

Emmanuel Church

The Episcopal Church on Mercer Island



THE LITURGY OF MAUNDY THURSDAY, APRIL 2, 2026

Jesus washes the disciple's feet, mural by David Paynter (1900-1975),
on a wall of the chapel at Trinity Anglican College, Kandy, Sri Lanka

Welcome Guests & Visitors

+ Welcome to the Episcopal Church. The mission of the Episcopal Church, as stated in our Book of Common Prayer, is “*to restore all people to unity with God and each other in Christ.*” We seek to follow Jesus in loving and life-giving relationships with God, with one another, with all people, and with all God’s creation. Our worship, beliefs and practices are diverse and reflect influences from Roman Catholic, Protestant and Orthodox traditions as well as on going reflection and prayer about what it means to believe in and follow Jesus Christ in a rapidly changing world. We Episcopalians are also known as Anglicans, part of the worldwide Anglican Communion with origins and ongoing ties to the Church of England.

+ Welcome to Emmanuel Episcopal Church. We trace our history on Mercer Island to a first worship service in 1909 and to a prior church building, built in 1914, in an area of the island once known as East Seattle. We have met, worshiped, served at and gone forth in faith from the present church since 1959.

+ Welcome to Our Worship Today. The order for worship that we call the Holy Eucharist is printed, with music, on the following pages. It begins with the Liturgy of the Word: Bible readings, a sermon, an affirmation of faith, prayers, and greeting one another at the Peace. All this prepares us for the Eucharist itself — the word is derived from the biblical Greek word for thanksgiving. Here and elsewhere it may also be called Holy Communion, the Lord’s Supper or the Mass.

+ Welcome to Communion. The Real Presence of Christ in the blessed bread and wine is a primary belief in our Anglican tradition. Here at Emmanuel, any and all who are drawn to do so may receive Communion. Additional notes may be found at the appropriate place in today’s printed order of worship.

+ Welcome to Getting Around Here.

◆ **Our nursery and ministries with young children** are offered in various ways at various times. Please inquire with an usher, the clergy or other parents, or look for information on our website.

◆ **An accessible restroom** may be found across from the stairway outside the west doors of the narthex (the gathering area just beyond the doors of the church proper). Other restrooms may be found up the ramp and stairs at the east side of the narthex.

◆ **Hearing assistance devices**, with related instructions, may be found in and borrowed from a basket on a narthex table.

Please let us know how we may better welcome you.

Worship Notes: Maundy Thursday

With tonight’s liturgy we begin the Triduum, the sacred three nights that encompass our Christian memory and re-enactment of Christ’s Passion. Through our worship this evening we seek to take part ourselves in the events of Christ’s life ‘*on the night before he died for us.*’ This worship begins as a familiar Eucharist. After the sermon we enter *unfamiliar territory*:

✠ **The foot washing** recalls the scene from Chapter 13 of John’s gospel; the name Maundy Thursday is derived from the mandate (Latin: *mandatum*) of Christ that he gave after washing his disciples’ feet: ‘*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.*’ (Jn. 13:34). The foot washing here at Emmanuel welcomes participation without presuming it. Foot washing stations are set up at the front of the nave. If you participate, please remove and replace your own shoes and socks.

✠ **A procession to the Altar of Repose** (in the narthex) takes place immediately after the postcommunion prayer. The Altar of Repose provides a place for us to remember Jesus’ loneliness and struggle in the Garden of Gethsemane. Needing the support of his disciples, they nonetheless fall asleep on him, whereupon he asks, “*Could you not stay awake with me one hour?*” (Mark 14:37) Our altar of repose will be available throughout this night. Stay, or return, for an hour, or any length of time that may be meaningful. Please use the west parking lot door.

✠ **The stripping and cleansing of the altar** conclude this liturgy. These ritual actions are meant to reflect the abandonment and inner struggle that Jesus experienced following the Last Supper and until his death the following day.



The Rev. Patrick Raymond, Interim Rector
patrick@emmanuelmi.org

Good Friday

Devotions and Veneration of the Cross, at Noon
The Liturgy of Good Friday, 7:00 p.m.

Easter Day

Holy Eucharist at 8:00 a.m. and 10:00 a.m.

The Second Sunday of Easter, April 27

THE LITURGY OF MAUNDY THURSDAY

WITH FOOT WASHING, HOLY EUCHARIST,
PROCESSION OF THE SACRAMENT
TO THE ALTAR OF REPOSE, AND
STRIPPING AND CLEANSING OF THE ALTAR

PROCESSION – “Praise to the holiest in the height” *Please stand, as able*

Tune: *Newman*

1. Praise to the Ho - liest in the height, And in the depth be praise,
2. O lov - ing wis - dom of our God! When all was sin and shame,
3. O wis - est love! That flesh and blood, Which did in A - dam fail,
4. And that a high - er gift than grace Should flesh and blood re - fine,
5. O gen -'rous love! That he who smote In man for man the foe,
6. And in the gar - den se - cret - ly, And on the cross on high,
7. Praise to the Ho - liest in the height, And in the depth be praise,

In all his words most won - der - ful, Most sure in all his ways.
A se - cond A - dam to the fight And to the res - cue came.
Should strive a - fresh a - gainst the foe, Should strive and should pre - vail.
God's pre - sence and his ve - ry self, And es - sence all - di - vine.
The dou - ble a - go - ny in man For man should un - der - go;
Shoud teach his breth - ren, and in - spire To suf - fer and to die.
In all his words most won - der - ful, Most sure in all his ways.

The people standing, the Celebrant says

Bless the Lord who forgives all our sins.

People

His mercy endures for ever.

THE COLLECT FOR PURITY *Prayed by all*

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.

THE KYRIE

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.

THE COLLECT OF THE DAY

Celebrant God be with you.

People **And also with you.**

Celebrant 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 LESSONS

A READING FROM THE OLD TESTAMENT – Exodus 12:1-14 *Sit.*

Lector A reading from the Book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs.

You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

People **Thanks be to God.**

THE PSALM – 116:1, 10-17

Sung by the Choir

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

A READING FROM THE EPISTLES – 1 Corinthians 11:23-26

Lector A reading from the First Epistle of St. Paul to the Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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

People **Thanks be to God.**

THE GRADUAL HYMN – “As in the upper room you left your seat”

Tune: *Sursum Corda*

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.

THE HOLY GOSPEL – John 13:1-17, 31b-35 *Please stand, as able*

Priest God be with you.

People **And also with you.**

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

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

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me."

Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.” For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

“Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the 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.”

Priest The Gospel of our Savior.

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

THE SERMON The Rev. Patrick Raymond *Sit.*

THE WASHING OF THE FEET

THE INVITATION *Please stand, as able*

The Book of Occasional Services

The Celebrant says to the People

Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service. We all need to remember his example, but none stand more in need of this reminder than those whom the Lord has called to the ordained ministry.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, that I may recall whose servant I am by following the example of my Master. But come remembering 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.”

All who desire to do so are invited to come to share in the foot washing, first washing the feet of another, and then having one’s feet washed. Normally both feet are washed. Please remove and put back on your own socks and shoes. The altar guild will provide fresh water and towels.

The Celebrant may provide other instruction.



During the washing of the feet the choir sings the appointed anthems

*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.*

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 your Master, have done to you?
I have given you an example,
That you should do as I have done.

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

HYMN – Hymnal 1982, #602 “Jesu, Jesu, fill us with your love”

THE PRAYERS OF THE PEOPLE

Leader: Merciful God, on this, the night he was betrayed, your Son Jesus Christ washed his disciples’ feet. As we seek to follow his example of love and service, teach us humility.

God of grace, ***People:* hear our prayer.**

On this night, Jesus prayed for his disciples to be one. As we grieve for all divisions – in the Church and in our communities, nation and world – unite us.

God of grace, ***People:* hear our prayer.**

On this night, Jesus prayed for those who would come to believe through the disciples’ message. As we continue in the mission of your church, renew our zeal.

God of grace, ***People:* hear our prayer.**

On this night, Jesus commanded his friends to love, but he suffered rejection himself. As we open our hearts to the rejected and the unloved, fill us with your love.

God of grace, ***People:* hear our prayer.**

On this night, Jesus reminded his people that, if the world hated them, it had hated him first. As we face our own fears, we pray for those who are persecuted for their faith; give us your peace.

God of grace, ***People:* hear our prayer.**

On this night, Jesus loved his friends to the very end, As we open our hearts to all who face peril tonight, we remember and pray for the sick, those who mourn, those trapped by violence, addiction, or pain. Wherever possible, may we share in imparting healing and hope.

God of grace, ***People:* hear our prayer.**

The Celebrant concludes: Faithful God, these are the prayers of your Church. We offer them trusting in you. Hear us and help us, challenge us and change us, through Jesus Christ our Lord.
Amen.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.** *Please share the Peace of Christ with others.*



THE LITURGY OF THE TABLE

Part of our spiritual practice as Christians is to support the mission of the church through financial donations. You may give in the plate or online using PayPal. To donate via PayPal, simply scan this QR code and follow the instructions.



Information on receiving Communion may be found on page 15.

OFFERTORY ANTHEM - “What Wondrous Love”

Charles Dupree

OFFERTORY HYMN – Hymnal 1982, #337 “And now, O Father, mindful of the love”

THE GREAT THANKSGIVING *Eucharistic Prayer A, The Book of Common Prayer (Expanded Language)*

The People remain standing, as able.

Celebrant God be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

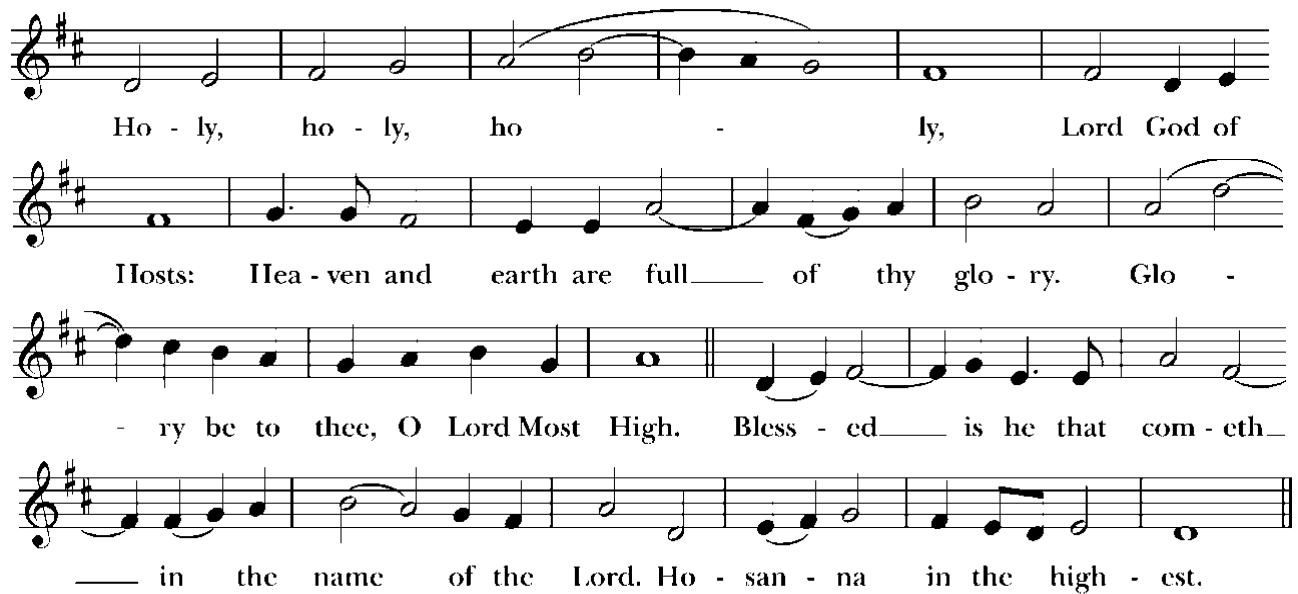
People **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.



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



Ho - ly, ho - ly, ho - ly, Lord God of
Hea - ven and earth are full of thy glo - ry. Glo -
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

The People stand or kneel as the Celebrant continues

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

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper 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."

Therefore we proclaim the mystery of faith:

Celebrant and People **Christ has died.
Christ is risen.
Christ will come again.**

The Celebrant continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

People and Celebrant

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 AGNUS DEI *The Celebrant breaks the consecrated Bread. A period of silence is kept.*

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
world, grant us thy peace.
God, that ta - kest a - way the sins of the

Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are welcome to participate in communion at Emmanuel. Primarily our communion takes place at the altar rail.

You can stand or kneel. If you want to abstain from the bread or wine, please cross your arms over your chest to receive a blessing. Gluten-free wafers are available. If the steps to the altar rail present a challenge for you, you may stand at the bottom of the stairs, or ask an usher to have communion brought to you in your seat.

COMMUNION HYMN – “Godhead here in hiding”

Tune: *Adoro te devote*



1. God - head here in hid - ing, whom I do a - dore,
 2. See - ing, touch - ing, tas - ting are in thee de - ceived:
 3. On the cross thy god - head made no sign to men,
 4. I am not like Tho - mas, wounds I can - not see,
 5. O thou our re - min - der of Christ cru - ci - fied,
 6. Je - su, whom I look___ at shrou - ded here be - low,



Masked by these bare sha - dows, shape and no - thing more,
 How says trust - y hear - ing? that shall be be - lieved;
 Here thy ve - ry man - hood steals from hu - man ken:
 But can plain - ly call___ thee Lord and God as he;
 Liv - ing Bread, the life___ of us for whom he died,
 I be - seech thee send___ me what I thirst for so,



See, Lord at___ thy ser - vice low lies here a heart
 What God's Son___ hath told___ me, take for truth I do;
 Both are my___ con - fes - sion, both are my be - lief,
 Let me to___ a deep - er faith dai - ly near - er move,
 Lend this life___ to me___ then: feed and feast my mind,
 Some - day to___ gaze on___ thee face to face in light



Lost, all lost in won - der at the God thou art.
 Truth him - self speaks tru - ly or there's noth - ing true.
 And I pray the pray - er of the dy - ing thief.
 Dai - ly make me hard - er hope and dear - er love.
 There be thou the sweet - ness man was meant to find.
 And be blest for - ev - er with thy glo - ry's sight.

POST-COMMUNION PRAYER. *Please stand or kneel as you are able.*

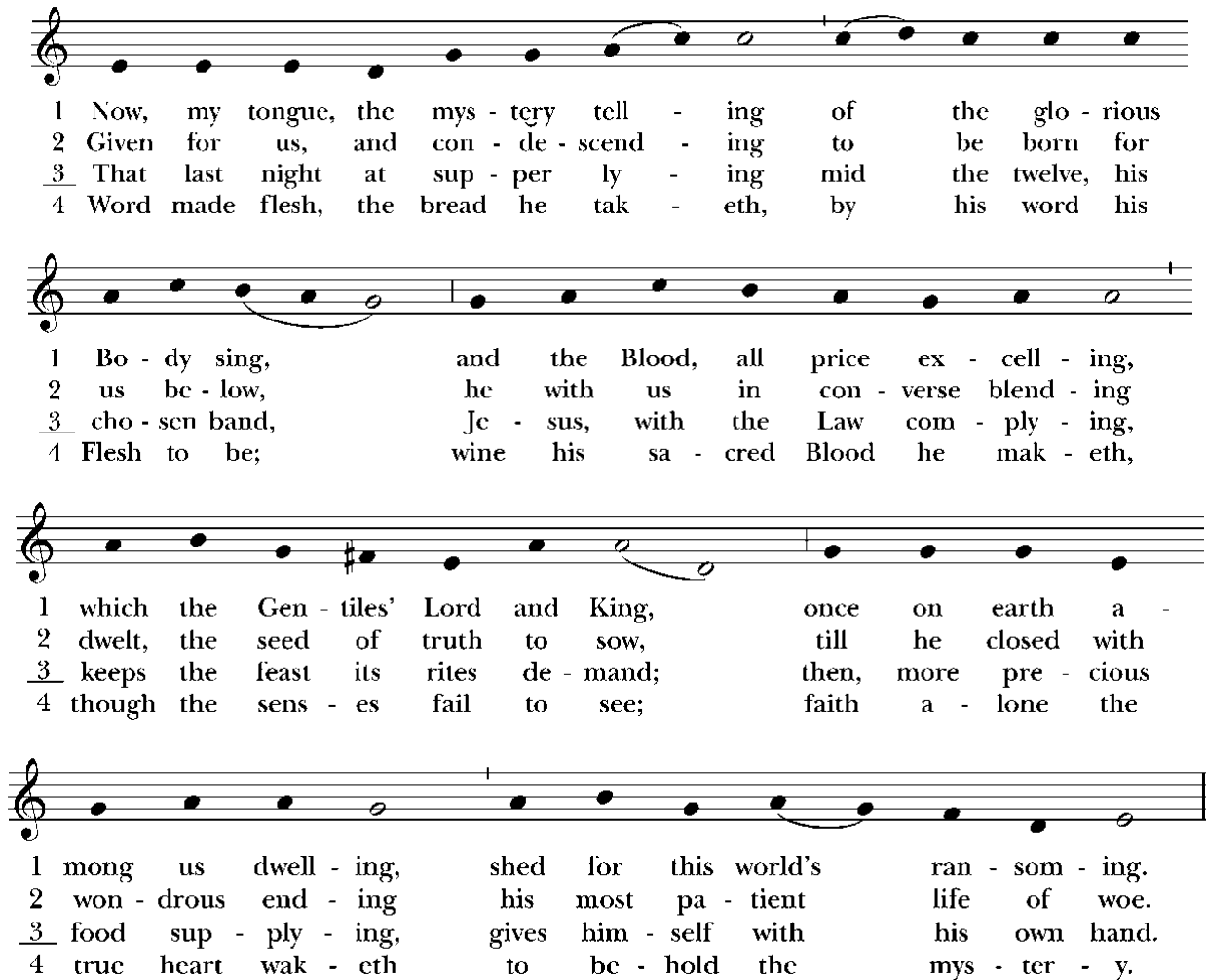
The Celebrant says Let us pray.

Celebrant and People

Almighty God, we thank you that in your great love you have fed us with the spiritual food and drink of the Body and Blood of your Son Jesus Christ, and have given us a foretaste of your heavenly banquet. Grant that this Sacrament may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where there is no death, neither sorrow nor crying, but the fullness of joy with all your saints; through Jesus Christ our Savior. Amen.

There is not another celebration of the Eucharist until Easter Day. Bread and wine consecrated tonight will be used for the Communion at tomorrow's liturgy. Until then the Altar of Repose, on which the Sacrament is placed, becomes, like Gethsemane, a place to pray and watch with Christ. The Church will be open for prayer through the night.

PROCESSION TO THE ALTAR OF REPOSE – “Now, my tongue the mystery telling”



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

1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us bc - 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,

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

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.

The procession reaches the Altar of Repose, where the Sacrament is placed and the ministers kneel in prayer.

The Choir then sings,

Therefore we, before him bending,
 This great sacrament revere;
 Types and shadows have their ending,
 For the newer rite is here;
 Faith, our outward sense befriending,
 Makes our inward vision clear.

Glory let us give and blessing
 To the Father and the Son,
 Honor, thanks, and praise addressing,
 While eternal ages run;
 Ever too his love confession
 Who from both with both is One

The altar party returns to the Sanctuary

THE GOSPEL OF THE ARREST OF CHRIST Mark 14:32-50

The customary introduction and response are omitted, as are the address and response at the end of the reading.

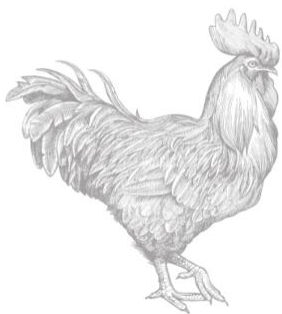
When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.” *Continued ...*

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 Peter 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.

THE STRIPPING AND CLEANSING OF THE ALTAR

The People kneel, as able. As Psalm 22 is sung, the sanctuary is stripped of all adornments. Candles, linens, kneelers and other finery are removed, leaving the church barren. Then the altar is ritually cleansed.

After this has been completed, please remain in prayer, share in reflection at the Altar of Repose, or depart in silence.



Descending Theology: The Garden

Mary Karr

We know he was a man because, once doomed,
he begged for reprieve. See him
grieving on his rock under olive trees,
his companions asleep
on the hard ground around him
wrapped in old hides.
Not one stayed awake as he'd asked.
That went through him like a sword.
He wished with all his being to stay
but gave up
bargaining at the sky. He knew
it was all mercy anyhow,
unearned as breath. The Father couldn't intervene,
though that gaze was never
not rapt, a mantle around him. This
was our doing, our death.
The dark prince had poured the vial of poison
into the betrayer's ear,
and it was done. Around the oasis where Jesus wept,
the cracked earth radiated out for miles.
In the green center, Jesus prayed for the pardon
of Judas, who was approaching
with soldiers, glancing up—as Christ was—into
the punctured sky till his neck bones
ached. Here is his tear-riven face come
to press a kiss on his brother.



Covenant for Our Common Life and Witness

We, the members, staff, and clergy of Emmanuel Episcopal Church, aspire to personally and collectively demonstrate and advocate the following principles in all of our relationships.

- 1. We Demonstrate Christ's Command to Love One Another**, treating all with generosity, kindness, and empathy. *"My command is this: Love each other as I have loved you."* John 15:12
- 2. We Respect the Dignity of Every Person**, listening to one another and honoring differences.
Jesus said, *"In everything do to others as you would have them do to you; for this is the law and the prophets."* Matthew 7:12
- 3. We Speak Truth in Love**, sharing our hopes, concerns, and perspectives in a spirit of collaboration.
"Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body." Ephesians 4:25
- 4. We Promptly Address Conflicts and Pursue Reconciliation**, whenever and with whomever it is needed, seeking to heal and restore broken relationships.
"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Ephesians 4:32
- 5. We Promote Unity**, acknowledging that we share a love for this community and its future.
"Make every effort to keep the unity of the Spirit through the bond of peace." Ephesians 4:3
- 6. We Practice Humility**, recognizing the needs, concerns and interests of others alongside our own.
"Do nothing out of selfish ambition or vain conceit." Philippians 2:3a. *"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"* Micah 6:8
- 7. We Pray For Each Other, the Church, Our Community, and Our World.**
"I urge, then, first of all, that petitions, prayers, intercessions and thanksgiving be made for all people." 1 Timothy 2:1

By way of this covenant, we seek to share in a parish community that reflects Christ's love and peace to all, where every person is valued and respected, and where we work together for the common good of the church, our community and our world.

Clergy and Staff: The Rev. Patrick Raymond, Interim Rector; The Rev. Marilyn Cornwell, Assisting Priest; Fred McIlroy, Director of Music; Julene Levin, Parish Administrator; John Pritchard, Bookkeeper
2026 Emmanuel Vestry: Michael Spencer, Senior Warden; Pat Angell (Treasurer), Janet Bell, Stacy Dimmich, Nathan Ihle, Sandy Maloof, Leslie Moore, Marcia Palk, Sue Stiles. askvestry@emmanuelmi.org