

St. Margaret's

EPISCOPAL CHURCH



Second Sunday after the Epiphany

January 19, 2025 ✠ 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 C*, 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.

Leading Worship Today

January 19, 2025

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*

The Rev. Anna B. Olson

LECTORS *The lay ministers who reads the Bible lesson appointed for the day*

Helen Templin
Terry Adlhock

MUSIC MINISTER *The person leading the music*

Timothy Duhr

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

Tyler Mastromatteo

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*

Jane Quenk
Melissa Mullins

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

Gary Collins

CRUCIFER *The lay leader who carries the processional cross*

Tracy Lush

INTERCESSOR *The lay minister who leads the Prayers of Our Community*

Patty Nicoson

TECH TEAM *The lay leader who assists our Audio-Visual Technician in filming our service and creating a welcoming virtual space*

Tyler Mastromatteo
Garrison Gordon

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

Carline Watson
Patty Nicoson

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

Kim Johnston

CHALICISTS *The ministers (lay or ordained) who serve The Communion wine*

Linda Heaney
Farar Elliott

USHERS *The lay persons who distribute bulletins, collect the offering, and direct The Communion procession*

Tim Green
Charlotte Maslog

WELCOME TABLE STAFFER *The parishioner welcoming visitors and newcomers at the Welcome Table*

Daniel Sherman

HEALING MINISTERS *The lay or ordained minister who offer prayers for healing during The Communion*

Ron Lorentzen
Jillian De Haan

We Gather in God's Name

Opening Voluntary

Variations on *Hyfrydol*

Charles Callahan (1951-2023)

Welcome

Hymn at the Procession

Love divine, all loves excelling

Hyfrydol

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Come, al - might - y to de - liv - er, let us all thy
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
more thy tem - ples leave. Thee we would be al - way bless - ing,
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
 serve thee as thy hosts a - bove, pray, and praise thee
 till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
 with - out ceas - ing, glo - ry in thy per - fect love.
 crowns be - fore thee, lost in won - der, love, and praise.

Words: Charles Wesley (1707-1788) Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887)

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.**

Refrain

A - rise, shine, for your light has come, God's
glo - ry is up - on you.

Arise shine for your light has come, *
and the glory of God has dawned upon you.
For behold, darkness covers the land; *
deep gloom enshrouds the peoples. **Rx**

But over you God shall rise, *
whose glory will appear upon you.
Nations will stream to your light, *
and rulers to the brightness of your dawning. **Rx**

Your gates will always be open; *
by day or night they will never be shut.
They will call, The City of God, *
The Zion of the Holy One of Israel. **Rx**

Violence will no more be heard in your land, *
Ruin or destruction within your borders.
You will call your walls, Salvation, *
And all your Portals, Praise,

The Sun will no more be your light by day; *
by night you will not need the brightness of the moon. **Rx**

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.

FAITHFUL AND LIVING GOD, as the Word is made manifest to us in Christ, let us live out the good news of the gospel in the world, especially lifting up in love those who are hungry, hurting, or feeling rejected. We ask this through Christ, with hearts united through the Spirit of Love. **Amen.**

We Proclaim and Respond to the Word of God

The First Lesson

1 Kings 17:8–16

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 First Book of Kings.

⁸The word of the HOLY ONE to Elijah was, ⁹“Get up, go to Zarephath, which is part of Sidon, and settle there; watch now, I have commanded a widow woman there to provide for you.” ¹⁰And Elijah got up and went to Zarephath. Then he came to the gate of the town, and look! a widow woman was there gathering sticks; so he called to her and said, “Bring me, please, a little water in a vessel, that I may drink.” ¹¹She went to bring it, and he called to her and said, “Bring me, please, a bit of bread in your hand.” ¹²Then she said, “As the HOLY ONE your God lives, if I had a cake. There is only a handful of flour in a jar, and a little oil in a jug. Now look, I am gathering two sticks, then I will go home and prepare the oil and flour for myself and for my child; we will eat it, and we will die.” ¹³Then Elijah said to her, “Fear not; go and do as you have said, only make me a little cake of it and bring it to me first, then make something for yourself and your child afterwards. ¹⁴For thus says the HOLY ONE the God of Israel: The jar of flour will not empty and the jug of oil will not decrease until the day that the HOLY ONE grants rain upon the earth.” ¹⁵She went and she did as Elijah said, and she and he, and her household, ate for many days. ¹⁶The jar of flour did not empty and the jug of oil did not decrease according to the word of the HOLY ONE that God spoke through Elijah.

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

Thanks be to God.

Psalm 40:I-II, I3, I6-I7

Expextans, expectavi

Tone II.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 waited expectantly for the SAVING GOD;
she inclined toward me and heard my cry.
²She raised me up from the roaring pit,
out of the muck and mud
and settled my feet upon a rock,
making firm my steps.
³She put a new song in my mouth,
a song of praise to our God.
Many will see and reverence,
and put their trust in SHE WHO IS WORTHY.

⁴Blessed is the woman who makes
the MAGNIFICENT ONE her trust,
who does not turn to the proud,
to those who turn to lies.

⁵Many are the things you have done,
you, MAJESTIC ONE my God;
your wonders and your thoughts toward us—
none can compare with you.

Were I to proclaim and name them,
they would be beyond counting.

⁶Sacrifice and offering you do not desire,
instead, my ears you have dug open for me.
For burnt offering and sin offering
you have not asked.

⁷Then I said, "Here am I come,
as in the scroll of the book it is written of me.

⁸To do your will, my God, is my delight;
your teaching is in my belly."

⁹I have proclaimed the good news of vindication
in the great congregation.

Look! My lips I have not restrained,
JUST GOD, you know it is so.

¹⁰Your vindication I have not hidden within my heart,
of your faithfulness and your salvation have I spoken;
I have not concealed your enduring love
or your faithfulness from the great congregation.

¹¹May you, MOTHER OF ALL,
withhold not your mother-love from me;
let your enduring love and your faithfulness always keep me.

¹³Be pleased, FAITHFUL GOD, to deliver me;
LOVING GOD, hasten to help me.

¹⁶May they rejoice and be glad in you, all who seek you;
may they say continually, "Great is the GLORIOUS ONE!"
those who love your salvation.

¹⁷Though I am poor and needy,
may the Sovereign take thought for me.
My help and my deliverer are you;
my God, do not delay.

The Second Lesson

Romans 12:9–18

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.

⁹Let love be sincere. Abhor what is evil, cling to what is good. ¹⁰Love one another as family; lead the way in showing honor to one another, ¹¹in zeal not idle, fervent in spirit, serving the Messiah. ¹²In hope rejoice, in suffering endure, in prayer persevere. ¹³Take part in meeting the needs of the saints; practice hospitality.

¹⁴Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice and weep with those who weep. ¹⁶Live in harmony with one another; do not think highly of yourself, sit with the lowly; do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but contemplate what is good in the sight of all persons. ¹⁸If possible for you, live peaceably with all.

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 Lord, make us ser - vants of your peace: where there is
 2 Where all is doubt, may we sow faith; where all is
 3 Je - sus, our Lord, may we not seek to be con -
 4 May we not look for love's re - turn, but seek to
 5 Dy - ing, we live, and are re - born through death's dark

1 hate, may we sow love; where there is hurt, may we for -
 2 gloom, may we sow hope; where all is night, may we sow
 3 soled, but to con - sole, nor look to un - der - stand - ing
 4 love un - self - ish - ly, for in our giv - ing we re -
 5 night to end - less day: Lord, make us ser - vants of your

1 give; where there is strife, may we make one.
 2 light; where all is tears, may we sow joy.
 3 hearts, but look for hearts to un - der - stand.
 4 ceive, and in for - giv - ing are for - given.
 5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on a prayer att. to St. Francis of Assisi (1182-1226). Copyright © James Quinn, SJ, printed by permission of Geoffrey Chapman, a division on Cassell Ltd. Music: *Dickinson College*, Lee Hastings Bristol, Jr. (1923-1979). Copyright © 1962, Theodore Presser Co. used by permission of the publisher.

The Gospel Lesson

Luke 4:16–27

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 Luke.

Glory to you, O Christ.

¹⁶Now Jesus came to Nazareth, where he had been nurtured and went, according to his practice on the day of the sabbath, to the synagogue. And he stood up to read. ¹⁷Then was given him the scroll of the prophet Isaiah. He unrolled the scroll and found the place where it was written:

¹⁸*"The Spirit of the Most High is upon me,
because God has anointed me
to proclaim good news to those who are poor.
God has sent me to preach liberation to those who are captives
and recovery of sight to those who are blind,
to liberate those who are oppressed,
¹⁹to proclaim the year of the Most High's favor."*

²⁰Then Jesus rolled up the scroll, gave it back to the attendant, and sat down and every eye of all in the synagogue looked intently at him. ²¹Then he began to speak to them, saying, "Today this scripture has been fulfilled in your hearing." ²²And all bore witness to him and marveled at the gracious words that came from his mouth. They said, "Is not this Joseph's son?"

²³Then Jesus said to them, "Of course you all will quote me this proverb, 'Doctor, cure yourself!' And you all will say, 'The things we have heard you did at Capernaum, do here in your hometown.'" ²⁴And Jesus said, "Truly I tell you, no prophet is accepted in their hometown. ²⁵But I speak truth to you all, there were many widows in Israel in the days of Elijah, when the heavens were closed three years and six months, and there was a severe famine over all the land. ²⁶Yet Elijah was sent to none of them, rather to Zarephath in Sidon, to a widow woman. ²⁷And there were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian."

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

The Rev. Anna B. Olson

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 who 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 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](tel:73256) 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

This little light of mine

arr. Mark Hayes (b. 1953)

Negro Spirituals are powerful, beautiful music of sorrow and of hope created by enslaved Africans brought to America as part of the largest forced migration in history. While there is little information to guide us as to the music's original creators, these songs were passed orally by the enslaved from person to person and community to community, just as their ancestors had done.

Eileen Guenther, author of In Their Own Words: Slave Life and the Power of Spirituals, categorizes this spiritual as one about "Sharing the Gospel." She writes, "Slaves, once they had converted to Christianity, could not resist sharing with others the joy of their salvation. Although the topic was infrequently addressed in song, the Spiritual most widely sung today is This little light of mine. A key song in the Civil Rights Movement, it was sung at many protests and marches and also was sung spontaneously at the Vigil for the Charleston Nine on June 18, 2015"

This little light of mine, I'm gonna let it shine!
Hide it under a bushel? No!
Won't let anybody blow it out!
Shine my light across the land, I'm gonna let it shine!

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

Proulx

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 pow-er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Blessed is the One who
comes in the name of the Lord. Ho - san - na in the high - est. _____

The musical score is written on four staves in G major (one sharp) and 4/4 time. It features a treble clef and a key signature of one sharp (F#). The lyrics are placed below the notes. The first staff contains the first line of the Sanctus. The second and third staves contain the second and third lines, respectively, with triplets indicated by a '3' over a bracket. The fourth staff contains the final line, also with triplets. The piece concludes with a double bar line.

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
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.**

**Padre nuestro...
que estás en el cielo,
santificado sea tu nombre;
venga a nosotros tu reino;
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día;
Y perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación,
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. 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 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.

The Prayers for Healing

During distribution of The Communion, healing ministers will be available in the side chapel to pray with anyone who needs prayers for healing of mind, body, spirit, or relationship. Whether the prayers are for you or someone in your life, our ministers are ready to listen and offer support.

Solo at the Communion

Give Me Jesus

arr. David Cherwien (1957)

Eileen Guenther writes the following about Give Me Jesus: "We cannot know the situation that might have prompted this soulful, poignant composition. Brutal treatment? Sale of a child? Betrayal? Clearly, it is a heart-felt cry over the foundation of faith that Jesus will comfort, answer, and ultimately free the slave. The 'break of day' phrase may refer to the instructional sessions held by missionaries early in the morning."

In the morning when I rise, give me Jesus.
You may have all the rest, give me Jesus.
Just about the break of day, give me Jesus.
Oh when I come to die, give me Jesus.
And when I come to sing, give me Jesus.

Isabel Marcus, soloist

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.

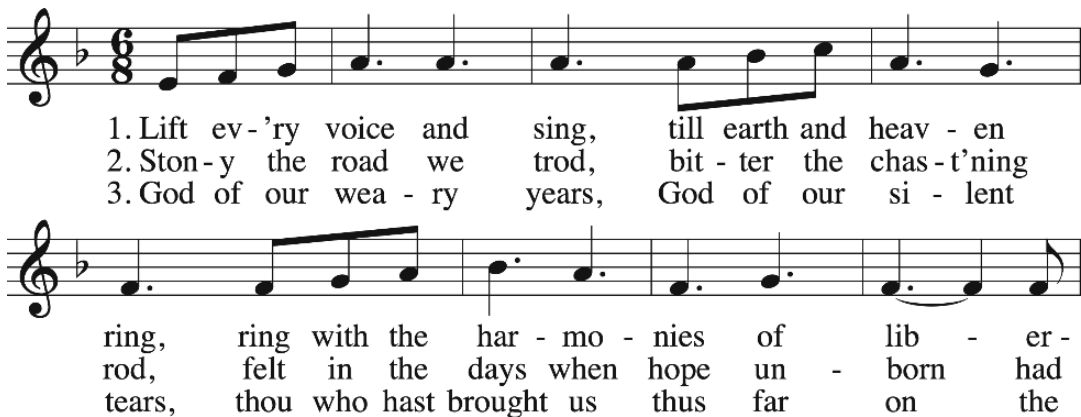
The Blessing

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

Anthem at the Closing

Lift every voice and sing

Anthem



1. Lift ev-'ry voice and sing, till earth and heav - en
2. Ston-y the road we trod, bit - ter the chas - t'ning
3. God of our wea - ry years, God of our si - lent

ring, ring with the har - mo - nies of lib - er -
rod, felt in the days when hope un - born had
tears, thou who hast brought us thus far on the



ty. Let our re-joic-ing rise high as the lis-t'ning
 died; yet with a stead-y beat, have not our wea-ry
 way; thou who hast by thy might led us in-to the



skies, let it re-sound loud as the roll-ing sea.
 feet come to the place for which our peo-ple sighed?
 light, keep us for-ev-er in the path, we pray.



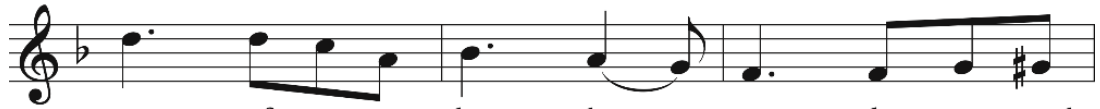
Sing a song full of the faith that the dark past has
 We have come o-ver a way that with tears has been
 Lest our feet stray from the plac-es, our God, where we



taught us. Sing a song full of the hope that the
 wa-tered. We have come, tread-ing our path through the
 met thee; lest our hearts, drunk with the wine of the



pres-ent has brought us; fac-ing the ris-ing
 blood of the slaugh-tered, out from the gloom-y
 world, we for-get thee; shad-owed be-neath thy



sun of our new day be-gun, let us march
 past, till now we stand at last where the bright
 hand, may we for-ev-er stand, true to our



on till vic-to-ry is won.
 gleam of our bright star is cast.
 God, true to our na-tive land.

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.

The Dismissal

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

Voluntary at the Procession

Canzona

Johann Jakob Froberger (1615-1667)

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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

- ✝ **Lunch in Our Neighborhood:** 12: 15 p.m., Today at Lauriol Plaza. 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)
- ✝ **Maggie's Cabaret Celebrates 50!** Please join us on Saturday, February 8, for our 5th "Hearts & Darts" cabaret to celebrate both Valentine's Day and our 50th Maggie's Cabaret! The performance begins at 7:00 p.m., followed by a party. All are welcome. Since this event benefits St. Margaret's general fund, a suggested donation of \$20 is requested, which includes a beverage and snacks. In addition, a cash bar will be available. No advance reservations. Doors open at 6:15 p.m. See you there!

LEARN

- ✝ **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.
- ✝ **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 www.stmargaretsdc.org/calendar. At On-the-Way's next meeting on January 27, we will begin discussing *The Gift of Years* by Joan Chittister.
- ✝ **Mark Your Calendar: Special Forum on St. Margaret's Racial History.** The Racial Justice Task Force is excited to announce the completion of *Unveiling Our Truth: A Racial History of St. Margaret's Episcopal Church, Washington, DC*, a comprehensive report exploring our parish's history as it relates to race and racism. The report will be published online on **Sunday, February 9**, with a link sent via email. This work is a major step in our ongoing journey toward becoming a Beloved Community, reflecting on our past and discerning how we are called to move forward in justice and reconciliation. Mark your calendar for a special forum on **Sunday, February 23**, following worship, where we will highlight key findings and hear from the report's principal contributors.
- ✝ **Save the Date: Film Screening of a Documentary on Mary Lumpkin.** Friday February 28, at 7:00 p.m., at St. Margaret's. The Racial Justice Task Force will present a new documentary film by Brenda Hayes on the life of Mary Lumpkin (1832-1905), an enslaved woman who inherited a property that had been a jail for enslaved men and later became a seminary for freedmen. The film includes interviews with African American women who are carrying forward Mary Lumpkin's legacy. The film will be followed by a discussion with the filmmaker and other speakers. Details to come.

SERVE

- ✦ **Vestry Candidates' Forum & Annual Meeting:** The Vestry Candidates' Forum will be held on **Sunday, January 26**, after the service. On **Sunday, February 2, 2025**, St. Margaret's will hold its Annual Meeting following the service and will elect a Senior Warden, a Junior Warden, and five Vestry members. Both the forum and the meeting will be held in the Nave and online via Zoom (same link as the service).
- ✦ **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

- ✦ **Charlie's Place Call for Volunteers on Tuesday, January 28:** ABC 7 will be onsite to do a story on Charlie's Place, and we'll be making waffles. If you would like to volunteer, email Ellen Silva (esilva@stmargaretsdc.org) or Reggie Cox (rcox@stmargaretsdc.org) with questions.
- ✦ **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

Ana-Mita Betancourt | Junior Warden

Gene Batiste, Brian Bolton, Jessica Church, Carolyn Eaves-Goff, 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

Damon Clements | Sexton

The Rev. Rachelle Sam | Adjunct Priest

The Rev. Caron Gwynn | Adjunct Priest

The Rev. Francisco Serrano | Deacon

The Rev. Jen Mariano | Seminarian

Nilvelyn Winston | Accountant

Tyler Mastromatteo | Audio Visual Technician

St. Margaret's

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