



Maundy Thursday

‘Victim, no resurrection’

In memory of the Paris victims 13th November 2015. By the artist Terry Duffy

Coventry Cathedral 10 November – 10 February 2016.

‘*Victim, no resurrection*’ once referred to as, “one of the most controversial pieces of twentieth century art” was painted in Duffy’s Liverpool studio in 1983 and has been installed in many Cathedrals including the Liverpool Anglican and other places of worship and galleries throughout the world over the past 30 years.

It questions our awareness and anxieties of present day global conflict and extremism. Never more pertinent today because of the many hundreds of victims of the massacre in Paris 13th November 2015.

‘*Victim, no resurrection*’ is a powerful symbol that ‘enough is enough’ and that people in power and authority have to do more in Paris, Syria and everywhere as to the plight of victims of conflict.

It is in Coventry Cathedral to mark the 75th anniversary of the Coventry blitz as well as British and German reconciliation and collaboration. It was previously shown in Dresden because of the Allied bombing there 70 years ago. ‘*Victim, no resurrection*’, isn’t the crucifixion of Christ, it is a window into the world of victims of conflict represented by man, women and child, a world of human suffering. The painting is a highly complex composition. In the lower section, there are several feet and legs, posed and contrived ignoring the pain and suffering above.

A wine glass appears to be casually left on a shiny floor. Does it symbolise the taking of Communion or is it ironically a party where people prefer to ignore the deprivation above them? Towards the centre, is the torso a man or a woman or is it both? Is the figure appearing from the torso’s breast a child or distorted tortured figure looking down at you with arms and fists striking outwards to the right, attempting to fight or escape?

At the top of the painting, a head forces upwards, as though screaming, is it trying to run away from the light behind it? Is the outstretched hand on the far left reaching for another cross, a symbol of the true crucifixion?

‘*Victim, no resurrection*’ is on a journey of peace and reconciliation. A contemporary interpretation of Stations of the Cross from Liverpool where it was painted to Jerusalem many years from now.

Terry Duffy is an international artist with a reputation for unique and challenging work. He has exhibited in London, Paris, Berlin, Philadelphia, New York and the 2009 Venice Biennale. Earlier in his career he worked with Joseph Beuys and John Cage.

He has received major Arts Council awards and international media coverage including indepth coverage on BBC World News. In 1992 he was the British Council Fellow in Fine Art in Budapest.

His work is in private, public and corporate collections worldwide and has been published and shown internationally in press, television, cinema, music and book industries. He is Chair of The British Art and Design Association.

The Liturgy of Maundy Thursday

Organ Prelude: **O man, thy grievous sin bemoan, BWV 622 *O Mensch, beweine dein Sünde groß*, J.S. Bach**

The Gathering

Twos on that night

(tune: Rockingham)

Twos on that night, when doomed to know The eager rage of every foe,

That night in which He was betrayed,

The Savior of the world took bread.

**And after thanks and glory giv'n
To Him that rules in earth and Heav'n,
That symbol of His flesh He broke,
And thus to all his foll'wers spoke:**

**“My broken body thus I give
For you, for all. Take, eat, and live.
And oft the sacred rite renew
That brings My saving love to view.”**

**Then in His hands the cup He raised,
And God anew He thanked and praised,
While kindness in His bosom glowed,
And from His lips salvation flowed.**

**“My blood I thus pour forth,” He cries,
“To cleanse the soul in sin that lies;
In this the covenant is sealed,
And heaven's eternal grace revealed.**

**“With love to man this cup is fraught;
Let all partake the sacred draught;
Through latest ages let it pour
In memory of My dying hour.”**

The grace of our Lord Jesus Christ, the love of God,
and the fellowship of the Holy Spirit be with you
All and also with you..

This is the day that Christ the Lamb of God
gave himself into the hands of those who would slay him.

This is the day that Christ gathered with his disciples in the upper room. This is the day that Christ took a towel
and washed the disciples' feet, giving us an example that we should do to others as he has done to us.

This is the day that Christ our God gave us this holy feast,

that we who eat this bread and drink this cup may here proclaim his Holy Sacrifice and be partakers of his resurrection, and at
the last day may reign with him in heaven.

Our Lord Jesus Christ says:

'If you love me, keep my commandments.'

'Unless I wash you, you have no part in me.'

Let us confess to almighty God our sins against his love, and ask him to cleanse us.

Silence is kept.

Have mercy on us, O God,
in your great goodness;
according to the abundance of your compassion blot out our offences.
Lord, have mercy.

All Lord, have mercy.

Against you only have we sinned and done what is evil in your sight. Christ, have mercy.

All Christ, have mercy.

Purge us from our sin and we shall be clean; wash us and we shall be whiter than snow. Lord, have mercy.

All Lord, have mercy.

May the Father forgive us

by the death of his Son

and strengthen *us*
to live in the power of the Spirit all *our* days.
All Amen.

The Collect:

O God, your Son Jesus Christ has left to us this meal of bread and wine in which we share his body and his blood. May we who celebrate this sign of his great love show in our lives the fruits of his redemption; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

The Liturgy of the Word

A reading from the Book of Exodus(12:1-4, (5-10), 11-14)

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 neighbour 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.

Psalm 116:1, 10-17

Dilexi, quoniam

1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.

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

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

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

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

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

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

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

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

Motet: *A new commandment*

Richard Shephard (b. 1949)

A new commandment I give unto you: that you love one another as I have loved you. By this shall all men know that you are my disciples if you have love for one another.

The Epistle

A reading from the First Letter to Paul to the Corinthians

(1 Corinthians 11:23-26)

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Praise to you, O Christ, King of eternal glory. I give you a new commandment, says the Lord: Love one another as I have loved you.

Gradual Hymn: 76 (CP) *Thee we Adore*

Gospel Acclamation

Praise to you, O Christ, King of eternal glory.

I give you a new commandment, says the Lord

Love one another as I have loved you.

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to John.

All Glory to you, O Lord.

John 13:1-17, 31b-35

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."

This is the Gospel of the Lord.

All Praise to you, O Christ.

The Meditation

When observed, the ceremony of the washing of feet follows the Gospel and sermon. The celebrant introduces the ceremony using these words.

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. 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.”

A basin of water is placed at the chancel step. Members of the congregation, or their representatives, are seated on chairs near the front of the assembly. The celebrant, carrying a towel, proceeds to wash the feet of those seated.

The anthem ‘Ubi Caritas is sung Maurice Durufle

God is love, and where true love is, God himself is there.

Here in Christ we gather, love of Christ our calling; Christ, our love, is with us, gladness be his greeting; let us all revere and love him, God eternal. Loving him, let each love Christ in all his brothers. *God is love,...*

When we Christians gather, members of one Body, let there be in us no discord, but one spirit; banished now be anger, strife and every quarrel. Christ our God be present always here among us. *God is love,...*

Grant us love’s fulfilment, joy with all the blessed when we see your face, O Saviour, in its glory; shine on us, O purest Light of all creation, be our bliss while endless ages sing your praises. *God is love,...*

The washing of feet may end with this prayer

Lord Jesus Christ,
you have taught us
that what we do for the least of our brothers and sisters we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.

Amen.

The service continues with the Prayers of the People.

Silence is to be kept before each versicle and response.

In the power of the Spirit let us pray to the Father through Christ the saviour of the world.
Father, on this, the night he was betrayed, your Son Jesus Christ washed his disciples’ feet.
We commit ourselves to follow his example of love and service. Lord, hear us

All and humble us.

On this night, he prayed for his disciples to be one. We pray for the unity of your Church.
Lord, hear us

All and unite us.

On this night, he prayed for those who were to believe through his disciples’ message.
We pray for the mission of your Church. Lord, hear us

All and renew our zeal.

On this night, he commanded his disciples to love, but suffered rejection himself.
We pray for the rejected and unloved.

Lord, hear us

All and fill us with your love.

On this night, he reminded his disciples that if the world hated them it hated him first.

We pray for those who are persecuted for their faith. Lord, hear us

All and give us your peace.

On this night, he accepted the cup of death
and looked forward to the new wine of the kingdom.

We remember those who have died in the peace of Christ. Lord, hear us

All and welcome all your children into paradise.

The Liturgy of the Sacrament

The Peace

Jesus says: 'Peace I leave with you; my peace I give to you.

Do not let your hearts be troubled, neither let them be afraid.'

The peace of the Lord be always with you

All and also with you.

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Taking of the Bread and Wine

Offertory Hymn. Three Holy Days Enfold Us Now

**Three holy days enfold us now
in washing feet and breaking bread,
in cross and font and life renewed:
In Christ, God's first-born from the dead.**

**The myst'ry hid from ages past
is here revealed in word and sign,
for Jesus' story is our own:
New life through death is God's design.**

**Christ lifted high upon the tree,
before you ev'ry knee shall bend
and every tongue in praise proclaim:
"You are the Lord of all. Amen."**

Words: Delores Dufner, OSB (b.1939);

The gifts of the people may be gathered and presented.

The table is prepared and bread and wine are placed upon it. These words may be used at the preparation of the table

At the eucharist we are with our crucified and risen Lord. We know that it was not only our ancestors, but we who were redeemed and brought forth from bondage to freedom, from mourning to feasting. We know that as he was with them in the upper room so our Lord is here with us now.

All Until the kingdom of God comes let us celebrate this feast.

Blessed are you, Lord, God of the universe, you bring forth bread from the earth.

All Blessed be God for ever.

Blessed are you, Lord, God of the universe, you create the fruit of the vine.

All Blessed be God for ever.

Prayer over the Gifts

Father, we spread this table

to remember the loving sacrifice of Jesus Christ, your Son.

Accept all we offer you this day. Bind us together in his love and in the love he has commanded us to bring one another; through Jesus Christ our Lord.

The Eucharistic Prayer

It is indeed right to give you thanks,

Father most holy, through Jesus Christ our Lord.

For on this night he girded himself with a towel

and, taking the form of a servant,

washed the feet of his disciples.

He gave us a new commandment

that we should love one another as he has loved us. Knowing that his hour had come,

in his great love he gave this supper to his disciples

to be a memorial of his passion,

that we might proclaim his death until he comes again, and feast with him in his kingdom.

Therefore earth unites with heaven

to sing a new song of praise;

we too join with angels and archangels

as they proclaim your glory without end:

Sanctus and Benedictus *sung by choir from the Missa Brevis by Martha Patterson*

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Celebrant We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On this night that he was handed over to suffering and death, a death he freely accepted, our Lord 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 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, Father, according to his command,

All we remember his death,

we proclaim his resurrection, we await his coming in glory;

Celebrant and we offer our sacrifice of praise and thanksgiving to you, Lord 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 to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ,

and make them new, and bring us to that city of light

where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory are yours, almighty Father, now and for ever.
People Amen.

The Lord's Prayer is said from The New Zealand Prayer Book

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:

The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth.

With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and testing, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and for ever. Amen.

The celebrant breaks the consecrated bread.
Every time we eat this bread and drink this cup,
All we proclaim the Lord's death until he comes.

Giving of Communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper. **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The Agnus Dei is sung from the Missa Brevis by Martha Patterson

Anthem: Mandatum novum Matthew Larkin

Prayer after Communion *Silence is kept.*

This Post Communion is said

Lord Jesus Christ,
we thank you that in this wonderful sacrament you have given us the memorial of your passion: grant us so to reverence the sacred mysteries of your body and blood that we may know within ourselves and show forth in our lives the fruit of your redemption,
for you are alive and reign, now and for ever. **Amen.**

The Conclusion

The Stripping of the Sanctuary

The holy table and the sanctuary is stripped bare. During the stripping, these verses from Lamentation will be used after Psalm 22 is sung by the choir.

Psalm 22 Plainchant Tone 8.3 with FB

Giles Bryant

How lonely sits the city that once was full of people! How like a widow she has become,
she that was great among the nations!

She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her.

All Jerusalem, Jerusalem, return to the Lord your God.

The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan;
her young girls grieve, and her lot is bitter.

Her children have gone away, captives before the foe.

Is it nothing to you, all you who pass by?

Look and see if there is any sorrow like my sorrow.

All Jerusalem, Jerusalem, return to the Lord your God.

From on high he sent fire; it went deep into my bones; he spread a net for my feet; he turned me back;
he has left me stunned, faint all day long.

For these things I weep; my eyes flow with tears;

for a comforter is far from me, one to revive my courage;

my children are desolate, for the enemy has prevailed.

All Jerusalem, Jerusalem, return to the Lord your God.

All who pass along the way clap their hands at you;

they hiss and wag their heads at daughter Jerusalem;

‘Is this the city that was called the perfection of beauty,
the joy of all the earth?’

The thought of my affliction and homelessness is wormwood and gall.

All Jerusalem, Jerusalem, return to the Lord your God.

The steadfast love of the Lord never ceases,

his mercies never come to an end;

they are new every morning; great is your faithfulness.

‘The Lord is my portion,’ says my soul,

‘therefore I will hope in him.’

The Lord is good to those who wait for him, to the soul that seeks him.

All Jerusalem, Jerusalem, return to the Lord your God.

It is good that one should wait quietly for the salvation of the Lord. It is good for one to bear the yoke in youth,

to sit alone in silence when the Lord has imposed it,

to put one’s mouth to the dust (there may yet be hope),

to give one’s cheek to the smiter, and be filled with insults. For the Lord will not reject for ever.

All Jerusalem, Jerusalem, return to the Lord your God.

The Dismissal

The dismissal is said. When the disciples had sung a hymn they went out to the Mount of Olives. Jesus prayed to the Father, ‘If it is possible, take this cup of suffering from me.’ He said to his disciples, ‘How is it that you were not able to keep watch with me for one hour? The hour has come for the Son of Man to be handed over to the power of sinners.’

Christ was obedient unto death. Go in his peace.

The ministers and people depart.

One of the most remarkable moments during the Last Supper sees Jesus strip off his robe and stand naked before his disciples in order to wash their feet. This poem-sermon – whose form allows for a more concentrated use of language and imagery than is usual in a sermon – attempts to explore the significance of that moment.

This poem-sermon was preached at the Cathedral Mass on Maundy Thursday, 20 April 200, at St. George’s Cathedral, Cape Town. It is based on John 13:4 – previously preached at the Parish Mass on Maundy Thursday, 1 April 1999, at St. John’s Church, Friern Barnet, London, UK.

Jesus Took Off His Robes

The rustic rabbi thus removes his robe –
the presser of flesh exposes now his own
tired torso, stripping dignity quite bare –
the first of many exposes of flesh
on this, a night for torment, lashings sore –

for now, Love's hands caress the watered feet
to strip away accumulated grime.
Encounter – flesh on flesh – more deeply points
to nakedness where vulnerability's shown.

The first embarrassed, glancing lovers' touch
perhaps elicits lack of letting go,
a slight but fearsome freezing of the heart,
a holding back – this risk's too much to dare.
but if love's true the nervousness will pass
through passion which is intimate and deep,
awakening dependency long sought,
a confidence to go beyond the flesh:
deceit unmask, the soul unburden, trust,
to cleanse each other's hurt – redemption find.
Reversing paradisial precedent.

When Eve and Adam, sensing that their God
would come, uncovering sin just newly made,
stripped leaves from off life's tree to cover guilt
exposing follies further – as God flung
them far towards a future, barkless tree, a leafless, listless, Golgothean Rood,
whereon hangs naked flesh, stripped real and raw,
the hands of love compressed by sealing nails,
a burdened God, his body sunk with sin
to heal that first and very human fault.

Tonight the church is stripped, as we expose
Uncluttered stone, undecorated wood.
Our feet are washed, our open hands receive
his fragile flesh, his whole self freely given.
Will we our hands soon wash, avert our gaze
and implicate ourselves in Pilate's haste?
Or will we cast off layers deep within,
unveil the truth and with Christ freedom win?

– *Chris Chivers, South Africa/England*



