

ST. MARGARET'S CHURCH

ANNAPOLIS, MARYLAND

HISTORICAL SERVICE CELEBRATING 325 YEARS

**Sunday, October 22, 2017
9:00 & 11:15 in the morning**



USING THE
1662, 1789, 1892, 1928, & 1979 BOOKS OF COMMON PRAYER
A NEW ZEALAND PRAYER BOOK, 1989
ENRICHING OUR WORSHIP 1, 1998
WITH SCRIPTURE FROM THESE BIBLE VERSIONS
KING JAMES VERSION
AMERICAN STANDARD VERSION
REVISED STANDARD VERSION
NEW REVISED STANDARD VERSION

ST. MARGARET'S CHURCH
1601 PLEASANT PLAINS ROAD
(410) 974-0200 WWW.ST-MARGARETS.ORG
THE REV. PETER W. MAYER, RECTOR
THE REV. DR. HENRIETTA L. WILEY, INTERIM ASSISTANT RECTOR

1692-2017 • 325 YEARS

HISTORICAL SERVICE CELEBRATING 325 YEARS

ST. MARGARET'S CHURCH OF ANNAPOLIS

Sunday, October 22, 2017

9:00 & 11:15 in the morning

The Minister enters. (The people stand as able.)

THE COLLECT

1662 BOOK OF COMMON PRAYER

Minister: Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. **Amen.**

OPENING SENTENCES

1789 BOOK OF COMMON PRAYER

Minister: From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. Mal. 1.11.

Minister: O Lord, open thou our lips

Answer: And our mouths shall show forth thy praise

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost:

Answer: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

Answer: The Lord's Name be praised.

PSALM 96:1-9—(*read responsively by half verse*)

KING JAMES VERSION

1 Sing unto the Lord a new song: **sing unto the Lord, all the earth.**

2 Sing unto the Lord, bless his name; **shew forth his salvation from day to day.**

3 Declare his glory among the heathen, **his wonders among all people.**

4 For the Lord is great, and greatly to be praised: **he is to be feared above all gods.**

5 For all the gods of the nations are idols: **but the Lord made the heavens.**

6 Honour and majesty are before him: **strength and beauty are in his sanctuary.**

7 Give unto the Lord, O ye kindreds of the people, **give unto the Lord glory and strength.**

8 Give unto the Lord the glory due unto his name: **bring an offering, and come into his courts.**

9 O worship the Lord in the beauty of holiness: **fear before him, all the earth.**

COLLECT OF THE DAY

1789 BOOK OF COMMON PRAYER

Celebrant: O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest;* through Jesus Christ our Lord . **Amen.**

The people may be seated.

FIRST LESSON Isaiah 45:1-7

AMERICAN STANDARD VERSION

Reader: A reading from the prophet Isaiah.

Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut: I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me: I am Jehovah, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things.

Reader: The Word of the Lord.

People: Thanks be to God.

SECOND LESSON 1 Thessalonians 1:1-10

REVISED STANDARD VERSION

Reader: A reading from Paul's first letter to the Thessalonians.

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brethren beloved by God, that he has chosen you; for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; so that you became an example to all the believers in Macedonia and in Achaia. For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

Reader: The Word of the Lord.

People: Thanks be to God.

The people stand as able. Children may follow the cross and proceed to Children's Chapel.

HYMN

1892 Hymnal

Christ is our Cornerstone

1. Christ is our Cor - ner - stone. On Him a - lone we build. With
2. O then with hymns of praise these hal - low-ed courts now ring. Our
3. Here may we gain from heav'n the grace which we im - plore. And

His true saints a - lone the courts of heav'n are filled; On
voi - ces do we raise, the Trin - i - ty to sing. And
may that grace once giv'n be with us ev - er - more, un -

His great love our hopes we place of pres - ent grace and joys a - bove.
thus pro - claim in joy - ful song both loud and long the love we name.
til that day when all the blest to end - less rest are called a - way.

Words: J. Chandler
Music: Harewood by S.S. Wesley
From The 1892 Hymnal of the Episcopal Church

THE GOSPEL-- Matthew 22:15-22

NEW REVISED STANDARD VERSION

Minister: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: **Glory to you, Lord Christ.**

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?”

But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?"

They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

Minister: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

APOSTLES' CREED

1928 BOOK OF COMMON PRAYER

said by the Minister(s) and the People, Standing

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

The people may be seated.

ANNOUNCEMENTS

SERMON -- The Rev. Peter W. Mayer

Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying

Minister: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

OFFERTORY ANTHEM

O, Divine Redeemer
Benjamin C. Taylor, Baritone

Gounod

PRAYERS OF THE PEOPLE

1979 BOOK OF COMMON PRAYER

The Leader and People pray responsively

In peace, we pray to you, Lord God.

For all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For Michael, our Presiding Bishop, and Eugene and Chilton, our Bishops, and for all bishops and other ministers;
For all who serve God in his Church.

For the special needs and concerns of this congregation, especially...and those we name silently or out loud.
(The People may add their own petitions)

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.
(The People may add their own thanksgivings)

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.
(The People may add their own petitions)

Lord, let your loving-kindness be upon them;
Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Leader and People
**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;**

**and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Celebrant concludes with an absolution

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.**

HOLY EUCHARIST

ENRICHING OUR WORSHIP 1, No. 3, 1998

Presider: All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things.

You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

SANCTUS

WONDER, LOVE, AND PRAISE

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

The image shows a musical score for the hymn "Hosanna in the Highest". It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The piano accompaniment features a steady bass line and chords that support the vocal melody.

Presider: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Presider and People: **Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**

The Presider: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Mary and Margaret and all your people into the joy of our true eternal home. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Presider and People **Blessed are you now and for ever. Amen.**

LORD'S PRAYER

NEW ZEALAND PRAYER BOOK *HE KARAKIA MIHINARE*

Presider and People: **Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the
world!**

**Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our
hope and come on earth.**

**With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and testing, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.**

**For you reign in the glory of the power that is love,
now and for ever. Amen.**

BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Presider God of promise, you have prepared a banquet for us.

People **Happy are those who are called to the Supper of the Lamb.**

FRACTION ANTHEM

Wonder, Love, and Praise

Antiphon
Cantor, then all

The dis - ci - ples knew the Lord Je - sus in the break - ing

of the bread.

1. The bread which we break, Al - le - lu
2. One bo - dy are we, Al - le - lu

All repeat Antiphon

ia, is the com - mun - ion of the Bod - y of Christ.
ia, for though ma - ny we share one bread.

INVITATION TO COMMUNION

1979 BOOK OF COMMON PRAYER

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The people may be seated.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

COMMUNION ANTHEM

COMMUNION MUSIC

Sweet sacrament divine

Hymns Ancient and Modern

1. Sweet sa - cra-ment di - vine, hid in thy earth - ly
2. Sweet sa - cra-ment of peace, dear home of ev - 'ry
3. Sweet sa - cra-ment of rest, Ark from the o - cean's
4. Sweet sa - cra-ment di - vine, earth's light and ju - bi -

home, — lo, round thy low - ly shrine, with
heart, — where rest - less yearn - ings cease, and
roar, — with - in thy shel - ter blest soon
lee, — in thy far depths doth shine thy

sup - pliant hearts we come; Je - sus, to thee our
sor - rows all de - part, there in thine ear all
may we reach the shore; save us, for still the
God - head's ma - jes - ty; sweet light, so shine on

voice we raise, in songs of love and heart - felt praise, sweet
trust - ful - ly we tell our tale of mis - er - y, sweet
temp - est raves; save, lest we sink be - neath the waves, sweet
us, we pray, that earth - ly joys may fade a - way, sweet

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

sa - cra-ment di - vine, sweet sa - cra-ment di - vine.
 sa - cra-ment of peace, sweet sa - cra-ment of peace.
 sa - cra-ment of rest, sweet sa - cra-ment of rest.
 sa - cra-ment di - vine, sweet sa - cra-ment di - vine.

Words: Francis Stanfield, (1835-1914), alt.
 Music: *Divine Mysteries*, Francis Stanfield (1835-1914)

The people stand as able.

POST COMMUNION PRAYER

CHURCH OF ENGLAND

Celebrant and People:

**We praise and thank you, O Christ, for this sacred feast:
 for here we receive you,
 here the memory of your passion is renewed,
 here our minds are filled with grace,
 and here a pledge of future glory is given,
 when we shall feast at that table where you reign
 with all your saints for ever. Amen.**

HYMN

Lift High the Cross

1982 Hymnal

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.

Led on their way by this tri - um - phant sign,
 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:

the hosts of God in con - quering ranks com - bine.
 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.

Repeat Refrain

The Priest shall walk to the back to the back of the church and let them depart with this Blessing.

BLESSING

The Blessing of God the Father, Son, and Holy Spirit, whom we know as our Creator, Sustainer, and Redeemer be with you now, and into the future, and evermore. **Amen.**

POSTLUDE

Toccata on Acri Verdi

James R. Fitzpatrick

The St. Margaret's banner being used in the recessional this morning was conceived by Judith Haugh and the Rev. Mary Glasspool, then rector of St. Margaret's, for the church's 300th anniversary in 1992. This banner was designed and constructed by Nancy Sarles.

IN THIS SERVICE

CELEBRANT	THE REV. PETER W. MAYER
ASSISTING CLERGY	THE REV. DR. HENRIETTA L. WILEY
DIRECTOR OF MUSIC	JAMES R. FITZPATRICK
EUCCHARISTIC MINISTERS @ 9	BETH KNORR, AL TODD
LECTORS @9	MARK TORRENCE, PAM ROTH
ACOLYTES @9	LILY TABER, MALCOLM HUNTLEY, LEXI PAWELCHAK, KATHERINE PARKER
CHILDREN'S CHAPEL LEADERS	SYDNEY DAVIS, SARAH BALCOM, FROGGI JACKSON
EUCCHARISTIC MINISTERS @ 11:15	JIM HALL, STACIA BONTEMPO
LECTORS @ 11:15	JIM WEEKLEY, VALERY WEEKLEY
ACOLYTES @ 11:15	LUCAS AND BENJAMIN TOLLEY
ALTAR GUILD	CHARLIE LANG, JEANNE NARDI, HOPE STINSON
FLOWER GUILD	MARY KIRKEBY

RESOURCES USED

THE 1662 BOOK OF COMMON PRAYER

The Book of Common Prayer was first published in 1549 in the reign of Edward VI. It was a product of the English Reformation following the break with Rome. The 1549 work was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services Baptism, Confirmation, Marriage, Prayers To Be Said With the Sick, and a Funeral Service. It also set out in full the Propers throughout the Church's Year including the Collect, the Epistle, and the Gospel for the Sunday Communion Service.

The 1549 book was soon succeeded by a more reformed revision in 1552 under Thomas Cranmer, Archbishop of Canterbury. It was used only for a few months because after Edward VI's death in 1553, his half-sister Mary I restored Roman Catholic worship. Mary died in 1558 and in 1559 Elizabeth I reintroduced the 1552 book with a few modifications to make it acceptable to more traditionally minded worshippers.

In 1604 James I ordered further changes, the most significant of these being the addition to the Catechism of a section including the Sacraments. Following the English Civil War another major revision was published in 1662. The 1662 edition has remained the official prayer book of the Church of England. It was the first prayer book of our parish and remained our official prayer book until after 1789. The 1662 edition was in use longer than any other prayer book used within this parish because its use preceded the 1692 establishment of this parish.

A Service of Holy Communion drawn from the 1662 Book of Common Prayer was held in 2013. It was necessarily abbreviated in the interest of time. Rubrics were included to aid in understanding. References to Priest, Minister, and Curate were interchangeable. The Ordinary is Bishop (one who ordains). The lectionary used was the Revised Common Lectionary for the Fourth Sunday of Easter 2013 (Third Sunday after Easter in the 1662 version). Scripture came from the King James Authorized Version of the Bible. Our parish remained under the Bishop of London until 1776 and then under no bishop until at least 1789 and likely 1792.

Typically Sunday worship employed the Order of Morning Prayer and on those several Sundays each year when the Service of Holy Communion was celebrated that service would be preceded by Morning Prayer. The lectionary used was the Revised Common Lectionary for the Fourth Sunday of Easter 2013 (Third Sunday after Easter in the 1662 version). Scripture came from the King James Authorized Version of the Bible.

THE 1789 BOOK OF COMMON PRAYER

The 1789 Book of Common Prayer was the first for the U. S. Episcopal Church and served for over 100 years, until the revision of 1892. This book owed much to its predecessor, the English 1662 Book of Common Prayer, and, at least for the major services, is very similar to it.

The 1789 Book of Common Prayer was in use in the United States and at St. Margaret's Church from 1790 until 1892. During that time, unlike succeeding versions, it was subject to minor changes by each General Convention. Standard Editions were produced in 1793, 1822, 1832, 1838, 1845, and 1871.

The process leading up to the 1892 book occupied several General Conventions, from 1883 through 1892; Prayer Books published during this time therefore might (and sometimes do) include certain aspects of the eventual 1892 book.

Unlike later U. S. Prayer Books, there was no uniform appearance among the different printings of the 1789 edition from various publishers. Thus, different printings differed in appearance through the use of different fonts, number of columns per page, pagination, etc. Rubrics were printed in smaller Roman type, rather than italics, from 1818-1845. In general, editions prior to the Civil War tended to use two columns per page; those after, one.

In preparation for its 325th anniversary, St. Margaret's Church employed the 1789 Book of Common Prayer for an historic service on May 11, 2014. It would have been during the period that this book was in use that St. Margaret's Church moved to its current location and first hosted an American Bishop — any Bishop.

THE 1892 BOOK OF COMMON PRAYER

The Prayer Book of 1892 was the second for the Episcopal Church, and served for more than 35 years, until 1928. The 1892 Prayer Book was a conservative revision: little of substance was changed from its predecessor, the 1789 BCP. Perhaps for this reason its tenure was relatively short, being replaced by a much more extensive revision in 1928. Unlike the 1789 Book (but like the 1928 and 1979 Books), all printings of the 1892 edition were essentially identical in layout, pagination, and typography.

In preparation for its 325th anniversary, St. Margaret's Church employed the 1892 Book of Common Prayer for an historic service on June 14, 2015.

THE 1928 BOOK OF COMMON PRAYER

The 1928 Book of Common Prayer served the Episcopal Church for fifty years, from 1928 until 1978.

The 1928 revision was very extensive - perhaps the most radical U. S. prayer book revision until that of 1979. Some of the many changes from the previous 1892 prayer book included removing liturgies of rather outdated theology, such as the Visitation of Prisoners; the three baptismal rites were combined into one; and several changes were made to the Communion service, including de-emphasizing the Decalogue, and rearrangement of the Lord's Prayer and the Prayer of Humble Access back to the position they had in the Prayer Book of 1549.

Unlike many congregations within the Episcopal Church, parish records do not include any particular affinity to the 1928 Book of Common Prayer when the 1979 Book of Common Prayer began appearing in the 1980s. In preparation for its 325th anniversary, St. Margaret's Church employed the 1928 Book of Common Prayer for an historic service on March 6, 2016.

THE 1979 BOOK OF COMMON PRAYER

The 1979 Book of Common Prayer was a substantial revision to the 1928 Book of Common Prayer. There were now two rites for the most common services, the first that kept most of the language of 1928, and the second using only contemporary language (some of it newly composed, and some adapted from the older language). Many changes were made in the rubrics and the shapes of the services, which were generally made for both the traditional and contemporary language versions.

The 1979 book was in use during St. Margaret's Church 325th anniversary in 2017.

A NEW ZEALAND PRAYER BOOK/HE KARAKIA MIHINARE O AOTEAROA

The 1988 prayer book of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

Used by St. Margaret's Church as part of series of alternative services prepared by the Rev. Mark Wm. Wastler during his term as rector.

Enriching Our Worship I

Supplemental

Liturgical Materials prepared in 1997/1998 by The Standing Liturgical Commission of the Episcopal Church. *Enriching Our Worship* was not intended to supplant the 1979 Book of Common Prayer. It is intended to provide additional resources to assist worshipping communities wishing to expand the language, images and metaphors used in worship. In some cases the canticles and prayers represent the recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and in other cases images which speak of God in other than the familiar masculine terms which have been so much a part of our liturgical prayer. *Enriching Our Worship* continues to be employed by St. Margaret's Church for Sunday worship.

Bible Editions

Over 325 years the King James Version, American Standard Version, Revised Standard Version, and New Revised Standard Version of the bible have been the editions used within worship. An American Standard Version — never used — is the altar bible on the brass lectern.

The Silver Communion Service

The silver communion service was given to Westminster Parish in 1713 by John Brice. The one large chalice was melted down in 1838 by the Rev. Henry Asquith, rector, to provide one chalice for use at St. Margaret's and a second for communion services at Marley Chapel, the chapel of ease maintained by St. Margaret's from 1731 until the end of the 19th century when St. Alban's Glen Burnie emerged as its own parish.

Prepared by Michael Winn with Barbara Breeden & Dalyn Huntley

Rectors & Clergy 325 Years — 1692-2017

**** One of four rectors featured during 2017 325th anniversary.

1. Edward Topp, Jr.****
1697-1698

2. James Wooten
1705-1709

3. Robert Walton
1709-1720

4. Daniel Maynadier
1712-1714

5. Peter Tustian
1721

6. James Cox
1724-1729

7. Samuel Edgar
1730

8. Esdras Theodorus Edzard
1733-1734

9. Richard E. Chase
1734-1735

10. Hugh Deans
1742

11. Nathaniel Whitaker
1745-1748

12. Walter Chalmers
1748-1759

13. John Berkeley
1760-1763

14. William West
1763-1767

15. Robert Renny
1767-1774

16. Joseph Messenger
1774-1775

17. Daniel McKinnon
1775-1776

18. William Hanna
1777-1780

19. Mason Locke Weems
1791-1792

20. Stephen Sykes
1795

21. Ralph Higginbotham
1795

22. William Duke****
1796-1803

23. William Swann
1800 ca.

24. William Nind
1808-1812

25. George Shaeffer
1823-1825

26. Henry Asquith
1826-1838

27. Orlando Hutton
1839-1844

28. Samuel Ridout, M.D.****
1846-1860
1870-1885
The Rev. Dr. Piggott, Curate
1859-1860

29. Edward H. Harlow
1860-1861

30. Horatio Harrison Hewitt
1863

31. Charles Sidney Spencer
1886-1893

32. Byrd Thornton Turner
1894-1899

33. Alexander Galt
1900-1905
1909-1914

34. Alexander Campbell Haverstick
1906-1909

35. James Mitchell Magruder
1914-1918
1942-1944, Supply Priest

36. R. Cleon Cowling
1918-1942

37. Henry Powers
1944-1946

38. G. Albert Cooper
1946-1963

39. Robert D. Schenkel
1963-1968
Andrew Barasda, Curate
1966-1967

40. Forrest L. Farris
1968-1990
Richard W. Lipka, Curate
1976
David Thompson, Curate
1977
Gerald A. Ash, Associate
1985-1991

41. Mary D. Glasspool****
1992-2001
Wesley Wubbenhorst, Associate
1998-2004

Thelma Smullen, Interim
2001-2002

42. Mark Wm. Wastler
2003-2008
Shelly Reid-Levy, Deacon
2003-2004
Nancy White, Deacon & Associate
2006-2008
Dina van Klavern, Associate
2007-2010
Stewart Lucas, Associate
2007-2013

Lori Lowe, Interim
2009-2010

43. Peter Mayer
2010 -
Sarah Lamming, Associate
2011-2014
Jane Hague, Associate
2014 - 2017

**** One of four rectors featured during 2017 325th anniversary.