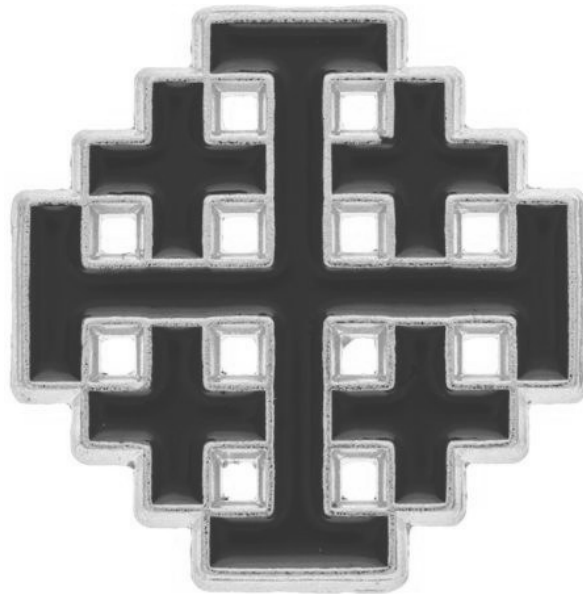


THE HOLY EUCHARIST
THE SUNDAY OF THE PASSION
PALM SUNDAY

April 13, 2025

8 & 10 AM



WELCOME

Welcome to worship at St. Margaret's!

Wherever you are on your spiritual journey, you are always welcome here. If you are new to St. Margaret's, we invite you to fill out the Welcome Card in front of you and place it in the offering plate.

Hearing devices are available in the Foyer.

All are invited to join us in Karns Hall following the service for coffee and fellowship.

For your security, at the beginning of the service all downstairs entrances are locked. We ask that you enter through the front doors if you arrive after the service begins.

ABOUT THE LITURGY

As Episcopalians, we express our love for God through our worship and it lies at the heart of who we are at St. Margaret's. Our Liturgy, including the patterns, words, and actions are one of the blessings of our faith. We invite you to participate as you are comfortable by responding and reading in unison the bolded text and to stand for portions of the liturgy as you are able.

CHILD CARE

Professional childcare is available every Sunday. Godly Play, our children's Sunday School program, is offered the first Sunday of every month.

QUESTIONS?

Please ask. Ushers and Greeters are happy to answer your questions.

LAND ACKNOWLEDGEMENT

St. Margaret's Episcopal Church is on the ancestral lands of the Cahuilla Tribes of the Coachella Valley.

We acknowledge with respect the Cahuilla people as the Original Peoples of this land.

We lament the history of colonization, dispossession and cultural degradation which the Cahuilla Tribes and all indigenous peoples have endured.

We honor the dignity of all Cahuilla people past and present, and seek to restore just relationships between our peoples.

We share with the Cahuilla our appreciation of the beauty and bounty of this land and pledge to care for it.

OUR MISSION

We spread God's love by actively following Jesus' example for our lives through our journey of faith by radical hospitality and celebrating God through worship and music. We pursue social justice, peace and care for each other and our neighbors, near and far.

OUR VISION

St. Margaret's is a beacon of hope in our world where we manifest God's love in all we do, where every person we meet encounters God through us.



PRELUDE · 8 AM ONLY

Hymn Prelude on *Valet will ich dir geben*
Prelude on *Bangor*
Processional

Alec Wyton
Healey Willan
William Mathias

Please stand.

THE OPENING ACCLAMATION

Presider

✠ Blessed is the King who comes in the name of the Lord.

Peace in heaven and glory in the highest.

Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

THE GOSPEL OF LUKE (19:28-40)

Deacon

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

THE BLESSING OF THE PALMS

Presider

God be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way.

Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Deacon

Let us go forth in peace.

In the name of Christ. Amen.

*You are invited to shout 'Hosanna!' as we process to the front doors of the church.
 The congregation leads the procession into the church following the verger.*

PROCESSION OF THE PALMS · HYMN 154

All Glory, Laud, and Honor

Valet will ich dir geben

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
 to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels is prais - ing thee on high;
 3 The peo - ple of the He - brews with palms be - fore thee went;
 4 To thee be - fore thy pas - sion they sang their hymns of praise;
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,



1 who in the Lord's Name com - est, the King and Bless - ed One,
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - thems be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

Repeat Refrain



The Collect is the prayer designated for each Sunday that “collects” the theme of the day or season of the Church year. It summarizes the attributes of God

THE COLLECT OF THE DAY

Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

The first reading is always taken from the Jewish Scriptures.

THE FIRST LESSON A reading from the book of the prophet Isaiah (50:4-9a).

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Here ends the reading.

Psalms are Hebrew hymns originally meant to be sung. The antiphon, or response, is sung first by the choir then repeated by the congregation and as noted. Verses are sung by the choir.

PSALM · 31 (9-16)

Joseph Barnby



I have trust-ed in you, O God; in your lov-ing-kind-ness save me.

Have mercy on me, O God, for I am in trouble;

my eye is consumed with sorrow,
and also my throat and my belly.

For my life is wasted with grief

and my years with sighing;

my strength fails me because of affliction,
and my bones are consumed.

I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance;
when they see me in the street they avoid me.
I am forgotten like the dead, out of mind;
I am as useless as a broken pot. **Antiphon**
For I have heard the whispering of the crowd;
fear is all around;
they put their heads together against me;
they plot to take my life.
But as for me, I have trusted in you, O God.
I have said, "You are my God.
My times are in your hand;
rescue me from the hand of my enemies,
and from those who persecute me.
Make your face to shine upon your servant,
and in your loving-kindness, save me." **Antiphon**

THE SECOND LESSON A reading from Paul's letter to the Philippians (2:5-11).

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Here ends the reading.

Please stand.

SEQUENCE HYMN · 164

Alone Thou Goest Forth, O Lord

Bangor

Please be seated.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE (23:1-49)

The customary responses before and after the Gospel are omitted.

Narrator: Kathy Moawad

Jesus: Andrew Henry

Pilate: Steven Smith

Criminal 1: John Cooke

Criminal 2: The Rev. Patricia Horkey

Centurion: Vivianne Fernquist

Crowd: The Choir

Please stand.

PRAYERS OF THE PEOPLE

Intercessor

Our Lord comes to us humbly, riding a donkey and proclaiming a message of peace. Let us pray, saying,

Lord, hear our prayer.

For our Bishops Sean and Susan; our clergy, for all bishops and other ministers, and for all the holy people of God. That Christians hear and share the word of God as true disciples, we pray;

Lord, hear our prayer.

That all the ends of the earth receive the words of the king of peace, we pray;

Lord, hear our prayer.

For those in positions of public trust especially Donald our President. That all leaders, of church and state, prefer humble service to empty power, we pray;

Lord, hear our prayer.

That those who see the cross starkly revealed in their lives draw strength from the name above every other name, we pray;

Lord, hear our prayer.

We pray for our own needs and those of others.

Please pray for those whom we know and love: Celeste, Mark, Sandy, Arthur C., Jan D., Tammy, Russ G., Naomi, Sue, Dick, Ann G., Kathy S., J.T.B., Jim H., Carmela T., Gabe W., James M., Joseph, Cheryl D., JoAnne, Phil, Michael, Matthew F., David S., Kay W., Cash, Bob L., Hermina, Frank J., Peggy D., Jeannie W., Thom A., Joyce D., Curt G., Carolyn L., Marilyn Z.

✠ For all who have died in the communion of your Church and those whose faith is known to you alone.

We Remember those who have died: Robert Fredeen, Ernie Demarbiex, Gloria Elliott, Helen Goundry, Thomas Caramello, Gary E.

That we who hope to greet Jesus when he comes again be ready and joyful, we pray;

Lord, hear our prayer.

Presider

God our Creator, you show your sons and daughters the way to freedom from the gentle obedience of your Son, Jesus Christ. Grant our petitions as we seek to follow him. We pray in his name, Christ our Lord. **Amen.**

The passing of the Peace of Christ is one of the Church's most ancient liturgical practices and is a tangible reminder that we're not in this alone in this life because Christ calls us into community.

Feel free to extend Christ's peace to those around you in any way you feel comfortable.

THE PEACE OF CHRIST

The peace of Christ be always with you.

And also with you.

Please be seated.

THE WELCOME

We now prepare for the mystery and miracle of Holy Communion. At the offertory, we gratefully return to God a portion of what God has given us, symbolically in the bread and wine, and in the money we give.

THE OFFERTORY

OFFERTORY ANTHEM

Nolo mortem peccatoris

Music: Thomas Morley

Words: John Redford

Nolo mortem peccatoris; Haec sunt verba Salvatoris. [I do not wish the death of a sinner. These are the words of the Savior.] Father I am thine only Son, sent down from heav'n mankind to save. Father, all things fulfilled and done according to thy will, I have. Father, my will now all is this: Nolo mortem peccatoris. Father, behold my painful smart, taken for man on ev'ry side; ev'n from my birth to death most tart, no kind of pain I have denied, but suffered all, and all for this: Nolo mortem peccatoris.

Please stand.

PRESENTATION HYMN · 380, stanza 3

Old 100th

**Praise God from whom all blessings flow; Praise Him all creatures here below;
Praise Him above, ye heavenly host: Creator, Christ and Holy Ghost. Amen.**

In the Great Thanksgiving, we 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, recalls Jesus' actions at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

THE GREAT THANKSGIVING

God be with you.

And also with you.

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho - ly, ho - ly, ho - ly Lord. God of power and
 might, Ho - ly, ho - ly, ho - ly Lord, God of
 power and might, hea - ven and earth are full,
 full of your glo - ry. Ho - san - na in the high -
 est. Ho - san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na
 in the high - est. Ho - san - na in the high - est.

The all capital letter "Great Amen" at the end is the "people's prayer" that concludes the Eucharistic prayer, emphasizing the assent of the people to the words spoken on their behalf by the presider.

Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O God,

We remember his death, We proclaim his resurrection, We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

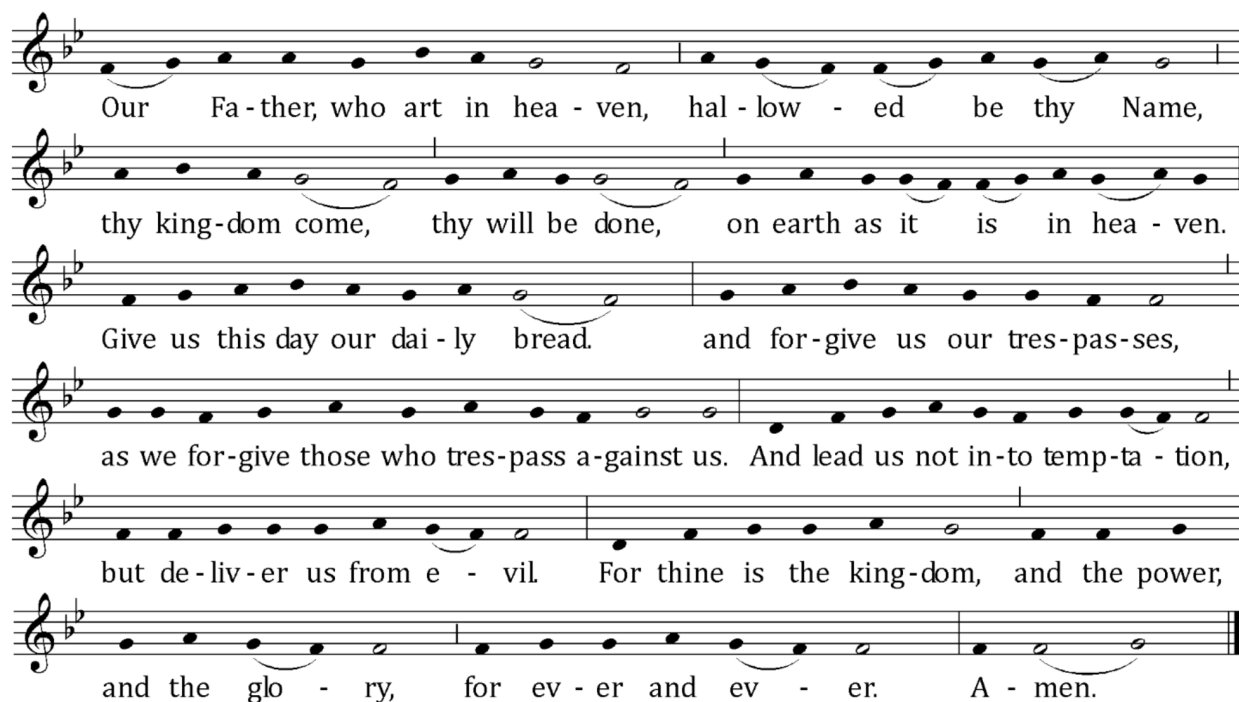
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER · S 119

Plainsong; adapt. Charles Winfred Douglas

As our Savior Christ has taught us, we are bold to say:



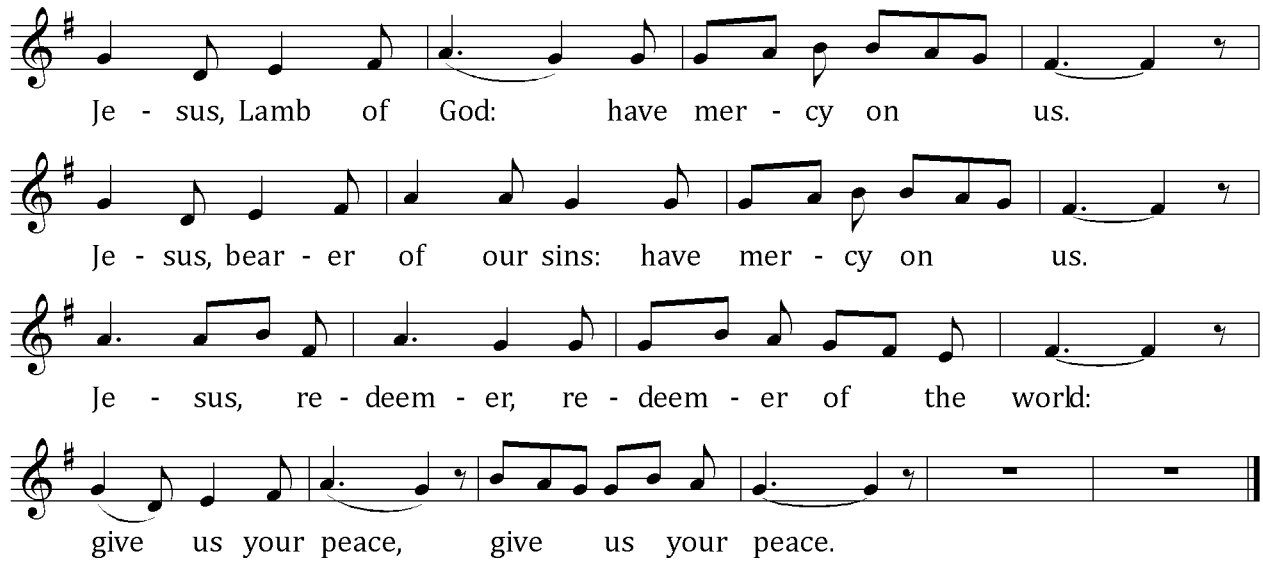
Our Fa-ther, who art in hea - ven, hal - low - ed be thy Name,
thy king-dom come, thy will be done, on earth as it is in hea - ven.
Give us this day our dai - ly bread. and for-give us our tres-pas-ses,
as we for-give those who tres-pass a-gainst us. And lead us not in-to temp-ta - tion,
but de-liv-er 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

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

FRACTION ANTHEM · S 164

Franz Schubert, arr. Richard Proulx



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

THE INVITATION TO HOLY COMMUNION

The Gifts of God for the People of God.

All are invited to receive Holy Communion at St. Margaret's by processing to the center aisle, at the usher's direction, and then return to your pew by way of the side aisles. A host will be placed in your hands and you may either drink from the chalice or carefully intinct (dip) the host into the wine. A full Communion is made when you receive either the host or the wine. Request a gluten-free host, if needed. You may stand or kneel when receiving at the altar rail. If you'd simply prefer a blessing, please make your way to one of the ordained clergy and cross your hands over your chest.

COMMUNION HYMN · 458

My Song Is Love Unknown

Love Unknown

Please stand.

COMMISSIONING OF EUCHARISTIC VISITORS

Deacon

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body, because we all share one bread, one cup.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING ✠

THE DISMISSAL

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Holy Week has begun. The congregation is asked to depart in silence and gather for coffee and conversation in Karns Hall.

TODAY'S WORSHIP LEADERS

The Rev. Patricia Horkey, *Presider* | The Rev. Andrew Butler, *Preacher*

The Rev. David Sims, *Deacon*

Douglas Leichtenheimer, *Music Director & Organist*

Verger: Samantha Hirsch | *Acolytes*: Steve Rausch, Jasmine Ferrer, Steven Smith

Lectors: (8am) Liza Fluet, (10am) Dan Church, Vivianne Fernquist, Larry DeJarnett

Eucharistic Ministers: (8am) Courtney White, (10am) John Cooke, Susan Gettis, Marty Glander, Steve Rausch, Jan Romerdahl, Steven Smith | *Prayer Station*: (10am) Kathleen Dale, Jane Hodnik

Ushers: (8am) Joanne Kennedy, Jeanne Hopkins, (10am) Jane Frost, Marlynn May, Bonnie Ortale, Michael Stanley | *Greeters*: (8am) Bob Kimball, (10am) Jerry Woelfel, Maureen Loomis, Jimmy Taylor

Camera Operator: Judy Juricek | *Altar Guild*: (8am) Diane Crawford, (10am) Lynda Glander, Barbara Stevens | *Vestry Host*: Scott McCabe



BIRTHDAYS THIS WEEK

13 Nancy Meinig, Jean Viereck **14** Stanley Hirsch **15** Raymond Gregory **16** Judy Johnson, June Vikander
17 Carla Casetta, John Wright **19** Julie Hirsch, Donna Selover

ANNIVERSARIES THIS WEEK

14 Vince & Gretchen Heuring, Frank & Pamela Simerly **19** Lloyd & Sue Shigenaga



THE GOOD FRIDAY OFFERING, April 18th

This year's Good Friday Offering will go to support AFEDJ, American Friends of the Episcopal Diocese of Jerusalem. Your compassion is their lifeline. A Holy Land where people of all faiths can live with dignity, receive quality education, and access life-saving healthcare—this is the future your generosity makes possible. For over 36 years, AFEDJ has been a trusted, nonpolitical, and nonsectarian organization supporting schools, hospitals, and centers for children with disabilities in Palestine, Israel, Jordan, and Lebanon.

Your gift makes a real impact! It Provides critical healthcare to those in need; Ensures children receive a quality education; Supports programs for people with disabilities; Promotes peace and reconciliation in the Holy Land

Questions? Contact Melissa Yarbray, mjmirage@aol.com, or Vivianne Fernquist, vfernquist@gmail.com.

The following music is reprinted in today's bulletin under One License #A-714167: "All Glory, Laud, and Honor", words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.; music: Valet will ich dir geben, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889); words and music: public domain. "Lift Up Your Hearts", copyright © 1982, The Church Pension Fund. "The Lord's Prayer", setting: plainsong; adapt. Charles Winfred Douglas (1867-1944), copyright © 1982, The Church Pension Fund. "Holy, Holy, Holy, Lord", "Jesus, Lamb of God", setting: from Deutsche Messe; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010), adaptation copyright © 1985, G.I.A. Publications, Inc.

SEQUENCE HYMN • 164

Alone Thou Goest Forth, O Lord

Bangor

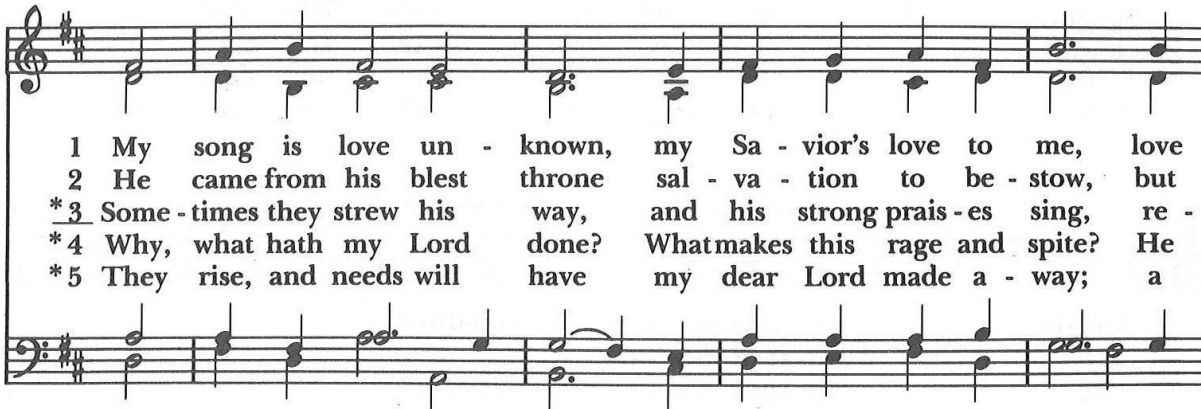
1 A - lone thou go - est forth, O Lord, in
 2 Our sins, not thine, thou bear - est, Lord; make
 3 This is earth's dark - est hour, but thou dost
 4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row
 us thy sor - row feel, till through our pit - y
 light and life re - store; then let all praise be
 as we share this hour, thy cross may bring us

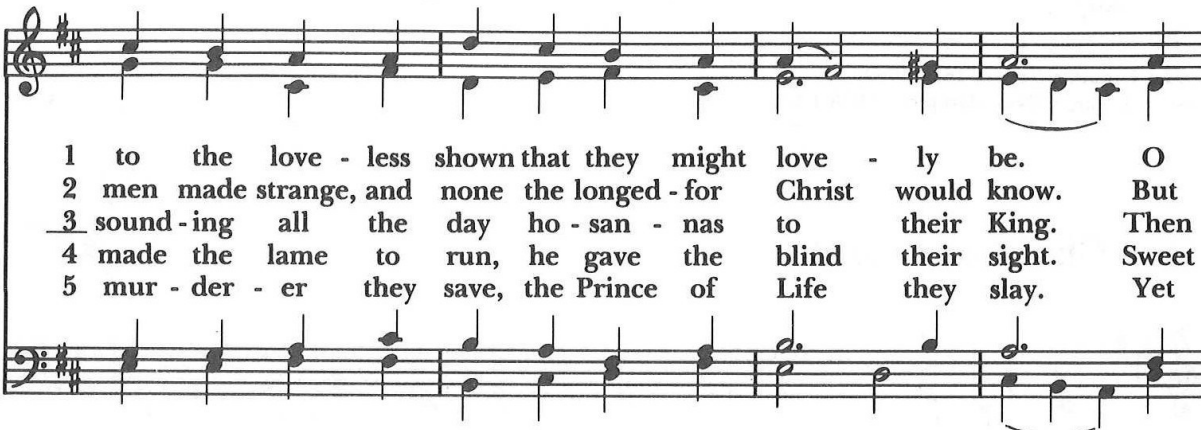
nought to us who pass un - heed - ing by?
 and our shame love an - swers love's ap - peal.
 giv - en thee who liv - est ev - er - more.
 to thy joy and re - sur - rec - tion power.

Words: Peter Abelard (1079-1142); tr. F. Bland Tucker (1895-1984). Copyright © The Church Pension Fund. Music: *Bangor*, from *A Compleat Melody or Harmony of Zion*, 1734.

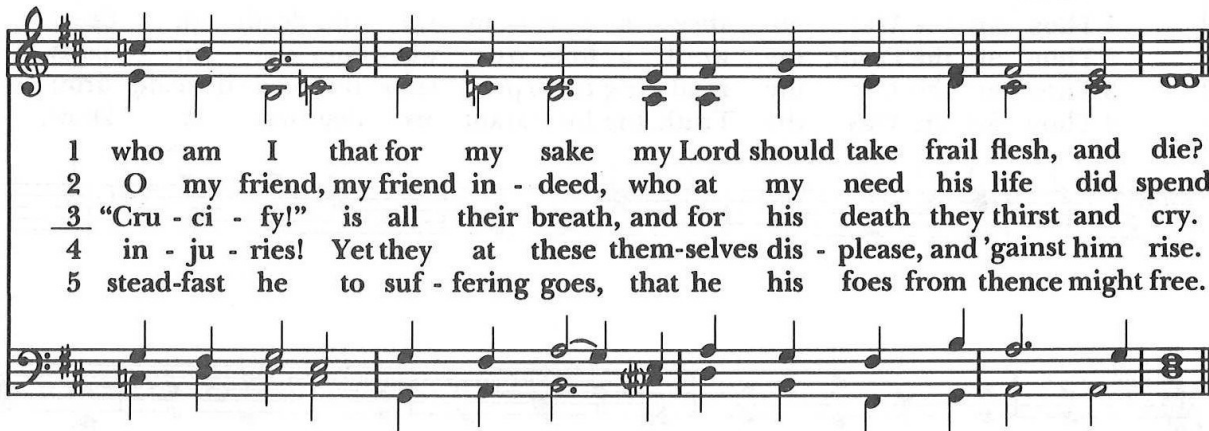
Unison or harmony



1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 *3 Some - times they strew his way, and his strong prais - es sing, re -
 *4 Why, what hath my Lord done? What makes this rage and spite? He
 *5 They rise, and needs will have my dear Lord made a - way; a



1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet



1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.
 5 stead - fast he to suf - fering goes, that he his foes from thence might free.

*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine.
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.