



The Episcopal Church of the Good Shepherd

goodshepherdfw.org

The Triduum—Part One

Maundy Thursday

March 28, 2024 – 7:00 p.m.

Our Mission: To know Christ and to make Christ's love known to others



Jesus washes his disciples' feet, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=54965> [retrieved March 19, 2024]. Original source: <http://www.flickr.com/photos/toddiestand/2628057856/>.

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Good Shepherd Clergy, Staff, and Lay Leadership

The Rev. Josh Hosler, *Rector* (rector@goodshepherdfw.org)
The Rev. Dr. Roy McLuen, *Priest Associate*
Anna Lynn, *Diaconal Postulant* (anna@goodshepherdfw.org)
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Beth Shoemaker, *Assistant Treasurer*
Mary McClellan Aronen, *Ministry Coordinator*

Today's Service Ministers

Presider/Preacher: The Rev. Josh Hosler
Organist/Pianist: Alan Lynch
Cantor: Moira Gaffney

March 28	7:00 p.m.
Tech Team	Deb Smith
On-Site Usher	Mary Aronen
First Lector	Carole Loudenback
Second Lector/Intercessor	Nancy Krueger
Diaconal Postulant	Anna Lynn
Eucharistic Ministers	Anna Lynn, Carole Loudenback
Altar Guild	Altar Guild Team

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Welcome, Guests and Newcomers!

Welcome, and thank you for worshiping with us today, whether you are doing so on-site or online. At Good Shepherd, we welcome you as you are, with all your joys, fears, doubts, and questions, with no strings or agendas. We welcome you for where you've been, with all the gifts and hurts you've received from other places and people in your life. God loves you ... no matter what. We welcome you into a community. We pray together. We gather every week to look and listen for God at work, to refuel for daily life, and to go back out to serve the world.

In addition to our weekly Sunday morning worship, we have been offering a variety of other online opportunities to connect—for people of all ages. See the back pages of this service leaflet for more information.

Worshipping Online

Welcome to a church without walls! Our services take place both on-site and online. You can join us on Zoom through a link available via Good Shepherd's weekly email, *The Shepherd's Crook*. Or you can watch our services on Facebook (8:00 or 10:30) or YouTube (10:30; see the back pages of this service leaflet for more information).

Recording and Streaming in Use

Recording and streaming in use: Please note that video cameras and microphones are capturing our worship services, and that the resulting content is being transmitted over Zoom, Facebook, and YouTube. Likewise, from time to time still photography of our worship services may be taken and used for church communications, websites, and other uses. By your presence within the worship space or on Zoom, you are indicating your consent to the possibility that your likeness may be captured and used in any of these ways. While video capture of congregants in the pews is relatively minimal, if you wish to guarantee you will not ever be depicted on video, the area toward the back of the pew seating area is unable to be picked up on camera.

Land Acknowledgment

We acknowledge that the Church of the Good Shepherd sits on a seasonal campground of the [Puyallup \(puyallup-tribe.com\)](https://puyallup-tribe.com) and [Coast Salish People](https://coast.salishpeople.com), who have lived on and stewarded these lands for thousands of years and continue to do so today. We recognize that this land acknowledgement is one small step toward true allyship, and we commit to uplifting the voices, experiences, and histories of the Indigenous people of this land and beyond.

How can you make this Land Acknowledgment more than a performative gesture? Go to the tribe's news website (<https://news.puyalluptribe-nsn.gov/>) and sign up for their newsletter. Notice what issues are important to the Puyallup people and decide how you can begin to forge a learning relationship.

HOLY EUCHARIST: Rite Two | The Liturgy of the Word

This is part one of the three-part liturgy called the Triduum ("Three Days").

Processional Hymn: Lord, Who at Your First Eucharist (Worship 4 #954)



1. Lord, who at your first Eu - cha - rist did pray
2. For all your Church, O Lord, we in - ter - cede;
3. We pray for those who wan - der from your fold;
4. So, Lord, at length when sac - ra - ments shall cease,



That all your Church might be for - ev - er one,
O make our lack of char - i - ty to cease.
O bring them back, Good Shep - herd of the sheep,
May we be one with all your Church a - bove,



Help us at ev - 'ry Eu - cha - rist to say
Draw us the near - er each to each, we plead,
Back to the faith which saints be - lieved of old,
One with your saints in one un - bro - ken peace,



With long - ing heart and soul, "Your will be done."
By draw - ing all to you, O Prince of Peace.
Back to the Church which still that faith does keep.
One with your saints in one un - bound - ed love.



Thus may we all one Bread, one Bod - y be,
Thus may we all one Bread, one Bod - y be,
Thus may we all one Bread, one Bod - y 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.
 Through this blest Sac - ra - ment of U - ni - ty.
 One with the Trin - i - ty in u - ni - ty.

Text: William H. Turton, 1859–1938, alt.
 Tune: UNDE ET MEMORES, 10 10 10 10 10; William H. Monk, 1823–1889, alt.

The Opening Acclamation

Presider: Bless the Lord who forgives all our sins;

People: **God's mercy endures forever.**

Kyrie (*The Hymnal 1982* #S-96)

Lord, have mer - cy. Lord, have mer - cy.
 Lord, —
 Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord, —
 Christ, —
 Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Lord,

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

The Collect of the Day

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.**

The Lessons

Our readings from the Bible each week include one from the Old Testament or Hebrew Scriptures; a Psalm; one from the New Testament or Christian Scriptures; and a reading from one of the four Gospels, the accounts of the life of Jesus.

First Lesson (Exodus 12:1–14)

Lector: 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. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

... Holy Word, Holy Wisdom.

People: **Thanks be to God.**

Psalm 116:1, 10–17

Adapted from the Negro Spiritual *I want Jesus to walk with me*
by William Bradley Roberts



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.

Second Lesson (1 Corinthians 11:23–26)

Lector: A reading from Paul's First Letter to the Corinthians.

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.

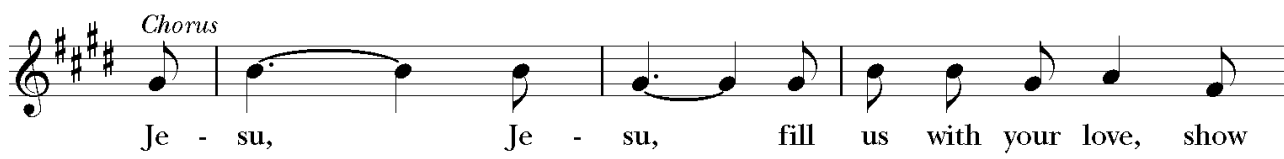
... Holy Word, Holy Wisdom.

People: **Thanks be to God.**


The congregation stands as able.

Gradual Hymn: Jesu, Jesu (Hymnal 1982 #602)

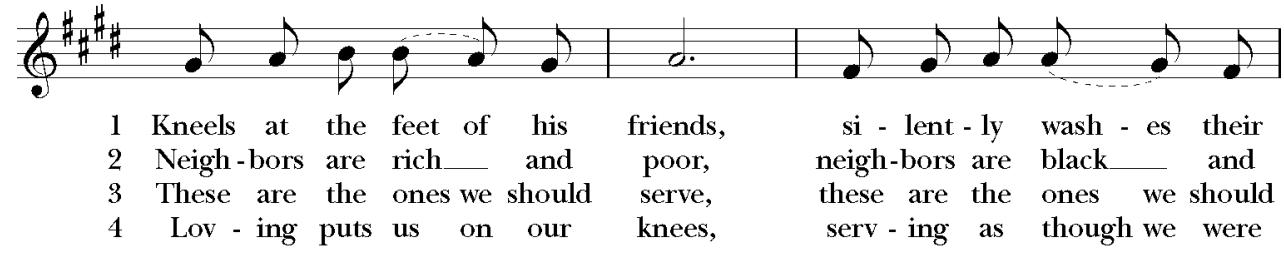
Chorus



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

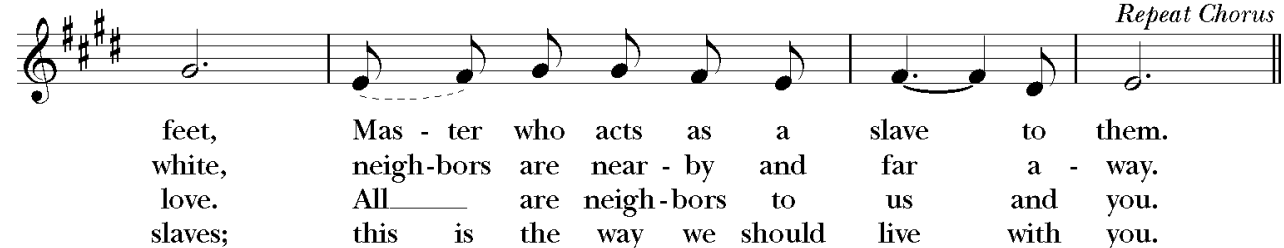


us how to serve the neigh-bors we have from you.



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.

The Gospel (John 13:1–17, 31b–35)

Gospeler: The Holy Gospel of our Lord Jesus Christ according to John.

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 Judeans 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."

The Gospel of the Lord.

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

The Sermon (*The Rev. Josh Hosler*)

The Washing of Feet

The priest, altar party, and participants in *The Way* will be the first to wash feet. Come up as you feel so called. First find a chair where somebody is waiting to have feet washed. Wash that person's feet, and then sit in the chair yourself to have your feet washed by the next person.

Hymn: Ubi Caritas (Gather 3 #500)

Refrain

U - bi ca - ri - tas et a - mor,
Where true char - i - ty and love a - bide,
Don - de hay a - mor y ca - ri - dad,

u - bi ca - ri - tas De - us i - bi est.
God is dwell - ing there; God is dwell - ing there.
don - de hay a - mor Dios a - llí es - ta.

Text: 1 Corinthians 13:2–8, 13; *Where charity and love are found*, God is there; Taizé Community, 1978
Tune: Jacques Berthier, 1923–1994
© 1979, 2009, 2011, Les Presses de Taizé, GIA Publications, Inc., agent

The Prayers of the People

Every week we pray, using a variety of liturgies, for the world, the church, and those in need. We offer prayers of thanks, and we remember those who have died. We maintain two channels of organized petitionary prayer, the **Prayer List** and the **Prayer Chain**.

Prayer List: To have a name read aloud for prayer during our Sunday services on a temporary or ongoing basis, contact Diaconal Postulant Anna Lynn at anna@goodshepherdffw.org. This list is published in Parishioner Resources for you to use in your private devotions; the link appears in the Shepherd's Crook email.

Prayer Chain: To have a name and a concern emailed to a small group of designated parishioners for one-time, immediate prayer, contact Alisa Johnson at alisajohnson@hotmail.com.

Diaconal Postulant: Loving, listening God, ever-attentive to the voices of those in need, we call on your name so that we might live. Now hear our prayers.

Intercessor: For the church that bears Christ's name, that the world may know we are his disciples by the love that we have for one another.

Silence

Lord, in your mercy

All: **Hear our prayer.**

For leaders of nations and all persons in positions of authority, that their lives may be marked by Christ-like service and love.

Silence for prayers from the congregation.

Lord, in your mercy

Hear our prayer.

For all who are oppressed and living in captivity, that they may escape from evil and death to find the land of freedom you have promised.

Silence for prayers from the congregation.

Lord, in your mercy

Hear our prayer.

For those who are hungry and thirsty this day and for those who have too much, that we may learn to share your generous gifts, O God.

Silence for prayers from the congregation.

Lord, in your mercy
Hear our prayer.

For those who are dealing with loss or facing death, that the presence of Christ may bless and keep them.

Silence for prayers from the congregation.

Lord, in your mercy
Hear our prayer.

Presider: Answer us in the day of trouble, O God, so that we may lift up the cup of salvation in the presence of your people, giving thanks for all your goodness to us; through Jesus Christ our Savior. **Amen.**

- *Prayers from the Presbyterian Church USA, <https://www.pcusa.org/>*

The Confession and Absolution

Presider: Let us confess our sins against God and our neighbor.

You may kneel if able. It is customary each week to acknowledge our human faults and failures knowing that God forgives us and desires growth and abundant joy for all of us.

Silence

All [led by Presider]:

**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.**

Presider: 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

The congregation stands.

Presider: The peace of the Lord be always with you.

People: **And also with you.**

We exchange a sign of peace with one another.

The Offertory

Presider: Rooted in the generosity of God's creation, let us share our gifts at this holy altar in full confidence that God's Spirit will renew us and will continue to reconcile the entire world.

We give not to "pay dues," but as a spiritual practice of participation for the good of the world and of our souls. We strongly encourage all members to make an annual pledge, no matter how large or small. To make a gift or a pledge today using your mobile device, see the QR codes on the back of this service leaflet. Another option is to mail checks to the Church of the Good Shepherd, P.O. Box 3108, Federal Way, WA 98063.



On the third Sunday of each month, offerings not otherwise designated are contributed to the Rector's Discretionary Fund, which is used to help people in immediate need (parishioners or otherwise) or to assist new, as-yet-unbudgeted ministry opportunities.

The congregation may be seated until the final verse of the offertory hymn or until motioned to stand.

Offertory Hymn: Will You Let Me Be Your Servant (*Gather, 2nd ed.* #489)

1 Will you let me be your ser - vant, let me be as
2 We are pil - grims on a jour - ney, we are trav - 'lers
3 I will hold the Christ - light for you in the night - time
4 I will weep when you are weep - ing; when you laugh I'll
5 Will you let me be your ser - vant, let me be as

Christ to you? Pray that I may have the grace to
on the road; we are here to help each oth - er
of your fear; I will hold my hand out to you,
laugh with you. I will share your joy and sor - row
Christ to you? Pray that I may have the grace to

let you be my ser - vant, too.
walk the mile and bear the load.
speak the peace you long to hear.
till we've seen this jour - ney through.
let you be my ser - vant, too.

Text: Richard Gillard, b. 1953

Music: THE SERVANT SONG, Richard Gillard; arr. Betty Pulkingham, b. 1928

Text and music © 1977 Scripture In Song, c/o Integrity's Hosanna Music (ASCAP),

c/o Integrity Media, Inc., 1000 Cody Road, Mobile, AL 36695.

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THE LITURGY OF THE TABLE

The Great Thanksgiving

Eucharistic Prayer A

At the 8:00 service, we speak the opening lines of the Eucharistic prayer instead of chanting them.

Presider *People*

The Lord be with you. And also with you.

Presider *People*

Lift up your hearts. 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus (*The Hymnal 1982 #S-130*)

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, _____ Ho - ly, ho - ly, ho - ly Lord,

God of power and might, _____ hea - ven and earth are

full, _____ full of your glo - ry. Ho -

The musical score is written for two voices (Soprano and Bass) in a 3/4 time signature. The key signature has two flats (B-flat and E-flat). The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____ Ho - ly, ho - ly, ho - ly Lord, God of power and might, _____ hea - ven and earth are full, _____ full of your glo - ry. Ho -". The score is divided into four systems, each with a vocal line and a bass line. The lyrics are placed below the vocal line. The first system ends with "and". The second system ends with "Lord,". The third system ends with "are". The fourth system ends with "Ho -".

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

The people are invited to kneel as able (or to continue standing).

Presider: Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 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.

Presider: 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. **AMEN.**

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

The Lord's Prayer

**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 Breaking of the Bread

Silence is kept.

Presider: Christ our Passover is sacrificed for us.

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

Fraction Anthem: I Come with Joy to Meet My Lord (*The Hymnal 1982* #304, vv. 1–3)

1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each

1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us

1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.

Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

Presider: The gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Holy Communion is Christians' weekly participation in the death and resurrection of Christ, so it properly flows from the vows made at our baptism. Even so, all are invited to the table: the baptized of any Christian denomination who have committed to follow Jesus Christ, and any guests at Jesus' table. If you are not baptized and would like to begin to explore the possibility, please reach out to Pastor Josh.

If you require gluten-free bread, tell the priest when he comes to you and it will be provided.

Data about potential COVID-19 transmission via the Common Cup is scant. You may certainly abstain; it has always been our understanding that those who receive communion in only one kind have received communion in the fullest sense. To abstain from either the Bread or the Wine, cross your arms over your chest to indicate that you would prefer that the priest bless you.

Communion Music: Ave Verum Corpus (W.A. Mozart)

Moira Gaffney, Choral Scholar

A Prayer for Spiritual Communion

Those who cannot be with us on-site to receive Holy Communion may wish to add this private prayer:

In union, O Lord, with the faithful at every altar of your Church, where the Holy Eucharist is now being celebrated, I offer you praise and thanksgiving. I present to you my soul and body with the earnest wish that I may always be united with you and with the Body of Christ. And since I cannot now receive you sacramentally, I ask you to come spiritually into my heart. I unite myself to you and to your Church, and I embrace you with all the affections of my soul. Let nothing ever separate you from me; may I live and die in your love. Amen.

Post-Communion Prayer

The congregation stands as able.

Presider: Let us pray.

All: Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Stripping of the Altar

While the cantor chants Psalm 22, members of the Altar Guild strip all the furnishings out of the sanctuary.

The procession moves out to the parking lot, and all the people follow.

In the Garden

Matthew 26:36-56

Diaconal Postulant: 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.”

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him.” At once he came up to Jesus and said, “Greetings, Rabbi!” and kissed him. Jesus said to him, “Friend, do what you are here to do.” Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?” At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Hymn: Stay with Me (*Wonder, Love & Praise* #826)

Stay with me, re - main here with me, watch and
No - ho pū, no - ho mai me ia'u, ki - a'i a

pray watch and pray.
pu - le, kiai a pule.

Words: Matthew 26, tr. Malcolm Naea Chun (b. 1954). Music: Jacques Berthier (1923-1994).

The livestream ends, and all the people depart in silence.

*Please rejoin us tomorrow at noon (on-site only, no music) or 7:00 p.m. (with music, either on-site or online), for the second of our three parts of the Triduum liturgy, **Good Friday**. The Zoom link is available in the Shepherd's Crook email, which you can subscribe to at <https://tinyurl.com/cqsemail>.*

THE TRIDUUM: “Three Days”

Our annual participation in the death and resurrection of Christ is actually one liturgy, taking place over three consecutive evenings.

Part 2: GOOD FRIDAY, March 29

12:00 noon or 7:00 p.m. The Good Friday Liturgy with the Veneration of the Cross. *Our annual remembrance of the death of Jesus focuses on the Cross as an icon of redemptive suffering, tempered by our faith that even death is no obstacle to God. Our offering from this service will benefit the work of Anglican Churches in the Holy Land.*

Part 3: THE GREAT VIGIL OF EASTER, March 30

8:00 p.m. Gather outside the church. (Bring a bell, drum, or noisemaker to use at the time of the proclamation of Easter.) *This is the night. We light the new Paschal flame. By candlelight, we hear the ancient tales of God’s works of salvation. We come to the water to renew the vows of our baptism. We proclaim Easter! And then all are invited to the table, old and young, sinners and saints, to share in the eternal meal of the Risen Christ. Bring the whole family. Bring kids and little ones in pajamas. Bring parents. Bring friends. Bring anyone and everyone who is in need of Good News!*

THE DAY OF EASTER, March 31

Regular service times: 8:00 and 10:30 a.m.