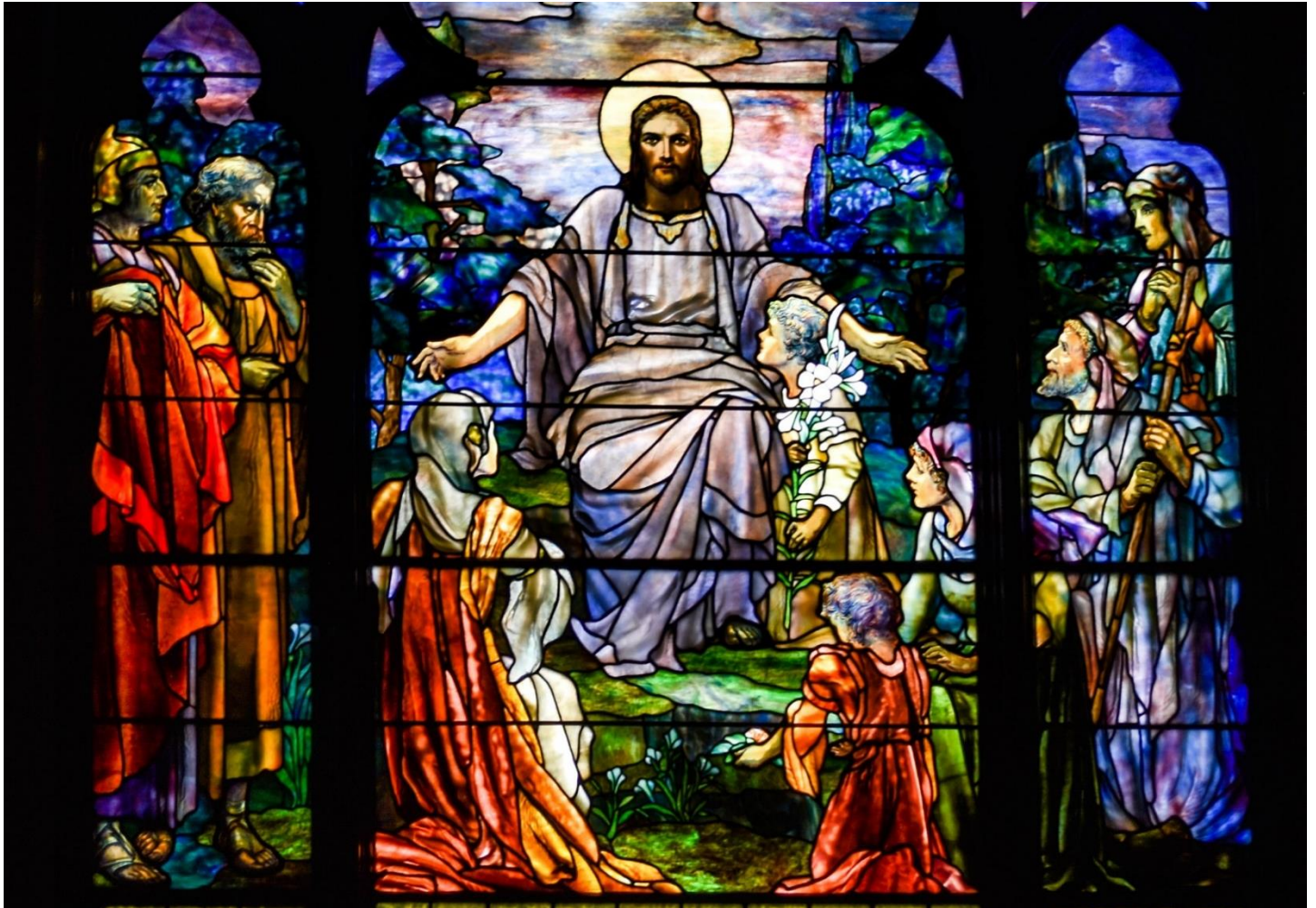


St. Margaret's

EPISCOPAL CHURCH



The Fourth Sunday after the Epiphany

January 28, 2024 ✠ 10:30 a.m.

Welcome to St. Margaret's Episcopal Church

St. Margaret's is a warm place to renew faith in God, care for one another, and thrive in a diverse, LGBTQIA-affirming, and inclusive community. Visitors, please fill out a CONNECT card hanging on the backs of the pews.

In Person or Online, There's a Place for You Here

St. Margaret's worship services are livestreamed for our online congregation. By participating in this service, you acknowledge that you may be visible on live or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

About Epiphanytide

The season after the Epiphany runs four to nine weeks each year, through the Tuesday before Ash Wednesday. The length of the season varies according to the date of Easter. The coming of the Magi is celebrated on the Epiphany. The Last Sunday after the Epiphany is always devoted to the Transfiguration. Jesus' identity as God incarnate is dramatically revealed in the Transfiguration gospel. We are called to respond to Christ in faith through the showings of his divinity recorded in the gospels of the Epiphany season.

About Today's Biblical Texts

The four readings used today (Old Testament, Psalm, New Testament, and Gospel) are taken from *A Women's Lectionary for the Whole Church, Year B*, by Hebrew biblical scholar and Episcopal priest, the Rev. Dr. Wilda Gafney. This completely new set of lectionary texts is built from the ground up and includes new gender-expansive translations of texts selected to tell the Good News through the stories of women who are often on the margins of scripture. Building upon St. Margaret's trailblazing history as a parish that celebrates the leadership of women in our Church, St. Margaret's began use of this new, 3-year lectionary in Advent 2022. In so doing, we hope the lectionary invites women, men, and nonbinary people alike to engage the scriptures in new ways and in that engagement, to find themselves and their questions represented.

Kids' Corner

Our worship service is enriched by the participation of everyone present. Children are welcome in our services, and we encourage parents to involve their children by singing joyfully with them, leading them in prayer, modeling good listening, and sharing with them the sacrament of Holy Eucharist. Please know that the Kids' Corner—in the front of the Nave, on the right side, facing the altar—is also a place where kids can worship while engaging in playful activities with other children. Please ask an usher for help locating it.

Leading Worship Today

January 28, 2024

10:30 a.m.

CELEBRANT *The ordained minister leading the service*

The Rev. Richard Weinberg

PREACHER *The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today*

Jen Mariano

DEACON *The ordained minister who waits on the Eucharistic table*

The Rev. Francisco Serrano

MUSIC MINISTER *The person leading the music*

Timothy Duhr

LECTORS *The lay ministers who read the Bible lessons appointed for the day*

John Williams
Annie Elliott

VIRTUAL VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly*

Garrison Gordon

ALTAR GUILD *Those who care for the altar, vestments, vessels, and altar linens of the parish; prepare the sanctuary for services; and clean up afterward*

Helen Templin
Jane Quenk

VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly*

Tracy Lush

CRUCIFER *The lay leader who carries the processional cross*

Brian Bolton

INTERCESSOR *The lay minister who leads the Prayers of the People*

Isabelle Melese-d'Hospital

TECH TEAM *The lay leaders who assist in filming our service and creating a welcoming virtual space*

Garrison Gordon
Anne Hopewell

VESTRY REPRESENTATIVES *The lay leaders who serve on the Vestry and make announcements during the service*

Carline Watson
Garrison Gordon

BREAD BAKER *The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist*

Anne Chase

CHALICISTS *The lay or ordained ministers who bear the cup with the consecrated wine*

Brian Bolton
John Williams

USHERS *Those greeting the congregation and directing the distribution of Communion*

Tim Green
Carolyn Eaves

HOSPITALITY *The lay person whose donation covers the cost of refreshments for the coffee hour*

Cary Fuller

We Gather in God's Name

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

Opening Voluntary

Air

Craig Phillips (b. 1960)

Welcome

Hymn at the Procession

We the Lord's people

Decatur Place



1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who
2 This is the Lord's house, home of all his peo - ple, school for the
3 This is the Lord's day, day of God's own mak - ing, day of cre-
4 In the Lord's ser - vice bread and wine are of - fered, that Christ may



called us out of sin and dark-ness in - to his own light,
faith - ful, ref - uge for the sin - ner, rest for the pil - grim,
a - tion, day of re - sur - rec - tion, day of the Spi - rit,
take them, bless them, break, and give them to all his peo - ple,



that he might a - noint us a roy - al priest-hood.
ha - ven for the wea - ry; all find a wel - come.
sign of hea - ven's ban - quet, day for re - joic - ing.
his own life im - par - ting, food ev - er - last - ing.

The Opening Acclamation

The People's responses are in bold.

Arise, shine, for the Light has come,
and the glory of God has dawned upon us.

The Collect for Purity

The Collect (pronounced cah-lect) for Purity is a distinctively Anglican prayer for the start of worship and has been included in every Book of Common Prayer since its first publication in 1549. It is translated from an 11th century Latin prayer.

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 Savior. Amen.

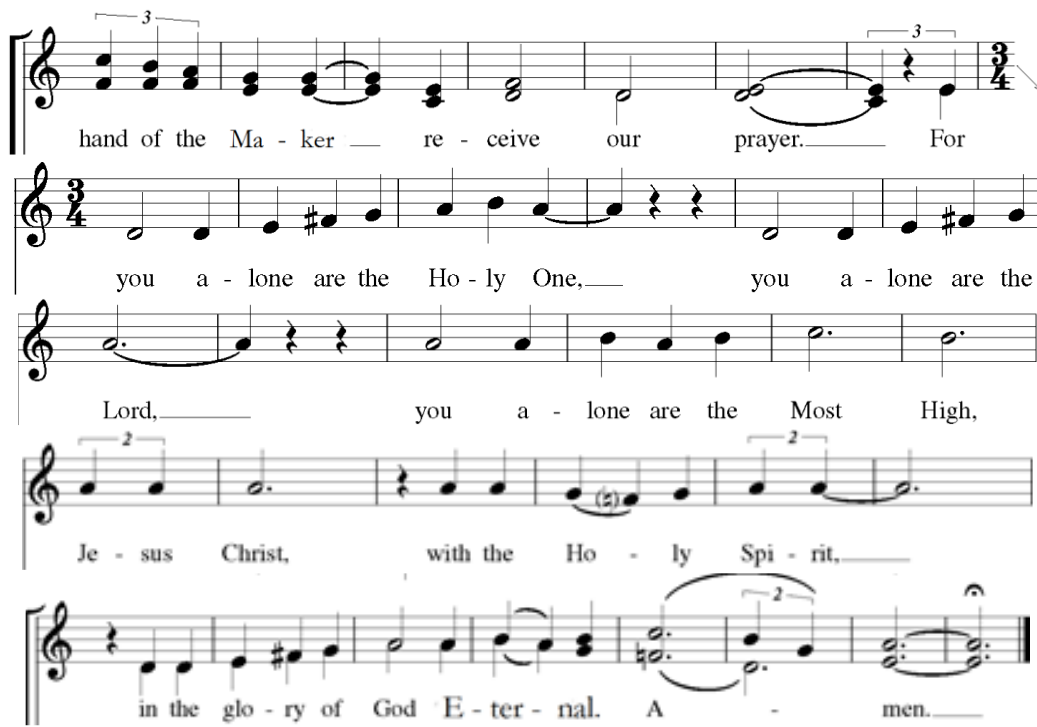
Gloria in excelsis

Glory to God in the highest

Rutter

Literally meaning, "Glory in the highest," this is a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth, as reported in Luke 2:14. It is known as the "Angelic Hymn." It is also known as the "Greater Doxology," distinguishing it from the Gloria Patri, the "Lesser Doxology." It dates from the fourth century and was the canticle for the morning office in the Apostolic Constitutions. The Gloria in Excelsis is typically used in Episcopal parishes as part of the entrance rite during non-penitential seasons.

Glo-ry to God in the high-est, —
— and peace to all peo-ple on earth. — Lord God,
heav'n-ly One al-migh-ty God Cre-a-tor, — we wor-ship
you, we give you thanks, we praise you for your glo-ry. —
(♩ = ♩. of preceding - same beat as before, not slower)
Lord Je-sus Christ, — Ho-ly Child of our Ma-ker —
Lord God, Lamb of God, you take a-way the sin of the
world: — have mer-cy on us; — you are seat-ed at the right



The Collect of the Day

The collect (pronounced cah-lect) is the prayer appointed for each day that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

God be with you. **And also with you.** Let us pray.

SOURCE OF WISDOM, you sent out disciples to teach all the world the knowledge of your truth; open our hearts to hear that truth and to teach others so that together we may worship and serve you from generation to generation; in the name of our Creator, Redeemer, and Sustainer we pray. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Jeremiah 9:17–22

This reading is from the Old Testament (or Hebrew Scriptures), which Jesus knew and from which he often referred or quoted.

A reading from the Prophet Jeremiah.

¹⁷Thus says the SOVEREIGN of the Vanguard of Heaven:
Reason within yourselves, and call for the keening women
and they shall come;

send for the wise, skilled women
and they shall come.

¹⁸Let them quickly raise a wailing over us,
so that our eyes may run down with tears,
and our eyelids flow with water.

¹⁹For a sound of wailing is heard from Zion:
"How we are ruined! We are utterly shamed,
because we have left the land,
because they have cast down our dwellings."

²⁰Hear now women, the word of SHE WHO THUNDERS,
and let your ears receive the word of God's mouth;
teach to your daughters a wailing,
each woman to her neighbor-woman a keening:

²¹"Death has come up into our windows,
it has entered our palaces,
to cut off the children from the streets
and the young women and young men from the squares."

²²Thus says the DREAD GOD:
"The corpses of the woman-born shall fall
like dung upon the open field,
like sheaves behind the reaper,
and no one shall gather them."

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

Thanks be to God.

Psalm 34:1-14

Benedicam Dominum

Tone V.1

The psalms are poems from the Old Testament (or Hebrew Scriptures). They cover every mood of humanity's relationship with God and one another.

The Cantor sings

¹I will bless SHE WHO IS GOD at all times;
her praise shall ever be in my mouth.

²I will boast in SHE WHO IS STRENGTH;
let the humble hear and rejoice.

³Proclaim with me the greatness of SHE WHO IS EXALTED
and let us exalt her Name together.

⁴I sought SHE WHO SAVES, and she answered me
and delivered me out of all my terror.

⁵Look upon her and be radiant,
and let not your faces be ashamed.

⁶I called in my affliction and SHE WHO HEARS heard me

and saved me from all my troubles.

⁷The messenger of SHE WHO SAVES encompasses those who revere her, and she will deliver them.

⁸Taste and see that SHE WHO IS DELIGHT is good; happy are they who trust in her!

⁹Revere SHE WHO IS GOD, you that are her saints, for those who revere her lack nothing.

¹⁰The young lions suffer want for food and starve, but those who seek SHE WHO PROVIDES lack no good thing.

¹¹Come, children, listen to me; I will teach you the reverence of SHE WHO IS MAJESTY.

¹²Who is the woman or man that desires life, and would love long days to enjoy good?

¹³Keep your tongue from evil, and your lips from speaking deceit.

¹⁴Turn from evil, and do good; seek peace, and pursue it.

The Second Lesson

Romans 16:1–16

This reading, taken from the New Testament, is from a letter (epistle) to the early Church.

A reading from Paul's letter to the Romans.

¹I commend to you all our sister Phoebe, a deacon of the church in Cenchreae, ²so that you all may receive her in Christ as is worthy of the saints, and stand by her in whatever thing she may need of you, for she has been a benefactress of many, and of myself as well.

³Greet Prisca and Aquila, my coworkers in Christ Jesus, ⁴and who for my life risked their necks, to whom not only I give thanks, but also all the churches of the Gentiles, ⁵and the church in their house. Greet Epaphroditus my beloved, who was the first fruit in Asia for Christ. ⁶Greet Mary, who has worked much among you all. ⁷Greet Andronicus and Junia, my kin and my fellow prisoners; they are eminent among the apostles, and they were in Christ before I was. ⁸Greet Ampliatus, my beloved in Christ. ⁹Greet Urbanus, our coworker in Christ, and Stachys my beloved. ¹⁰Greet Apelles, who is proven in Christ. Greet those who belong to Aristobulus. ¹¹Greet Herodion, my kinsman. Greet those who belong of Narcissus in Christ. ¹²Greet Tryphaena and Tryphosa who toil in Christ. Greet the beloved Persis who has worked much in Christ. ¹³Greet Rufus, chosen in Christ, and greet his mother who is also mine. ¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the sisters and brothers who are with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. ¹⁶Greet one another with a holy kiss. All the churches of Christ greet you.

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

Thanks be to God.

Please stand in body or spirit.

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1 Help us, O Lord, to learn the truths your word im - parts: to
 2 Help us, O Lord, to live the faith which we pro - claim, that
 3 Help us, O Lord, to teach the beau - ty of your ways, that

stu - dy, that your laws may be in - scribed up - on our hearts.
 all our thoughts and words and deeds may glo - ri - fy your Name.
 yearn - ing souls may find the Christ and live a life of praise.

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The Gospel Lesson

Mark 3:13–35

This reading is taken from one of the four gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Savior Jesus Christ. We stand as we are able for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Savior Jesus Christ according to Mark.

Glorify to you, O Christ.

¹³Now Jesus went up the mountain and called those he wanted to him and they came to him. ¹⁴And he appointed twelve whom he also named apostles in order to be with him, and to be sent out to preach ¹⁵and to have authority to cast out demons. ¹⁶So Jesus appointed the twelve: Peter, ¹⁷James son of Zebedee and John the brother of James, ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the zealot, ¹⁹and Judas Iscariot who also betrayed him.

²⁰Later, Jesus went into a house and the crowd of women, children, and men came together again, so that they could not even eat bread. ²¹And when his family heard it, they went out to restrain him, for they were saying, “He has gone out of his mind.” ²²And the biblical scholars who came down from Jerusalem said, “He has Beelzebul, and it is by the ruler of the demons that he casts out demons.” ²³And calling them to him, he spoke to them in parables, “How can Satan cast out Satan? ²⁴If a realm is divided against itself, that realm cannot stand. ²⁵And if a house is divided

against itself, that house will not be able to stand. ²⁶And if Satan has risen up against itself and is divided, it will not be to stand; rather, its end has come. ²⁷On the contrary, no one can enter a strong person's house and plunder their property without first tying up the strong person and then will plunder the house.

²⁸"Truly I tell you all that all things will be forgiven the woman-born, their sins and as many blasphemies as they blaspheme. ²⁹But whoever blasphemes against the Holy Spirit can never have forgiveness rather, but is guilty of an eternal sin." ³⁰For they had said, "He has an unclean spirit."

³¹Then the mother of Jesus and his siblings came and standing outside, they sent for him and called him. ³²Now a crowd of women, children, and men was sitting around him and they said to him, "Look! Your mother and your sisters and brothers are outside, asking after you." ³³And Jesus replied, "Who are my mother and my brothers?" ³⁴And looking at those around him sitting in a circle, he said, "Here are my mother and my siblings! ³⁵Whoever does the will of God is my sister and brother and mother."

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

Jen Mariano

At the invitation of the preacher, please be seated. After the sermon, please stand in body or spirit.

The Affirmation of Faith

A New Creed

Dating from 1968, A New Creed is a brief and well-loved affirmation of faith used widely in worship services of The United Church of Canada.

We are not alone,

we live in God's world.

We believe in God:

who has created and is creating,

who has come in Jesus,

the Word made flesh,

to reconcile and make new,

who works in us and others by the Spirit.

We trust in God.

We are called to be the Church:

to celebrate God's presence,

to live with respect in Creation,

to love and serve others,

to seek justice and resist evil,

to proclaim Jesus, crucified and risen,

our judge and our hope.

In life, in death, in life beyond death,

God is with us.

We are not alone.

Thanks be to God.

Please kneel or sit.

The Prayers of Our Community

Let us turn our hearts in prayer to the Holy One that has been revealed to us in the incarnation of Jesus Christ, by responding "hear our prayer."

As Christ shines forth as the Light of the World, we pray for the Universal Church and all its members that it may proclaim the Gospel of God's Saving Work and Love in Christ Jesus.

We Praise you and we bless you Holy One, **hear our prayer.**

Sovereign God who rules over all the world, keep this nation and all peoples of the world under your care and guide their leaders to seek justice and peace in our time.

We praise you and we bless you Holy One, **hear our prayer.**

Great Physician and Healer, we pray for those that are sick, in trouble, in need of comfort, or in need of a friend. Be near them and bring your healing presence into their lives.

We praise you and we bless you Holy One, **hear our prayer.**

Compassionate God, we pray for those who have died. As Jesus wept for his friend Lazarus, comfort those who mourn and may the departed dwell in light perpetual.

We praise you and we bless you Holy One, **hear our prayer.**

God Who Hears, receive these prayers submitted by our community...

We praise you and we bless you Holy One, **hear our prayer.**

The Confession of Sin

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence is kept.

Most merciful God,

**we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.**

**We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

**have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Absolution

The Celebrant says

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.**

The Peace

The peace of Christ be always with you. **And also with you.**

The People share signs of peace with one another and then are seated.

The Offertory

Having gathered, listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Eucharist. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

Don't have cash for the collection plate? Text MAGGIE and your donation amount to [73256](https://www.givemaggie.org/) to give to St. Margaret's using your text messaging (e.g., MAGGIE \$50). As a first-time giver, it will take you approximately 2 minutes to set up your payment method. Once your first text gift is processed, the payment method is saved for future gifts and allows for a faster and more convenient giving experience. Standard text message rates do apply.

Anthem at the Offertory

My eyes for beauty pine

Herbert Howells (1892-1983)

My eyes for beauty pine,
My soul for Goddës grace:
No other care nor hope is mine,
To heaven I turn my face.

One splendour thence is shed
From all the stars above:
'Tis named when God's name is said,

'Tis Love, 'tis heavenly Love.

And every gentle heart,
That burns with true desire,

Is lit from eyes that mirror part
Of that celestial fire.

text: Robert Bridges (1844-1930)

We Make Eucharist Together

The Great Thanksgiving

The word Eucharist comes from the Greek for "thanksgiving." In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving—or Eucharistic Prayer—is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum Corda, meaning "Lift up your hearts" in Latin.

Please stand in body or spirit.

God be with you. **And also with you.**

Lift up your hearts. **We lift them to the Holy One.**

Let us give thanks to the Most High our God. **It is right to give our thanks and praise.**

We praise you and we bless you, holy and gracious God, source of life abundant. From before time, you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a parent cares for their children, you would not forget us.

Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus & Benedictus

Brown

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



ho - ly Lord God of hosts,

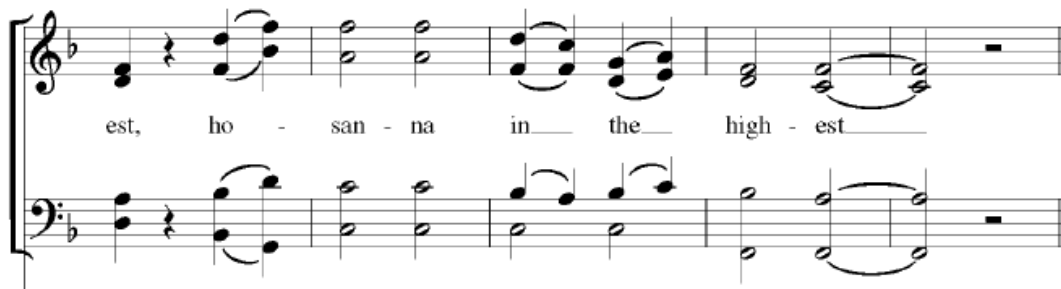
Heav - en and earth are filled with your glo -

ry. Ho - san - na in the high - est.

Blessed is the One who comes in the name

of the Lord, of the Lord.

Ho - san - na in the high -



We recall God's acts of salvation history. The celebrant says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of time. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus, the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: **"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."**

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: **"Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Now gathered at your table, O God of all creation, and remembering Christ, crucified, and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with St. Margaret and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise. **AMEN.**

The Lord's Prayer

As our Savior Christ has taught us, we now pray, each in our own language,

**Our Father/Mother/Creator Padre nuestro... Vater unser... Ama namin... Baba Yetu...
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

The Celebrant breaks the consecrated bread in silence.

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

The Invitation

These are the gifts of God for the People of God. Take them in remembrance that Christ lived, died, and rose again for you, and feed on him in your hearts by faith, with thanksgiving.

Please be seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion.

- *The bread is freshly baked by a member of our community. Gluten-free wafers are also available; please make your need known to the minister.*
- *Please receive the bread in open and outstretched hands. Respond to receiving the bread by saying, "Amen."*
- *To receive the wine, sip from the chalice, which will be guided gently to your lips by the minister. Please note that intinction (dipping the bread into the wine) is not permitted. Respond to receiving the wine by saying, "Amen."*
- *We all make a full communion and receive Christ's body and blood whether receiving in either or both the bread and wine.*
- *If you prefer to receive a blessing instead of communion, please indicate your choice by crossing your hands across your chest.*
- *Those who wish to have Communion brought to them at their seat should notify an usher.*
- *For members of our community who know they will be worshipping online, we are happy to mail consecrated, gluten-free wafers for you to commune yourself. To make your request, please email Jane Quenk (jquenk@aol.com), chair of the Altar Guild.*

The Prayer for Spiritual Communion

Those who are watching online and will not receive may wish to pray this prayer.

My Jesus,
I believe that you are truly present

in the Blessed Sacrament of the Altar.
 I love you above all things,
 and long for you in my soul.
 Since I cannot receive you in the Sacrament of your Body and Blood,
 come spiritually into my heart.
 Cleanse and strengthen me with your grace;
 let me never be separated from you.
 May I live in you, and you in me,
 in this life and the life to come. Amen.

Antiphon at the Communion

Taste and see

Moore

Taste and see. Taste and see the good - ness
 of the Lord. O taste and see. Taste and
 see the good - ness of the Lord, of the Lord. **Fine**

1. I will bless the Lord at all times.
 God's praise shall always be on my lips;
 My soul shall glory in the Lord;
 Who has been so good to me. **Antiphon**

2. Glorify the Lord with me.
 Together let us praise all praise God's name.
 I called the Lord, who answered me;
 From all my troubles, God set me free. **Antiphon**

3. Worship the Lord all you people.
 You'll want for nothing if you ask.

Taste and see that God is good;
In Whom we need put all our trust. **Antiphon**

Please stand in body or spirit.

The Prayer after the Communion

Generous God,
in word and eucharist we have proclaimed the mystery of your love:
help us so to live out our days
that we may be signs of your wonders in the world;
through Jesus Christ our Savior.
Amen.

Please be seated.

The Announcements

Clergy and lay leaders greet the congregation and invite people to connect with our parish community, learn about the faith, or to volunteer in service. Please see the weekly bulletin insert for more information.

Please stand in body or spirit.

The Blessing

The priest blesses the people, *and the people respond*, **Amen.**

We Go Forth in the Name of Christ

As the celebration ends, we are charged to reach out beyond our own church to the world around us.

Hymn at the Procession

Praise to the Lord, the Almighty

Lobe den Herren

Descant

4 Praise to the Lord! O let all that is in me a -

1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -

dore him! All that hath life and breath come now with

a - tion; O my soul, praise him, for he is thy
 reign - eth: borne as on ea - gle - wings, safe - ly his
 fend thee; sure - ly his good - ness and mer - cy shall
 dore him! All that hath life and breath come now with

prais - es be - fore him! Let the a - men sound from his

health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

peo - ple a - gain; glad - ly for ev - er a - dore him.

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

Words: Joachim Neander (1650-1680); tr. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Lobe den Herren*, melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863; desc. Craig Sellar Lang (1891-1971) Copyright ©1953, Novello and Company Limited.

The Dismissal

Let us go forth in the name of Christ. **Thanks be to God.**

St M's ANNOUNCEMENTS

WORSHIP

- ✠ **Weekly Sunday Eucharist Service** at 10:30 a.m. Join us in person or online!
- ✠ **Weekly Virtual Sunday Compline Service** at 8:00 p.m. Join us via Zoom! Find the link at stmargaretsdc.org/worship.
- ✠ **Ash Wednesday Services of Holy Eucharist with Imposition of Ashes: February 14.** Services offered at 8:30 a.m. and 6:30 p.m. We will combine with Dignity/Washington for the evening liturgy, which will be live-streamed from the Nave.

CONNECT

- ✠ **Volunteer at Charlie's Place:** Since 1990, Charlie's Place volunteers have helped serve our neighbors experiencing homelessness. Sign up or learn more at www.stmargaretsdc.org/volunteer.

LEARN

- ✠ **Embracing Lament: Five-Week Lenten Workshop: Wednesday Evenings, February 21, 28, March 6, 13, 20, 6:30 to 8:00; join the discussion via Zoom at 8:00.** Share a meal of soup and bread before joining a discussion of ancient and personal lament, led by the Rev. Dr. Robert Phillips, Canon for Leadership Development and Congressional Care in the Diocese of Washington.

Sacred texts tell us that in times of crisis the ancient Israelites used images, symbols, and metaphors to express the pain of their trauma. The Book of Psalms in Hebrew Scripture encompasses the vast range of emotions experienced by a people who had a relationship with God that was sometimes strong and resilient, but often fragile and tenuous. In fragile and tenuous times, they embraced lament psalms as sacred poetry with which they could complain to God in faith. When we lament the profound losses in our lives, we can avoid tendencies of denial that distort our understanding and corrupt our ability to move toward healing and wholeness.

During this Lenten season, we will embark on a journey toward the development of our own personal lament psalms using symbols, metaphors, and images to facilitate an honest spiritual dialogue. By writing our own lament, we build a bridge from the painful grief of personal brokenness to a space imbued with grace for personal healing and growth. **Find the link to sign up for one or all the sessions and to bring bread or soup at stmargaretsdc.org/connect.**

- ✠ **Annual Meeting:** On Sunday, February 4, 2024, St. Margaret's will hold its Annual Meeting following the service and will elect a Junior Warden and six Vestry members. We also plan to hold a Vestry Candidates' Forum **today**, after the service. Both the meeting and forum will be held in the Nave and online via Zoom (same link as the service).
- ✠ **Godly Play:** Second Sunday of the month at 10:00 a.m., in the Multipurpose Room. For children ages 5-7 (kindergarten through 2nd grade), Godly Play is a Montessori-type program for children that explores the mystery of God's presence in our lives. Godly Play engages what is most exciting about

religious education: God inviting us into—and pursuing us in the midst of—Scripture and spiritual experience. Godly Play practice teaches children to listen for God and to make authentic and creative responses to God’s call in our lives. To sign up, or for more information, email the Rev. Richard Weinberg at richard@stmargaretsdc.org.

- ✚ **On-the-Way Book & Bible Study:** Every other Monday at 6:30 p.m. Everyone is welcome but advance registration is required. Find the class on the website calendar to register at www.stmargaretsdc.org/calendar. Our next meeting is January 29, we will be taking up a new book selection. The book is *The Physics of Angels: Exploring the Realm Where Science and Spirit Meet* by Matthew Fox and Rupert Sheldrake.
- ✚ **Charlie’s Place Bible Study and Prayer Group:** Tuesdays at 7:30 a.m. You are invited to join this weekly gathering where individuals of diverse backgrounds and lived experiences come together to study God’s word and experience the power of prayer in community. For details email Reggie Cox at rcox@stmargaretsdc.org.

SERVE

- ✚ **Prayer Shawls and Baptismal Blankets:** We are excited to announce a new knitting ministry at St. Margaret’s. Everyone is invited to participate in St. Margaret’s Prayer Shawl Ministry by making a shawl, lap robe, baby blanket, or baptism stroller blanket. If you know someone who is recently ill or would like a prayer shawl that is blessed by one of our clergy, please let us know. To donate a handmade item or recommend a recipient, please contact the Rev. Diana V. Gustafson at diana@stmargaretsdc.org. Contact Kathleen Scholl at KKScholl@aol.com with any questions. regarding the Prayer Shawl Ministry. Find more information at stmargaretsdc.org/volunteer.
- ✚ **Calling All Vocalists!** Do you like to sing? The St. Margaret’s Choir is looking for you. The Choir sings a range of styles of choral music, both traditional and contemporary. Although sightreading skills are not necessary, some choral experience is desirable, as well as the ability to match pitch and read music. To indicate your interest, email Tim Duhr at tduhr@stmargaretsdc.org.
- ✚ **Worship Volunteers:** The richness of our worship together depends upon all of us playing a role, as called and as possible. We have serving opportunities for every personality, skill set, season, and schedule. Volunteers serve by welcoming visitors, tending the altar, reading during the service, supporting the clergy, or working on our Tech Team. If you are looking for ways to connect with parish members and to share your gifts with the community, please email office@stmargaretsdc.org.
- ✚ **Mustard Seed Charlie's Place Street Outreach:** Join our deacon, the Rev. Francisco Serrano, for weekly street outreach to our neighbors experiencing homelessness in Dupont Circle. Volunteers will meet at St. Margaret’s and then bring beverages, snacks, and other gestures of love to Dupont Circle to deepen relationships with our community. Questions? Email Francisco at serranofrancisco388@gmail.com. To help fund this ministry, please give to the Rector’s Discretionary Fund by check or online at stmargaretsdc.org/give. Be sure to select “Rector’s Discretionary Fund” in the drop-down menu.

GIVE

- ✚ **Donate to the Hospitality Fund:** We continue to encourage donations to this fund, which covers the cost of weekly Sunday coffee hours and parish-wide receptions such as those after the St. Margaret’s Day service, the Bishop’s visitation, and Christmas services. Donate online at stmargaretsdc.org/give, and be sure to select “Hospitality Fund” in the dropdown menu. We will publicly thank you in the order your donation is received.

- ✠ **Donations for Charlie's Place:** Charlie's Place needs the following articles of clothing for both men and women: hats, jeans, hoodies, socks, underwear, coats, and t-shirts. Water bottles, ceramic mugs, toothbrushes, toothpaste, and soap, as well as travel-size containers of lotion and deodorant are needed. Deliver from 7:00 a.m. to 5:00 p.m., Monday through Friday. Email Reggie Cox with questions at rcox@stmargaretsdc.org.
- ✠ **1894 Society:** St. Margaret's 1894 Society recognizes those who have graciously named our beloved parish as the beneficiary of a planned gift. These donors' lasting and thoughtful contributions will help ensure St. Margaret's can fulfill her mission as a warm place to renew faith in God, care for one another, and help build a diverse, LGBTQIA-affirming, and inclusive community. To learn more about planned giving, making a long-term and special financial commitment to the church, and joining the 1894 Society, please talk to our Rector. The 1894 Society brochure and Intended Giving Card can be found at stmargaretsdc.org/give.
- ✠ **Donate:** If you would like to make a donation to St. Margaret's, visit stmargaretsdc.org/give, text MAGGIE and your donation amount to [73256](tel:73256), or mail a check to the parish office.

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Prayer Requests

Scan the QR code below to submit your prayer requests so that the intercessor may read them aloud during today's service.



St. Margaret's Leadership

The Rt. Rev. Mariann Edgar Budde | Bishop of Washington

The Rev. Richard Mosson Weinberg | Rector

Giselle Pole | Senior Warden

Jenny Carson | Junior Warden

Carolyn Eaves, Annie Elliott, Garrison Gordon, Linda Heaney, Chris Kimmel, John Lucas, Annika Mitic, Patty Nicoson, Julie Polter, and Carline Watson | Vestry Members

Garrison Gordon | Treasurer

Amy Ruberl | Secretary

Dr. Timothy Duhr | Director of Operations & Music

Reggie Cox | Director of Charlie's Place

The Rev. Diana V. Gustafson | Associate Rector

Damon Clements | Sexton

The Rev. Rachelle Sam | Adjunct Priest

The Rev. Francisco Serrano | Deacon

Jen Mariano | Seminarian

Mandi Rice | Seminarian

Nilvelyn Winston | Accountant

William Edwards & Allie Kuroff | Staff Singers

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