

**St. Peter's Episcopal Cathedral
Diocese of Montana
Helena, Montana**

**The Rt. Rev. Marty Stebbins, Bishop
The Very Rev. Kendra Wilde, Dean**

**Maundy Thursday
Eucharist
with foot-washing (optional)
April 2, 2025
6:00 PM and live-streamed**

Welcome. Your presence is a blessing.

The Holy Triduum: Maundy Thursday

The three days before Easter—Maundy Thursday, Good Friday, and Holy Saturday—are known as the Holy Triduum (“three days”). During this time, worship is experienced as a single drama unfolding in three acts recalling the suffering, death, burial, and resurrection of Jesus Christ.

Maundy Thursday sunset begins the Triduum. The day's name is Latin “mandatum” or “new commandment”—given by our Lord. At the Last Supper, Jesus washed his disciples' feet and commanded them to love and serve one another as he had done. Tonight begins in joy as we remember Jesus' holy gift of the Eucharist, and the love and service that he lived and taught. The mood turns solemn as we recall the agony in the garden of Gethsemane, the journey to the cross, and crucifixion. The altar, symbolic of Christ, is stripped of its vesture and left bare for Good Friday.

Our Sunday worship time is 10 am.

For more information, or to make a prayer request, please complete a “Welcome” card in the pew rack, and give it to an usher as you leave.



Ministers of the Liturgy are the people assembled, including:

Presider / Preacher

The Very Reverend Kendra Wilde

Acolyte: Tempe Arvidson

Lectors: Matthew Jaynes
Bill Shropshire

Eucharistic Minister: Charlie Briggs

Ushers:

Sara Medley and Sharron Moran

Organ: John Goodwin

St. Peter's Choir

Patty Dean, Interim Music Director

The Liturgy for Maundy Thursday

Prelude

The People stand, as able

✠ **The Gathering Hymn** I come with joy to meet my Lord Tune: *Land of Rest*



- 1 I come with joy to meet my Lord, for - giv - en, loved and free
- 2 I come with Chris - tians far and near to find, as all are fed,
- 3 As Christ breaks bread and bids us share, each proud di - vi - sion ends.
- 4 And thus with joy we meet our Lord. His pres - ence, al - ways near,
- 5 To - geth - er met to - geth - er bound, we'll go our diff - 'rent ways,



- 1 in awe and won - der to re - call his life laid down for me.
- 2 the new com - mu - ni - ty of love in Christ's com - mun - ion bread.
- 3 That love that made us makes us one, and stran - gers now are friends.
- 4 is in such friend - ship bet - ter known; we see and praise him here.
- 5 and as his peo - ple in the world we'll live and speak his praise.

✠ The Opening Acclamation

Blessed be the God of our salvation.

Who bears our burdens and forgives our sins.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy

The Lord be with you. **And also with you.** Let us pray.

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

✠ The Old Testament Reading

Exodus 12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole

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

Hear what the Spirit is saying to the Church.

Thanks be to God.

✠ **The Response, Psalm 116:1, 10-17** *(Led by the presider and offered together)*

**¹ 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.**

**¹⁰ How shall I repay the LORD *
for all the good things he has done for me?**

**¹¹ I will lift up the cup of salvation *
and call upon the Name of the LORD.**

**¹² I will fulfill my vows to the LORD *
in the presence of all his people.**

**¹³ Precious in the sight of the LORD *
is the death of his servants.**

**¹⁴ O LORD, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.**

**¹⁵ I will offer you the sacrifice of thanksgiving *
and call upon the Name of the LORD.**

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

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

✠ The New Testament 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.

Hear what the Spirit is saying to the Church.

Thanks be to God.

The People stand, as able

✠ Hymn at the Gospel Thou, who at thy first Eucharist didst pray Tune: *Song 1*



1 Thou, who at thy first Eu-cha-rist didst pray that all thy Church might be for ev - er one,
2 For all thy Church, O Lord, we in - ter - cede; make thou our sad di - vi - sions soon to cease;
3 So, Lord, at length when sac-ra-ments shall cease, may we be one with all thy Church a-bove,



1 grant us at ev - 'ry Eu-cha-rist to say with long-ing heart and soul, "Thy will be done."
2 draw us the near - er each to each, we plead, by draw-ing all to thee, O Prince of Peace;
3 one with thy saints in one un-bro-ken peace, one with thy saints in one un-bound-ed love;



1 O may we all one bread, one bo-dy be, through this blest sac-ra-ment of u - ni - ty.
2 thus may we all one bread, one bo-dy be, through this blest sac-ra-ment of u - ni - ty.
3 more bless-ed still, in peace and love to be one with the Trin - i - ty in U - ni - ty.

✠ The Proclamation of the Gospel

John 13:1-17, 31b-35

The Holy Gospel of our Savior 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. 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."

The Gospel of the Lord.

Praise to you, Lord Christ.

The People sit

✠ **The Homily**

The Very Reverend Kendra Wilde

✠ **The Mandatum**

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power,

authority, or even by miracle, but by such lowly service. Therefore, I invite you who share in the royal priesthood of Christ to come forward, that we may recall whose servant we are by following the example of our Master. Come remembering his admonition that what will be done for us is also to be done by us to others, for “a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them.”

Those desiring to have their feet washed please follow the direction of the ushers. You may choose to have one or both feet washed.

Those desiring to wash the feet of others are asked to touch the shoulder of someone who is washing feet and take their place at the basin.

✝ The Foot-washing

Presider The Lord Jesus, after he had supped with his disciples and had washed their feet, said, “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.”

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

Eat this bread

Taize Community

The musical score consists of two systems of music. Each system has a vocal line (treble clef) and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The first system is for the lyrics: "Eat this bread, drink this cup, come to me and ne-ver be hun-gry." The second system is for the lyrics: "Eat this bread, drink this cup, trust in me and you will not thirst." The music is written in a simple, accessible style with clear lyrics underneath the notes.

Presider I give you a new commandment: Love one another as I have loved you.
Peace is my last gift to you, my own peace I now leave with you;

People **peace which the world cannot give, I give to you.**

Ubi caritas

Taize Community

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

The musical score is written for piano in 3/4 time with a key signature of two flats (B-flat and E-flat). It consists of two systems of staves. The first system has a treble and bass staff. The second system also has a treble and bass staff. The lyrics are written below the notes. There are some dashed lines and a circled '3' in the original image, likely indicating performance instructions or corrections.

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

People **peace which the world cannot give, I give to you.**

Jesus, remember me

Taize Community

Je - sus, re - mem-ber me, when you come in - to your king - dom,
Je - sus, re - mem-ber me, when you come in - to your king - dom.

The musical score is written for piano in 3/4 time with a key signature of two flats (B-flat and E-flat). It consists of two systems of staves. The first system has a treble and bass staff. The second system also has a treble and bass staff. The lyrics are written below the notes.

✝ The Confession of Sin

Let us confess our sins against God, our neighbor, and ourselves.

As able, the people kneel or stand

Silence

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

✝ The Absolution

✝ The Peace

The peace of the Lord be always with you.

And also with you.

The Ministers and People may share with one another a sign of Christ's peace.

The Holy Communion

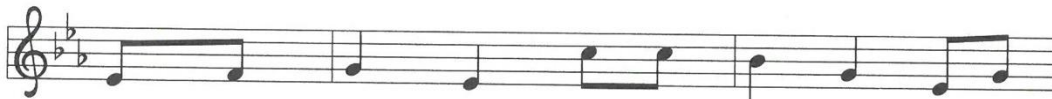
✝ The Offertory

A sentence of Scripture is spoken. Alms and gifts are collected; bread and wine are brought forward.

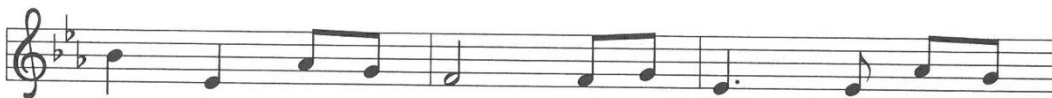
The People stand, as able

✝ Offertory Hymn Loaves were broken, words were spoken

Tune: *Joyous Light*



1 Loaves were bro - ken, words were spo - ken by the
2 Loaves were bro - ken, words were spo - ken in a
3 Loaves are bro - ken, words are spo - ken as in
4 By the loaves you break and give us, send us

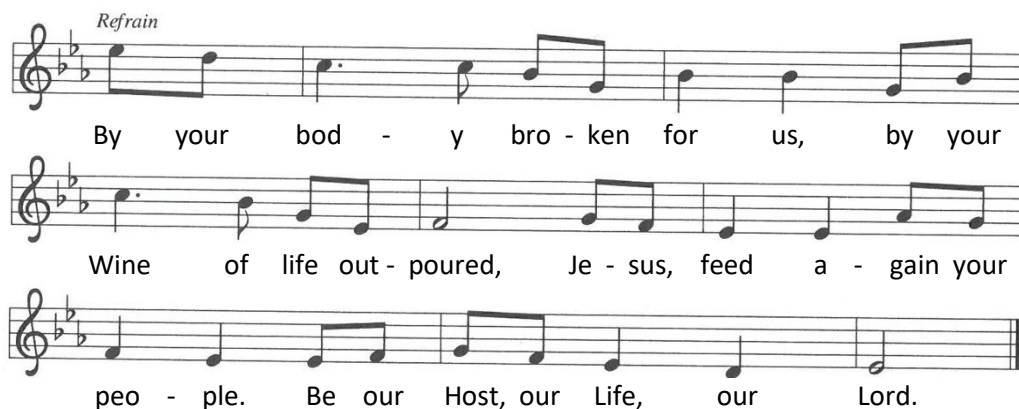


1 Gal - i - le - an shore. Je - sus, Bread of life from
2 qui - et room one night. In the bread and wine you
3 faith we gath - er here. Je - sus, speaks a - cross the
4 in your name to share bread for which the mil - lions



1 heav - en, was their food for - ev - er - more.
2 gave them, Christ, you came as Light from Light.
3 a - ges; "I am with you; do not fear!"
4 hun - ger, words that tell your love and care.

Refrain



By your bod - y bro - ken for us, by your
Wine of life out - poured, Je - sus, feed a - gain your
peo - ple. Be our Host, our Life, our Lord.

As able, all stand

✝ The Great Thanksgiving

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them to the Lord.**
Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Meek and majestic God, you set aside the perfection of your Trinitarian life to create the universe, and you called the children of Abraham to be your priestly kingdom. You gave your people freedom in the parting of the sea and marked them for life with the blood of the Lamb. In Jesus you laid aside the robe of your majesty and knelt among your children, facing humiliation and rejection. In his agony in the garden and suffering on the cross you showed the world the extent of your love and your longing to bring us home to the throne where we shall join angels and archangels and all the company of heaven, praising your holy name in this unending hymn:

Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Self-giving God, in Jesus you became the Lamb who takes away the sins of the world, and the living bread broken for the life of your children. Come among us in the power of your Holy Spirit, that your people, as fragile and fitful as your disciples, may become your temple, and that these gifts of bread and wine may be for us the body and blood of your Son Jesus Christ.

At supper with his disciples, Jesus took bread, gave you thanks, broke the bread, and gave it to them, saying, "Take, eat: this is my body which is given for you; do this

in remembrance of me.” After supper he took the cup. Again he gave you thanks, and gave it to his disciples, saying, “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. Do this as often as you drink it, in remembrance of me.”

Great is the mystery of faith.

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

Blessed and broken God, be among your people who taste the bitter herbs of slavery and oppression; be close to your children who are poured out in grief and despair; remake the church, your Son’s body, where it is broken by discord and dispute; and renew your creation in the joy of thanksgiving. Spread your table in the face of friends and enemies, that all may know your peace, and gather in the company of your saints, where you, in the presence of Christ and companionship of the Holy Spirit are all in all, one God, now and forever. **AMEN.**

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

Silence

O Lamb of God, you take away the sins of the world.

Have mercy upon us.

O Lamb of God, you take away the sins of the world.

Have mercy upon us.

O Lamb of God, you take away the sins of the world.

Grant us your peace.

The Invitation to Communion. An usher will lead you forward.

The people may sit before and after receiving communion.

■ Christ welcomes all to the table for Communion or a Blessing. ■ If you prefer a blessing, cross your hands over your chest. ■ Receive the bread in open and outstretched hands and sip the wine, helping the minister guide the chalice to your lips. ■ If you do not want to sip the wine, it is also perfectly appropriate to receive the bread only. ■ You may respond to Communion by saying “Amen.” ■ Tell the minister if you require gluten-free elements or alcohol-free wine. ■ In the Episcopal Church Baptism generally precedes communion and is offered several times a year; please speak to a member of the clergy to learn more. ■

✠ Communion hymn

Remaining seated, all may sing

Return again

Schlomo Carlebach

The choir sings this through several times. The people hum or sing along as they choose

**Return again, Return again. Return to the home of your soul [Repeat]
Return to who you are, Return to what you are
Return to where you are, born and reborn again.**

On behalf of those participating remotely, the Presider offers a prayer for Spiritual Communion.

The Presider continues, saying

Let us pray.

✠ The Post Communion Prayer

The people may stand or kneel

**Loving God, we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, Jesus declared your love,
gave us grace, and opened the gate of glory.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

✠ The Procession of the Blessed Sacrament to the Altar of Repose

The people kneel as able, or sit, as the Blessed Sacrament, representing Jesus, is carried to the Altar of Repose in the Chapel. Tonight this chapel represents the Garden of Gethsemane where Jesus asks his disciples to wait, watch, and pray with him.

✠ The Stripping of the Altar

The altar, symbolizing Christ, is stripped bare and washed in preparation for the Good Friday Solemn Liturgy. The worship space, too, is stripped of ornament and remains so until the Great Vigil when the Holy Eucharist is celebrated once again as Christ returns to enliven the church and the world. As the altar and worship space are emptied, all sing:

1. **Were you there when they crucified my Lord?**
Were you there when they crucified my Lord? Oh-oh-oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

2. **Were you there when they nailed him to the tree?**
Were you there when they nailed him to the tree? Oh-oh-oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they nailed him to the tree?

3. **Were you there when they pierced him in the side?**
Were you there when they pierced him in the side? Oh-oh-oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they pierced him in the side?

4. **Were you there when they laid him in the tomb?**
Were you there when they laid him in the tomb? Oh-oh-oh!
Sometimes it causes me to tremble, tremble, tremble.
Were you there when they laid him in the tomb?

All depart in silence, remain in silence, or adjourn to the Chapel of St. Michael and All Angels for the Vigil of Repose.

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