



GUILDFORD
CATHEDRAL

7pm
2 April 2026

MAUNDY
THURSDAY
EUCCHARIST OF
THE LAST
SUPPER WITH
FOOTWASHING



WELCOME

MAUNDY THURSDAY

The Liturgy of Maundy Thursday embraces a number of elements, each of which recalls the concluding events of the Passion and points beyond them to Easter. From this point, the Church's worship is a continuum through to Easter Day – the climax of the liturgical year.

The Liturgy begins with a note of thanksgiving as we celebrate the gift of the Eucharist, instituted by Jesus at the Last Supper. We hear the earliest surviving account of the Supper (from St Paul's First Epistle to the Corinthians). This part of the Liturgy also includes a re-enactment of Christ's washing of the disciples' feet – a reminder of the priority given to service of others by the Lord.

Following the administration of Communion, the mood of the service changes. Some of the bread and wine consecrated earlier is taken in solemn procession to the Altar of Repose in the Lady Chapel and the Watch commences. Like the disciples in the Garden of Gethsemane, we are invited to keep vigil for a time, reflecting on the Lord's agony and his forthcoming betrayal, trial and crucifixion. The Altars are stripped as a reminder of Jesus's loneliness and dereliction, and when we return to the Cathedral tomorrow, the bareness of the Sanctuary will be a powerful backdrop to the Liturgy of Good Friday.

The Watch lasts until 10.30pm. Please stay for at least part of the Watch, if you can, sitting or kneeling in the Lady Chapel. It is an opportunity to enter silently into the events of Jesus's last hours, and to pray for a world which continues to persecute the innocent and reject God's love.

RECEIVING HOLY COMMUNION

All who are baptized or confirmed are welcome to receive the sacrament. There is no obligation to drink from the common cup. However, please do not intinct your wafer. If you would prefer to receive a blessing, please keep your hands at your sides. Gluten-free bread is available at the station on the left (north) side.

COLLECTION

Your support makes a real difference to the ministry and mission of Guildford Cathedral. If you would like to support this work on a regular basis it's very simple to set up a direct debit via the Parish Giving Scheme. The phone number is 0333 002 1271, and the Cathedral reference code is 170617001. One-off donations can be made using the Gift Aid envelopes or a contactless donation by using the contactless collection plates on your way out, or the contactless box (by the west doors of the Cathedral) or our QR code. If you use the contactless plates or box and you are a taxpayer, please complete a green gift aid envelope and write 'contactless donation' on the front; please put the envelope in the plate or the cash box at the west end. On behalf of all at Guildford Cathedral, thank you.



PARTICIPATION IN THE SERVICE

We sing the hymns and the response to the Psalm and say together the words in **bold** type. Although posture is suggested please do whatever is most comfortable for you. Large print copies of the order of service are available from the stewards.

MUSIC

The setting of the *Gloria* is from Mass in G *Francis Jackson (1917-2022)*

The *Sanctus*, *Benedictus* and *Agnus Dei* are from Mass in G Minor *Ralph Vaughan Williams (1872-1958)*

PRESIDENT AND PREACHER

The president this evening is The Very Reverend Bob Cooper, The Dean of Guildford, and the preacher is The Reverend Jo Winn-Smith, Priest Vicar and Minor Canon.

THE GATHERING

Stand **HYMN**

During the hymn, the procession enters the Cathedral.



Great God, your love has called us here,
as we, by love, for love were made.

Your living likeness still we bear,
though marred, dishonoured, disobeyed.

We come, with all our heart and mind,
your call to hear, your love to find.

We come with self-inflicted pains
of broken trust and chosen wrong,
half-free, half-bound by inner chains,
by social forces swept along,

by powers and systems close confined,
yet seeking hope for humankind.

Great God, in Christ you call our name,
and then receive us as your own,
not through some merit, right or claim,
but by your gracious love alone.

We strain to glimpse your mercy-seat
and find you kneeling at our feet.

Then take the towel, and break the bread,
and humble us, and call us friends.
Suffer and serve till all are fed,
and show how grandly love intends
to work till all creation sings,
to fill all worlds, to crown all things.

Great God, in Christ you set us free
your life to live, your joy to share.
Give us your Spirit's liberty
to turn from guilt and dull despair
and offer all that faith can do,
while love is making all things new.

Words: CP 133 Brian Wren (b.1936)

Tune: CP 412 Surrey, Henry Carey (1687-1743)

THE GREETING

The president greets the people

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit
be with you
and also with you.

PRAYERS OF PENITENCE

The deacon invites all present to confess their sins.

Our Lord Jesus Christ says:
'If you love me, keep my commandments' and
'Unless I wash you, you have no part in me.'

Let us confess to almighty God our sins against his love,
and ask him to cleanse us.

A short period of silence for reflection follows.

**Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy, forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly,
love mercy,
and walk humbly with you, our God.
Amen.**

THE ABSOLUTION

May the Father forgive you
by the death of his Son
and strengthen you
to live in the power of the Spirit
all your days.

Amen.

A strepitus is sounded on the organ.

GLORIA IN EXCELSIS

Glory be to God on high,
and in earth peace, good will towards men.
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great glory,
O Lord God, heavenly King,
God the Father Almighty.
O Lord, the only-begotten Son Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the Father,
have mercy upon us.
For thou only art holy; thou only art the Lord;
thou only, O Christ, with the Holy Ghost, art most high
in the glory of God the Father.
Amen.

THE COLLECT

The president introduces a moment of silent prayer, saying

Let us pray.

God our Father,
you have invited us to share in the supper
which your Son gave to his Church
to proclaim his death until he comes:
may he nourish us by his presence,
and unite us in his love;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

THE LITURGY OF THE WORD

Sit **OLD TESTAMENT READING** Exodus 12.1-4,11-14

read by Claerwen Patterson

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 neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

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 judgements: 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.

For the word of the Lord,
thanks be to God.

PSALM 116.1,10-17

The choir sings the refrain through once, which the congregation then repeats. All join in the response during the psalm, as indicated.



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. *Response*

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 fulfil my vows to the Lord :

in the presence of all his people. *Response*



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. *Response*

I will offer to you the sacrifice of thanksgiving :
and call upon the name of the Lord.
I will fulfil 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. *Response*

Chant: John Camidge (1790-1859)

NEW TESTAMENT READING | Corinthians II. 23-26
read by Sandeep Pudota

A reading from the first letter of Paul to the Corinthians.

Beloved: 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.

For the word of the Lord,
thanks be to God.

Stand **GOSPEL READING** John 13.1-17, 31b-35

The Gospel Acclamation is played by the organist, sung by the choir, and then sung by everybody. As the procession passes, please turn to face the proclamation of the Gospel.



A new commandment I give to you:
that you love one another as I have loved you.



The Lord be with you
and also with you.

Hear the Gospel of our Lord Jesus Christ according to John.



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.'

This is the Gospel of the Lord.



Praise- to you, O Christ.



Praise to you, O Christ, King of e-ter-nal glo-ry.

THE WASHING OF FEET

The president washes the feet of some members of the congregation, assembled in the crossing. As this takes place, you are invited to pray and reflect on the significance of this event in the life of Jesus' disciples and the implications for our own.

The choir sings the Mandatum Anthems.

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.'

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.

I will listen to what the Lord God is saying, for he is speaking peace to his faithful people and to those who turn their hearts to him.

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.

Mercy and truth have met together; righteousness and peace have kissed each other.

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.

I give you a new commandment: Love one another as I have loved you.

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.

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

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.

Words: John 13.12, 34,35;14. 27; Psalm 85.8,10-11

Music: Nicholas White (b.1967)

When the washing of feet is completed, the president prays

Lord Jesus Christ you have taught us
that what we do for the least of our brothers and sisters
we do also for you:
give us the will to be the servant of others
as you were the servant of all,
and gave up your life and died for us,
but are alive and reign, now and for ever.
Amen.

THE LITURGY OF THE SACRAMENT

Stand

THE PEACE

Jesus says: 'I give you a new commandment:
Love one another as I have loved you.'

The peace of the Lord be always with you
and also with you.

The deacon says

Let us offer one another a sign of peace.

All may exchange a sign of peace.

PREPARATION OF THE TABLE

During the hymn the altar is prepared, and bread and wine are placed upon it.



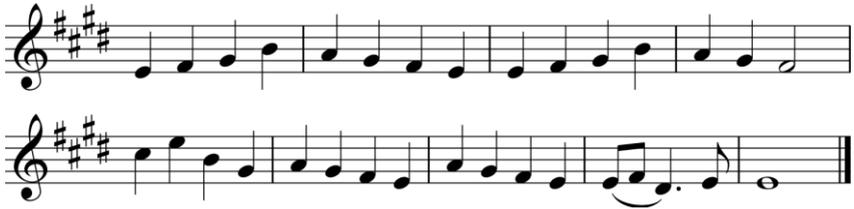
Brother, sister, let me serve you,
let me be as Christ to you;
pray that I might have the grace to
let you be my servant too.

We are pilgrims on a journey
and companions on the road;
we are here to help each other
walk the mile and bear the load.

I will hold the Christ-light for you
in the night time of your fear;
I will hold my hand out to you,
speak the peace you long to hear.

I will weep when you are weeping;
when you laugh, I'll laugh with you;
I will share your joy and sorrow
till we've seen this journey through.

When we sing to God in heaven
we shall find such harmony,
born of all we've known together
of Christ's love and agony.



Brother, sister, let me serve you,
let me be as Christ to you;
pray that I might have the grace to
let you be my servant too.

Words: Richard Gillard (b. 1953)
Music: CP 393, Servant Song, Richard Gillard (b. 1953) arranged by
Betty Pulkingham (1928-2019)

At this Eucharist we are with our crucified and risen Lord.
We know that it was not only our ancestors,
but we who were redeemed
and brought forth from bondage to freedom,
from mourning to feasting.
We know that as he was with them in the upper room
so our Lord is here with us now.

**Until the kingdom of God comes
let us celebrate this feast.**

TAKING OF THE BREAD AND WINE

Blessed are you, Lord, God of the universe,
who brings forth bread from the earth.

Blessed be God for ever.

Blessed are you, Lord, God of the universe,
who creates the fruit of the vine.

Blessed be God for ever.

THE EUCHARISTIC PRAYER

President:



The__ Lord__ be with you.

All:



And__ al - so with you.

President:



Lift up your__ hearts__

All:



We lift them to__ the Lord__

President:



Let us give thanks__ to__ the Lord__ our God.

All:



It is right to give thanks__ and praise__

It is indeed right to give you thanks,
Father most holy, through Jesus Christ our Lord.
For on this night he girded himself with a towel
and, taking the form of a servant,
washed the feet of his disciples.
He gave us a new commandment
that we should love one another as he has loved us.
Knowing that his hour had come,
in his great love he gave this supper to his disciples
to be a memorial of his passion,
that we might proclaim his death until he comes again,
and feast with him in his kingdom.
Therefore earth unites with heaven
to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end:

<i>Choir</i>	<p>Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis.</p> <p>Benedictus qui venit In nomine Domini. Hosanna in excelsis.</p>	<p><i>Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory. Hosanna in the highest.</i></p> <p><i>Blessed is he who comes in the name of the Lord. Hosanna in the highest.</i></p>
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Lord, you are holy indeed, the source of all holiness;
 grant that by the power of your Holy Spirit,
 and according to your holy will,
 these gifts of bread and wine
 may be to us the body and blood of our Lord Jesus Christ;

who, in the same night that he was betrayed,
 took bread and gave you thanks;
 he broke it and gave it to his disciples, saying:
 Take, eat; this is my body which is given for you;
 do this in remembrance of me.

In the same way, after supper
 he took the cup and gave you thanks;
 he gave it to them, saying:
 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.
 Do this, as often as you drink it, in remembrance of me.

Deacon

Je - sus Christ is Lord: Lord, by your ³cross. and
³re - sur - rec - tion you have set us free.
You are the Sa - viour of the world.

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours,
almighty Father,
for ever and ever.

A - men.

THE LORD'S PRAYER

Sit or
kneel

A moment of silence is kept.

Let us pray with confidence as our Saviour has taught us

**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, the power and the glory,
for ever and ever.
Amen.**

BREAKING OF THE BREAD

Every time we eat this bread
and drink this cup
**we proclaim the Lord's death
until he comes.**

GIVING OF COMMUNION

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

All who are baptized or confirmed are welcome to receive the sacrament. There is no obligation to drink from the common cup. However, please do not intinct your wafer. If you would prefer to receive a blessing, please keep your hands at your sides. Gluten-free bread is available.

AGNUS DEI

Agnus Dei,
qui tollis peccata mundi:
miserere nobis.

*Lamb of God,
who takes away the sin of the world:
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi:
miserere nobis.

*Lamb of God,
who takes away the sin of the world:
have mercy on us.*

Agnus Dei,
qui tollis peccata mundi:
dona nobis pacem.

*Lamb of God,
who takes away the sin of the world:
grant us peace.*

COMMUNION MOTET

Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsulemus, et in ipso jucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Ubi caritas et amor, Deus ibi est. Amen.

*Where charity and love are, there is God.
The Love of Christ has gathered us together into one;
let us rejoice and be glad in Him;
let us fear and love the living God,
and let us love one another in sincerity of heart.
Where charity and love are, there is God. Amen.*

*Words: Mandatum antiphons for the Washing of the Feet at the Mass of the
Lord's Supper*

Music: Maurice Duruflé (1902-1986)

Stand

PRAYER AFTER COMMUNION

Let us pray.

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion;
grant us so to reverence the sacred mysteries
of your body and blood
that we may know within ourselves
and show forth in our lives
the fruit of your redemption,
for you are alive and reign, now and for ever.

Amen.

THE STRIPPING OF THE SANCTUARY

During the stripping of the Sanctuary, the choir sings Psalm 22. 1-21

They part my garments among them, and cast lots upon my vesture.

My God, my God, look upon me; why hast thou forsaken me :
and art so far from my health, and from the words of my complaint?
O my God, I cry in the day-time but thou hearest not :
and in the night-season also I take no rest.
And thou continuest holy :
O thou worship of Israel.
Our fathers hoped in thee :
they trusted in thee, and thou didst deliver them.
They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.
But as for me, I am a worm and no man :
a very scorn of men, and the outcast of the people.
All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,

He trusted in God that he would deliver him :
let him deliver him, if he will have him.
But thou art he that took me out of my mother's womb :
thou wast my hope, when I hanged yet upon my mother's breasts.
I have been left unto thee ever since I was born :
thou art my God, even from my mother's womb.
O go not from me, for trouble is hard at hand :
and there is none to help me.
Many oxen are come about me :
fat bulls of Basan close me in on every side.
They gape upon me with their mouths :
as it were a ramping and a roaring lion.
I am poured out like water, and all my bones are out of joint :
my heart also in the midst of my body is even like melting wax.
My strength is dried up like a potsherd,
and my tongue cleaveth to my gums :
and thou shalt bring me into the dust of death.
For many dogs are come about me :
and the council of the wicked layeth siege against me.
They pierced my hands and my feet; I may tell all my bones :
they stand staring and looking upon me.
They part my garments among them :
and cast lots upon my vesture.
But be not thou far from me, O Lord :
thou art my succour, haste thee to help me.
Deliver my soul from the sword :
my darling from the power of the dog.
Save me from the lion's mouth :
thou hast heard me also from among the horns of the unicorns.

They part my garments among them, and cast lots upon my vesture.

Music: Plainsong, mode iv

PROCESSIONAL HYMN

During the hymn the Blessed Sacrament is taken to the Altar of Repose in the Lady Chapel. The congregation joins the procession.



Choir Now, my tongue, the mystery telling
of the glorious body sing,
and the blood, all price excelling,
which the Gentiles' Lord and King,
in a Virgin's womb once dwelling,
shed for this world's ransoming.

All Given for us, and condescending
to be born for us below,
he, with us in converse blending,
dwelt the seed of truth to sow,
till he closed with wondrous ending
his most patient life of woe.

That last night, at supper lying,
'mid 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.

Word-made-flesh, true bread he maketh
by his word his flesh to be,
wine his blood; which whoso taketh
must from carnal thoughts be free:
faith alone, though sight forsaketh,
shows true hearts the mystery.

*We walk in silence until the altar party is at the Altar of Repose.
As the hymn continues, the Blessed Sacrament is censed.*

Choir 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.

All Glory let us give and blessing
 to the Father and the Son,
 honour, might, and praise addressing,
 while eternal ages run;
 ever too his love confessing,
 who, from both, with both is One. Amen.

Words: St Thomas Aquinas (1227-1274)

Music: CP 316(i), Pange lingua, Plainsong mode iii

THE WATCH

As the watch begins, a motet is sung, the words of which are a meditation on the theme of Christ's agony in the Garden of Gethsemane.

MOTET

Timor et tremor venerunt super me,
et caligo cecidit super me.
Miserere mei, Domine,
quoniam in te confidit anima mea.

*Fear and trembling came upon me,
and darkness fell upon me.
Have mercy on me, O Lord,
for my soul trusted in thee.*

Exaudi, Deus, deprecationem meam,
quia refugium meum
es tu et adiutor fortis.
Domine, invocavi te,
non confundar.

*Hear my prayer, O God,
for thou art my refuge
and my strong helper.
Lord, I have called upon thee
let me not be confounded.*

*Words: Tenebrae responsory for Holy Saturday
Music: Francis Poulenc (1899-1963)*

All are invited to join the Watch in the Lady Chapel, which will be kept until 10.30pm; you may stay for all or part of that time.

*When you leave the Cathedral, please leave as quietly as you can.
The Watch concludes with intercessions and the reading of the Gospel of the Watch (Luke 22.31-62), after which the congregation departs in silence.*

THE GOSPEL OF THE WATCH Luke 22.31-62

Jesus said, 'Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.' And he said to him, 'Lord, I am ready to go with you to prison and to death!' Jesus said, 'I tell you, Peter, the cock will not crow this day, until you

have denied three times that you know me.’ He said to them, ‘When I sent you out without a purse, bag, or sandals, did you lack anything?’ They said, ‘No, not a thing.’ He said to them, ‘But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, “And he was counted among the lawless”; and indeed what is written about me is being fulfilled.’ They said, ‘Lord, look, here are two swords.’ He replied, ‘It is enough.’

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, ‘Pray that you may not come into the time of trial.’ Then he withdrew from them about a stone’s throw, knelt down, and prayed, ‘Father, if you are willing, remove this cup from me; yet, not my will but yours be done.’ Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, ‘Why are you sleeping? Get up and pray that you may not come into the time of trial.’

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, ‘Judas, is it with a kiss that you are betraying the Son of Man?’ When those who were around him saw what was coming, they asked, ‘Lord, should we strike with the sword?’ Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, ‘No more of this!’ And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, ‘Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!’

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know him.' A little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' Then about an hour later yet another kept insisting, 'Surely this man also was with him; for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.

Please depart in silence.

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