

# St. Margaret's

EPISCOPAL CHURCH

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Light in the Darkness

Sen 6/3/18

## Fourth Sunday in Lent

March 15, 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 15, 2026

10:30 a.m.

<b>CELEBRANT</b> <i>The ordained minister leading the service</i>	The Rev. Caron Gwynn
<b>PREACHER</b> <i>The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today</i>	The Rev. Richard Weinberg
<b>DEACON</b> <i>The ordained minister or deacon candidate who proclaims the Gospel and sets the Eucharistic Table</i>	Jen Page
<b>LECTORS</b> <i>The lay ministers who read the Bible lesson appointed for the day</i>	Helen Templin
<b>MUSIC MINISTER</b> <i>The person leading the music</i>	Timothy Duhr
<b>VIRTUAL VERGER</b> <i>The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly</i>	Daniel Rivera
<b>ALTAR GUILD</b> <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 Vida Adjei
<b>VERGER</b> <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i>	Tracy Lush
<b>CRUCIFER</b> <i>The lay leader who carries the processional cross</i>	Ben Warder
<b>INTERCESSOR</b> <i>The lay minister who leads the Prayers of Our Community</i>	Tim Green
<b>TECH TEAM</b> <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
<b>VESTRY REPRESENTATIVE</b> <i>The lay leader who serves on the Vestry and makes announcements during the service</i>	Jackie Maki
<b>BREAD BAKER</b> <i>The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist</i>	Ann Yonemura
<b>CHALICISTS</b> <i>The ministers (lay or ordained) who serve The Communion wine</i>	John Williams Carolyn Eaves-Goff
<b>USHERS</b> <i>The lay people who distribute bulletins, collect the offering, and direct The Communion procession</i>	Ana-Mita Betancourt Cathy Connelly
<b>WELCOME TABLE STAFFER</b> <i>The lay person who sits at the Welcome Table to greet visitors</i>	Meredith Manning
<b>HEALING MINISTERS</b> <i>The lay or ordained persons who offer prayers for healing</i>	Ron Lorentzen Sally Russ

# We Gather in God's Name

Opening Voluntary

Prelude in e

J.S. Bach (1685-1750)

Welcome

*Please stand.*

Hymn at the Procession

I heard the voice of Jesus say

*Kingsfold*



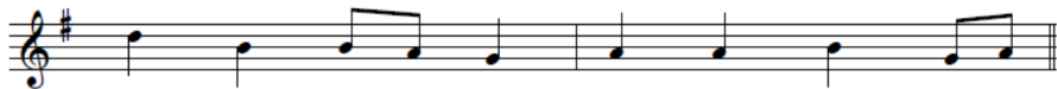
1. I heard the voice of Je - sus say, "Come  
2. I heard the voice of Je - sus say, "Be -  
3. I heard the voice of Je - sus say, "I



un - to me and rest; Lay down, O wea - ry  
hold, I free - ly give The liv - ing wa - ter;  
am this dark world's light; Look un - to me, your




one, lay down Your head up - on my breast." I  
thirst - y one, Stoop down, and drink, and live." I  
morn shall rise, And all your day be bright." I



came to Je - sus as I was, So  
came to Je - sus, and I drank Of  
looked to Je - sus, and I found In



wea - ry, worn, and sad; I found in him a  
that life - giv - ing stream; My thirst was quenched, my  
him my star, my sun; And in that light of



rest - ing place, And he has made me glad.  
soul re - vived, And now I live in him.  
life I'll walk Till trav - 'ling days are done.

Text: Horatius Bonar, 1808-1889  
Tune: KINGSFOLD, CMD; English; harm. by Ralph Vaughan Williams, 1872-1958

## 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. **Amen. God have mercy.**

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

## Kyrie eleison

Señor ten piedad (from *Misa Margarita*)

Papadakos

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.*

GRACIOUS GOD, whose blessed One, Jesus Christ, came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that Christ may live in us and we in Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated.*

# We Proclaim and Respond to the Word of God

## The First Lesson

1 Samuel 16:1-13

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

A reading from the Prophet Samuel.

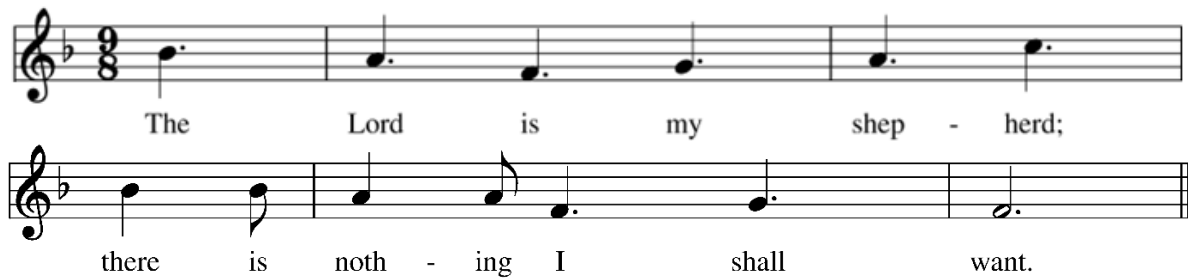
God said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And God said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what God commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to God; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before God." But God said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for God does not see as mortals see; they look on the outward appearance, but God looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has God chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has God chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The God has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. God said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of God came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

**Thanks be to God.**

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 Holy One is my shepherd; \*  
I shall not be in want.

You make me lie down in green pastures \*  
and lead me beside still waters. **Rx**

You revive my soul \*  
and guide me along right pathways for the sake of your Name.

Though I walk through the valley of the shadow of death,  
I shall fear no evil; \*  
for you are with me;  
your rod and your staff, they comfort me. **Rx**

You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil,  
and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of God for ever. **Rx**

## The Second Lesson

Ephesians 5:8-14

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 Ephesians.

Once you were darkness, but now in the Lord you are light. Live as children of light— for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

"Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you."

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

*Please stand in body or spirit.*

### Hymn at the Sequence

Just as I am without one plea

Woodworth

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 Just as I am, with - out one plea, but that thy  
2 Just as I am, though tossed a - bout with man - ya  
\* 3 Just as I am, poor, wretch - ed, blind; sight, rich - es,  
4 Just as I am: thou wilt re - ceive; wilt wel - come,  
5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me  
2 con - flict, man - ya doubt; fight - ings and fears with -  
3 heal - ing of the mind, yea, all I need, in  
4 par - don, cleanse, re - lieve, be - cause thy prom - ise  
5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.  
 2 in, with - out, O Lamb of God, I come, I come.  
 3 thee to find, O Lamb of God, I come, I come.  
 4 I be - lieve, O Lamb of God, I come, I come.  
 5 thine a - lone, O Lamb of God, I come, I come.

6 Just as I am, of thy great love  
 the breadth, length, depth, and height to prove,  
 here for a season, then above:  
 O Lamb of God, I come, I come.

## The Gospel Lesson

John 9:1-41

*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.**

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But

others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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 worshiping 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 Lord; *Lord, 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 Lord; **Lord, 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 Lord; **Lord, 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 Lord; **Lord, 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 Lord; **Lord, 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 Lord; **Lord, hear our voice.**

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

We call to you, O Lord; **Lord, 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

The King of love my Shepherd is Edward C. Bairstow (1874-1946)

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am his  
And he is mine for ever.

Where streams of living water flow  
My ransomed soul he leadeth,  
And where the verdant pastures grow  
With food celestial feedeth.

Perverse and foolish oft I strayed,  
But yet in love he sought me,  
And on his shoulder gently laid,  
And home, rejoicing, brought me.

In death's dark vale I fear no ill  
With thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy cross before to guide me.

Thou spread'st a table in my sight;  
Thy unction, grace bestoweth:  
And O what transport of delight  
From thy pure chalice floweth!

And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing thy praise  
Within thy house for ever.

Text: H.W. Baker (1821-1877)

## 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, Lord, for we are sinners in your sight.**

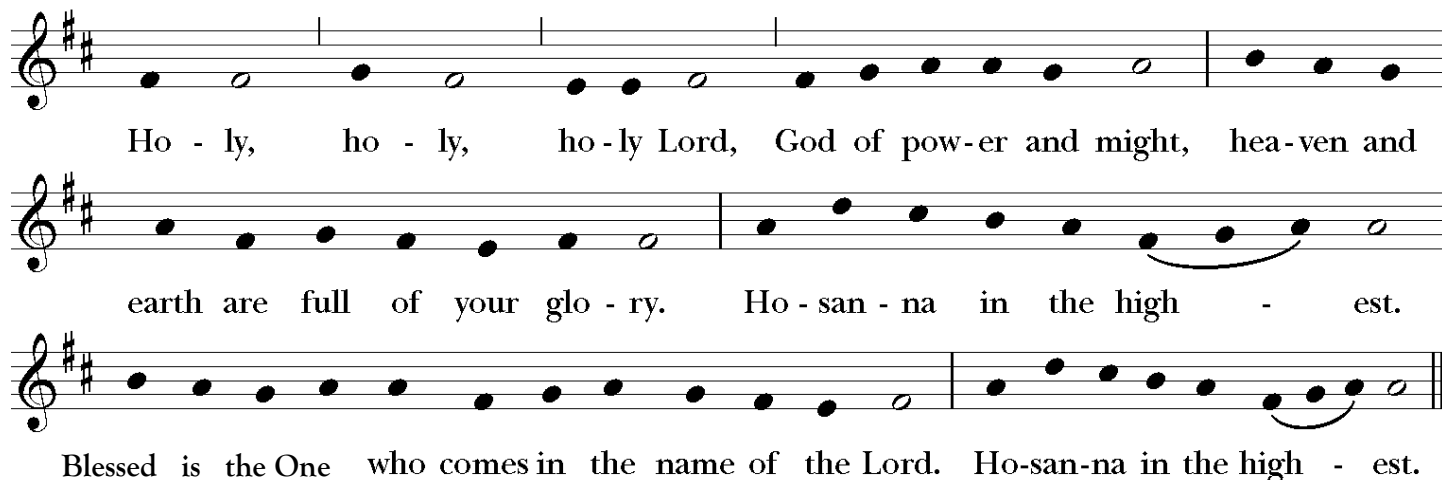
Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. **By his blood, he reconciled us. By his wounds, we are healed.**

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](mailto: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.*

## Anthem at the Offertory

Amazing grace

arr. Craig Courtney (b. 1954)

Amazing grace, how sweet the sound  
That saved a wretch like me.  
I once was lost, but now I am found;  
Was blind, but now I see.

Amazing grace! So vast and yet so free!  
The Child of God, the righteous One, is crucified for me.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed.

Through many dangers, toils, and snares  
I have already come;  
'Tis grace has brought us safe thus far,  
And grace will lead me home.

When we've been there ten thousand years  
Bright, shining as the sun,

We've no less days to sing God's praise  
Than when we've first begun.  
Nazrin Alymann, soloist

*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.**

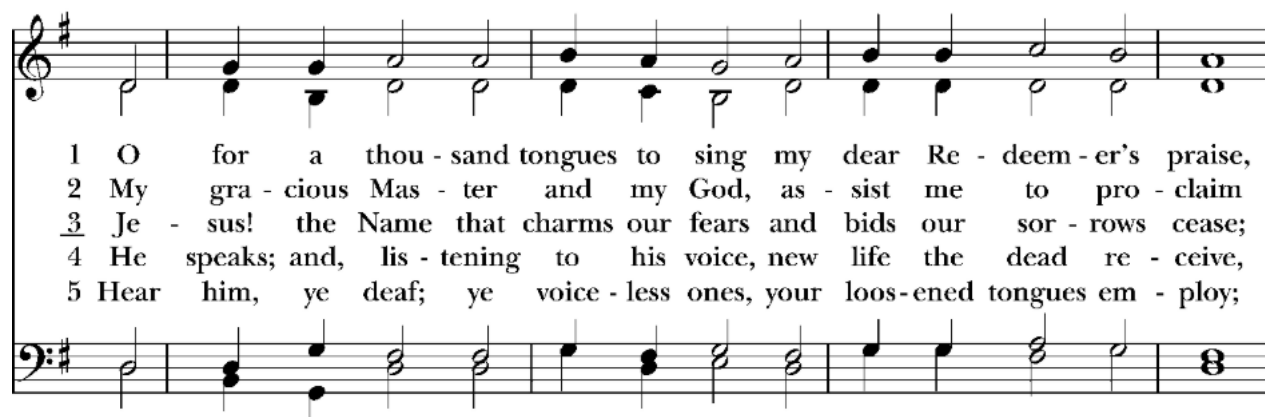
May Christ, who bore our sins in his body on the tree, heal you by his wounds. **Amen.**

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.*



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!  
 2 and spread through all the earth a - broad the hon - ors of thy Name.  
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
 4 the mourn - ful bro - ken hearts re - jice, the hum - ble poor be - lieve.  
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
 be now and ever given  
 by saints below and saints above,  
 the Church in earth and heayen.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872).

## The Dismissal

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

## Voluntary

Wir danken dir, Gott

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](http://stmargaretsdc.org/worship).
- ✠ **Weekly Virtual Sunday Compline Service | Sundays | 8:00 p.m.** Join us via Zoom! Find the link at [stmargaretsdc.org/worship](http://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](mailto: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](http://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. Parking will be available in both of St. Luke's parking lots: the one facing 15th Street, and the one which is located in the lots closest to and directly behind the church. St. Luke's is located at 1514 15th St NW, Washington, DC 20005.
  - **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](http://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](http://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

- ✝ **Spring Potlucks.** Connect with fellow parishioners at a potluck this Spring. Find the sign-up sheet at [stmargaretsdc.org/connect](http://stmargaretsdc.org/connect).
- ✝ **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](mailto:cmeaves1@gmail.com)) and Carol Aschenbrener ([caaindc@gmail.com](mailto: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](mailto: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](http://stmargaretsdc.org/calendar). We will continue reading *How to Know a Person* at our next meeting on March 23.
- ✝ **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. — ComplineYou'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.
- ✝ **Film Screening of *The Philadelphia Eleven* | Friday, March 27 | 7:30 p.m.** Open to the public, free admission. All are invited to this screening of *The Philadelphia Eleven*. This documentary film tells the story of the eleven women whose ordination as priests in 1974 at the Church of the Advocate in Philadelphia began the movement that finally removed gender barriers to priesthood in the Episcopal Church fifty years ago. This event is open to the public, and the film will be in English with Spanish subtitles. Please spread the word widely. Organized by the Racial Justice Committee. If you have

questions or wish to volunteer, please contact Ann Yonemura [a.yonemura@att.net](mailto:a.yonemura@att.net) or Helen Templin [htemp22@verizon.net](mailto:htemp22@verizon.net). Find the link to register at [stmargaretsdc.org/connect](http://stmargaretsdc.org/connect).

## 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](mailto:serranofrancisco388@gmail.com). To help fund this ministry, please give to the Rector's Discretionary Fund by check or online at [stmargaretsdc.org/give](http://stmargaretsdc.org/give). Be sure to select "Rector's Discretionary Fund" in the dropdown menu.

## GIVE

- ✝ **CELEBRATE EASTER AT ST. MARGARET'S.** Join us for a special coffee hour in the Parish Hall following the Easter Day service on April 5. How you can help:
  - **DONATE:** Contributions to the Hospitality Fund help cover food, decor, and supplies. Visit [stmargaretsdc.org/give](http://stmargaretsdc.org/give).
  - **SHARE:** Sign up to bring devilled eggs, rolls, cookies, and more. *Sign-up sheets will be available but you can access via the QR code below.*



- ✝ **Appeal for Flower Fund Contributions.** Easter will be here soon! Please consider making a contribution to the Flower Fund. You can contribute on Realm at [stmargaretsdc.org/give](http://stmargaretsdc.org/give), by designating your contribution as "Flower Fund." If you wish to have a memorial statement related to your gift published in the Easter Day bulletin, please email the office at [office@stmargaretsdc.org](mailto:office@stmargaretsdc.org) with "Flower Fund Memorial" as the subject and include the text of your memorial in the email by March 23.
- ✝ **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](mailto:esilva@stmargaretsdc.org)) or Reggie Cox ([rcox@stmargaretsdc.org](mailto: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](mailto:richard@stmargaretsdc.org)). The 1894 Society brochure and Intended Giving Card can be found at [stmargaretsdc.org/give](http://stmargaretsdc.org/give).
- ✚ **Donate.** If you would like to make a donation to St. Margaret's, visit [stmargaretsdc.org/give](http://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 via the QR code below to be read aloud by the intercessor during the service today.



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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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