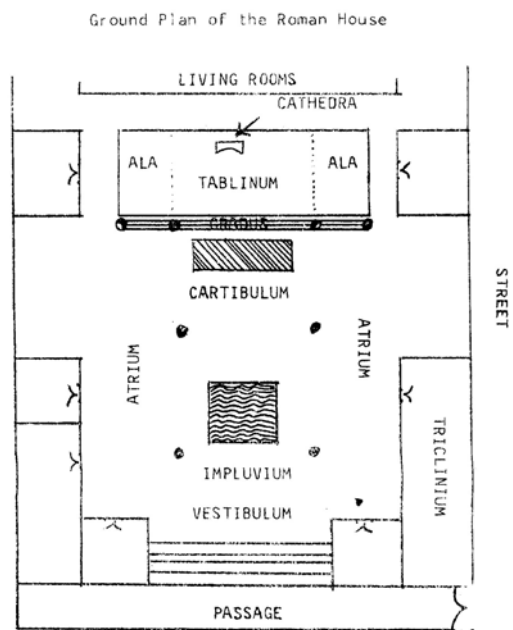


# Maundy Thursday



## Definitions

- Ala - "lean-to"
- Atrium - "Fore-Court sheltered from the rain"
- Cathedra - Chair
- Cartibulum - Chopping Block
- Gradus - Step
- Impluvium - Pool
- Tablinum - Cabin
- Triclinium - Dining Room
- Vestibulum - Entrance Hall

(Dom Gregory Dix, *The Shape of the Liturgy*, Dacre, 1944, facing p. 16)

3

*Celebrant.*

Bow down before the Lord.

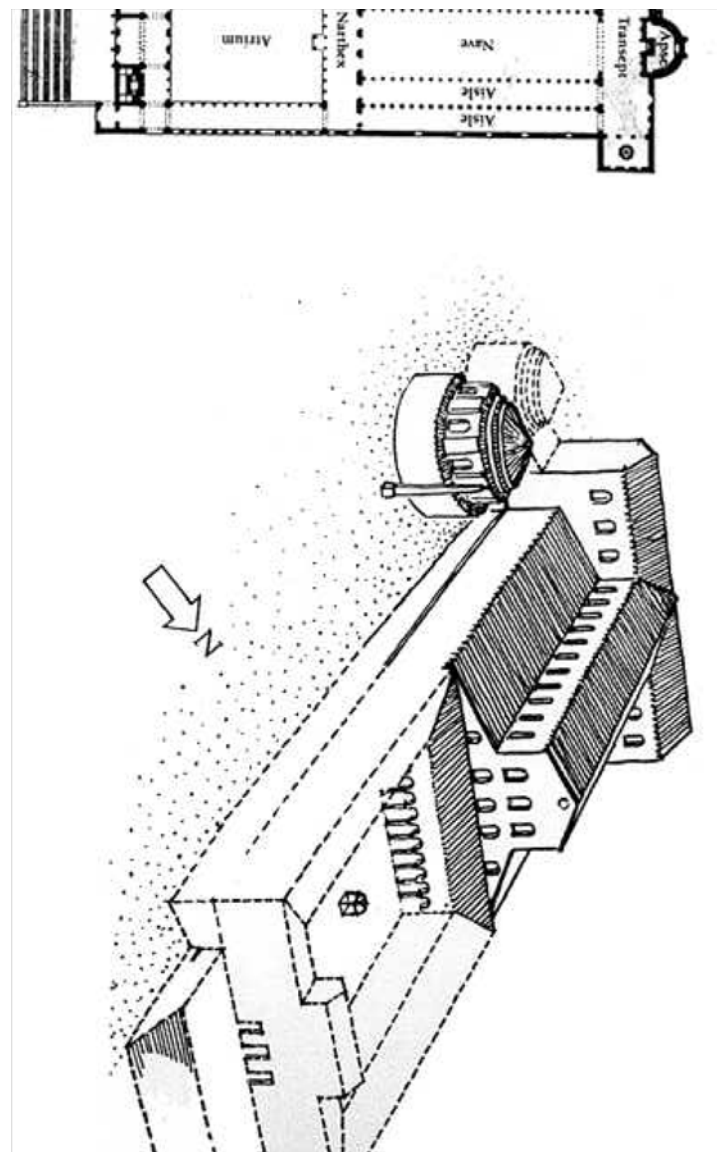
*All kneel*

*Celebrant*

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **AMEN**

8

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Old St. Peter's Rome  
 Begun by Emperor Constantine in 326  
 Completed 356 AD

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supper follows the pattern of the haberim dinner. That supper began with wine and canapés, then a blessing (*He Gave Thanks*) was said by the leader (Jesus) over a single loaf of bread. All ate the bread. Then dinner, and finally a blessing (*He Gave Thanks*) over a single cup of wine that all shared. Eating and drinking from the same loaf and cup stressed their human unity. To that unity Jesus added Sacramental unity with God and gave us Eucharist, unity with both God and Humankind.

2) **'am ha-'arets**: "people of the land" -- Jews who didn't obey the Jewish law. There was vast and reciprocated hatred between them and the haberim.

3) **The Law**: The Jewish Bible contains 613 laws. 365 say *Thou Shalt Not* \_\_ while the remaining 248 say *Thou Shalt* \_\_.

4) **Impluvium**. Pool in the open air *atrium* (full title *atrium displuviatum*, meaning *forecourt sheltered from the rain*) of upper class Roman houses. It symbolized the lake or well found on the farms of the Etruscan ancestors of the Roman gentry. Later the atrium "morphed" into the Spanish *patio* and the Monastic *cloister*. The pool was connected to roof drains that ran through the roof's hollow supporting columns. Collected rain water was fed into a large buried cistern. The round hole shown in the foreground of the picture below gave the slaves access to the cistern to fill their water buckets. Later, when some Roman cities got piped water, the impluvium increasingly became a decorative and nostalgic feature.

5) **Cartibulum** Beyond the pool on page 7 is the probable remains of the *cartibulum*, the stylized chopping block that had stood out side the Etruscan farmer's door. Behind it, is very likely the ruined *tablinum*. the symbolic Etruscan cabin. This area was considered the center and public area of the home. Here were the shrines of Vesta and her sacred fire. Here too were the *Lares* and *Penates*, the family and ancestral gods. Daily offerings were made to these deities. Here the son of the family spent his wedding night and here too the family gathered for meetings. The family *paterfamilias* sat in the *cathedra*. (see page 8) with the lesser family heads around him in a semi-circle. The shape of the Roman house may have influenced the placement of the altar, bishop's chair, seats for the supporting clergy and the courtyard fountain in early churches. In our time the first three points of this arrangement has been revived..

6) **Triclinium**. Roman dining room. As you read above it was fitted with a "U" shaped cushioned couch of stone or wood.

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### Commentary on the Gospel

It is troubling to some Christians that Saint John's Gospel omits the Last Supper's introduction of the Eucharist. . The Bible has only four full accounts of the Eucharist. They're found in Saints Matthew, Mark, Luke and Paul. Even cursory reading will show us that the accounts vary widely. Luke's narrative of the Last Supper has a detail that is missing in Mark's, Matthew's and Paul's versions. (Paul's is our second lesson tonight). Luke's unique text lists two cups, an additional cup at the beginning of the supper, then the Bread of the Eucharist, next, the meal, and then a second cup.

Then he took a **cup**, and after giving thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.'

Then he took a **loaf of bread**, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' And he did the same with **the cup after supper**, saying, 'This cup that is poured out for you is the new covenant in my blood.'

A possible reason for the extra cup is that Luke may have misunderstood the wine and canapés that began such meals.

John wrote about 90 AD in the midst of a worshipping community (possibly Ephesus in modern day Turkey) addressing people who went to Mass every Sunday. It's suggested that the Eucharist was omitted because, as persecution began in earnest, careless Christian talk about *agape (love)*, *eating Body and Blood*, and calling each other *Brother and Sister* could well unleash charges against the church of indecency, cannibalism and incest. John's answer to this potential problem was to issue what scholars call a *Eucharistic discourse* giving us that celebrates that meaning of the Eucharist without describing its events.

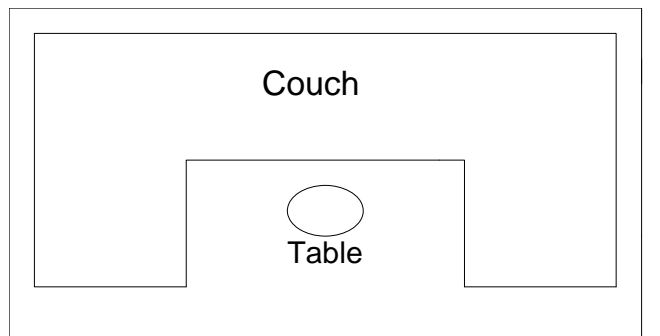
1) He shows that, (unlike most of the then opinions about deity), God, the true God, really wishes to serve the needs of his creation. Jesus humbles himself and takes the role of a servant. He washes his disciples feet.

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2) He closes the discourse with the *charge called the mandatum novum* (defined below) which highlights what our relationship must be toward the fellow members the members of our Eucharistic Community.

### The Mandatum Novum

At this Eucharist we make an especial effort to follow our Lord's order as found in St. John's Gospel. John says *A new commandment* (Latin: *mandatum novum*) *I give to you, that you love one another*. The *mandatum novum* (from which we get our word, *Maundy*) is the only truly new moral commandment that Christ taught. We celebrate the Last Supper, the feast of those who love one another and recall the institution of the Eucharist on this night nearly 2000 years ago.



Triclinium

After "Nero's Dining Room", Archeological Museum, Naples

Traditionally we include Christ's demonstration of his love, the *Pedilavium* (foot washing), wherein he, like the most humble slave in a first century household, washed the feet of the disciples.

### Worship Notes Eucharistic Prayer "D"

On this evening many clergy prefer to use Eucharistic Prayer "D". St. Basil the Great of Caesarea (*ob.* 379) is the presumed author of the intricate prayer, found on page 372 in the Prayer Book. It is often used for special occasions in our church and also in the Orthodox, in the Roman Catholic and several others. The Prayer Book version has been slightly abbreviated from the very long original. (The Orthodox use it in its full form.) It's one of the oldest

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such prayers still used in a virtually original form. The Altar Missal sets the prayer to a both a simple chant and also a complex chant in the Æolian Mode.

The elaborate tune is itself borrowed from the ancient Spanish Liturgy, a regional variant called the Mozarabic or the *Liturgy of Saint Isidore of Seville*, dating from about the 5th century. It survived in a few specially chartered chapels in Seville parishes and recently began to be celebrated in Spanish in some parishes in Spain.

Some time soon review Prayer "D". Note that it and most all Eucharistic Prayers take a Trinitarian form, with the first paragraphs addressing *The Father*, then come portions focusing on *The Son* and then, paragraphs stressing *The Holy Spirit*. St. Basil's prayer concludes with petitions, intercessions and a remembrance of the Blessed who have died in Christ.

### The Site of the First Eucharist

A Greco-Roman dining room was called a *triclinium*. It had three sided couches where the diners reclined, their heads facing a center table within the "U" shaped space. The small central table supported the food that was brought in by servants. The couches were made of wood or stone, topped with cushions for the guests' comfort.

The not-to-scale drawing on page 4 is based on a now closed exhibit in the Naples, Italy, Archeological Museum. On display were 3 complete triclinia that had been excavated from Vesuvius' ashes near Pompeii. The most elaborate room was from a lodge or small palace where Emperor Nero (AD 37-68) is said to have stayed during his frequent trips to and from Capri. The room, couch and table are of marble. It is *overwhelmingly* likely that the Eucharist was introduced at a humble but similar setting in the "Upper Room", the second story of a Jerusalem building where Jesus dined with the twelve.

### Some First Century Terms and Concepts

1) *haberim*: "associates" -- Jews who swore to obey the Jewish law. Jesus and the 12 were among them. The Haberim normally met in small groups for dinners on the night before great festivals. The Last Supper is frequently but mistakenly presumed to be a Seder supper; in actuality the Seder was not developed until after the 70 AD destruction of the Jewish Temple. Instead, the last

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### Gospel Saint 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. 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." [©NRSV]

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There was a small central table where food was placed by servants.  
See drawing on page 4

### House of the Beautiful Impluvium

The Ruins of Pompeii, Italy

The impluvium was at one time a decorative and sanitary topping for a cistern that lay below the floor. The round hole gave water access to slaves with their water buckets. At the time of Pompeii's destruction (79 AD) there was a public



water system. With water available at the street corners, impluvia became largely ornamental. The tall object at the far end of the impluvium may be the remains of the *cartibulum*; behind it is the probable *tablinum*. See text on page 6 and picture on page 8.