

THE HOLY EUCHARIST

TRIDUUM: The SACRED THREE DAYS

MAUNDY THURSDAY

April 2, 2026

6:30 P.M.



St. John the Baptist Episcopal Church
in the Admiral District of West Seattle

*We acknowledge that we are on the unceded traditional land of the Coast Salish people,
including the Duwamish and Suquamish People past and present.*

We honor with gratitude the land itself and the Duwamish and Suquamish tribes.

Please know, that wherever you are in your spiritual journey, you have a place at St. John's.

Portions of this service are from the optional expansive-language versions of the 1979 *Book of Common Prayer*, as authorized by the 79th General Convention in 2018.

THE LITURGY FOR MAUNDY THURSDAY

Ringing of the church bell, standing as able.

Hymn 315

Thou, who at thy first Eucharist didst pray

TUNE: Song 1

The Liturgy for this night begins our celebration of the holiest days of the Christian year. This is the *Sacred Triduum*, the “three days” in which we watch through the final hours of Jesus’ life, death and victory over the grave.

1 Thou, who at thy first Eu - cha - rist didst pray that all thy
2 For all thy church, O Lord, we in - ter - cede: make thou our
3 So, Lord, at length when sac - ra - ments shall cease, may we be

church might be for - ev - er one, grant us at ev - ery
sad di - vi - sions soon to cease; draw us the near - er
one with all thy church a - bove, one with thy saints in

Eu - cha - rist to say with long - ing heart and soul, “Thy will be
each to each, we plead, by draw - ing all to thee, O Prince of
one un - bro - ken peace, one with thy saints in one un - bound - ed

done.” O may we all one bread, one bod - y be,
Peace. Thus may we all one bread, one bod - y be,
love; 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.
one with the Trin - i - ty in U - ni - ty.

Text: William Henry Turton (1856–1938), © 1983 Hope Publishing Co.
Music: Orlando Gibbons (1583–1625).

10 10 10 10 10 10
SONG 1

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Opening Acclamation

Presider Blessed be the God of our salvation;

People **Who bears our burdens and forgives our sins.**

Kyrie Eleison S86

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e
e - le - i - son. Chri - ste e - le - i - son. Chri - ste e -
le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Setting: *New Plainsong*; David Hurd (b. 1950)

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In the *Triduum* liturgies, we enter into the Paschal Mystery: through baptism, in hope, we long for our own sin, suffering and dying to be taken up into the heart of the crucified God and transfigured as the source and wellspring of new life. This hope in the redeeming power of the death and resurrection of Christ is not so much a proposition we believe, but a mystery into which we enter by the grace of God whose love is stronger than death.

The Collect of the Day

Maundy Thursday

Presider God be with you.

People **And also with you.**

Presider Let us pray.

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 LITURGY OF THE WORD

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.

The first reading tells of the institution of the Jewish Passover. Christians understand the death to which Jesus’ servant love led him to be a transfiguration of the Jewish Passover in which Christ is now the lamb of sacrifice. Through Christ’s sacrifice, of which he is both priest and victim, the mercies of God are opened to us and we are released from the bondage of sin and death, as the ancient Hebrew people were released from bondage in Egypt.

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.

People **Thanks be to God.**

Following their release from bondage in Egypt, the people of Israel wandered forty years in the wilderness on the way to the promised land. So we, too, journey through the wilderness of our own lives and, like manna for the Israelites of old, God provides the food we need for the journey: the Body and Blood of Christ.

Response



SJB Psalm Tone 3, Thomas Aláan

Psalm 116:1, 10–17 • *Dilexi, quoniam*

- 1 ¹ I love the LORD, because he has heard the voice of my /
supplication, *
² because he has inclined his ear to me whenever I called /
upon him.
- 10 ³ How shall I repay / *the* LORD *
⁴ for all the good things he has / *done* for me?
- 11 ¹ I will lift up the cup / *of* salvation *
² and call upon the Name of / *the* LORD.
- 12 ³ I will fulfill my vows to / *the* LORD *
⁴ in the presence of / *all* his people.
- 13 ¹ Precious in the sight / *of* the LORD *
² is the death of / *his* servants.
- 14 ³ O LORD, I am / *your* servant; *
⁴ I am your servant and the child of your handmaid;
you have freed me / *from* my bonds.
- 15 ¹ I will offer you the sacrifice / *of* thanksgiving *
² and call upon the Name of / *the* LORD.
- 16 ³ I will fulfill my vows to / *the* LORD *
⁴ in the presence of / *all* his people,
- 17 ¹ In the courts of / *the* LORD's house, *
⁴ in the midst of you, / *O* Jerusalem.

Second 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.

People **Thanks be to God.**

Holy Gospel

Standing as able.

John 13:1–17, 31b–35

Presider The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, O 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."

Presider The Gospel of our Savior.

People **Praise to you, O Christ.**

The second reading conveys Paul's concern that the first-century Christians share in the eucharistic meal in a way consistent with Jesus' love toward others.

Alone among the gospels, John provides an account of Jesus' washing the feet of the disciples at the Last Supper. It is this servant ministry into which we enter as we participate in the eucharistic feast that commemorates Jesus' sacrificial death—the death on which we will focus tomorrow with the Good Friday liturgy.

You may be seated.

The Homily

The Reverend Canon Elise B. Johnstone, D. Min.

There will be a moment for quiet personal reflection.

THE MANDATUM

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."

People **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.

People **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.

The presider will begin to wash the feet of those in the altar party, and then all who wish to are invited to come forward to first have their feet washed and then to wash the feet of another.

Hymn

As in that upper room you left your seat

TUNE: *Sursum Corda*

Hymn 729 from the supplemental hymnal *Wonder, Love, and Praise*.



1. As in that up - per room you left your seat and took a towel and
2. I bow be - fore you, all my sin con - fessed, to hear a - gain the
3. So in re - mem - brance of your life laid down I come to praise you



chose a ser - vant's part, so for to - day, Lord, wash a - gain my
words of love you said; and at your ta - ble, as your hon - ored
for your grace di - vine; Saved by your cross, and sub - ject to your



feet, who in your mer - cy died to cleanse my heart.
guest, I take and eat the true and liv - ing bread.
crown, strength - ened for ser - vice by this bread and wine.

Words: Timothy Dudley-Smith (b. 1926); © 1993 Hope Publishing Co., Carol Stream, IL, 60188. All rights reserved. Used by permission.

Music: *Sursum Corda*, Alfred Morton Smith (1879-1971); © Church of the Ascension, Atlantic City, NJ. You must contact Hope Publishing Co. to reproduce these words.

10.10.10.10

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The Footwashing is called the *mandatum* because it is a symbolic enactment of the *mandatum novum* or "new commandment" that Jesus gave the disciples: "just as I have loved you, you should love one another" (John 13:34). The *mandatum novum* has traditionally been used as one of the antiphons introducing the ritual. *Mandatum* is the Latin root of the old English "Maundy" from which the name for this day is derived.

The practice of the *mandatum* is at least as old as the 4th century in the churches of North Africa, and probably was practiced much earlier.

It is a custom on this day for senior leaders of the congregation to wash the feet of the catechumens, the newest members of the Christian community. The catechumens are adults who have been preparing for baptism on The Great Vigil of Easter.

Hymn 602

Jesu, Jesu, fill us with your love

TUNE: *Chereponi*

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.

Hymn 602 is a Ghanaian folksong, an addition to the *The Hymnal 1982* of the Episcopal Church. The hymn makes it clear that our servant love, like that of Jesus, is not restricted to those like us but crosses the boundaries of race, nationality, ethnicity, and social or economic status. Men and women, rich and poor, gay and straight, the “sinners” and the “righteous,” the young and the old: “all are neighbors to us and you.”

Words: Ghanaian; tr. Thomas Stevenson Colvin (b. 1925), alt.
Music: *Chereponi* (*Jesu, Jesu*), Ghanaian folk song; adapt. Thomas Stevenson Colvin (b. 1925) Irr.
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CHANT

Taizé: *Ubi caritas, et amor*

Jacques Berthier (1923-1994)

Hymn 831 from the supplemental hymnal *Wonder, Love, and Praise*.

U - bi ca - ri - tas et a - mor,
Where true char - i - ty and love a - bide,

u - bi ca - ri - tas De - us i - bi est.
God is dwell - ing there; God is dwell - ing there.

Text: Latin, 8th cent.
Music: Jacques Berthier, 1923-1994
Music © 1979 Les Presses de Taizé, admin. GIA Publications, Inc.

TAIZÉ UBI CARITAS
irregular

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Standing as able.

The Peace

Presider The peace of Christ be always with you.

People And also with you.


THE LITURGY OF THE TABLE

Hymn 606

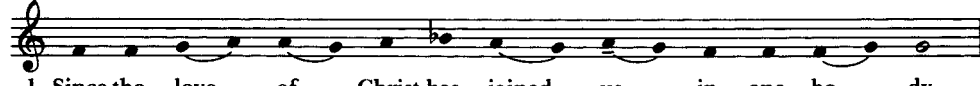
Where true charity and love dwell

TUNE: *Ubi Caritas*

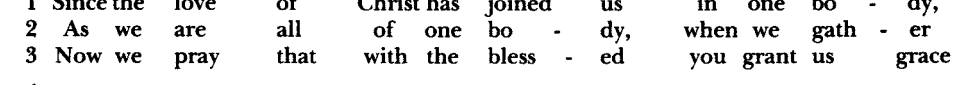
Antiphon



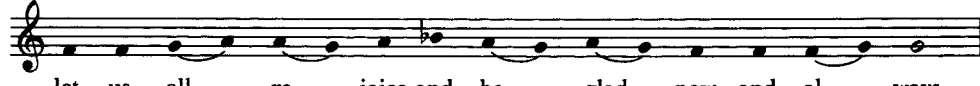
Where true char - i - ty and love dwell, God him-self is there.



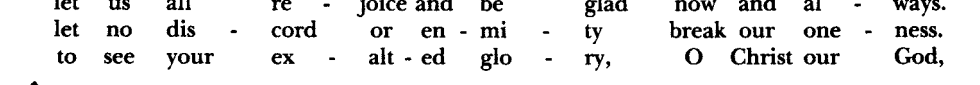
1 Since the love of Christ has joined us in one bo - dy,




2 As we are all of one bo - dy, when we gath - er



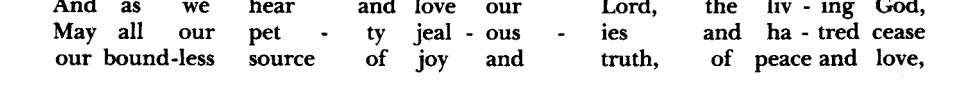
3 Now we pray that with the bless - ed you grant us grace



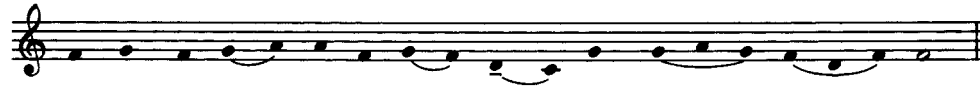
let us all re - jice and be glad now and al - ways.



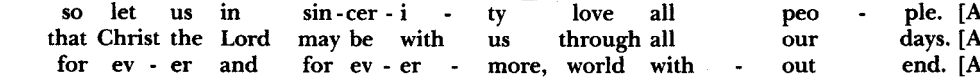
let no dis - cord or en - mi - ty break our one - ness.



to see your ex - alt - ed glo - ry, O Christ our God,

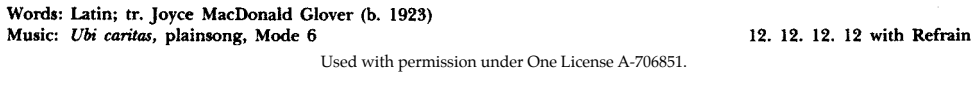


And as we hear and love our Lord, the liv - ing God,




May all our pet - ty jeal - ous - ies and ha - tred cease

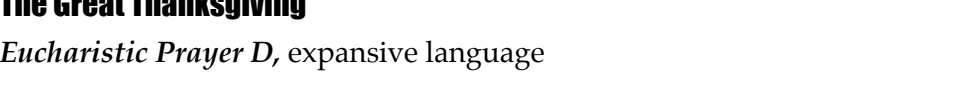
our bound-less source of joy and truth, of peace and love,



so let us in sin - cer - i - ty love all peo - ple. [Ant.]



that Christ the Lord may be with us through all our days. [Ant.]



for ev - er and for ev - er - more, world with - out end. [Ant.]

Words: Latin; tr. Joyce MacDonald Glover (b. 1923)
 Music: *Ubi caritas*, plainsong, Mode 6


12. 12. 12. 12 with Refrain

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Please remain standing.

The Great Thanksgiving

Eucharistic Prayer D, expansive language



Celebrant God be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

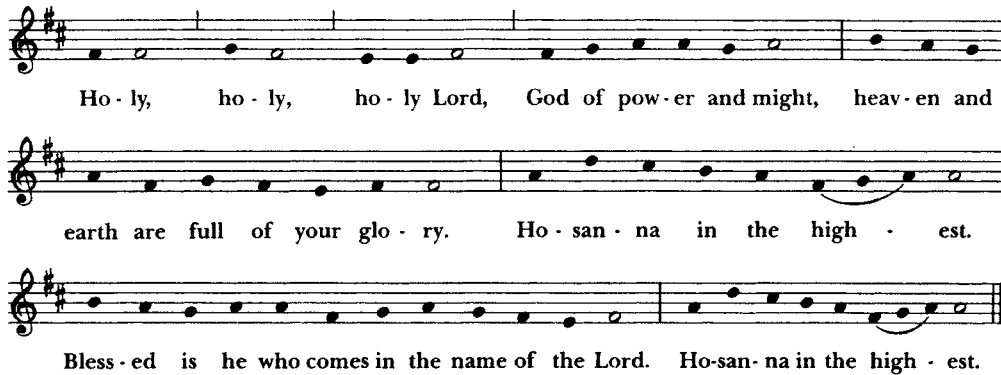
On this night when Jesus prayed for the unity of all his disciples, it is fitting to use Prayer D as the Prayer of Thanksgiving over the bread and wine at the Lord's Table. This eucharistic prayer is based on one of the oldest surviving eucharistic liturgies of the early church: the Egyptian Anaphora of St. Basil. The recovery of this 4th century prayer in its contemporary form was an ecumenical project and it is thus a shared eucharistic prayer among Eastern Orthodox, Roman Catholic, Anglican, and many Protestant denominations.

Presider It is truly right to glorify you, Holy One, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

Sanctus S124



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, heav - en and
earth are full of your glo - ry. 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.

The *Sanctus* (Holy, holy, holy Lord...) is derived from the prophet Isaiah's praise of the holy God in the Temple, and on the shouts of the people as Jesus entered Jerusalem, on the way to fulfilling his destiny.

Setting: From *New Plainsong*; David Hurd (b. 1950)

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Presider We acclaim you, holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you.

Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Holy God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And that we might live no longer for ourselves, but for Christ who died and rose for us, you sent the Holy Spirit, your own first gift for those who believe, to complete your work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them Jesus 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 Jesus 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Almighty God, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

After a grateful recitation of the saving action of God in history, Jesus' words of blessing over the bread and wine are introduced with the language of John's gospel account of the footwashing: "having loved his own who were in the world, he loved them to the end." (John 13:1)

People **We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.**

Presider God our Creator, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of our Savior Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

The Prayers of the People, normally following the Creed, are included within the eucharistic prayer in this ancient form.

[Remember (NN. and) all who minister in your Church.] [Remember all your people, and those who seek your truth.] [Remember _____.] [Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.]

And grant that we may find our inheritance with [the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles, and martyrs, (with _____)]

and] all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through Jesus Christ our Savior.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

The Lord's Prayer

Presider And now as our Savior Christ has taught us, we are bold to pray,

People **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.

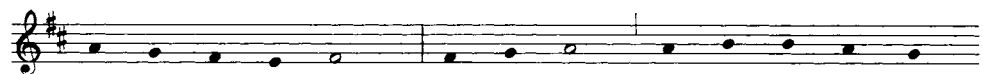
Breaking of the Bread

The presider breaks the consecrated Bread. A period of silence is kept.

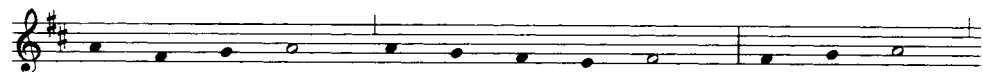
Fraction Anthem S161



Lamb of God, you take a - way the sins of the world:



have mer - cy on us. Lamb of God, you take a - way the



sins of the world: have mer - cy on us. Lamb of God,



you take a - way the sins of the world: grant us peace.

Setting: From *New Plainsong*; David Hurd (b. 1950)

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Following the eucharistic prayer, we pray an English version of the Aramaic "Lord's Prayer" that Jesus taught his disciples. Christians believe it summarizes the basic elements of all prayer before God: thanksgiving, hope for the kingdom, trust in God for our daily sustenance, forgiveness and the willingness to forgive, strength to be sustained in times of trial, and protection from evil.

The Invitation to Communion

Presider The Gifts of God for the People of God.

You may be seated.

To receive Communion, you are invited to come to the altar rail and stand or kneel at one of the cushions. To receive the bread (wafer), please hold your hands palms up, and the Presider will place a wafer in your hands. Gluten-free bread is available for those requiring it. Please indicate this by holding your hands palms down initially. If you do not wish to partake of the consecrated wine from the common chalice, you may consume the wafer at the altar rail or return to your seat to consume it.

To receive the wine, please consume your wafer, and then wait for the Eucharistic Minister to bring the common cup to you at the altar rail. Please do not attempt to intinct (dip) the wafer into the chalice. If you prefer not to partake of the common cup, but would like to receive the words of ministrations, simply cross your arms in front of your chest when the Eucharistic Minister comes to you at the altar rail.

Reception of the sacrament in one kind (either bread or wine) is considered a full experience of the sacrament.

If you would prefer to receive a blessing instead of communion, when you come to the altar rail, simply cross your arms in front of your chest, and the Presider will greet you and offer God's blessing.

If you are unable to come forward, ask an usher or someone nearby to request that communion be brought to you.

Prayer for Those Worshipping at Home During the Time of Communion

Those worshipping at home are invited to pray.

People **O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.**

— from *Saint Augustine's Prayer Book*, Forward Movement, 2014

Communion Music

Five Mystical Songs: Love bade me welcome

Ralph Vaughan Williams (1872-1958)

Love bade me welcome: yet my soul drew back, Guilty of dust and sin.	A guest, I answer'd, worthy to be here: Love said, You shall be he.	Truth, Lord, but I have marr'd them: let my shame Go where it doth deserve.
But quick-ey'd Love, observing me grow slack From my first entrance in,	I the unkind, ungrateful? Ah, my dear, I cannot look on thee.	And know you not, says Love, who bore the blame? My dear, then I will serve.
Drew nearer to me, sweetly questioning, If I lack'd anything.	Love took my hand, and smiling did reply, Who made the eyes but I?	You must sit down, says Love, and taste my meat: So I did sit and eat.

— George Herbert (1593-1633)

Postcommunion Prayer

Standing as able.

Presider Let us pray.

People **Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.**

The post-communion prayer is, in some ways, the most important prayer of the entire liturgy: "Send us now into the world in peace" to carry on the loving service of Jesus to a broken world.

THE STRIPPING OF THE ALTAR


Kneeling as able.

Hymn 329

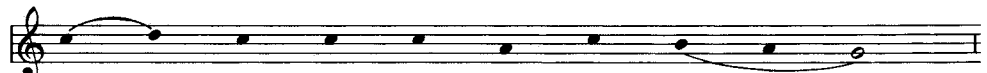
Now, my tongue, the mystery telling

TUNE: *Pange lingua*

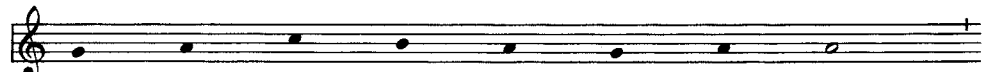
The divesting of the chancel area prepares us for the stark sense of loss that we will feel when we return for the Good Friday liturgy: Jesus is lost to us, betrayed and arrested, following where his love for us leads, all the way to the cross. Yet tomorrow, too, we will celebrate, for in the heart of our loss is our being found, and from death life springs forth.




1 Now, my tongue, the mys - tery tell - - ing
 2 Given for us, and con - de - scend - ing
 3 That last night at sup - per ly - - ing
 4 Word made flesh, the bread he tak - - eth,
 *5 There - fore we, be - fore him bend - - ing,
 *6 Glo - ry let us give and bless - - ing




1 of the glo - rious Bo - dy sing,
 2 to be born for us be - low,
 3 mid the twelve, his cho - sen band,
 4 by his word his Flesh to be;
 5 this great Sac - ra - ment re - vere;
 6 to the Fa - ther and the Son,




1 and the Blood, all price ex - cell - ing,
 2 he with us in con - verse blend - ing
 3 Je - sus, with the Law com - ply - ing,
 4 wine his sa - cred Blood he mak - eth,
 5 types and sha - dows have their end - ing,
 6 hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King,
 2 dwelt, the seed of truth to sow,
 3 keeps the feast its rites de - mand;
 4 though the sens - es fail to see;
 5 for the new - er rite is here;
 6 while e - ter - nal a - ges run;



1 once on earth a - mong us dwell - ing,
 2 till he closed with won - drous end - ing
 3 then, more pre - cious food sup - ply - ing,
 4 faith a - lone the true heart wak - eth
 5 faith, our out - ward sense be - friend - ing,
 6 ev - er too his love con - fess - ing



1 shed for this world's ran - som - ing.
 2 his most pa - tient life of woe.
 3 gives him - self with his own hand.
 4 to be - hold the mys - ter - y.
 5 makes our in - ward vi - sion clear.
 6 who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev.

Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*, 14th cent.;

87. 87. 87

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After the altar is stripped, scourged, and prepared for Good Friday, a psalm is read in unison.

Psalm 22 • *Deus, Deus meus*

- 1 **My God, my God, why have you forsaken 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 delivered; ***
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 deliver 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 encircle me; ***
strong bulls of Bashan surround me.
- 13 **They open wide their jaws at me, ***
like a ravening and a roaring 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 around 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.

The liturgy concludes with the reading of Psalm 22. According to the gospels of Matthew and Mark, Jesus called out to God on the cross in the language of this prayer: “My God, my God, why have forsaken me?” Even a sense of abandonment by God was a part of the suffering Jesus sustained out of love for us, so that our own suffering might be transformed into love for the world.

- 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 assembly; *
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.

After the retiring procession, all depart in silence.

The liturgy ends without a strong "conclusion," leaving us with a sense of the desolation and unease as the disciples must have felt after Jesus' arrest. We also do not end cleanly because our liturgical celebration of the Paschal Mystery is not over; it continues with the liturgy of Good Friday at noon tomorrow.

Holy Week Services at St. John's

Good Friday, **April 3**, noon & 6:30 p.m. *Proper Liturgy*
 Holy Saturday, **April 4**, 10:30 a.m. *Proper Liturgy*
 Saturday Vigil, **April 4**, 8:00 p.m. *The Great Vigil of Easter*
 Easter Sunday, **April 5**, 8:30 a.m. *Easter Day spoken Holy Eucharist*
 10:30 a.m. *Easter Day Holy Eucharist with music*
 11:45 a.m. *Easter Egg Hunt*

Serving in Worship This Evening

Altar Guild: Jasmine Horton-Carroll, Adrienne Haycock, Wilma Hansen, Carol Eaton, Stephanie Bonyngge; **Eucharistic Minister/Intercessor:** Linda Barson;
Preaching/Presiding: The Rev. Cn. Elise Johnstone; **Assisting:** The Rev. Robert Stevens;
Reader: Ken Duvall, Rick Bautista; **Usher:** Lilith Lysistrata; **Verger:** Layne Bautista.

ANNOUNCEMENTS

Coffee Hour in the Parish Hall

Join us for a time of fellowship in the Parish Hall following our 10:30 a.m. service every Sunday for snacks and coffee. Newcomers are especially invited to attend so we can better get to know you and welcome you to SJB. If you are interested in providing snacks and hospitality during our weekly Coffee Hour, please consider signing up to support this ministry on the yellow sign-up sheet in the Parish Hall. Hosts serve in teams. Experienced hosts are happy to show newcomers the ropes. Thank you!

Sunday Morning Adult Formation Starts April 12

April 12–26, we will study Episcopal Bishop Mariann Budde's curriculum *The Lost Art of Kindness: Civility as a Christian Calling* as we explore the idea of civility as a Christian calling by delving into the powerful theme of kindness, as exemplified in both the Hebrew Scriptures and Christian teachings. Being kind, however, doesn't mean abandoning our principles. Bishop Budde examines the importance of standing firm in our convictions while respecting the dignity of others, even during moments of strong disagreement. And in May, Canon Elise will share about her upcoming sabbatical. Questions? Email Canon Elise. elise@SJBWestSeattle.org

Youth Group April 5

Students in grades 6–12 are invited to the Parish Hall 7–8:30 p.m. for snacks, games, and conversation on the first and third Sundays of the month. Our next youth group will be this Sunday, April 5. Contact Jackson with any questions. familylife@SJBWestSeattle.org

Parish Office Closed on Monday

In observance of the Easter holiday, the church office will be closed Monday, April 6.

Spiritual Practices Small Groups

SJB continues our exploration of Spiritual Practices in Small Groups, on the second and fourth Wednesdays at 11 a.m. If you have any questions, please contact Fr. Robert. robert@SJBWestSeattle.org

Walking Through the Bible

Join us on the second and fourth Sundays for *Walking Through the Bible*. You do not need to have a deep knowledge of the Bible to join in these explorations. In March we began a study of Exodus. Questions? Please email Canon Elise. elise@SJBWestSeattle.org

Evening Prayer Resumes This Week

Zoom Evening Prayer is a lovely way to wind down the day. At the beginning of the service, everyone chooses a role. The bulletin is displayed on the screen. At the end is a short social hour. Come join us on Zoom, Wednesdays, 6:30 p.m. <https://us02web.zoom.us/j/229332884>

Men's Gathering

Men of all ages and their partners, friends, and neighbors are invited to a no-host breakfast every second Saturday of the month. Meet at Chelan Café, 3527 Chelan Ave SW, Saturday, April 11, 8 a.m. For more information or a ride, please contact David Perrine. 206-937-2932

White Center Welcome Table Meal

It's SJB's turn to coordinate a hot meal for our food-insecure neighbors at New Beginnings Fellowship Church in White Center on Saturday, April 11. If you'd like to make casseroles or serve food, please contact Sharon Parker, 206-859-7083, or Carol Long, 206-930-4991.

The Lord's Lunch

The Lord's Lunch is a monthly community service event led by Dan Johnson, where members of SJB make and pack 150+ meals to distribute to unhoused and at-risk populations around West Seattle. Our next gathering is Saturday, April 18, 10:30 a.m., in the Parish Hall. Please use the Signup Genius link to volunteer to provide food or assist with assembly. <https://bit.ly/3G3WORN>

Cathedral Day at Saint Mark's

Cathedral Day is a "family reunion" for Episcopalians from across western Washington. It's a time for connecting across congregations and experiencing all your cathedral has to offer. For centuries, cathedrals have served as Christian pilgrimage sites, drawing people of faith into their orbit of wonder and awe. This year's Cathedral Day, April 25, celebrates the idea of pilgrimage, with Saint Mark's serving as your sacred destination. Join us for a day of confirmations, receptions, reaffirmations, food, and fun. The event is free but you must RSVP to secure your free food-truck lunch. See the Friday *E-News* for more information.



St. John the Baptist Episcopal Church in the Admiral District of West Seattle

A Note from Our Rector

We are so glad you are worshipping here today!

Visiting?

If you are visiting with us, we would be glad to answer any questions you may have about the Episcopal Church or about St. John's. I'm Elise, the Rector (the priest in charge) of St. John's— I encourage you to reach out to me— I'd love to meet you!

Interested in Baptism?

In the Episcopal Church, we believe that Baptism by water and in the name of the Father, the Son, and the Holy Spirit is full initiation into the Body of Christ, the Church— regardless in which Christian tradition you may have been baptized.

If you are interested in Baptism, please reach out to me— I would love to talk with you about this.

As we like to say here, wherever you are in your spiritual journey, you have a place at St. John's!

Welcome!

Elise+
elise@sjbwestseattle.org

If there is a ministry you're interested in knowing more about or getting involved, you can also contact the office
office@sjbwestseattle.org

St. John the Baptist Vestry

Class of 2026

Kitt Gassman
John Hainze
Lurilla Lee
Cathy Thompson,
senior warden

Class of 2028

Sten Crissey
Russ Crosbie
Adrienne Haycock
Becky Kacel

Class of 2027

Linda Barson
Terry Brady
Lauren Cox
Mary Kay Jones,
junior warden

Chair

The Rev. Cn. Elise Johnstone
Clerk
Carol Sutcliffe
Treasurer
Monte Frazier

Would you like to request that our Prayer Chain pray for you or someone you know? Would you like to add a name to the Prayers of the People? Please visit

<https://sjbwestseattle.org/prayers>

St. John the Baptist Staff and Office Information

3050 California Ave SW
Seattle WA 98116

Phone 206-937-4545
www.sjbwestseattle.org

Office Hours: Monday–Thursday 10:00 a.m.–3:00 p.m.

The Rev. Canon Elise B. Johnstone, *rector*
elise@sjbwestseattle.org

The Rev. Robert G. Stevens, *curate*
robert@sjbwestseattle.org

Parish Office
office@sjbwestseattle.org

Thomas Aláan, DMA, *choir director*
thomas@sjbwestseattle.org

Anita McKay, *bookkeeper*
finance@sjbwestseattle.org

Jackson Espeut, *family life minister*
familylife@sjbwestseattle.org

Nora Jindrich, *nursery and youth assistant*

David O. Ruberg, *bulletin guru*

Joyce Gibb, *pianist*

If you wish to reach a staff person who does not have an email listed, please contact the office.

office@sjbwestseattle.org

What's going on at SJB this week

Thursday, April 2, 6:30 PM	Nave
Proper Liturgy for Maundy Thursday	
Thursday, April 2, 8:00 PM	Library
Overnight Prayer Vigil	
Friday, April 3, 12:00 PM	Nave
Proper Liturgy for Good Friday with Sacrament of the Presanctified	
Friday, April 3, 6:30 PM	Nave
Proper Liturgy for Good Friday	
Saturday, April 4, 10:30 AM	Nave
Proper Liturgy for Holy Saturday	
Saturday, April 4, 8:00 PM	Churchyard, Nave
The Best Service of the Year: The Great Vigil of Easter	
Sunday, April 5, 8:30 AM	Nave
Spoken Holy Eucharist	
Sunday, April 5, 9:30 AM	Choir Room
Choir Practice	
Sunday, April 5, 10:30 AM	Nave
Holy Eucharist with Music	
Sunday, April 5, 10:30 AM	Nave, Large Godly Play Room
Children's Chapel with Godly Play	
Sunday, April 5, 11:45 AM	Outside
Easter Egg Hunt	
Sunday, April 5, 3:00 PM	Providence Mount St. Vincent
Worship at The Mount	
Sunday, April 5, 7:00 PM	Parish Hall
Youth Group	
Monday, April 6, 4:00 PM	Parish Hall
Endolyne Rehearsal*	
Monday, April 6, 6:00 PM	Community Room
AA Shipwrecked	
Tuesday, April 7, 4:00 PM	Parish Hall, Community Room
Endolyne Rehearsal*	
Tuesday, April 7, 7:00 PM	Community Room
AA Into Action	
Wednesday, April 8, 11:00 AM	Library
Spiritual Practices Group	
Wednesday, April 8, 2:30 PM	Parish Hall, Community Room
WSHS Outreach Event*	
Wednesday, April 8, 5:00 PM	Parish Hall
WSHS Track & Field Dinner*	
Wednesday, April 8, 6:30 PM	Zoom
Evening Prayer	
Thursday, April 9, 12:00 PM	Library
Staff Meeting	
Thursday, April 9, 6:30 PM	Choir Room
Choir Practice	
Thursday, April 9, 7:00 PM	Community Room
AA 12x12	
Friday, April 10, 6:00 PM	Community Room
AA Shipwrecked	
Saturday, April 11, 7:45 AM	Parish Hall, Community Room
Al-Anon	
Saturday, April 11, 8:00 AM	Chelan Café
Men's Gathering	
Saturday, April 11, 8:30 AM	New Beginnings Fellowship Church
White Center Welcome Table Meal	
*Indicates that a group is renting SJB for this use.	