

S. JAMES'

Solemn Choral Eucharist of the Lord's Supper

with Footwashing and Procession to the Altar of Repose



Maundy Thursday
17th April 2025, 6:30pm

As Sydney's oldest church, St James' is a place of soul-stirring worship, challenging preaching and fine music. We are a progressive community that welcomes all people regardless of age, race, sexual orientation or religion.

We also acknowledge the traditional custodians of the land on which we worship
—the Gadigal of the Eora Nation.

Today's Service Information

Preacher

The Rev'd Catherine Eaton

Celebrant: The Rector

Deacon: The Rev'd John Stewart

Subdeacon: David McQuoid

Reader & Intercessor: Greg Hawken

Choir: The Choir of St James'

Setting: Josquin - *Missa Pange lingua*

Mandatum Antiphons: Latona

Offertory motet: Duruflé - *Ubi caritas et amor*

Communion motet: Palestrina - *Dominus Jesus in qua nocte*

The Eucharist on Maundy Thursday evening commemorates the Last Supper at which Jesus gave us the new commandment (Latin *mandatum* from which we derive the word Maundy) that we should love one another.

He demonstrated his loving service by washing his disciples' feet and distributing bread and wine in token of his death and of his abiding presence. In him, people scattered over centuries and continents are made one body in Christ through his presence in the Eucharist.

At the end of the Eucharist, the Blessed Sacrament is taken to the Chapel of the Holy Spirit where a vigil of prayer will be kept until 9am on Good Friday.

Maundy Thursday

Jesus was a Jew born into the Jewish tradition. In this setting, he was nurtured by the Hebrew Scriptures which he accepted as authoritative and to which he gave a new interpretation in his own life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

Christians, as well as Jews, look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with his people. For the Jews, the Passover is the celebration of that covenant. For Christians, the Passover has become the celebration of the new covenant.

Today we reflect on the unique relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob. For at this time, both communities look to the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

Tonight we recall Jesus' last meal with his disciples. At this meal Jesus did two things which came to have irreversible significance for Christians. Wrapped in a towel, he washed the feet of his friends. In this action he showed that to be bound to each other in love and service of each other is to become the body of Christ.

Jesus also took bread and wine and spoke of them as himself, and announced that those who partake become what they are — the body of Christ. In this second sign, the power of his Spirit unites us to the risen Christ and each other. With the experience of resurrection we enter and celebrate tonight the heart of the transforming mystery of Christ.

Maundy Thursday marks the beginning of the end. Each liturgy from now on has a special intensity and is linked in a single stream through to Easter morning. The Jewish beginning of the day (in the evening) unites the events of Maundy Thursday with the death of Christ the next afternoon. The fact that this liturgy continues into a watch reinforces the continuity.

The Eucharist is both the sign and means of our becoming what we are: the body of Christ. Eating his body and drinking his blood, we have new life. The Eucharistic bread and wine are the Body of Christ. Those who eat and drink them become what they consume: the body of Christ.

A failure to discern the body is a failure to relate to each other in a way which demonstrates the reality we have become. (1 Cor. 11:29f)

The washing of feet, like the Eucharist, is a revelation of the church to itself: 'If I, your Lord and teacher, have washed your feet, then surely you must wash one another's feet.' (Jn 13:14)

Once ministered to by Christ, we are both enabled and impelled to minister to each other.

This mutual ministry is the sign that we have been bound to each other by him, and our behaviour toward each other will demonstrate our reality as the church — the body of Christ.

Order of Service

Organ Prelude

Olivier Messiaen (1908-1992) - *Le Banquet céleste*

Opening Hymn

**Praise to the Holiest in the height,
And in the depth be praise,
In all his words most wonderful,
Most sure in all his ways.**

**O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.**

**O generous love! that he who smote
In Man for man the foe,
The double agony in Man
For man should undergo;**

**And in the garden secretly,
And on the cross on high,
Should teach his brethren, and inspire
To suffer and to die.**

**Praise to the Holiest in the height,
And in the depth be praise,
In all his words most wonderful,
Most sure in all his ways.**

Words: John Henry Newman (1801-1890)

Music: GERONTIUS J. B. Dykes (1823-1876) [NEH 439i] CCL Licence 552064

Introit

Choir But as for us, it behoveth us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, our life, and resurrection; by whom we were saved, and obtained our freedom.

Gathering in God's Name

The celebrant greets the people.

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

All Amen.

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

All And also with you.

Tonight we begin the Great Three Days of our Lord's passion, death and resurrection, the journey from the supper table to the cross, from the cross to Easter dawn.

We are followers in his way, exploring his truth, encountering his life.

This is the night when Christ the Lamb of God gave himself into the hands of those who would betray him.

This is the night when Christ gathered with his disciples in the upper room.

This is the night when Christ our Lord gave us this holy feast, that as we break the bread and drink the cup we may here proclaim his holy sacrifice, and come at the last to his table in heaven.

This is the night when Christ took a towel and washed the disciples' feet, showing us how to honour and serve one another in love.

This is the night for watching and prayer.

We give ourselves freely to the demands of these great days, confident that those who die in Christ will surely live with him.

Let us pray

All Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

Kyrie

Sung by the choir.

GREEK TEXT

Κύριε ἐλέησον
Χριστέ ἐλέησον
Κύριε ἐλέησον

PRAYER BOOK TEXT

Lord, have mercy
Christ, have mercy
Lord, have mercy

Confession and Absolution

Deacon Our Lord Jesus Christ says:
‘If you love me, keep my commandments.’
‘Unless I wash you, you have no part in me.’

Silence is kept.

Let us confess to almighty God our sins against his love,
and ask him to cleanse us.

**All Merciful God, our maker and our judge,
we have sinned against you in thought,
word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord.
Amen.**

Celebrant Almighty God, who has promised forgiveness to all who turn to
him in faith: ✠ pardon you and set you free from all your sins,
strengthen you in all goodness and keep you in eternal life,
through Jesus Christ our Lord.
Amen.

Gloria

Sung by the choir.

LATIN TEXT

*Gloria in excelsis Deo, et in terra pax
hominibus bonæ voluntatis.*

Laudamus te. Benedicimus te.

Adoramus te. Glorificamus te.

*Gratias agimus tibi propter magnam
gloriam tuam. Domine Deus,*

Rex cælestis, Deus Pater omnipotens.

Domine Fili unigenite, Iesu 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,

Iesu Christe. Cum Sancto Spiritu

✠ in gloria Dei Patris. Amen.

PRAYER BOOK TEXT

Glory to God in the highest, and peace to
God's 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.

Collect

Celebrant Let us pray that we may love others as Christ loved us.

Silence is kept.

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 loved them:

write this commandment in our hearts,

and give us the will to serve others as he was the servant of all,

who gave his life and died for us,

yet is alive and reigns with you and the Holy Spirit,

one God, now and for ever.

All

Amen.

Please sit.

First Reading

Exodus 12.1-4, 11-14

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.

A time of silence is kept.

All For the Word of the Lord,
Thanks be to God.

The choir sings the psalm to plainsong tone II.i.

I am well pleased:

that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me:

therefore will I call upon him as long as I live.

What reward shall I give unto the Lord:

For all the benefits that he hath done unto me?

I will receive the cup of salvation:

and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people:

right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant:

I am thy servant, and the son of thine handmaid;

thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving:

and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people:

in the courts of the Lord's house, even in the midst of thee,

O Jerusalem. Praise the Lord.

Second Reading

1 Corinthians 11.23-26

A reading from the First Letter of St 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.

A time of silence is kept.

For the Word of the Lord,

All

Thanks be to God.

Hymn

Please stand.

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.

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.

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.

No end there is! We depart in peace.
He loves beyond our uttermost:
in every room in our Father's house
he will be there, as Lord and host.

Words: Frederick Pratt Green (1903-2000)

Music: O WALY WALY English traditional melody

Gospel Acclamation

Choir Praise to you, Lord Jesus Christ, King of endless glory.

All Praise to you, Lord Jesus Christ, King of endless glory.

Choir I give you a new commandment:

Love one another as I have loved you, says the Lord.

All Praise to you, Lord Jesus Christ, King of endless glory.

Deacon The Lord be with you.

All and also with you.

Hear the Holy Gospel of our Lord Jesus Christ,
according to St John.

Glory to you, Lord Jesus Christ.

Gospel Reading

John 13.1-17, 31b-35

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.'

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

Sermon

A silence for reflection follows the sermon.

Footwashing

The Celebrant prefaces the footwashing, saying,

Beloved in Christ, we have heard that, on the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. I therefore invite you, who share in the royal priesthood of Christ, to come forward, that we may recall whose servants we are, remembering his teaching that what will be done for us is also to be done for others.

The footwashing will take place at four points: at the foot of the chancel steps, at the entrance to the Chapel of the Holy Spirit, at the north entrance, and under the gallery. Please move to the point nearest you or to a point where there are fewer people so as to avoid long queues in just one or two places.

Each person removes one shoe, sock or stocking and, after having had the foot washed, then washes the foot of the next person. In this simple way, we act out what Jesus did, acknowledging his command to love one another and to accept each other with grace and humility.

During the footwashing, the Choir sings,

Mandatum Novum

Refrain *I give you a new commandment, that you love one another as I have loved you.*

After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example. Jesus said to his disciples: *Refrain*

The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise. Jesus said to his disciples: *Refrain*

Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. Jesus said to his disciples: *Refrain*

So he came to Simon Peter and Peter said to him: Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me.

What I am doing, you do not know for now, but later you will come to know. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. Jesus said to his disciples: *Refrain*

If I, your Lord and Master, have washed your feet, how much more should you wash each other's feet? This is how all will know that you are my disciples: if you have love for one another. Jesus said to his disciples: *Refrain*

Let faith, hope and charity, these three remain among you, but the greatest of these is charity. Now faith, hope and charity, these three remain; but the greatest of these is charity. Jesus said to his disciples: *Refrain*

Words: *Antiphons for the washing of the feet at the Mass of the Lord's Supper*
Music: Peter Latona (b. 1968)

Prayers of the People

Deacon Let us pray for the whole Church of God in Christ Jesus and for all people according to their need.

Please sit or kneel.

Intercessor Almighty God, on this night of his betrayal when your Son Jesus Christ washed his disciples' feet, we commit ourselves to follow his example of love and service.

Lord, hear us

All and humble us.

On this night Jesus prayed for his disciples to be one. We pray for the unity of your Church: gather into one communion all your scattered servants.

Lord, hear us

and humble us.

On this night Jesus prayed for those who were to believe through the apostolic preaching. We pray for the ministry and mission of your Church.

Lord, hear us
and humble us.

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

Lord, hear us
and humble us.

On this night Jesus tells us that, if the world hates us, it hated him first. We pray for all who are persecuted for their faith.

Lord, hear us
and humble us.

The prayers conclude with

Deacon Almighty God, you have promised to hear our prayers.

**All Grant that what we have asked in faith
 we may by your grace receive,
 through Jesus Christ our Lord. Amen.**

Please stand.

Greeting of Peace

Celebrant 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.

We exchange a sign of peace with those nearby.

The choir sings the Offertory Motet.

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

Where there are charity and love,
God is there. Christ's love gathers
us into one. Let us rejoice, and
delight in him. Let us fear, and
love the living God. And let us
love from a sincere heart.

Words: *Antiphon for Maundy Thursday*
Music: Maurice Duruflé (1902-1986)

Offertory Hymn

During this hymn a collection for the church's ministry will be received. You may wish to make your offering at sjks.org.au/donate, using the tap machines in church, or via this QR Code.



We pray thee, heavenly Father,
to hear us in thy love,
and pour upon thy children
the unction from above;
that so in love abiding,
from all defilement free,
we may in pureness offer
our Eucharist to thee.

All that we have we offer,
for it is all thine own,
all gifts, by thine appointment,
in bread and cup are shown;
one thing alone we bring not,
the wilfulness of sin,
and all we bring is nothing
save that which is within.

Within the pure oblation,
beneath the outward sign,
by that his operation,—
the Holy Ghost divine,—
lies hid the sacred body,
lies hid the precious blood,
once slain, now ever glorious,
of Christ our Lord and God.

**Wherefore, though all unworthy
to offer sacrifice,
we pray that this our duty
be pleasing in thine eyes;
for praise, and thanks and worship,
for mercy and for aid,
the catholic oblation
of Jesus Christ is made.**

Words: V.S. Stuckey Coles (1845-1929) [CP 331]

Music: DIES DOMINICA John Bacchus Dykes (1823-1876); CCL Licence: 552064

Please remain standing.

Celebrant Jesus, true vine and bread of life,
ever giving yourself that the world might live,
let us share your death and passion:
make us perfect in your love.

All Blessed be God for ever!

Great Thanksgiving

Celebrant The Lord be with you.

All And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Celebrant All glory and honour be yours always and everywhere, mighty Creator, everliving God. We give you thanks and praise for your Son, our Saviour Jesus Christ, who became obedient unto death, even death on a cross. He offered the one true sacrifice for sin, and obtained an eternal deliverance for his people. When his hour had come, in his great love he gave this supper to his disciples, that we might proclaim his death, and feast with him in his kingdom.

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you, and singing:

Sanctus & Benedictus

Sung by the choir

LATIN TEXT

*Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.*

*Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis.*

✠ *Benedictus qui venit in nomine
Domini. Hosanna in excelsis.*

PRAYER BOOK TEXT

Holy, Holy, Holy Lord,
God of power and might.

Heaven and earth are full of your glory.
Hosanna in the highest.

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

Celebrant Merciful God, we thank you for these gifts of your creation, this bread and wine, and we pray that by your Word and Holy Spirit, we who eat and drink them may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread; and when he had given you thanks he broke it, and gave it to his disciples, saying, 'Take, eat. This is my body given for you. Do this in remembrance of me.'

After supper, he took the cup, and again giving you thanks he gave it to his disciples, saying, 'Drink from this, all of you. This is my blood of the new covenant shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.'

Deacon Let us proclaim the mystery of faith.

All Christ has died. Christ is risen. Christ will come again.

Therefore we do as our Saviour has commanded: proclaiming his offering of himself made once for all upon the cross, his mighty resurrection and glorious ascension, and looking for his coming again, we celebrate, with this bread and this cup, his one perfect and sufficient sacrifice for the sins of the whole world.

✠ Renew us by your Holy Spirit, unite us in the body of your Son, and bring us with all your people into the joy of your eternal kingdom; through Jesus Christ our Lord, with whom, and in whom, in the fellowship of the Holy Spirit, we worship you, Father, in songs of never-ending praise:

All ✠ **Blessing and honour and glory and power are yours for ever and ever. Amen.**

Silence is kept.

The Lord's Prayer

Celebrant As our Saviour Christ has taught us, we are confident to pray,

All **Our Father in heaven, hallowed be your name,
your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power and the glory are yours
now and forever.
Amen.**

Breaking of the Bread and Invitation to Communion

The celebrant breaks the bread and then says –

Celebrant Every time we eat this bread
and drink this cup,

All **we proclaim the Lord's death until he comes.**

Deacon 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.

Agnus Dei

Sung by the choir

LATIN TEXT

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

PRAYER BOOK TEXT

Lamb of God, you take away the
sins of the world, have mercy on us.

Lamb of God, you take away the
sins of the world, have mercy on us.

Lamb of God, you take away the
sins of the world, grant us your
peace.

Communion

Communion will be distributed from the Altar rail.

The choir sings the Communion Motet.

*Dominus Jesus in qua nocte tradebatur,
accepit panem, et gratias agens, fregit, et
dixit: Accipite, et manducate:
Hoc est corpus meum, quod pro vobis
tradetur.*

The Lord Jesus, in the night when he
was betrayed, took bread, and when
he had given thanks, broke it and said:
Take this, and eat. This is my body
which will be given for you.

After Communion a silence is kept, then all stand.

Celebrant Hear the words of our Saviour:

‘A new commandment I give to you,
that you love one another as I have loved you.’

Holy God, source of all love,

on this night of betrayal Jesus commanded his disciples to love
one another as he loved them.

We thank you for feeding us in this supper.

Give us the will to serve others as he was servant of all.

Amen.

Post-Communion Hymn

Please remain standing.



And now, O Father, mindful of the love
that bought us, once for all, on Calvary's tree,
and having with us him that pleads above,
we here present, we here spread forth to thee
that only offering perfect in thine eyes,
the one true, pure, immortal sacrifice.

Look, Father, look on his anointed face,
and only look on us as found in him;
look not on our misusings of thy grace,
our prayer so languid, and our faith so dim;
for lo, between our sins and their reward
we set the passion of thy Son our Lord.

And so we come: O draw us to thy feet
most patient Saviour, who canst love us still;
and by this food, so awful and so sweet,
deliver us from every touch of ill:
in thine own service make us glad and free,
and grant us nevermore to part from thee.

Words: William Bright (1824-1901)

Music: UNDE ET MEMORES W.H. Monk (1823-1889) [NEH 273]

CCL Licence: 552064

Procession to the Altar of Repose

Please sit or kneel. During the singing of this hymn the choir leaves the Chancel and moves to the side aisles. The Blessed Sacrament is then carried in solemn procession into the Chapel of the Holy Spirit and placed on the Altar of Repose, where it will remain throughout the night as the Watch is kept. This recalls our Lord's transition from the upper room to the Garden of Gethsemane, from fellowship to isolation.



Cantor Of the glorious body telling,
All O my tongue, its mysteries sing,
 and the blood, all price excelling,
 which the world's eternal King,
 in a spotless womb once dwelling,
 shed for this world's ransoming.

Given for us, for us descending
of a virgin to proceed,
man with man in converse blending,
scattered he the gospel seed,
till his sojourn drew to ending,
which he closed in wondrous deed.

At the last great supper lying
circled by his chosen band,
duly with the law complying,
first he finished its command,
then, immortal food supplying,
gave himself by his own hand.



**Word-made-flesh, by word he maketh
bread his very flesh to be;
man in wine Christ's blood partaketh:
and if senses fail to see,
faith alone the true heart waketh
to behold the mystery.**

**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 the inward vision clear.**

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

Words: Latin, St Thomas Aquinas (1227-74) *Tr.* J.M. Neale (1818-66) and others
Music: PANGE LINGUA Mode iii [NEH 268] CCL Licence: 552064

Celebrant They went to a place called Gethsemane; and Jesus said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.

He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' And again he went away and prayed, saying the same words.

And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.'

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.'

All of them deserted him and fled.

The lights in the church are extinguished.

The liturgy now ends abruptly. Haphazard movement in the darkness represents the dispersal of the disciples.

The choir chants Psalm 22, the psalm of dereliction, and the stripping of the sanctuary begins. The stripping of the sanctuary anticipates the dereliction of Jesus.

Antiphon They part my garments among them, and cast lots upon my vesture.

*My God, my God, look upon me; why hast thou forsaken me:
and art so far from my health, and from the words of my complaint?
O my God, I cry in the day-time, but thou hearest not:
and in the night-season also I take no rest.
And thou continuest holy:
O thou worship of Israel.
Our fathers hoped in thee:
they trusted in thee, and thou didst deliver them.
They called upon thee, and were holpen:
they put their trust in thee, and were not confounded.
But as for me, I am a worm, and no man:
a very scorn of men, and the outcast of the people.
All they that see me laugh me to scorn:
they shoot out their lips, and shake their heads, saying,
He trusted in God, that he would deliver him:
let him deliver him, if he will have him.
But thou art he that took me out of my mother's womb:
thou wast my hope, when I hanged yet upon my mother's breasts.
I have been left unto thee ever since I was born:
thou art my God even from my mother's womb.
O go not from me, for trouble is hard at hand:
and there is none to help me.
Many oxen are come about me:
fat bulls of Basan close me in on every side.
They gape upon me with their mouths:
as it were a ramping and a roaring lion.
I am poured out like water, and all my bones are out of joint:
my heart also in the midst of my body is even like melting wax.
My strength is dried up like a potsherd,
and my tongue cleaveth to my gums:
and thou shalt bring me into the dust of death.
For many dogs are come about me:
and the council of the wicked layeth siege against me.*

*They pierced my hands and my feet; I may tell all my bones:
they stand staring and looking upon me.
They part my garments among them:
and cast lots upon my vesture.
But be not thou far from me, O Lord:
thou art my succour, haste thee to help me.
Deliver my soul from the sword:
my darling from the power of the dog.
Save me from the lion's mouth:
thou hast heard me also from among the horns of the unicorns.
I will declare thy Name unto my brethren:
in the midst of the congregation will I praise thee.
O praise the Lord, ye that fear him:
magnify him, all ye of the seed of Jacob,
and fear him, all ye seed of Israel;
For he hath not despised, nor abhorred, the low estate of the poor:
he hath not hid his face from him,
but when he called unto him he heard him.
My praise is of thee in the great congregation:
my vows will I perform in the sight of them that fear him.
The poor shall eat, and be satisfied:
they that seek after the Lord shall praise him;
your heart shall live for ever.
All the ends of the world shall remember themselves,
and be turned unto the Lord:
and all the kindreds of the nations shall worship before him.
For the kingdom is the Lord's:
and he is the Governor among the people.
All such as be fat upon earth:
have eaten, and worshipped.
All they that go down into the dust shall kneel before him:
and no man hath quickened his own soul.
My seed shall serve him:
they shall be counted unto the Lord for a generation.
They shall come, and the heavens shall declare his righteousness:
unto a people that shall be born, whom the Lord hath made.*

Antiphon They part my garments among them, and cast lots upon my vesture.

All depart in silence.

Silence is kept in and around the church until the Good Friday services begin, recalling that the first disciples in their fear fled and said nothing to anyone.

Watch of Prayer

A watch of prayer with the Blessed Sacrament in the Chapel of the Holy Spirit now begins. If you are not able to return during the night or in the morning, you may wish to stay now for a time of prayer at the Chapel.

The watch is kept throughout the night until 9:00am.



Easter at St James'

Good Friday, 18th April

9:00am Stations of the Cross

With the St James' Singers

12noon Solemn Liturgy of the Cross

Preacher: The Rev'd Catherine Eaton

Sung by the Choir of St James'

7:30pm Choral Tenebrae

Sung by the Choir of St James'

Easter Day, Sunday 20th April

6:00am Easter Vigil

Preacher: The Rev'd Catherine Eaton

Sung by the Choir of St James'

10:00am Choral Eucharist

Preacher: The Rev'd Catherine Eaton

Sung by the Choir of St James'

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