

Welcome to Saint Mark's Church!

The Great Three Days. Known traditionally as the Triduum, the days of Maundy Thursday, Good Friday, and Holy Saturday comprise a single extended Liturgy, as the Church observes Jesus' Passion, Death, and Resurrection. The shape of these services dates all the way back to the earliest centuries of the Church; by keeping them in the ancient manner we join with generations past in celebrating the Paschal Mystery: Christ's resurrection from the dead, whereby heaven and earth are joined, the grave is emptied of its prisoners, and humankind partakes of eternal life with God. This Mystery is the heart of Christian faith and life, and reorders both our lives and our cosmos, introducing new hope not only for a better future but also for a reconciled past. We warmly invite you to share this treasure with us, and pray that together we might be incorporated further into the abiding mystery of Divine Love.

Music in Preparation for Worship

Le Banquet Celeste

Olivier Messiaen (1908-1992)

THE LITURGY OF MAUNDY THURSDAY

Setting: *John Merbecke (c.1510?-1585?)*

Opening Acclamation

Celebrant: A new commandment I give to you, that you love one another;

People: Even as I have loved you, so you also love one another, says the Lord.

Collect for Purity

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. **Amen.**

Kyrie S-90

Lord, have mer - cy up - on us. Lord, have mer -
cy up - on us. Lord, have mer - cy up - on us.
Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.
Christ, have mer - cy up - on us. Lord, have mer - cy up - on us.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

Gloria in Excelsis S-201

¶During the singing of the Gloria, bells are rung.



1. Glo - ry be to God on high, and on earth peace,
good will to - wards men. 2. We praise thee, we bless thee,
we wor - ship thee, we glo - ri - fy thee, we give thanks
to thee for thy great glo - ry, 3. O Lord God, heaven - ly
King, God the Fa - ther Al - might - y. 4. O Lord, the on -
ly - be - got - ten Son, Je - sus Christ; 5. O Lord God, Lamb
of God, Son of the Fa - ther, that ta - kest a - way
the sins of the world, have mer - cy up - on us.
6. Thou that ta - kest a - way the sins of the world,
re - ceive our prayer. 7. Thou that sit - test at the right hand
of God the Fa - ther, have mer - cy up - on us.
8. For thou on - ly art ho - ly; thou on - ly art the Lord;
9. thou on - ly, O Christ, with the Ho - ly Ghost, art most
high in the glo - ry of God the Fa - ther. A - men.

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 WORD OF THE LORD

First Reading

Exodus 12: 1-14

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 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.

Psalm 116: 1, 10-17

Dilexi, quoniam

Tone II.1



- 1 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.
- 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 sal/vation*
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 thanks/giving*
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 Reading

I 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.

Sequence Hymn 320

1 Zi - on, praise thy Sa - vior, sing - ing hymns with ex - ul -
Hon - or Christ, thy voice up - rais - ing, who sur - pass - eth

ta - tion ring - ing, praise thy King and Shep - herd true.
all thy prais - ing; nev - er canst thou reach his due.

2 Let the Bread, life - giv - ing, liv - ing, be our
as of old the Lord pro - vid - ed when the

theme of glad thanks - giv - ing, now in truth be - fore thee set;
twelve, di - vine - ly guid - ed, at the ho - ly ta - ble met.

3 What he did, at sup - per seat - ed, Christ or - dained to
4 Full and clear sing out thy prais - ing, gra - cious hymns of

be re - peat - ed, his me - mo - rial ne'er to cease;
joy up - rais - ing in thy heart and soul to - day;

his com - mand for guid - ance tak - ing, bread and wine we
for to - day the new ob - la - tion of the new King's

hal - low, mak - ing thus our sac - ri - fice of peace.
rev - e - la - tion bids us feast in glad ar - ray.

*5 Ve - ry Bread, good Shep - herd, tend us, Je - sus, of thy love
 *6 thou, who all things canst and know - est, who on earth such food

be - friend us, Lord, re - fresh us and de - fend us, thine e -
 be - stow - est, grant us, with thy saints, though low - est, where the

ter - nal good - ness send us in the land of life to see:
 heaven - ly feast thou show - est, fel - low - heirs and guests to be.

When stanzas 5 and 6 are omitted, stanzas 1 through 4 may be sung to the tune of stanza 1, or the tunes of stanzas 1 and 2 may be repeated for stanzas 3 and 4.

Words: Att. Thomas Aquinas (1225?-1274); tr. *Hymnal 1940*; rev. *Hymnal 1982*, Copyright © The Church Pension Fund. Music: *Lauda Sion Salvatorem*, plainsong, Mode 7, 12th cent.; acc. David Hurd (b. 1950) Copyright ©1984, David Hurd. All rights reserved. Used with permission.

Reprinted under OneLicense.net #A-706487

The Holy Gospel

John 13:1-17, 31b-35

¶The Gospeller introduces the Gospel, the people respond with "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 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."

¶The Gospeller concludes the Gospel and the people respond with Praise to you, Lord Christ."

Homily

The Rev'd Canon Jeremy Davies

Prayers of the People

Celebrant: With all our heart and with all our mind, let us pray to the Lord.

Leader: For the peace of the world, for the welfare of the holy Church of God, and for the unity of all peoples, let us pray to the Lord.

People:

The musical score is written for voice and piano in 2/4 time, with a key signature of one flat (B-flat). It consists of two systems, A and B. System A contains the first two measures of the melody and accompaniment, with the lyrics 'U - bi ca - ri - tas et a - mor,'. System B contains the next two measures, with the lyrics 'u - bi ca - ri - tas De - us i - bi est.' The melody is written on a treble clef staff, and the piano accompaniment is on a bass clef staff. The lyrics are placed below the melody line, with dotted lines indicating the syllable placement.

Translation: Where true charity and love abide, God is there.

Words: Latin, 8th c., tr. Malcolm Naea Chun (b. 1954) © Malcom Naea Chun
Music: Jacques Berthier (1923-1994) © 1984 Taizé, admin. GIA Publications, Inc.
Reprinted under OneLicense.net #A-706487

Leader: For Francis the Pope, Bartholomew the Ecumenical Patriarch, and Justin the Archbishop of Canterbury; for Michael our Presiding Bishop, Marc our Bishop, Blake our Rector and for all our assisting clergy; for our wardens, vestry, staff and all the people of God in this place, let us pray to the Lord.

People: *Ubi caritas*

Leader: For Joseph our President, for Gavin our Governor, for Jesse the Mayor of this city, and for all in authority, let us pray to the Lord.

People: *Ubi caritas*

Leader: For this city of Berkeley, for every city and community, and for those who live in them, let us pray to the Lord.

People: *Ubi caritas*

Leader: For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

People: *Ubi caritas*

Leader: For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

People: *Ubi caritas*

Leader: For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us pray to the Lord.

People: *Ubi caritas*

Leader: For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

People: *Ubi caritas*

Leader: For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

People: *Ubi caritas*

Leader: For the absolution and remission of our sins and offenses, let us pray to the Lord.

People: *Ubi caritas*

Leader: That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

People: *Ubi caritas*

(Additional petitions and thanksgivings may be included here)

Leader: Let us pray to the Lord:

People: *Ubi caritas*

¶The Celebrant adds a concluding collect.

The Peace

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

People: **And also with you.**

THE HOLY COMMUNION

Hymn



1. Where char - i - ty and love pre - vail,
2. With grate - ful joy and ho - ly fear
3. For - give we now each oth - er's faults
4. Let strife a - mong us be un - known,
5. Let us re - call that in our midst
6. No race nor creed can love ex - clude,



There God is ev - er found; Brought here to - geth - er
God's char - i - ty we learn; Let us with heart and
As we our faults con - fess; And let us love each
Let all con - ten - tion cease; Be God's the glo - ry
Dwells God's be - got - ten Son; As mem - bers of his
If hon - ored be God's name; Our fam - i - ly em -

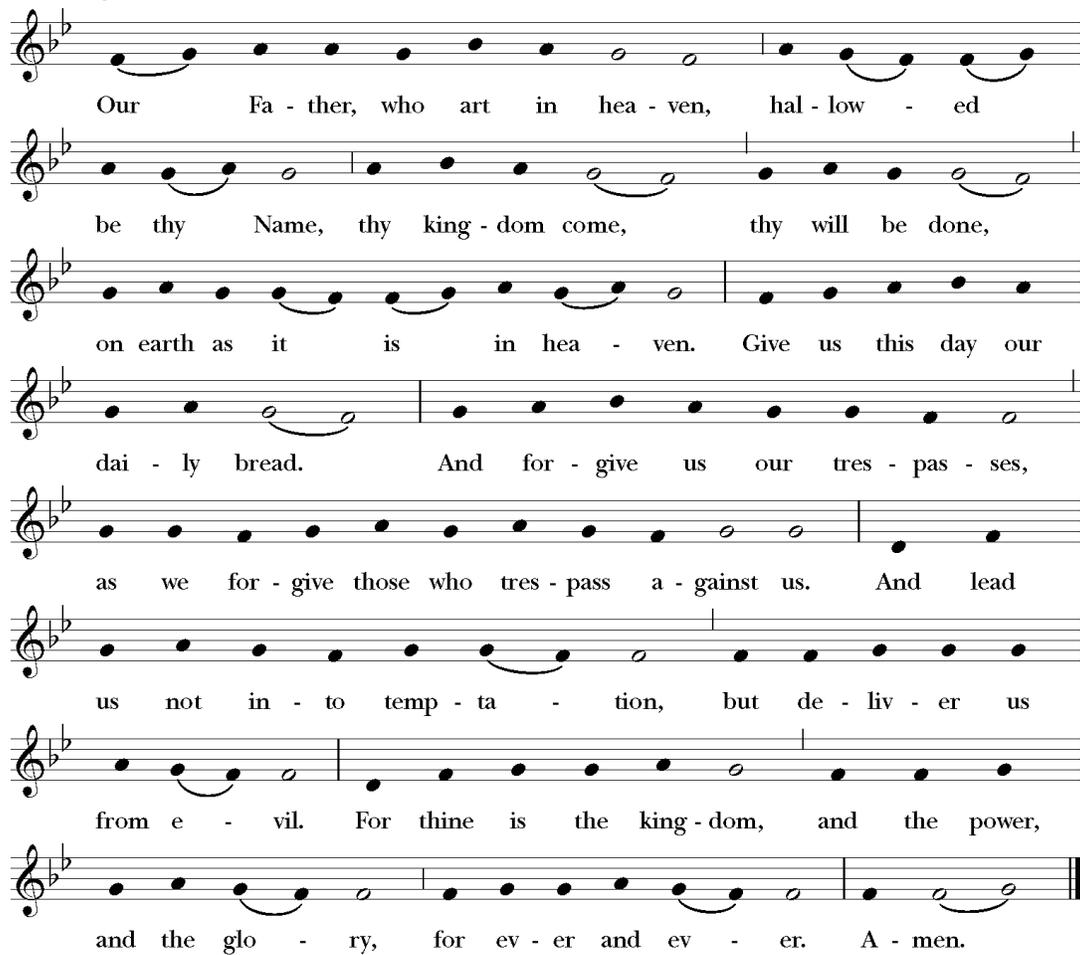


by Christ's love, By love are we thus bound.
mind and soul Now love God in re - turn.
oth - er well In Chris - tian ho - li - ness.
that we seek, Be ours God's ho - ly peace.
bod - y joined, We are in Christ made one.
brac - es all Whose Fa - ther is the same.

Text: *Ubi caritas*; trans. by Omer Westendorf, 1916-1998
Tune: CHRISTIAN LOVE, CM; Paul Benoit, OSB, 1893-1979
© 1960, 1961, World Library Publications

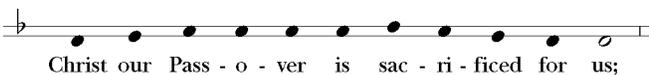
Reprinted under OneLicense.net #A-706487

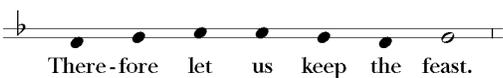
The Lord's Prayer S-119

Plainsong

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

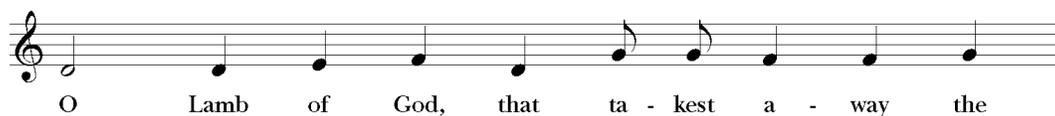
THE BREAKING OF THE BREAD

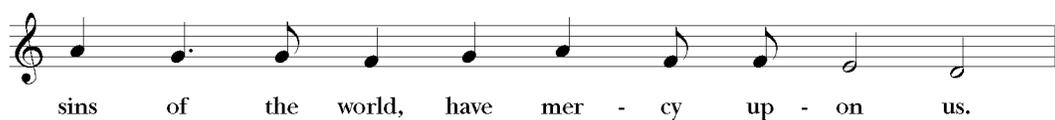
Celebrant: 
Christ our Pass - o - ver is sac - ri - ficed for us;

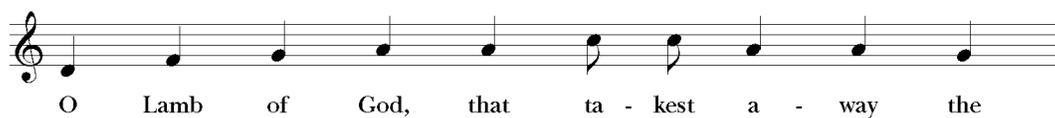
People: 
There-fore let us keep the feast.

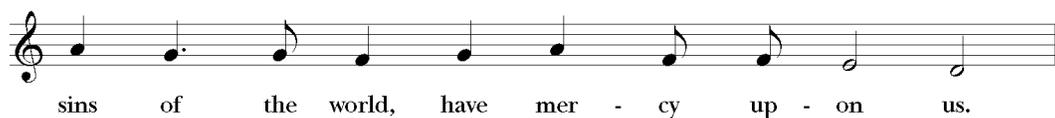
This setting may be sung full by all, or by the choir, or as a versicle and response.

Agnus Dei S-157


O Lamb of God, that ta - kest a - way the


sins of the world, have mer - cy up - on us.


O Lamb of God, that ta - kest a - way the


sins of the world, have mer - cy up - on us.


O Lamb of God, that ta - kest a - way the


sins of the world, grant us thy peace.

Celebrant: Behold the Lamb of God, behold him who takes away the sins of the world.

All: **Lord, I am not worthy that you should come under my roof.**

But speak the word only, and my soul shall be healed.

Communion Music

Schmücke dich (hymn 339)

Johannes Brahms (1833-1897)

A Form for Spiritual Communion

In times like these where it is imprudent or impossible for all to receive Holy Communion, it is still possible to make an act of spiritual communion. The following devotion can be made at any time when you are prevented from being present at the Eucharist, but we encourage you to use it during these weeks of live-streamed services especially, at the time while communion is being administered and the ablutions performed. This form comes from a book of devotion, "The Habit of Holiness," by Martin Warner.

Make an Act of Spiritual Communion to unite your intention with that of the whole Church:

Lord Jesus Christ,
saving Victim, Priest divine,
in union with the faithful at every altar of your Church
where your body and blood are offered to the Father,
I make an oblation of praise and thanksgiving.
I believe that you are truly present in the Eucharist.
To you I offer my soul, my body, and my life.
Come to my heart, embrace me with your love.
Conform my will to the pattern of your perfect obedience,
so that loving all that you love, I may never be separated from you,
but live to the glory of God. Amen.

Pray 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.

Meditate on the soul's mystical union with Christ; the 14th c. poem, 'Anima Christi:

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
Within thy wounds hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death, call me
and bid me come to thee,
That with thy saints I may praise thee
For ever and ever.

Offer a prayer of thanksgiving; this is one by St. Richard of Chichester:

Thanks be to thee, my Lord Jesus Christ,
for all the benefits thou hast won for me,
for all the pains and insults thou hast borne for me.
O most merciful redeemer, friend and brother,
may I know thee more clearly,
love thee more dearly,
and follow thee more nearly,
day by day.
Amen.

The Grace

+The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

Hymn 339

1 Deck thy - self, my soul, with glad - ness, leave the
 2 Sun, who all my life dost bright - en; Light, who
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
 dost my soul en - light - en; Joy, the best that an - y
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
 know - eth; Fount, whence all my be - ing flow - eth:
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
 at thy feet I cry, my Ma - ker, let me
 from this ban - quet let me mea - sure, Lord, how

won-drous ban-quet found-ed— high o'er all the heavens he
 be a fit par-ta-ker of this bless-ed food from
 vast and deep its trea-sure; through the gifts thou here dost

reign-eth, yet to dwell with thee he deign-eth.
 hea-ven, for our good, thy glo-ry, giv-en.
 give me, as thy guest in heaven re-ceive me.

Words: Johann Franck (1618-1677); tr. Catherine Winkworth (1827-1878), alt.
 Music: *Schmücke dich*, melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906

Reprinted under OneLicense.net #A-706487

Post-Communion Prayer

All: Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Procession of the Blessed Sacrament to the Altar of Repose

¶As the Blessed Sacrament is removed to the Altar of Repose.

Hymn 329



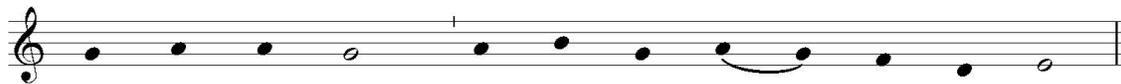
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.; acc. Jackson Hill (b. 1941) Copyright ©1984, Jackson Hill. All rights reserved. Used with permission.

Reprinted under OneLicense.net #A-706487

¶After the hymn, a short silence is kept. The Celebrant then reads:

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same. They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And

going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand." Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." All of them deserted him and fled.
- Mark 14:26-50

¶Without formality, all return to the Church with haste for the Stripping of the Altar.

The Stripping, Washing and Anointing of the Altar

Psalm 22

Deus, Deus meus

Leader: They divide my garments a/mong them.

People: They cast lots for / my clothing.



- 1 My God, my God, why have you for/saken me?*
- and are so far from my cry and from the words / of my distress?
- 2 O my God, I cry in the daytime, but you do not / answer;*
- by night as well, but / I find no rest.
- 3 Yet you are the / Holy One,*
- enthroned upon the praises / of Israel.
- 4 Our forefathers put their / trust in you;*
- they trusted, and you / delivered them.
- 5 They cried out to you and were de/livered;*
- they trusted in you and were / not put to shame.
- 6 But as for me, I am a worm and no / man,*
- scorned by all and despised by / the people.
- 7 All who see me laugh me to / scorn;*
- they curl their lips and wag their / heads, saying,
- 8 "He trusted in the LORD; let him de/liver him;*
- let him rescue him, if he / delights in him."
- 9 Yet you are he who took me out of the / womb,*
- and kept me safe upon / my mother's breast.
- 10 I have been entrusted to you ever since / I was born;*
- you were my God when I was still in / my mother's womb.
- 11 Be not far from me, for trouble is / near,*
- and there / is none to help.
- 12 Many young bulls en/circle me;*
- strong bulls of Bashan / surround me.
- 13 They open wide their / jaws at me,*
- like a ravening and a roar/ing lion.
- 14 I am poured out like water; all my bones are / out of joint;*
- my heart within my breast / is melting wax.
- 15 My mouth is dried out like a pot-sherd;
- my tongue sticks to the roof of my / mouth;*
- and you have laid me in the dust / of the grave.
- 16 Packs of dogs close me in, and gangs of evildoers circle a/round me;*
- they pierce my hands and my feet; I can count / all my bones.



- 17 They stare and gloat / over me;*
they divide my garments among them; they cast lots for / my clothing.
- 18 Be not far away, O / LORD;*
you are my strength; hasten / to help me.
- 19 Save me from the / sword,*
my life from the power / of the dog.
- 20 Save me from the / lion's mouth,*
my wretched body from the horns / of wild bulls.
- 21 I will declare your Name to my / brethren;*
in the midst of the congregation I / will praise you.
- 22 Praise the LORD, you that / fear him;*
stand in awe of him, O offspring of Israel; all you of Jacob's line, / give glory.
- 23 For he does not despise nor abhor the poor in their poverty;
neither does he hide his / face from them;*
but when they cry to him / he hears them.
- 24 My praise is of him in the great as/sembly;*
I will perform my vows
in the presence of those / who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall / praise him:.*
"May your heart live / for ever!"
- 26 All the ends of the earth shall remember and turn to the / LORD;*
and all the families of the nations shall bow / before him.
- 27 For kingship belongs to the / LORD;*
he rules over / the nations.
- 28 To him alone all who sleep in the earth bow down in / worship;*
all who go down to the dust fall / before him.
- 29 My soul shall live for him; my descendants shall / serve him;.*
they shall be known as the LORD's / for ever.
- 30 They shall come and make known to a people / yet unborn*
the saving deeds / that he has done.

Leader: They divide my garments a/mong them.

People: They cast lots for / my clothing.

¶There is no blessing or dismissal at the end of tonight's service. The livestream will continue for the next hour for those who wish to keep vigil before the blessed sacrament. Fr. Blake will lead some devotions for those who are watching at home. The Triduum continues tomorrow with The Stations of the Cross via Zoom at 12:00pm and via Livestream at 7:30pm with the Good Friday Liturgy.

Permission to podcast/stream the music in this service obtained from One License with license # A-706487

The Liturgies of Holy Week:

Friday, April 2nd – Good Friday

12:00 p.m., Stations of the Cross – Zoom

<https://us02web.zoom.us/j/89605612843?pwd=b000Z3ZTZm50OVh2Q1EraUoycXQwZz09>

Meeting ID: 896 0561 2843 / Passcode: 939777 / One tap mobile: +16699006833

7:30 p.m., Good Friday Liturgy – Livestream

Saturday, April 3rd – The Great Vigil of Easter

7:30 p.m., The Great Vigil of Easter – Livestream

Sunday, April 4th – Easter Day

10:00 a.m., Holy Eucharist – Livestream

Our Holy Week guest preacher is Jeremy Davies. The Rev'd Davies graduated with degrees in English and Theology from Cambridge University and after a curacy in the East End of London spent eleven years as a university chaplain, first at Queen Mary, University of London, and then as Senior Chaplain at Cardiff University and the Polytechnic of Wales. In 1985 he became Canon Precentor of Salisbury Cathedral - a post which he held for over twenty-six years until his retirement in 2012. During his ministry he has become well known as a preacher, hymn-writer, and script writer; broadcaster, spiritual director, and lecturer (especially on Anglican spirituality, apologetics and art and theology) conductor of retreats and quiet days. His book *In Season and out of Season* on the art of sermon creation was published in 2014. He has directed *The Way of the Cross* throughout the UK, and has been consultant to many other productions of this large-scale Passion pageant. Since his retirement he has ministered in a parish in St Louis, Missouri and also for two years as interim chaplain at his old Cambridge college. He is currently researching for a doctorate on the novels of the British author Iris Murdoch.