



All Saints' Episcopal Church Maundy Thursday

Holy Eucharist Rite II and Footwashing

Thursday, April 2, 2026 ✝ 7:30 p.m.

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!*



Maundy Thursday takes its name from Jesus' commandment (Latin: mandate) "That you love one another." The people wash one another's feet, as Jesus did, and then we celebrate the institution of the Lord's supper. Finally, the altar is stripped to symbolize Jesus being abandoned by his disciples and stripped by the Roman soldiers. The service concludes in silence.

Voluntary |

"Ruhig bewegt" from *Organ Sonata No. 2*

Paul Hindemith (1895-1963)

Justin Maxey, organ

The people stand as the bell tolls.

"Just as I have loved you,
you also should love one another."

— John 13:34

Processional Hymn |

“Where cross the crowded ways of life”

Germany

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 - bide, O tread the ci - ty's streets a - gain;
heaven a - bove, shall come the ci - ty of our God.

Music: from *Sacred Melodies*, 1815; arr. William Gardiner (1770-1853)

Words: Frank Mason North (1850-1935), alt.

The Collect of the Day |

Officiant Let us pray.

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. **Amen.**

The people are seated.

The First Lesson | 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.

Sequence Hymn |

The people stand.

“Thou, who at thy first Eucharist didst pray”

Song 1



1. Thou, who at thy first Eu - cha - rist didst pray
2. For all thy Church, O Lord, we in - ter - cede;
3. So, Lord, at length when sac - ra - ments shall cease,
that all thy Church might be for ev - er one,
make thou our sad di - vi - sions soon to cease;
may we be one with all thy Church a - bove,
grant us at ev - ery Eu - cha - rist to say
draw us the nea - rer each to each, we plead,
one with thy saints in one un - bro - ken peace,
with long - ing heart and soul, “Thy will be done.”
by draw - ing all to thee, O Prince of Peace;
one with thy saints in one un - bound - ed love;
O may we all one bread, one bo - dy be,
thus may we all one bread, one bo - dy be,
more bless - ed still, in peace and love to be
through this blest sac - ra - ment of u - ni - ty.
through this blest sac - ra - ment of u - ni - ty.
one with the Trin - i - ty in U - ni - ty.

Music: Orlando Gibbons (1583-1625)

Words: William Harry Turton (1856-1938)

The Gospel | John 13:1-17, 31b-35

Gospeler 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.”

Gospeler The Gospel of the Lord.
People Praise to you, Lord Christ.

The Sermon | The Rev. Dr. Jennifer M. McBride

The people are seated at the preacher’s invitation. A period of silent prayer follows the sermon.

Prayers before Footwashing |

The people stand or kneel for the prayers.

Officiant The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done.”

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

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

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

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

The people are seated.

Footwashing |

*The people are invited to come forward to wash one another's feet.
Please wash the feet of the person in front of you in line.*

"Ubi caritas"

Ubi caritas

U - bi ca - ri - tas et a - mor,
u - bi ca - ri - tas De - us i - bi est.

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line and a piano accompaniment. The vocal line starts with a treble clef and a key signature of one flat (B-flat). The lyrics are "U - bi ca - ri - tas et a - mor,". The piano accompaniment has a bass clef and a key signature of one flat. The second system also has a vocal line and a piano accompaniment. The vocal line starts with a treble clef and a key signature of one flat. The lyrics are "u - bi ca - ri - tas De - us i - bi est.". The piano accompaniment has a bass clef and a key signature of one flat. There is a triplet of eighth notes in the vocal line of the second system.

Music: Jacques Berthier (1923-1994)

Words: Latin, 8th c., tr. Malcolm Naea Chun (b. 1954)

"O Lord hear my pray'r"

Hear My Prayer

O Lord hear my pray'r, O Lord hear my pray'r, When I call, an - swer me.
O Lord hear my pray'r, O Lord hear my pray'r, Come and lis - ten to me.

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line and a piano accompaniment. The vocal line starts with a treble clef and a key signature of three flats (E-flat). The lyrics are "O Lord hear my pray'r, O Lord hear my pray'r, When I call, an - swer me.". The piano accompaniment has a bass clef and a key signature of three flats. The second system also has a vocal line and a piano accompaniment. The vocal line starts with a treble clef and a key signature of three flats. The lyrics are "O Lord hear my pray'r, O Lord hear my pray'r, Come and lis - ten to me.". The piano accompaniment has a bass clef and a key signature of three flats.

Music: Jacques Berthier (1923-1994)

Words: Psalm 102

“Bless the Lord my soul”

Taizé

Bless the Lord my soul and bless God's ho - ly name.

Bless the Lord my soul, who leads me in - to life.

The image shows a musical score for two systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The first system contains the lyrics 'Bless the Lord my soul and bless God's ho - ly name.' The second system contains the lyrics 'Bless the Lord my soul, who leads me in - to life.'

Music: Jacques Berthier (1923-1994)

Words: Psalm 103

The Peace |

The people stand.

Celebrant The peace of the Lord be always with you.

People And also with you.

The people greet one another with a sign of God's peace. The people are seated at the Rector's invitation.

Announcements |

Your financial support helps us participate in God's work in the world. If you would like to contribute to the offering, we invite you to place your donation in the offering plate or scan the codes to the right with your phone to give electronically.

to make a
pledge:



to make a
one time gift:



The Holy Communion

Offertory Anthem |

“Ubi caritas”

Ola Gjeilo (b. 1978)

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

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

attrib. Paulinus II of Aquileia c. 796

Presentation Hymn |

The people stand.

“We give thee but thine own”

Schumann

1. We give thee but thine own, what - e'er the gift may be:
2. May we thy boun - ties thus as stew - ards true re - ceive,
all that we have is thine a - lone, a trust, O Lord, from thee.
and glad - ly, as thou bless - est us, to thee our first - fruits give.

Music: Robert Schumann, (1810-1856), Mason and Webb's Cantica Laudis, 1850

Words: William Walsbam How (1823-1897)

Eucharistic Prayer | *Enriching our Worship, Prayer I*

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 God thanks and praise.

Celebrant

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus |

Mass on Early American Tunes, William Bradley Roberts

Ho - ly, ho - ly, ho - ly

Lord, God of pow'r, of pow'r and might, heav'n and

earth are full of your glo - ry. Ho - san - na in the

high - est. Bless'd is he who comes in the name of the

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

Music: based on "Prospect" (1835) by Graham

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 communion by taking both the bread and wine or simply taking the bread if you do not wish to receive the wine. If you wish to receive a blessing instead, you may cross your arms over your chest. Gluten free bread is available.

Healing prayers are offered in the chapel during communion.

Agnus Dei |

Mass on Early American Tunes, William Bradley Roberts

Je - sus, Lamb of God: have mer - cy, have
mer - cy on us. Je - sus, bear - er of our sins: have mer - cy
on us. Je - sus re - deem - er of the world: give us your
peace; Je - sus re - deem - er of the world: give us your peace.

Music: based on "Love the Lord" (1859) by J.P. Reese;

The people are seated.

Communion Anthem |

Ave verum corpus

Stephanie Martin (b. 1962)

*Ave, verum corpus natum
de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum,
in mortis examine.*

*O dulcis, O pie,
O Jesu Fili Mariae.
Miserere mei. Amen.*

Hail the true body, born
of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.

O sweet, O merciful,
O Jesus, Son of Mary.
Have mercy on me. Amen.

*Sequence Hymn for Corpus Christi
by Pope Innocent VI (d. 1342)*

Communion Hymn |

“Go to dark Gethsemane”

Petra

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.

Music: James Montgomery (1771-1854)

Words: Psalm 102

Post Communion Prayer |

The people stand.

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.

The Grace |

Celebrant

Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, we may be upheld by your divine protection; And the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit is with us, now and forever more. **Amen.**

The 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.

Psalm 22 | *Deus, Deus meus*

Jenna Rodriguez & Robert Fridlender, *cantors*

Antiphon

We beheld him despised and rejected, a man of sorrows, and acquainted with grief.

My God, my God, why have you forsaken me?
and are so far from my cry
and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.

Yet you are the Holy One,
enthroned upon the praises of Israel.

Our forefathers put their trust in you;
they trusted, and you delivered them.

They cried out to you and were delivered;
they trusted in you and were not put to shame.

But as for me, I am a worm and no man,
scorned by all and despised by the people.

All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,

“He trusted in the LORD; let him deliver him;
let him rescue him, if he delights in him.”

Yet you are he who took me out of the womb,
and kept me safe upon my mother’s breast.

I have been entrusted to you ever since I was born;
you were my God when I was still in my
mother’s womb.

Be not far from me, for trouble is near,
and there is none to help.

Many young bulls encircle me;
strong bulls of Bashan surround me.

They open wide their jaws at me,
like a ravening and a roaring lion.

I am poured out like water;
all my bones are out of joint;
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.

Packs of dogs close me in,
and gangs of evildoers circle around me;
they pierce my hands and my feet;
I can count all my bones.

They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O LORD;
you are my strength; hasten to help me.

Save me from the sword,
my life from the power of the dog.

Save me from the lion's mouth,
my wretched body from the horns of wild bulls.

I will declare your Name to my brethren;
in the midst of the congregation I will praise you.

Praise the LORD, you that fear him;
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.

For he does not despise nor abhor the poor in their poverty;
neither does he hide his face from them;
but when they cry to him he hears them.

My praise is of him in the great assembly;
I will perform my vows in the presence of those who
worship him.

The poor shall eat and be satisfied,
and those who seek the LORD shall praise him:
"May your heart live for ever!"

All the ends of the earth shall remember and turn to
the LORD,
and all the families of the nations bow before him.

For kingship belongs to the LORD;
he rules over the nations.

To him alone all who sleep in the earth bow down
in worship;
all who go down to the dust fall before him.

My soul shall live for him;
my descendants shall serve him;
they shall be known as the LORD'S for ever.

They shall come and make known to a people yet unborn
the saving deeds that he has done.

Antiphon

We beheld him despised and rejected, a man of sorrows, and acquainted with grief.



After the altar has been washed, the people pray together in silence for an extended period of time.

When the choir exits the church, the people are invited to depart in silence.

The church remains open for silent prayer.

Assisting in Worship

Musicians	The All Saints' Choir; Scott Lamlein, <i>organist and choirmaster</i> ; Justin Maxey, <i>associate organist and choirmaster</i>
Preacher	The Rev. Dr. Jennifer M. McBride
Officiant	The Rev. Dr. Simon J. Mainwaring
Celebrant	The Rev. Dr. Andrew K. Barnett
Gospeler	The Rev. Karen P. Evans
Deacon of the Table	The Rev. Dr. Denise Shepherd Moss
Lectors	Jerry Byrd, Todd Bouldin
Eucharistic Ministers	Sean Hinton, Keith Hollingsworth, Cissa Rassel, Michele Rusin
Ushers	Todd Bouldin, Charlie Boyd, Hank Harris
Flower Guild	Barrie Gibby, Sarah Hansen

Our 2026 Holy Week Worship Schedule

GOOD FRIDAY | APRIL 3

Labyrinth | 11:00 a.m.-12:00 p.m.; 1:00 p.m.-3:00 p.m. | *available in the Church Courtyard*
Good Friday Liturgy with Adult Choir | 12:00 p.m. | *Church & Livestream*
Midtown Stations of the Cross | 1:30 p.m. | *gather in the Church Courtyard*

HOLY SATURDAY | APRIL 4

A Vigil for the City | 6:00 p.m. | *The Promenade, Piedmont Park*
(nearest park entrance: SAGE Parking Deck at 1322 Monroe Drive)

EASTER DAY

The Great Vigil of Easter, Holy Eucharist Rite II with Adult Choir | 6:00 a.m. | *Church*
Holy Eucharist Rite I | 8:00 a.m. | *Chapel*
Holy Eucharist with Children's and Youth Treble Choirs | 9:00 a.m. | *Ellis Hall*
Holy Eucharist Rite II with Adult Choir & Festival Ensemble | 9:00 a.m. | *Church & Livestream*
Holy Eucharist Rite II with Adult Choir & Festival Ensemble | 11:15 a.m. | *Church & Livestream*
There is no Welcome Table service on Easter Day.

For information on viewing our online worship services, please visit us at

allsaintsatlanta.org



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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