

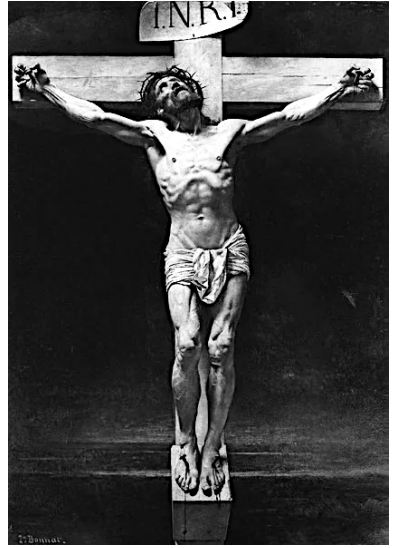


THE MAUNDY THURSDAY LITURGY



THE EPISCOPAL PARISH CHURCH OF
ST. CLEMENT OF ROME,
& SS. ABSALOM JONES & MARTIN LUTHER KING, JR.
AN ANGLICAN PARISH WITH AN AFRICAN AMERICAN HERITAGE
1501 32ND AVENUE SOUTH, SEATTLE, WA 98144 ✦ 206-324-3072
www.stclementseattle.org ✦ Phathyr@gmail.com

JOIN US TOMORROW
NIGHT AT 7PM FOR
THE GOOD
LITURGY





THE EPISCOPAL PARISH CHURCH OF
ST. CLEMENT OF ROME,
& SS. ABSALOM JONES & MARTIN LUTHER KING, JR.
AN ANGLO-CATHOLIC PARISH WITH AN AFRICAN AMERICAN HERITAGE
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MAUNDY THURSDAY 2026

WELCOME

Welcome to Saint Clement's Church. If you are new or newish, and unfamiliar with the manner in which Episcopalians worship, not to worry: just relax and let the Liturgy and your senses carry you as it is celebrated. At the time of the administration of Holy Communion, all are welcome to receive regardless of religious affiliation if any. Saint Clements is an "Anglo-Catholic" parish so you might find the Liturgy a bit more elaborate than other Episcopal Churches.

Optional Devotions for Mass are found in the pew rack in front of you to assist in centering before the Liturgy begins and during Holy Communion.

Restrooms are located downstairs on the far side of the Parish Hall to the right. Again, welcome.

THE MAUNDY THURSDAY LITURGY AND MASS

THE ENTRANCE RITE

The Ministers of the Liturgy enter in silence and take their places within the Church. Then the Celebrant addresses the People beginning with this acclamation.

Celebrant We adore you, O ✠ Christ, and we bless you;

People Your holy cross has reconciled the world.

THE OPENING EXHORTATION

THE COLLECT OF THE DAY

People Amen.

THE LITURGY OF THE WORD

After the Lessons: The Word of the Lord.

Thanks be to God.

AFTER THE LESSON, A BELL IS RUNG. SILENCE IS OBSERVED.



THE FIRST LESSON

Exodus 12:1-14a

GRADUAL PSALM 116.10-17

Levabo calicem

Ionian Psalter-Hallock

ANTIPHON

Organ:  *Everyone:* 

I will walk in the pres-ence of the



Lord, _____ in the land of the liv-ing.

SILENCE IS OBSERVED AFTER THE GRADUAL

THE SECOND LESSON

1 Corinthians 11:23-26(27-32)

THE SEQUENCE HYMN 306

Come, Risen Lord

SURSUM CORDA

THE HOLY GOSPEL

John 13:1-15



The Lord be with you.

And also with you.

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

Glory to you, Lord Christ.

Gospel is proclaimed.

The Gospel of the Lord.

Praise to you, Lord Christ.

A Homily may follow the reading of the Gospel

THE FOOT WASHING

The Pastoral Assistant offers The Exhortation for the Sacrament of Foot Washing.

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.

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;
peace which the world cannot give, I give to you.

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

Those who wish to have their feet washed and wash the feet of others come forward. This Sacramental Rite might get a bit disorderly. The important thing is that it occur in the air of mutual care and compassion – the true foundation of the Rite.

FOOT WASHING ANTHEM

Ubi Caritas
Ola Gjeilo

AFTER THE ANTHEM

the Foot Washing continue in relative silence.



THE PRAYERS OF THE PEOPLE

The Rector bids the people to offer their intercessions either silently or aloud. Intercessions are offered by individual unassigned readers. Feel free to be a Reader. If there are gaps of silence, so be it.

Celebrant Merciful God, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet. As we commit ourselves to following his example of love and service, teach us humility.

Silence

God of grace,
hear our prayer.



A Reader On this night, Jesus prayed for his disciples to be one. As we grieve for the divisions in the Church, unite us.

Silence

God of grace,
hear our prayer.

A Reader On this night, Jesus prayed for those who would come to believe through the disciples' message. As we take up the mission of the church, renew our zeal.

Silence

God of grace,
hear our prayer.

A Reader On this night, Jesus commanded his disciples to love, but he suffered rejection himself. As we open our hearts to the rejected, the outcast and the unloved, fill us with your love.

Silence

God of grace,
hear our prayer.

A Reader On this night, Jesus reminded his people that, if the world hated them, it had hated him first. As we face our own fears, we pray for those who are persecuted for their faith; give us your peace.

Silence

God of grace,
hear our prayer.

A Reader On this night, Jesus loved his friends to the very end, As we open our hearts to all who face darkness tonight, we pray for the sick, the departed, those who mourn, those trapped by violence, addiction, or pain and the departed: give healing and hope.

Silence

God of grace,
hear our prayer.

The Celebrant concludes with a Collect **Amen**



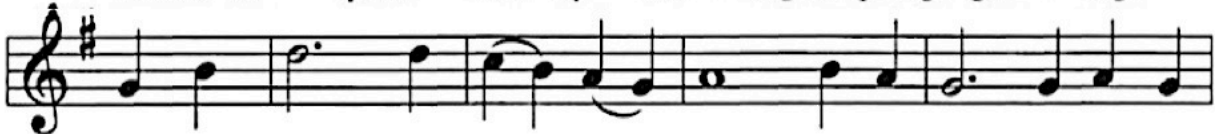
THE OFFERTORY HYMN



1 Draw us in the Spir - it's teth - er, for when hum - bly
2 As dis - ci - ples used to gath - er in the name of
3 All our meals and all our liv - ing make as sac - ra -



in your name two or three are met to - geth - er,
Christ to sup, then with thanks to God the giv - er
ments of you, that by car - ing, help - ing, giv - ing,



you are in the midst of them.
break the bread and bless the cup, Sing God's prais - es, Sing God's
we may be dis - ci - ples true.



prais - es! Here we touch your gar - ment's hem.
so now bind our friend - ship up.
We will serve with faith a - new.

TUNE: Union Seminary
WORDS BY: Percy Dearmer, 1931, alt
MUSIC BY: Harold Friedell, 1957, adapted by Jet Turner 1957

THE EUCHARISTIC FEAST

Pastoral Assistant: Beloved in Christ, St. Hippolytus (Hip-po-l-a-tus), writing in his book, *Apostolic Constitutions*, in 225 AD in the city of Rome, records the earliest written Eucharistic Prayer that survives. Tonight as we gather around this Table with words from nearly two thousand years ago, let us also remember that we gather outside time and space, with Christians of every age, both the living and the departed, and gather with Jesus and the men and women he loved in the Upper Room.



THE GREAT THANKSGIVING OF ST. HIPPOLYTUS,

3RD CENTURY.

Then shall the Bishop, or the Presbyter if the Bishop is absent, give thanks (literally: make Eucharist) to God over the Bread and the Wine in the following manner.

Bishop or Presbyter: The Lord be with you.

Laity and Ministers: **And with your spirit.**

Bishop or Presbyter: Up with your hearts.

Laity and Ministers: **We have them with the Lord.**

Bishop or Presbyter: Give thanks to the Lord our God.

Laity and Ministers: **It is fitting and right.**

Bishop or Presbyter continues recalling God's mighty acts in Christ's Incarnation, Death and Resurrection.. Then, Bread and Wine are consecrated to be the Body and Blood of Christ. After recalling Christ's Death, Resurrection and Ascension, the celebrant calls upon the Holy Spirit to descend upon us and our Gifts.

Laitly and Ministers: Amen!

THE LORD'S PRAYER *Note: the words are a bit different than our usual custom.*

**Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from the evil one.**

THE BREAKING OF THE BREAD *From the Didaché – late 1st Century.*

**We thank you,
O Holy One of Blessing,
for the life and knowledge
which you have made known to us
through Jesus your servant;
to you be glory unto the ages of ages.**

As this broken bread was scattered over the hills,
and was gathered together and become one,
so let your Church be gathered together
from the ends of the earth into your kingdom;

All: For the kingdom, the power and the glory are yours,
now unto the ages of ages. Amen.

THE COMMUNION OF THE PEOPLE OF GOD

THE COMMUNION ANTHEM

Ubi Caritas
Michael John Trotta

THE POST COMMUNION

The Celebrant offers prayer from The Didache from the 1st Century
Amen.

THE STRIPPING OF THE ALTAR

The Stripping of the Altar
is symbolic of Christ's stripping before his Crucifixion.

During the Stripping, PSALM 22 is offered.

THE FINAL READING

There is no Blessing nor Dismissal.
People scatter in silence.



MINISTERS OF THE LITURGY

THE RIGHT REVEREND PHIL LABELLE, BISHOP OF OLYMPIA

THE REVEREND KEVIN CORBIN SMITH, RECTOR

SUSAN SCOTT & RICK TANNER PASTORAL ASSISTANTS

PARISH STAFF: ✠ Roy Sparks – Treasurer

HEAD SACRISTAN & DEN MOTHER Mary Morales

CELEBRANT (& PREACHER) The Rector

THE LESSONS Michelle Heyne, O. A. and Esther Mumford

ACOLYTES Mary Morales, Rick Tanner

CHOIR DIRECTOR Dan White ✠ CANTOR Kenneth Peterson

ORGANIST Gary James ✠ GREETER Philip Buerk

VIDEOGRAPHER Roy Sparks

