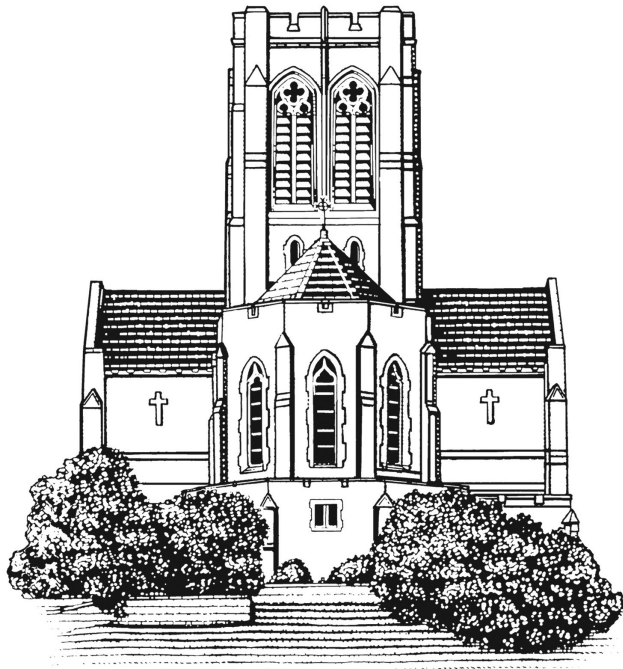


# MAUNDY THURSDAY



## *The CATHEDRAL of* **ST. PHILIP** SERVING ATLANTA AND THE WORLD

28 March 2024  
7:00 P.M.

The Reverend Canon Catherine Zappa, *Celebrant*  
The Reverend Salmoon Bashir, *Preacher*

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*The Liturgy for this night begins our celebration of the holiest days of the Christian year. This is the Sacred Triduum, the “three days,” in which we watch through the final hours of Jesus’ life, death and victory over the grave.*

*In the Triduum liturgies of Maundy Thursday, Good Friday and The Great Vigil of Easter, we enter into the Paschal Mystery: through baptism, in hope, we long for our own sin, suffering and dying to be taken up into the heart of the crucified God and transfigured as the source and wellspring of new life. This hope in the redeeming power of the death and resurrection of Christ is not so much a proposition we believe, but a mystery into which we enter by the grace of God whose love is stronger than death.*

# The Liturgy for Maundy Thursday

Voluntary

*Le banquet céleste*

Olivier Messiaen (1908-1992)

## The Entrance Rite

The Processional: Hymn 495

*music: In Babilone, melody from Oude en Nieuwe Hollandse Boerenlities en Contradansen, 1710*

*words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.*



1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -  
2 Pas - chal Lamb, by God ap - point - ed, all our sins on  
3 Je - sus, hail! en - throned in glo - ry, there for ev - er  
4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;  
thee were laid: by al - might - y love a - noint - ed,  
to a - bid; all the heaven - ly hosts a - dore thee,  
to re - ceive; high - est prais - es, with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal  
thou hast full a - tone - ment made. All thy peo - ple are for -  
seat - ed at thy Fa - ther's side. There for sin - ners thou art  
right it is for us to give. Help, ye bright an - gel - ic



Sa - vior, bear - er of our sin and shame! By thy mer - it  
giv - en through the vir - tue of thy blood: o - pened is the  
plead - ing: there thou dost our place pre - pare; ev - er for us  
spi - rits, all your no - blest an - thems raise; help to sing our



we find fa - vor: life is giv - en through thy Name  
gate of hea - ven, re - con - ciled are we with God.  
in - ter - ced - ing, till in glo - ry we ap - pear.  
Sa - vior's mer - its, help to chant Em - man - uel's praise!

*Celebrant*

*All*

Blessed be the God of our salvation;  
Who bears our burdens and forgives our sins.

## The Trisagion

setting: Ver. Hymnal 1982, after Alexander Archangelosky (1846-1924)

All sing three times.

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The musical score is written for two voices (Soprano and Bass) and piano accompaniment. It is in G major (one sharp) and 4/4 time. The first system contains the first two lines of the hymn, and the second system contains the next two lines. The piano accompaniment consists of chords and single notes in the right and left hands.

## The Collect of the Day: Maundy Thursday

*Celebrant* The Lord be with you.

*All* And also with you.

*Celebrant* Let us pray.

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.**

All sit.

The liturgy for this first evening of the Sacred Triduum focuses on Jesus' servant ministry and on the institution of the Eucharist. Both are symbols of Jesus' abundant life as life poured out for others.

# The Liturgy of the Word

The first reading tells of the institution of the Jewish Passover. Christians understand the death to which Jesus' servant love led him to be a transfiguration of the Jewish Passover in which Christ is now the lamb of sacrifice. Through Christ's sacrifice, of which he is both priest and victim, the mercies of God are opened to us and we are released from the bondage of sin and death, as the ancient Hebrew people were released from bondage in Egypt. Following their release from bondage in Egypt, the people of Israel wandered forty years in the wilderness on the way to the promised land. So we, too, journey through the wilderness of our own lives and, like manna for the Israelites of old, God provides the food we need for the journey—the Body and Blood of Christ.

## The Lesson

Exodus 12:1-4, 11-14

### *The Reader says*

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 neighbor 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 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.

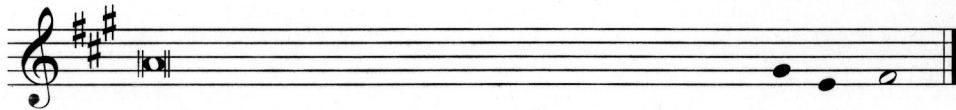
*Reader*

The Word of the Lord.

*All*

Thanks be to God.

ANTIPHON: *The antiphon is sung first by the Choir, then repeated by all.*



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

*The Choir sings the Psalm. All repeat the Antiphon where indicated.*

1 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.

10 How shall I repay the LORD \*  
for all the good things he has done for me?

11 I will lift up the cup of salvation \*  
and call upon the Name of the LORD.

*All sing the ANTIPHON*

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.

*All sing the ANTIPHON*

15 I will offer you the sacrifice of thanksgiving \*  
and call upon 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 Jerusalem.

*All sing the ANTIPHON*

## The Epistle

1 Corinthians 11:23-26

*The Reader says*

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.

Reader      The Word of the Lord.  
All          Thanks be to God.

The hymn makes it clear that our servant love, like that of Jesus, is not restricted to those like us but crosses the boundaries of race, nationality, ethnicity, or social or economic status.

*All stand to sing*

## The Sequence: Hymn 602

*music: Chereponi [Jesu, Jesu], Ghanaian folk song;  
adapt. Thomas Stevenson Colvin (1925-2000)  
words: Ghanaian; tr. Thomas Stevenson Colvin, alt.*

*Chorus*



Je - su, Je - su, fill us with your love, show  
us how to serve the neigh-bors we have from you.

1 Kneels at the feet of his friends, si - lent - ly wash - es their  
2 Neigh-bors are rich and poor, neigh-bors are black and  
3 These are the ones we should serve, these are the ones we should  
4 Lov - ing puts us on our knees, serv - ing as though we were

*Repeat Chorus*



feet, Mas - ter who acts as a slave to them.  
white, neigh-bors are near - by and far a - way.  
love. All are neigh-bors to us and you.  
slaves; this is the way we should live with you.

## The Holy Gospel

John 13:1-17, 31b-35

*Remain standing.*

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

*All*

**Glory to you, Lord Christ.**

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.

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.”

*Deacon*            The Gospel of the Lord.  
*All*                Praise to you, Lord Christ.

The Homily

The Rev. Salmoon Bashir

## The Mandatum

*All stand. The Celebrant says*

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.”

*All*                **Peace is my last gift to you,  
my own peace I now leave with you;  
peace which the world cannot give,  
I give to you.**

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

*All*                **Peace is my last gift to you,  
my own peace I now leave with you;  
peace which the world cannot give,  
I give to you.**

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

*All sit or kneel. Any member of the Congregation may ask to wash the feet of your neighbor, as a sign of love and service. Then, bring your neighbor forward to any available basin and wash his or her feet.*

The Footwashing is called the *mandatum* because it is a symbolic enactment of the *mandatum novum* or “new commandment” that Jesus gave the disciples: “just as I have loved you, you should love one another.” (John 13:34)

*Mandatum* is the Latin root of the old English “Maundy,” from which the name for this day is derived.

The practice of the *mandatum* is at least as old as the 4<sup>th</sup> century in the churches of North Africa, and probably was practiced much earlier.

## Anthems

*music: Maurice Duruflé (1902-1986), Ubi caritas*

*words: Antiphon for Maundy Thursday, attrib. to Paulinus of Aquileia (c.726-802)*

*Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exsultemus et in ipso jucundemur.  
Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Ubi caritas et amor, Deus ibi est. Amen.*

Where there is charity and love, God is there.  
We have gathered together in the love of Christ.  
Let us rejoice and be glad in it.  
Let us revere and love the living God.  
And from a sincere heart let us love one another.  
Where there is charity and love, God is there. Amen.

*music: Paul Mealor (b. 1975), Ubi caritas*

*words: Antiphon for Maundy Thursday, attrib. to Paulinus of Aquileia (c.726-802)*

*Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exsultemus et in ipso jucundemur.  
Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Ubi caritas et amor, Amen.*

Where there is charity and love, God is there.  
We have gathered together in the love of Christ.  
Let us rejoice and be glad in it.  
Let us revere and love the living God.  
And from a sincere heart let us love one another. Amen.  
Where there is charity and love, God is there.  
We have gathered together in the love of Christ.  
Where there is charity and love, Amen.



All sing.  
Hymn 577

music: *Ubi caritas* (Murray), A. Gregory Murray (1905-1992)  
words: Henry Williams Baker (1821-1877), alt.

*Refrain*



God is love, and where true love is God him - self is there.


1 Here in Christ we gath - er, love of Christ our call - ing.  
2 When we Chris - tians gath - er, mem - bers of one Bo - dy,  
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.  
let there be in us no dis - cord but one spi - rit.  
when we see your face, O Sa - vior, in its glo - ry.


Let us fear and love him, ho - ly God e - ter - nal.  
Ban - ished now be an - ger, strife and ev - ery quar - rel.  
Shine on us, O pur - est Light of all cre - a - tion,


*Repeat Refrain*

Lov - ing him, let each love Christ in one an - oth - er.  
Christ, our God, be al - ways pres - ent here a - mong us.  
be our bliss while end - less a - ges sing your prais - es.

*When the washing of feet is concluded, all stand.*

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

*All* Peace is my last gift to you,  
my own peace I now leave with you;  
peace which the world cannot give,  
I give to you.

*Celebrant* By this shall the world know that you are my  
disciples: That you have love for one another.  
The peace of the Lord be always with you.

*All* And also with you.

## The Liturgy of the Table

### The Offertory

#### Offertory Anthem

*music: Kim André Arnesen (b. 1980), O sacrum convivium*  
*words: St. Thomas Aquinas (1225-1274)*

*O sacrum convivium! In quo Christus sumitur:  
recolitur memoria passionis ejus: mens impletur  
gratia:  
et futurae gloriae nobis pignus datur.  
Alleluia.*

O sacred banquet! in which Christ is received,  
the memory of his passion is recalled, the mind  
is filled with grace,  
and the pledge of future glory is given to us.  
Alleluia!

*All stand and sing*

#### The Presentation: Hymn 315

*music: Song 1, melody and bass Orlando Gibbons (1583-1625);  
harm. Ralph Vaughan Williams (1872-1958), alt.*  
*words: William Harry Turton (1856-1938)*

*Unison or harmony*

1 Thou, who at thy first Eu - cha - rist didst pray  
2 For all thy Church, O Lord, we in - ter - cede;  
3 So, Lord, at length when sac - ra - ments shall cease,

that all thy Church might be for ev - er one,  
make thou our sad di - vi - sions soon to cease;  
may we be one with all thy Church a - bove,

grant us at ev - ery Eu - cha - rist to say  
draw us the near - er each to each, we plead,  
one with thy saints in one un - bro - ken peace,

with long - ing heart and soul, "Thy will be done."  
by draw - ing all to thee, O Prince of Peace;  
one with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be,  
thus may we all one bread, one bo - dy be,  
more bless - ed still, in peace and love to be

through this blest sac - ra - ment of u - ni - ty.  
through this blest sac - ra - ment of u - ni - ty.  
one with the Trin - i - ty in U - ni - ty.

On this night when Jesus prayed for the unity of all his disciples, it is fitting to use Prayer D as the Prayer of Thanksgiving over the bread and wine at the Lord's Table. This eucharistic prayer is based on one of the oldest surviving eucharistic liturgies of the early church: the Egyptian Anaphora of St. Basil. The recovery of this 4<sup>th</sup> century prayer in its contemporary form was an ecumenical project, and it is thus a shared eucharistic prayer among Eastern Orthodox, Roman Catholic, Anglican, and many Protestant denominations.

The *Sanctus* (Holy, holy, holy Lord...) is derived from the prophet Isaiah's praise of the holy God in the Temple, and on the shouts of the people as Jesus entered Jerusalem, on the way to fulfilling his destiny.

## The Great Thanksgiving: Eucharistic Prayer D

*All remain standing.*

*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.

*The Celebrant continues*

It is truly right to glorify you Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your name, as we sing

*All sing*

**The Sanctus and Benedictus** *setting: S-130, Franz Schubert (1797-1828), Deutsche Messe*

Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Blessed is the One who comes

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

in the high - est. Ho - san - na in the high - est.

*The Celebrant continues*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this in remembrance of me.

After supper he took the cup of wine; and when he had given thanks, he 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. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*All*                      **We praise you, we bless you,  
we give thanks to you,  
and we pray to you, Lord our God.**

*The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

The Prayers of the People, normally following the Creed, are included within the eucharistic prayer in this ancient form.

Remember Michael, our Presiding Bishop, and Robert, our Bishop, and all who minister in your church.

Remember all who will be baptized at Easter.

Remember all your people, and those who seek your truth.

Remember this community of faith, that we may be strengthened and empowered for ministry.

Remember this country, and those who lead us. Remember those serving in our armed forces and their families.

Remember all those facing war, violence, and displacement.

Remember \_\_\_\_\_  
(*The Congregation adds further prayers, silently and aloud.*)

Remember all those who have asked for our prayers.

Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs and patriarchs, prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

*All*

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

Following the eucharistic prayer, we pray an English version of the Aramaic “Lord’s Prayer” that Jesus taught his disciples. Christians believe it summarizes the basic elements of all prayer before God: thanksgiving, hope for the kingdom, trust in God for our daily sustenance, forgiveness and the willingness to forgive, strength to be sustained in times of trial, and protection from evil.

As we eat the  
consecrated bread  
and wine, broken and  
poured out for us as  
the Body and Blood of  
Christ, we ourselves  
become the Body  
and Blood of Christ,  
broken and poured out  
in servant love for the  
life of the world. As  
Augustine explained  
the mystery of  
eucharist: we become  
what we consume.

## The Breaking of the Bread

*Choir, then all.*

Behold the Lamb of God  
*from the Iona Abbey Music Book, 16*

*slowly*

Be - hold the Lamb of God, be - hold the Lamb of God. He

Be - hold the Lamb, the Lamb of God. He

takes a - way the sin, the sin of the world.

takes a - way the sin of the world.

## Music during Communion

### Communion Anthem

*music: Stephanie Martin (b. 1962), Ave verum corpus*  
*words: Attr. to Innocent III (c. 1160-1216)*

*Ave verum corpus, natum  
de Maria Virgine,  
vere passum, immolatum  
in cruce pro homine.  
Cujus latus perforatum  
vero fluxit sanguine;  
esto nobis praegustatum  
mortis in examine.  
O dulcis, O pie, O Jesu, Fili Mariae,  
miserere nobis. Amen.*

Hail, true Body, born  
of the Virgin Mary,  
who has truly suffered,  
was sacrificed on the cross for mortals,  
whose side was pierced,  
whence flowed water and blood:  
be for us a foretaste (of heaven)  
during our final reckoning.  
O sweet! O pure! O Jesu, Son of Mary,  
have mercy upon us. Amen.



## Communion Hymn

*All sing.*

Hymn 322

*music: Tucker, David Hurd (b. 1950)*

*words: stz. 1, F. Bland Tucker (1895-1984); stz. 2, att. John Donne (1573-1631)*

1 When Je - sus died to save us, a word, an act he  
was the Word that spake it, he took the bread and  
gave us; and still that word is spo - ken,  
broke it, and what that Word did make it,  
and still the bread is bro - ken. 2 He  
I do be - lieve and take it.

*Final Ending*

*After communion, the Celebrant says*

Let us pray.

*All*

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

The postcommunion prayer is, in some ways, the most important prayer of the entire liturgy: "Send us now into the world in peace" to carry on the loving service of Jesus to a broken world.

# The Stripping of the Altar


The divesting of the chancel area prepares us for the stark sense of loss that we will feel when we return for the Good Friday liturgy: Jesus is lost to us, betrayed and arrested, following where his love for us leads, all the way to the cross.

*All kneel and sing*


## Hymn 329

*music: Pange lingua, plainsong, Mode 3, Zisterzienser Hymnar, 14th cent.*


*words: Att. Thomas Aquinas (1225?-1274); ver. Hymnal 1940, rev.*



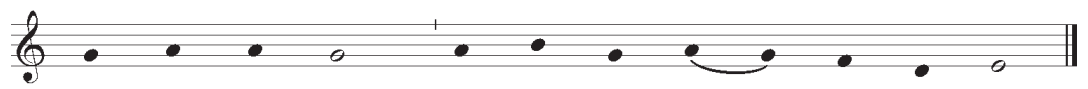
1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
 2 Given for us, and con - de - scend - ing to be born for  
 3 That last night at sup - per ly - ing mid the twelve, his  
 4 Word made flesh, the bread he tak - eth, by his word his  
 5 There - fore we, be - fore him bend - ing, this great Sac - ra -  
 6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
 2 us be - low, he with us in con - verse blend - ing  
 3 cho - sen band, Je - sus, with the Law com - ply - ing,  
 4 Flesh to be; wine his sa - cred Blood he mak - eth,  
 5 ment re - vere; types and sha - dows have their end - ing,  
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand; then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the  
 5 for the new - er rite is here; faith, our out - ward  
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.  
 5 sense be - friend - ing, makes our in - ward vi - sion clear.  
 6 love con - fess - ing who from both with both is One.

*After the altar is stripped, washed and prepared for Good Friday,  
all read Psalm 22 in unison.*

- 1 My God, my God, why have you forsaken me?  
and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer;  
by night as well, but I find no rest.
- 3 Yet you are the Holy One,  
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you;  
they trusted, and you delivered them.
- 5 They cried out to you and were delivered;  
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man,  
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn;  
they curl their lips and wag their heads, saying,
- 8 “He trusted in the Lord; let him deliver him;  
let him rescue him, if he delights in him.”
- 9 Yet you are he who took me out of the womb,  
and kept me safe upon my mother’s breast.
- 10 I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother’s womb.
- 11 Be not far from me, for trouble is near,  
and there is none to help.
- 12 Many young bulls encircle me;  
strong bulls of Bashan surround me.
- 13 They open wide their jaws at me,  
like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint;  
my heart within my breast is melting wax.
- 15 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.
- 16 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.
- 17 They stare and gloat over me;  
they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O Lord;  
you are my strength; hasten to help me.
- 19 Save me from the sword,  
my life from the power of the dog.
- 20 Save me from the lion’s mouth,  
my wretched body from the horns of wild bulls.

The liturgy concludes with the reading of Psalm 22. According to the gospels of Matthew and Mark, Jesus called out to God on the cross in the language of this prayer: “My God, my God, why have you forsaken me?”

The liturgy ends quietly,  
leaving us with a sense  
of the desolation and  
unease as the disciples  
must have felt after  
Jesus' arrest.

- 21 I will declare your Name to my brethren;  
in the midst of the congregation I will praise you.
- 22 Praise the Lord, you that fear him;  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them;  
but when they cry to him he hears them.
- 24 My praise is of him in the great assembly;  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,  
and those who seek the Lord shall praise him:  
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord,  
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord;  
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship;  
all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him;  
they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn  
the saving deeds that he has done.

*All depart in silence.*

### Musicians

The Cathedral Choir

The Cathedral Choristers

Dale Adelman, *Canon for Music*

Caroline Robinson, *Organist & Associate Choirmaster*

Herbert Buffington, *Organist & Artist-in-Residence*

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