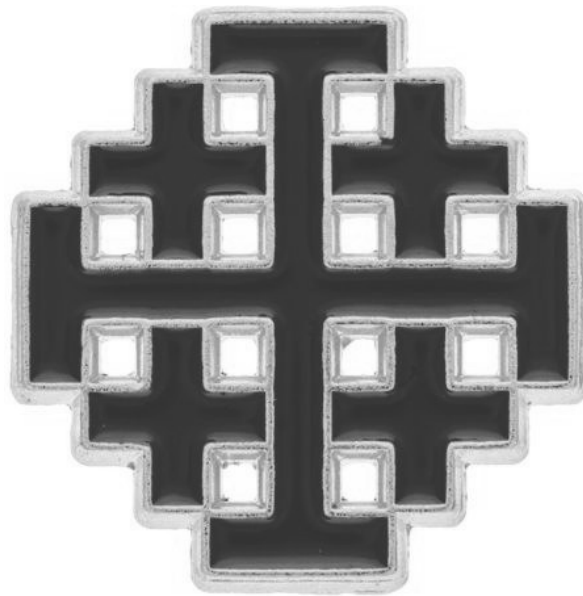


THE HOLY EUCHARIST

MAUNDY THURSDAY

April 17, 2025

6 PM



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.

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.



Please enter the Sanctuary in silence during Holy Week.

PRELUDE

Please stand.

HYMN AT THE PROCESSION · 577

God Is Love, And Where True Love Is

Ubi Caritas (Murray)

THE OPENING ACCLAMATION

✠ Bless the Lord who forgives all our sins;
God's mercy endures forever.

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

KYRIE · S-96

Franz Schubert, arr. Richard Proulx

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.

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

God be with you.

And also with you.

Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now 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 Exodus (12:1-14).

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest 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 the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

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 · 116 (1, 10-17)

Percy Buck



I will lift up the cup of sal - va - tion and call u - pon the name of God.

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. **Antiphon**

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. **Antiphon**

THE SECOND LESSON A reading from Paul's first letter to the Corinthians (11:23-26)

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Here ends the reading.

Please stand.

HYMN AT THE GOSPEL · 581

Where Charity and Love Prevail

Cheshire

This reading comes from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of Christ. We stand now to show the importance placed on Jesus' words and actions.

THE HOLY GOSPEL

✠ The Holy Gospel of our Savior Jesus Christ according to John (13:1-17, 31b-35).

Glory to you, Lord Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

The Gospel of the Lord.

Praise to you, Lord Christ.

Please be seated.

THE SERMON

The Rev. Patricia Horkey

Please stand.

THE CEREMONY OF THE WASHING OF FEET

The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that you should do as I have done."

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

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

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

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

You are invited to come forward for the clergy to wash your feet.

UBI CARITAS · 831 (WLP)

Jacques Berthier

Sung by all until the completion of the foot-washing.

U - bi ca - ri - tas et a - mor,

u - bi ca - ri - tas De - us i - bi est

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of two systems of music. The first system has a vocal line (treble clef) and a piano accompaniment (bass clef). The vocal line begins with a half note G4, followed by quarter notes A4, Bb4, and C5, then a half note D5. The piano accompaniment consists of a steady eighth-note bass line and a chordal accompaniment. The second system also has a vocal line and piano accompaniment. The vocal line starts with a half note G4, followed by quarter notes A4, Bb4, and C5, then a triplet of eighth notes D5, E5, and F5. The piano accompaniment continues with the same rhythmic pattern.

PRAYERS OF THE PEOPLE

Deacon

In peace, let us pray to the Lord, saying, "Lord, have mercy"

Intercessor

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Lord, have mercy.

For Sean our Presiding Bishop, Susan our Bishop, for all clergy and other ministers, and for all the holy people of God, we pray to you, O Lord.

Lord, have mercy.

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord.

Lord, have mercy.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.

Lord, have mercy.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.

Lord, have mercy.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.

Lord, have mercy.

For all who live and work in this community. For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord.

Lord, have mercy.

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord.

Lord, have mercy.

For this congregation, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord.

Lord, have mercy.

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord.

Lord, have mercy.

✠ For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

You may add your own petitions for those who have died.

Rejoicing in the fellowship of all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

To you, O Lord our God.

Presider

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. **Amen.**

THE CONFESSION

Deacon

Let us confess our sins against God and our neighbor.

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.

The presider then announces the good news of forgiveness.

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.

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

Ubi Caritas

Music: Ola Gjeilo

Words: Liber Usualis

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

Where charity is true, God is there. The love of Christ has gathered us into one. Let us rejoice and be glad in him. Let us fear and love the living God. And from a sincere heart let us love one another.

Please stand.

**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

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Presider and the second and third staves are for the People. The lyrics are: "God be with you. And al-so 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."

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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:

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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." Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our forebearers; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this table for solace only, and not for strength; for pardon only, and not for renewal.

Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

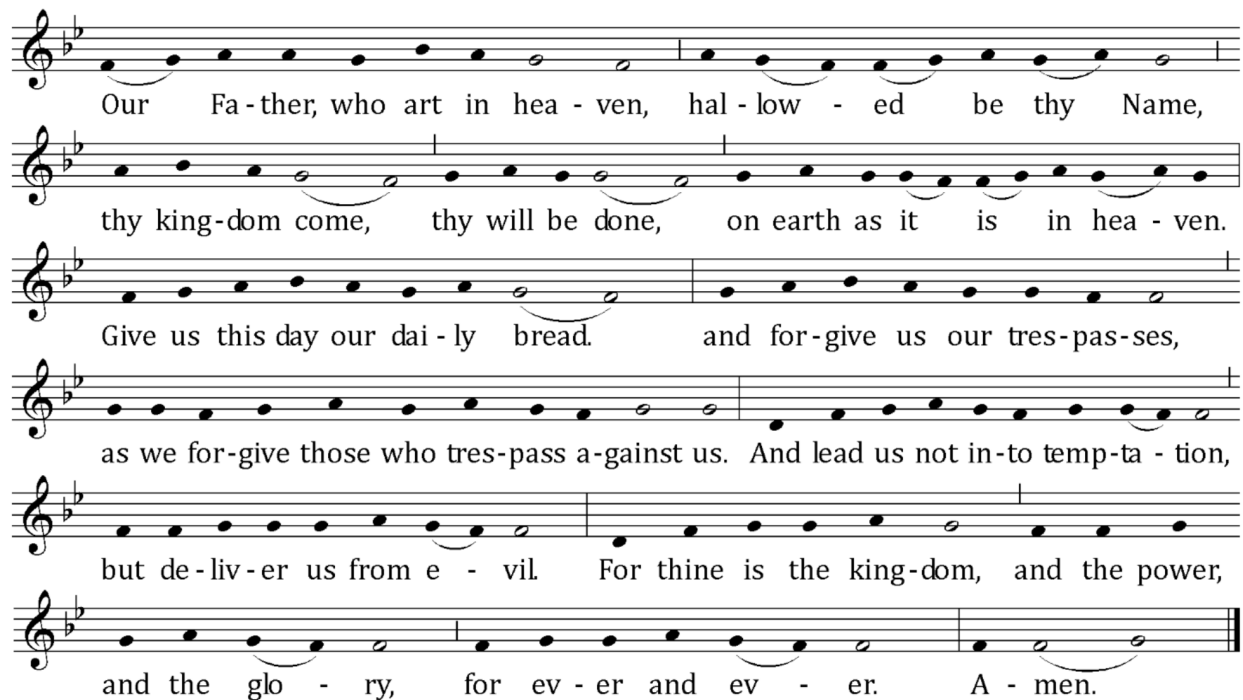
Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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 · 331

Now, My Tongue, the Mystery Telling

Grafton

THE STRIPPING OF THE ALTAR

The altar is stripped of all decoration and items used for worship. The reserve sacrament is taken to the altar of repose for distribution on Good Friday. While members of the Altar Guild are performing this act, the congregation observes a time of silent reflection.

The ministers and people depart in silence.

The following music is reprinted in today's bulletin under One License #A-714167: "Lord, Have Mercy"; setting: from Deutsche Messe; Franz Peter Schubert (1797-1828); arr. Richard Proulx (1937-2010); adaptation copyright © 1985, G.I.A. Publications, Inc. "Ubi Caritas"; words: Latin, 8th c.; music: Jacques Berthier (1923-1994); copyright © 1984 Taizé, admin. GIA Publications, Inc. "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.

TODAY'S WORSHIP LEADERS

The Rev. Andrew Butler, *Presider* | The Rev. Patricia Horkey, *Preacher*
Douglas Leightenheimer, *Music Director & Organist*
Verger: Meredith Hardy | *Acolyte*: Samantha Hirsch
Lector: Judith Hon | *Eucharistic Ministers*: Drew Henry, Patricia Neal Jensen
Usher: Jane Frost | *Camera Operator*: Susan Owen
Altar Guild: Diane Crawford and Altar Guild Members

NOTES FOR MAUNDY THURSDAY

The Thursday in Holy Week is part of the Triduum, or three holy days before Easter. It comes from the Latin *mandatum novum*, "new commandment," from John 13:34. The ceremony of washing feet was also referred to as "the Maundy." Maundy Thursday celebrations also commemorate the institution of the eucharist by Jesus "on the night he was betrayed." Egeria, a fourth-century pilgrim to Jerusalem, describes elaborate celebrations and observances in that city on Maundy Thursday. Special celebration of the institution of the eucharist on Maundy Thursday is attested by the Council of Hippo in 381. Our Prayer Book liturgy for Maundy Thursday provides for celebration of the eucharist and a ceremony of the washing of feet which follows the gospel and homily. There is also provision for the consecration of the bread and wine for administering Holy Communion from the reserved sacrament on Good Friday. Following this, the altar is stripped and all decorative furnishings are removed from the church.

In the ancient church, the observances we know now as Maundy Thursday, Good Friday, and the Easter Vigil constituted a single, continuous remembrance and vigil. This service, therefore, is not yet complete, but continues on Good Friday and culminates with the Great Vigil of Easter on Saturday night.

HOLY WEEK + EASTER SERVICES

Sunday, April 13

Palm Sunday Service | 8 AM & 10 AM

Thursday, April 17

Maundy Thursday Service | 6 PM

Friday, April 18

Good Friday Service | 12 PM

Stations of the Cross | 1 PM

Saturday, April 19

The Great Vigil of Easter* | 8 PM

***At St. Paul in the Desert, Palm Springs**

Sunday, April 20

Easter Sunday Service | 8 AM & 10 AM

Community Easter Egg Hunt | 11:30 AM




HYMN AT THE PROCESSION · 577

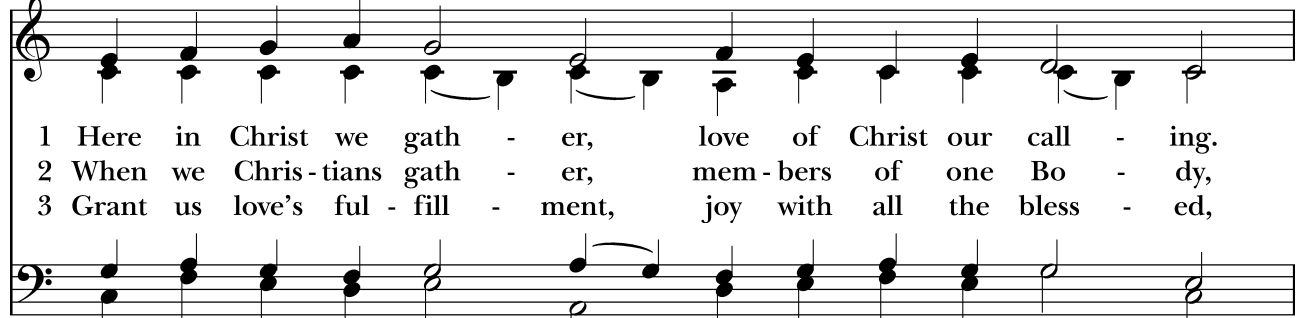
God Is Love, And Where True Love Is

Ubi Caritas (Murray)

Refrain



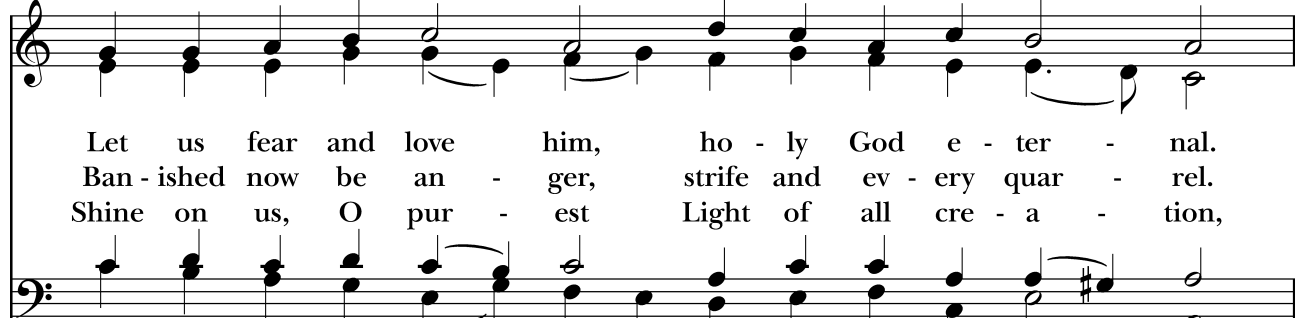
God is love, and where true love is God him - self is there.



1 Here in Christ we gath - er, love of Christ our call - ing.
 2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
 3 Grant us love's ful - fill - ment, joy with all the bless - ed,

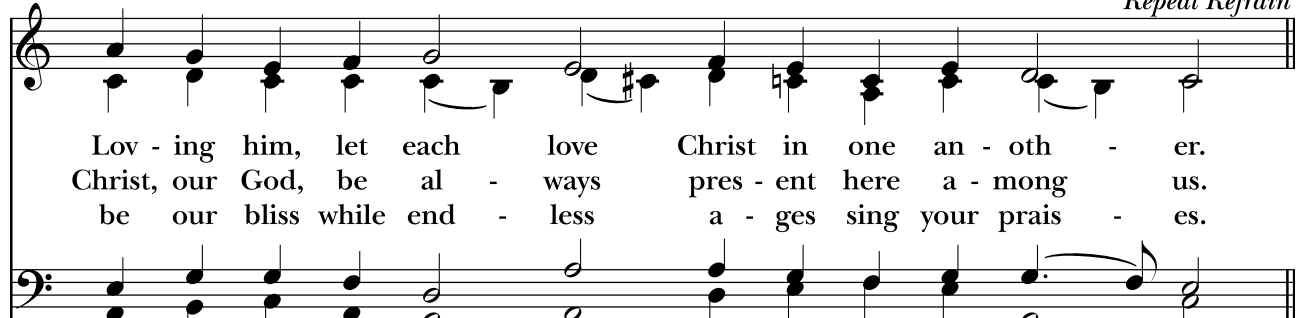


Christ, our love, is with us, glad - ness be his greet - ing.
 let there be in us no dis - cord but one spi - rit.
 when we see your face, O Sa - vior, in its glo - ry.

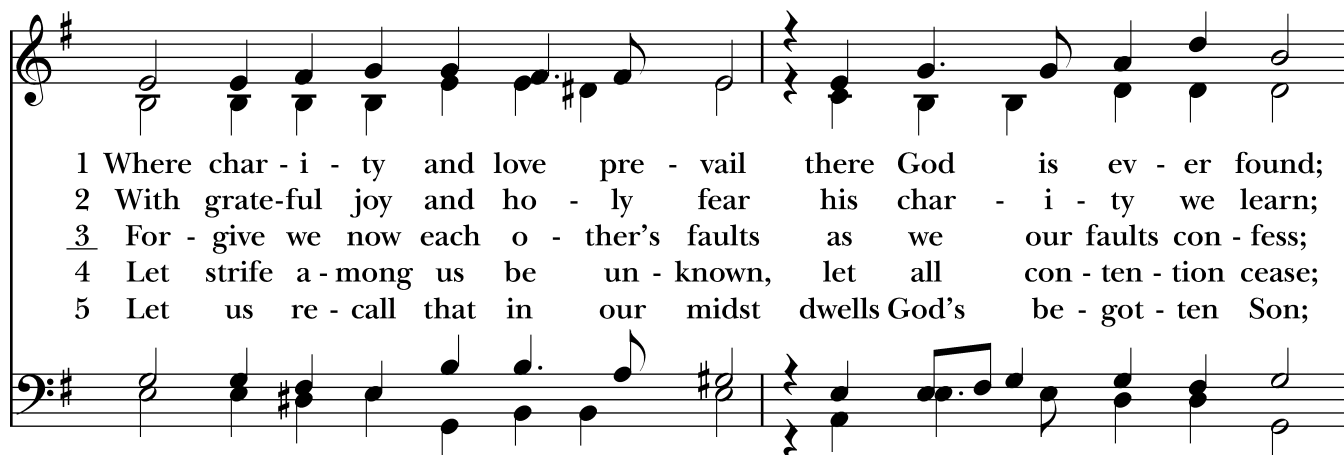


Let us fear and love him, ho - ly God e - ter - nal.
 Ban - ished now be an - ger, strife and ev - ery quar - rel.
 Shine on us, O pur - est Light of all cre - a - tion,

Repeat Refrain



Lov - ing him, let each love Christ in one an - oth - er.
 Christ, our God, be al - ways pres - ent here a - mong us.
 be our bliss while end - less a - ges sing your prais - es.



1 Where char - i - ty and love pre - vail there God is ev - er found;
 2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
 3 For - give we now each o - ther's faults as we our faults con - fess;
 4 Let strife a - mong us be un - known, let all con - ten - tion cease;
 5 Let us re - call that in our midst dwells God's be - got - ten Son;



1 brought here to - geth - er by Christ's love by love are we thus bound.
 2 let us with heart and mind and strength now love him in re - turn.
 3 and let us love each o - ther well in Chris-tian ho - li - ness.
 4 be his the glo - ry that we seek, be ours his ho - ly peace.
 5 as mem-bers of his Bo - dy joined we are in him made one.

6 Love can exclude no race or creed
 if honored be God's Name;
 our common life embraces all
 whose Father is the same.

COMMUNION HYMN • 331

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.