

St. Margaret's

EPISCOPAL CHURCH



Good Friday

April 15, 2022 ✠ 12:00 p.m.

Welcome to St. Margaret's Episcopal Church

St. Margaret's is a warm place to renew faith in God, care for one another, and thrive in a diverse, LGBTQ-affirming, and inclusive community. Visitors, please fill out a CONNECT card hanging on the backs of the pews.

Loving Our Neighbors in a Time of Pandemic

While wearing a mask is now optional at St. Margaret's, we ask people to please continue exercising good judgment and sensitivity during your time at church; do not ask those who wear masks why this is the case; read body language and social cues carefully and respect any wish for distance. Know that if you choose to forgo a mask, we support you, and if you choose to wear a mask, we support you. Masks will continue to be available in the nave upon request. Please ask an usher.

In Person or Online, There's a Place for You Here

St. Margaret's worship services are livestreamed for our online congregation. By participating in this service, you acknowledge that you may be visible on live or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

About Holy Week

From early times Christians have observed the week before Easter as a time of special devotion. They formed processions, worshiped in Jerusalem where Christ suffered and died, and venerated relics. From this beginning evolved the rites we observe today on Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday. These services provide a liturgical experience of the last days of Jesus' earthly life, as well as the time and events leading up to his resurrection. *The Book of Common Prayer* provides special liturgies for each of these days. The three holy days, or Triduum, of Maundy Thursday, Good Friday, and Holy Saturday are at the heart of the Holy Week observance.

—Adapted from *An Episcopal Dictionary of the Church, A User Friendly Reference for Episcopalians*

Good Friday Offering

This year marks the 100th year the Episcopal Church is raising funds on Good Friday to provide critical support to the dioceses of Jerusalem and the Middle East. You may donate by using your smartphone to text 'GFO' to 91999 (messaging and data rates apply) or by visiting <https://www.episcopalchurch.org/good-friday-offering/>.

On the Cover

Crucifixion, by He Qi. Used by permission.

Leading Worship Today

April 15, 2022

6:30 p.m.

CELEBRANT *The ordained ministers leading the service*

The Rev. Richard Weinberg

PREACHER *The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today*

The Rev. Richard Weinberg

DEACON *The ordained minister who reads the Gospel*

The Rev. Julie Petersmeyer

MUSIC MINISTER *The person leading the music*

Dr. Timothy Duhr

CANTORS *The singer helping lead the music*

Gail Collins
Allie Kuroff

VIRTUAL VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly*

Ray Mitic

VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly*

Gary Collins

LECTORS *The lay minister who reads the Bible lessons appointed for the day*

Anne Hopewell
Tim Green

USHERS *Those greeting the congregation and directing the distribution of Communion*

Carolyn Eaves
Tim Green

ALTAR GUILD *Those who care for the altar, vestments, vessels, and altar linens of the parish; prepare the sanctuary for services; and clean up afterward*

Jane Quenk
Giselle Pole

TECH TEAM *The lay leaders who assist in filming our service and creating a welcoming virtual space*

Giselle Pole
Anne Hopewell

One of These Names Could Be Yours!

The richness of our worship together depends upon all of us playing a role, as called and as possible. We have serving opportunities for every personality, skill set, season, and schedule. No matter your age and stage of life, you bring something special to our church family. If you are looking for ways to connect with parish members and share your gifts with the community, we welcome your service! To learn more, visit www.stmargaretsdc.org/vunteer, or email office@stmargaretsdc.org.

We Gather in God's Name

Please stand in body or spirit as the ministers enter in silence. All then kneel for silent prayer, after which the Celebrant stands and begins the liturgy with the Collect of the Day.

The Opening Acclamation and Collect of the Day

The collect (pronounced cah-lect) is the prayer appointed for each day that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

*The People's responses are in **bold**.*

Blessed be our God.

For ever and ever. Amen.

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

We Proclaim and Respond to the Word of God

First Lesson

Isaiah 52:13—53:12

This reading is from the Old Testament (or Hebrew Scriptures), which Jesus knew and from which he often referred or quoted. At St. Margaret's, we adapt the New Revised Standard Version translation of the Bible with attention to inclusive language for describing God or God's people. We do this to recognize that neither God nor humans are constrained by masculine, feminine, or binary identities.

A reading from the Prophet Isaiah.

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him
—so marred was his appearance, beyond human semblance,
and his form beyond that of mortals—

so he shall startle many nations;
rulers shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of YHWH been revealed?
For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.
He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.
Surely he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and YHWH has laid on him the iniquity of us all.
He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of YHWH to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of YHWH shall prosper.
Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

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

Thanks be to God.

Psalm 22

Deus, Deus, meus

Tone IV.1

The psalms are poems from the Old Testament (or Hebrew Scriptures). They cover every mood of humanity's relationship with God and one another.

My God, my God, why have you forsaken me, *
and are so far from my cry
and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; *
by night as well, but I find no rest.

Yet you are the Holy One, *
enthroned upon the praises of Israel.

Our forebears put their trust in you; *
they trusted, and you delivered them.

They cried out to you and were delivered; *
they trusted in you and were not put to shame.

But as for me, I am a worm, and less than human, *
scorned by all and despised by the people.

All who see me laugh me to scorn; *
they curl their lips and wag their heads, saying,

"You trusted in God for deliverance; *
let God rescue you, if God delights in you."

Yet you, O God, are the one who took me out of the womb *
and kept me safe upon my mother's breast.

I have been entrusted to you ever since I was born; *
you were my God when I was still in my mother's womb.

Be not far from me, for trouble is near, *
and there is none to help.

Many young bulls encircle me; *
strong bulls of Bashan surround me.

They open wide their jaws at me, *
like a ravener and a roaring lion.

I am poured out like water;
all my bones are out of joint; *
my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth, *
and you have laid me in the dust of the grave.

Packs of dogs close me in,
and gangs of evildoers circle around me; *
they pierce my hands and my feet;
I can count all my bones.

They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.

Be not far away, O God; *
you are my strength; hasten to help me.

Save me from the sword, *
my life from the power of the dog.

Save me from the lion's mouth, *
my wretched body from the horns of wild bulls.

I will declare your Name to my people; *
in the midst of the congregation I will praise you.

May all who fear you, O God, give praise; *
may the offspring of Israel stand in awe,
and all of Jacob's line give glory.

For you do not despise nor abhor the poor in their poverty,
neither do you hide your face from them, *
but when they cry to you, you hear them.

My praise is of you in the great assembly; *
I will perform my vows in the presence of those who worship you.

The poor shall eat and be satisfied,
and those who seek you shall praise you: *
"May your heart live for ever!"

All the ends of the earth shall remember and turn to you, *
and all the families of the nations shall bow before you.

For yours is the royal power, O God; *
you rule over the nations.

To you alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before you.

My soul shall live for you;
my descendants shall serve you; *
they shall be known as yours for ever.

They shall come and make known to a people yet unborn *
the saving deeds that you have done.

Second Lesson

Hebrews 10:16-25

This reading, taken from the New Testament, is from a letter (epistle) to the early Church.

A reading from the letter to the Hebrews.

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says God: I will put my laws in their hearts, and I will write them on their minds," she also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for the one who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

Thanks be to God.

Please stand in body or spirit.

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Sequence Hymn

O sacred head sore wounded

Herzlich tut mich verlangen

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Stanzas 1–3

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

The congregation may be seated for the first part of the Passion.

The Passion

John 18:1—19:42

This reading is taken from one of the four gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Savior Jesus Christ.

Chanted by cantors.

The Passion of our Savior Jesus Christ according to John.

Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," he drew back and fell the ground. Again, he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered them, "I told you that I am he, so if you seek me let these men go." This was to fulfill the word which he had spoken, "Of those whom you gave me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which God has given me?"

So the band of soldiers and their captain and the officers of the religious leaders seized Jesus and bound him. First, they led him to Annas; for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had given counsel to the religious leaders that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside the door. So the other disciple who was known to the high priest, went out and spoke to the maid

who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" And he said, "I am not." Now the servants and officers had made a charcoal fire because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your law." The elders said to him, "It is not lawful for us to put any man to death." This was to fulfill the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered him, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered him, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the elders; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?"

After he had said this, he went out to the elders again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barrabas!" Now Barrabas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and purple robe. Pilate said to them, "Here is the man!" When the chief priests and officers saw him, they cried out, saying, "Crucify him, crucify him!" Pilate said

to them, "Take him yourselves and crucify him, for I find no fault in him." The elders answered him, "We have a law, and by that law he ought to die, because he has made himself the Child of God."

When Pilate heard these words, he was more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have the power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin." Upon this Pilate sought to release him, but the crowd cried out, "If you release this man, you are not Caesar's friend; everyone who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgement seat at a place called the Pavement, and in Hebrew, Gabbatha. Now it was the day of preparation for the Passover; it was about the sixth hour. He said to the crowd, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

At the mention of Golgotha, please stand in body or spirit.

So they took Jesus, and he went out, bearing his own cross, to the place of the skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus in between them. Pilate also wrote a title and put it on the cross. And it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture: They parted my garments among them, for my clothing they cast lots. So the soldiers did this.

But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And from that hour the disciple took her to his own home. After this, Jesus knowing that all was now finished said to fulfill the scripture, "I thirst." A bowl of vinegar stood there; so they put a sponge full of vinegar and hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished," and he bowed his head and gave up his spirit.

All kneel as they are able. After silence has been kept, please stand in body or spirit.

Since the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the leaders asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that

he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. They who saw it have borne witness—their testimony is true, and they know what they tell the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And another scripture says, “They shall look on him whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the leaders, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Sermon

The Rev. Richard Weinberg

At the invitation of the preacher, please be seated.

The Solemn Collects

Dear people of God: Our loving God sent the Incarnate One into the world, not to condemn the world, but that the world might be saved through Christ; that all might be delivered from the power of sin and death, and become heirs with Christ of everlasting life.

We pray therefore, for people everywhere according to their needs.

Please kneel or sit.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service;
For all bishops and other ministers and the people whom they serve;
For Mariann, our Bishop, and all the people of this diocese;
For all Christians in this community;
For those about to be baptized;

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

Silence is kept.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States;
For the Congress and the Supreme Court;
For the Members and Representatives of the United Nations;
For all who serve the common good;

That by God's help they may seek justice and truth, and live in peace and concord.

Silence is kept.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;

For the hungry and the homeless, the destitute, and the oppressed;
For the sick, the wounded, and the disabled;
For those in loneliness, fear, and anguish;
For those who face temptation, doubt, and despair;
For the sorrowful and bereaved;
For prisoners and captives, and those in mortal danger;

That God's mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.

Silence is kept.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of the One who suffered for us, your Only Begotten Jesus Christ our Savior. **Amen.**

Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation;
For those who have lost their faith;
For those hardened by sin or indifference;
For the contemptuous and the scornful;
For those who are enemies of the cross of Christ and persecutors of disciples;
For those who in the name of Christ have persecuted others;

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence is kept.

Merciful God, Creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Only Begotten Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Savior. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Savior, and receive the crown of life in the day of resurrection.

Silence is kept.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by the One through whom all things were made, your Incarnate Word, Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Procession and Veneration of the Cross

A wooden cross is brought into the church in silence and is placed at the foot of the altar

Behold the wood of the Cross, on which was hung the world's salvation. **Come, let us worship.**

Anthem at the Veneration Stabat Mater dolorosa (movement 1) Giovanni Battista Pergolesi
(1710–1736)

Those worshiping in person are invited to come forward and individually venerate the cross during the anthem.

The grieving Mother stood beside the cross where her Son was hanging.

Text from the 13th century Franciscan hymn, *Stabat Mater dolorosa*, sung in Latin.

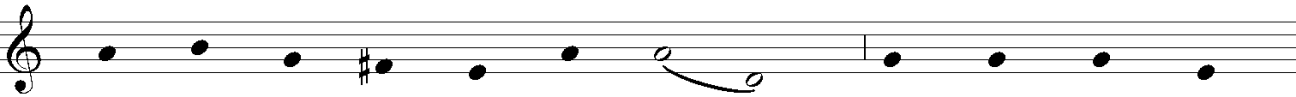
During the conclusion of the hymn, the ministers process to the Altar of Repose and bring the Reserved Sacrament to the altar.



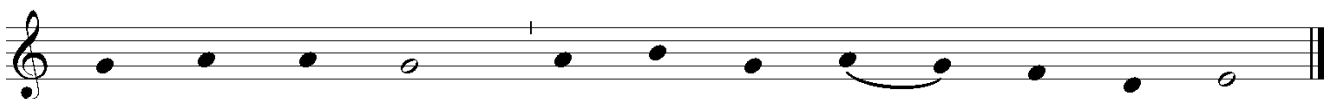
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - 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,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



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
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



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.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. Music: *Pange lingua*, plainsong, Mode 3, *Zisterzienser Hymnar*; 14th cent.; acc. Jackson Hill (b. 1941) Copyright ©1984, Jackson Hill. All rights reserved. Used with permission.

Confession and Absolution

Let us confess our sins against God and our neighbor.

Please kneel or sit as you are able.

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Lord's Prayer

Celebrant



As our Sa - vior Christ has taught us, we now pray,
Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,

as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

The Invitation

The gifts of God for the people of God. Take them in remembrance that Christ lived, died, and rose again for you, and feed on him in your hearts by faith, with thanksgiving.

Distribution of the Reserved Sacrament

Holy Communion is administered from the Reserved Sacrament, which was consecrated on Maundy Thursday.

For Those Who Are Watching Online and Will Not Receive

If you are watching online, you may pray this prayer for spiritual communion.

My Jesus,
 I believe that you are truly present
 in the Blessed Sacrament of the Altar.
 I love you above all things,
 and long for you in my soul.
 Since I cannot receive you in the Sacrament of your Body and Blood,
 come spiritually into my heart.
 Cleanse and strengthen me with your grace;
 let me never be separated from you.
 May I live in you, and you in me,
 in this life and the life to come. Amen.

Were you there when they crucified my Lord?
 Sometimes it causes me to tremble.
 Were you there when they crucified my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when they laid him in the tomb?

The service concludes with this prayer. No blessing or dismissal is added.

Prayer after Receiving Communion

O Jesus Christ, Only Begotten of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Creator and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

NAVE OPEN THIS AFTERNOON

- ✠ Nave open 3:00–5:00 p.m. for praying the **Stations of the Cross** individually
- ✠ Rector and Associate Rector offer the **Rite of Reconciliation** (Private Confession & Absolution) 3:00–5:00 p.m.

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St M's ANNOUNCEMENTS

WORSHIP

- ✝ **Weekly Sunday Eucharist Service** at 10:30 a.m. Join us in person or online!
- ✝ **Weekly Virtual Sunday Compline Service** at 8:00 p.m. Join us via Zoom! (Find link at stmargaretsdc.org.)
- ✝ **Holy Week & Easter Schedule**
 - **Holy Saturday, April 16**, Simple Liturgy of the Word at 10:00 a.m.
 - **The Sunday of the Resurrection: Easter Day, April 17**, Festival Holy Eucharist at 10:30 a.m.

CONNECT

- ✝ **St. Margaret's Go! A Three-Week Experience for Newcomers.** Sundays, May 1, 8, & 15, at 8:45 a.m. The purpose of St. Margaret's Go! is to introduce people to the mission, values, and ministries of St. Margaret's Episcopal Church and help people determine their next steps in faith. Over three sessions (in person or via Zoom), newcomers will hear about the mission and history of St. Margaret's, identify their place along a pathway of faith, and identify their spiritual gifts. They will leave with a plan to connect with a group or class, join a volunteer team, and develop a spiritual practice. Email the Rev. Diana Gustafson if you would like to attend (diana@stmargaretsdc.org).
- ✝ **Call for Donuts!** Take a turn bringing the treats for our weekly coffee hour. Email John Payne (jpaynecp@gmail.com), who will contact you to schedule your contribution and add your name to the St. Margaret's rota for the scheduled Sunday.

LEARN

- ✝ **On-the-Way: Every other Monday at 6:30 p.m.** "On-the-Way" offers a comfortable yet engaging space for people to experience fellowship, mutual spiritual support and connection, and guidance for creating room in our busy lives for God and God's Word. Participants gather for prayer, Bible study, and discussion of books relating to spirituality and theology. The group is currently reading *The Orthodox Corruption of Scripture*, by Bart Ehrman. Email Ron Lorentzen for more information (rklorentzen@gmail.com).

SERVE

- ✝ **Volunteer at Charlie's Place:** Since 1990, Charlie's Place volunteers have helped serve our neighbors experiencing homelessness. Sign up or learn more at: www.stmargaretsdc.org/volunteer.
- ✝ **Creation Care Group:** You're invited to join St. Margaret's creation care group. Our goal is to discern how we as a parish can educate ourselves about climate change and reduce impacts caused by our church buildings, our activities as a congregation, and as individuals. If you've been excited by our program of Creation Care in a Time of Lent, or just want to learn more, call Vestry member Patty Nicoson at 703-597-3221 or send her an email (pnicoson@aol.com).

✦ **Afghan Refugee Family Support Ministry.** The Lutheran Social Services' (LSS) Good Neighborhood Program has now paired us with the Nahid Family, consisting of mother Shafiq, a math teacher, and her adult daughters, Maryam, a medical doctor, and her sister Marjan, a lawyer who worked in human rights.

We continue to fundraise and seek volunteers who can help with furniture purchases, assembly, and the move, stocking the pantry and are available immediately to provide ESL support and be part of the hospitality efforts. Please contribute through Realm (scroll down for Afghan Ministry) or with a check to St M's, designating the Afghan Ministry. To date, \$7,040 has been raised. You can also visit www.stmargaretsdc.org/volunteer to sign up to contribute, to participate, or to contact one of the committee chairs with questions

GIVE

✦ **Donate:** If you would like to make a donation to St. Margaret's, visit stmargaretsdc.org/give, text MAGGIE and your donation amount to [73256](tel:73256), or mail a check to the parish office.

St. Margaret's Leadership

The Rt. Rev. Mariann Edgar Budde | Bishop of Washington

The Rev. Richard Mosson Weinberg | Rector

Michael Armstrong | Senior Warden

Jenny Carson | Junior Warden

Annie Elliott, Garrison Gordon, Linda Heaney, John Lucas, Heidi Mayor, Annika Mitic, Patty Nicoson, Giselle Pole, Julie Polter, Susan Woods | Vestry Members

Ed Gamber | Treasurer

Farar Elliott | Secretary

Dr. Timothy Duhr | Director of Operations & Music

Reggie Cox | Director of Charlie's Place

The Rev. Diana V. Gustafson | Assistant Rector

Damon Clements | Sexton

The Rev. Julie Petersmeyer | Deacon

Francisco Serrano | Deacon Postulant

The Rev. Dr. Anne Gavin Ritchie | Adjunct Priest

The Rev. Rachelle Sam | Adjunct Priest

Nivelyn Winston | Accountant

William Edwards | Cantor

St. Margaret's

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