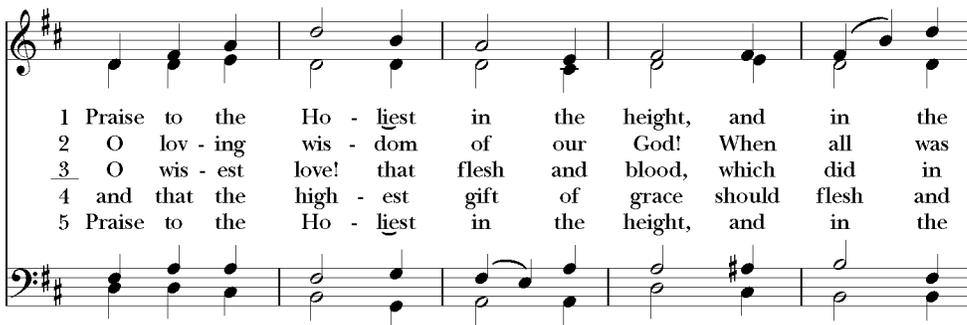


Opening Acclamation and Collect for Purity - BCP p. 355

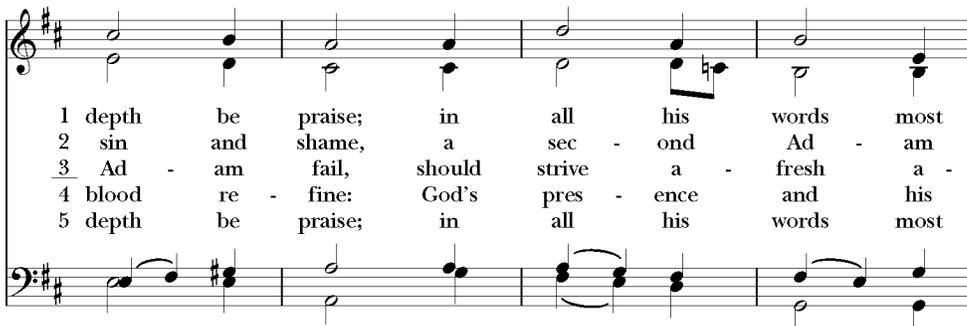
Celebrant ✠ Bless the Lord who forgives all our sins.
People His mercy endures for ever.

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.**

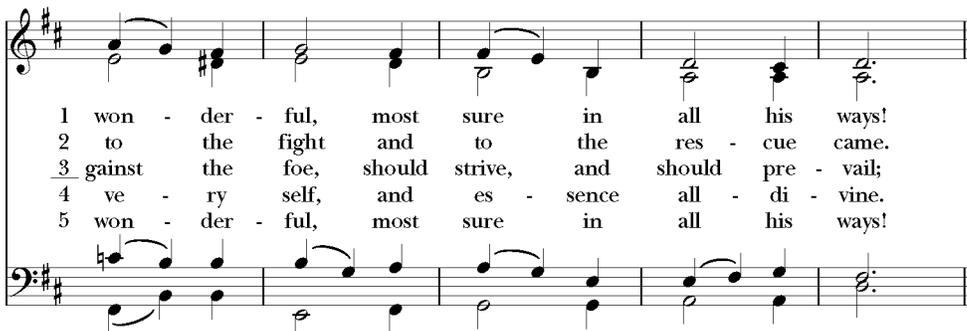
Hymn 446



1 Praise to the Ho - liest in the height, and in the
2 O lov - ing wis - dom of our God! When all was
3 O wis - est love! that flesh and blood, which did in
4 and that the high - est gift of grace should flesh and
5 Praise to the Ho - liest in the height, and in the



1 depth be praise; in all his words most
2 sin and shame, a sec - ond Ad - am
3 Ad - am fail, should strive a - fresh a -
4 blood re - fine: God's pres - ence and his
5 depth be praise; in all his words most



1 won - der - ful, most sure in all his ways!
2 to the fight and to the res - cue came.
3 gainst the foe, should strive, and should pre - vail;
4 ve - ry self, and es - sence all - di - vine.
5 won - der - ful, most sure in all his ways!

Words: John Henry Newman (1801-1890), alt. Music: Newman, Richard Runciman Terry (1865-1938)

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

Lesson: Exodus 12:1-14a

Minister A reading from the book of Exodus.

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.

Minister The Word of the Lord.
People Thanks be to God.

Psalm: 78:14-20,23-25 - *responsively by whole verse (Lector then the Congregation)*

- 14 He led them with a cloud by day, * and all the night through with a glow of fire.
15 **He split the hard rocks in the wilderness * and gave them drink as from the great deep.**
16 He brought streams out of the cliff, * and the waters gushed out like rivers.
17 **But they went on sinning against him, * rebelling in the desert against the Most High.**
18 They tested God in their hearts, * demanding food for their craving.
19 **They railed against God and said, * "Can God set a table in the wilderness?"**
20 True, he struck the rock, the waters gushed out, and the gullies overflowed; * but is he able to give bread or to provide meat for his people?"
23 **So he commanded the clouds above * and opened the doors of heaven.**
24 He rained down manna upon them to eat * and gave them grain from heaven.
25 **So mortals ate the bread of angels; * he provided for them food enough.**

Epistle: 1 Corinthians 11:23-32

Minister A reading from the First Letter of Paul to the Corinthians.

For 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.

Minister The Word of the Lord.
People Thanks be to God.

Hymn 577

Refrain



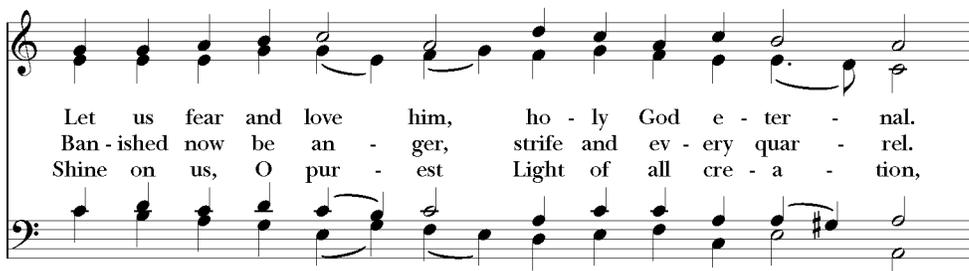
God is love, and where true love is God him - self is there.



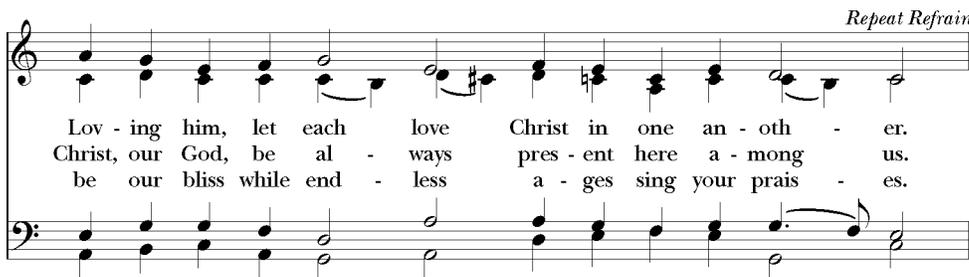
1 Here in Christ we gath - er, love of Christ our call - ing.
2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
3 Grant us love's ful - fill - ment, joy with all the bless - ed,



Christ, our love, is with us, glad - ness be his greet - ing.
let there be in us no dis - cord but one spi - rit.
when we see your face, O Sa - vior, in its glo - ry.



Let us fear and love him, ho - ly God e - ter - nal.
Ban - ished now be an - ger, strife and ev - ery quar - rel.
Shine on us, O pur - est Light of all cre - a - tion,



Repeat Refrain

Lov - ing him, let each love Christ in one an - oth - er.
Christ, our God, be al - ways pres - ent here a - mong us.
be our bliss while end - less a - ges sing your prais - es.

Words: Latin; tr. James Quinn (b. 1919), alt. Copyright ©1969, James Quinn, SJ, printed by permission of Geoffrey Chapman, a division of Cassell, Ltd.
Music: *Ubi caritas* (Murray), A. Gregory Murray (b. 1905) Copyright © by permission of A. Gregory Murray. All rights reserved. Used with permission.

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

Celebrant The Holy Gospel of our Lord Jesus Christ according to St. John (John 13:1-15).
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.

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

The Sermon

The Footwashing

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 miracle, but by such lowly service. We all need to remember his example, but none standeth more in need of this reminder than those whom the Lord hath called to the ordained ministry.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering his admonition that what will be done for you is also to be done by you 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."

The Eucharistic Minister serves as a representative of the congregation in this action. At the conclusion of the footwashing, the following is said

Minister 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.**

Minister 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.**

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

The Prayers of the People, Form V

BCP p. 389

In peace, let us pray to the Lord, saying, "Lord, have mercy".

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. **Lord, have mercy.**

For all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord. **Lord, have mercy.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord. **Lord, have mercy.**

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray

to you, O Lord. **Lord, have mercy.**

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord. **Lord, have mercy.**

For those in positions of public trust especially Joseph, JB, Hal, and all executive, legislative, and judicial officials, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord. **Lord, have mercy.**

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord. **Lord, have mercy.**

For this congregation, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord. **Lord, have mercy.**

For all who have commended themselves to our prayers, especially Marin, Little Bobby, Tom, Lynn Ann, Don, Gary, Amanda, Pam, Mike, Laura, Marissa, Patrick, Rebecca, Elmer, Joseph, Thomas, Bob, Keith, Richard, Tom, Alice, Deborah, Debbie, Tim, Sammie, Kathy, Trudy, Jay, Al, and Jack; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord. **Lord, have mercy.**

For all who have died in the communion of your Church and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord. **Lord, have mercy.**

Rejoicing in the fellowship of the ever-blessed Virgin Mary, blessed Andrew, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

To you, O Lord our God.

Silence. The Celebrant adds a concluding Collect

The Confession and Absolution

BCP p. 360

Minister Let us confess our sins against God and our neighbor.

Silence may be kept. Minister and People

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 Bishop, when present, or the Priest, stands and says

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.**

The Peace

BCP p. 360

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

Then the People may, from a distance, greet one another in the name of the Lord.

THE HOLY COMMUNION

The Offertory - The Celebrant begins the Offertory with a sentences of Scripture.

After supper he 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 we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. ✠ Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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. ✠ 🛎



The Lord's Prayer

And now, as our Savior Christ has taught us, we are bold to say,

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.
O Lamb of God, that takest away the sins of the world, Have mer-cy up-on us.

Officiant O Lamb of God, that takest away the sins of the world, Grant us thy peace.
People

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament. Those who wish to receive come forward to the foot of the Altar. The celebrant will be administering both the bread and the wine by intinction then distributing the Sacrament into the hand. Neither drinking from the chalice nor self-intinction are permissible. Should you choose to receive only the host, please indicate by crossing a single arm across your chest while extending the other to receive in the hand. As always, crossing both arms across the chest indicates the reception of a blessing instead of Communion. Please wait to consume the Host until returning to the pew. All baptized Christians are welcome to receive.

An Act of Spiritual Communion may be found below, and additional prayers may be found at the end of the bulletin.

An Act of Spiritual Communion

This form is for use with those who have prayed through the liturgy of the day and not as a standalone devotion. The longer form for such occasions may be found at: http://anglicanhistory.org/oceania/wood_communion1916.html

Now make a special effort to realize the presence of Jesus in your soul, and make your act of Spiritual Communion, remembering how at countless altars of the Church the Holy Sacrifice is being pleaded and souls fed sacramentally by the Body and Blood of Christ.

In union, O Dear Lord, with the faithful at every Altar of Thy Church, where Thy blessed Body and Blood are being offered to the Father, I desire to offer Thee praise and thanksgiving. I present to Thee my soul and body, with the earnest wish that I may ever be united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually into my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. O let nothing ever separate me from Thee. Let me live and die in Thy love.--Amen.

Grant, O Lord Jesus Christ, that as the hem of Thy garment, touched in faith, healed the woman who could not touch Thy Body, so the soul of Thy servant may be healed by like faith in Thee, Whom I cannot now sacramentally receive; through Thy tender mercy, Who livest and reignest with the Father in the unity of the Holy Ghost ever one God.--Amen.

Ask Jesus for the spiritual gifts you most need. Ask Him for any other needs for yourself, your school, and your friends. Pray,--

O Blessed Lord Jesus Christ, who hast promised to be with Thy Church even to the end; grant to Thy children the sense of Thy abiding presence, and bless our Bishop, clergy, and teachers, that Thy Kingdom may be spread and all brought to the knowledge of Thy saving grace.--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.**

Hymn 315

Unison or harmony

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 near - er 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.

After Communion, the Celebrant says

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.

Procession to the Altar of Repose

Hymn 329

The congregation is invited to kneel for this hymn and the Stripping of the Altar. During the hymn, the blessed Sacrament is processed to the Altar of Repose in preparation for the Watch to follow the service.



1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941) Copyright ©1984, Jackson Hill. All rights reserved. Used with permission.

Celebrant They divide my garments among them;

People **They cast lots for my clothing.**

- 1 My God, my God, why have you forsaken me? * and are so far from my cry and from the words of my distress?
- 2 O my God, I cry in the daytime, but you do not answer; * by night as well, but I find no rest.
- 3 Yet you are the Holy One, * enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; * they trusted, and you delivered them.
- 5 They cried out to you and were delivered; * they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, * scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; * they curl their lips and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; * let him rescue him, if he delights in him."
- 9 Yet you are he who took me out of the womb, * and kept me safe upon my mother's breast.
- 10 I have been entrusted to you ever since I was born; * you were my God when I was still in my mother's womb.
- 11 Be not far from me, for trouble is near, * and there is none to help.
- 12 Many young bulls encircle me; * strong bulls of Bashan surround me.
- 13 They open wide their jaws at me, * like a ravening and a roaring lion.
- 14 I am poured out like water; all my bones are out of joint; * my heart within my breast is melting wax.
- 15 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.
- 16 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.
- 17 They stare and gloat over me; * they divide my garments among them; they cast lots for my clothing.
- 18 Be not far away, O LORD; * you are my strength; hasten to help me.
- 19 Save me from the sword, * my life from the power of the dog.
- 20 Save me from the lion's mouth, * my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; * in the midst of the congregation I will praise you.
- 22 Praise the Lord, you that fear him; * stand in awe of him, O offspring of Israel; all you of Jacob's line, give glory.
- 23 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.
- 24 My praise is of him in the great assembly; * I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: * "May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord, * and all the families of the nations shall bow before him.
- 27 For kingship belongs to the Lord; * he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; * all who go down to the dust fall before him.
- 29 My soul shall live for him; my descendants shall serve him; * they shall be known as the Lord's for ever.
- 30 They shall come and make known to a people yet unborn * the saving deeds that he has done.

Celebrant They divide my garments among them;

People **They cast lots for my clothing.**

The Watch

All are invited to stay for the Watch which follows as we watch and pray with the Lord. Materials are provided for use throughout the Hour. You may use all, some, or none of the provided materials at your discretion. The Watch begins with the reading of the Agony in the Garden (Matthew 26:36-46) and is characterized predominantly by silence. Following the Watch, the Sacrament will repose in the Baptistery until Good Friday.

Continued on p. 13 below.

ADDITIONAL PRAYERS AND DEVOTIONS

64. Before Worship, BCP p. 833

O Almighty God, who pourest out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

Prayer of Humble Access, BCP p. 337

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

66. Before Receiving Communion, BCP p. 834

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen.

67. After Receiving Communion, BCP p. 834

O Lord Jesus Christ, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. Amen.

68. After Worship, BCP p. 834

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name; through Jesus Christ our Lord. Amen.

AN HOUR WITH JESUS IN THE BLESSED SACRAMENT

Adapted from the St. Augustine's Prayer Book

Background on the holy hour: The custom of spending an hour with Jesus in the Blessed Sacrament arose from the desire of devout souls to give an affirmative answer to the sorrowful question of the Saviour in Gethsemane, Could ye not watch with me one hour?

Alternative/additional suggestions to the following materials may be found at the end.

MATTHEW 26: 36-46, THE AGONY OF JESUS IN THE GARDEN

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

1. GOD'S PRESENCE WITH ME AND BEFORE ME

"Then cometh Jesus with them unto a place called Gethsemane."

God is everywhere. There is no spot in heaven or in earth where he is not present. From the first moment of my existence to the present moment, I have been in God's presence. Everywhere. At all times. Often I forget this truth. Often I go on in the actions of life without a thought of God. But here today I will remember that I am in the presence of God.

Psalm 139:1-16

- 1 LORD, you have searched me out and known me; * you know my sitting down and my rising up; you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places * and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, * but you, O LORD, know it altogether.
- 4 You press upon me behind and before * and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; * it is so high that I cannot attain to it.
- 6 Where can I go then from your Spirit? * where can I flee from your presence?
- 7 If I climb up to heaven, you are there; * if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning * and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me * and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, * and the light around me turn to night,"
- 11 Darkness is not dark to you; the night is as bright as the day; * darkness and light to you are both alike.
- 12 For you yourself created my inmost parts; * you knit me together in my mother's womb.
- 13 I will thank you because I am marvelously made; * your works are wonderful, and I know it well.
- 14 My body was not hidden from you, * while I was being made in secret and woven in the depths of the earth.
- 15

16 Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; * they were fashioned day by day, when as yet there was none of them.

17 How deep I find your thoughts, O God! * how great is the sum of them!

God is before me here on the altar in a very definite and special way. God is here under a visible form. It is very hard for me to realize God's presence because I cannot see him. And God longs to have me know his presence, because he loves me. Once, long ago, God became Man and men could see God with their eyes: A baby lying in the manger. A lad standing in the temple; A man in the garden of Gethsemane. When men saw Jesus, they saw God in the form of man.

But Jesus has ascended into heaven and I cannot see him as could men of old. Today, however, he comes to the altar in another form—the form of bread. Beneath this common element of bread is hidden all the splendors of the glorified manhood of Jesus as well as all the glories of his Godhead. Jesus, all he is today, glorified and enthroned in heaven, is before me here on the altar. He reigns here before me: My Jesus, my Saviour, my Lord, my God. I cannot understand how this can be. No one can understand this mighty mystery. But I believe: "Lord, I believe; help thou mine unbelief!"

Dear Jesus, I believe that you are my God: who made me; who has given me everything; who loves me as no one else will ever love me; who alone can understand completely the secrets of my heart. I believe that you are here because you love me and could not leave me alone on earth; because you know my miseries, and wish me to be able always to find here the heart of a true friend, a heart that will answer the longings of my own heart. I believe that you are here to help me attain the happiness of heaven; to find in your presence the solace of which I stand in need; to purify me in your precious blood; to nourish me with your life in Holy Communion. Therefore, my Jesus, I adore thee.

Jesus, my Lord, my God, my all, how can I love thee as I ought? and how revere this wondrous gift, so far surpassing hope or thought? Jesus, my Lord, I thee adore. O make me love thee more and more.

Had I but Mary's heart to love thee with, my dearest king, O, with what bursts of fervent praise thy goodness, Jesus, would I sing! Jesus, my Lord, I thee adore, O make me love thee more and more.

O see! within a creature's hand the vast Creator deigns to be, reposing infant like, as thou on Joseph's arm or Mary's knee. Jesus, my Lord, I thee adore, O make me love thee more and more.

Thy body, soul, and godhead, all! O mystery of love divine! I cannot compass all I have, for all thou hast and art are mine. Jesus, my Lord, I thee adore. O make me love thee more and more.

Sound, sound his praises higher still, and come, ye angels, to our aid. 'Tis God! 'tis God! the very God, whose power both man and angels made! Jesus, my Lord, I thee adore. O make me love thee more and more.

II. MY SINS

"Watch and pray that ye enter not into temptation."

I look at Jesus prostrate in agony in the moonlit garden. Why this intensity of suffering? Because he is feeling the weight of human sin. In the upper room a few moments ago, he made himself the victim of sin and offered his life to pay the price of man's sin, saying, "This is my blood ... which is shed ... for the remission of sins." Now, in the garden, he who is absolutely sinless, feels the weight of the sins he has taken upon himself. Sin closes in upon him, every sin ever committed by every man, woman and child: every sin which shall ever be committed to the end of time. All sin is assumed by Jesus, the all-holy. I try to think what that means: every sin ... ever committed ... by anyone ... from the beginning of the world until its end....all descending upon this one person who must bear every single sin, great or small. And as I hear him cry out in horror, I realize that my own sins are part of this fearful burden. Jesus is feeling the weight of the sins that I myself have committed. I have a part in the sin which causes this dreadful agony of Jesus in the garden!

Jesus knows my sins all too well. Do I know them? All of them? As I watch Jesus here, I begin to realize dimly how dreadful my sins are. I, too, begin to feel something of their weight. So I stop here awhile and look into my heart to discover my sins in order that I may express my sorrow, in order that I may confess them, one by one, to Jesus.

O blessed Jesus, who hast given to me the picture of the true human life, and who dost reveal to me the ugliness of human sin: give me the grace to see my sins, my shortcomings, my negligence which so burden thee in Gethsemane, that I may confess them with that sorrow which I must have if thy Cross and Passion are to save me from hell which I deserve. Amen.

Now I spend some time in self examination....and this, dear Jesus, is what I really am; So weak, so disfigured, so soiled, so unclean! What a plight to be in! Yet, O my saviour, it is just because I see my misery. Just because I see how much I have hurt you. Just because I see how loathsome these sins are to you that I am urged onward by the necessity of remaining in your presence. For you are my very life, without you, I am surely lost.

Certainly, I have proved myself an ungrateful friend. How many times you have filled me with joy in Holy Communion ~ and I? I have gone away from you and satisfied my desires and whims with poisonous fruit. How many times have you enfolded me in the arms of love...and I? I gave you the kiss of Judas.

Still, despite my sins, I feel the need of being with you. For, without you, life is nothing but a heavy burden. What would life be if I were forced to wander forever among the lost? What happiness could I expect from Satan? What rest? What comfort? What peace? I cannot face either life or death apart from you.

It was your lips which spoke the words, "Son, be of good cheer, thy sins be forgiven thee." It was you who said to the penitent Magdalene, "Thy faith hath saved thee, Go in peace." So I trust in your love and mercy. Even though I had committed these sins, you drew me here to yourself. You offered me a place here as a worshipper, so I am here.

I cannot offer you anything to make up for my sins; I have nothing of my own with which to pay for my violations of your love; But I confess my unworthiness, acknowledge my faithlessness with real sorrow, throwing myself upon your love and mercy. Jesus, my Jesus, I am sorry. I beg your pardon. I reach out suppliant beggar's hands.

Jesus, my Jesus, wash me in your precious blood. Smile upon me again.

III. INTERCESSIONS

"Thy will be done"

I look again at Jesus prostrated in agony in the moonlight. I have realized that the hideousness of sin is the reason for this suffering. I have tried to face my own part in his agony and to be sorry for my own sins. Now I can go a step further. Jesus suffers because he is feeling the results of sin. Sin always means suffering. As I stay here with Jesus, I can see that the agonies of the world today are the direct results of man's violation of God's holy will. Sin upsets God's plan for man's peace and happiness and brings strife and pain to the innocent as well as to the guilty. So I will turn my energies to the work of praying for others. I will think of each subject and lift it up to God, asking him to accept Jesus' suffering for sin and to accomplish his will in that situation or concerning that person. Then I know all will be well.

So I pray for:

- The world and peoples of the world.
- My country, its officials, people and institutions.
- Christianity throughout the world --Catholic and Protestant.
- My own part of the Catholic Church.
- My own parish.
- Those near and dear to me.

- My enemies and those whom I naturally dislike.
- The departed.

Now I gather all of my intercessions up into the following: Most sweet Jesus, redeemer of the human race, look down upon me humbly prostrate before thine altar. I am thine, and thine I wish to be; but to be more surely united to thee, behold, I hereby freely consecrate myself today to thy most sacred heart.

Many indeed have never known thee; many, too, despising thy laws, have rejected thee. Have mercy on them all, most merciful Jesus, and draw them to thy sacred heart. Be thou king, O Lord, not only of the faithful who have never forsaken thee, but also of the prodigal children who have abandoned thee. Grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be thou king of those who are deceived by erroneous opinions or whom discord keeps away from thy Church and call them back to the harbour of truth and unity of faith, so that soon there may be but one flock and one shepherd. Be thou king of all those who, throughout the world, are still worshippers of any sort of idols and refuse not to draw them all into the light and kingdom of God. Grant, O lord, to thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the whole earth resound from pole to pole with one glad cry; praise to the sacred heart that wrought our salvation, to that heart be glory and honour, for ever and ever. Amen.

IV. FOR MYSELF

"He took Peter and the two sons of Zebedee."

Jesus graciously invites men to be with him in his agony in order that he may bless them. He has invited me to be with him. What blessings would I seek from him for myself?

First I ask him for my spiritual needs: For light and grace to live faithfully in accordance with the wills of my heavenly Father; to develop in his love and in his service; to grow more and more like him; to meet the temptations and difficulties of life; to persevere in the Christian life to the end; and for the grace to die a good and happy death.

Then I ask him for any earthly gifts which I may desire. Here I must be willing to go without any of these things if God does not want me to have it, because I trust the wisdom and the love of my heavenly Father. All through my petitions for myself and for others must run that thread of submission to the Father's will expressed by Jesus in the garden in the words, "Nevertheless not as I will, but as thou wilt."

Yet, as a child brings his requests to an earthly Father, so I now bring my requests to Jesus

V. CLOSING DEVOTIONS

"Arise, let us be going"

My watch with Jesus draws to a close. I have spent this time with him in the work of adoration, penitence, intercession and petition. Now I must go back into my daily life again. The world into which I go will be the same as when I came here an hour ago. I shall have the same problems to face, the same circumstances in which to live. But I, who live in these circumstances and face these problems, am not the same. For I have been here with Jesus. I have opened my heart to him. I have placed my problems at his feet in the Garden. I am taking out into the world a new strength, a new power. Jesus goes out into the world with me, in my heart.

And before I go, I stop a moment and consider. In what particular thing is my life going to be different because I have been here in the garden with Jesus? Just where am I going to act differently in regard to my particular circumstances in the world? I will make one special, very definite, resolution about my life before I go ... Now I once more bow in adoration.

Dear Saviour, I have now only a few moments of my watch left. Here before you in your sacred presence in the blessed Sacrament, I humble myself, I bow low in adoration. O Jesus, you are God. And I? What am I? Without you I am nothing; yes, less than nothing because I have so often hurt you by my sins. Yet with you I am greater than an angel, for the Blessed Sacrament was not instituted for angels; they can neither eat your Flesh nor drink your blood. Wherefore, dear Saviour, miserable as I am, I bow low before you, profoundly I adore you, all my greatness comes from you, and I prostrate myself before you.

My Jesus, I am but a handful of dust yet you have made me a mighty thing. You have made me able to worship at your throne, both here and in eternity. To adore you is the mightiest act a creature can perform and I adore you. I adore you who are holiness itself. You are the source of all holiness, without you there is nothing in life but emptiness, pain, fear, hopeless weariness. I adore you because you are the mighty Lord of all things, the Sovereign Master of the universe; all creatures in heaven and on earth are dependent upon you. I adore you because you dwell in inaccessible heights, yet you come in so humble a form that I may look upon the veils of your presence here unafraid, with confidence, in intimate love.

You are God, Eternal, Infinite, everywhere present, all-knowing, Almighty. All-wise. Holiness itself. Infinitely good. Most faithful. The perfection of bliss. Life itself. Eternal love. Yet despite all this, you have humbled yourself to the littleness, the frailty, the silence of the Sacred Host. Is there a place or a position of lowliness in the whole universe that you have not already taken?

Though it is impossible for me to abase myself as much as you, yet I can at least wish to humble myself in imitation of you, I can at least try to forget myself and be willing to bear my cross daily and I beg you, dear Jesus, help me to do these things.

So, dear Saviour, I must go, leaving your sacred sacramental presence; but I pray you, enter into my heart, so that, going, I leave you not behind, so that, going back into the world, you may go with me.

And one final prayer I make my Jesus: when I must face my last agony and enter death, when I must stand before your dreadful judgment seat, when I must see you as you really are, all the glories of your Godhead and manhood revealed in glistening light: I beg that you will remember then, O Jesus, that I knelt here today in adoration of you, hidden beneath this outward sign; that I watched with you in your human agony; that, although I could not see you with my outward eyes, still I did not deny your presence, but rather hailed thee present here in the Sacred Host.

And, in that dread hour of my agony and death, dear Jesus, remembering all this, take me to yourself, for ever and ever. Amen.

ALTERNATIVE/ADDITIONAL SUGGESTIONS FOR THE HOLY HOUR

Scripture

Daily Office: Evening Prayer (BCP p. 61/115) or Compline (BCP p. 127)

Psalms (BCP p. 585-808)

Prayers and Thanksgivings (BCP p. 814-841)

The Great Litany (BCP p. 148)

Silent Contemplation/Meditation