

CALVARY EPISCOPAL CHURCH
CINCINNATI, OHIO



THE HOLY EUCHARIST: RITE II
MAUNDY THURSDAY
THURSDAY, APRIL 2, 2026
7:00 PM

Tonight marks the beginning of the three days known as the Triduum: Maundy Thursday, Good Friday and Holy Saturday. These days are the heart of our church year, as we walk with Jesus at his Last Supper, his betrayal, trial, crucifixion, and death to his resurrection. The word "Maundy" refers to Christ's teaching or mandate that we learn to love and serve each other as he loved us, particularly by washing each other's feet.

How can we best include you? Please see an usher if you require assistance.

CHILDREN AND PARENTS: PLEASE FIND "THE HOLY EUCHARIST" LAMINATED GUIDE TO TAKE YOU THROUGH THE JOURNEY OF THE LAST SUPPER WE EXPERIENCE THIS NIGHT AND EVERY SUNDAY IN WORSHIP.

People respond in **Bold**.

CARILLON PEAL

WELCOME

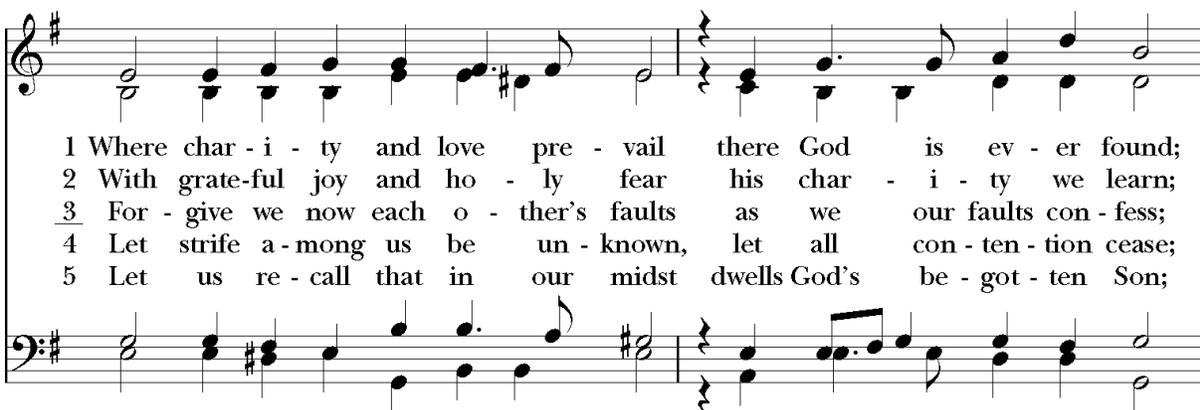
Note on the Voluntary:

Johann Pachelbel is considered among the finest and most influential composers of the Baroque period. Also, a highly-skilled organist, Pachelbel held many positions during his lifetime in important courts and major churches throughout Germany and Austria. Today's voluntary displays Pachelbel's mastery of writing elegant melodic lines within the formal structure of a fugue (known since the 17th century as the most fully developed technique of imitative counterpoint).

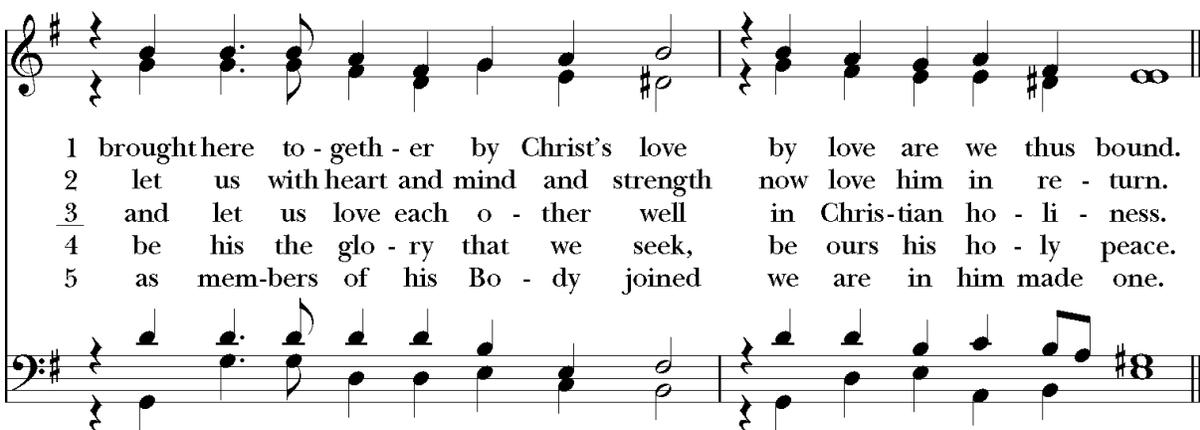
-hh

This service features support from Calvary's landmark Skinner/Quimby pipe organ, one of the finest instruments of its kind in the region.

CHIME *This sound bids all to stand as we sing the Processional Hymn together.*

OPENING HYMN ('82) 581 *Where charity and love prevail*


1 Where char - i - ty and love pre - vail there God is ev - er found;
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
 3 For - give we now each o - ther's faults as we our faults con - fess;
 4 Let strife a - mong us be un - known, let all con - ten - tion cease;
 5 Let us re - call that in our midst dwells God's be - got - ten Son;



1 brought here to - geth - er by Christ's love by love are we thus bound.
 2 let us with heart and mind and strength now love him in re - turn.
 3 and let us love each o - ther well in Chris-tian ho - li - ness.
 4 be his the glo - ry that we seek, be ours his ho - ly peace.
 5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
 if honored be God's Name;
 our common life embraces all
 whose Father is the same.

Words: Latin; tr. J. Clifford Evers (b. 1916) Copyright ©1961-62, World Library Publications. All rights reserved. Used with permission.
 Music: *Cheshire*, melody and bass from *The Whole Booke of Psalmes*, 1592, alt.; harm. *Hymns III*, 1979

THE WORD OF GOD

Presider Bless the Lord who forgives all our sins.

People God's mercy endures forever. Amen.

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. Amen.

TRISAGION Sung by ALL

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mp
Ho - ly God, Ho - ly and

Might - y Ho - ly Im - mor - tal One, — Have mer - cy up - on —

mf
us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One,

— Have mer - cy up - on us. Ho - ly

f
God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, — Have

mer - - cy up - on — us; mer - cy up - on us.

THE COLLECT OF THE DAY

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Lord, you are always breaking apart our communities, our identities, our images of you: open hand and heart to receive this uncalled for gift, this fractured food, this feast where untouchables meet, human and divine; through Jesus Christ, the passion of God. Amen.

Please be seated.

I received a tradition from the Lord, which I also handed on to you: on the night on which he was betrayed, the Lord Jesus took bread. After giving thanks, he broke it and said, "This is my body, which is for you; do this to remember me." He did the same thing with the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Every time you drink it, do this to remember me." Every time you eat this bread and drink this cup, you broadcast the death of the Lord until he comes.

The Word of the Lord.

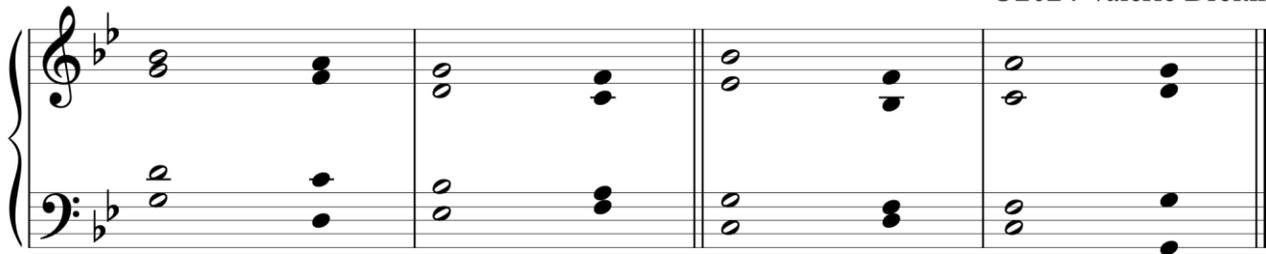
Thanks be to God.

PSALM 116:1, 10-17

(Verses 1-2, 12-19 in Inclusive language version; simplified Anglican chant)

Remaining seated, the Congregation and Choir together chant the psalm as pointed. Line changes (except after an arrow) and the bold, italicized words/syllables indicate movement to the subsequent note/chord in the chant.

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- 1 I love the **Lord** *
 who has heard the voice of my supplication,
 2 who has listened to **me** *
 whenever I **called**.
 12 How shall I repay you, O **Lord**, *
 for all the good things you have **done for me**?
 13 I will lift up the cup of **salvation** *
 and call upon your **name**.
 14 I will fulfil my vows to the **Lord** *
 in the presence of all the **people**.
 15 Precious in your sight, O **Lord** *
 is the death of your **servants**.
 16 O Lord, I am your **servant**; *
 I am your servant and the child of your handmaid; →
 you have freed me from my **bonds**.
 17 I will offer you the sacrifice of **thanksgiving** *
 and call upon the name of the **Lord**.
 18 I will fulfil my vows to the **Lord** *
 in the presence of all the people of **God**.
 19 In the courts of the house of the **Lord**, *
 in the midst of you, O **Jerusalem**.

[The concluding "Hallelujah!" is omitted on Maundy Thursday.]

Please stand as you are able.

SEQUENCE HYMN (LEVAS) 74 (1-3) *Jesu, Jesu, fill us with your love*

Je - su, Je - su, fill us with your love, show

us how to serve the neigh - bors we have from you. **Fine**

1. Kneels at the feet of his friends, si - lent - ly wash - es their
2. Neigh - bors are rich and poor, neigh - bors are black and
3. These are the ones we should serve, these are the ones we should
4. Lov - ing puts us on our knees, serv - ing as though we are
5. Kneel at the feet of our friends, si - lent - ly wash - ing their

1. feet, Mas - ter who acts as a slave to them.
2. white, neigh - bors are near and far a - way.
3. love; all these are neigh - bors to us and you.
4. slaves, this is the way we should live with you.
5. feet, this is the way we should live with you. **D.C.**

THE HOLY GOSPEL: John 13:1-17, 31b Common English Bible

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

Glory to you, Lord Christ.

Before the Festival of Passover, Jesus knew that his time had come to leave this world and go to the Father. Having loved his own who were in the world, he loved them fully.

Jesus and his disciples were sharing the evening meal. The devil had already provoked Judas, Simon Iscariot's son, to betray Jesus. Jesus knew the Father had given everything into his hands and that he had come from God and was returning to God. So, he got up from the table and took off his robes. Picking up a linen towel, he tied it around his waist. Then he poured water into a washbasin and began to wash the disciples' feet, drying them with the towel he was wearing. When Jesus came to Simon Peter, Peter said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You don't understand what I'm doing now, but you will understand later."

"No!" Peter said. "You will never wash my feet!"

Jesus replied, "Unless I wash you, you won't have a place with me."

Simon Peter said, "Lord, not only my feet but also my hands and my head!"

Jesus responded, "Those who have bathed need only to have their feet washed, because they are completely clean. You disciples are clean, but not every one of you." He knew who would betray him.

That's why he said, "Not every one of you is clean."

After he washed the disciples' feet, he put on his robes and returned to his place at the table. He said to them, "Do you know what I've done for you? You call me 'Teacher' and 'Lord,' and you speak correctly, because I am. If I, your Lord and teacher, have washed your feet, you too must wash each other's feet. I have given you an example: Just as I have done, you also must do. I assure you, servants aren't greater than their master, nor are those who are sent greater than the one who sent them. Since you know these things, you will be happy if you do them.

When Judas was gone, Jesus said, "Now the Human One has been glorified, and God has been glorified in him.

The Gospel of the Lord.

Praise to you, Lord Christ.

SEQUENCE HYMN (LEVAS) 74 (4-5) *Jesu, Jesu, fill us with your love* (See previous page)

Please be seated.

THE SERMON

The Rt Reverend Nedi Rivera, Interim Assisting Clergy

A period of silence follows the sermon.

THE FOOTWASHING

Jesus said to his disciples, "... so you ought to wash one another's feet." As an act of humble Christian servanthood, we wash one another's feet. Please leave your shoes and socks behind in the pew. You may leave your stockings on if you wish.

Come forward to a footwashing station to have your feet washed. You are invited to stay to wash another person's feet if you are able and if you wish. During the footwashing, the people are invited to meditate on the significance of the servant ministry we all share in Christ.

MUSIC during footwashing:

Ubi caritas

Plainchant, sung in English antiphonally by cantors

Grazioso

Georg Philipp Telemann (1681-1767)

Fantasy in A minor, BWV 904

J. S. Bach (1685-1750)

Please kneel or stand as you are able.

PRAYERS OF THE PEOPLE

Led by Jeff Spero

In peace, let us pray to the Lord, saying, O Lord, do not be far away; come quickly to help, In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the One who was able to save him from death.

Now we have a great high priest who has passed through the heavens, Jesus, the Son of God, in whose name we pray. **O Lord do not be far away; come quickly to help!**

We pray for all who are despised and rejected, suffering and wounded, oppressed and afflicted.
O Lord do not be far away; come quickly to help!

We pray for all who feel forsaken, crying out by day and night: Where is my God?
O Lord do not be far away; come quickly to help!

We pray for those who are mocked and scorned, the subjects of insult and injury.
O Lord do not be far away; come quickly to help!

We pray for all who hunger and thirst, whose mouths are dry, whose bodies waste away.
O Lord do not be far away; come quickly to help!

We pray for all who face the end of life, who lie in the dust of death.
O Lord do not be far away; come quickly to help!

We pray for the specific concerns of the congregation especially those on our prayer list. .
The congregation is invited to offer prayers silently or aloud.

We offer our prayers. **O Lord do not be far away; come quickly to help!**

Presider concludes

We pray all these things in the name of Jesus Christ our Lord, source of all healing and endless life.
Amen.

CONFESSION OF SIN AND ABSOLUTION

Presider You faced the crowd who shouted for blood; we dared not object. Lord have mercy.
People **Lord have mercy.**

Presider You stood before the ruler who washed his hands; we accepted his decision. Christ have mercy.
People **Christ have mercy.**

Presider You were mocked by the faithful who feared for their power; we denied we ever knew you. Lord have mercy.
People **Lord have mercy.**

Presider 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.
People **Amen.**

Please stand as you are able.

THE PEACE

Presider The peace of the Lord be always with you.
People And also with you.

The people greet one another in the name of the Lord.



The Presider makes announcements regarding the mission and common life of the parish congregation.

Your offerings of Time, Talent, and Treasure make Calvary come to life. You are invited to give today via the plate passed or by texting to give. Simply text [CalvaryEpiscopal](https://www.calvaryepiscopal.org/give) (capitalize each word, no space) to 73256

THE HOLY COMMUNION

Offertory: The People bring bread and wine to the Altar, and the Lord's Table is set.

Please be seated.

OFFERTORY MUSIC

Ubi caritas

Words: attr. Saint Paulinus II (c. 726 – 11 January 802 or 804 AD)

Music: Maurice Duruflé (1902-1986)

*Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus, et in ipso jucundemur,
timeamus, et amemus Deum vivum
et ex corde diligamus nos sincero.*

Where true charity and love dwell, God himself is there.
Since the love of Christ has joined us in one body,
Let us all rejoice and be glad now and always.
And as we hear and love the living God,
So let us in sincerity love all people.

English Translation: Joyce MacDonald Glover

DOXOLOGY (OLD 100TH) sung by ALL, standing, during the Presentation

Praise God, from whom all bless - ings flow; praise God, all crea-tures here be - low; praise
God, ye hosts of heav'n a - bove; praise God, the Trin - i - ty of Love.

Words: adapted from hymn texts by Thomas Ken and Thomas A. Jackson
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.

LM

THE GREAT THANKSGIVING Eucharistic Prayer B - *Expansive Language Version*

SURSUM CORDA ('82) S 120

Celebrant *People*
The Lord be with you. And also with you.

Celebrant *People*
Lift up your hearts. 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.

Presider chants the Proper Preface, concluding with

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:

SANCTUS ('82) S 130 sung by ALL

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -
 san - na in the high - est. 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. Ho - san - na in the high - est.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

The people stand or kneel, as able.

Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days, you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ 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 Jesus 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, according to his command, O Father, **(said by ALL)**

We remember Christ’s death, We proclaim Christ’s resurrection, We await Christ’s coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

And now, as Jesus taught us, we now pray,

Presider and People

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 evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

THE BREAKING OF THE BREAD *Presider breaks the consecrated bread. A period of silence follows.*

FRACTION ANTHEM (Agnus Dei) sung by ALL

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 your peace.

Setting: From *Communion Service—Westminster, Buffalo*; Howard Helvey (b. 1968)

The Presider invites the people to Communion saying:

The Gifts of God for the People of God.

THE SHARING OF COMMUNION

This altar does not belong to any church, it belongs to God and all are welcome. Jesus is the host at this feast, and ALL are invited. Please know you are welcome to participate in this communion, where we share holy food and drink, not only with Jesus, but with all who now sit at the Great Banquet in heaven.

Gluten free bread is available upon request.

You are invited to receive the bread in your hands and to sip from the cup. If you prefer not to receive, you may come forward for a personal blessing. In that case cross your arms in front of your chest to indicate you wish to receive a blessing only.

MUSIC DURING COMMUNION Organ Improvisation

Please stand as you are able.

POSTCOMMUNION PRAYER said by ALL

Lord, we thank you that in your passion you offer forgiveness and invite us to be with you where hunger is no more and death has no dominion: may the broken bread of life fracture our stony hearts for the sake of another world. Amen.

POST COMMUNION HYMN ('82) 171 *Go to dark Gethsemane*

The image shows a musical score for the hymn 'Go to dark Gethsemane'. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are as follows:

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 - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854) Music: Petra, Richard Redhead (1820-1901)

All kneel as you are able to show reverence to Christ.

THE STRIPPING OF THE ALTAR

The Sanctuary is stripped of all symbols and markings of our faith, to symbolize our denial of Christ as Peter denied him, our abandonment of him as the disciples abandoned him, and the starkness of the tomb in which our Lord lay.

PSALM 22 is read during the stripping of the altar.

There is no blessing, nor dismissal at this service as the liturgy continues tomorrow at Noon or in the evening (7:00 p.m.) with the Good Friday Liturgy and culminates with the Great Vigil of Easter on Sunday morning (6:30 a.m.).

The Altar Guild Director tends to the altar, which is stripped bare, cleansed with water, and anointed with blessed oil to recall to us the preparation of Christ's body for burial. Please note that the last light remaining in the church is the candle known as the Presence Candle. We have prepared for Jesus' death on Good Friday. The consecrated bread will remain at the side altar surrounded by the beauty of foliage meant to recall Jesus' final hours in the Garden of Gethsemane and will be finally consumed at Noon tomorrow when we recall the death of Jesus on the cross.

You may stay and keep watch with Christ as long as you wish. You are invited to leave when the Spirit moves you or return at any hour throughout the night to keep vigil with fellow members of the church.

Holy Silence

Please observe silence inside and outside of the church.

Worship Leaders

Presider: The Reverend Allison English, Rector

Preacher: The Rt. Reverend Nedi Rivera, Interim Assisting Clergy

Deacon: The Rev. Libbie Crawford

Organist and Choirmaster: Howard Helvey

Chalice Bearers: Jeff & Carol Spero and Sharon Grayton

Readers: Carol and Jeff Spero

Acolytes: Suzanne Berger and Stephanie Townes

Ushers and Greeters: Chip Montrose and Ben O'Kelley

Stripping of the Altar: Susanne Robinson, Kathy Bedree, Caroline Bieser, Estee Dixon
Powell and Shirley Adams





**Good
Friday**
April 3rd

12:00 p.m.
Noon
**Good Friday
with Holy
Communion**

7:00 p.m.
**Good Friday
Liturgy with
music**
No
Communion

Holy Saturday
10:00 a.m.
Quiet liturgy



**Easter
Sunday**
April 5th

6:30 a.m.
**The Great Vigil
of Easter**

9:15 a.m.
**Family
Worship with
Communion
followed by
Easter Egg
Hunt**

11:00 a.m.
**Festival Choral
Eucharist**

**Festive coffee
hour follows
each worship
service.**

CONFIDENT IN GOD'S LOVE FOR US FEARLESS IN OUR LOVE FOR ALL



TO GROW INWARDLY IN FAITH THROUGH WORSHIP, MUSIC, AND EDUCATION AND OUTWARDLY THROUGH INVITATION, WELCOME, AND CONNECTION

TO BE JESUS' HEART, HANDS AND FEET, HUMBLY COLLABORATING WITH OUR NEIGHBORS TO REALIZE BELOVED COMMUNITY



TO OPEN OURSELVES TO GOD'S GRACE, RECOGNIZING THAT WE ARE ALL BROKEN SAINTS AND REDEEMED SINNERS



CALVARY
EPISCOPAL CHURCH CLIFTON