

All are invited to share a sign of peace.

Offertory Hymn



1. Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidst me come to thee,
O Lamb of God, I come.
2. Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come.
3. Just as I am, poor, wretchèd, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come.
4. Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve:
because thy promise I believe,
O Lamb of God, I come.
5. Just as I am, thy love unknown
has broken every barrier down;
now to be thine, yea, thine alone,
O Lamb of God, I come.
6. Just as I am, of that free love
the breadth, length, depth, and height to prove,
here for a season, then above,
O Lamb of God, I come.

Words AM 451, Charlotte Elliott (1789–1871)

Tune SAFFRON WALDEN, AM 451i, Arthur Henry Brown (1830–1926)

Taking of the Bread and Wine

At the Eucharist we are with our crucified and risen Lord.
We know that it was not only our ancestors,
but we also who were redeemed
and brought forth from bondage to freedom,
from mourning to feasting.
We know that as he was with them in the upper room
so our Lord is here with us now.

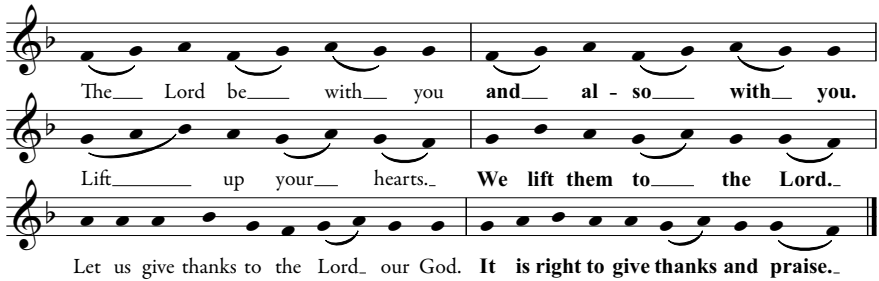
**Until the kingdom of God comes
let us celebrate this feast.**

Blessed are you, Lord, God of the universe,
you bring forth bread from the earth.
Blessed be God for ever.

Blessed are you, Lord, God of the universe,
you create the fruit of the vine.
Blessed be God for ever.

The Eucharistic Prayer

The following dialogue is said or sung:



The musical notation consists of three staves of music in a single system, all in a key signature of one flat (B-flat). The first staff begins with a treble clef and a B-flat. The lyrics are: "The Lord be with you and also with you." The second staff begins with a treble clef and a B-flat. The lyrics are: "Lift up your hearts. We lift them to the Lord." The third staff begins with a treble clef and a B-flat. The lyrics are: "Let us give thanks to the Lord our God. It is right to give thanks and praise." The music is written in a simple, melodic style with a steady rhythm.

It is truly right to give you thanks,
Father most holy, through Jesus Christ our Lord.
For on this night he girded himself with a towel
and taking the form of a servant washed the feet of his disciples.
He gave us a new commandment
that we should love one another as he has loved us.

Knowing that his hour had come,
in his great love he gave this supper to his disciples
to be a memorial of his passion,
that we might proclaim his death until he comes again,
and feast with him in his kingdom.
Therefore earth unites with heaven to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end:

The choir sings:

Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth,
pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

*Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.*

Benedictus qui venit in nomine
Domini. Hosanna in excelsis.

*Blessed is he who comes in the name
of the Lord. Hosanna in the highest.*

You are invited to remain standing.

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

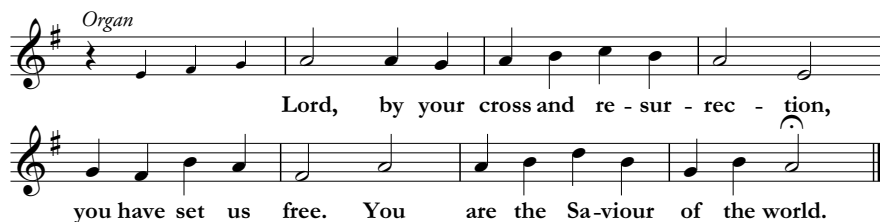
So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

The Deacon says:

Jesus Christ is Lord:

Organ



Lord, by your cross and re - sur - rec - tion,
you have set us free. You are the Sa - viour of the world.

The President continues:

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with the Blessed Virgin Mary,
Peter the Apostle, and all the saints,
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

Organ *All*



A - men.

A short silence is kept.

Please remain standing.

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

**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.**

Breaking of the Bread

Every time we eat this bread
and drink this cup.
**We proclaim the Lord's death
until he comes.**

Giving of Communion

Draw near with faith.
Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

If it is your custom to receive the bread and wine of communion you are welcome to do so here, or please come forward to receive a prayer of blessing.

Please kneel or sit while making your preparation to receive communion and for prayerful reflection afterwards.

During the distribution of Communion the choir sings:

Agnus Dei, qui tollis peccata mundi:
miserere nobis. *Lamb of God, you take away the sin of the
world, have mercy on us.*

Agnus Dei, qui tollis peccata mundi:
dona nobis pacem. *Lamb of God, you take away the sin of the
world, grant us peace.*

The Conclusion

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood
that we may know within ourselves
and show forth in our lives
the fruit of your redemption,
for you are alive and reign, now and for ever.

Amen.

Please kneel. The Blessed Sacrament is processed to the Altar of Repose (in St John's Chapel) during which the choir sings "Now, my tongue, the mystery telling" (AM 457). When the choir begins to sing the final two verses (TANTUM ERGO), the ministers will kneel before the Blessed Sacrament in preparation for the Watch.

Therefore we, before him bending,
this great sacrament revere:
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.

Glory let us give and blessing
to the Father and the Son,
honour, might, and praise addressing,
while unending ages run;
ever too his love confessing,
who, from both, with both is One. Amen.

Words Thomas Aquinas (1227–74), tr John Mason Neale (1818–66)
Tune PANGE LINGUA, Mode iii melody

When the ministers return from the Altar of Repose, the President says:

My soul is very sorrowful, even unto death. My Father, if it be possible, let this cup pass from me; yet not what I want but what you want.

MARK 14.35-36

The Stripping of the Sanctuary

As the choir sings Psalm 22.1-21 the Altar is stripped, coverings and decorations are removed, and lights are extinguished.

The choir and ministers disperse.

The congregation is invited to maintain the Watch at the Altar of Repose in St John's Chapel, which is kept until 10.30pm. If you are not observing the Watch, please leave the service in silence.