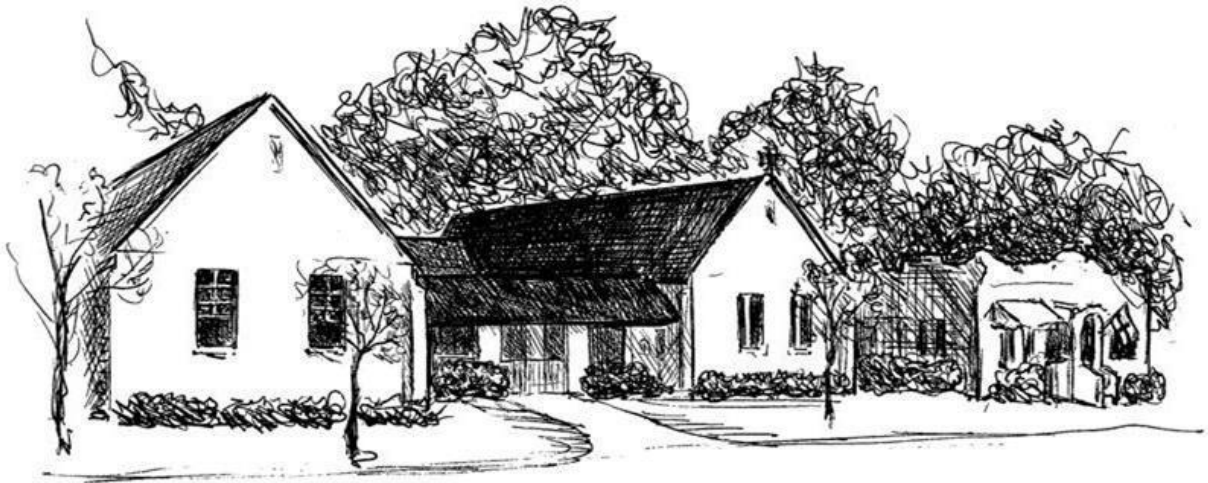


St. Matthias

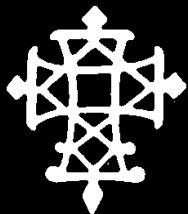
Episcopal Church



St. Matthias Church strives to love God with all our hearts, souls, minds, and strength; and strives to love our neighbors as we love ourselves. (Mark 12:29-30)

Thursday
April 2, 2026

Maundy Thursday
7:00 PM



The Right Reverend Dr. Justin S. Holcomb, Bishop

The Reverend James M. Dorn III, Rector

352.460.9580 · rector@stmatthiasfl.com

Mrs. Gina Mobley, M.A., Music Ministries Director

574 W. Montrose Street · Clermont, FL 34711

Office: 528 W. Montrose Street · Clermont, FL 34711

352.394.3855 · saintmatthiasfl@gmail.com

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Talk to God before Church. Listen to God during Church. Talk to each other after Church.

THE WORD OF GOD

PROCESSIONAL HYMN 495 *Hail, thou once despis'd Jesus (In Babilone)*



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 - bidde; 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 Bless the Lord who forgives all our sins.
People His mercy endures for ever.

THE KYRIE (S-96)

***Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Lord, have mercy, have mercy.***

Celebrant says the following Collect:

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.**

The people sit.

Reader: The festivities in the marketplace are over, the singing and dancing and selling of wares: only a memory once more as darkness falls over a city and the deep hush of tradition falls over a people... comforting them, carrying them backwards and forward, calling them to join hands with those who have gone before them and with those who are yet to be in the remembrance of Passover.

As Israel gathers once more to recall her sacred trust and claim her ancient promise, somewhere, deeply within her bowels, a new promise begins to dawn, and the God of Creation once more moves over the face of the darkness to deliver His people from slavery and death.

Tonight, as Christians, as the New Israel, we gather again, as the people of God have done through the ages to ask and to answer: “why this night is different from all other Passover nights.” In order to understand the significance of Jesus’ actions at the Last Supper, and our actions tonight, we have to return to the beginning of the story: our story.

It begins with Abraham, the first Hebrew who left the ancient city of Ur of the Chaldees to follow the call of the living God and to claim the land that God had promised them. Living in tents and shepherding their flocks, the one-time city dwellers became nomads, celebrating along with other desert peoples, the rebirth of Spring each year and the new birth of kids and lambs to their flocks. Every member of the family took part in the festival which was featured by the sacrifice of a sheep or goat from the flock. The sacrifice occurred just before midnight, after which, the animal was roasted whole, and the family members made a hasty meal in the middle of the night. It was forbidden to break any of the bones of the sacrificial animal or to leave uneaten any part of it by the time daybreak came. One of the chief ceremonies was the dabbing of the tent-posts with the blood of the slain animal as an antidote to plagues, misfortunes, and illness, and as an assurance of good luck and safety for the coming year. Later, when the Hebrew people settled in Palestine, they continued to celebrate the rebirth of spring in this manner. At the same time, they celebrated the “feast of matzos”, or unleavened bread, which involved getting rid of all the leaven from last year’s barley crop before the new harvest began, indicating their faith that the new harvest would be plentiful and thus assuring it. From the beginning of the harvest to the end, they ate unleavened bread.

As far as we know, they continued to celebrate these animal spring festivals after they settled in Canaan and still later in Egypt, where they had been forced to go because of famine during the time of Jacob and his son, Joseph.

For many years they lived in peace and prosperity in the land of Egypt. And Israel became complacent. No longer did they care if they inherited the land promised to their forefather, Abraham. They were happy and they intended to stay. But things began to go sour with the rise of a new Pharaoh. Fearful of their overwhelming numbers, the Pharaoh began killing their first-born sons and putting impossible demands upon them. The situation in Egypt became unbearable. And the children of Israel cried out to the God of their fathers the God of Abraham, Isaac, and Jacob, for deliverance.

The Old Testament lesson tonight recalls that deliverance: when God once more called forth His people Israel into a new beginning, a new birth. Once more Israel sacrificed a newborn lamb and sprinkled its blood on the top, sides, and foot of their doors to protect them from death and evil. Once more, she ate the Passover lamb in haste as her desert ancestors before her had done. But NO more would this meal simply signify the rebirth of spring to her, but, rather, the rebirth of a people: a new covenant between the God of Life and the people He loved.

THE OLD TESTAMENT

Exodus 12:1-4, (5-10), 11-14

Reader A reading from Exodus.

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

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.

Reader The Word of the Lord.

People **Thanks be to God.**

Reader: Israel's redemption began that night behind the sanctuary of those blood sprinkled doors. It was a night of horror and grief. They knew that terror and death lay outside that door. It was a night of judgment. But the substitutionary death of the Passover lamb brought forgiveness to God's people Israel. It washed away 430 years of Egypt's contamination. The blood of the lamb protected them. Its roasted flesh nourished their bodies with strength for the journey ahead, and in that awe-filled night of waiting, they experienced Jehovah's loving protection in the midst of His judgment. It was a new birth, a new beginning. This time the seed of Abraham must not forget their commitment to the Holy One of Israel. They must not forget God's promises. They must remember that God brought them out of Egypt with a strong hand and with His outstretched arm.

Israel did remember, and as her understanding of Yahweh grew, so did her celebration and the theology surrounding it, until by the time of Jesus and the Passover meal we remember tonight, it had become the primary focus and interpreter of her faith.

Through the eating of the meat of the lamb and drinking wine mixed with warm water, representing its blood shed for them, Israel became pure and innocent as the lamb which was slain, and she looked forward to the new redemption when God would send the King and Messiah to free His people from her new oppressors, the Romans. And so, for the disciples meeting in that upper room in Jerusalem, the night was holy and the air was charged with anticipation. But God's gifts are always greater than we would allow ourselves to expect, and for the disciples, the night held new surprises and new pain as once more God reinterpreted the sacred symbols of Israel's life in order to reveal a new and better blessing still.

THE PSALM (SAID IN UNISON)

Psalm 116:1, 10-17

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

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

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

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

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

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

(Continues on next page...)

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

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

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

THE EPISTLE

1 Corinthians 11:23-26

Reader A reading from Corinthians.

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

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.

People: **Thanks be to God.**

THE GOSPEL HYMN 171 *Go to dark Gethsemane*



1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,



your Re-deem - er's con - flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;



turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

THE GOSPEL

John 13:1-17, 31b-35

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

People **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.

"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."

Celebrant The Gospel of the Lord.

People **Praise to you, Lord Christ.**

A MOMENT OF SILENCE

THE PRAYERS OF THE PEOPLE

The people may stand or kneel as they are able, and pray the words in bold.

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy

Hear our prayer.

Celebrant says

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

THE CONFESSION

The Deacon or Celebrant then says

Let us humbly confess our sins unto Almighty God.

Silence is kept.

Minister and People, kneeling, as you are able.

**Almighty and most merciful Father,
we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our
own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to
have done,
and we have done those things which we ought not to
have done.**

**But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name. Amen.**

The Bishop when present, or the Priest, stands and says

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit.
Amen.

THE PEACE

All stand.

Celebrant The peace of the Lord be always with you.

People And also with you.

THE HOLY COMMUNION

OFFERTORY SENTENCE (BCP p. 376)

The Celebrant says

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. *Matthew 5:23,24*

Options for Giving:

1. Checks can be made payable to St. Matthias Church. All offerings can be placed in the offertory plate or wooden boxes at the back of the Church and the East Door.
2. Credit or Debit Card via the giving tab on our website stmatthiasfl.com/online-giving/
3. Text-to-Give via your smart phone to 73256 with matthias & amount in body of text
Example: matthias \$25

OFFERTORY HYMN *'Tis Midnight (Tappan, Mayfield)*
The Singing Saints

OFFERTORY PRAYER

Celebrant Let us pray together.

God of grace, your limitless love gave us everything in Jesus, and through belief in him, you offer us life in your kingdom. Accept our gifts, and as we give, warm and soften our hearts to lead us into lives reflecting your generosity. In Jesus name we pray. Amen.

The Great Thanksgiving

Celebrant The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

The congregation sitting, the Celebrant continues with the instructed Eucharist.

Celebrant: As Christians, on this night, Maundy Thursday, we celebrate the gift of the Holy Eucharist. Jesus instituted this sacrament on the feast of the Jewish Passover so that we would understand it in terms of that feast. Listen to this account from the Gospel of Luke:

“The day came during the Festival of the Unleavened Bread when the lambs for the Passover meal were to be killed. Jesus sent Peter and John with these instructions: ‘Go and get the Passover meal ready for us to eat.’ ‘Where do you want us to get it ready?’ they asked him. He answered, ‘As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and say to the owner of the house: “The Teacher says to you, “Where is the room where my disciples and I will eat the Passover meal?” He will show you a large furnished room upstairs, where you will get everything ready.’ They went off and found everything just as Jesus had told them, and they prepared the Passover meal. When the hour came, Jesus took his place at the table with the apostles. He said to them, ‘I have wanted so much to eat this Passover meal with you before I suffer! For I tell you, I will never eat it until it is given its full meaning in the Kingdom of God.’” (Luke 22: 7-16)

Narrator: The Passover meal began over 1,200 years before Jesus...and has continued to be commemorated by the Jews ever since. It recalls God's saving the Hebrew people from slavery in Egypt. Jesus used it as the setting of the new fellowship meal for his followers, believing that it anticipated God's ultimate saving action...which would be accomplished through him. By faith in Christ, all people would be freed from slavery to sin.

From Old Testament times until today, the head of the Jewish household presides over the meal and explains the symbols and meaning of the Passover ritual. I shall take that part. Our Priest will point out the changes that Jesus made and explain how the new symbols relate to us as Christians.

The first act of the Jewish Passover is a benediction. The father takes up a cup of wine [*the narrator holds up a cup of wine*] and recites this blessing, "Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the vine. Blessed are you, O Lord our God, King of the Universe, who has chosen us among all peoples and sanctified us with your commandments. In love you have given us, O Lord God, solemn days of joy and festive seasons of gladness, even this day of the feast of the unleavened bread, a holy convocation unto us, a memorial of the departure from Egypt. You have chosen us for your service, and made us sharers in the blessing of your holy festivals. Blessed are you, O Lord our God, who has preserved us and brought us to this season." [*drink the wine*]

Celebrant: On that last Passover with his friends, Jesus took the cup of blessing [*hold up the chalice*] 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."

Narrator: The next act of the Jewish Passover is the breaking of the unleavened bread. The father holds the bread [*raise the bread*] and says, "Lo, this is the bread of affliction...which our fathers ate in the land of Egypt. [*break the bread and hold it*] Let all who are hungry come and eat. Let all who are in need come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude. Next year at this season may the whole house of Israel be free." [*put the bread back on the plate*]

Celebrant: At the supper with his friends, Jesus took bread [*hold up the bread*]; and when he had given thanks, he broke it, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." Literally, "Do this, calling me into presence." Jesus also said, "I am the bread of life. He who comes to me will never be hungry; he who believes in me will never be thirsty." (John 6:35) [*put the bread down*]

Narrator: On the first Passover, Moses directed that each family of Israel observe the meal in its own home, under the father's leadership. Since then, it has been traditional for every Jewish family to celebrate the event in its own home. We observe the tradition as a Christian parish family, herein our parish home, with the Celebrant serving as the father who leads the celebration of the Christian Passover meal...the Eucharist.

In the Jewish family, the youngest son asks the father about the meaning of the Passover meal and its different symbols. The youngest son says, “On all other nights we eat leavened bread or unleavened bread...why on this night only unleavened bread? On all other nights we eat all kinds of herbs...why on this night only bitter herbs? Why is this night different from all other nights?”

The father responds, “We were slaves unto the Pharaoh in Egypt, and the Lord our God brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. But we called on Yahweh, the God of our fathers. Yahweh heard our voice and saw our misery, our toil and our oppression.”

The father goes on to tell of how God spoke to Moses from a burning bush, and directed him to go to Pharaoh and bring his people out to a new land...a land of Promise.

He tells of the plagues with which God struck the Egyptians. After each plague, the Pharaoh promised Moses to free the people of Israel. But each time, Pharaoh changed his mind. Finally, all the first-born of the Egyptians were slain, but the first-born of the Hebrews were spared. Only then were the people of Israel allowed to go...they were set free from their slavery.

Celebrant: As the Hebrews were freed by God from slavery to the Egyptians, so are Christians freed from slavery to sin through Christ. Paul wrote to the Christian family in Rome about how freedom from the slavery of sin comes from Christ Jesus. Paul says:

“Thanks be to God! For though at one time, you were slaves of sin...now you have been freed from sin and are slaves to God. Your gain is a life fully dedicated to Him, and the result is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:17a, 22-23)

Narrator: The leader of the Jewish Passover meal continues: “It has been said that one who does not explain three things on Passover has not fulfilled his duty. These three things are: The Paschal Lamb, Unleavened Bread, and Bitter Herbs.” He goes on to explain that the Paschal (or Passover) Lamb reminds us of God’s command to Moses on that first Passover that a lamb was to be slain...[*raise the cup*]...and its blood smeared on the doorposts of the homes of the Hebrews. In this way, when the angel of death moved through the land slaying all the firstborn in the land, the blood of the Paschal Lamb on the doorposts was the sign that they were to be “passed-over” and spared the curse of death. [*replace cup*]

Celebrant: With the blood of the Passover Lamb symbolized for the Hebrews, the blood of Christ symbolizes for Christians. As Jesus came to be baptized, John the Baptist saw him coming and said, “There is the Lamb of God, who takes away the sin of the world!”

Peter wrote, “You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world but was revealed at the end of the ages for your sake.” (1 Peter 1:18-20)

Jesus himself said [*Hold up the chalice*]: “This is my blood of the covenant, which is to be poured out for many.” (Mark 14:24)

The Hebrews, in obedience to God’s command, killed the Paschal Lamb, the innocent victim. In faith they marked their houses with it and were spared...passed over. For Christians, Jesus is our Passover Lamb. By faith in his blood we are spared from the judgment of sin...he is our Passover. So that they would never forget what had been done for them, the Jews were told to keep the Passover feast forever.

Paul also wrote this to the Christians in Rome, “All have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.” (Romans 3:23-26)

And so, in the Eucharist we proclaim the words of Paul, “Christ our Passover is sacrificed for us...therefore let us keep the feast.” (1 Corinthians 5:7)

Narrator: The leader of the Passover observance also explains the meaning of the unleavened bread. [*hold up bread*] He reminds them that they were commanded to leave quickly and had no time for any delay...or take with them food for the journey...only some flour. [*lower bread*]

Celebrant: The people of Israel were obedient to God’s command. Paul then interpreted the unleavened bread as a sign of obedience to God, a sign of sincerity and truth. With this understanding he wrote this to the Christian family at Corinth: “Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.” (1 Corinthians 5:6-8)

Narrator: The leader of Passover also explains the bitter herbs...they are to remind the Jews of the bitterness of their slavery in Egypt before they were given freedom by God. They are reminded of the bitterness of all bondage, and of their obligation to seek the freedom of all people.

Celebrant: The bitter life of the people of Israel reminds us of Christ’s suffering on our behalf. Matthew writes, “From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.” (Matthew 16:21)

Peter wrote, “For Christ himself suffered for you, leaving you an example, so that you should follow in his steps. He committed no sin, and no deceit was found in his mouth. When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. (1 Peter 2:21-24)

Narrator: At the Passover meal the Jews are reminded that in every generation each person should regard himself or herself as though he or she personally had been freed from slavery in Egypt.

Celebrant: So, in every generation each Christian should recognize that he or she personally has been freed from slavery to sin.

Jesus said: “I am telling you the truth: everyone who sins is a slave of sin. A slave does not belong to a family permanently, but a son belongs there forever. If the Son sets you free, then you will be really free.”

Narrator: Those present at Passover are always reminded that: “It is our duty to thank, praise, and glorify Him who did all these wonders for our forefathers and for us. He brought us out from slavery to freedom, from sorrow to joy, from darkness to great light. Let us therefore sing before Him a new song. Hallelujah!”

Celebrant: Eucharist means literally “Thanksgiving.” The Eucharist is our thanksgiving to God...for in Christ God has brought us from slavery to sin to freedom in the Spirit...from sorrow to joy...from darkness to light. Hallelujah! Now therefore...let us keep our feast...

The congregation will rise as the Celebrant continues.

As we celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling Jesus Christ’s death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever.

People and Celebrant end the prayer with a resounding

AMEN.

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

People and Celebrant

**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,
forever and ever. Amen.**

The Breaking of the Bread

FRACTION ANTHEM S-169 *My flesh is food indeed (Urwin)*

***My flesh is food indeed,
and my blood is drink indeed,
says the Lord.***

***My flesh is food indeed,
and my blood is drink indeed,
says the Lord.***

***Those who eat my flesh and drink my blood
dwell in me and I in them.***

***My flesh is food indeed,
and my blood is drink indeed,
says the Lord.***

INVITATION (BCP p. 364)

The Celebrant says

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

DISTRIBUTION (BCP p. 365)

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

In the Episcopal Church, all baptized Christians, regardless of denomination or age, are welcome to receive the real and living presence of Christ in this Holy Communion. When it is your turn, please extend your hands upward, palms crossed to receive the bread (also called a wafer or host).

When the cup of wine comes to you, either dip (also called intinction) the bread into the cup of wine and consume the bread or leave the bread in the palm of your hands, and the Eucharistic Minister will dip the bread into the cup of wine for you and place on your tongue. You may also choose to consume the bread without dipping it into the cup of wine.

Anyone may come forward for a prayer for God's blessings in lieu of receiving Communion. Please indicate your desire for a blessing by crossing your arms across your chest.

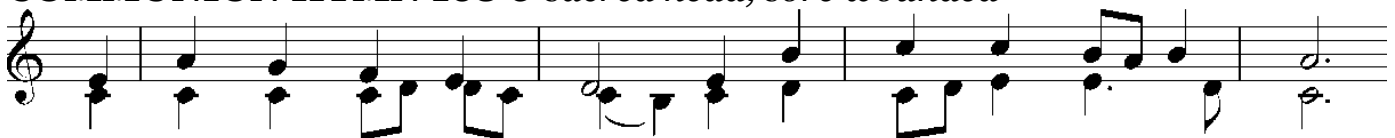
The Priest will gladly bring communion or provide a blessing to anyone unable to come forward for Communion, please, let one of the Ushers know if this is desired.

Ushers will direct the congregation to receive Communion.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

COMMUNION HYMN 168 *O sacred head, sore wounded*



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

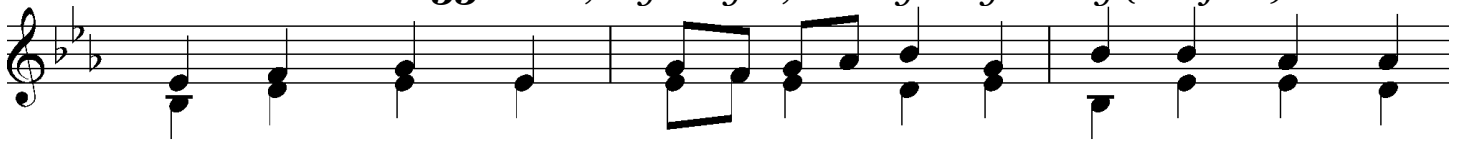


1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

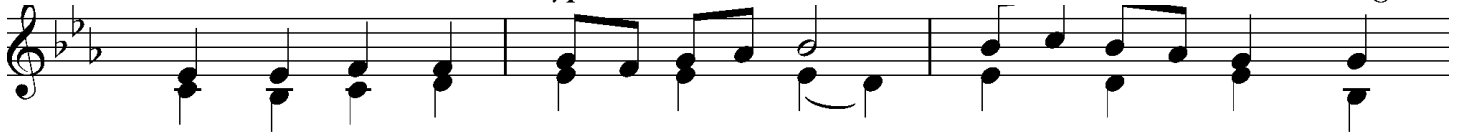
COMMUNION HYMN 331 *Now, my tongue, the mystery telling (Grafton)*



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 -



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,



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



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

POST-COMMUNION PRAYER

Celebrant Let us pray.

Celebrant and People

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. *Amen.***

PRAYER OVER THE PEOPLE

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.*

PROCESSION OF THE RESERVE SACRAMENT TO THE GARDEN OF REPOSE

STRIPPING OF THE ALTAR

*We strip the altar tonight in remembrance of
Christ's garments being stripped from him before the crucifixion.*

*The congregation may kneel or sit until the sanctuary lights have been extinguished,
and then all leave in silence.*

*If you would like to stay for the Watch,
you are more than welcome to remain seated for as long as you would like.*