

THURSDAY, MARCH 28, 2024

7:30 P.M.

SAINT MARK'S EPISCOPAL CHURCH

COLUMBUS, OHIO



## MAUNDY THURSDAY

*“Do this in remembrance of me.”*

**Welcome to Saint Mark's Episcopal Church.** Tonight's Eucharist—on the eve of Good Friday—begins the Sacred Triduum, or Three Sacred Days, of our redemption. This is a celebration: a celebration of our Lord's institution of the sacrament of his Body and Blood; but it is pervaded by the shadow of the cross. Jesus gathered with his disciples in the context of the greatest of all events in Israel's redemption—the exodus and the Passover. Yet the normal joy of such an evening was muted by betrayal, the failure of his friends to understand what he was doing, and his own fear of what was to come.

It was a farewell dinner in which Jesus, by washing his disciples' feet, sought to illustrate one final time the character of love and ministry which is central in the life to which he calls us: self-giving love to the point of dying for one's friends. We hear the ancient instructions for celebrating the Passover, Paul's account of the institution of the Eucharist, and John's account of the moment when Jesus washed his disciples' feet. After Holy Communion tonight, the liturgy will not end. It continues tomorrow, Saturday, and Sunday, when it comes to its conclusion in the glorious light of Easter morning.

From *The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year*. Copyright Michael W. Merriman. Church Publishing Incorporated, New York.

After Holy Communion tonight we will take the remaining Sacrament and place it on the Altar of Repose in the Narthex, where it will be available for Holy Communion on Good Friday. The Prayer Book calls this “Communion from the Reserved Sacrament” (page 292), and it reminds us that even in the shadow of the cross there is the hope of resurrection. The five red roses amidst the white Easter flowers on the Altar of Repose signify the five wounds of Christ upon the cross. You are invited to keep vigil there in response to Jesus' question, “Could you not watch with me for one hour?”

We gather quietly for a period of meditation and reflection.  
Kindly silence all mobile devices.

## The Liturgy of the Word

### VOLUNTARY

Chorale Prelude on *O Mensch, beweine dein' Sünde groß*

Johann Sebastian Bach (1685–1750)

*Please stand as the bell rings and continue standing through the choral introit*

### INTROIT *(Saint Mark's Choir)*

*A New Commandment*

Thomas Tallis (c.1505–1585)

A new commandment give I unto you, saith the Lord.  
That ye love together as I have loved you,  
that e'en so ye love one another.  
By this shall every man know that ye are my disciples,  
if ye have love one to another.

Text: John 13:34–35

### PROCESSIONAL HYMN 171 *(standing, sung by all)*

“Go to dark Gethsemane”

James Montgomery (1771–1854)

*Petra*

Richard Redhead (1820–1901)

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;  
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;  
O the worm-wood and the gall! O the pangs his soul sus - tained!  
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.  
Shun not suf - fering, shame, or loss; learn of him to bear the cross.  
“It is fi - nished!” hear him cry; learn of Je - sus Christ to die.

## LENTEN SALUTATION AND COLLECT FOR PURITY

BCP, p. 355

*Celebrant* Bless the Lord who forgives all our sins.

*People* **God's mercy endures for ever.**

*Celebrant* 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.

*People* **Amen.**

## KYRIE (HYMNAL S-98) *(standing, sung by all)*

William Mathias (1934–1992)



## THE COLLECT OF THE DAY

BCP, p. 274

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* 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.

*People* **Amen.**

## THE FIRST LESSON: EXODUS 12:1–14 (*seated*)

*Reader*

A reading from the Book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: “This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest 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.”

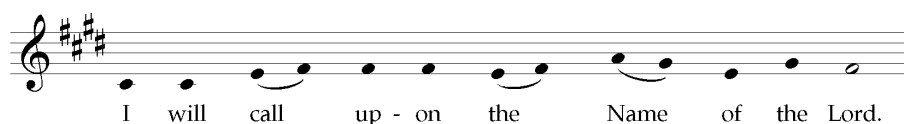
*Reader*

The Word of the Lord.

*People*

**Thanks be to God.**

*The antiphon is sung first by the cantor, then repeated by all, and then sung by all after verses 1, 12, 14, and 17.*



- |    |  |                 |
|----|--|-----------------|
| 1  | I love the Lord, because he has heard the voice of my supplication,<br>because he has inclined his ear to me whenever I called upon him. | <b>ANTIPHON</b> |
| 10 | How shall I repay the Lord<br>for all the good things he has done for me?  |                 |
| 11 | I will lift up the cup of salvation<br>and call upon the Name of the Lord.   |                 |
| 12 | I will fulfill my vows to the Lord<br>in the presence of all his people.   | <b>ANTIPHON</b> |
| 13 | Precious in the sight of the Lord<br>is the death of his servants.   |                 |
| 14 | O Lord, I am your servant;<br>I am your servant and the child of your handmaid;<br>you have freed me from my bonds.                      | <b>ANTIPHON</b> |
| 15 | I will offer you the sacrifice of thanksgiving<br>and call upon the Name of the Lord.  |                 |
| 16 | I will fulfill my vows to the Lord<br>in the presence of all his people,   |                 |
| 17 | In the courts of the Lord's house,<br>in the midst of you, O Jerusalem.  | <b>ANTIPHON</b> |

**THE SECOND LESSON: I CORINTHIANS 11:23-26** (*seated*)

*Reader* A reading from the First Letter of Paul to the Corinthians.  
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.

*Reader* Hear what the Spirit is saying to God's people.  
*People* **Thanks be to God.**

**GRADUAL HYMN 315** *(standing, sung by all)*

“Thou, who at thy first Eucharist didst pray”

William Harry Turton (1856–1938)

*Song 1*

Orlando Gibbons (1583–1625)

*Unison or harmony*

1 Thou, who at thy first Eu - cha - rist didst pray  
2 For all thy Church, O Lord, we in - ter - cede;  
3 So, Lord, at length when sac - ra - ments shall cease,  
that all thy Church might be for ev - er one,  
make thou our sad di - vi - sions soon to cease;  
may we be one with all thy Church a - bove,  
grant us at ev - ery Eu - cha - rist to say  
draw us the near - er each to each, we plead,  
one with thy saints in one un - bro - ken peace,  
with long - ing heart and soul, “Thy will be done.”  
by draw - ing all to thee, O Prince of Peace;  
one with thy saints in one un - bound - ed love;  
O may we all one bread, one bo - dy be,  
thus may we all one bread, one bo - dy be,  
more bless - ed still, in peace and love to be  
through this blest sac - ra - ment of u - ni - ty.  
through this blest sac - ra - ment of u - ni - ty.  
one with the Trin - i - ty in U - ni - ty.

**THE GOSPEL: JOHN 13:1-17, 31b-35** *(standing)**Gospeller*

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

*People***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."

*Gospeller*

The Gospel of the Lord.

*People***Praise to you, Lord Christ.****THE SERMON** *(seated)**The Rev. Vicki Zust***PRAYERS OF THE PEOPLE, FORM II** *(standing or kneeling)**BCP, p. 385**In the silence after each prayer, the people may offer their own prayers, either silently or aloud.*

I ask your prayers for God's people throughout the world; for our Bishop Kristin; for this gathering; and for all ministers and people.

Pray for the Church.

*Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. I ask your prayers for refugees and those who work with them.

Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him.  
Pray that they may find and be found by him.

*Silence*

I ask your prayers for the departed.  
Pray for those who have died.

*Silence*

Praise God for those in every generation in whom Christ has been honored.  
Pray that we may have grace to glorify Christ in our own day.

*The priest adds the following concluding collect*

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

**THE PEACE** *(standing)*

*Celebrant* The peace of the Lord be always with you.

*People* **And also with you.**

*We greet one another in the name of the Lord.*

## The Holy Communion

**OFFERTORY**

Walk in love as Christ loves us and gave himself for us, an offering and sacrifice to God.

*Ushers will pass the offering plates to receive contributions for the ministry of Saint Mark's. You can also give electronically at [www.shelbygiving.com/applgiving/saintmarks](http://www.shelbygiving.com/applgiving/saintmarks) or by texting "GIVE" to (614)665-6508.*

**OFFERTORY ANTHEM** *(Saint Mark's Choir)*

*Ubi caritas*

Maurice Duruflé (1920–1986)

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

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

Text: Antiphon for the Washing of the Feet on Maundy Thursday

**THE PRESENTATION OF THE OFFERING** *(standing)*



*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

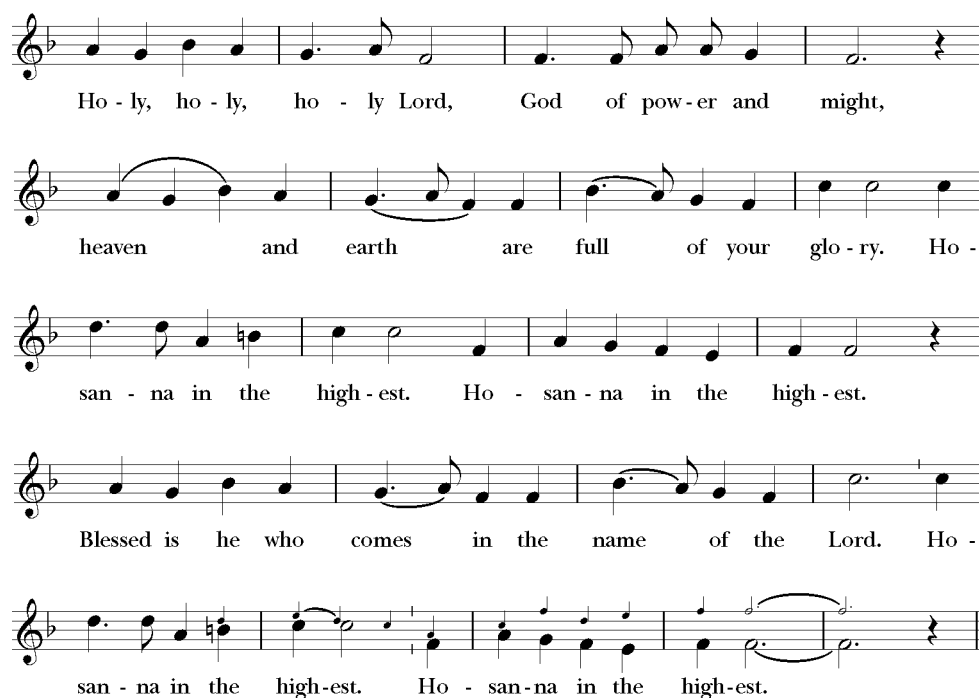
*Celebrant* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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:

**SANCTUS (HYMNAL S-125)** *(standing, sung by all)*

Richard Proulx (1937–2010)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed 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 Celebrant continues; the People may stand or kneel.*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

*People*

**Christ has died.  
Christ is risen.  
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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 for ever.

*People*

**Amen.**

## THE LORD’S PRAYER

*BCP, p. 364*

*Celebrant*

And now, as our Savior Christ has taught us, we are bold to say,

*People*

**Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

## THE BREAKING OF THE BREAD

*BCP, p. 364*

*Celebrant*

Christ our Passover is sacrificed for us;

*People*

**Therefore let us keep the feast.**

**FRACTION ANTHEM S-172** (*standing or kneeling, sung by all*)  
(Heather Chute, *cantor*)

Ambrosian chant; adapt. Mason Martens (1933–1991)

*Antiphon*  
*Cantor; then All*

Bles-sed are those who are called to the Sup-per of the Lamb.

*Cantor*

Praise the Lord, all you nations; laud him, all you peo-ples.

For his loving-kindness toward us is great, and the

faithfulness of the Lord endures for ev-er. [Ant.]

*Celebrant*

The Gifts of God for the People of God.

The ushers will direct you to the communion rail. You may stand or kneel at the rail. If you need communion brought to your pew, please let an usher know.

You may receive the bread only or receive the bread and the chalice.

If you are receiving the bread only, please cross your arms over your chest as the chalice comes by.

If you are receiving the chalice, please guide the base of the chalice as you take a sip.

If you are uncomfortable receiving communion, if you come to the rail and cross your arms over your chest, you will receive a blessing.

Please let the priest know if you need a gluten-free wafer.

## **COMMUNION ANTHEM** (*Saint Mark's Choir*)

*Ave verum corpus*

Wolfgang Amadeus Mozart (1756–1791)

Ave verum corpus natum  
de Maria Virgine  
Vere passum, immolatum  
in cruce pro homine:  
Cuius latus perforatum  
unda fluxit sanguine:  
Esto nobis praegustatum  
in mortis examine.

Hail true body,  
born of the Virgin Mary,  
who truly suffered and was sacrificed  
on the cross for the sake of humanity,  
whose side was pierced,  
water flowed with blood:  
Be for us a foretaste  
in the judgment of death.

Text: Hymn for the Feast of Corpus Christi

## COMMUNION HYMN 577 *(seated, sung by all)*

“God is love, and where true love is”

Latin; tr. James Quinn (1919–2010)

*Ubi caritas (Murray)*

A. Gregory Murray (1905–1992)

*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.

## POSTCOMMUNION PRAYER *(standing or kneeling)*

BCP, p. 366

*Celebrant*

Let us pray.

*People*

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

## THE BLESSING

*The priest will bless the people.*

**POST-COMMUNION HYMN 331, STANZAS 1-3** (*standing, sung by all*)

“Now, my tongue, the mystery telling”

att. Thomas Aquinas (c.1225–1274)

*Grafton*

melody from *Chants ordinaires de l'Office Divin* (1881)

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.

*During the singing of the hymn the reserved Sacrament is taken to the Altar of Repose in the Narthex.  
Stanzas 4–6 of the hymn will be sung after the following prayer*

## **PRAYER FOR THE RESERVED SACRAMENT** (*standing*)

*Celebrant* O Lord Jesus Christ, you have given us, in this Sacrament, a sign of your presence that is always with us. Grant that we may always be aware of your love and your presence with us and that all who we meet, may find a reflection of your love and presence in us.

*People* Amen.

## **POST-COMMUNION HYMN 331, STANZAS 4-6** (*standing, sung by all; see previous page for music notation*)

“Now, my tongue, the mystery telling”

*Grafton*

att. Thomas Aquinas (c.1225–1274)

melody from *Chants ordinaires de l'Office Divin* (1881)

## **STRIPPING OF THE ALTAR** (*kneeling or sitting*)

*During the singing of the psalm, the lights will dim as the clergy will prepare the altar for Good Friday.*

*Following the singing of the psalm, the clergy will return for the ancient ceremony of the washing of the altar and the extinguishing of the sanctuary light.*

*Please remain silent throughout.*

## **PSALM 22:1-18** (*Anglican chant, sung by the choir*)

Edward John Hopkins (1818–1901)

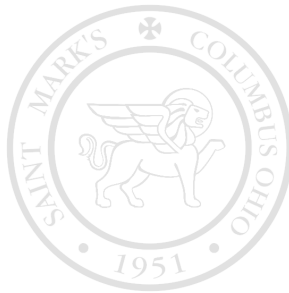
My God, my God, look upon me; why hast thou forsaken me;  
and art so far from my health, and from the words of my complaint?  
O my God, I cry in the day-time, but thou hearest not;  
and in the night-season also I take no rest.  
And thou continuest holy;  
O thou worship of Israel.  
Our fathers hoped in thee;  
they trusted in thee, and thou didst deliver them.  
They called upon thee, and were holpen;  
they put their trust in thee, and were not confounded.  
But as for me, I am a worm, and no man;  
a very scorn of men, and the outcast of the people.  
All they that see me laugh me to scorn;  
they shoot out their lips, and shake their heads, saying,  
He trusted in God, that he would deliver him;  
let him deliver him, if he will have him.  
But thou art he that took me out of my mother's womb;  
thou wast my hope, when I hanged yet upon my mother's breasts.  
I have been left unto thee ever since I was born;  
thou art my God, even from my mother's womb.  
O go not from me, for trouble is hard at hand;  
and there is none to help me.  
Many oxen are come about me;  
fat bulls of Basan close me in on every side.  
They gape upon me with their mouths;  
as it were a ramping and a roaring lion.  
I am poured out like water, and all my bones are out of joint;  
my heart also in the midst of my body is even like melting wax.  
My strength is dried up like a potsherd, and my tongue cleaveth to my gums;  
and thou shalt bring me into the dust of death.  
For many dogs are come about me;  
and the council of the wicked layeth siege against me.  
They pierced my hands and my feet; I may tell all my bones;  
they stand staring and looking upon me.  
They part my garments among them;  
and cast lots upon my vesture.

*There is no formal dismissal today.*

*Once the choir has concluded the Psalm and the clergy have retired to the Sacristy, the congregation may remain in the pews for a period of personal prayer and then exit quietly in silence.*

*People are invited to visit the Altar of Repose for prayer and meditation after this evening's service and between 12 noon and 7:30 p.m. on Good Friday.*

*Self-guided brochures for the Stations of the Cross are available in the ushers' station in the back of the church.*





# Holy Week and Easter

## **Good Friday**

**March 29**

Noon – Stations of the Cross

7:30 p.m. – Liturgy for Good Friday and Communion from the Reserve Sacrament  
*with music by the Saint Mark's Choir*

## **Holy Saturday**

**March 30**

7:30 p.m. – The Great Vigil of Easter with Renewal of Baptismal Vows  
*with music by the Saint Mark's Choir*

## **Easter Sunday**

**March 31**

9 a.m. – Holy Eucharist Rite II  
*with music by the Canterbury Choir and Saint Mark's Brass*

10 a.m. - Easter Egg Hunt

11 a.m. – Holy Eucharist Rite II  
*with music by Saint Mark's Choir and Saint Mark's Brass*  
*Incense will be used*



## ORDER OF PROCESSION

### **THE VERGER**

George Reed

### **THE CRUCIFER**

Maria B.

### **THE SAINT MARK'S CHOIR**

### **THE DIRECTOR OF MUSIC**

Matthew Bester

### **THE CHALICE BEARERS**

Norman Jones

Bonnie Thomson

### **THE ASSISTING PRIEST**

The Rev. Bruce Smith

### **THE CELEBRANT**

The Rev. Vicki Zust

## OTHER PARTICIPANTS IN THE SERVICE

### **ORGANIST**

Michael Schreffler

### **CANTOR**

Heather Chute

### **LECTORS**

Pat Barton

Ted Meyers

### **USHERS**

Jim Keyes

Lynn Glandon

Phil Glandon

Gloria Wylie



### **ON THE COVER**

*From the original by artist Paul Bourguignon (1906–1988), a former Columbus resident.  
“Via Crucis”—or “Way of the Cross”—hangs in the Narthex and its companions around the Nave.*

# SAINT MARK'S

EPISCOPAL CHURCH



2151 DORSET ROAD • COLUMBUS, OHIO 43221 • (614) 486-9452  
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## Staff:

The Rev. Vicki Zust, *Rector*  
Dr. Matthew Bester, *Director of Music*  
Michael Schreffler, *Organist*  
Gary L. Garber, *Organist-Choirmaster Emeritus*  
Dr. Michael Murray, *Organist Emeritus*  
Bill Silliman, *Head Verger*  
Melanie Jacobs, *Office Manager*

## Ministers:

The Entire Saint Mark's Family

## Vestry Members:

Cheryl Boop, *Senior Warden*  
Kevin Fix, *Junior Warden*  
Anna M., *Youth Warden*  
Dwight Anstaett  
Martha Belury  
Michael Bowman  
Steve Brindza  
Betsy Gillespie  
Brenda Hammersley  
Bruce Johnson  
Norman Jones  
Barb Keyes  
Ted Meyers  
Park Zimpher



Phil Glandon, *Treasurer*

## Mission Statement:

*As a Christ-centered community, the people of Saint Mark's seek a world in which all people share the joy of loving God and each other by...*

- *Celebrating worship together with inspiring words, music and traditions*
- *Serving all of our neighbors*
- *Engaging in fellowship and hospitality*
- *Encouraging people in their lifelong spiritual formation*
- *Being a beacon of Christ's presence in the world*

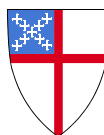
## Who We Are:



Part of the Diocese of Southern Ohio, Saint Mark's held its first worship service in 1951 in a converted Methodist church in Grandview. Ground was broken in 1953 for the Parish Hall (now the Education Building) where services were held until the current Nave and Sanctuary was completed in 1958. Office space in an adjacent building was purchased in 1989. Major renovations of the entire facility occurred in 2004 and 2008 creating a campus today that empowers Christ's ministry within and beyond our parish.



Saint Mark's is a member of the Episcopal Church in the United States – a community of 2.4 million members in 114 dioceses in the Americas and abroad. *Episcopal* means a church with bishops. Bishops are the leaders of the church and spiritual descendants of the apostles of Jesus Christ. We are also part of the worldwide Anglican Communion consisting of 82 million members in more than 160 countries. *Anglican* are those churches who trace their history to the Church of England.



Whoever you are, and wherever you may be on the journey of the Spirit,  
***The Episcopal Church welcomes you.***