



TRINITY

EPISCOPAL CATHEDRAL
A house of prayer for all people

The Holy Eucharist, Rite I
March 28 at 7 p.m.
Maundy Thursday

Welcome. *If you are a visitor, we are grateful that you have joined us and hope that you find space here to come close to God. We welcome all who seek the Holy, no matter your background. At Trinity Episcopal Cathedral, we pray, celebrate, and share our gifts with each other, our neighbors, and our community, as we serve God and represent the Episcopal Diocese of Arkansas. We'd love to connect with you about how to make this church your home. To do so, please fill out one of the pew cards in front of you and drop it in the offertory plate.*

The service is found in the black Book of Common Prayer (BCP). Hymns are found in the red hymnal.

THE HOLY EUCHARIST

During Lent, we use Holy Eucharist Rite I. This Eucharistic liturgy, modeled after the 1928 Eucharistic liturgy, is rooted in penitence. The language and character of Rite I shapes our experience of Lent, inviting us to examine our lives and be transformed by the mercy of Christ.

Prelude Le Banquet Céleste

Olivier Messiaen

Hymn 171 Go to dark Gethsemane

Petra

LITURGY OF THE WORD

Celebrant Bless the Lord who forgiveth all our sins;

People **His mercy endureth for ever.**

Kyrie *Sung by all*

Hymnal S-92

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Almighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood: Mercifully grant that we may thankfully receive the same in remembrance of him who in these holy mysteries giveth us a pledge of life eternal, the same thy Son Jesus Christ our Lord; who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. **Amen.**

The people sit.

The First Reading

Exodus 12:1-14

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first

month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 116:1, 10-17 *sung by the choir to plainsong*

BCP 759

The Epistle

1 Corinthians 11:23-26

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.

Lector The Word of the Lord.

People **Thanks be to God.**

Hymn 331 Now, my tongue, the mystery telling

Grafton

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

People **Glory be to thee, O Lord.**

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."

Priest The Gospel of the Lord

People **Praise be to thee, O Christ.**

The Homily

The Nicene Creed

BCP 326

Prayers of the People

BCP 328

The Peace

Celebrant The peace of the Lord be always with you.
People **And with thy spirit.**

Then all may greet one another in the name of the Lord.

The Announcements



MAKE A PLATE OFFERING

THE HOLY COMMUNION

During the Offertory anthem, ushers collect an offering from the congregation. Please stand while the offering is brought to the Altar.

Anthem Verily, verily I say unto you *Thomas Tallis*

*Verily, verily I say unto you,
except ye eat the flesh of the Son of Man
and drink His blood, ye have not life in you.
Whoso eateth my flesh and drinketh my blood hath eternal life,
and I will raise him up at the last day
For my flesh is meat indeed, and my blood is drink indeed.
He that eateth my flesh and drinketh my blood
dwelleth in me, and I in him.*

Text: John 6:53-56

The Great Thanksgiving, Prayer II **BCP 340**

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto the Lord our God.
People **It is meet and right to do so.**

The Sanctus *sung by all* **Hymnal S-115**

The people stand or kneel.

The Great Thanksgiving continues **BCP 341**

The Lord's Prayer **BCP 336**

The Breaking of the Bread

Fraction Anthem **S-159**

The Prayer of Humble Access

Celebrant and People We do not presume to come to this thy Table,
O merciful Lord, trusting in our own righteousness, but in thy
manifold and great mercies. We are not worthy so much as to gather
up the crumbs under thy Table. But thou art the same Lord whose
property is always to have mercy. Grant us therefore, gracious Lord,
so to eat the flesh of thy dear Son Jesus Christ and to drink his
blood, that we may evermore dwell in him, and he in us. Amen.

The Administration of Holy Communion

*Ushers will assist in directing the flow of communicants. If you would prefer a blessing,
simply cross your arms over your chest. Please let an usher know if you need Holy
Communion brought to you.*

Music at Communion

The choir will sing the motet; all are invited to sing the hymn.

Motet

Tantum ergo

Déodat de Séverac

*Tantum ergo sacramentum
veneremur cernui,
et antiquum documentum
novo cedat ritui;
praestet fides supplementum
sensuum defectui.*

*Therefore so great a Sacrament
Let us fall down and worship,
And let the old law
Give way to a new rite,
And let faith stand forward
To make good the defects of sense.*

*Genitori Genitoque
laus et iubilatio,
salus, honor, virtus quoque
sit et benedictio;
procedenti ab utroque
compar sit laudatio.
Amen.*

*To the Father and the Son
Be praise and joy,
Health, honour and virtue
And blessing,
And to him proceeding from both
Be equal praise.
Amen.*

Text: Final two verses of Pange Lingua, a eucharistic hymn by Thomas Aquinas

Hymn 315 Thou, who at thy first Eucharist didst pray

Song 1

The Postcommunion Prayer

BCP 339

Almighty and everliving God, we most heartily thank thee for
that thou dost feed us, in these holy mysteries, with the spiritual
food of the most precious Body and Blood of thy Son our Savior
Jesus Christ; and dost assure us thereby of thy favor and goodness
towards us; and that we are very members incorporate in the
mystical body of thy Son, the blessed company of all faithful
people; and are also heirs, through hope, of thy everlasting
kingdom. And we humbly beseech thee, O heavenly Father, so
to assist us with thy grace, that we may continue in that holy
fellowship, and do all such good works as thou hast prepared for us
to walk in; through Jesus Christ our Lord, to whom with thee and
the Holy Ghost, be all honor and glory, world without end. Amen.

The Solemn Prayer

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

The Dismissal

The Stripping of the Altar

At this time, the clergy, vergers, and acolytes will strip the altar. The congregation may kneel or stand.

Psalm 22 *sung by the choir to plainsong (Tone IV.1)* **BCP 610**

You are welcome to stay and pray. When you are ready, please leave in silence.

PARTICIPATING

<i>Celebrant</i>	The Rt. Rev. John Harmon
<i>Preacher</i>	The Very Rev. Amy Dafler Meaux
<i>Assisting Clergy</i>	The Rev. Canon Dr. Lisa Corry, The Rev. Susan Payne
<i>Lectors</i>	Justin Craig, Alan Rackley
<i>Intercessor</i>	Celina Klobetitsch
<i>Lay Eucharistic Ministers</i>	Otis Howe, Charliss Russ
<i>Acolytes</i>	Evelyn Pittman, Marshall Pittman
<i>Music</i>	Dr. Colin MacKnight, Director of Music Celina Kobetitsch, Associate Director of Music Trinity Cathedral Choir
<i>Ushers</i>	Herschel Cast, Grady McCoy, Kerry McCoy

Notes on the Notes

With the exception of the opening hymn, all of tonight’s music relates to the sacrament of the eucharist. Tonight’s prelude, *Le Banquet Céleste* (The Celestial Banquet), is Olivier Messiaen’s first published composition. The score is inscribed with John 6:56: “He that eateth my flesh and drinketh my blood dwelleth in me and I in him,” and, because of its eucharistic theme, is commonly programmed on Maundy Thursday. The piece has two musical ideas: one using long, sustained notes (marked “far away, mysterious”) and one using short, separated notes (labeled “brief staccato, as a water drop”), the latter of which represents Christ’s blood.