



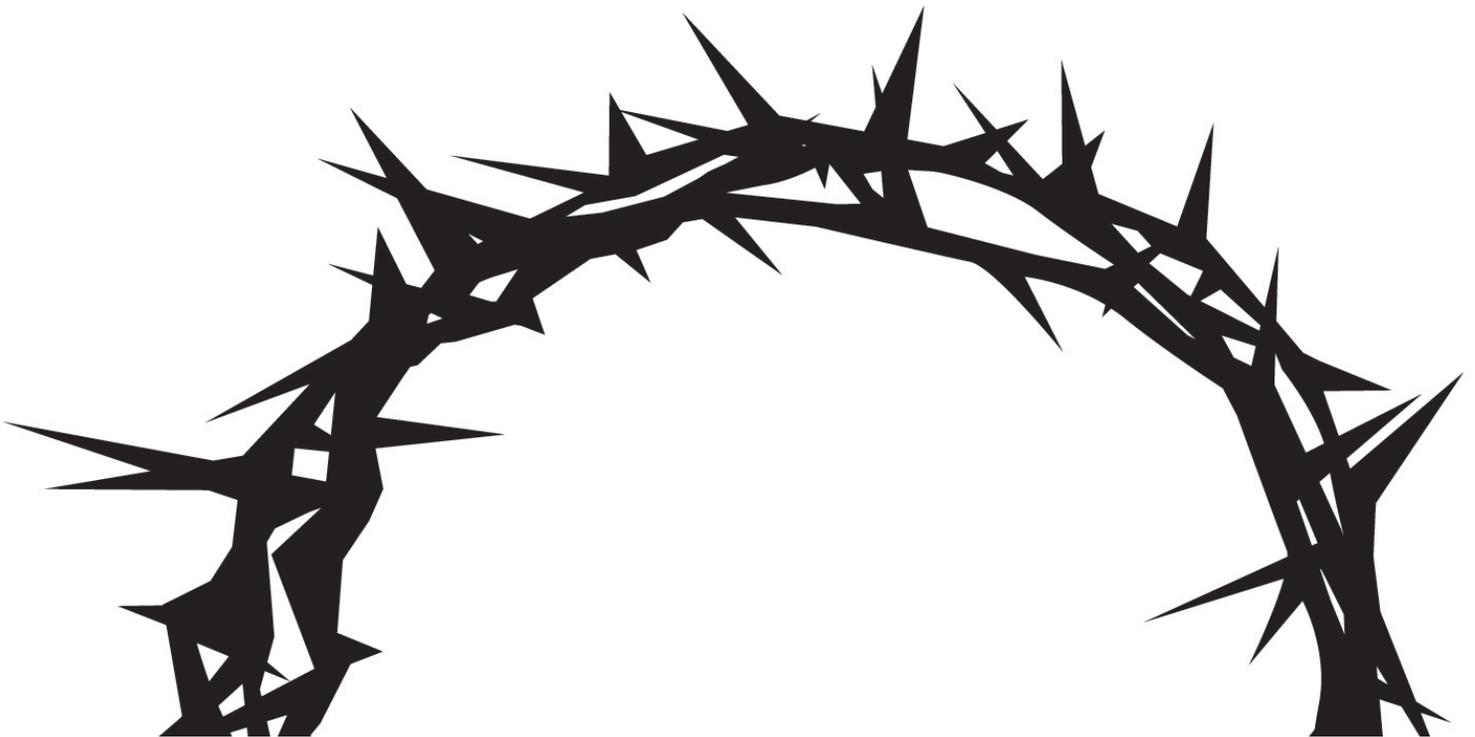
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON  
LIVE-STREAMED LITURGY  
DURING CATHEDRAL CLOSURE

**TRIDUUM: THE SACRED THREE DAYS**

# MAUNDY THURSDAY

April 9, 2020

7:00 PM





## SAINT MARK'S EPISCOPAL CATHEDRAL

*To all members of the Saint Mark's Cathedral community, and visitors and guests near and far, welcome to Saint Mark's Cathedral's livestream-only liturgy for Maundy Thursday.*

*Please join in singing the hymns, saying the responses, and participating in the prayers fully, even while unable to be present in the cathedral for a time. Please reach out to the cathedral—through whatever channel is convenient for you—to share what this experience is like for you, and we might support you in this time. More information about the cathedral's continuing activities during this time of closure may be found at [saintmarks.org](http://saintmarks.org).*

### **A NOTE ABOUT WORSHIP FROM HOME**

*On the cathedral's website at [saintmarks.org/holyweekfromhome](http://saintmarks.org/holyweekfromhome) you will find a collection of invitations and suggestions for activities and actions you can perform in your own home during this sacred time. Throughout Holy Week, we trust that our distanced and diverse community is bound into a single expression of faith: the liturgical actions in the cathedral nave are woven with those that happen in your own home. Many people, wherever they might be located, will be undertaking these same actions at the same time.*

*This is particularly true on Maundy Thursday, when we commemorate Jesus' final meal together with his disciples, and his washing of their feet—both of which seem to speak to the importance of physical presence, connection to community, and bodily touch. The term Maundy Thursday derives from the latin **mandatum**, meaning “commandment,” a reference to the new commandment Jesus gave his disciples at the Last Supper: “Love one another.” In this time of pandemic, we express love for one another by staying physically separated.*

*After the first part of the liturgy, the presider will say the Invitation to Footwashing, at which point the livestream will pause and everyone, wherever they may be, and whether they are with others or alone, are invited to perform a ritual footwashing as they wish or are able. All are then invited to a ritual washing of hands—at this time when washing our own hand is, in a very real way, an act of care and protection for all those around us.*

*Following the ritual washing, you are invited to partake in an Agapé meal, instructions for which are printed in this leaflet at the appropriate moment.*

*The livestream will resume at 8:15 p.m. for the Stripping of the Altar.*

**PRELUDE** Three settings of *Pange lingua*  
[tune of Hymn #329, "Now my tongue the mystery telling"]

Nicolas de Grigny (1672–1703)

- i. Melody in long notes in the tenor voice
- ii. Fugue on the opening phrase of the melody, for five voices
- iii. Melody, highly ornamented, in the alto voice

## 7:00 P.M. ♦ THE GATHERING

*All rise as able as the hymn is introduced.*

**HYMN** *Three holy days enfold us now*

TUNE: *Rockingham*



1. Three ho - ly days en - fold us now in wash - ing feet and break - ing bread,
2. The mys - tery hid from a - ges past is here re - vealed in word and sign,
3. Christ lift - ed high up - on the tree be - fore you ev - 'ry knee shall bend



in cross and font and life\_ re - newed: in Christ, God's first-born from\_ the dead.  
for Je - sus' sto - ry is\_ our own: new life through death is God's de - sign.  
and ev - 'ry tongue in praise pro - claim: "You are the Lord of all\_ A - men."

WORDS: Delores Dunfer, OSB, ©1997 G.I.A. Publications, Inc.,

### **OPENING ACCLAMATION**

*Presider* Bless the Lord who forgives all our sins.

*Assembly* God's mercy endures forever.

### **COLLECT FOR PURITY**

*Presider* 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.

**All Amen.**

1. From all that dwell be - low the skies let the Cre - a - tor's praise a - rise!  
 2. E - ter - nal are thy mer - cies, Lord; and truth e - ter - nal is thy word:  
 3. Praise God, from whom all bless - ings flow; praise him, all crea - tures here be - low;

Let the Re - deem - er's name be sung through ev - 'ry land, by ev - 'ry tongue!  
 thy praise shall sound from shore to shore till suns shall rise and set no more.  
 praise him a - bove, ye heav'n - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

*The Hymnal 1982 #380; public domain.*

**COLLECT OF THE DAY**

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**A**Lmighty 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.

**All Amen.**

*All are seated.*

## THE LITURGY OF THE WORD

**READING** *Exodus 12:1-14*

**T**HE 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.

*Assembly* **Thanks be to God.**

**PSALM**

*Psalm 116:1, 10-17*

Plainsong, Tone VIII.1



*Dilexi, quoniam*

*Cantor* [I love the] LORD, because he has heard  
the voice of my suppli / cation, \*  
because he has inclined his ear to me  
whenever I / called upon him.

**All** **How shall I repay the / LORD \***  
**for all the good things / he has done for me?**

*Cantor* I will lift up the cup of sal / vation \*  
and call upon the / Name of the LORD.

**All** **I will fulfill my vows to the / LORD \***  
**in the presence of / all his people.**

*Cantor* Precious in the sight of the / LORD \*  
is the death / of his servants.

**All** **O LORD, I am your / servant; \***  
**I am your servant and the child of your handmaid;**  
**you have / freed me from my bonds.**

*Cantor* I will offer you the sacrifice of / thanksgiving \*  
and call upon the / Name of the LORD.

**All** **I will fulfill my vows to the / LORD \***  
**in the presence of / all his people.**

*Cantor* In the courts of the / LORD's house, \*  
in the midst of you, / O Jerusalem. ♦

READING

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.

*Reader* Hear what the Spirit is saying to God's people.

*Assembly* **Thanks be to God.**

*All rise as able.*

HYMN 315

*Thou, who at thy first Eucharist didst pray* ♦ *The Hymnal 1982 #315*

TUNE: Song 1

1. Thou, who at thy first Eu-cha-rist didst pray that all thy Church might be for ev - er one,  
 2. For all thy Church, O Lord, we in - ter - cede; make thou our sad di - visions soon to cease;  
 3. So, Lord, at length when sa - craments shall cease, may we be one with all thy Church a - bove,

grant us at ev - ery Eu-cha-rist to say with long-ing heart and soul, "Thy will be done."  
 draw us the near - er each to each, we plead, by drawing all to thee, O Prince of Peace;  
 one with thy saints in one un-brok - en peace, one with thy saints in one un-bound-ed love;

O may we all one bread, one bo-dy be, through this blest sac-ra - ment of u - ni - ty.  
 thus may we all one bread, one bo-dy be, through this blest sa-cra - ment of u - ni - ty.  
 more bless-ed still, in peace and love to be one with the Tri-ni - ty in U - ni - ty.

*The Hymnal 1982 #315; WORDS: by permission of Hymns Ancient and Modern, Ltd.; MUSIC: From Hymns for Church and School, 1964.*

**THE HOLY GOSPEL** *John 13:1-17, 31b-35*

*Preacher* The Holy Gospel of our Lord Jesus Christ according to John.

*Assembly* **Glory to you, Lord Christ.**

**N**ow 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 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."

*Preacher* The Gospel of the Lord.

*Assembly* **Praise to you, Lord Christ.**

**HOMILY**

The Reverend Canon Cristi Chapman



# LITURGY OF THE WASHING OF FEET & HANDS

## INVITATION

*Presider* 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. Tonight, we are all invited to join him in washing one another's feet or our own feet and hands, as we remember his admonition that the one who is greatest must be the servant of all and as we follow his example of incarnated love.

## ANTHEM

*Presider* The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

*Assembly* **Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.**

*Presider* I give you a new commandment:  
Love one another as I have loved you.

*Assembly* **Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.**

*Presider* By this shall the world know that you are my disciples:  
That you have love for one another.

*At this time the livestream from the cathedral nave pauses.*

## FOOTWASHING

*You are invited to engage in the footwashing ritual at this time. If you are in isolation with others, consider washing each other's feet using a basin and pitcher as is our practice in the nave. If you are alone, or physical limitations preclude the washing of another's feet, consider washing your feet in the tub or shower, letting water flow over your bare feet, mindful of all those who serve us in supplying clean water in our city, and all those who care for the bodies of others.*

## HANDWASHING

*After the footwashing is completed, each person then engages in a handwashing ritual. The act of washing hands is an ancient holy act of preparation and purification, but in addition, in this time of pandemic, washing our own hands is a very real way of serving others. By washing our hands, we can all reduce the chance of infection and slow the spread of the virus, and in this way we express care and concern for everyone whose life is linked with ours, especially the most vulnerable. Perform this act slowly and with intention—consider using a special basin you have prepared, or rinse your hands using water poured out of a special pitcher or cup. As you wash, you are invited to speak slowly and with intention, the netilat yadayim, which Jews of the Orthodox tradition say every time they wash their hands:*

Blessed are you, O Lord, our God,  
King of the Universe,  
who has sanctified us with your commandments,  
and has commanded us concerning the washing of hands.

# THE AGAPÉ MEAL

*Following the washing, you are invited to partake in an Agapé Meal.*

*Long before there was a formalized ritual called “The Holy Eucharist,” followers of Jesus would meet in private homes to hear stories of Jesus’ earthly ministry, his death, and resurrection, followed by a simple meal including bread and wine, which they shared as Jesus commanded: “Do this in remembrance of me.” This is sometimes referred to as an “Agapé Meal” because God’s love (Greek: ἀγάπη) brought them together and bound them into one Body. This year on Maundy Thursday we are all invited to reclaim that ancient practice of a simple meal in the home, knowing that even if we live alone, we are joined with community of Saint Mark’s by sharing this meal.*

*This meal is not a feast. The food should be meatless, simple, and sparse. Appropriate foods for this meal might include: a vegetarian soup, cheese, olives, dried fruit (especially dates), bread (especially unleavened bread such as pita), and wine or non-alcoholic grape juice—or whatever simple fare is safely and readily available to you. You may wish to present the food in a particularly intentional way, perhaps using a special dish or utensils.*

## **BLESSINGS**

*Immediately following the handwashing, gather around the table and remain standing as able.*

*After a time of silence, the following blessings are read aloud, as appropriate.*

### **BLESSING OVER WINE** *(if applicable)*

Blessed are you, O Lord our God, Ruler of the universe. You create the fruit of the vine; and you refresh us with the cup of salvation in the Blood of your Son Jesus Christ. May the time come quickly when we can share that cup again, even as you are with us now in our very thirst for you. Glory to you for ever and ever. **Amen.**

### **BLESSING OVER BREAD** *(if applicable)*

Blessed are you, O Lord our God, Ruler of the universe. You bring forth bread from the earth; and you have fed us on our way with the bread of life in the Body of your Son Jesus Christ. Let us be fed again soon with that bread of life. And as grain scattered upon the earth is gathered into one loaf, so gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever. **Amen.**

### **BLESSING OVER THE OTHER FOODS**

Blessed are you, O Lord our God, Ruler of the universe. You have blessed the earth to bring forth food to satisfy our hunger. Let this food strengthen us in the fast that is before us, that following our Savior in the way of the cross, we may come to the joy of his resurrection. For yours is the kingdom and the power and the glory, now and for ever. **Amen.**

## **THE MEAL**

*If several are gathered, each participant first serves some food to all the others, and then all may dine.*

**SCRIPTURE** *John 17:1–26*

*At the end of the meal, one or more participants reads aloud the seventeenth chapter of the Gospel of John*

**HYMN**

*A simple hymn may be sung at this time. The traditional Maundy Thursday hymn **Ubi Caritas** is one possibility. (There are several versions in English; one is Hymn #606: “Where true charity and love dwell.” Another is Hymn #577 or #576: “God is love and where true love is, God himself is there.”)*

**PSALM** *Psalm 63:1–8*

*The following psalm is then said. If there is more than one participant, all speak the psalm in unison*

- O** GOD, you are my God; eagerly I seek you; \*  
my soul thirsts for you, my flesh faints for you,  
as in a barren and dry land where there is no water.
- 2 Therefore I have gazed upon you in your holy place, \*  
that I might behold your power and your glory.
- 3 For your loving-kindness is better than life itself; \*  
my lips shall give you praise.
- 4 So will I bless you as long as I live \*  
and lift up my hands in your Name.
- 5 My soul is content, as with marrow and fatness, \*  
and my mouth praises you with joyful lips,
- 6 When I remember you upon my bed, \*  
and meditate on you in the night watches.
- 7 For you have been my helper, \*  
and under the shadow of your wings I will rejoice.
- 8 My soul clings to you; \*  
your right hand holds me fast. ♦

**CONCLUDING PRAYER** *The opening exchange may be omitted.*

The Lord be with you.

**And also with you.**

Let us pray.

O God of the crucified and risen One,  
from whom no trial or trouble can separate us:  
you feed us with your Word and soothe us with your Spirit,  
closer to us than breath itself.

Make us glad this night for the life of your servant Jesus;

Make us servants of all for the sake of Jesus;

who for our sake gave his life for the salvation of all.

In the Name of Jesus, your Son, our Lord.

**Amen.**

*The livestream from the cathedral nave will resume at 8:15 p.m.*

# 8:15 P.M. ♦ THE STRIPPING OF THE ALTAR

HYMN 329 *Now, my tongue, the mystery telling* ♦ *The Hymnal 1982 #329*

TUNE: *Pange lingua*



1. Now, my tongue, the mys - tery tell - ing of the glo - rious Bo - dy sing,
2. Given for us, and con - de - scend - ing to be born for us be - low,
3. That last night, at sup - per ly - ing, 'mid the Twelve, his chos - en band,
4. Word made flesh, true bread he tak - eth by his word his Flesh to be,
5. There - fore we, be - fore him bend - ing, this great Sa - cra - ment re - vere;
6. Glo - ry let us give, and bless - ing, to the Fa - ther and the Son;



1. and the blood, all price ex - cell - ing, which the Gen - tiles' Lord and King,
2. he, with us in con - verse blend - ing, dwelt, the seed of truth to sow,
3. Je - sus, with the law com - ply - ing, keeps the feast its rites de - mand;
4. wine his sa - cred Blood he mak - eth, though the sen - ses fail to see;
5. types and sha - dows have their end - ing, for the new - er rite is here;
6. ho - nor, thanks, and praise ad - dress - ing while e - ter - nal a - ges run,



1. once on earth a - mong us dwell - ing, shed for this world's ran - som - ing.
2. till he closed with won - drous end - ing his most pa - tient life of woe.
3. then, more pre - cious food sup - ply - ing, gives him - self with his own hand.
4. faith a - lone the true heart wak - eth to be - hold the mys - ter - y.
5. faith, our out - ward sense be - friend - ing, makes our in - ner vi - sion clear.
6. ev - er too his Love con - fess - ing, who from both with both is One.

*The Hymnal 1982 #329, translation © The Church Pension Fund*

## RESERVATION OF THE BLESSED SACRAMENT

*During the Agapé Meal, the priests and congregation in the cathedral nave celebrated a simple liturgy of Holy Eucharist.*

*As the singing of the Pange lingua concludes, the Presider takes some of the consecrated bread and wine to McCaw Chapel, where it is placed on the Altar of Repose. It will remain there until the Good Friday liturgy concludes.*

## **STRIPPING AND WASHING OF THE ALTAR**

*As the Choir chants Psalm 22, the table—where Christ’s self-offering is continually made present for us in the Eucharistic liturgy—and the entire altar platform are stripped bare and washed.*

*At this time, or after the conclusion of the liturgy from the nave, you are invited to remove all the objects and decoration from your home altar as well, placing them in a special place where they will be accessible on Saturday. Then wash your altar using a damp cloth or paper towels.*

**PSALM**      *Psalm 22*

*Deus, Deus meus*

ANTIPHON: *They divide my garments among them; they cast lots for my clothing.*

**M**Y GOD, my God, why have you forsaken me? \*  
and are so far from my cry  
and from the words of my distress?

*[The remainder of the Psalm may be found in the Book of Common Prayer, p. 610.]*

## **DEPARTURE**

*When the Stripping of the Altar is concluded, the ministers depart in silence.*

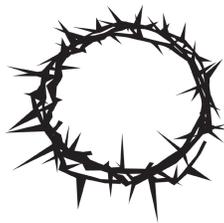
*There is no dismissal, for our celebration of the Paschal Triduum continues tomorrow with the Good Friday liturgy.*

## **NIGHT WATCH WITH THE ALTAR OF REPOSE**

*As Jesus prayed in the Garden of Gethsemane before his arrest, he asked his disciples to stay with him:*

“Could you not watch with me for one hour?”

*As a community, we are invited to keep watch with Jesus overnight, as symbolized by the reserve sacrament placed on the Altar of Repose. You can view this from your home overnight on the livestream, and you are invited to set aside thirty minutes to an hour to sit in quiet contemplation of Jesus’ journey to the cross.*



# MINISTERS OF THE LITURGY

**PRESIDER**

The Reverend Canon Jennifer King Daugherty

**PREACHER**

The Reverend Canon Cristi Chapman

**LECTOR**

Erik Donner

**SACRISTAN**

Michael Seewer

**ALTAR GUILD**

Morgan Randall

Jenny Donner

**MUSICIANS**

Rebekah Gilmore

Amanda Davis

Gregory Bloch

James Wilcox

Michael Kleinschmidt, *conducting*

**SOUND BOARD**

Michael Perera

**VIDEOGRAPHY**

Christopher Brown

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**SAINT MARK'S**  
EPISCOPAL CATHEDRAL

1245 Tenth Avenue East

Seattle, WA 98102

206.323.0300

WWW.SAINTMARKS.ORG