

THE CHABURAH MEAL

The people are seated together at the tables.

BLESSING THE RELISHES

Before eating the relishes, people at each table offer the following blessing, saying together:

Blessed are You, O LORD our God, Ruler of the Universe, Who brings forth the fruit of the earth.

WASHING THE HANDS

After each person at the table washes and dries their hands, together they lift their hands to heaven and say the following blessing:

Blessed are You, O LORD our God, Ruler of the Universe, Who has given us the command concerning the washing of hands. The psalmist has said, "I will wash my hands in innocence, O Lord, that I may go in procession round your altar."

LIGHTING THE VESPER LIGHT

A woman from each table lights the table Vesper candle while all the women present offer this blessing saying together:

O gracious light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed! Now as we come to the setting of the sun, and our eyes behold the vesper light, we sing your praises O God: Father, Son and Holy Spirit. You are worthy at all times to be praised by happy voices, O Son of God, O Giver of life, and to be glorified through all the world. (The Phos Hilarion)

BLESSING THE BREAD

As the bread is brought out from the kitchen a Reader says:
When Jesus and his disciples sat for supper, he took bread.

The officiant says this blessing over all of the bread for the meal.
Blessed are You, O Lord our God, who brings forth bread from the earth.
Reader: Then Jesus said to his disciples, "I have earnestly desired

to eat this passover with you before I suffer: for I tell you I shall not eat it until it is fulfilled in the Kingdom of God.” He took the bread and when he had given thanks he broke it and gave it to them and said, “This is my body”. (*Luke 22: 15-16, 19*)

The bread is then distributed to each table. Each person gives a piece of bread to their neighbor with the words:

The Body of Christ.

The recipient responds:

Amen.

BLESSING THE MEAL

Before the meal is eaten, the people at each table offer this blessing, saying together:

Blessed are You, O LORD our God, Ruler of the Universe, by whose word all things came to be.

THE MEAL

*The food will be brought to each table.
The Blessing of the Fruit follows the meal.*

BLESSING OF THE FRUIT

Before the fruit is eaten the people at each table offer this blessing, saying together:

Blessed are You, O LORD our GOD, ruler of the Universe, Who brings forth the fruits of the tree to nourish us at the end of this meal.

THE WASHING OF THE FEET

The clergy move to where several chairs with bowls and towels are laid out. Those who wish to have their feet washed are invited to come forward in silence. When your feet have been washed, if you so wish, you may kneel to wash the feet of the next person.

John 13;1-20 is read during the washing of the feet.

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. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, "The one who ate my bread has lifted his heel against me." I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

THE BENEDICTION

Reader: After supper Jesus took the cup and gave thanks.

The officiant then takes the Cup of Blessing and begins the traditional Jewish thanksgiving after meals:

Let us give thanks unto our Lord God.

People: Blessed be the Name of the Lord from this time forth for evermore.

Officiant: With the assent of those present let us bless the Creator, of Whose food we have eaten.

The people nod to indicate their assent.

People: Blessed is our Creator of Whose bounty we have partaken and through whose goodness we live.

Officiant: Blessed are you, O Lord, Ruler of the Universe, Who sustains the whole universe with Your goodness, with grace, with loving kindness and with tender mercy. You give food to all flesh, for your loving kindness is forever. Through your great goodness food has never failed us: O may it not fail us forever, for your great Name's sake.

People: **Blessed are You, O Lord, Who gives food to all your creatures.**

Officiant: We thank You, O Lord our Creator, because you have given us as a heritage unto our ancestors; You brought us forth from the land of Egypt, delivered us from the house of bondage; You seal your Covenant in our flesh; and gave us the Torah which you have taught us in our hearts.

People: **Blessed are You, O Lord, Who gives us life and has called us to be Your people.**

Officiant: Have mercy, O Lord our Creator, upon Israel, your people, upon Jerusalem, your Holy City, upon Zion, the abiding place of Your glory, upon the Kingdom of the House of David, your Messiah and upon the great and holy house that was called by Your Name.

We return to the Gospel story:

Reader:...when he gave thanks, he gave it to them and said ‘Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes’. (*Luke 22:17-18*)

THE CUP OF BLESSING

The officiant says a blessing and hands the Cup of Blessing to the person next to him/her and it is passed to each person, who takes a sip.

Halfway through the receiving of the cup Psalm 69:1-23 may be read.

Save me, O God,
for the waters have come up to my neck.
I sink in deep mire,
where there is no foothold;
I have come into deep waters,
and the flood sweeps over me.
I am weary with my crying;
my throat is parched.
My eyes grow dim
with waiting for my God.

More in number than the hairs of my head
are those who hate me without cause;
many are those who would destroy me,
my enemies who accuse me falsely.
What I did not steal
must I now restore?
O God, you know my folly;
the wrongs I have done are not hidden from you.

Do not let those who hope in you be put to shame because of me,
O Lord God of hosts;
do not let those who seek you be dishonored because of me,
O God of Israel.
It is for your sake that I have borne reproach,
that shame has covered my face.
I have become a stranger to my kindred,
an alien to my mother's children.

It is zeal for your house that has consumed me;
the insults of those who insult you have fallen on me.
When I humbled my soul with fasting,
they insulted me for doing so.
When I made sackcloth my clothing,
I became a byword to them.
I am the subject of gossip for those who sit in the gate,
and the drunkards make songs about me.

But as for me, my prayer is to you, O Lord.
At an acceptable time, O God,
in the abundance of your steadfast love, answer me.
With your faithful help rescue me
from sinking in the mire;
let me be delivered from my enemies
and from the deep waters.
Do not let the flood sweep over me,
or the deep swallow me up,
or the Pit close its mouth over me.

Answer me, O Lord, for your steadfast love is good;
according to your abundant mercy, turn to me.
Do not hide your face from your servant,
for I am in distress—make haste to answer me.
Draw near to me, redeem me,
set me free because of my enemies.

You know the insults I receive,
and my shame and dishonor;
my foes are all known to you.
Insults have broken my heart,
so that I am in despair.
I looked for pity, but there was none;
and for comforters, but I found none.
They gave me poison for food,
and for my thirst they gave me vinegar to drink.

THE STRIPPING OF THE SANCTUARY

*The entire process from this point on should be in silence, as much as possible.
The people rise from the tables in silence, go to the Jerusalem altar*

for the final words and then begin to strip the sanctuary and prepare for the vigil and Good Friday. All the furnishings are stripped in the sanctuary.

The palms are used to mark the path to the place where the Vigil will be held.

THE DISMISSAL

After the candles are placed on the Stone of Golgotha, the officiant says:
The time of Desolation is near; let the Darkness come upon us.

THE VIGIL

Those who wish may quietly kneel and stay for a while.

Please leave the church in silence.

Introductory Page which I have summarized from what Jerry wrote and including some of the side notes from the booklet.

THE CHABURAH MEAL: *It is often believed that Jesus' last supper was a Passover Seder. The blessings described in the Gospels are those of a Seder meal. However, the Gospels also suggest that the meal, in fact, took place on the day before the Passover observance - the "Day of Preparation". If the meal was not a Seder, it could have been a Chaburah meal. (See the description and history at the end.) A Chaburah meal followed much the same pattern as a Seder meal.*

For every meal in Jewish tradition, there are specific blessings said over each kind of food (bread or grains, fruit juice or wine, vegetation or other foods). Those blessings, and the grace after meals, make up the Chaburah liturgy.

St. Philip's observance of the Chaburah meal is a blending of Jewish customs and prayers and Christian observances connected to Jesus' last evening with his disciples. The Christian pieces are clearly noted, as quotations from the Gospels, and also including the Phos Hilarion, one of the oldest Christian prayers from the 2nd or 3rd century.

MAUNDY THURSDAY: *This Christian tradition takes its name from the Latin "Mandatum", meaning "Command". Foot washing is often done in memory of Jesus' actions as described in the Gospel of John. The "command" is Jesus' admonition that the disciples should love "love one another, as I have loved you". Washing feet was a sign of hospitality in the first century world, as guests' feet would be dirty from walking on the roads in sandals. The washing of hands before eating is part of Jewish custom.*

Note I have not yet added Jerry's pieces on the last two pages from Dom Gregory Dix, *The Shape of the Liturgy*.