

# St. Aidan's Episcopal Church Maundy Thursday



April 17, 2025 7 PM

### About Maundy Thursday

The name for this holy night comes from the Latin words, *mandatum novum*,  
“new commandment,” which is taken from John’s Gospel, 13:34.

We commemorate the institution of the service of Holy Communion  
as we remember Jesus’ last meal with the disciples before his arrest and crucifixion.

The ceremony of the foot washing is often practiced on this night  
when members of the congregation wash each other’s feet.

This act of humility and love is a model of Christian love for one another.

At the conclusion of this service, the altar is stripped of all cloth and decoration  
in preparation for the following solemn day, Good Friday.

There is no blessing or dismissal at this service, nor will there be until we conclude the Easter Vigil.

# The Liturgy of the Word

## Opening Hymn: Life High the Cross

*The Hymnal 1982 #473 vv 3-4*

*Descant*

Lift high the cross, the love of Christ pro - claim

*Refrain*

Lift high the cross, the love of Christ pro - claim

till all the world a - dore \_\_\_\_\_ his sa - cred Name.

till all the world \_\_\_\_\_ a - dore \_\_\_\_\_ his sa - cred Name.

Each new - born ser - vant of the Cru - ci - fied  
O Lord, once lift - ed on the glo - rious tree,  
So shall our song of tri - umph ev - er be:

*Repeat Refrain*

bears on the brow the seal of him who died.  
as thou hast prom - ised, draw the world to thee.  
praise to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912) and Michael Robert Newbolt (1874-1956). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission. Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947); desc. Richard Proulx (b. 1937). Copyright © 1974 by Hope Publishing Co., Carol Stream, IL. 60188). All rights reserved. Used by permission.

## Opening Acclamation

*Presider* Blessed be the God of our salvation,  
*People* ***Who bears our burdens and forgives our sins.***

## Confession and Absolution

*Deacon or Presider* Let us confess our sins against God, ourselves, and our neighbor.

*A space of silence is kept.*

***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.***

*Presider* 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.***

## Trisagion

*The Hymnal, 1982 #S102*

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

## The Collect of the Day

*Presider* God be with you.

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

*Presider* Let us pray.

Almighty God, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may reverence it thankfully in remembrance of Jesus Christ our Savior, 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.***

## The First Reading

*Lector.* A reading from the book of Exodus (12:1-4, 11-14).

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. 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.

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

*People* ***Thanks be to God.***

## **Psalm 116:1, 10-17**

*The Deacon or officiant introduces the Psalm and reads the Antiphon at the beginning and ending of the Psalm. All join in reading the bolded, italicised text.*

*Antiphon* Righteousness and justice are the foundations of your throne; \*  
Love and truth go before your face.

***1 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.***

***10 How shall I repay you, O God\*  
for all the good things you have done for me?***

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

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

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

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

***15 I will offer you the sacrifice of thanksgiving\*  
and call upon the Name of my God.***

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

***17 In the courts of your house,\*  
in the midst of you, O Jerusalem.***

*Antiphon* Righteousness and justice are the foundations of your throne; \*  
Love and truth go before your face.

## **The Second Reading**

*Lector:* A reading from the Apostle 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.

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

**Hymn:** Three Holy Days Enfold Us Now

*All Creation Sings #930*

1 Three ho - ly days en - fold us now in wash - ing  
 2 The mys - t'ry hid from a - ges past is here re -  
 3 Christ, lift - ed high up - on the tree, be - fore you

feet and break - ing bread, in cross and font and  
 vealed in word and sign, for Je - sus' sto - ry  
 ev - 'ry knee shall bend and ev - 'ry tongue in

life re - newed: in Christ, God's first - born from the dead.  
 is our own: new life through death is God's de - sign.  
 praise pro - claim: "You are the Lord of all. A - men."

Text: Delores Dufner, OSB, b. 1939  
 Music: Edward Miller, 1731-1807, adapt.  
 Text © 1995 GIA Publications, Inc.

ROCKINGHAM OLD  
 L M

**The Gospel**

*Deacon* The Holy Gospel of our Savior Jesus Christ, according to John (13:1-17, 31b-35).  
*People* **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 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 Humanity 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 Judeans 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."

*Deacon*            The Gospel of our Savior.  
*People*            ***Praise to you, O Christ.***

## **The Sermon**

The Rev. Stephen Siptroth

## **The Washing**

*Presider*

Dear friends and fellow servants of our Savior Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of God's reign come not by power, authority, or even miracle, but by such humble acts of service.

Tonight, I invite you to join with Simon Peter in offering your feet to be washed and in washing one another's feet. In our washing we share in the royal priesthood of Christ, expressing our love for God and one another as members of Christ's body.

*The people come forward to take turns washing one another's feet. Those present online are invited to wash feet or hands from home as circumstances allow. During the foot and hand washing, all join in singing the below chant.*

## Chant During the Washing: There Can Be No Greater Love

Taizé Community

There can be no great - er love than to lay down our life for those we  
 Il n'est pas de plus grand a-mour que de don-ner sa vie pour ceux qu'on

love. ai - me. O Bless the Lord, our  
 ai - me. O Gran-de est ta bon-

God, whose good - ness a-bounds! O D.C.  
 té, Sei - gneur, en-vers nous! D.C.

## Prayers of the People

*Seminarian* When the hour had come for Christ to be glorified, Jesus washed the disciples' feet, giving us his example of servanthood, and he offered us bread and wine that we might do the same in remembrance of him. God of compassion, be present with us as, with love, we bring into your heart the suffering and need of the world, saying: God is love and where true love is, God is truly there.

*Intercessor* Gracious One, Christ gave the disciples the new commandment to love one another: Empower us and your whole Church with your Spirit, that we may walk in the way of the cross with such courage and compassion that all will know that we are Christ's disciples.

*Pause for additional prayers, silent or aloud*

*Intercessor* God is love and where true love is

*All* **God is truly there.**

*Intercessor* Holy, Immortal One, you absorbed the injustice, evil, and violence of every power and principality in Christ's glorification upon the cross: Empower those who work for reconciliation and peace, that everyone exercising a position of authority in the world may share in your work of healing.

*Pause for additional prayers, silent or aloud*

*Intercessor* God is love and where true love is

*All*                    **God is truly there.**

*Intercessor*        Giver of Eternal Life, we ask your compassionate presence to be active in every place around the world where people suffer or mourn or die.

*Pause for additional prayers, silent or aloud*

*Intercessor*        God is love and where true love is

*All*                    **God is truly there.**

*Intercessor*

Healer of bodies and souls, we bring our prayers of intercession and supplication for those we love, especially those who have asked for our prayers....

We lift our words of thanksgiving and praise to you, especially for....

We commend to Christ's cross and resurrection those who have died, especially....

*Intercessor*        God is love and where true love is

*All*                    **God is truly there.**

*Presider*

In Christ's service and sacrifice, the divine life has been revealed to us. Hear our prayers on behalf of your whole creation, O Creator and Parent Divine, that you may receive our offering as you received Christ's death for us, consecrating everything into the life of your Spirit, for you live and reign, One God, in glory everlasting. **Amen.**

## **The Peace**

*Presider*            The peace of God be always with you.

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

*We greet each other in the name of Christ.*

## **Offertory Sentence**

"God is love, and where true love is, God is truly there." Let us lift up offerings of our life and labor to God.

**Offertory Anthem:** Ubi Caritas, Quatre Motets sur des thèmes grégoriens, Op. 10, No. 1  
(Maurice Duruflé)

text translation:

Where charity and love are, God is there.  
Christ's love has gathered us into one.  
Let us rejoice and be pleased in him.  
Let us fear, and let us love the living God.  
And may we love each other with a sincere heart.  
Amen.

# The Great Thanksgiving

*The officiant sets the table.*

*Presider* God be with you.

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

*Presider* Lift up your hearts.

*People* ***We lift them up to God.***

*Presider* Let us give thanks to God.

*People* ***It is right to offer thanks and praise.***

*The Presider continues*

It is right indeed to give you thanks most loving God, through Jesus Christ, our Redeemer, the firstborn from the dead, the pioneer of our salvation, who is with us always, one of us, yet from the heart of God.

For with your whole created universe, we praise you for your unfailing gift of life. We thank you that you make us human, stay with us, and create clean hearts in us even when we turn from you to sin.

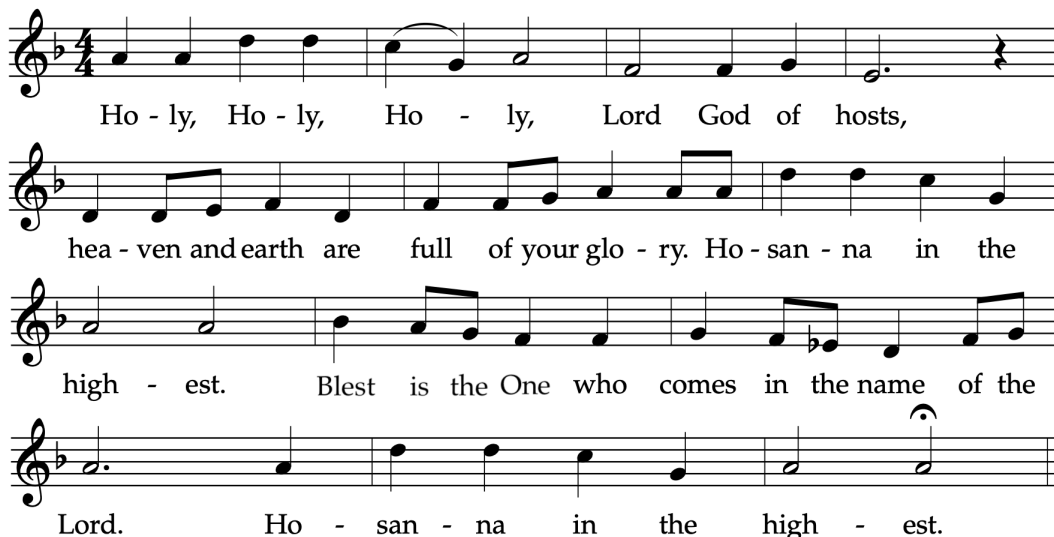
In that love, dear God, righteous and strong to save, you came among us in Jesus Christ. You make all things new. In Christ's suffering and cross you reveal your glory and reconcile all peoples to yourself, their true and living God.

By Christ's journey into the wilderness are we all brought home; by his agony and death are we come finally to life; the cross of shame is now the tree of glory.

In your mercy you gather us, new-born in your Spirit, a people after your own heart. We entrust ourselves to you, for you alone do justice to all people, living and departed.

***Now is the acceptable time, now is the day of salvation.***

Therefore with saints and martyrs, apostles and prophets, with all the redeemed, joyfully we praise you and sing:



Music © 2019, Mina Marie Jelinek

All glory to you, Giver of life sufficient and full for all creation. Accept our praises, living God, for Jesus Christ who in the night that he was betrayed, took bread, and when he had given thanks, broke it, gave it to his disciples, and said: Take, eat, this is my body which is given for you; do this to remember me.

After supper he took the cup; 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 all, to forgive sin. Do this as often as you drink it to remember me.

Therefore, God of all creation, in the suffering and death of Jesus our redeemer, we meet you in your glory. We lift up the cup of salvation and call upon your name. Here and now, with this bread and wine, we celebrate your great acts of liberation, ever present and living in Jesus Christ, crucified and risen, who was and is and is to come.

***Amen! Come Lord Jesus.***

May Christ ascended in majesty be our new and living way, our access to you, Divine Parent, Creator, and source of all new life. In Christ we offer ourselves to do your will.

Empower our celebration with your Holy Spirit, feed us with your life, fire us with your love, confront us with your justice, and make us one in the body of Christ with all who share your gifts of love.

***Through Christ, in the power of the Holy Spirit, with all who stand before you in earth and heaven, we worship you, God our Creator. Amen.***

## The Lord's Prayer

*Deacon*

As our Savior Christ taught us, we now pray,

***God in heaven, hallowed be your name.***

***Your kingdom come, your will be done on earth as in heaven.***

***Give us today our daily bread and forgive us our sins***

***as we forgive those who sin against us.***

***Save us from the time of trial and deliver us from evil.***

***For the kingdom, the power and the glory are yours, now and forever. Amen.***

## The Fraction

*The Presider breaks the bread in silence. All then sing,*

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.

Music © 2019, Mina Marie Jelinek

## The Invitation

*Lifting the bread and cup, the Presider invites the people, saying*

*Presider*        The Gifts of God for the People of God.

*This Altar belongs to God and all are welcome to partake, wherever you are on your journey of faith. If you choose to not receive the bread or wine, you are also welcome to come forward for a blessing; simply cross your arms over your chest.*

*The Bread and wine are given to the communicants with these words:*

The Body of Christ, the bread of heaven; The Blood of Christ, the cup of salvation.

*During Communion, those present via Zoom are encouraged to pray the following prayer for Spiritual Communion:*

In union, O God, with your people at every altar of your Church, we offer you praise, giving thanks for your presence in the holy gifts of bread and wine. In our spatial distance we invite you to come spiritually into our hearts, nourishing and strengthening us as members of your body. Amen.

## Hymn: O Food for Exiles Lowly

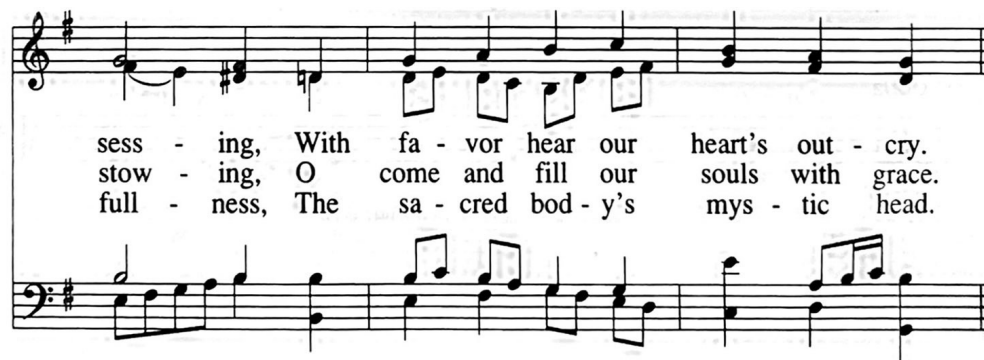
*Gather Comprehensive #886*

1. O Food of ex - iles low - ly, O Bread of an - gels  
2. O cleans-ing wa - ter, stream - ing From Je - sus' side, re -  
3. O Lord, we kneel be - fore you And fer - vent - ly a -

ho - ly, O Man - na from on high! We  
deem - ing All those of A - dam's race! O  
dore you, All hid be - neath this bread. But

hun - ger for your bless - ing, All good in you pos -  
quench - ing foun - tain flow - ing, Our ev - 'ry want be -  
make to us this prom - ise: To see you in your





Text: *O esca viatorum*; *Mainz Gesangbuch*, 1661; tr. by M. Owen Lee, CSB, b.1930  
 Tune: INNSBRUCK, 77 6 77 8; Heinrich Isaak, c.1460-c.1527; harm. by J.S. Bach, 1685-1750

*The officiant removes the bread and wine from the table.*

## Post Communion Prayer

*Presider*

Let us pray.

*People*

*God of love, we thank you for the gifts of your ministry and sacraments, washing and nourishing our bodies with love and care on the night before Christ died. In these holy days, grant us so to reverence the sacred mystery of your Way, that our own lives may show forth the fruit of your redemption, for you are alive and present, now and forever. Amen.*

## The Stripping of the Altar

*Ornamentations are removed from the altar. As the altar is cleared, all are invited to sing.*

# Hymn: It Was a Sad and Solemn Night

New Century Hymnal #225

1 It was a sad and sol - emn night, when powers of earth  
 2 Be - fore the mourn - ful scene be - gan, our Je - sus blessed  
 3 "This is my bod - y, broke for sin, re - ceive and eat  
 4 "Share this, my feast, till time shall end, in mem - ory of  
 5 O Christ your feast we cel - e - brate; we show your death,

and hell a - rose A - gainst the Child of  
 and broke the bread; What love through all these  
 the liv - ing food"; Then took the cup and  
 your dy - ing friend: Meet at my ta - ble  
 we sing your name, Till you re - turn, and

God's de - light, whom friends be - trayed to wick - ed foes.  
 ac - tions ran, what won - drous words of love were said!  
 blessed the wine, "This the new cov - enant in my blood."  
 and re - call the love which God has shown to all."  
 we shall eat the mar - riage sup - per of the Lamb.

Isaac Watts, often considered the founder of English hymnody, recalls very powerfully in this hymn the Maundy Thursday events. The meal in the upper room is recounted, and the great marriage feast of the Lamb is anticipated.

Mark 14:22-25; 1 Cor. 11:23-26

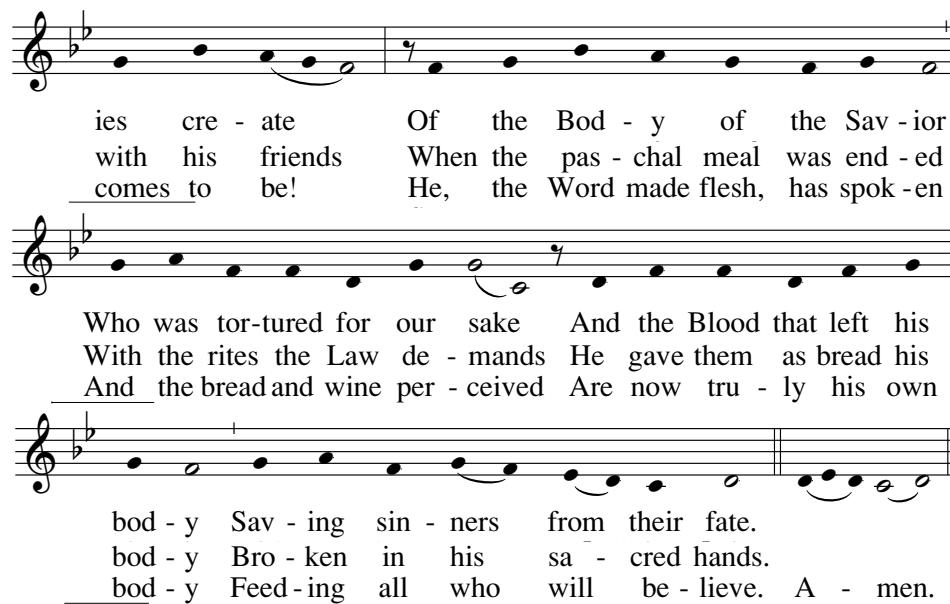
Tune: BOURBON L.M.  
 Melody attrib. to Freeman Lewis, 1825  
 Harm. Louise McAllister (1913-1960)  
 Alternate tune: ERHALT UNS, HERR

Isaac Watts, 1709; alt.

## Stripping of Altar Chant: Weave a Song within the Silence

Ritual Song 972, vv. 1, 3-4

1. Weave a song with - in the si - lence That these mys - ter -  
 3. While re - clin - ing that last eve - ning Tak - ing sup - per  
 4. See the won - der of this mo - ment! Watch with awe what



ies cre - ate Of the Bod - y of the Sav - ior  
with his friends When the pas - chal meal was end - ed  
comes to be! He, the Word made flesh, has spok - en

Who was tor - tured for our sake And the Blood that left his  
With the rites the Law de - mands He gave them as bread his  
And the bread and wine per - ceived Are now tru - ly his own

bod - y Sav - ing sin - ners from their fate.  
bod - y Bro - ken in his sa - cred hands.  
bod - y Feed - ing all who will be - lieve. A - men.

*The assembly is invited to remain a few moments of quiet reflection*

*There is neither the usual blessing nor the dismissal at this service, or at tomorrow's service for Good Friday in the observance that the Triduum - the Three Holy Days - is one continuous order of worship.*

## Serving St. Aidan's

The Rev. Cameron Partridge, *Co-Presiding*

The Rev. Stephen Siptroth, *Co-Presiding & Preaching*

The Rev. Margaret Dyer-Chamberlain, *Deacon*

Mina Marie Jelinek, *Minister of Music*

Anne Benninger, Sarah Glover, Lee Hammack, Jacqueline Lewey, Mileva Lewis, Matthew Lobe, Janet Lohr,

David Mealy, Alexa Michael, Paul Nocero, Shelley Nocero, Jim Oerther, Kateri Paul, Roya Rettberg,

Charles Rus, Barbara Stevenson, & perhaps you!, *Choir*

Nancy Sabin, *Marimba*

Barbara Stevenson / JoEllen Brothers, *Lectors*

?, *Prayers of the People*

Kazu Kuga-Henderson, *Lay Assistant*

Jackie Buckley, *Altar Guild*

Kateri Paul, *Bread Baker*

David Mealy, *Sound / Liturgical DJ*

## SOURCES

- \* The cover photo was taken by Kateri Paull at our Maundy Thursday service in 2017.
  - \* Our liturgy is from the *Book of Common Prayer*, modified to reflect our use of inclusive language.
  - \* The Trisagion is from *The Hymnal, 1982* (New York: Church Publishing, 1982), S102.
  - \* The Psalm text and antiphon are from the *CSF Office Book* (Community of St. Francis, 1995). The antiphon is from the *Saint Helena Breviary* (New York: Church Publishing, 2006), 150.
  - \* The Sanctus is by Calvin Hampton (*The Hymnal, 1982* #S130).
  - \* The Agnus Dei is by our Music Minister Mina Jelinek.
  - \* The Creed text is by Sylvia Dunston (in *Wonder, Love, and Praise* #768) and the music is by former St. Aidan's Music Minister Charles Rus.
  - \* The invitation to Foot Washing is adapted from *The Book of Occasional Services 2022* (New York: Church Publishing, 2022), 107.
  - \* The Prayers of the People are adapted from *Planning for Rites and Rituals: A Resource for Episcopal Worship, Year B* (New York: Church Publishing, 2017), 143-144.
  - \* The prayer at the conclusion of the Eucharistic Prayer was adapted from prayers for Spiritual Communion located in *St. Augustine's Prayer Book*, published by Forward Movement Press which can be found online at <https://news.forwardmovement.org/wp-content/uploads/2020/03/Spiritual-Communion.pdf>
  - \* The Postcommunion Prayer was adapted from *Common Worship*, p. 399
- \* All music is reproduced with permission under the auspices of OneLicense number A-721562, unless otherwise noted.

## Announcements

### Holy Week at St. Aidan's

*Join us for worship in this holiest week of the year.*

**Monday Evening Prayer** – 7 PM via Zoom

**Wednesday Evening Prayer** – 7 PM via Zoom

**Maundy Thursday** – 7 PM in person (and via Zoom)

**Good Friday Noonday Prayers** – 12-3 PM via Zoom

**Good Friday** – 7 PM in person (and via Zoom)

**Easter Vigil** – 7 PM in person (and via Zoom)

**Easter Sunday** – 8 & 10 AM in person (and via Zoom)

### GOOD FRIDAY OFFERING - For The Episcopal Church in Jerusalem & the Middle East



**From the Presiding Bishop:** For 103 years, The Good Friday Offering has supported the ministry of the Episcopal Church in Jerusalem and the Middle East. This Lent, the need is almost unfathomable, and I ask you to join me in making a generous gift to the Good Friday Offering. It is easy to feel powerless in the face of the human suffering we have witnessed in the Holy Land, but with a gift to the Good Friday Offering, we can help The Episcopal Church in Jerusalem and the Middle East turn despair into hope for thousands of God's people across their region. +Sean

**Checks may be made payable to St. Aidan's with "Good Friday" in the memo line.** We will forward the total amount collected to the Episcopal Church in Jerusalem.

### Hunky Jesus, Foxy Mary & Bishop Austin: An Invitation from St. Cyprian's

As Hannah shared last Sunday, St. Cyprian's has a tradition of heading to the Hunky Jesus & Foxy Mary contest after morning worship on Easter Sunday. This legendary San Francisco tradition is organized annually by the Sisters of Perpetual Indulgence. This year the theme is "No Easter without the T." You can read more about it here. The event runs from 12-4 PM. St. Cyprian's folks gather on the northeast corner of Dolores Park and then find a place to sit together. They enthusiastically invite St. Aidanites to join them!

The following Sunday April 27, the Second Sunday of Easter, St. Cyprian's will be having their official bishop visitation, their first from Bishop Austin Rios. That service will be at 11 AM at St. Cyprian's church,

2097 Turk Street. They invite St. Aidanites to join them as able – to use Vital + Thriving language, to be hosted by St. Cyprian's as they have so often been hosted by us.

**Save the Date: Come & See - a Retreat for Young Adults by DioCal's Young Adult Ministry Working Group**

The Young Adult Ministry Working Group is organizing a retreat for young adults (18-39) to fellowship, connect, pray, and rest.

**Date:** Friday, August 29 - Sunday, August 31

**Place:** Bishop's Ranch

Please fill out this form if you would like to be contacted when registration opens in

June: [bit.ly/ComeSeeRetreat](https://bit.ly/ComeSeeRetreat)

**Interested in Being Confirmed or Received into the Episcopal Church?**

In years past, during Eastertide Cameron has led a class on Sunday afternoons to prepare folks for Confirmation or Reception into the Episcopal Church (for those who were previously confirmed in the Roman Catholic or Eastern Orthodox traditions). This course has also prepared adults for baptism (e.g. last year!). Sometimes we have had our own class and sometimes we have collaborated with other congregations in San Francisco. This class is also a great opportunity to learn more about the Episcopal Church—our history, theology, spirituality, and commitment to social justice. If you have any interest in being part of such a class, Cameron would be delighted to hear from you! Bishop Austin will be presiding at a service of Confirmation and Reception at Grace Cathedral on May 31.

**Wrestling with the Scriptures now meets every fourth Tuesday at 10:30 am (via Zoom).** The next meeting will be **April 22**. Please feel free to reach out to the office for the Zoom access information: [office@staidansf.org](mailto:office@staidansf.org).

**Good News Gardens**

Our next gardening date is: **Saturday, April 26. Timing – 12:30-2 pm.** Here are our dates through June 2025 – they vary a little between first and second Saturday due to some commitments I have – I hope they work for most of us..... **May 10, June 14.** Please feel free to reach out to Deacon Margaret with any questions at [mdyerc@stanford.edu](mailto:mdyerc@stanford.edu).

**St. Aidan's Gourmet Book Club**

We will continue to meet via zoom with LeeAnn DeSalles serving as our zoom master. If you need the link or would like help with zoom, please contact LeeAnn at [leeannndesalles@comcast.net](mailto:leeannndesalles@comcast.net). If you would like to be on the Book Group's mailing list, please contact [elaine@mannon.com](mailto:elaine@mannon.com).

- **Monday, April 28, 2025 7:00 p.m.**
  - ***Funny in Farsi: a Memoir of Growing Up Iranian in America*** - by Firoozeh Dumas . A humorous memoir recounting stories about her childhood in Iran and her adolescent and adult life in her adopted country. (240 pages)
- **Monday, June 2, 2025. 7:00 p.m.**
  - ***Horse*** – by Geraldine Brooks – A story about humanity in all its ugliness and beauty as it depicts our unfinished reckoning with racism. Based on the true story of a record-breaking thoroughbred, Lexington. (416 pages)
- **Monday, June 30, 2025. 7:00 p.m.**
  - ***The Light Eaters: How the Unseen World of Plant Intelligence Offers New Understanding of Life on Earth*** - by Zoe Schlanger (298 pages)

**Contemplative Prayer: Tuesday & Thursday from 9-10 AM via Zoom**

We offer Contemplative prayer via Zoom. Contemplative Prayer is silent with the beginning and ending marked by a bell. You can practice meditation, silent prayer, journal, or otherwise enjoy the collective quiet. Please feel free to reach out to the office for the Zoom access information: [office@staidansf.org](mailto:office@staidansf.org).

**Morning Prayer: M/W/F at 7:30 AM (Mon & Wed Hybrid, Fri Zoom)**

We offer Morning Prayer in hybrid mode (at church and via Zoom) on Mondays and Wednesdays, and on Fridays via Zoom only. Please feel free to reach out to the office for the Zoom access information: [office@staidansf.org](mailto:office@staidansf.org).

**Evening Prayer: Wednesdays at 6:30 PM via Zoom**

We offer Evening Prayer via Zoom. Readings for the day are from the Episcopal Church's daily lectionary or calendar of saints, and the service includes a brief reflection time on the readings. Please feel free to reach out to the office for the Zoom access information: [office@staidansf.org](mailto:office@staidansf.org)

**Mask Policy:** We respect the preference of anyone who feels safer by masking. We will also maintain a well-ventilated sanctuary by opening doors and windows. Our mask policy may be modified again as appropriate.

**To add an announcement to the weekly bulletin of the Flame, please send your edited text no later than 11:00 am Wednesday to [office@staidansf.org](mailto:office@staidansf.org)**

## Calendar for the Week of April 13, 2025

Sunday, April 13	Holy Eucharist (Hybrid) at 8 & 10 AM
Monday, April 14	Morning Prayer (Hybrid) at 7:30 AM Evening Prayer (via Zoom) at 7:00 PM
Tuesday, April 15	Contemplative Prayer (via Zoom) at 9 AM
Wednesday, April 16	Morning Prayer (Hybrid) at 7:30 AM Evening Prayer (via Zoom) at 7:00 PM
Thursday, April 17	Contemplative Prayer (via Zoom) at 9 AM Kaffeeklatsch (via Zoom) at 3 PM Maundy Thursday (Hybrid) at 7 PM
Friday, April 18	Morning Prayer (via Zoom) at 7:30 AM Good Friday Noonday Prayers (via Zoom) from 12:00 – 3:00 PM Food Pantry (at church) from 1-2 PM Good Friday (Hybrid) at 7 PM
Saturday, April 19	Women's Spirituality Group (via Zoom) at 10:15 AM Easter Vigil (Hybrid) at 7 PM
Sunday, April 20	Easter Sunday Eucharist (Hybrid) at 8 & 10 AM

## St. Aidan's Vestry

Barbara Stevenson, *Senior Warden*;  
Lee Hammack, *Junior Warden*  
Dave Frangquist, *Treasurer*;  
Susan Spencer, *Clerk*  
Gilbert Chavez, Sarah Glover, Janet Lohr,  
Roya Rettberg, Margaret Tait, Margie Wolcott

## Staff e-mail addresses

Cameron: [rector@staidansf.org](mailto:rector@staidansf.org)  
Cary: [office@staidansf.org](mailto:office@staidansf.org)  
Mina Marie: [music@staidansf.org](mailto:music@staidansf.org)

## St. Aidan's Prayers

### **In Your Prayers, Please Remember:**

**In acknowledgment** that St. Aidan's is located within the unceded ancestral land of the Yelamu tribe of the Ramaytush Ohlone people, with gratitude for their ongoing relationship with this holy place.

**In the Episcopal Church:** For Sean our Presiding Bishop; and for our bishop Austin.

**In the Anglican Cycle of Prayer:** For the Church of England.

**In the Diocesan Cycle of Prayer:** For the work of justice ministries of the congregations and to celebrate the feasts of local civil rights activists: Rev. Daniel Gee Ching Wu, first Chinese American Priest (Apr 6) and Rev. Peter Williams Cassey and Annie Besant Cassey, 19th century African American educators and activists (Apr 13).

**In our Parish Cycle of Prayer:** For the Worship Committee.

**For those with birthdays this week:** Sam Emily Maguire, Nancy.

**For all** striving for mental and emotional balance and wholeness, and for their families and friends.

**For those who have asked for our prayers:** Albert T, Cary M., Denise, Don F., Doris, Harlean D., Isaac C., Jaime, Janice T., Jean W., Jenny M., Jim O., Joe, Joelle, Judy B., Lynne and Meg S., Margarita, Marc L., Mark, Matthew G., Mercedes, Mina Marie, Nicole M., Pat K., Patricia, Paul M. and family, Pete M., Peter G., Rebecca, Richie and family, Sarah G., Susan R., Tim F., and in the St. Cyprian's community for Adrian W., and Jasmine H.

**For the ongoing work** against intersecting forms of oppression, particularly racism and transphobia, and in affirmation of human dignity.

**For our work in the world** in our daily lives and for the ministries of the Friday Food Pantry and Diamond Diners.

**For our congregation** as we embrace our call to practice sanctuary: may we commit ourselves to prayer, education, and support for immigrants to this country and for all who are estranged, excluded, or threatened in 21st century America. We pray in thanksgiving for the numerous gifts our refugee and immigrant siblings have brought, and continue to bring, to our country.

**For all** who are struggling in this time of intensified injustice and polarization in our country and around the world: for strengthened relationships and deepened commitment to our common life and the well-being of our planet.

**For those who have recently died:** Lois Roach, Shirley Sabin, Angela Hunkler, The Rev. Robert Cromey, Irma Pride, Marilyn Joyce Thomte, Father John Shozawa, Alton Woo, Kathy Randlett, Michelle Henry, and in the St. Cyprian's community for Pia Harris.

*To place a name on our prayer list, please contact the church office at 415-285-9540, ext. 3 or [office@staidansf.org](mailto:office@staidansf.org). Names of the living are printed by first name and will be kept on the prayer list for four weeks. To keep someone on the list for longer, please notify the office.*



**St. Aidan's Episcopal Church**

101 Gold Mine Drive, San Francisco, CA 94131  
[www.staidansf.org](http://www.staidansf.org) (415) 285-9540