

St. Margaret's

EPISCOPAL CHURCH



Light in the Darkness

Sen 6/3/18

Second Sunday in Lent

March 1, 2026 ✠ 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 Lent

The season now known as Lent (from an Old English word meaning "spring," the time of lengthening days) is observed in preparation for the Paschal feast—the celebration at Easter of the Resurrection of Jesus Christ. Ash Wednesday marks the beginning of Lent, a 40-day period of fasting (excluding Sundays) that ends at the Great Vigil of Easter on Holy Saturday and is followed by the Great Fifty Days of Eastertide. Today Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited "to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word" (BCP, p. 265).

Land Acknowledgement

We gather at St. Margaret's on land that once belonged to the Nacotchtank people, who were forcibly removed from their land by white settlers and devastated by diseases they introduced. We recognize that this loss is not distant history, and the ongoing legacy of colonization continues to adversely shape our communities. We grieve their loss and repent of this history. We vow to carry forward the Nacotchtanks' legacy of respect for the land, the waters and all of God's creation. May our stewardship reflect gratitude, justice, and care; and may we live in right relationship with the earth and one another.

Leading Worship Today

March 1, 2026

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. Richard Weinberg |
| DEACON <i>The ordained minister or deacon candidate who proclaims the Gospel and sets the Eucharistic Table</i> | Jen Page |
| LECTORS <i>The lay ministers who read the Bible lessons appointed for the day</i> | Jenny Carson John Williams |
| MUSIC MINISTER <i>The person leading the music</i> | Timothy Duhr |
| VIRTUAL VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly</i> | Daniel Rivera |
| 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> | Melissa Mullins Jane Quenk |
| VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i> | Gene Batiste |
| CRUCIFER <i>The lay leader who carries the processional cross</i> | Ron Lorentzen |
| INTERCESSOR <i>The lay minister who leads the Prayers of Our Community</i> | Mackenzie Keller |
| TECH TEAM <i>The lay leader who assists our Audio-Visual Technician in filming our service and creating a welcoming virtual space</i> | Daniel Rivera Anne Hopewell |
| VESTRY REPRESENTATIVE <i>The lay leader who serves on the Vestry and makes announcements during the service</i> | Carol Aschenbrener |
| BREAD BAKER <i>The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist</i> | Sally Russ |
| CHALICISTS <i>The ministers (lay or ordained) who serve The Communion wine</i> | Carolyn Eaves-Goff Paige Cottingham-Streater |
| USHERS <i>The lay people who distribute bulletins, collect the offering, and direct The Communion procession</i> | Tim Green |
| WELCOME TABLE STAFFER <i>The lay person who sits at the Welcome Table to greet visitors</i> | Carline Watson |

We Gather in God's Name

Opening Voluntary

Allegretto

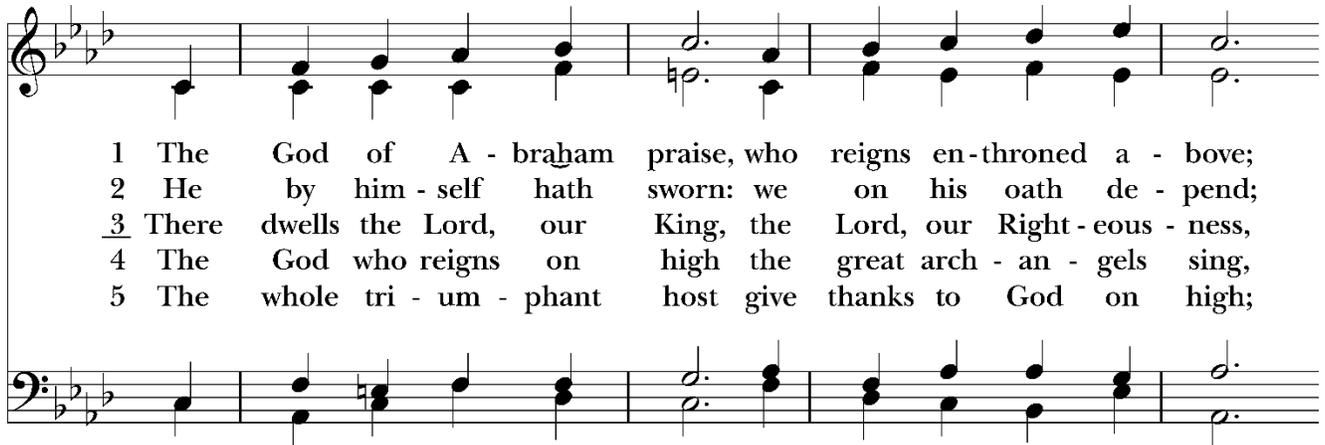
Alexandre Guilmant (1897-1911)

Welcome

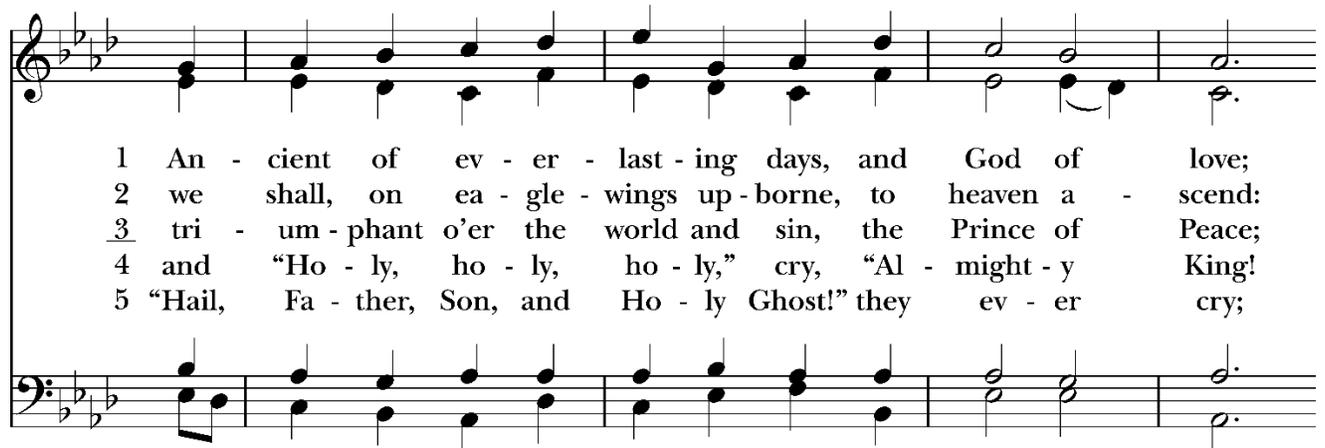
Hymn at the Procession

The God of Abraham praise

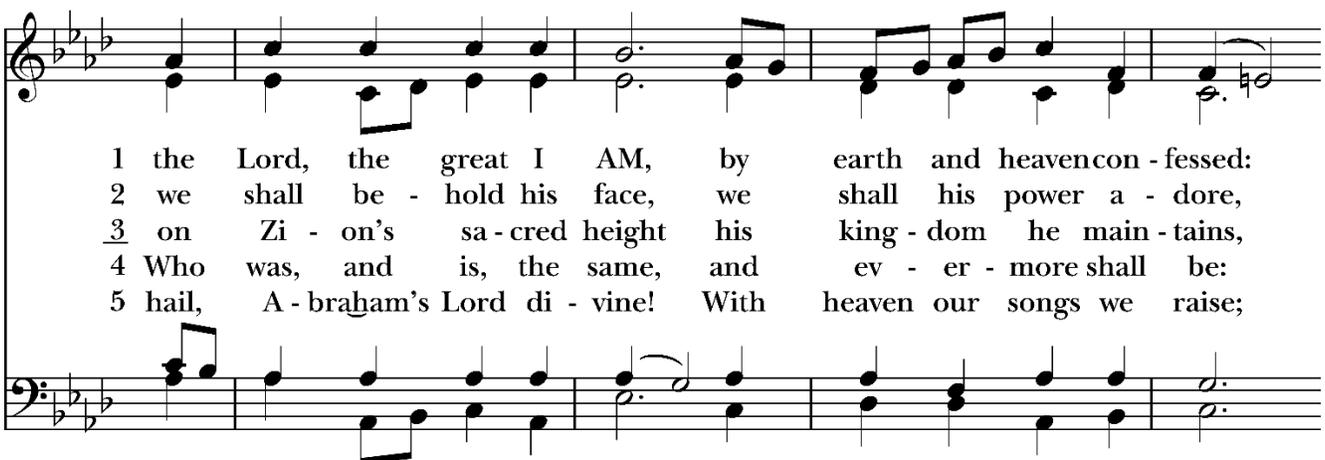
Yigdal



1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
2 we shall be - hold his face, we shall his power a - dore,
3 on Zi - on's sa - cred height his king - dom he main - tains,
4 Who was, and is, the same, and ev - er - more shall be:
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

The Opening Acclamation

The People's responses are in bold.

Blessed be the God of our salvation.

Who bears our burdens and forgives our sins.

Please sit or kneel

The Decalogue

The Ten Commandments, or Decalogue, are the commands given by God at Sinai in connection with the making of the covenant (Exodus 20:1-17). The Book of Common Prayer includes them as part of A Penitential Order (BCP, p. 350-353), especially appropriate for use in Lent.

Hear the commandments of God: I am your God who brought you out of bondage. You shall have no other gods but me.

| | |
|-------------------------------------|------------------------------------|
| <i>Celebrant, Deacon, or Cantor</i> | <i>People</i> |
| | |
| <i>(Each commandment monotoned)</i> | A - men. God have mer - cy. |

You shall not make for yourself an idol. **Amen. God have mercy.**

You shall not invoke with malice the Name of your God. **Amen. God have mercy.**

Remember the Sabbath day and keep it holy. **Amen. God have mercy.**

Honor your father and your mother. **Amen. God have mercy.**

You shall not commit murder. **Amen. God have mercy.**

You shall not commit adultery. **Amen. God have mercy.**

You shall not steal. **Amen. God have mercy.**

You shall not be a false witness. **Amen. God have mercy..**

You shall not covet anything that belongs to your neighbor. **Amen. God have mercy.**

The Confession and Absolution

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 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.**

Please stand

In the early church, in the East, the Greek supplication Kyrie eleison ("Lord, have mercy") was the common response to intercessory biddings addressed to the people. It is now used in the eucharist at the entrance rite or the general intercessions.

Se - ñor, ten pie - dad, Se - ñor, ten
 pie - dad, Se - ñor, ten pie - dad de no - so - tros.
 Cri - sto ten pie - dad. Cri -
 sto, ten pie - dad. Cri - sto ten
 pie - dad de no - so - tros. Se - ñor, ten
 pie - dad. Se - ñor, ten pie - dad. Se - ñor, ten
 pie - dad de no - so - tros.

Translation of the Spanish:

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

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.

Silence is kept.

O GOD, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Genesis 12:1-4a

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 Book of Genesis.

YHWH said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as YHWH had told him; and Lot went with him.

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

Thanks be to God.

Psalms 121

Levavi oculos

Chant: Henry Walford Davies (1869–1941)

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

I lift up my eyes to the hills; *
from where is my help to come?

My help comes from God, *
the maker of heaven and earth.

God will not let your foot be moved; *
the One who watches over you will not fall asleep.

Behold, the One who keeps watch over Israel *
shall neither slumber nor sleep;

The Holy One watches over you *
and is your shade at your right hand,

So that the sun shall not strike you by day, *
nor the moon by night.

God shall preserve you from all evil *
and is the One who shall keep you safe.

God shall watch over your going out and your coming in, *
from this time forth for evermore.

The Second Lesson

Romans 4:1–5, 13–17

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

A reading from Paul’s letter to the Romans.

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But faith is credited as righteousness to those who don’t work, because they have faith in God who makes the ungodly righteous.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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. Bless - ed as - sur - ance, Je - sus is mine!_____ O what a
 2. Per - fect sub - mis - sion, per - fect de - light,_____ Vi - sions of
 3. Per - fect sub - mis - sion, all is at rest,_____ I in my

1. fore-taste of glo - ry di - vine!_____ Heir of sal - va - tion, pur - chase of
 2. rap - ture now burst on my sight;_____ An - gels de - scend - ing, bring from a -
 3. sav - ior am hap - py and blest;_____ Watch - ing and wait - ing, look - ing a -

1. God,_____ Born of His spir - it, washed in His blood._____
 2. bove_____ Ech - oes of mer - cy, whis - pers of love._____
 3. bove,_____ Filled with His good - ness, lost in His love._____

This is my sto - ry, this is my song, Prais - ing my
sav - ior all the day long; This is my sto - ry, this is my
song, Prais - ing my sav - ior all the day long.

Words: Fanny J. Crosby (1820-1915). Music: Phoebe P. Knapp (1839-1908).

The Gospel Lesson

John 3:1-17

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's words and actions.

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

Glory to you, O Christ.

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and

be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

"Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Human One. And just as Moses lifted up the serpent in the wilderness, so must the Human One be lifted up, that whoever believes in me may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

The Rev. Richard Weinberg

At the invitation of the preacher, please be seated.

Please stand.

The Affirmation of Faith

A Woman's Creed

"A Woman's Creed" was written by Malinia Devananda for *Lifting Women's Voices: Prayers to Change the World (2009)*, a collection of prayers written by women from across the Anglican Communion and organized according to themes of the U.N. Millennium Development Goals.

We believe in God,
**the source of love,
who created humanity in God's own image and likeness,
who blessed them and asked them to procreate,
nurture and preserve God's creation for prosperity.**

**We believe in Jesus Christ,
God incarnate,
who was born of a woman**

**and was a carpenter,
who identified himself with women, men and children,
transforming them to have life abundantly.**

**We believe in the Holy Spirit
active before creation
who through the ages
has inspired Christians without number,
who continues to inspire us
to usher in the reign of God,
where no one is cast out, lonely, or bereft.**

Please kneel or sit.

The Prayers of Our Community

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

Sisters, brothers, and siblings, the Spirit of God dwells in you. Let us appeal to our God, saying, "We call to you, O God; *God, hear our voice.*"

Breathe new life into your Church, O Lord. Where our bones are dried up, where our hope is lost, cause your life-giving breath to enter. Give us confidence in the truth that the same Spirit that raised Jesus from the dead dwells in us. We call to you, O God; **God, hear our voice.**

Many are they who wait for you, O Lord. Speak into the souls of those suffering throughout the world, a word of hope. We call to you, O God; **God, hear our voice.**

Creating God, it is the wind of your Spirit that sweeps across this planet. Renew and refresh your creation; bring forth newness in dead places. We call to you, O God; **God, hear our voice.**

With you, O Lord, there is plenteous redemption. Restore the hope of this city. Renew our trust that you have a life-giving future in mind for us. We call to you, O God; **God, hear our voice.**

God, we trust your Son Jesus to be for us resurrection and life. Give to the dead your life. Assure the living with the promise of resurrection. We call to you, O God; **God, hear our voice.**

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

We call to you, O God; **God, hear our voice.**

The celebrant adds this concluding collect

O Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Creator and the Holy Spirit you live and reign, 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](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 two 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

Let nothing ever grieve thee

Johannes Brahms (1833-1897)

Let nothing ever grieve thee, distress thee, nor fret thee;
heed God's good will, my soul, be still, compose thee.

Why brood all day in sorrow?

tomorrow will bring thee God's help benign and grace sublime in mercy.

Be true in all endeavor, and ever do bravely;

what God decrees brings joy and peace, He'll stay thee. Amen.

Text by Paul Fleming (1609-1640), translated by Walter Buszin (1899-1973).

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.**

God of all power, Ruler of the Universe, you are worthy of glory and praise. **Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home. **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the stewards of creation. But we turned against you, and betrayed your trust; and we turned against one another. **Have mercy, God, for we are sinners in your sight.**

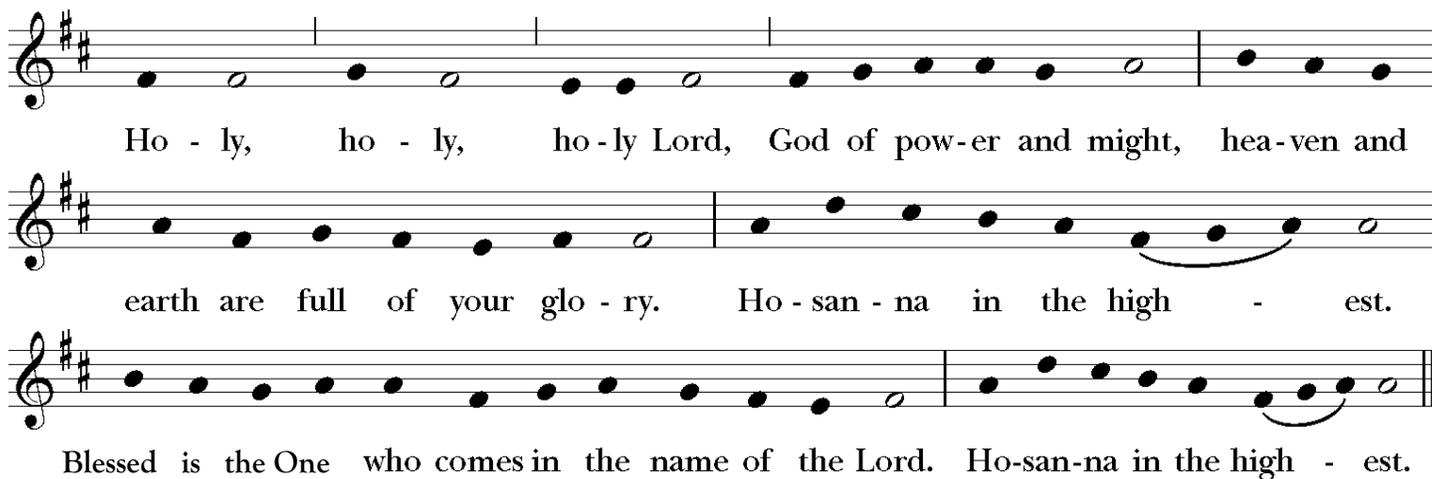
Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus & Benedictus

Hurd

The Sanctus & Benedictus (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.

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.

And so, Mother, we who have been redeemed by Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."**

Remembering now Jesus' work of redemption, and offering to you this sacrifice of thanksgiving, **We celebrate his death and resurrection, as we await the day of Christ's coming.**

Lord God of our Mothers and Fathers; God of Abraham, Sarah, and Hagar; of Isaac and Rebekah, and of Jacob, Leah, and Rachel; God and Mother of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in Christ's name. **Risen Lord, be known to us in the breaking of the Bread.**

Accept these prayers and praises, Mother, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

The 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,**

**Padre nuestro
que estás en el cielo,
santificado sea tu nombre;**

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.

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.

- *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 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.

Please stand in body or spirit.

The Prayer after the Communion

Loving God,
**we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior.
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 volunteer in service. Please see the back pages of the bulletin.

Please stand in body or spirit.

The Blessing

May God, who does not despise the broken spirit, give to you a contrite heart. **Amen.**

May Christ, who bore our sins in his body on the tree, heal you by his wounds. **Amen.**

May the Holy Spirit, who leads us into all truth, speak to you words of pardon and peace. **Amen.**

And the blessing of God almighty, Source of all being, Incarnate Word, and Holy Spirit, be with you now 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.

Hymn at the Procession

O love how deep, how broad, how high

Deus tuorum militum



1 O love, how deep, how broad, how high, how pass - ing
2 For us bap - tized, for us he bore his ho - ly
3 For us he prayed; for us he taught; for us his
4 For us to wick - ed hands be - trayed, scourged, mocked, in
5 For us he rose from death a - gain; for us he
6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
2 fast and hun - gered sore; for us temp - ta - tions
3 dai - ly works he wrought: by words and signs and
4 pur - ple robe ar - rayed, he bore the shame - ful
5 went on high to reign; for us he sent his
6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
2 sharp he knew; for us the tempt - er ov - er - threw.
3 ac - tions, thus still seek - ing not him - self, but us.
4 cross and death; for us gave up his dy - ing breath.
5 Spi - rit here to guide, to strength - en, and to cheer.
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.; harm. after Basil Harwood (1859-1949).

The Dismissal

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

Voluntary

Prelude in g

J.S. Bach (1685-1750)

WORSHIP

- ✠ **Weekly Sunday Eucharist Service | Sundays | 10:30 a.m.** Join us in person or online! Find the link at stmargaretsdc.org/worship.
- ✠ **Weekly Virtual Sunday Compline Service | Sundays | 8:00 p.m.** Join us via Zoom! Find the link at stmargaretsdc.org/worship.
- ✠ **Daily Centering Prayer on Zoom | Beginning February 23 | Monday–Friday at 7:30 a.m. | through April 3.** Searching for an opportunity to build a new prayer practice—or deepen one you already have—this Lent? Join our daily Centering Prayer group on Zoom, led by parishioner and longtime practitioner Skye Landgraf. We'll meet each weekday morning for about 20 minutes, beginning with a brief welcome and followed by a silent sit. Different gentle “dropping in” practices may be included, such as music, chanting, or light stretching. Come as often as you're able—no need to attend every session. All are welcome, whether you're brand new to Centering Prayer or returning to a familiar practice. For questions or to request the Zoom link, contact Skye at skye.tao@gmail.com.
- ✠ **Schedule of Services for Holy Week & Easter Day**
 - **The Sunday of the Passion: Palm Sunday | March 29 | 10:30 a.m.** Join in the Nave or via Zoom for this service of Holy Eucharist with the Liturgy of the Palms, Procession, and the Reading of the Passion.
 - **Public Service of Healing with Holy Eucharist | April 1 | 7:00 p.m.** Join in the Nave or via our YouTube Channel (www.youtube.com/@stmsdc).
 - **Maundy Thursday | April 2 | 6:30 p.m.** We will celebrate this liturgy together with St. Thomas' and St. Luke's parishes. Please note this service will be held at St. Thomas' (1517 18th St NW, Washington, DC 20036). The Rt. Rev. Mariann Budde will preach.
 - **Good Friday | April 3**
 - **Solemn Liturgy of the Day | 12:00 p.m.** This service includes Veneration of the Cross and Distribution of the Reserved Sacrament. Join in the Nave or online via our YouTube Channel (www.youtube.com/@stmsdc).
 - **Stations of the Cross | 1:30 p.m.—2:30 p.m.** Pray the Stations of the Cross in the Nave individually.
 - **Holy Saturday | April 4 | 10:00 a.m.** Join in the Nave for this simple Liturgy of the Word.
 - **The Great Vigil of Easter | April 4 | 7:30 p.m.** Journey from darkness to light with the retelling of salvation history, culminating in the celebration of the First Eucharist of Easter together with both St. Thomas' and St. Luke's parishes. Join in the Nave or online via our YouTube Channel (www.youtube.com/@stmsdc). Incense will be used.
 - **The Sunday of the Resurrection: Easter Day | April 5 | 10:30 a.m.** Join in the Nave or via Zoom for this Festival Service of Holy Eucharist as we celebrate the resurrection of Jesus Christ.

CONNECT

- ✦ **Faith in Action Committee Seeking Partnership Suggestions.** The Faith in Action Committee would like your input in choosing new partnerships and causes for 2026! While we have ongoing partnerships and commitments to Marie Reed, Project Hope, and the Azami family, we are interested in hearing from the wider St. Margaret's community. Do you know of a local organization or cause that we as a committee can partner with or lend aid to? Let us know! We will review these suggestions at our next meeting and reach out with follow up questions. Thank you for helping us discern where best to use our parish's gifts in our community! Go to <https://bit.ly/FIAFORM> to share your suggestions.
- ✦ **Spring Potlucks.** If you would be willing to host one of five potlucks sometime between April 7 and May 4, please email Jim Wolford at jim.wolford@comcast.net. Include the name(s) of host(s), date, time, maximum number of guests, type of gathering (dinner, brunch, picnic, happy hour, or?), and if children are welcome.
- ✦ **Congregational Care Update.** Last summer, Rector Richard Weinberg announced the beginning of a new initiative in lay ministry to augment the pastoral care provided by the Rector. In October, Richard met with Carolyn Eaves-Goff (cmeaves1@gmail.com) and Carol Aschenbrener (caaindc@gmail.com) to establish a system for identifying and tracking parishioners who might benefit from personal pastoral care. We three now meet monthly to identify what care or outreach might be needed and to coordinate with volunteers who might provide that care. Most of those currently on the care list are on the prayer list or otherwise self-identified with one of us. We are grateful to all who indicated interest in volunteering to participate in short-term outreach. Our first outreach project sent holiday cards to those who couldn't join us in person to celebrate the Christmas season. Many thanks to all who participated in writing and sending cards. Watch this space for more outreach projects. As always, you are invited to contact Richard with requests for pastoral support (richard@stmargaretsdc.org).

LEARN

- ✦ **On-the-Way Book & Bible Study | Every Other Monday | 6:30 p.m. on Zoom** Everyone is welcome but advance registration is required. Find the class on the website calendar to register at stmargaretsdc.org/calendar. We will continue reading a new book at our next meeting on March 9. That book is *How to Know a Person* by David Brooks.
- ✦ **Evening Prayer, Lectio Divina, and Compline (In person) | Thursdays beginning February 26 | 6:30–8:00 p.m. | through March 26.** Beginning the week after Ash Wednesday, we'll gather on Thursday evenings in the Parish Hall and Nave for five weeks of shared prayer, Scripture reflection, and fellowship. Each evening will hold a gentle rhythm of quiet, listening, and community—grounding our Lenten journey in God's presence rather than information alone.
Our weekly flow:

- 6:30–7:00 p.m. — Optional bring-your-own supper and fellowship
- 7:00–7:20 p.m. — Evening Prayer
- 7:20–7:50 p.m. — Lectio Divina on the upcoming Sunday’s Gospel
- 7:50–8:00 p.m. — Compline

You’re welcome to bring your own meal, and if folks feel moved to share food, that will be warmly received (but no pressure). Come every week or drop in when you’re able. No prior experience with these prayer practices is needed—just a desire to slow down and listen for the Spirit.

SERVE

- ✚ **Mustard Seed Charlie’s Place Street Outreach | Wednesdays | 4:00 p.m.** 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

- ✚ **Refugee Sponsorship.** St Margaret’s is sponsoring the nine-member Azami family, who have come to the US from Afghanistan. Their transition here is all the more difficult since the reduction of federal refugee support. If you would like to help the Azamis, please donate via Realm (<https://onrealm.org/StMargaretsDC/-/form/give/now>) and select Afghan Refugee Support in the dropdown menu. The family has made wonderful progress, with two of the adults having jobs (one part-time) and the five children in school. However, life continues to be challenging. Through our ongoing relationship, St Margaret’s is able to provide the Azamis with essential assistance, while letting them know how we welcome them as neighbors and new Americans.
- ✚ **Charlie’s Place.** Our Gift Registry is available online. Consider making a gift that would greatly impact our clients. If you have questions or would like to volunteer, email Ellen Silva (esilva@stmargaretsdc.org) or Reggie Cox (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 (richard@stmargaretsdc.org). 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: 1830 Connecticut Avenue, NW, Washington, DC 20009.

Prayer Requests

Submit your prayer requests to be read aloud during the service today using the QR code below.



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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

Carol Aschenbrener, Gene Batiste, Jessica Church, Carolyn Eaves-Goff, Nellie Fagan, Jackie Maki,

Meredith Manning, Stephen Padre, Sally Russ, & Carline Watson | Vestry Members

Amy Ruberl | Secretary

Dr. Timothy Duhr | Director of Operations & Music

The Rev. Francisco Serrano | Deacon

Lydia Quinnell & Jennifer Page | Ministry Interns

Damon Clements | Sexton

Nilvelyn Winston | Accountant

Daniel Rivera | Audio Visual Technician

Nazrin Alymann, Isabel Marcus, Lawrence Reppert, & Michael Walker | Staff Singers

The Rev. Rachelle Sam | Adjunct Priest

The Rev. Caron Gwynn | Adjunct Priest

John Bello | Maintenance Volunteer

Reggie Cox | Executive Director, Charlie's Place

John Williams | Floor Coordinator, Charlie's Place

Ellen Silva | Director of Advancement, Charlie's Place

St. Margaret's

EPISCOPAL CHURCH

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