

# All Saints' Episcopal Church

Maundy Thursday

Holy Eucharist Rite II

Thursday, March 28, 2024 • 7:00 pm



## Tenebrae with Holy Communion and Footwashing

The name Tenebrae (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. As we meditate on Christ’s journey to the cross in poem, anthem, song, and story, one by one the candles and other lights in the church will be extinguished until only a single candle, considered a symbol of our Lord, remains. After the readings, this candle is hidden, suggesting the apparent victory of the forces of evil.

Then, a loud noise is made (symbolizing the earthquake at the time of the Resurrection — Matthew 28:2), the hidden candle is restored to its place. At this point, we continue worship with Eucharist, footwashing, and the stripping of the altar. It may seem jarring to acknowledge the resurrection in the midst of Maundy Thursday’s observance. We chose to keep these conflicting images side by side, naming the inexorable truth that death precedes resurrection, but also acknowledging God’s power over death.

*Book of Occasional Services 2003, adapted*

## The Entrance Rite

**Prelude** | “Pange lingua”

Mary Beth Bennett (b. 1954)

## Welcome Home!

Welcome to worship at All Saints’. If this is your first time with us, we invite you to complete a newcomer card by scanning the QR code on the back of this bulletin. All are welcome to receive communion at God’s table, the clergy are happy to speak with you at any time, and we’re delighted you’re here. *Welcome home!*

*The people stand as the bell tolls, and the worship leaders enter in silence.*

## Opening Prayer |

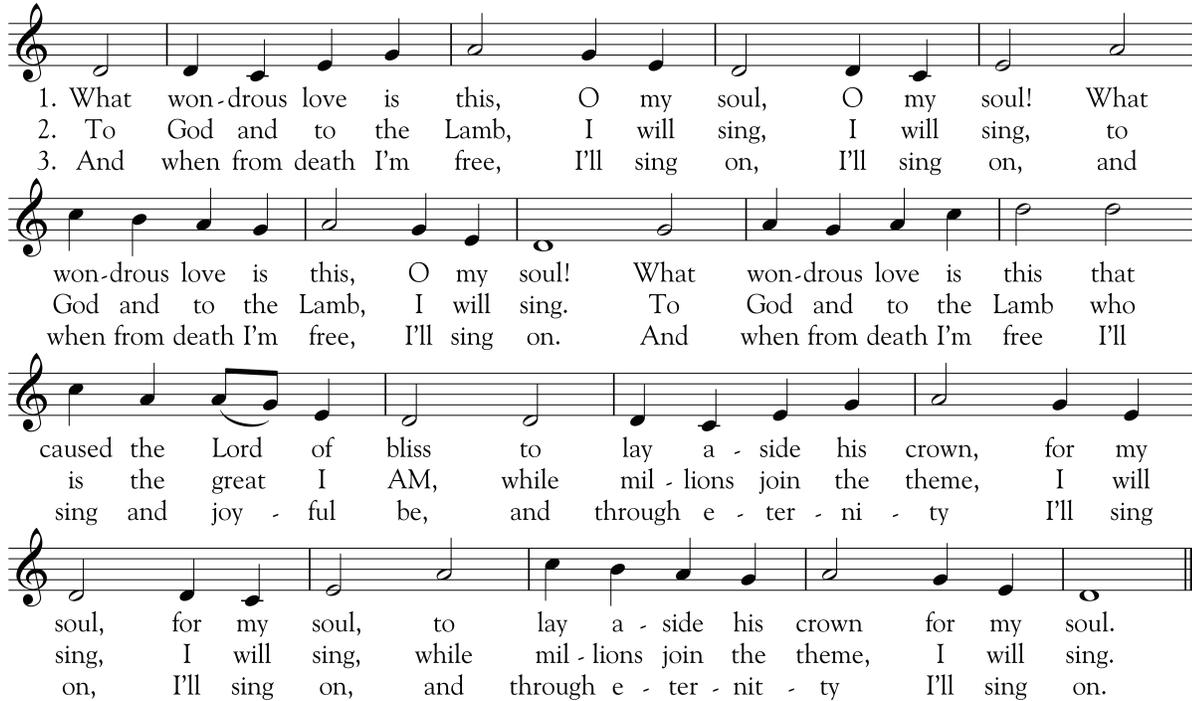
*Officiant* Almighty God, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*People* Amen.

## Nocturns

### Opening Hymn | “What wondrous love is this, O my soul!”

*Wondrous Love*



1. What won-drous love is this, O my soul, O my soul! What  
2. To God and to the Lamb, I will sing, I will sing, to  
3. And when from death I'm free, I'll sing on, I'll sing on, and  
won-drous love is this, O my soul! What won-drous love is this that  
God and to the Lamb, I will sing. To God and to the Lamb who  
when from death I'm free, I'll sing on. And when from death I'm free I'll  
caused the Lord of bliss to lay a - side his crown, for my  
is the great I AM, while mil - lions join the theme, I will  
sing and joy - ful be, and through e - ter - ni - ty I'll sing  
soul, for my soul, to lay a - side his crown for my soul.  
sing, I will sing, while mil - lions join the theme, I will sing.  
on, I'll sing on, and through e - ter - nit - ty I'll sing on.

*The first candle is extinguished, the people are seated, and a brief silence is kept.*

### The First Reading | 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.

*Reader* Hear what the Spirit is saying to God’s people.

*People* Thanks be to God.

*The second candle is extinguished. A brief silence is kept.*

**Anthem | “Ave Verum Corpus”**

*Ave, ave, verum corpus  
Natum de Maria Virgine  
Vere passum immolatum  
In cruce pro homine  
Cuius latus perforatum  
Aqua fluxit et sanguine  
Esto nobis praegustatum  
In mortis examine  
In mortis examine*

W.A. Mozart (1756–1791)

Hail, true Body, born  
of the Virgin Mary,  
having truly suffered, sacrificed  
on the cross for mankind,  
from whose pierced side  
water and blood flowed:  
Be for us a sweet foretaste  
in the trial of death!

*The third candle is extinguished. A brief silence is kept.*

**The Second Reading | “Gethsemane”**

Mary Oliver

The grass never sleeps.  
Or the roses.  
Nor does the lily have a secret eye that shuts until morning.  
Jesus said, wait with me. But the disciples slept.  
The cricket has such splendid fringe on its feet,  
and it sings, have you noticed, with its whole body,  
and heaven knows if it ever sleeps.

Jesus said, wait with me. And maybe the stars did, maybe  
the wind wound itself into a silver tree, and didn't move,  
maybe the lake far away, where once he walked as on a  
blue pavement, lay still and waited, wide awake.  
Oh the dear bodies, slumped and eye-shut, that could not  
keep that vigil, how they must have wept,  
so utterly human, knowing this too  
must be part of the story.

*Reader*        Hear what the Spirit is saying to God's people.  
*People*        Thanks be to God.

*The fourth candle is extinguished. A brief silence is kept.*

**Responsory | In monte Oliveti**

*Book of Occasional Services*

*Officiant*    On the mount of Olives Jesus prayed to the Father:  
*People*        Father, if it be possible, let this cup pass from me.  
                    The spirit indeed is willing, but the flesh is weak.

*Officiant*    Watch and pray, that you may not enter into temptation.  
*People*        The spirit indeed is willing, but the flesh is weak.

*The people stand and sing.*

*The fifth candle is extinguished, the people are seated, and a brief silence is kept.*

### The Third Reading | From *An African Prayer Book*

Desmond Tutu

At the moment when we least deserved it, God demonstrated his gracious love by pouring it out so unreservedly for us. To sin is to hurt and reject this love. Forgiveness is the possibility of a new start. When we fail, God does not abandon us and say, “Good riddance to bad rubbish!” No, God picks us up, dusts us off and says, “Try again.” Christianity is the faith of ever-new beginnings. The hardest words in any language are “I am sorry. Please forgive me,” and yet they alone can help restore a personal relationship which a wrong has disturbed.

A young man had a particular besetting sin, and he used to confess it and God would forgive him. But no sooner had he been absolved than he would trip up and sin again. One day this happened and he rushed back to God and said, “I’m sorry, I’ve done it again.” And God asked, “What have you done again?” For God suffers from amnesia when it comes to our sins. God does not look at the caterpillar we are now, but the dazzling butterfly we have it in us to become. In the Lord’s Prayer, Jesus bids us ask God to forgive us as we forgive those who have wronged us. Not to forgive others is to shut the door to our own being forgiven.

*Reader* Hear what the Spirit is saying to God’s people.  
*People* Thanks be to God.

*The sixth candle is extinguished. A brief silence is kept.*

### Responsory | *Tristis est anima mea*

*Book of Occasional Services*

*Officiant* My soul is very sorrowful, even to the point of death;  
*People* remain here, and watch with me.  
 Now you shall see the crowd who will surround me;  
 you will flee, and I will go to be offered up for you.

*Officiant* Behold, the hour is at hand, and the Son of Man  
 is betrayed into the hands of sinners.  
*People* You will flee, and I will go to be offered up for you.

**Anthem | “Thee We Adore”**

Thee we adore, O hidden Saviour, Thee,  
who in Thy sacrament art pleased to be;  
Both flesh and spirit in Thy presence fail.  
Yet here Thy presence we devoutly hail.

O blest memorial of our dying Lord,  
who living bread to men doth here afford!  
O may our souls forever feed on Thee,  
And Thou, O Christ, forever precious be.

Fountain of goodness, Jesu, Lord and God,  
Cleanse us, unclean, in Thy most  
cleansing flood;

*The seventh candle is extinguished. A brief silence is kept.*

T. Frederick H. Candlyn (1892–1964)

Increase our faith and love, that we may know  
The hope and peace which from Thy  
presence flow.

O Christ, whom now beneath a veil we see,  
May what we thirst for soon our portion be,  
To gaze on Thee unveiled, and see Thy face,  
The vision of Thy glory and Thy grace.

**The Fourth Reading | “Mary Speaks,” from *A Cry Like a Bell***

Madeleine L'Engle

O you who bear the pain of the whole earth,  
I bore you.  
O you whose tears give human tears their worth,  
I laughed with you.  
You, who, when your hem is touched, give power,  
I nourished you.  
Who turn the day to night in this dark hour,  
Light comes from you.  
O you who hold the world in your embrace,  
I carried you.  
Whose arms encircled the world with your grace,  
I once held you.  
O you who laughed and ate and walked the shore,  
I played with you.  
And I, who with all others, you died for,  
Now I hold you.  
May I be faithful to this final test:  
in this last time I hold my child, my son,  
his body close enfolded to my breast,  
the holder held: the bearer borne.  
Mourning to joy: darkness to morn.  
Open, my arms: your work is done.

*Reader*            Hear what the Spirit is saying to God's people.  
*People*            Thanks be to God.

*The eighth candle is extinguished. A brief silence is kept.*

Officiant      Lo, we have seen him without beauty or majesty,  
 People         with no looks to attract our eyes.  
                   He bore our sins and grieved for us,  
                   he was wounded for our transgressions,  
                   and by his scourging we are healed.

Officiant      Surely he has borne our griefs and carried our sorrows:  
 People         And by his scourging we are healed.

*The ninth candle is extinguished. A brief silence is kept.*

**Anthem** | “Surely, He Hath Borne Our Grievs” from *Messiah*, HWV 56

G.F. Handel (1685–1759)

Surely He hath borne our griefs, and carried our sorrows.  
 He was wounded for our transgressions, He was bruised for our iniquities.  
 The chastisement of our peace was upon Him.

*(Isaiah 53: 4–5)*

**The Fifth Reading** |

*The final three readings come from the Gospel appointed for Maundy Thursday: 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.”

Reader         Hear what the Spirit is saying to God’s people.  
 People         Thanks be to God.

**Responsory** | *Tamquam ad latronem*

Book of Occasional Services

Officiant      Have you come out as against a robber,  
 People         with swords and clubs to capture me?  
                   Day after day I sat in the temple teaching,  
                   and you did not seize me;  
                   but now, behold, you scourge me,  
                   and lead me away to be crucified.

Officiant      When they had laid hands on Jesus and were holding him, he said:  
 People         Day after day I sat in the temple teaching,  
                   and you did not seize me;  
                   but now, behold, you scourge me,  
                   and lead me away to be crucified.

*The tenth candle is extinguished. A brief silence is kept.*

**Anthem | “Drop, Drop, Slow Tears”**

David Cooper (1948–2008)

Drop, drop slow tears and bathe those beauteous feet,  
which brought from Heaven the news and Prince of Peace.

Cease not wet eyes his mercies to entreat,  
to cry for vengeance sin doth never cease.  
In your deep floods drown all my faults and fears;  
nor let his eye see sin but through my tears.

Drop, drop slow tears and bathe those beauteous feet,  
which brought from Heaven the news and Prince of Peace.

*The eleventh candle is extinguished. A brief silence is kept.*

**Responsory | *Tenebrae factae sunt***

*Book of Occasional Services*

*Officiant*      Darkness covered the whole land  
when Jesus had been crucified;  
*People*            and about the ninth hour he cried with a loud voice:  
**My God, my God, why have you forsaken me?**  
**And he bowed his head and handed over his spirit.**  
*Officiant*      Jesus, crying with a loud voice, said:  
Father, into your hands I commend my spirit.  
*People*            **And he bowed his head and handed over his spirit.**

**Anthem | “Christ, we do all adore thee” from *The Seven Last Words of Christ***

Théodore Dubois (1837–1924)

Christ, we do all adore Thee, and we do praise Thee forever,  
For on the holy cross hast thou the world from sin redeemed;  
Christ, we do all adore thee, and we do praise thee forever;  
Christ, we do all adore thee!

*The twelfth candle is extinguished. A brief silence is kept.*

**The Sixth Reading |**

*Continuing from the Gospel of John*

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.

*Reader*            Hear what the Spirit is saying to God’s people.  
*People*            Thanks be to God.

*The thirteenth candle is extinguished. A brief silence is kept.*

Officiant The veil of the temple was torn in two,  
 People and the earth shook,  
 and the thief from the cross cried out,  
 Lord, remember me when you come into your kingdom.

Officiant The rocks were split, the tombs were opened,  
 and many bodies of the saints who slept were raised:  
 People And the earth shook,  
 and the thief from the cross cried out,  
 Lord, remember me when you come into your kingdom.

Hymn |

*The people stand and sing.*

“God is love, and where true love is”

*Mandatum*

*Refrain* 1-3 *Final Ending*

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

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.

*The fourteenth candle is extinguished. A brief silence is kept.*

## The Seventh Reading |

*Continuing from the Gospel of John*

“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.”

*Reader* Hear what the Spirit is saying to God’s people.  
*People* Thanks be to God.

*During the singing of “Ubi Caritas” the Christ candle is hidden.*

## Anthem | “Ubi Caritas”

Maurice Duruflé (1902–1986)

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

Where charity and love are, God is there.  
Christ’s love has gathered us into one.  
Let us rejoice and be pleased in him.  
Let us fear, and let us love the living God.  
And may we love each other  
with a sincere heart. Amen.

## Responsory | *Sepulto Domino*

*Book of Occasional Services*

*Officiant* When the Lord was buried, they sealed the tomb,  
*People* rolling a great stone to the door of the tomb;  
and they stationed soldiers to guard him.

*Officiant* The chief priests gathered before Pilate,  
and petitioned him:  
*People* And they stationed soldiers to guard him.

## Collect |

*Officiant* 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.  
*People* Amen.

*Following a time of silence, a noise is made, and the burning Christ candle is brought from hiding and returned to the church.*

# The Holy Eucharist

Offertory Anthem | "Jesus, so lowly"

Harold Friedell (1905–1958)

Jesus, so lowly, Child of the earth:  
Christen me wholly, bring me new birth.

Jesus, so lonely, weary and sad;  
teach me that only love maketh glad.

Jesus, so broken, silent and pale;  
be this the token love will not fail.

Jesus, victorious, mighty and free;  
teach me how glorious death is to be.

## Presentation Hymn |

*The people stand.*

"Were the whole realm of nature mine"

*Rockingham*

Were the whole realm of na - ture mine, that were an  
of - fering far too small; love so a - maz - ing,  
so di - vine, de - mands my soul, my life, my all.

## Eucharistic Prayer D |

*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 our thanks and praise.

It is truly right to glorify you, Almighty God, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and forever.

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:

## Sanctus |

Setting: Robert Powell (b. 1932)

The musical score for the Sanctus is written in G major and 4/4 time. It consists of four staves. The first staff is for the organ, starting with a treble clef and a key signature of one flat. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow - er and". The second staff continues the lyrics: "might, heav - en and earth are full of your glo - ry. Ho -". The third staff continues: "san - na in the high - est. Bless - ed is he who". The fourth staff concludes with: "comes in the name of the Lord. Ho - san - na in the high - est." There are three triplet markings (indicated by a '3' over a bracket) in the second, third, and fourth staves.

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.

O God, 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, 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 for the 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now, we 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.

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

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.

And grant that we may find our inheritance with 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, in the unity of the Holy Spirit, for ever and ever.

Setting: McNeil Robinson II (1943–2015)



## The Lord's Prayer |

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

## The Breaking of the Bread |

*Celebrant* Christ our Passover is sacrificed for us.  
*People* Therefore let us keep the feast.

*Celebrant* The gifts of God for the people of God. Whoever you are, wherever you are on your journey, you are welcome at this table.

*All are welcome at God's table.*

*You may receive bread and wine either at the altar or at the stations in the front of the church.*

*If you would like to receive a blessing, simply cross your arms over your chest.*

*Gluten-free wafers are available at all stations.*

## Agnus Dei |

Setting: Robert Powell (b. 1932)

organ

Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God, you  
take a - way the sins of the world: have mer - cy on us.  
Lamb of God, you take a - way the sins of the world: grant us peace.

The musical score is written for organ in 4/4 time, key of B-flat major. It features four staves of music. The first staff begins with a treble clef, a key signature of one flat, and a 4/4 time signature. The melody is simple and hymn-like. The second and third staves contain triplets of eighth notes. The fourth staff concludes with a double bar line.

*The people are seated.*

1. Where cross the crowd - ed ways of life, where sound the  
 2. In haunts of wretch - ed - ness and need, on sha - dowed  
 3. The cup of wa - ter given for thee still holds the  
 4. O Mas - ter, from the moun - tain side, make haste to  
 5. till all the world shall learn thy love, and fol - low

cries of race and clan, a - bove the noise of  
 thresh - olds dark with fears, from paths where hide the  
 fresh - ness of thy grace; yet long these mul - ti -  
 heal these hearts of pain; a - mong these rest - less  
 where thy feet have trod; till glo - rious from thy

self - ish strife, we hear the voice, O Son of Man.  
 lures of greed, we catch the vi - sion of thy tears.  
 tudes to see the true com - pas - sion of thy face.  
 throngs a - bid, O tread the ci - ty's streets a - gain;  
 heaven a - bove, shall come the ci - ty of our God.

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 - rained;  
 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 - fer - ing, shame, or loss; learn of him to bear the cross.  
 "It is fin - ished!" hear him cry; learn of Je - sus Christ to die.

### Foot Washing |

*Following communion, the people return to their seats.*

*We will be invited forward to wash one other's feet.*

*Please wash the feet of the person before you in line.*

### Musical Meditation | “Erbarm’ dich mein, O Herre Gott,” BWV 721

Johann Sebastian Bach (1685–1750)

### Closing Prayer |

*The people stand.*

**Celebrant** Lord God of all creation, whose awesome will lifts up the cross, a sign of entry to eternal life, change our hearts that we may turn from all past ways of worldly power, from means of destruction and coercion, to embrace the way of the cross, the weakness that is true power, the folly that marks your wisdom and your reign.

**People** Amen.

### An Extended Time of Silence |

*After communion, the people return to their places and observe an extended time of silence together.*

*When the time is right, the worship leaders begin to remove the ceremonial decor from the altar.*

## Stripping of the Altar |

*Tonight's Eucharist has no formal ending (no blessing, no dismissal) and the service continues into the Good Friday service, and concludes with the Great Vigil of Easter, early on Easter Day. On this night we begin the Three Sacred Days – the days in which Jesus is tried, crucified, buried and resurrected. We mark this emptiness, this still period when God seems absent from us, until the feast of the Resurrection in the new dawn of Easter morning.*

*On this night we participate in the passion drama with the “stripping of the altar”. This is an ancient custom of the Church in which we remove the Eucharistic vestments and all of the symbolic items on the altar. For these three days, the candle over the cabinet that holds the consecrated bread and wine (ambry) is extinguished as no consecrated bread and wine remain within it.*

*The act of removing these instruments of our worship is symbolic of the abandonment of Jesus by his disciples and the stripping of Jesus by the soldiers prior to his crucifixion. When all is complete, the people depart in silence, or remain in the church for silent prayer.*

*Tonight's worship service is adapted from a 2002 Tenebrae service offered by Trinity Church, Wall Street.*

## Assisting in Worship

<b>Celebrant</b>	The Rev. Dr. Simon J. Mainwaring
<b>Officiant</b>	The Rev. Dr. Jennifer M. McBride
<b>Deacon of the Table</b>	The Rev. Karen P. Evans
<b>Musicians</b>	<i>The All Saints' Parish Choir; Justin Maxey, organist and director Käthe Wright Kaufman, organist</i>
<b>Altar Guild</b>	Lynne Bryant, Rainey Woodward, Lyn Haney, Maggie Seitter
<b>Flower Guild</b>	Sarah Hansen, Babs Turner
<b>Lectors</b>	Jerry Byrd, John Lambert, Todd Bouldin
<b>Vergers</b>	Alvin Moore, Bill Bedford
<b>Eucharistic Ministers</b>	Sarah Hansen, Michele Rusin, Cissa Rassel, Jo Ann Dalton
<b>Ushers</b>	Charlie Boyd, Barckley Toole, Alan Gibby, Michael Asmussen



We're excited to get to know you, and to welcome you to this amazing community. You can use this QR code to help us stay in touch, or if you'd prefer pen and paper, you can fill out one of the visitor cards in the back of the pew and place it in the offering plate or hand it to a staff member.

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