



ST. FRANCIS IN THE FIELDS EPISCOPAL CHURCH

HOLY EUCHARIST ~ RITE II

MAUNDY THURSDAY

Thursday, April 2, 2026 ~ 7:00 p.m.

ST. FRANCIS
IN THE FIELDS
EPISCOPAL CHURCH

Maundy Thursday is the first of three services called the Triduum, or the Three Great Days. Maundy Thursday, Good Friday, and the Great Vigil of Easter are really three movements of one service. This is why there is no dismissal after tonight's service. The word "Maundy" derives from the Latin "mandatum," which means "commandment." At the Last Supper, Jesus gave the disciples a new commandment to love one another as he had loved them (John 13:34), and to keep the Lord's Supper in remembrance of his death. Following the communion, the altar is stripped of all signs of Christ and the Bread and Wine are processed to the altar of repose, ritually enacting Christ's removal to be crucified after the Last Supper. We hear the scripture reading of Christ's agony in the Garden of Gethsemane, and the congregation leaves in silence.

The people's responses are in bold.

✠ Indicates a place where the people make the sign of the Cross.

THE LITURGY OF THE WORD

VOLUNTARY

All stand.

PROCESSIONAL HYMN

Praise to the Holiest in the height

BILLING



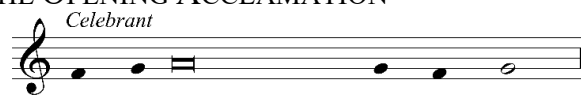
1. Praise to the Ho - liest in the height, and in the depth be praise,
2. O lov - ing wis - dom of our God! When all was sin and shame,
3. O wis - est love! that flesh and blood, which did in Ad - am fail,
4. And that a high - er gift than grace should flesh and blood re - fine,
5. O gen - erous love! that he, who smote in Man for man the foe,
6. And in the gar - den se - cret - ly and on the cross on high,
7. Praise to the Ho - liest in the height, and in the depth be praise:



1. in all his words most won - der - ful, most sure in all his ways.
2. a sec - ond Ad - am to the fight and to the res - cue came.
3. should strive a - fresh a - gainst the foe, should strive and should pre - vail.
4. God's pre - sence and his ve - ry self, and es - sence all - di - vine.
5. the dou - ble ag - o - ny in Man for man should un - der - go.
6. should teach his breth - ren and in - spire to suf - fer and to die.
7. in all his words most won - der - ful, most sure in all his ways.

THE OPENING ACCLAMATION

BCP p. 355



Bless the Lord who forgiveth all our sins.



His mercy endur - eth for ev - er.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.



KYRIE ELEISON S-86

setting: *New Plainsong*, David Hurd (b. 1950)

Musical notation for the Kyrie Eleison, consisting of four staves. The first staff is labeled "Cantor" and the second "People". The lyrics are: "Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son." The music is in a treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody is a simple, stepwise line.

THE COLLECT OF THE DAY

Musical notation for the Collect of the Day, consisting of a single staff. The lyrics are: "The Lord be with you. And also with you. Let us pray." The music is in a treble clef with a key signature of one flat (B-flat) and a 4/4 time signature. The melody is a simple, stepwise line.

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.

Musical notation for the word "Amen" in a single staff, featuring a treble clef, a key signature of one flat (B-flat), and a 4/4 time signature. The melody consists of two half notes: A3 and B-flat4.

The People sit.

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.

The Word of the Lord.

Thanks be to God.

*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.
 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 SECOND LESSON

1 Corinthians 11:23-32

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. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

The Word of the Lord.
Thanks be to God.

The People stand.

SEQUENCE HYMN

My God thy table now is spread

WAREHAM

1. My God, thy table now is spread, thy cup with
 2. O let thy table honored be, and furnished
 3. Drawn by thy quickening grace, O Lord, in countless
 4. Nor let thy spreading Gospel rest, till through the
 love doth overflow; be all thy children
 well with joyful guests; and may each soul sal-
 num- bers let them come and gather from their
 world thy truth has run; till with this Bread shall
 thither led, and let them thy sweet mercies know.
 vation see, that here its sacred pledges tastes.
 Father's board the Bread that lives beyond the tomb.
 all be blessed who see the light or feel the sun.

THE HOLY GOSPEL

John 13:1-15

The People turn to face the Gospel Book during the Proclamation.

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

The Gospel of the Lord.

Praise to you, Lord Christ.

The People sit when directed by the Preacher.

THE SERMON

The Rev. Clint Wilson

The People stand.

THE PRAYERS OF THE PEOPLE

Form II, BCP p. 385

Let us pray for the Church, and for the world.

The People kneel. Silence is kept.

In the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for Sarah, the Archbishop of Canterbury; for Sean, our Presiding Bishop; for Terry and Justin, our Bishops; for this gathering; and for all ministers and people.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of him.

Pray that they may find and be found by him.

Silence

✠ I ask your prayers for the departed.

Pray for those who have died.

Silence

I ask your prayers for those in our parish preparing for baptism, confirmation, reception, or reaffirmation of baptism.

Pray that they may draw near to the body of Christ.

Silence

Praise God for those in every generation in whom Christ has been honored.

Pray that we may have grace to glorify Christ in our own day.

Silence

Lord Jesus Christ, who in a wonderful Sacrament has left us a memorial of your passion: Grant us so to venerate the sacred mysteries of your Body and Blood, that we may ever perceive within ourselves the fruit of your redemption, who lives and reigns with the Father and the Holy Spirit, one God, forever and ever. **Amen.**

THE CONFESSION OF SIN

Let us confess our sins against God and our neighbor.

Silence is kept.

Most merciful God, **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have**

mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

THE ABSOLUTION

Almighty God have mercy on you, ✠ forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

All stand.

THE PEACE

The Peace of the Lord be always with you.
And also with you.

Ministers and People greet one another in the name of the Lord.

The People sit.

THE LITURGY OF THE TABLE

OFFERTORY ANTHEM

“Ubi caritas et amor”

Ola Gjeilo (b. 1978)

Ubi caritas et amor, Deus ibi est.

Where charity and love are, God is there.

Congregavit nos in unum Christi amor.

The love of Christ has gathered us together.

Exsulemus et in ipso iucundemur.

Let us rejoice and be glad in it.

Timeamus et amemus Deum vivum.

Let us revere and love the living God.

Et ex corde diligamus nos sincero. Amen.

And from a sincere heart let us love one another. Amen.

Words: attrib. Paulinus II of Aquileia c. 796

The people stand.

THE GREAT THANKSGIVING

Eucharistic Prayer A, BCP p. 361

Celebrant
The Lord be with you.

People
And also with you.

Celebrant
Lift up your hearts.

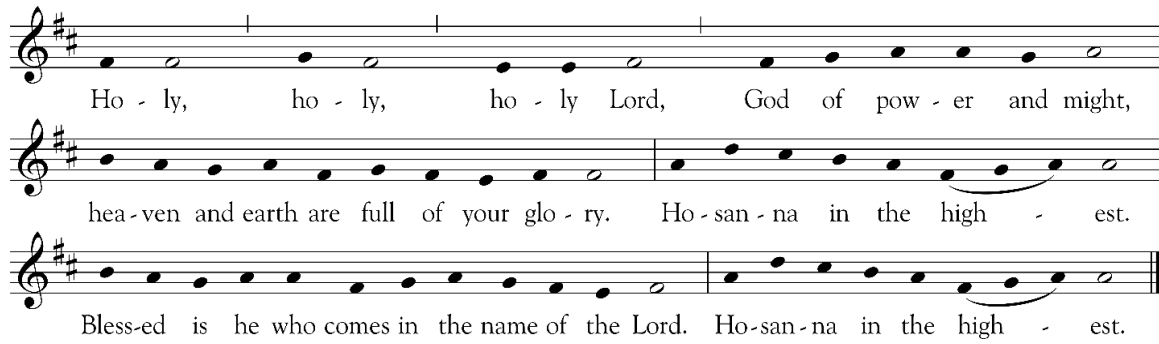
People
We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 hea - ven and earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The People kneel. The Celebrant continues with the Eucharistic Prayer.

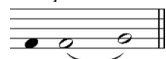
Holy and gracious Father: In your infinite love you made us for yourself...
 ...Therefore, we proclaim the mystery of faith:

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

The Celebrant continues the prayer.

We celebrate the memorial of our redemption... 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

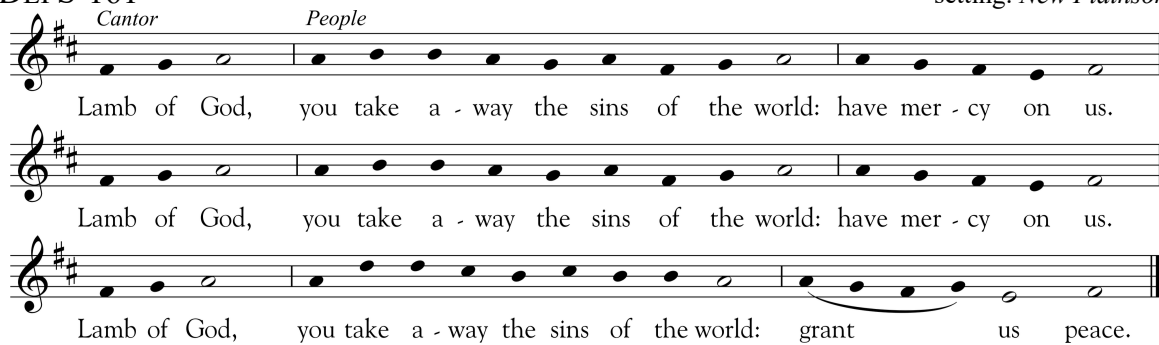


A - men.

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.

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.



Cantor *People*
 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.

Behold the Lamb of God. Behold him who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb.

All baptized persons are invited to receive Holy Communion. Our ushers will direct you to the altar rail at the appropriate time. If you are not baptized or do not wish to receive communion, you are invited to come forward for a blessing; you may indicate you are not receiving communion by crossing your arms across your chest. For those who wish to have a gluten free wafer, please close your hands, and alert the priest when you are at the altar. Those who would like to receive healing prayer are invited to the Chapel after receiving communion. You may enter the Chapel (through the door to the left as you face the altar), and a trained healing prayer minister will pray for you.

COMMUNION MOTET

"O salutaris Hostia"

Eriks Ešenvalds (b. 1977)

*O salutaris Hostia,
Quae caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.*

O saving Victim,
Who expandest the door of heaven,
Hostile armies press,
Give strength; bear aid.

*Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.*

To the One and Triune Lord,
May there be everlasting glory;
who life without end
gives us in the homeland.
Amen.

Words: Thomas Aquinas (1225-1274)

Quentin Prewitt and Emily Redden, *sopranos*

COMMUNION HYMN 331

Now my tongue the mystery telling

GRAFTON

The People kneel.

THE POST COMMUNION PRAYER

BCP p. 366

Let us pray.

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 SOLEMN 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.**

The people may be seated for the Stripping of the Altar and the Agony in the Garden.

THE STRIPPING OF THE ALTAR

ANTHEM

"Now, my tongue, the mystery telling"

PANGE LINGUA

*Now, my tongue, the mystery telling of the glorious Body sing,
And the Blood, all price excelling, which the Gentiles' Lord and King,
Once on earth among us dwelling, shed for this world's ransoming.*

stanzas 5-6: Déodat de Séverac (1872–1921)
Words: Thomas Aquinas, 13th c.

*Given for us, and condescending to be born for us below,
He with us in converse blending dwelt, the seed of truth to sow,
Till he closed with wondrous ending his most patient life of woe.*

*That last night at supper lying mid the twelve, his chosen band,
Jesus, with the Law complying, keeps the feast its rites demand;
Then, more precious food supplying, gives himself with his own hand.*

*Word made flesh, the bread he taketh, by his word his Flesh to be;
Wine his sacred Blood he maketh, though the senses fail to see;
Faith alone the true heart waketh to behold the mystery.*

*Therefore we, before him bending this great Sacrament revere;
Types and shadows have their ending, for the newer rite is here;
Faith, our outward sense befriending, makes our inward vision clear.*

*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.*

THE AGONY IN THE GARDEN

After the deacon reads the Scripture, the people may stay for silent devotion or depart in silence.

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The Rev. Chuck Ellestad, *Priest Associate for Senior Ministry*
The Rev. Jennifer Grady, *Priest Associate*

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Jessica Vanover, *Cherub Choir Director*
Theresa Wilson, *Director of the Louisville Bridge Fellows Program*

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Term Ending 2028

Sam Ellington, Mark Eriks, *Junior Warden*, Caroline Lussky, Tanya Marquardt, Lauren Theobald

Term Ending 2029

Justin Leighty, Claire Mulloy, *Clerk*, Richmond Simpson, Amy Spears, Maida Wood

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Katie Booker, *Parish Life Committee*



ST. FRANCIS
IN THE FIELDS
EPISCOPAL CHURCH

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