

# St. Margaret's

EPISCOPAL CHURCH

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Maundy Thursday

April 14, 2022 ✦ 6:30 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*

## On the Cover

*Washing Feet*, by He Qi. Used by permission.

# Leading Worship Today

April 14, 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. Julie Petersmeyer

**DEACON** *The ordained minister who reads the Gospel*

The Rev. Julie Petersmeyer

**MUSIC MINISTER** *The person leading the music*

Dr. Timothy Duhr

**CANTOR** *The singer who chants the Psalm*

Gail Collins

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

Annika Mitic

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

Tracy Lush

**CRUFICER** *The lay leader who carries the processional cross*

Ron Lorentzen

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

Aggie Mannix  
Jenny Carson

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

Pedro Rivera  
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  
Gary Collins  
Maria Thompson

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

Anne Hopewell  
Giselle Pole

**BREAD BAKER** *Those who prepare the bread, which we take, bless, break, and share in the Eucharist.*

Jane Quenk

## 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](http://www.stmargaretsdc.org/vunteer), or email [office@stmargaretsdc.org](mailto:office@stmargaretsdc.org).

# We Gather in God's Name

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

## Voluntary

Pange lingua

Jehan Titelouze (1563-1633)

## Welcome

Please stand in body or spirit for the hymn in procession.

## Hymn in Procession

Now, my tongue, the mystery telling

Grafton

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 -

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,



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



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

Words: Att. Thomas Aquinas (1225?-1274); ver. *Hymnal 1940*, rev. Copyright © The Church Pension Fund. All rights reserved. Used with permission.  
 Music: *Grafton*, melody from *Chants ordinaires de l'Office Divin*, 1881; harm. *Songs of Praise*, 1925

## Opening Acclamation

*The People's responses are in bold.*

Bless the Lord who forgives all our sins.  
**God's mercy endures for ever.**

## Confession and Absolution

Let us confess our sins against God.

*Please kneel or sit as you are able.*

God of all mercy,  
**we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

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

*Please stand in body or spirit.*

Se - ñor, ten pie - dad, Se - ñor, ten  
 pie - dad, Se - ñor, ten pie - dad de no - so - tros.  
 Cri - sto ten pie - dad. Cri -  
 sto, ten pie - dad. Cri - sto ten  
 pie - dad de no - so - tros. Se - ñor, ten  
 pie - dad. Se - ñor, ten pie - dad. Se - ñor, ten  
 pie - dad de no - so - tros.

Translation of the Spanish text:

*Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.*

## The 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.

God is with you. **And also with you.** Let us pray.

Almighty God, whose dear One, on the night before being crucified, instituted the Sacrament of the Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and 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

Exodus 12:1–14a

*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 book of Exodus.

Yhwh said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of Yhwh. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am Yhwh. 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 Yhwh; throughout your generations you shall observe it as a perpetual ordinance.

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

**Thanks be to God.**



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

I love you, O God, because you  
have heard the voice of my supplication, \*  
because you have inclined your ear to me whenever I called upon you.

How shall I repay God \*  
for all the good things done for me?

I will lift up the cup of salvation \*  
and call upon the Name of God.

I will fulfill my vows to God \*  
in the presence of all people.

Precious in your sight, O God, \*  
is the death of your servants.

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

I will offer you the sacrifice of thanksgiving \*  
and call upon your holy Name.

I will fulfill my vows to you \*  
in the presence of all your people,

In the courts of God's house, \*  
in the midst of you, O Jerusalem.

## Second Lesson

1 Corinthians 11:23-26

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

A reading from Paul's first letter to the Church in Corinth.

For I received from Christ what I also handed on to you, that our Savior 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 Christ's death until he comes.

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

**Thanks be to God.**

*Please stand in body or spirit.*

# Sequence Hymn

As in that upper room

Sursum Corda

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.”

1. As in that up - per room you left your seat and took a towel and  
2. I bow be - fore you, all my sin con - fessed, to hear a - gain the  
3. So in re - mem - brance of your life laid down I come to praise you

chose a ser - vant's part, so for to - day, Lord, wash a - gain my  
words of love you said; and at your ta - ble, as your hon - ored  
for your grace di - vine; Saved by your cross, and sub - ject to your

feet, who in your mer - cy died to cleanse my heart.  
guest, I take and eat the true and liv - ing bread.  
crown, strength - ened for ser - vice by this bread and wine.

## Gospel Lesson

John 13:1-17, 31b-26

*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.*

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

### **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 Creator. 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 God 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 Human One has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in God's own self 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 religious leaders 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 Jesus Christ.

### **Praise be to Christ, the Word.**

## Sermon

The Rev. Julie Petersmeyer

*At the invitation of the preacher, please be seated.*

## The Washing of Feet

On this night we have heard our Savior's commandment to love one another as he has loved us. We who receive God's love in Jesus Christ are called to love one another, to be servants to each other as Jesus became our servant. Our commitment to this loving service is signified in the washing of feet, following the example Jesus gave us on the night before his death. I invite you at this time to come forward and participate in this practice.

*Those desiring to have their feet washed should come forward. You may choose to have one or both feet washed. Those desiring to wash the feet of others are asked to touch the shoulder of someone who is washing feet and take their place at the basin.*

## Anthem at the Washing of Feet

Peace is my last gift to you

Plainsong, *Mode I*

Peace is my last gift to you, my own peace I now leave with you;  
peace which the world cannot give, I give to you.

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them,

"Do you know what I, your Lord and Master, have done to you?

I have given you an example, than you should do as I have done."

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

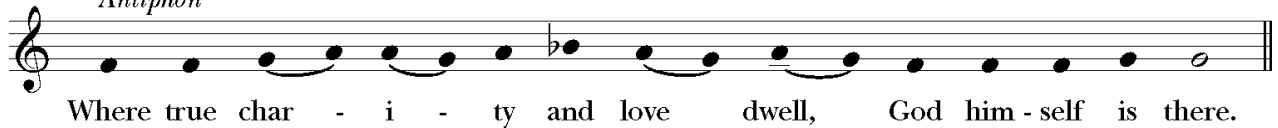
By this shall the world know that you are my disciples:  
that you have love for one another.

## Hymn

Where true charity and love dwell

Plainsong, *Ubi caritas*

*Antiphon*



1 Since the love of Christ has joined us in one bo - dy,  
2 As we are all of one bo - dy, when we gath - er  
3 Now we pray that with the bless - ed you grant us grace



let us all re - joice and be glad now and al - ways.  
let no dis - cord or en - mi - ty break our one - ness.  
to see your ex - alt - ed glo - ry, O Christ our God,



And as we hear and love our Lord, the liv - ing God,  
 May all our pet - ty jeal - ous - ies and ha - tred cease  
 our bound - less source of joy and truth, of peace and love,



so let us in sin - cer - i - ty love all peo - ple. [Ant.]  
 that Christ the Lord may be with us through all our days. [Ant.]  
 for ev - er and for ev - er - more, world with - out end. [Ant.]

Words: Latin; tr. Joyce MacDonald Glover (b. 1923) Copyright ©1982, Joyce M. Glover.

Music: *Ubi caritas*, plainsong, Mode 6; acc. David Hurd (b. 1950) Copyright ©1984, David Hurd. All rights reserved. Used with permission.

*Please stand in body or spirit.*

## The Peace

The peace of Christ be always with you. **And also with you.**

*The people share signs of peace with one another and then are seated.*

## Offertory

*Having gathered, listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Eucharist. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.*

*Don't have cash for the collection plate? Text MAGGIE and your donation amount to [73256](#) to give to St. Margaret's using your text messaging (e.g., MAGGIE \$50). As a first-time giver, it will take you approximately 2 minutes to set up your payment method. Once your first text gift is processed, the payment method is saved for future gifts and allows for a faster and more convenient giving experience. Standard text message rates do apply.*

## Offertory Anthem

Love one another

Alan Bullard (b. 1947)

This commandment God gives to us all, that we love one another as God loves us.  
 Love the Lord your God with all your heart, love the Lord your God with all your soul,  
 love the Lord your God with all your mind, love the Lord your God with all your strength.

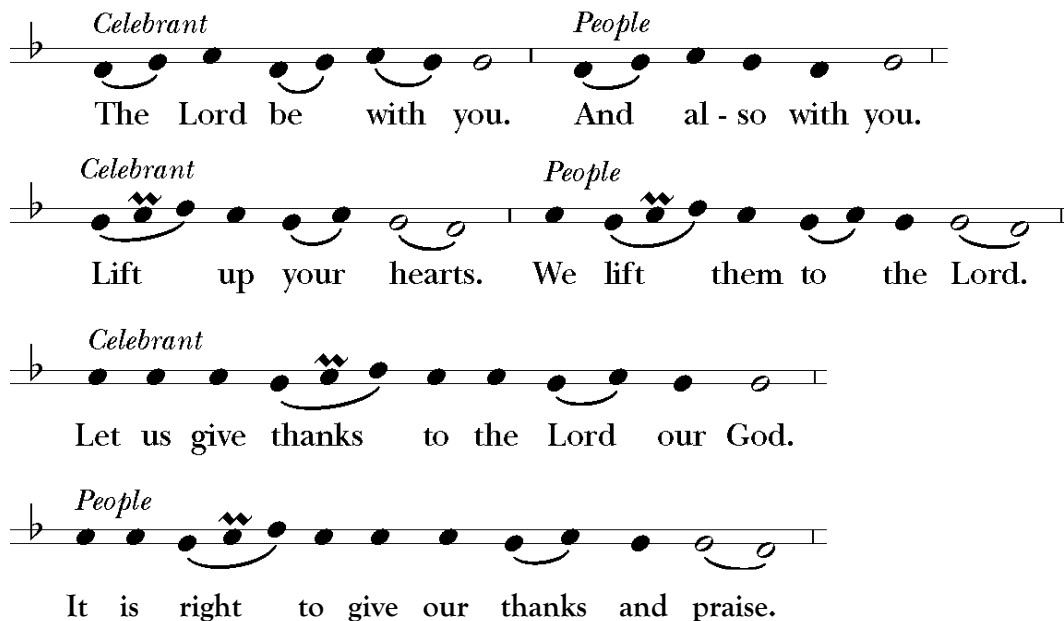
text: John 13:34 & Mark 12:29-31

# We Make Eucharist Together

## Great Thanksgiving

The word Eucharist comes from the Greek for "thanksgiving." In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving—or Eucharistic Prayer—is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum Corda*, meaning "Lift up your hearts" in Latin.

Please stand in body or spirit.



*Celebrant*                      *People*

The Lord be with you.      And al - so with you.

*Celebrant*                      *People*

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

*Celebrant*

Let us give thanks to the Lord our God.

*People*

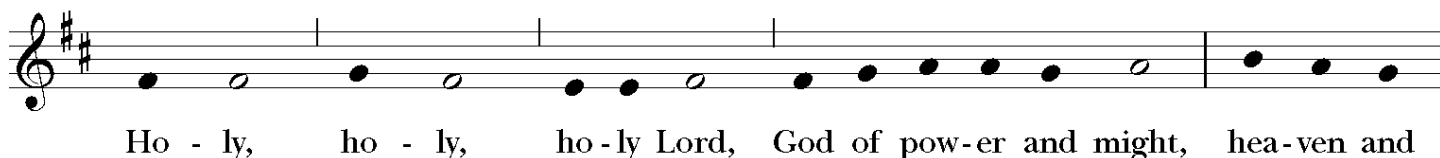
It is right to give our thanks and praise.

It is truly right to glorify you, Holy One, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing:

## Holy, Holy, Holy

Hurd

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and

earth are full of your glo - ry. Ho - san - na in the high - est.

Blessed is the One who comes in the name of the Lord. Ho-san-na in the high - est.

*We recall God's acts of salvation history. The celebrant says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of time. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.*

We acclaim you, holy God, glorious in power. **Your mighty works reveal your wisdom and love.** You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might steward and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. **In your mercy you came to our help, so that in seeking you we might find you.** Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Holy God, you loved the world so much that in the fullness of time you sent your Only Begotten to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for the One who died and rose for us, Christ sent the Holy Spirit, his own first gift for those who believe, to complete Christ's work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, having loved his own who were in the world, he loved them to the end; at supper with them Jesus took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, **"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."**

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, **"Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Almighty God, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

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



God Most High, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Only Begotten Jesus Christ.

**Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.**

Remember, God, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. **Remember all your people, and those who seek your truth.**

Remember all who are sick and suffering, O God. Strengthen the afflicted. Comfort and care for those wasted with grief. **Make your face to shine upon your servants.**

Remember all who have died; **bring them into the place of eternal joy and light.**

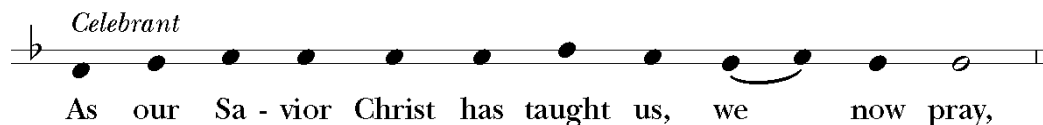
And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles, and martyrs, with St. Margaret and all the saints who have found favor with you in ages past. **We praise you in union with them and give you glory through Jesus Christ our Savior.**

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Maker, in the unity of the Holy Spirit, for ever and ever.

*People*



## The Lord's Prayer

Musical notation for the vocal parts of the Lord's Prayer, consisting of three staves with treble clefs, a key signature of one flat (B-flat), and a common time signature. The lyrics are written below the staves.

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 Breaking of the Bread

*The Celebrant breaks the bread in silence, followed by these words.*

Celebrant

Christ our Pass - o - ver is sac - ri - ficed for us;

People

There - fore let us keep the feast.

*This setting may be sung full by all, or by the choir, or as a versicle and response.*

## The Fraction Anthem

Lamb of God

Hurd

Lamb of God, you take a - way the sins of the world:

have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God,  
you take a - way the sins of the world: grant us peace.

### The Invitation

These are 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.

### 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.

*Please be seated.*

## Refrain

A - mén. El Cuer - po de Cris-to. A - mén. La  
 San-gre del Se-ñor. *Eat-ing your Bod-y, drink-ing your Blood, we be-*  
*come what we re-ceive. A - mén. A - mén.*

## Verses

1. A - mén. *We re - mem - ber your dy - ing*  
 2. A - mén. *Now we of - fer the sac - ri -*  
 3. A - mén. *Lord, you make us one bod - y*  
 4. A - mén. *We find you when we serve the*  
 5. A - mén. *We look for - ward to your re -*

*and your ris - ing. A - mén. Y con - ti - go, Se -*  
*fice you gave us. A - mén. Te o - fre - ce - mos, Se -*  
*and one spir - it. A - mén. En tu cuer - po, Se -*  
*poor and low - ly. A - mén. A ti mis - mo ser -*  
*turn in glo - ry. A - mén. Es - pe - ra - mos el*

*ñor, re - su - ci - ta - mos. A - mén.*  
*ñor, to - do lo que so - mos. A - mén.*  
*ñor, un pue - blo san - to. A - mén.*  
*vi - mos en los po - bres. A - mén.*  
*día de tu ve - ni - da. A - mén. D.C.*

Please kneel as you are able (and remain kneeling through the end of the service).

## Prayer after Communion

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.**

## Hymn at the Procession of the Sacrament

Now, my tongue, the mystery telling

*Pange lingua*

*Toward the end of the hymn, the Sacrament is taken to the Altar of Repose in the side chapel, where it will rest overnight until it is administered on Good Friday. Tonight this chapel represents the Garden of Gethsemane where Jesus asks his disciples to wait, watch, and pray with him.*



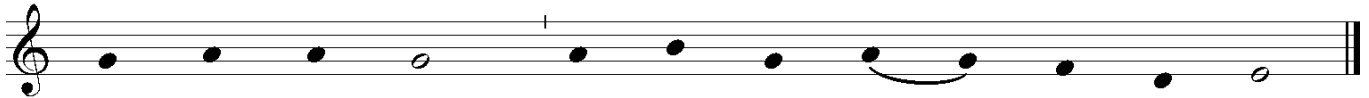
1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
2 Given for us, and con - de - scend - ing to be born for  
3 That last night at sup - per ly - ing mid the twelve, his  
4 Word made flesh, the bread he tak - eth, by his word his  
\*5 There - fore we, be - fore him bend - ing, this great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

## The Stripping of the Altar

*The altar, symbolic of Christ, is stripped of its vesture and left bare for the solemnity of Good Friday. While the altar is stripped, the cantors chant Psalm 22.*

### 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 ravening 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.

*All may depart in silence at any time.*

## **The Watch**

*All are invited to spend some time in private prayer at the Altar of Repose, at home, or in their seats. It is appropriate to end your time of private prayer by reading the Agony in the Garden.*

## **The Agony in the Garden**

Matthew 26:30–46

When they had sung the hymn, they went out to the Mount of Olives.

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

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

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

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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](http://stmargaretsdc.org).)
- ✚ **Holy Week & Easter Schedule**
  - **Good Friday, April 15**
    - **Traditional Service** at Noon with Veneration of the Cross and Distribution of the Reserved Sacrament
    - 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.
  - **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](mailto:diana@stmargaretsdc.org)).
- ✚ **Call for Donuts!** Take a turn bringing the treats for our weekly coffee hour. Email John Payne ([jpaynecp@gmail.com](mailto: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](mailto: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](http://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](mailto: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](http://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](http://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

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