

St. Margaret's

EPISCOPAL CHURCH



The Seventh Sunday of Easter

May 12, 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 Eastertide

Easter is entirely about hope and joy: that nothing separates us from the love of God—not even our sins, not even suffering, and not even death itself. Easter is a season, not simply a day. The Great Fifty Days of Easter are an extended celebration of the Crucified and Resurrected One, the Incarnate Word of God we know in the person of Jesus of Nazareth. Those of us who identify as followers of Christ are baptized into his death and into the hope of Resurrection. What this mystery really means is the most important question of our faith journey—especially as we explore it together in this holiest season of the year.

About Today's Biblical Texts

The readings used today are taken from *A Women's Lectionary for the Whole Church, Year B*, by 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, we began use of this new, three-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.

Leading Worship Today

May 12, 2024

10:30 a.m.

CELEBRANT <i>The ordained minister leading the service</i>	The Rev. Richard Weinberg
PREACHER <i>The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today</i>	The Rev. Caron Gwynn
DEACON <i>The ordained minister who reads the Gospel and sets the table for Eucharist</i>	The Rev. Diana V. Gustafson
MUSIC MINISTER <i>The person leading the music</i>	Timothy Duhr
VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i>	Karen Daniel
CRUCIFER <i>The lay leader who carries the processional cross</i>	Brian Bolton
LECTORS <i>The lay ministers who read the Bible lessons appointed for the day</i>	Carline Watson Brian Bolton
INTERCESSOR <i>The lay minister who leads the Prayers of Our Community</i>	Farar Elliott
ALTAR GUILD <i>Those who care for the altar, vestments, vessels, and altar linens of the parish; prepare the sanctuary for services; and clean up afterward</i>	Helen Templin
TECH TEAM <i>The lay leaders who assist in filming our service and creating a welcoming virtual space</i>	James Daniel John Williams
VESTRY REPRESENTATIVES <i>The lay leaders who serve on the Vestry and make announcements during the service</i>	Chris Kimmel Annie Elliott
BREAD BAKER <i>The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist</i>	Alex Alderman
CHALICISTS <i>The ministers (lay or ordained) who serves the Communion wine</i>	Carol Aschenbrener Tracy Lush
USHERS <i>Those greeting the congregation and directing the distribution of Communion</i>	Tim Green Josh Daniel
LAY EUCHARISTIC VISITOR <i>The lay leader who brings Eucharist to those unable to attend worship</i>	Carolyn Eaves (Kimberly Rankin Imperial)

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We Gather in God's Name

Opening Voluntary

Chorale

William Mathias (1934-1992)

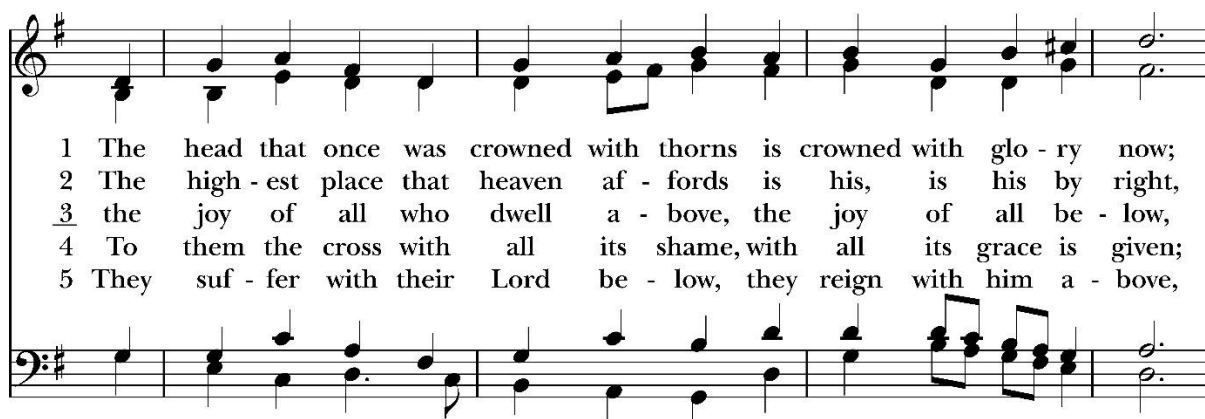
Welcome

Please stand in body or spirit.

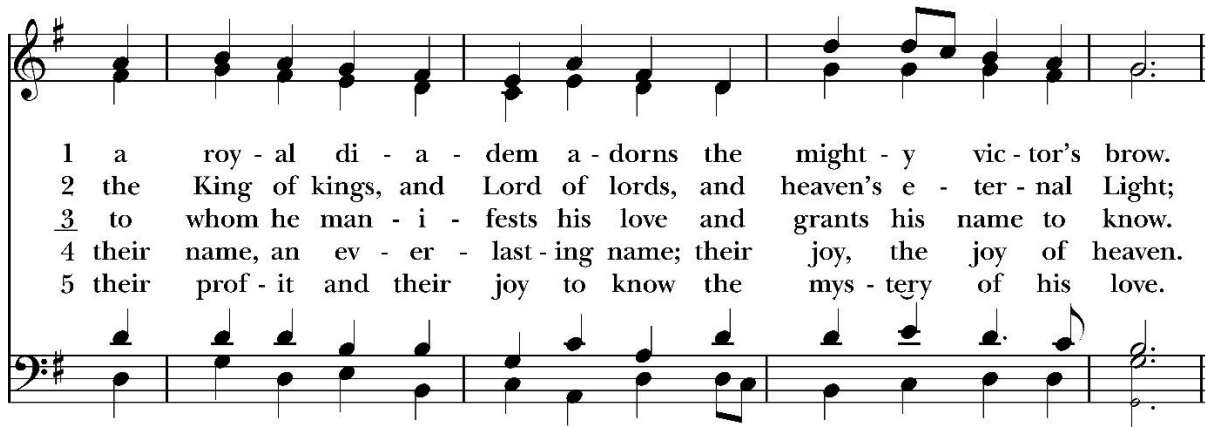
Hymn at the Procession

The head that once was crowned with thorns

St. Magnus



1 The head that once was crowned with thorns is crowned with glo - ry now;
2 The high - est place that heaven af - fords is his, is his by right,
3 the joy of all who dwell a - bove, the joy of all be - low,
4 To them the cross with all its shame, with all its grace is given;
5 They suf - fer with their Lord be - low, they reign with him a - bove,



1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
3 to whom he man - i - fests his love and grants his name to know.
4 their name, an ev - er - last - ing name; their joy, the joy of heaven.
5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,
though shame and death to him:
his people's hope, his people's wealth,
their everlasting theme.

Words: Thomas Kelly (1769-1855). Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm, William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.).

The Opening Acclamation

The People's responses are in **bold**.

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

The Collect for Purity

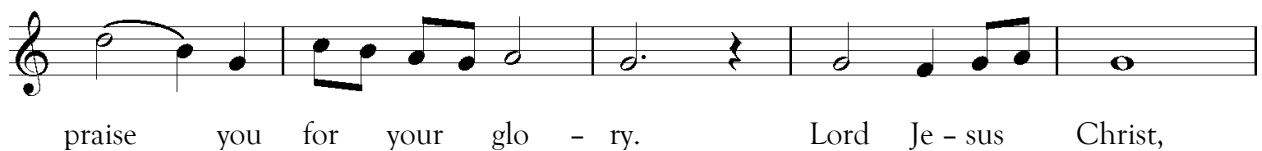
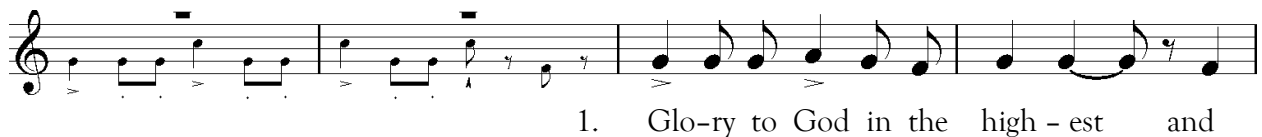
The Collect (pronounced cah-lect) for Purity is a distinctively Anglican prayer for the start of worship and has been included in every Book of Common Prayer since its first publication in 1549. It is translated from an 11th century Latin prayer.

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

Mathias

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.



on - ly Child of our Mak - er, Lord God, Lamb of God,

take a - way the sin of the world: have mer - cy on us;

you are seat - ed at the right hand of the High - est: re -

ceive our prayer. For

you a - lone are the Ho - ly One, you a - lone are the Lord,

you a - lone are the Most High, Je - sus Christ, with the

Ho - ly Spi - rit, in the glo - ry of

God, E - ter - nal. A - men.

The Collect of the Day

The collect 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.

RIGHTEOUS GOD, teach us to understand the diversity of your vision for this world so that we may carry your love forward, inspiring unity and understanding and bringing us ever closer to that heavenly place where our Savior has gone before; all this we ask in the name of the Creator, Redeemer, and Sanctifier. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Acts 8:26–39

This reading is from the Acts of the Apostles, a book in the New Testament written by the same author as the Gospel of Luke. Acts tells a dramatic story of the birth and expansion of the church from the time of the ascension of Jesus until the arrival of Paul in Rome.

A reading from the Acts of the Apostles.

²⁶Now a messenger of the Holy One spoke to Philip, saying, "Get up and go toward the south on the road that goes down from Jerusalem to Gaza." This is desert. ²⁷So he got up and went. And look at that! There was an Ethiopian man, a eunuch high official of the Kandake, the queen of the Nubians, who was over the whole of her treasury. He had come to worship in Jerusalem. ²⁸Thus, he was returning home and was seated in his chariot and he was reading the prophet Isaiah. ²⁹Then the Spirit said to Philip, "Go to and join this chariot." ³⁰So Philip ran and heard him reading Isaiah the prophet. He asked, "Do you really understand what you are reading?" ³¹He replied, "How would I be able without that someone guides me?" And he invited Philip to climb in and sit beside him. ³²Now the passage of scripture that he was reading was this:

*Like a sheep to the slaughter he was led,
and like a lamb silent before its shearer,
thus he does not open his mouth.*

³³*In his humiliation justice was denied him.*

His generation, who can describe?

For his life is taken away from the earth.

³⁴Now the eunuch asked Philip, saying, "About whom does the prophet say this, about himself or about someone else?" ³⁵Then Philip opened his mouth, and from that scripture, proclaimed to him the good news about Jesus. ³⁶And as they were going along the road, they came upon some water and the eunuch said, "Look, water! What prevents me from being baptized?" ³⁸He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip

baptized him. ³⁹When they came up out of the water, the Spirit of the Holy One snatched Philip away; the eunuch saw him no more and went on his way rejoicing.

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

Thanks be to God.

Psalm 45:6-10, 12-15

Eructavit cor meum

Matthew Camidge (1764-1844)

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 Choir sings

⁶Your God-given throne is everlasting;
a scepter of integrity is your royal scepter.
⁷You love righteousness and hate wickedness;
therefore God, your God, has anointed you
with the oil of gladness more than your companions.
⁸Myrrh and aloes and cassia scent all your garments;
from ivory palaces stringed instruments bring you joy.
⁹Royal daughters are your treasures;
the consort stands at your right hand in gold of Ophir.
¹⁰Hear daughter, consider and incline your ear;
forget your people and the house of your mother and father.
¹²Daughter of Tyre, with gifts shall they seek your favor,
the wealthiest of the people.
¹³With all kinds of wealth is the princess ensconced;
her garments are woven with gold.
¹⁴In embroidery is she led to the king;
behind her the maidens, her companions, follow.
¹⁵They are brought with joy and gladness
into the palace of the king.

The Second Lesson

1 Corinthians 7:32-40

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

A reading from Paul's first letter to the Corinthians.

³²I want you all to be free from concerns. The unmarried man is concerned for the Holy One, how to please the Holy One. ³³But the married man is concerned about the affairs of the world, how to please his woman. ³⁴And so, he is spread out. Similarly, the unmarried woman and the virgin are concerned for the Holy One, so that they may be holy in body and spirit whereas the married woman is concerned for the world, how to please her man. ³⁵I say this for your own benefit, not to put any restraint upon any of you rather, presentable and consistent to the Holy One without distraction.

³⁶If anyone thinks someone is not behaving properly toward their betrothed, if passions are strong

and age is a concern, thus it has to be as he wishes; it is no sin. Let them marry. ³⁷But if someone's heart is firmly set and not under any constraint, having their own desire under control, and adjudges in their own heart to keep the virgin as their betrothed, that one will do well. ³⁸So then, the one who marries their betrothed does well, and the one who refrains from marriage will do better.

³⁹A woman is bound during the lifetime of her husband. Now if the husband falls asleep, she is free to marry who she wishes, only in Christ. ⁴⁰But blessed is she, in my opinion, if she remains as she is. And I think I too have the Spirit of God.

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 Je - sus lives! thy ter - rors now can no long - er,
 2 Je - sus lives! for us he died; then, a - lone to
 3 Je - sus lives! our hearts know well nought from us his
 4 Je - sus lives! to him the throne o - ver all the

death, ap - pall us; Je - sus lives! by this we know
 Je - sus liv - ing, pure in heart may we a - bide,
 love shall sev - er; life, nor death, nor powers of hell
 world is giv - en: may we go where he has gone,

thou, O grave, canst not en - thrall us. Al - le - lu - ia!
 glo - ry to our Sa - vior giv - ing. Al - le - lu - ia!
 tear us from his keep - ing ev - er. Al - le - lu - ia!
 rest and reign with him in hea - ven. Al - le - lu - ia!

Words: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt. Music: *Mowsley*, Cyril Vincent Taylor (1907-1991). Copyright © 1985 by Hope Publishing Co, Carol Stream, IL 60188. All Rights Reserved.

The Gospel Lesson

Mark 12:18–27

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.

Glory to you, O Christ.

¹⁸Now Sadducees came to him, the ones who say there is no resurrection, and they asked him a question, saying, ¹⁹"Teacher, Moses wrote for us that if a man's brother dies and leaves a wife but no children, the brother should take the woman and raise up children for his brother. ²⁰There were seven brothers and the first took a woman and he died, leaving no children. ²¹And the second took her and died, leaving no children and the third, likewise. ²²And of the seven, none left children. Last of all, the woman died. ²³In the resurrection whose wife will she be? For the seven had her as a wife."

²⁴Jesus said to them, "Is not this the reason you go astray, that you know neither the scriptures nor the power of God? ²⁵For when they rise from the dead, women and men neither marry nor are given in marriage, but are like angels in heaven. ²⁶Now about the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' ²⁷God is God not of the dead, but of the living; you have wandered quite far astray."

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

The Rev. Caron Gwynn

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

The Affirmation of Faith

A Celtic Creed

This creed has been passed down from Iona Abbey on the Isle of Iona in Scotland. Founded by St. Columba in 563, since 1938 the Abbey has been cared for by the Iona Community, an international ecumenical order who continues the tradition of Iona Abbey as a place of worship.

We believe in God above us,
**maker and sustainer of all life,
of sun and moon, of water and earth,
of male and female, and in between.**

**We believe in God beside us,
Jesus Christ, the Word made flesh,
born of a woman, servant of the poor,
tortured and nailed to a tree.
A man of sorrows, he died forsaken.
He descended into the earth to the place of death.
On the third day he rose from the tomb.**

**He ascended into heaven, to be everywhere present,
and his kingdom will come on earth.**

**We believe in God within us,
the Holy Spirit of Pentecostal fire,
life-giving breath of the Church,
Spirit of healing and forgiveness,
source of resurrection and of eternal life.
Amen.**

Please kneel or sit.

The Prayers of Our Community

The intercessor gives voice to the prayer requests submitted online by members of our community worshiping in person or on Zoom. To submit your own prayer request, please use the QR code in the back of this bulletin.

Jesus Christ is risen today, our triumphant holy day. Alleluia! So let us pray to our Lord, saying, "Risen Christ, *to you we give undying praise.*"

Heavenly One, for us you endured the cross and the grave. When we were yet sinners, you redeemed and saved us. May we sing your eternal praises everywhere we go.

Silence

Risen Christ, **to you we give undying praise.**

Incarnate Love, where hearts are wintry, grieving, or in pain, call forth new life by your touch. Bring forth life in the barren places of your world.

Silence

Risen Christ, **to you we give undying praise.**

Resurrected One, bring our neighbors from sadness into joy. Where they live in darkness, brighten their lives with a day of splendor and give to all that peace that passes human knowing.

Silence

Risen Christ, **to you we give undying praise.**

Risen Christ, you have opened heaven's gate. You have freed us from the power of sin and death. Through your resurrection, you give us the promise of resurrection to a holier state. Bless the dying and the dead.

Silence

Risen Christ, **to you we give undying praise.**

And continuing with prayers submitted by members of our community...

Silence

Risen Christ, **to you we give undying praise.**

The Celebrant adds this concluding collect

Sun of Righteousness, so gloriously risen, shine in our hearts as we celebrate our redemption, that we may see your way to our eternal home, where you reign, one holy and undivided Trinity, now and for ever. **Amen.**

The Peace

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

The People stand to 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.givemagpie.com) 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

O all ye people, clap your hands

Thomas Tremain (1737-1782)

O all ye people, clap your hands, and with triumphant voices sing:
No force the mighty power withstands of God, the universal King.
He shall opposing nations quell, and with success our battles fight;
Shall fix the place where we must dwell, the pride of Jacob, his delight.
God is gone up, our Lord and King, with shouts of joy and trumpet's sound
To him repeated praises sing, and let the cheerful song go round.

text: Psalm 47

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 is 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.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Only Begotten, Jesus Christ our Savior; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Sanctus & Benedictus

Mathias

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

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 the One who



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.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, **"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."**

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, **"Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Therefore, according to his command, O God: **We remember Christ's death, we proclaim Christ's resurrection, we await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Blessed Margaret and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **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.

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

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.

- *Please come forward as directed by the ushers and kneel (or stand in front of the kneelers, as you are able). Those who wish to have Communion brought to them at their seat should notify an usher.*
- *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.*
- *For members of our community who primarily worship 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.

Solo at the Communion

O healing river

arr. David Cherwien (b. 1957)

Oh healing river, send down your waters, send down your waters upon this land. Oh healing river, send down your waters, and wash the blood from off the sand. This land is parching, this land is burning, no seed is growing in the barren ground. O healing river, send down your waters, O healing river send your waters down. Let the seed of freedom awake and flourish, let the deep roots nourish, let the tall stalks rise. O healing river from out of the skies.

tune: Fred Hellerman (1927-2016)

words: Fran Minkoff (1915-2002)

Allie Kuroff, soloist

A period of reverent silence may follow the music during The Communion. We invite you to pray in the quiet of your heart.

The People stand in body or spirit.

Prayer after the Communion

God of Life,
**who for our redemption gave your only-begotten One
to the death of the cross,
and by his glorious resurrection
has delivered us from the power of our enemy:
grant us so to die daily to sin,
that we may evermore live with Christ in the joy of the risen life;
through Jesus Christ our Savior. Amen.**

Sending Forth of Lay Eucharistic Visitors

Ministers from the parish are commissioned to take bread and wine to members of our community who cannot worship with us in person, due to illness or disability.

We send you forth bearing these holy gifts that those to whom you go may share with us in Christ's body and blood. **May you carry the prayers of all of us as you take this sacrament of Christ's presence. Amen.**

Please be seated.

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

God the Creator, by whose love Christ was raised from the dead, open to you the gates of everlasting life. **Amen.**

God the Incarnate One, who in bursting from the grave has won a glorious victory, give you joy as you share the Easter faith. **Amen.**

God the Holy Spirit, who filled the disciples with the life of the risen Christ, empower you and fill you with Christ's peace. **Amen.**

And the blessing of God almighty, Source of all Being, Incarnate Word, and Holy Spirit, be with you all and remain with you always. **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.



1. I know that my Re - deem - er lives!
 2. He lives to bless me with his love;
 3. He lives and grants me dai - ly breath;
 4. He lives, all glo - ry to his name;



What joy this blest as - sur - ance gives!
 He lives to plead for me a - bove;
 He lives, and I shall con - quer death;
 He lives, my Sav - ior, still the same;



He lives, he lives who once was dead;
 He lives my hun - gry soul to feed;
 He lives my man - sion to pre - pare;
 What joy this blest as - sur - ance gives:



He lives, my ev - er - last - ing Head!
 He lives to help in time of need.
 He lives to bring me safe - ly there.
 I know that my Re - deem - er lives!

The Dismissal

Let us go forth in the name of Christ. Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Fanfare

Jacques Lemmens (1823-1881)

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.

CONNECT

- ✝ **March in the Pride Parade: June 8, around 3:00 p.m., location TBD 15th Street NW.** The Diocesan staff has invited St. Margaret's to form a contingent to march with them and the LGBTQIA Alliance at Washington National Cathedral in the Pride Parade on June 8, as we did last year. Email Laurie Ruberl for more information at bknd225@gmail.com.
- ✝ **Pentecost Culinary Celebration:** May 19, 11:45 a.m. The Spirit speaks in many tongues with flavors from around the world. In honor of Pentecost, bring a dish to coffee hour to celebrate and share your family's cultural heritage. Label your dish with name, culture of origin and perhaps its meaning to you ("Apple pie, England, Granny's recipe", for example.) No need to sign up ahead of time. For questions Diana@stmargaretsdc.org.
- ✝ **Upcoming Young Adult Group Gatherings:** Are you a parishioner in your 20's or 30's looking for an opportunity to gather and connect outside of church? We hope you will join for one or both upcoming opportunities for St. Margaret's young adults. The next gathering will be a picnic on Thursday, May 9, from 6:00 - 7:30 p.m., at Kalorama Park. Please also save the date for our June happy hour on Friday, June 14, at 6:00 p.m., (location TBD). Friends, partners, and spouses welcome - we ask that you let us know if you're coming! RSVP to Nellie Fagan via at mefagan16@gmail.com or call/text (978) 501-3061.
- ✝ **Do you like to stretch during the 7th inning?** If so, come join members from around the diocese on Saturday, June 15th to watch our beloved Nationals take on the Miami Marlins. The game will begin at 4:05 PM, so come enjoy some community over brats and beer with fellow Episcopalians as we enjoy America's favorite pastime on a beautiful summer day. If you are interested and have questions, please contact JD Mancini at john.d.mancini622@gmail.com. Buy tickets here: <https://fevo-enterprise.com/event/Christchurch3>.
- ✝ **Pride Concert:** In the Nave on Thursday, June 6, at 7:00 p.m., featuring a new work by Eric Thomas and Buck McDaniel. Inspired by Benjamin Britten's eponymous work setting texts of Edith Sitwell, *The Heart of the Matter* is neither concert nor play, but a meditation on LGBTQIA+ Pride past, present, and future. The work pairs original texts narrated by Queer theological scholar Dr. Eric Thomas and music composed by Buck McDaniel in varying combinations of solo organ, offstage horn (Van Parker), and tenor (Matthew Jones). Along with scholar Dr. Carla Roland-Guzmán, Thomas and McDaniel previously collaborated on a 4-week festival of Queer experimental liturgies at The General Theological Seminary in New York City. McDaniel's other projects have included performances with Sam Smith on NBC's *Saturday Night Live*, Oliver Hermanus's film *The History of Sound*, and the nationally syndicated radio program *The Moth*.

St. Margaret's Faith in Action Committee is sponsoring the relocation of an LGBTQ+ refugee through Welcome Corps and Rainbow Railroad. While there is no admission charge for this concert, a free will offering will be collected to offset costs related to the committee's endeavor.

- ✚ **Lunch in Our Neighborhood: 12:15 p.m., June 16, at The Grill from Impanema, 1858 Columbia Rd., NW.** Find the link to RSVP at stmargaretsdc.org/connect. For more information, contact Daniel Sherman (dss16a@acu.edu) or JD Mancini (john.d.mancini622@gmail.com).
- ✚ **Pastoral Care.** If you or a loved one is in need of prayer or assistance, our clergy would love to provide pastoral care. Those who are sick, in the hospital, recovering from surgery, grieving, or dealing with an unexpected crisis or challenge may be visited by clergy or by trained members of the parish. If preferred, a telephone call or virtual meeting may also be arranged. Please let us know by calling the Parish Office at 202-232-2995 or by emailing the Rector, the Rev. Richard Weinberg at richard@stmargaretsdc.org, or the Associate Rector, the Rev. Diana Gustafson at diana@stmargaretsdc.org to request a visit, meeting, or phone call. Some parish volunteers are also licensed to take Communion to parishioners who are in the hospital or are homebound. Arrangements can be made by contacting clergy directly or through the church office. **If you're a member in an emergency or crisis**, or if you suspect the death of a loved one is near and wish to have a priest administer Last Rites, it is best to call the Rector directly on his mobile: 202-489-8727.

LEARN

- ✚ **May Forum: What is Asian and Asian American Feminist Theology?** May 19, 12 noon - 1:30 p.m. Anti-Asian racism in the US has grown since COVID-19. Join us in recognition of Asian American Pacific Islander Heritage Month as Dr. Kwok Pui Lan explains how Asian and Asian American feminist theologians have responded to racism and other oppression and articulated a theology of solidarity, reconciliation, and hope. Dr. Kwok is the Dean's Professor of Systematic Theology at Candler School of Theology at Emory University in Atlanta. She is a past president of the American Academy of Religion and is the author of *The Anglican Tradition from a Postcolonial Perspective* and coeditor of *Anglican Women on Church and Mission*. We will gather at St. Margaret's to meet Dr. Kwok on Zoom using the link from 10:30 worship. Email the Rev. Diana Gustafson at Diana@stmargaretsdc.org with questions.
- ✚ **On-the-Way Book & Bible Study:** Every other Monday at 6:30 p.m. on Zoom. Everyone is welcome but advance registration is required. Find the class on the website calendar to register at www.stmargaretsdc.org/calendar. The next meeting of On-the-Way will take place on May 20, when we will continue discussion of the book *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

- ✚ **The Welcoming Committee** is seeking volunteers to greet worshipers at the Welcome Table located near the church's front door before church. This would require arriving at church about 10:10, setting up the table, and welcoming folks as they enter. Become an important part of our welcoming

congregation! Please email Jenny Carson (jcarson@mica.edu) or Tim Green (tg465@georgetown.edu) if you are interested.

- ✦ **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 dropdown menu.

GIVE

- ✦ **Donate to our "Loving our Neighbors through Medical Debt Relief" Campaign.** Medical debt affects many and is particularly problematic for people of color and vulnerable populations. Working with Undue Medical Debt (formerly RIP Medical Debt), St. M's is seeking to eliminate more than \$1 million in medical debt for our neighbors in DC and Montgomery and Prince George's Counties. Thanks to your generosity, our new goal is \$20,000! To donate, please scan the QR Code or visit: <https://www.unduemedicaldebt.org/campaign/st-margarets-episcopal-church-of-washington-dc-campaign/> Thank you!



- ✦ **Ceramic Mugs and Pantry Donations for Charlie's Place:** In addition to ceramic coffee mugs, Charlie's Place needs the following pantry items: canned vegetables, canned fruit, breakfast cereal, peanut butter, jelly, ketchup, mayonnaise, maple syrup, soup, canned tuna, snack bars, noodles, seasonings, and pancake mix. Items may be dropped off 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.

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

Ron Lorentzen | Junior Warden

Gene Batiste, Brian Bolton, Jessica Church, Carolyn Eaves, Annie Elliott, Nellie Fagan, Chris Kimmel, Mary Mervenne, Patty Nicoson, 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. Caron Gwynn | Adjunct Priest

The Rev. Francisco Serrano | Deacon

Jen Mariano | Seminarian

Nilvelyn Winston | Accountant

Allie Kuroff | Staff Singer

St. Margaret's

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