

# ST. MARGARET'S CHURCH

ANNAPOLIS • MARYLAND • ESTABLISHED 1692



**THE TWENTY-FIRST SUNDAY AFTER PENTECOST**  
**SUNDAY, OCTOBER 29, 2017**  
**9:00 A.M. AND 11:15 A.M.**  
**HOLY EUCHARIST RITE II**

## WELCOME TO ST. MARGARET'S EPISCOPAL CHURCH

If you are visiting us for the first time, let us offer you an especially warm welcome. We hope that you will enjoy worshipping with us. If at any moment in the service you are not sure what to do, ask any of your neighbors in the congregation—they will be happy to help you. We would like to continue our relationship with you, so please fill out a visitor card (found in the pew racks) and drop the card in the collection plate or hand it to one of the clergy or ushers.

## FORMATION

We provide **Sunday School** and Christian formation to children from ages 3 to 18 from Sept. – May. While children are always welcome at all services, professional **nursery** care for children ages six weeks to four years is provided from 8:45 a.m. to 12:30 p.m. in the Nursery (downstairs in the church's annex building). **Children's Chapel** is offered during the first part of the 9 a.m. service for children from ages three to six. The children leave the nave during the sequence hymn following behind the cross which will come down the aisle and then go into the downstairs annex classroom with the children rejoining their parents at the Peace. **Adult Formation** is also offered during the 10:15 a.m. to 11 a.m. hour. The Seekers book study group meets in the administrative building. We also offer adult forums in the new building's Fellowship Hall periodically during this formation time period.

## COMMUNION

All are welcome to receive bread and wine during communion, including children. To receive bread, place your hands palms-up at the communion rail. To receive wine, assist the Eucharistic Minister in guiding the chalice to your lips, or you may intinct by dipping the bread in the wine. If you do not wish to receive the bread or wine, place your arms across your chest to receive a blessing. Gluten-free wafers are available. Indicate your request by first extending your hands palms down when at the communion rail. The square wafers are kept in a separate holder, and you are invited to take one from this holder.

## WORSHIP SERVICES

Worship services at St. Margaret's occur on Sundays at 7:30 a.m. (Rite I spoken service), and 9 a.m. & 11:15 a.m. (Rite II with music). We also have a Wednesday morning service at 7:30 a.m. in the administrative conference room. The Liturgy is from the Book of Common Prayer and the music from the "Hymnal 1982," "Wonder, Love, and Praise," and "Voices Found."

## OUR MISSION

Transforming lives in Christ through worship, formation, and giving.

**1601 Pleasant Plains Rd, Annapolis, MD 21409 \* 410-974-0200 \* [www.st-margarets.org](http://www.st-margarets.org)**  
**Emergency Pastoral Number: 443-837-5463**



THE TWENTY-FIRST SUNDAY AFTER PENTECOST  
SUNDAY, OCTOBER 29, 2017  
9 A.M. AND 11:15 A.M.  
THE HOLY EUCHARIST RITE II



PRELUDE

PROCESSIONAL HYMN

I sing a song of the saints of God

*Grand Isle*



1 I sing a song of the saints of God, \_\_\_\_\_  
2 They loved their Lord so dear, so dear, and \_\_\_\_\_  
3 They lived not on - ly in a - ges past, there are



pa - tient and brave and true, who toiled and fought and  
his love made them strong; and they fol - lowed the right, for  
hund - reds of thou - sands still, the world is bright with the



lived and died for the Lord they loved and knew. And  
Je - sus' sake, the whole of their good lives long. And  
joy - ous saints who love to do Je - sus' will. You can



one was a doc - tor, and one was a queen, and one was a shep -  
one was a sold - ier, and one was a priest, and one was slain  
meet them in school, or in lanes, or at sea, in church, or in trains,



herd - ess on the green: they were all of them saints of  
by a fierce wild beast; and there's not an - y rea - son -  
or in shops, or at tea, for the saints of God are just



God— and I mean, God help - ing, to be one too.  
no, not the least, why I should - n't be one too.  
folk like me, and I mean to be one too.

Words: Lesbia Scott (b. 1898), alt. Music: *Grand Isle*, John Henry Hopkins (1861-1945) Copyright © by permission of Oxford University Press.  
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The people remain standing as they are able.

## OPENING ACCLAMATION

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* **And blessed be God's kingdom, now and for ever. Amen.**

## COLLECT FOR PURITY

*Celebrant*

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 Lord. **Amen.**

## GLORIA

*Rutter*

1. Glo - ry to you, \_\_\_\_\_ Lord  
God of our fa - thers; \_\_\_\_\_ you are wor - thy of praise;  
glo - ry to you. \_\_\_\_\_ 2. Glo - ry to you \_\_\_\_\_  
\_ for the ra - di-ance of your ho - ly Name; \_\_\_\_\_ we will  
praise you and high-ly ex - alt you for ev - er. \_\_\_\_\_  
3. Glo - ry to you \_\_\_\_\_ in the splen - dor of your  
tem - ple; \_\_\_\_\_ on the throne of your ma - jes - ty, glo - ry to  
you. \_\_\_\_\_ 4. Glo - ry to you, seat - ed bet -  
ween the Cher - u - bim; \_\_\_\_\_ we will praise you and

high - ly ex - alt you for ev - er. \_\_\_\_\_

*Descant*

5. Glo - ry to you, \_\_\_\_\_ be -

5. Glo - ry to you, \_\_\_\_\_ be - hold - ing the

hold - ing the depths; \_\_\_\_\_ in the high vault of

depths; \_\_\_\_\_ in the high vault of hea - ven, glo - ry to

hea - ven, 6. Glo - ry to you, \_\_\_\_\_

you. \_\_\_\_\_ 6. Glo - ry to you, \_\_\_\_\_ Fa - ther,

— Fa - ther, Son, and Ho - ly Spi - rit; we will

Son, and Ho - ly Spi - rit; \_\_\_\_\_ we will praise you and

high - ly ex - alt you Glo - ry to you! \_\_\_\_\_

high - ly ex - alt you for ev - er. \_\_\_\_\_

## COLLECT FOR THE DAY

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Let us pray.

Almighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## FIRST LESSON

Leviticus 19:1-2,15-18

A reading from the book of Leviticus.

The Lord spoke to Moses, saying:

Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy.

You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the Lord.

You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

## PSALM 1 *(said responsively by whole verse)*

1 Happy are they who have not walked in the counsel of the wicked, \*  
nor lingered in the way of sinners,  
nor sat in the seats of the scornful!

2 **Their delight is in the law of the Lord, \***  
**and they meditate on his law day and night.**

3 They are like trees planted by streams of water,  
bearing fruit in due season, with leaves that do not wither; \*  
everything they do shall prosper.

4 **It is not so with the wicked; \***  
**they are like chaff which the wind blows away.**

5 Therefore the wicked shall not stand upright when judgment comes, \*  
nor the sinner in the council of the righteous.

6 **For the Lord knows the way of the righteous, \***  
**but the way of the wicked is doomed.**

## SECOND READING

1 Thessalonians 2:1-8

A reading from the first letter to the Thessalonians.

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

Reader           The Word of the Lord.  
People           **Thanks be to God.**

*The people stand as they are able.*

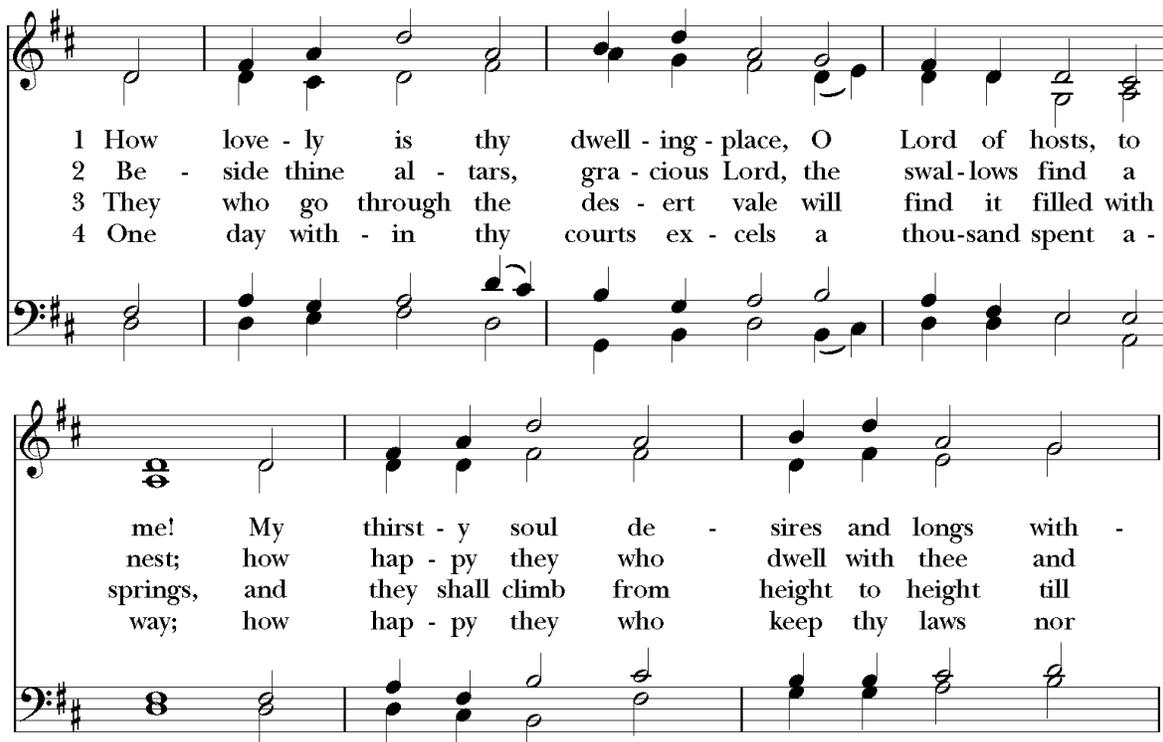
**Children's Chapel** begins here at the 9 a.m. service for children from ages three to second grade. Children leave the nave during this sequence hymn following behind the cross which will come down the aisle and then go into the downstairs annex classroom with the children rejoining their parents at The Peace.

*As the Gospel moment approaches, and the book is processed and the music plays, everyone turns and reorients themselves to face where the Gospel is, for the teachings of Jesus reorient our lives towards Him, and at this moment, we become the Jesus Movement. –Presiding Bishop Michael Curry*

## SEQUENCE HYMN

How lovely is thy dwelling place

Brother James Air



1 How love - ly is thy dwell - ing - place, O Lord of hosts, to  
2 Be - side thine al - tars, gra - cious Lord, the swal - lows find a  
3 They who go through the des - ert vale will find it filled with  
4 One day with - in thy courts ex - cels a thou - sand spent a -

me! My thirst - y soul de - sires and longs with -  
nest; how hap - py they who dwell with thee and  
springs, and they shall climb from height to height till  
way; how hap - py they who keep thy laws nor

in thy courts to be; my ve - ry heart and  
 praise thee with - out rest, and hap - py they whose  
 Zi - on's tem - ple rings with praise to thee, in  
 from thy pre - cepts stray, for thou shalt sure - ly

flesh cry out, O liv - ing God, for thee.  
 hearts are set up - on the pil - grim's quest.  
 glo - ry throned, Lord God, great King of kings.  
 bless all those who live the words they pray.

Words: Para. of Psalm 84; sts 1-2, *The Psalm of David in Meeter*; 1650; sts. 3-4, Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr.  
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## GOSPEL

Matthew 22:34-46

*Priest* The Holy Gospel of Our Lord Jesus Christ according to Matthew.  
*People* **Glory to you, Lord Christ.**

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying,

'The Lord said to my Lord,  
 "Sit at my right hand,  
 until I put your enemies under your feet"'?

If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

*Priest* The Gospel of the Lord.  
*People* **Praise to you, Lord Christ.**

## SERMON

The Rev. Dr. Rhetta Wiley

*A moment of silence is kept after the sermon.*

*The people stand as they are able.*

## NICENE CREED

*Celebrant and People*

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made.**

**For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

## PRAYERS OF THE PEOPLE

Form VI

*Leader*

In peace, we pray to you, Lord God.

*Silence*

For all people in their daily life and work;

**For our families, friends, and neighbors, and for those who are alone.**

For this community, the nation, and the world;

**For all who work for justice, freedom, and peace.**

For the just and proper use of your creation;

**For the victims of hunger, fear, injustice, and oppression.**

For all who are in danger, sorrow, or any kind of trouble;

**For those who minister to the sick, the friendless, and the needy.**

For the peace and unity of the Church of God;

**For all who proclaim the Gospel, and all who seek the Truth.**

For Michael, our Presiding Bishop, and Eugene and Chilton, our Bishops; and  
for all bishops and other ministers;

**For all who serve God in his Church.**

For the special needs and concerns of this congregation.

*(The People may add their own petitions.)*

Hear us, Lord;

**For your mercy is great.**

We thank you, Lord, for all the blessings of this life.

*(The People may add their own thanksgivings.)*

We will exalt you, O God our King;

**And praise your Name for ever and ever.**

We pray for all who have died, that they may have a place in  
your eternal kingdom.

*(The People may add their own petitions.)*

Lord, let your loving-kindness be upon them;

**Who put their trust in you.**

We pray to you also for the forgiveness of our sins.

*Silence may be kept.*

*Leader and People*

**Have mercy upon us, most merciful Father;**

**in your compassion forgive us our sins,**

**known and unknown,**

**things done and left undone;**

**and so uphold us by your Spirit**

**that we may live and serve you in newness of life,**

**to the honor and glory of your Name;**

**through Jesus Christ our Lord. Amen.**

## **ABSOLUTION**

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ,  
strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## **PEACE**

*Celebrant*      The peace of the Lord be always with you.

*People*         **And also with you.**

*The Peace is then exchanged and the people are seated.*

## **WELCOME & ANNOUNCEMENTS**

## OFFERTORY ANTHEM

Praise the Lord  
Spirit Singers

Sleeth

The people remain seated while offertory music is played, and bread and wine are brought to the altar. An offering of gifts is collected, and along with the bread and wine, they are presented to God as thanksgiving for the blessings poured out onto us. Our gifts: bread, wine, music and money, become sacramental in God's economy.

(You may use this QR code to connect to our online giving site with your cell phone.)



The people stand as able when directed.

## HOLY COMMUNION

### GREAT THANKSGIVING

Eucharistic Prayer B

The people stand as able.

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to the Lord.**

*Celebrant* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

The Celebrant proceeds

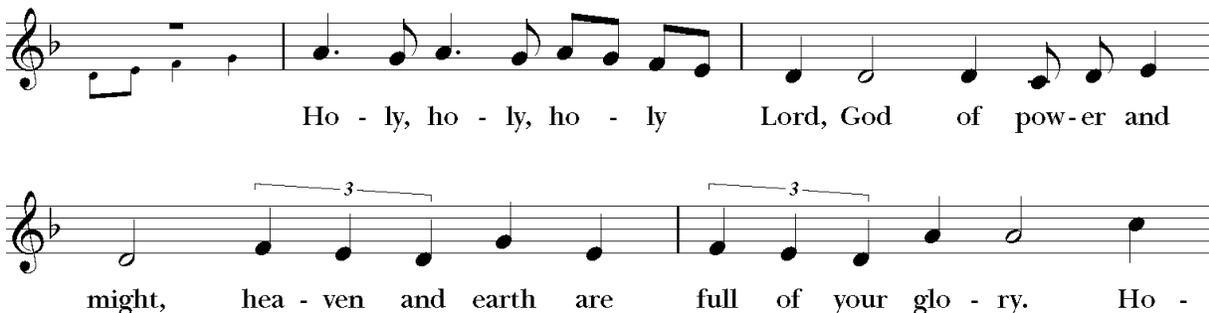
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### SANCTUS

Powell



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. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

*The Celebrant continues*

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

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

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

Therefore, according to his command, O Father,

*Celebrant and People*

**We remember his death,  
We proclaim his resurrection,  
We await his coming in glory.**

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Margaret, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

## LORD'S PRAYER

*Celebrant:*

And now, as our Savior Christ has taught us, we are bold to say,

*Celebrant & People:*

**Our Father, 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.**

## BREAKING OF THE BREAD

*Celebrant* God of promise, you have prepared a banquet for us.

*People* **Happy are those who are called to the Supper of the Lamb.**

## FRACTION ANTHEM

*Antiphon*  
*Cantor, then all*

The dis - ci - ples knew the Lord Je - sus in the break - ing

*Fine* *Verses*

of the bread. 1. The bread which we break, Al - le - lu -  
2. One bo - dy are we, Al - le - lu -

*All repeat Antiphon*

ia, is the com - mun-ion of the Bod - y of Christ.  
ia, for though - ma - ny we share one - bread.

## INVITATION TO COMMUNION

*The Celebrant says*

The Gifts of God for the People of God. Take them in remembrance that Christ lived and died for you, and feed on him in your hearts by faith, with thanksgiving.

*The people are seated. Gluten-free wafers are available for communion. Indicate your wish for a gluten-free wafer by first extending your hands palms down when at the communion rail. The square wafers are kept in a separate holder and you are invited to take one from this holder. A member of the Healing Team is available for prayers in the back of the church during communion.*

## COMMUNION ANTHEM

### PEACE BEFORE US

1. Peace be - fore us, peace be - hind us,  
2. Love be - fore us, love be - hind us,  
3. Light be - fore us, light be - hind us,  
4. Christ be - fore us, Christ be - hind us,

peace un-der our feet. Peace with-in us,  
 love un-der our feet. Love with-in us,  
 light un-der our feet. Light with-in us,  
 Christ un-der our feet. Christ with-in us,

1. 2. 3. 4. 5.

peace o-ver us, let all a-round us be peace.  
 love o-ver us, let all a-round us be love.  
 light o-ver us, let all a-round us be light.  
 Christ o-ver us, let all a-round us be Christ.

6.

6. peace. Let all a-round us be peace.

6. Let all a - round us be peace.

The musical score consists of two systems. The first system has a vocal line in treble clef with a key signature of one flat and a common time signature. The lyrics are "6. Let all a - round us be peace." The piano accompaniment is in grand staff (treble and bass clefs) with a key signature of one flat and a common time signature. The second system continues the piano accompaniment with a double bar line at the end.

- 5. Alleluia, alleluia, alleluia.  
Alleluia, alleluia, alleluia.
- 6. Peace before us, peace behind us,  
peace under our feet.  
Peace within us, peace over us,  
let all around us be peace. *(three times)*

**COMMUNION HYMN**

Jesu, Jesu, fill us with your love

*Cheriponi*

Je - su, Je - su, fill us with your love, show

us how to serve the neigh - bors we have from you.

**Fine**

The musical score is in G major (one sharp) and 6/8 time. It features a vocal line in treble clef and piano accompaniment in grand staff. The lyrics are "Je - su, Je - su, fill us with your love, show us how to serve the neigh - bors we have from you." The score ends with a double bar line and the word "Fine".

1. Kneels at the feet of his friends, si - lent - ly wash - es their  
 2. Neigh - bors are rich and poor, neigh - bors are black and  
 3. These are the ones we should serve, these are the ones we should  
 4. Lov - ing puts us on our knees, serv - ing as though we are  
 5. Kneel at the feet of our friends, si - lent - ly wash - ing their

*D.C.*

1. feet, Mas - ter who acts as a slave to them.  
 2. white, neigh - bors are near and far a - way.  
 3. love; all these are neigh - bors to us and you.  
 4. slaves, this is the way we should live with you.  
 5. feet, this is the way we should live with you.

After communion, the people stand as able when directed.

### SENDING FORTH OF EUCHARISTIC VISITORS

On most Sundays, we send out Eucharistic visitors to deliver the sacraments to those who cannot be with us. This is the prayer we use to send them on their way.

*Celebrant* In the name of this congregation I send you forth bearing these holy gifts, to N. that they may share with us in the sacrament of our Savior Jesus Christ.

*People* **We who are many are One Body, because we all share one Bread, and one Cup. Amen.**

### POSTCOMMUNION PRAYER

*Celebrant*  
 Let us pray.

*Celebrant and People*  
**Eternal God, heavenly Father,**  
**you have graciously accepted us**  
**as living members**  
**of your Son our Savior Jesus Christ,**  
**and you have fed us with spiritual food**  
**in the Sacrament of his Body and Blood.**  
**Send us now into the world in peace,**  
**and grant us strength and courage**  
**to love and serve you**  
**with gladness and singleness of heart;**  
**through Christ our Lord. Amen.**

## BLESSING

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

## HYMN

Rise up, ye saints of God

*Festal Song*

1 Rise up, ye saints of God! Have done with less - er things, give  
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,  
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.  
bring the day of truth and love and end the night of wrong.  
quick-ened by the Spi - rit's power, rise up, ye saints of God!

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat). The first system contains three lines of lyrics. The second system contains three lines of lyrics. The music is written in a simple, hymn-like style with block chords and moving lines.

Words: William Pierson Merrill (1867-1954), alt. Copyright © by permission of The Presbyterian Outlook. All rights reserved. Used with permission.  
Music: *Festal Song*, William H. Walter (1825-1893)

## DISMISSAL

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

## POSTLUDE

### IN THIS SERVICE

Celebrant:	The Rev. Peter W. Mayer, Rector
Assisting Clergy:	The Rev. Dr. Henrietta L. Wiley, Interim Assistant Rector
Music Director:	James R. Fitzpatrick
Eucharistic Ministers:	9:00 A.M. Elizabeth Bowers, Terry Otis
Lector:	9:00 A.M. Harry Caldwell, Aevon O'Donnell, Kate Caldwell
Acolytes:	9:00 A.M. Joseph Jackson, Sunny Bowers, Sydney Davis, Katherine Parker, Julia Rubino
Children's Chapel Leaders:	Sarah Balcom, Froggi Jackson
Eucharistic Ministers:	11:15 A.M. Spencer Johnson, Abby Wenz, Karen Engelke
Lectors:	11:15 A.M. Spencer Johnson, Janis Brewer
Acolytes:	11:15 A.M. Wes Reising, Nellie Bowers
Coffeehour Hosts:	Leah Drooff, Judy Hall, Lynne Killam, Jennifer Albanese
Altar Guild:	Elizabeth Parker, Susan Roberts, Gayle Smith
Flower Guild:	Mollie Flounlacker

## Episcopalians' 'widow's mite' is doing mighty work in recent disaster relief Executive Council gets update on Episcopal Relief & Development's response

By Mary Frances Schjonberg

[Episcopal News Service – Linthicum Heights, Maryland] The Episcopal Church's roadmap of the Jesus Movement has been guiding Episcopalians in their response to the chain of disasters that have struck the world in the last two months.

"You can see it in that we have various departments of the presiding bishop's staff, the companion dioceses, [Church Insurance](#), ourselves [at Episcopal Relief & Development], diaspora Episcopalians, friends and good people of faith all working together," Abigail Nelson, [Episcopal Relief & Development](#) senior vice president of programs, told the [Executive Council](#) on Oct. 19.



Nelson gave council members an overview of the kinds of work Episcopal Relief & Development is supporting by way of what she called "this great chain of strength and assets" that is enabling Episcopalians to "do much more than we can do alone." That work includes such efforts as setting up online tools for affected Episcopalians to communicate with each other and keep track of work done and help needed. The organization is also supporting such efforts helping to supply water, tarps, solar batteries, pastoral care, and connecting with other relief and government agencies.

"You can see glimmers of the Jesus Movement when clergy are speaking up at government meetings," she said, explaining that those clergy members were advocating for their communities. "You can see it in how homeless people are living on church property in the Florida Keys. You can see it in the pastoral care that is being given to the thousands who have lost everything. You can see it in how we are texting and talking and trying to figure out how best to be of support."

Since early August, Episcopal Relief & Development has been responding, in partnership with local Episcopalians and Anglicans, and other relief agencies, to the effects of:

- severe flooding in the Indian state of West Bengal after heavy rains in July and August;
- Hurricane Harvey, which made landfall as a Category 4 storm near Rockport, Texas, on the barrier islands beyond Corpus Christi on Aug. 25, and then moved northwest to flood the greater Houston area;
- Hurricane Irma, which pulverized parts of the Leeward Islands as a Category 5 on Sept. 5-6, and then moved north to hit Florida and Georgia;
- a magnitude 1 earthquake that caused major damage Sept. 19 in central Mexico, including in Mexico City, Oaxaca, Guerrero, Morelos and Puebla;
- Hurricane Maria, a Category 4 hurricane that tore through the Virgin Islands and Puerto Rico on Sept. 20;
- and wildfires in Northern California that erupted the night of Oct. 8 and are still raging.

"I have been here 18 years and I have never seen anything like this," Nelson said of her work with Episcopal Relief & Development. "We're here living in extraordinary times and I think they require extraordinary response from us."

"We are a [widow's mite](#)," Nelson acknowledged. "The money we have – and it's still coming in and everyone's doing their best – will be nowhere near what is needed. We are the widow's mite so we really need to think carefully about where that mite goes and how to leverage our relations, how we network into other resources and not think ourselves as the only resource to our churches."

Nelson urged patience as more and more Episcopalians want to come to hard-hit areas and lend a hand. Those areas will be ready to receive volunteers at various times, based on the situation on the ground. "No one is quite up to it yet," she said.

Right now, there is a major need for pilots and planes able to fly into areas where air traffic control systems are not functioning. "We're looking for clear, leverage-able ways to get supplies into islands that we can trust," she said. Nelson also urged Episcopalians to keep their wicks trimmed and their go-bags ready. "I'm really serious," she said. "We don't know what's going to happen next year or tomorrow or with winter storms or whatever. So, think of ourselves and your family, your church, your diocese – how you will stay in touch with each other, how you [could] be [living] by yourself for at least two weeks."

“There is no cavalry. We need to be really mindful of each other.”

Council member the Rev. Jabriel Ballentine tearfully described how Nelson and other Episcopal Relief & Development staff members supported him after Hurricane Irma as he tried to learn the fate of his parents who live in Charlotte Amalie on St. Thomas in the U.S. Virgin Islands, where he was born.

“It was three days, I didn’t know if my parents were alive,” he said, but people from Episcopal Relief & Development kept him company during that time. Ballentine’s mother, Rosalie, is a member of the group’s board and is also the Episcopal Church’s lay member of the Anglican Consultative Council.

“Thank you so much for what you all do,” Ballentine said. “I’ve noticed that it’s a mite, but it’s a mighty mite. And we need more of those.”

Ballantine also asked for the council’s help in remembering that “we’re American – we’re supposed to be anyway – please, we’re Episcopalians, don’t let us be forgotten.”

The Rev. John Floberg, council member from North Dakota and supervising priest for three Episcopal congregations at Standing Rock Sioux Nation, received an emotional response from council when he stood and explained to the members how people at powwows honor dancers whose artistry they value. “They put money down at the feet of the dancer,” he said. “That’s what I am about to do.”

Floberg walked to the middle of council’s meeting room, bent down and put money on the floor in front of the podium where Nelson was speaking. His colleagues applauded and followed his example as Nelson continued to answer questions.

The Executive Council carries out the programs and policies adopted by the General Convention, according to [Canon I.4 \(1\)](#). The council comprises 38 members – 20 of whom (four bishops, four priests or deacons, and 12 lay people) are elected by General Convention and 18 (one clergy and one lay) by the nine provincial synods for six-year terms – plus the presiding bishop and the president of the House of Deputies. In addition, the vice president of the House of Deputies, secretary, chief operating officer, treasurer and chief financial officer have seat and voice but no vote.



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