



April 1, 2021, 7pm

MAUNDY THURSDAY

Church of St. John the Divine

**St. John's acknowledges these ancestral lands of the
Lekwungen speaking people.**

As people of God, we celebrate Christ in the heart of Victoria through joyful worship,
building inclusive community, and putting faith into action.

We are an inclusive and affirming parish; the sacraments of the church (baptism, communion
and marriage) are available to all people on equal terms. Christ welcomes you, and so do we.

Assisting with tonight's Liturgy

Officiant: The Ven. Alastair Singh-McCollum

Deacon: The Rev'd Patrick Sibley

Pastoral Reflection: Stephanie Wood, Assistant Curate

Music: Choral and Organ Scholars of the Church of St. John the Divine

Videographer: Karen Coverett

Love (III)

Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.

“A guest,” I answered, “worthy to be here”:

Love said, “You shall be he.”

“I, the unkind, ungrateful? Ah, my dear,

I cannot look on thee.”

Love took my hand, and smiling did reply,

Who made the eyes but I?”

“Truth, Lord; but I have marred them; let my shame

Go where it doth deserve.”

“And know you not,” says Love, “who bore the blame?”

“My dear, then I will serve.”

“You must sit down,” says Love, “and taste my meat.”

So I did sit and eat.

George Herbert 1593-1633

ORDER OF SERVICE

The Gathering of the Community

The Church Family Prayer

All: As we celebrate the supper with Christ and his friends, you have called us to be your family and to celebrate our life together in worship. We pray now, for all members of our family as we gather in our church buildings, our homes, and online. Through your spirit keep us united in love. Bless each of us with your beloved friendship. Teach us, gracious God, how to be your church in these times. Help us to know that we are your people, that we are your Family, always. Amen.

The Opening Hymn (WL&P 730)

PUER NOBIS NASCITUR

Three holy days enfold us now
in washing feet and breaking bread,
in cross and font and life renewed:
in Christ, God's first-born from the
dead.

The mystery hid from ages past
is here revealed in word and sign,
for Jesus' story is our own:
new life through death is God's
design.

Christ lifted high upon the tree,
before you every knee shall bend
and every tongue in praise proclaim:
'You are the Lord of all. Amen.'

The Greeting

This is the day that Christ the Lamb of God
gave himself into the hands of those who would slay him.

This is the day that Christ gathered with his disciples in the upper room.

This is the day that Christ took a towel and washed the disciples' feet,
giving us an example that we should do to others as he has done to us.

This is the day that Christ our God gave us this holy feast,
that we who eat this bread and drink this cup
may here proclaim his Holy Sacrifice and be partakers of his resurrection,
and at the last day may reign with him in heaven

The Collect

Let us pray.

O God, your Son Jesus Christ
has left to us this meal of bread and wine
in which we share his body and his blood.
May we who celebrate this sign of his great love
show in our lives the fruits of his redemption;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

All: Amen.

The Proclamation of the Word

The First Reading

1 Cor 11:23-26

For 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.

Hear what the Spirit is saying.

All: **Thanks be to God.**

Psalm

116:10-17

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 fulfil 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 fulfil 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.

Before the Gospel



Deacon or cantor: I give you a new commandment, says the Lord: love one another as I have loved you.



God is with you.

All: And also with you.

Hear the Good News of Jesus Christ according to John.

All: 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.'

When he had gone out, 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 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.'

After the Gospel

The Gospel of Christ.

All: Praise to you, O Christ.

Pastoral Reflection

Liturgy recalling the Mandatum

Normally, on Maundy Thursday, we recall Christ's commandment to love one another as he has loved us by re-enacting his example in the washing of the Disciples' feet. This action is not possible this year, but we remember this symbol now.

Fellow servants of our loving 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,
teaching that strength and growth
in the life of God's reign
comes not by power, authority, or even miracle,
but by such lowly service.

Today, wherever we are, we recall our baptism.

Water is a giver of life, a source of purification,
and an element infused with sacred blessings.

In this sacred space, we encounter God through the holy symbol of washing,
and in knowing Christ, we encounter God perfectly.

Therefore, through the life-giving waters of baptism
we recall whose servant we are,
by following the example of Christ.

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 the master,
nor is one who is sent greater than the one who sent them.
If you know these things, blessed are you if you do them."

Choral Reflection

Ubi caritas et amor, Deus ibi est. *Where charity and love are, God is there.*
Congregavit nos in unum Christi amor. *Christ's love has gathered us into one.*
Exultemus, et in ipso iucundemur. *Let us rejoice and be pleased in Him.*
Timeamus, et amemus Deum vivum. *Let us fear, and let us love the living God.*
Et ex corde diligamus nos sincero. *And may we love each other with sincerity.*

Words: 8th-century Music: Maurice Duruflé

Intercessions

In the empowerment of the Spirit let us pray to the Father through Christ, the saviour of the world.

Loving God, on this night, your son Jesus washed his disciples' feet. We commit ourselves to follow his example of love and service.

Lord, hear us

All: and help us serve others.

On this night, he prayed for his companions to be of one heart. We pray for the unity of your People.

Lord, hear us

All: and help us be agents of reconciliation.

On this night, he commanded his friends to love, but suffered rejection himself. We pray for the rejected and unloved.

Lord, hear us

All: and help us share our love with others.

On this night, he gave his beloved bread to eat and wine to drink, and in doing so we remember him.

Lord, hear us

All: and help us be bread and wine to the hungry and thirsty.

On this night, he was accused falsely and received an unjust sentence. We pray for those who seek truth and justice.

Lord, hear us

All: and help us bring true forgiveness and mercy to others.

On this night, he prayed alone in the garden to accept your will. We pray to see and know your love for us, so that in humility, love, and joy we may enter this journey of faith and follow Jesus home to you, our loving God.

All: Amen.

The Peace

Please stand.

The peace of the Lord be always with you.

All: And also with you.

The Celebration of the Eucharist

Offertory



1. O Thou, who at thy Eucharist didst pray
That all thy Church might be for ever one,
Grant us at every Eucharist to say
With longing heart and soul, 'Thy will be done.'
O, may we all one Bread, one Body be,
One through this Sacrament of unity.
2. For all thy church, O Lord, we intercede;
Make thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to thee, O Prince of Peace:
Thus may we all one Bread, one Body be,
One through this Sacrament of unity.
3. We pray thee too for wanderers from thy fold;
O bring them back, good Shepherd of the sheep,
Back to the faith which saints believed of old,
Back to the Church which still that faith doth keep:
Soon may we all one Bread, one Body be,
One through this Sacrament of unity.
4. So, Lord, at length when sacraments shall cease,
May we be one with all thy Church above,
One with thy saints in one unbroken peace,
One with thy saints in one unbounded love:
More blessed still, in peace and love to be
One with the Trinity in Unity.

Text: William Turton (1856-1938). / Music: Orlando Gibbons (1583-1625).

The Prayer over the Gifts

In the name of all of us gathered, near and far, we present these our gifts to God.

Let us pray:

Father, we spread this table
to remember the loving sacrifice
of Jesus Christ, your Son.

Accept all we offer you this day.

Bind us together in his love
and in the love he has commanded us to bring one another;
through Jesus Christ our Lord.

All: Amen.

As we prepare to celebrate this Eucharist, we remember that we are the people of God.

Near or far we are gathered together by the love of Christ. We remember that we are incorporated into the body of Christ. We join together in this celebration of our union in Christ.

Let us pray.

Thanks be to you,

All: Lord Jesus Christ, for all the benefits you have given us, and all that you have borne for us. In our sharing in this Eucharist, in Church or at home, we ask you to come spiritually into our hearts. O most merciful redeemer, friend and brother, may we know you more clearly, love you more dearly and follow you more nearly, day by day. Amen.

The Great Thanksgiving

Priest: The Lord be with you. *All:* And al-so with you. *Priest:* Lift up your hearts. *All:* We lift them to the Lord.

Priest: Let us give thanks to the Lord our God. *All:* It is right to give our thanks and praise.

Blessed are you, gracious God, creator of heaven and earth;
we give you thanks and praise through Jesus Christ our Lord,
who for our salvation became obedient unto death.

The tree of defeat became a tree of victory:
where life was lost, life has been restored.

Therefore with angels and archangels and all the heavenly chorus,
we cry out to proclaim the glory of your name.

*Choir: Holy, Holy, Holy, Lord God of Hosts,
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.
Blessed is he that cometh in the name of the Lord:
Hosanna in the highest.*

We give thanks to you, Lord our God,
for the goodness and love you have made known to us in creation;
in calling Israel to be your people;
and above all in the Word made flesh, Jesus your Son.
For in these last days you sent him to be incarnate from the Virgin Mary,
to be the Saviour and Redeemer of the world.
In him, you have brought us out of error into truth,
out of sin into righteousness, out of death into life.

On this very night, when he was handed over to suffering and death,
a death he freely accepted, our Lord 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 he 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, Father, according to his command,

The image shows two staves of musical notation in a key signature of two flats (B-flat and E-flat). The first staff contains the melody for the text "All: We re-mem-ber his death, we pro-claim his res-ur-rec-tion,". The second staff contains the melody for "we a-wait his com-ing in glo-ry." The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

and we offer our sacrifice
of praise and thanksgiving
to you, Lord of all;
presenting to you, from your creation, this bread and this wine.

We pray you, gracious God,
to send your Holy Spirit upon these gifts,
that they may be the sacrament of the body of Christ
and his blood of the new covenant.
Unite us to your Son in his sacrifice,
that we, made acceptable in him,
may be sanctified by the Holy Spirit.

In the fullness of time,
reconcile all things in Christ,
and make them new,
and bring us to that city of light

where you dwell with all your children;
 through Jesus Christ our Lord,
 the firstborn of all creation,
 the head of the Church,
 and the author of our salvation;
 By whom, and with whom, and in whom,
 in the unity of the Holy Spirit,
 all honour and glory are yours, almighty Father,
 now and forever.



All: A men A - men A - men.

The Lord's Prayer

Priest: As our saviour Christ has taught us, we now pray:

 A musical staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The first two notes are beamed together. The final note is a half note.

Our Fa-ther in hea-ven, hal-owed be your name, your king-dom come, your will be done,
 on earth as in hea-ven. Give us to-day our dai-ly bread. For-give us our sins
 as we for-give those who sin a-against us. Save us from the time of tri-al,
 and de-liv-er us from e-vil. For the king-dom, the pow'r, and the glo-ry are yours,
 now and for ev-er. A-men__

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The Breaking of Bread

We break this bread,

All: Communion in Christ's body once broken.

Let your Church be the wheat
 which bears its fruit in dying.

All: If we have died with him, we shall live with him;
 if we hold firm, we shall reign with him.

The Communion

The gifts of God for the people of God.

All: Thanks be to God.

Music During Communion

Ave, verum corpus
natum de Maria Virgine:
vere passum, immolatum
in cruce pro homine:
cuius latus perforatum
unda fluxit sanguine:
esto nobis praegustatum,
in mortis examine.
O dulcis, O pie, O Jesu Fili Mariae.
Miserere mei. Amen.

*Hail true body,
born of the Virgin Mary:
who suffered and were sacrificed
on the cross for humankind.
From whose pierced side
flowed water and blood:
be a foretaste for us
in the trial of death.
O sweet, merciful, Jesus, Son of Mary.
Have mercy on me. Amen.*

Text: 14th-century Eucharistic hymn. Music: William Byrd.

Prayer after Communion

One body are we:

All: For, though we are in many places, we spiritually share one bread.

Holy God, source of all love,
on the night of his betrayal
Jesus gave his disciples a new commandment,
to love one another as he loved them.
Write this commandment in our hearts;
give us the will to serve others as he was the servant of all,
who gave his life and died for us, yet is alive and reigns with you
and the Holy Spirit, one God, now and for ever.

All: Amen.

1. Now, my tongue, the mys - tery tell - ing, of the glo - rious bod - y sing,
and the blood, all price ex - cel - ing, which the na - tions' Lord_ and King,
once on earth a - mong us dwell - ing, shed_ for this_ world's ran - som - ing.

1. **Now, my tongue, the mystery telling,
of the glorious body sing,
and the blood, all price excelling,
which the nations' Lord and King,
once on earth among us dwelling,
shed for this world's ransoming.**
2. **That last night, at supper lying
with the twelve, his chosen band,
Jesus, with the law complying,
keeps the feast its rites demand;
then, more precious food supplying,
gives himself with his own hand.**
3. **Word made flesh, by word he maketh
very bread his flesh to be,
wine his blood for whoso taketh;
and if senses fail to see,
faith alone the true heart waketh
to behold the mystery.**
4. **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.**
5. **Glory let us give, and blessing,
to the Father and the Son;
honour, thanks, and praise addressing
while eternal ages run,
and the Spirit's power confessing,
who from both with both is one.**

Text: Attrib. Th. Aquinas (1225?-1274); tr. E. Caswall (1814-1878), alt. / Music: Melody – Mechlin plainsong, Mode 3.

The Stripping of the Sanctuary

The sanctuary is now stripped and will remain bare until Holy Saturday (Easter Eve).

During the stripping of the altars, the choir sings verses from the 'Lamentations of Jeremiah', from amongst the following, in Plainsong. The refrain, "Jerusalem, Jerusalem, return to the Lord your God" may be sung in English or Latin.

Jerusalem, Jerusalem, return to the Lord your God.

How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her.

Jerusalem....

The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter. Her children have gone away, captives before the foe. Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow.

Jerusalem....

From on high he sent fire; it went deep into my bones; he spread a net for my feet; he turned me back; he has left me stunned, faint all day long. For these things I weep; my eyes flow with tears; for a comforter is far from me, one to revive my courage; my children are desolate, for the enemy has prevailed.

Jerusalem....

All who pass along the way clap their hands at you; they hiss and wag their heads at daughter Jerusalem; 'Is this the city that was called the perfection of beauty, the joy of all the earth?' The thought of my affliction and homelessness is wormwood and gall.

Jerusalem....

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. 'The Lord is my portion,' says my soul, 'therefore I will hope in him.' The Lord is good to those who wait for him, to the soul that seeks him.

Jerusalem....

It is good that one should wait quietly for the salvation of the Lord. It is good for one to bear the yoke in youth, to sit alone in silence when the Lord has imposed it, to put one's mouth to the dust (there may yet be hope), to give one's cheek to the smiter, and be filled with insults. For the Lord will not reject for ever.

Jerusalem....

The service ends without a final blessing or dismissal.

Other Services for the Triduum (Holy Three Days)

Services available at <https://www.stjohnthedivine.bc.ca/live>

Good Friday, April 2nd

12:00 pm - Prayers and Reflections for Good Friday

1:00 pm – The Liturgy of Good Friday

With sung Passion and Meditation on the Cross.

Officiant: The Rev'd Patrick Sibley. Music: The Choral Scholars

Easter Sunday, April 3rd

10:00 am – Easter Eucharist

A Service of Eucharist, gathering on Zoom, and also live-streamed at [stjohnthedivine.bc.ca/live](https://www.stjohnthedivine.bc.ca/live), including the lighting of our Paschal Candle and the Renewal of our Baptismal Covenant.

Presider: The Ven. Alastair Singh-McCollum. Preacher: Stephanie Wood.

Music: Members of the Choristers of St. John

The Anglican Church of St. John the Divine

(Diocese of British Columbia / Anglican Church of Canada)

1611 Quadra Street Victoria BC V8V3B8 250.383.7169

[stjohnthedivine.bc.ca](https://www.stjohnthedivine.bc.ca)

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