



CHRIST CHURCH CATHEDRAL



Maundy Thursday

**Holy Eucharist and
Hand or Foot Washing**

14 April 2022

Welcome to Christ Church Cathedral

Be Here, Be You, Be Loved

Welcome to Christ Church Cathedral A Blessed Holy Week.

The People's responses are in **bold** print.

Current Endemic Protocols

For those who are fully vaccinated and boosted, masks will be optional while worshiping in the Cathedral. However, the Bishop's guidelines make clear that masks should still be worn while singing. Please continue to bring your masks and wear them when you choose to sing. While not singing, you are welcome to remove your mask if you are fully vaccinated and boosted. Even if fully vaccinated and boosted, you have the option of continuing to wear your mask, if you prefer. During this time of transition, let us be especially respectful of and compassionate towards each other's masking decisions, giving special consideration for our community members who may be immunocompromised, who may not have access to vaccines for various reasons, or who may care for those especially vulnerable. **We ask anyone who is unvaccinated to please continue to mask at this time.**

To help ensure the safety and health of our community, we ask that you **continue the practice of physically distancing from each other within Cathedral spaces. When sitting in the nave, this means you should have at least two empty seats (approximately three feet) between your pod and any neighboring pods**. Some of you may wish to keep more physical distance, and again, we ask for extra, intentional respect and compassion for each other as we communicate and observe our own physical-distancing needs. Thank you for your continuing care for one another.

Land Acknowledgment for the Diocese of Missouri

We respectfully recognize and acknowledge that we are on traditional, ancestral lands of the Osage Nation. The process of acknowledging the land we stand on is a way of accepting our complicity in a process of colonization that removed the Osage people from their ancestral lands. We also make this acknowledgment to affirm our commitment to stand with indigenous communities today as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that we cannot separate the history of the Episcopal Church from the history of colonialism and slavery in the United States. Four hundred plus years ago, the first enslaved Africans were brought to the Americas. We acknowledge the legacy of slavery in this area, and the blood, sweat, and tears of enslaved people that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across the Episcopal Church.

The Triduum

The Triduum is the most dramatic point in the Church calendar year. All three "moments" of the Triduum—Maundy Thursday, Good Friday, and the Easter Vigil—form the heart of the Paschal Mystery. The celebration of the Paschal Mystery is the very core of a priestly people who find the way of the cross to be the way of life. The very logic of the Triduum demands the recognition that Easter does not exist without Maundy Thursday and Good Friday.

On Maundy Thursday the church remembers Jesus' institution of the Eucharist and the washing of his disciples' feet (have a bowl of warm water and a towel nearby). We are reminded to "love one another, as I have loved you." Jesus' mandate to love, as Jesus loves, calls us to be people whose self-giving love reaches out to all persons. Toward the end of our Eucharistic liturgy, we place the reserved Sacrament in the Baptistry, and there all are invited to keep watch and pray this year virtually. The altars and sanctuary will be bare as we put our signs and symbols aside after the service. And we leave in silence remembering that which we have received. We enter the liturgy on Good Friday in silence. Our scripture readings take on special meaning as we remember Christ's passion and death. We again leave this holy place in silence. The Great Vigil of Easter occurs after sundown on Holy Saturday. "On this most holy night, in which our Lord Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer." (*Book of Common Prayer*, page 285.) The Paschal Candle is lit from the new Easter fire, and we hear stories from our salvation history. We renew our baptismal covenant. Our "alleluias" resound once again.

HOLY WEEK SCHEDULE WITH CHRIST CHURCH CATHEDRAL

The Triduum			
Maundy Thursday	6:00 AM	Morning Prayer	Facebook CCC
	6:30 PM	Maundy Thursday Service	Hybrid CCC
	9:00 PM	Vigil in the Garden	Facebook CCC
Good Friday	6:00 AM	Morning Prayer	Facebook CCC
	12:10 PM	Good Friday Liturgy	Hybrid CCC
	5:30 PM	The Way of the Cross	Facebook CCC
	6:30 PM	Good Friday Vespers	Hybrid CCC
Holy Saturday	6:00 AM	Holy Saturday Liturgy	Facebook CCC
	6:30 PM	Easter Vigil	Hybrid CCC
Easter Sunday	8:00 AM	Easter Worship	In person only
	10:00 AM	Easter Egg Hunt for Children with an adult In Chapel and Chapel Garden	<i>In person</i>
	10:30 AM	Festival Eucharist	Hybrid CCC

Hybrid: onsite and livestreamed
See the Cathedral website for Cathedral service links – www.christchurchcathedral.us

OPENING VOLUNTARY CHORALE PRELUDE “LORD, HAVE MERCY UPON US”

JOHANN SEBASTIAN BACH

THE GATHERING OF GOD'S PEOPLE

Processional Hymn 171 See page 11

Pietra

Presider: Bless the Lord who forgives all our sins.

People: **God’s mercy endures for ever.**

Collect for Purity

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.**

Kyrie

The image shows a musical score for a Kyrie in 4/4 time. It consists of three systems of music. The first system has a vocal line with the lyrics: "Ky - ri - e, e - le - i - son. Lord, have mer - cy." The second system has a piano accompaniment with the lyrics: "Ky - ri - e, e - le - i - son. Chris - te, e - le - i - son. Chris - te, e - le - i - son. Lord, have mer - cy. Christ, have mer - cy. Christ, have mer - cy." The third system has a vocal line with the lyrics: "Ky - ri - e, e - le - i - son. Lord, have mer - cy. Ky - ri - e, e - le - i - son. Lord, have mer - cy." The piano accompaniment is in the bass clef and provides harmonic support for the vocal lines.

The Collect of the Day

Presider: God is with you.

People: **And also with you.**

Presider: Let us pray. Almighty God, 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 Savior, who in these holy mysteries gives us a pledge of eternal life; and who now lives and loves with you and the Holy Spirit, one God, for ever and ever. **Amen.**

We HEAR the SACRED STORIES

The First 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.

Reader: Hear what the Spirit is saying to God's People.

People: **Thanks be to God.**

Psalm 116: 1, 10-17 *Prayed responsively.*

I love the LORD, because he has heard the voice of my supplication, *

because he has inclined his ear to me whenever I called upon him.

How shall I repay the LORD *

for all the good things he has done for me?

I will lift up the cup of salvation *

and call upon the Name of the LORD.

I will fulfill my vows to the LORD *

in the presence of all his people.

Precious in the sight of the LORD *

is the death of his servants.

O LORD, I am your servant; *

I am your servant and the child of your handmaid; you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving *

and call upon the Name of the LORD.

I will fulfill my vows to the LORD *

in the presence of all his people,

In the courts of the LORD's house, *

in the midst of you, O Jerusalem. Hallelujah!

The Second Reading

1 Corinthians 11:23-26

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.

Reader: Hear what the Spirit is saying to God's People.

People: **Thanks be to God.**

Sequence Hymn 167 See page 12

Horsley

THE PROCLAMATION OF THE GOSPEL: John 13:1-17, 31b-35

Deacon: The Holy Gospel of our Savior Jesus Christ according to John.

People: **Glory to you, O 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. Jesus said, "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."

Deacon: The Gospel of our Savior.

People: **Praise to you, O Christ.**

The Homily

The Rev. Dcn. Susan Naylor, Deacon

Moment for silent reflection

The Washing of Hands or Feet

Presider: We begin by washing, as we were washed in our baptism. We cleanse our hands/feet as we were cleansed in the waters of new birth. We do this not because we are afraid, but because we were commanded to love, and to cleanse our hands and gather in spirit is how we love the vulnerable, whom Jesus loved.

People: **May we be instruments of love. May the sacrifices we make be for the good of our human family near and far. Amen.**

You are invited to wash your hands or feet and if safe to do so wash the hands or feet of those agreeable.

Prayers of the People

Deacon: Let us name before God those for whom we offer our prayers.

The people name those for whom they are interceding.

Leader: We gather as the household of God, apostles, prophets, martyrs, people of faith, to pray for the church and all humankind, saying, Come, Lord Jesus.

Leader: For refugees, for those experiencing homelessness, and for all who have nowhere to lay their head, we pray:

People: **Come, Lord Jesus.**

Leader: For those unable to eat at the Lord's Table or at any other table, we pray:

People: **Come, Lord Jesus.**

Leader: For the church, for those who will be baptized, confirmed or received, that they may rejoice in their passage through death into new life, we pray:

People: **Come, Lord Jesus.**

Leader: For the body of Christ fractured in a world of violence and war, we pray:

People: **Come, Lord Jesus.**

Leader: For those who betray, and for those whom they betray, we pray:

People: **Come, Lord Jesus.**

Leader: For all in any need, especially all refugees, all effected by illness or any other disease, all those affected by gun violence and violence and oppression in all its forms. We pray:

People: **Come, Lord Jesus.**

Leader: For those who have died, especially those who have been lost to COVID-19 and those 30 lives taken by gun violence in St. Louis City in 2022, all who die at the hand of another or by their own hand. For ourselves, that we may be obedient even unto death. We pray:

People: **Come, Lord Jesus.**

Leader: For all who gather to celebrate the Lord's Passover, we pray:

People: **Come, Lord Jesus.**

All: **Gracious and loving God, we recall the wonders you worked for our ancestors, and we marvel at the love shown us by your Son. Hear us as we pray in the name of your Son, our Savior Jesus Christ. Amen.**

The Peace

Presider: The peace of Christ be always with you.

People: **And also with you.**

ANNOUNCEMENTS & OFFERTORY SENTENCES: Dean Kathie

Offertory Anthem

Ralph Vaughan Williams

O Taste and See how gracious the Lord is:

Blest is the one that trusteth in Him.

GATHERING AT CHRIST'S TABLE

THE EUCHARISTIC PRAYER: The Great Thanksgiving *Eucharistic Prayer 1 (Enriching Our Worship)*

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

Presider: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus

Wondrous Love Mass
Paul Hillebrand and Kevin Keil

INTRO (♩ = ca. 96)

Ho - ly, Ho - ly, Ho - ly,
Ho - ly, Lord God of hosts, Heav'n and earth are
full of your glo - ry. Ho - san - na in the
high - est, Ho - san - na in the high - est, the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est, high - est.

Presider: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and 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 friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

The Presider continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

The Lord's Prayer

Presider: And now, as our Savior has taught us, we are bold to pray:

All: **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 bread is now broken. Silence is kept.

Fraction Anthem

Presider: Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast.**

Presider: Behold what you are.

People: **May we become what we receive.**

The Invitation

Celebrant: The gifts of God for the people of God.

The Celebrant may add:

So come you who have been here often and you who have not been here in a long time. You who are full of faith or full of doubt. You who have tried to follow Jesus and you who have failed. Come, it is Christ who invites us to meet him here.

Those participating at home may, if they wish, say this prayer during the time of Communion:

Lord of the Feast, we thank you for gathering us as your people. We call to remembrance the many times we have been fed at your table and we lament our distance now. Be present Lord Jesus as you were present with your disciples, be known to us in the breaking of the bread, and may your Holy Spirit sustain us and all your Church until we can gather together again. We ask this for the sake of your love. Amen.

At Communion

*Sing my tongue, the glorious battle
Sung by the choir*

Pange Lingua

Communion Hymn 158 (if needed) See page 14

Herzliebster Jesu

The Postcommunion Prayer

Presider: Let us pray.

All: **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

Hymn 329 verses 1-4 See page 15 Sung during the stripping of the altar

Pange Lingua

"Then he said to them, 'I am deeply grieved, even to death; remain here and stay awake with me.'" Matthew 26:38

Please remain prayerfully silent while the consecrated elements are moved to the altar of repose.

Psalm 51 *Prayed in unison at the direction of the Presider*

Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.

Wash me through and through from my wickedness *
and cleanse me from my sin.

For I know my transgressions, *
and my sin is ever before me.

Against you only have I sinned *
and done what is evil in your sight.

And so you are justified when you speak *
and upright in your judgment.

Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.

For behold, you look for truth deep within me*
and will make me understand wisdom secretly.

Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

Make me hear of joy and gladness, *

that the body you have broken may rejoice.
Hide your face from my sins *
and blot out all my iniquities.
Create in me a clean heart, O God, *
and renew a right spirit within me.
Cast me not away from your presence *
and take not your holy Spirit from me.
Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
I shall teach your ways to the wicked, *
and sinners shall return to you.
Deliver me from death, O God, *
and my tongue shall sing of your righteousness, O God of my salvation.
Open my lips, O Lord, *
and my mouth shall proclaim your praise.
Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

After a period of prayerful silence, all depart in quiet.

Those who wish to gather virtually in prayer at the Altar of Repose (8:00-9:00 PM), please go to the Christ Church Cathedral website for the link to our FB Page.

The Kyrie and Sanctus are from the Wondrous Love Mass by Paul Hillebrand & Kevin Keil

Liturgical Ministers

Presider: The Rt. Rev. Deon Johnson, Eleventh Bishop of the Episcopal Diocese of MO

Assisting Priest: The Very Rev. Kathie Adams-Shepherd, Cathedral Dean

Assisting Priest: The Rev. Dave Malek, Curate

Archdeacon: The Venerable Harry Leip

Homilist/Deacon: The Rev. Dcn. Susan Naylor

Lector/Intercessor: Howie Hirshfield

Head Verger: Laura Rose

Crucifer: Br. Sam Kincade, *Acolytes:* Howie Hirshfield, Mark Waight

Organist & Choirmaster: Canon Precentor William Partridge

Musicians: The Cathedral Choir

Ushers: Ron Freiwald, Richard Roemerman

Digital Moderators: Dan Linck, Justin Martin

Altar Guild: Wardwell Buckner

Hymn 171

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-vay'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)

Hymn 167

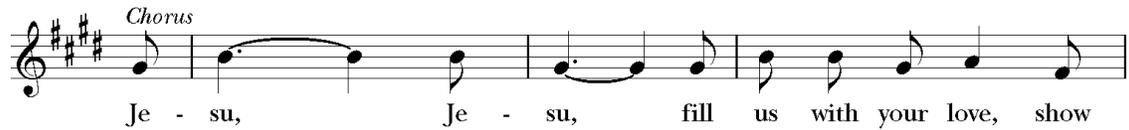
1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Horsley*, William Horsley (1774-1858)

Hymn 602

Chorus



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

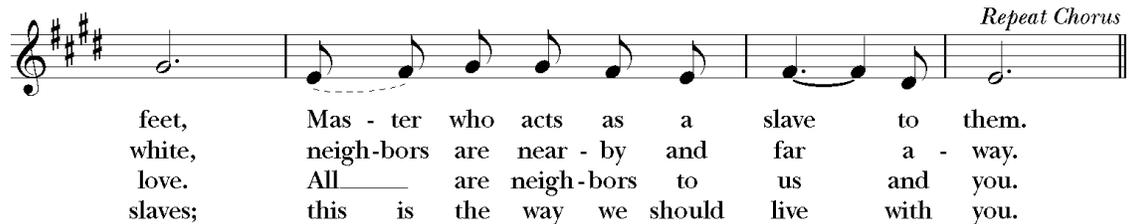


us how to serve the neigh-bors we have from you.



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 were

Repeat Chorus



feet, Mas - ter who acts as a slave to them.
white, neigh-bors are near - by and far a - way.
love. All are neigh-bors to us and you.
slaves; this is the way we should live with you.

Words: Ghanaian; tr. Thomas Stevenson Colvin (b. 1925), alt. Music: *Chereponi, [Jesu, Jesu]*, Ghanaian folk song; adapt. Thomas Stevenson Colvin (b. 1925)
Words, Music: Copyright ©1969, Hope Publishing Company. All rights reserved. Used with permission.

Hymn 158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930) Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

Hymn 329 v.v. 1-4



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.

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