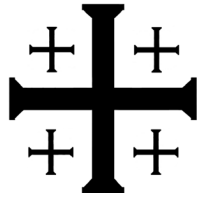


# THE SOLEMN LITURGY OF MAUNDY THURSDAY



April 18, 2019 • 7:00 PM

WASHINGTON NATIONAL CATHEDRAL



## THE HOLY TRIDUUM: MAUNDY THURSDAY

The three days before Easter—Maundy Thursday, Good Friday, and Holy Saturday—are known as the Holy Triduum. During this time, our worship is experienced as one drama that unfolds in three acts, seamlessly recalling the suffering, death, burial, and resurrection of Jesus Christ.

The evening of Maundy Thursday marks the beginning of the Triduum. This day receives its name from the Latin “mandatum” or the “new commandment” given by our Lord. At the Last Supper, Jesus washed his disciples’ feet and commanded them to love and serve one another as he had done. Tonight begins with a festal character as we remember the joy of the institution of the Eucharist and the love and service which Jesus lived and taught. The mood turns solemn as we fix our attention on the agony in the garden of Gethsemane and the journey to the cross and crucifixion. The altar, symbolic of Christ, is stripped of its vesture and left bare for the solemnity of Good Friday.

# THE ENTRANCE RITE

*The people's responses are in bold.*

## ORGAN VOLUNTARY

*Le banquet céleste*

Olivier Messiaen (1908-1992)

## INTROIT

*I sat down*

Edward Bairstow (1874-1946)

I sat down under his shadow with great delight,  
and his fruit was sweet to my taste.  
He brought me to the banqueting house, and his banner over me was love.

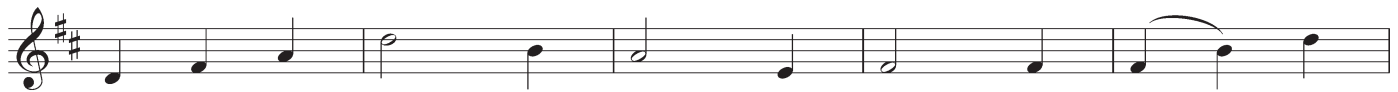
*(Song of Solomon 2:3, 4)*

*The people stand as able at the introduction to the hymn.*

## HYMN AT THE PROCESSION

*Praise to the Holiest in the height*

*Newman*



1. Praise to the Ho - liest in the height, and in the  
2. O lov - ing wis - dom of our God! When all was  
3. O wis - est love! that flesh and blood, which did in  
4. and that the high - est gift of grace should flesh and  
5. O gen - erous love! that he who smote in Man for  
6. And in the gar - den se - cret - ly, and on the  
7. Praise to the Ho - liest in the height, and in the



1. depth be praise; in all his words most  
2. sin and shame, a sec - ond Ad - am  
3. Ad - am fail, should strive a - fresh a -  
4. blood re - fine: God's pres - ence and his  
5. man the foe, the dou - ble ag - o -  
6. cross on high, should teach his breth - ren,  
7. depth be praise; in all his words most



1. won - der - ful, most sure in all his ways!  
2. to the fight and to the res - cue came.  
3. gainst the foe, should strive, and should pre - vail;  
4. ve - ry self, and es - sence all di - vine.  
5. ny in Man for man should un - der - go;  
6. and in - spire to suf - fer and to die.  
7. won - der - ful, most sure in all his ways.

## THE OPENING ACCLAMATION

Blessed be the God of our salvation.  
Who bears our burdens and forgives our sins.

## THE 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 ELEISON

From *Missa brevis in D*, K. 194 *Sung by the choir.* Wolfgang Amadeus Mozart (1756-1791)  
*Sung in Greek.* Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

## GLORIA IN EXCELSIS

From *Missa brevis in D*, K. 194 *Sung by the choir.* W. A. Mozart  
*Sung in Latin.*

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

## THE COLLECT FOR MAUNDY THURSDAY

The Lord be with you.  
**And also with you.**  
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 people are seated.*

## THE WORD OF GOD

### THE 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.

The Word of the Lord.  
Thanks be to God.

PSALM 116:1, 10-17

chant: H. Walford Davies (1869-1941)

*The choir sings the antiphon; then all repeat.*



*The choir sings the psalm.*

I love the Lord, because he has heard the voice of  
my supplication,  
because he has inclined his ear to me whenever  
I called upon him.

How shall I repay the Lord  
for all the good things he has done for me?

I will lift up the cup of salvation  
and call upon the Name of the Lord.

I will fulfill my vows to the Lord  
in the presence of all his people.

Precious in the sight of the Lord  
is the death of his servants.

O Lord, I am your servant;  
I am your servant and the child of your handmaid;  
you have freed me from my bonds.

I will offer you the sacrifice of thanksgiving  
and call upon the Name of the Lord.

I will fulfill my vows to the Lord  
in the presence of all his people,

In the courts of the Lord's house,  
in the midst of you, O Jerusalem.  
Hallelujah!

*All sing the antiphon.*

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.

The Word of the Lord.

Thanks be to God.

*The people stand as able at the introduction to the hymn.*

#### HYMN AT THE SEQUENCE

*An upper room did our Lord prepare*

*O Waly Waly*



1. An up - per room did our Lord pre - pare for those he loved un - til the end:
2. A last - ing gift Je - sus gave his own: to share his bread, his lov - ing cup.
3. And af - ter sup - per he washed their feet, for ser - vice, too, is sac - ra - ment.
4. No end there is! We de - part in peace. He loves be - yond the ut - ter - most:



and his dis - ci - ples still gath - er there to cel - e - brate their ri - sen friend.  
 What - ev - er bur - dens may bow us down, he by his cross shall lift us up.  
 In Christ our joy shall be made com - plete: sent out to serve, as he was sent.  
 in ev - ery room in our Fa - ther's house Christ will be there, as Lord and Host.

#### THE HOLY GOSPEL

John 13:1-17, 31b-35

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

**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. Jesus said, "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 people so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.  
Praise to you, Lord Christ.

*The people are seated at the invitation of the homilist.*

## THE HOMILY

The Reverend Canon Dana Colley Corsello

## THE MANDATUM

### THE BIDDING

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 by miracle, but by such lowly service. We all need to remember his example, but none stand more in need of this reminder than those whom the Lord has called into ministry, lay and ordained.

Therefore, I invite you who share in this ministry, the priesthood of all believers, to come forward, that we may together recall whose servant we are by following the example of our Master. And let us remember his admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

*Those desiring to have their feet washed should follow the direction of the ushers. You may choose to have one or both feet washed.*

*Those desiring to wash the feet of others are asked to touch the shoulder of someone who is washing feet and take his or her place at the basin.*

## ANTHEM AT THE MANDATUM

*Mandatum*

Peter Latona (b. 1968)

I give you a new commandment, that you love one another as I have loved you. After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you. The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you. So he came to Simon Peter and Peter said to him: Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. What I am doing, you do not know for now, but later you will come to know. Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you. If I, Your Lord and Master, have washed your feet, how much more should you wash each other's feet? This is how all will know that you are my disciples: if you have love for one another. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you. Let faith, hope and charity, these three, remain among you, but the greatest of these is charity. Jesus said to his disciples: I give you a new commandment, that you love one another as I have loved you.

*(from the Gospel of St. John; 1 Corinthians 13:13)*

## ANTHEM AT THE MANDATUM

*Ubi caritas*

Maurice Duruflé (1902-1986)

*Sung in Latin.*

Where charity and love are, God is there.

Christ's love has gathered us into one. Let us rejoice and be pleased in Him.

Let us fear, and let us love the living God.

And may we love each other with a sincere heart. Amen.

*(Antiphon for Maundy Thursday)*

*The people stand as able.*

## THE PEACE

The peace of the Lord be always with you.

**And also with you.**

*The people greet one another with a sign of God's peace and are seated.*

## THE HOLY COMMUNION

### THE OFFERTORY

*The people remain seated while an offering is received to support the Cathedral's ministry of sharing God's love with the world.*

*The altar is prepared for Holy Communion.*

### ANTHEM AT THE OFFERTORY

*Wash me thoroughly*

Samuel S. Wesley (1810-1876)

Wash me thoroughly from my wickedness, and forgive me all my sin.

For I acknowledge my faults, and my sin is ever before me. *(Psalm 51:2, 3)*



*The people stand as able at the introduction to the hymn.*

## HYMN AT THE PRESENTATION

*My faith looks up to thee*

*Olivet*

1. My faith looks up to thee, thou Lamb of Cal - va - ry, Sa - vior di - vine! Now hear me  
2. May thy rich grace im-part strength to my faint-ing heart, my zeal in - spire; as thou hast  
3. While life's dark maze I tread, and griefs a - round me spread, be thou my guide; bid dark-ness

while I pray, take all my guilt a-way; O let me from this day be whol - ly thine.  
died for me, O may my love to thee pure, warm, and change-less be, a liv - ing fire.  
turn to day; wipe sor-row's tears a-way, nor let me ev - er stray from thee a - side.

## THE GREAT THANKSGIVING

The Lord be with you.  
And also with you.

Lift up your hearts.  
We lift them to the Lord.

Let us give thanks to the Lord our God.  
It is right to give God thanks and praise.

It is truly right to glorify you, Father, 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 &amp; BENEDICTUS

Avon Gillespie (1938-1989)

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, ho - san - na in the high - est.

We acclaim you, holy Lord, 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.

*The presider gives thanks to God for the reconciling work of Christ's passion and resurrection and prays over the bread and wine.*

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his 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.

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

Lord, 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 your Son 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. Remember Michael, our presiding bishop, Mariann, our bishop, Chilton, our assisting bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. 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 patriarchs, prophets, apostles, and martyrs, Peter and Paul, our patrons, 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 your Son Jesus Christ our Lord.

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

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*The presider breaks the bread in silence.*

*Agnus Dei from Mass for Four Voices*

*Sung by the choir.*

William Byrd (1540-1623)

*Sung in Latin.*

O Lamb of God, that takest away the sins of the world, have mercy upon us.  
O Lamb of God, that takest away the sins of the world, have mercy upon us.  
O Lamb of God, that takest away the sins of the world, grant us thy peace.

## THE INVITATION TO HOLY COMMUNION

*The people are seated.*

*All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen."*

*If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.*

## ANTHEM DURING THE COMMUNION

*Civitas sancti tui*

W. Byrd

*Sung in Latin.* Your sacred cities have become a desert; even Zion is a desert, Jerusalem a desolation.

*(Isaiah 64:10)*

*The people stand as able.*

## THE POSTCOMMUNION PRAYER

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

*The people kneel as able or sit as the Blessed Sacrament, representing Jesus, is carried to the Altar of Repose in the Chapel of Saint John.*

*Tonight this chapel represents the Garden of Gethsemane where Jesus asks his disciples to wait, watch, and pray with him.*

## ANTHEM AT THE PROCESSION

*Pange lingua gloriosi*

plainsong, Mode III

*Sung in Latin.* Sing, O my tongue, and praise the mystery of the glorious body and the most precious blood, shed to save the world by the King of the nations, the fruit of a noble womb. Unto us he was given, he was born unto us of a Virgin untainted and pure; he dwelt among us in the world, sowing the seeds of God's word; and he ended the time of his stay on earth in the most wondrous of fashions. On his last night at supper, reclining at table in the midst of his brethren disciples, he fully observed the Ancient Law and partook of the Passover meal; and then, with his own hands, he gave himself up as food for the group of the Twelve. The Word made flesh, by a simple word, makes of his flesh the true bread; the blood of Christ becomes our drink; and though senses cannot perceive, for confirming pure hearts in true belief, faith alone suffices. In face of so great a mystery, therefore, let us bow down and worship; let precepts of the Ancient Law give way to the new Gospel rite; and let faith assist us and help us make up for what senses fail to perceive. Unto the Father and the Son, our praise and our joyful singing; unto whom saving power, honor and might, and every holy blessing; and to the Spirit who proceeds from both, an equal tribute of glory. Amen.

## THE STRIPPING OF THE ALTAR

*The altar is stripped of all ornaments and washed.*

## ANTHEM AT THE ALTAR STRIPPING

*The Lamentation*

Edward Bairstow (1874-1946)

How doth the city sit solitary that was full of people; how is she become as a widow. She that was great among the nations and princess among the provinces; how is she become a tributary. She weepeth sore in the night and her tears are on her cheeks; among all her lovers she hath none to comfort her. The ways of Zion do mourn; because none come to the solemn assembly. All her gates are desolate; and she herself is in bitterness. The Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy. All they that go by clap their hands at her; they hiss and wag their head at the daughter of Jerusalem saying: 'Is this the city that men called the perfection of beauty; the joy of the whole earth?'

Jerusalem, Jerusalem, return unto the Lord thy God. For these things I weep; mine eye, mine eye runneth down with water. From on high hath the Lord sent fire into my bones and it prevaieth against them; he hath made me desolate and faint all the day. My flesh and my skin hath made me old; he hath broken my bones. He hath builded against me; and compass'd me with gall and travail. He hath made me to dwell in dark places; as those that have been long dead. I am become a derision to all my people; and their song all the day. Let him give his cheek to him that smiteth him; Let him be filled full with reproach. Is it nothing to you all ye that pass by; behold and see if there be any sorrow like unto my sorrow. Remember mine affliction and my misery; the wormwood and the gall. Jerusalem, Jerusalem, return unto the Lord thy God. Remember O Lord what is come upon us; behold and see our reproach. The joy of our heart is ceas'd; our dance is turn'd into mourning. The crown is fallen from our head; woe unto us for we have sinn'd. For this our heart is faint; for these things our eyes are dim. Let us search and try our ways; and turn again unto the Lord. Turn thou us unto thee O Lord and we shall be turn'd; renew our days as of old. It is of the Lord's mercies that we are not consum'd; because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion saith my soul; therefore will I hope in him. O Lord thou hast pleaded the causes of my soul; thou hast redeem'd my life. Jerusalem, Jerusalem, return unto the Lord thy God. (*Words selected from the Lamentations of Jeremiah by Eric Milner-White*)

*The Agony in the Garden is read.*

#### THE AGONY IN THE GARDEN

Matthew 26:30-46

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

*All depart in silence.*

#### THE WATCH BEGINS

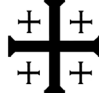
*All are invited to keep watch in the Chapel of Saint John until midnight. The Watch resumes tomorrow at 9:00 AM and concludes with Morning Prayer at 10:00 AM.*

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