

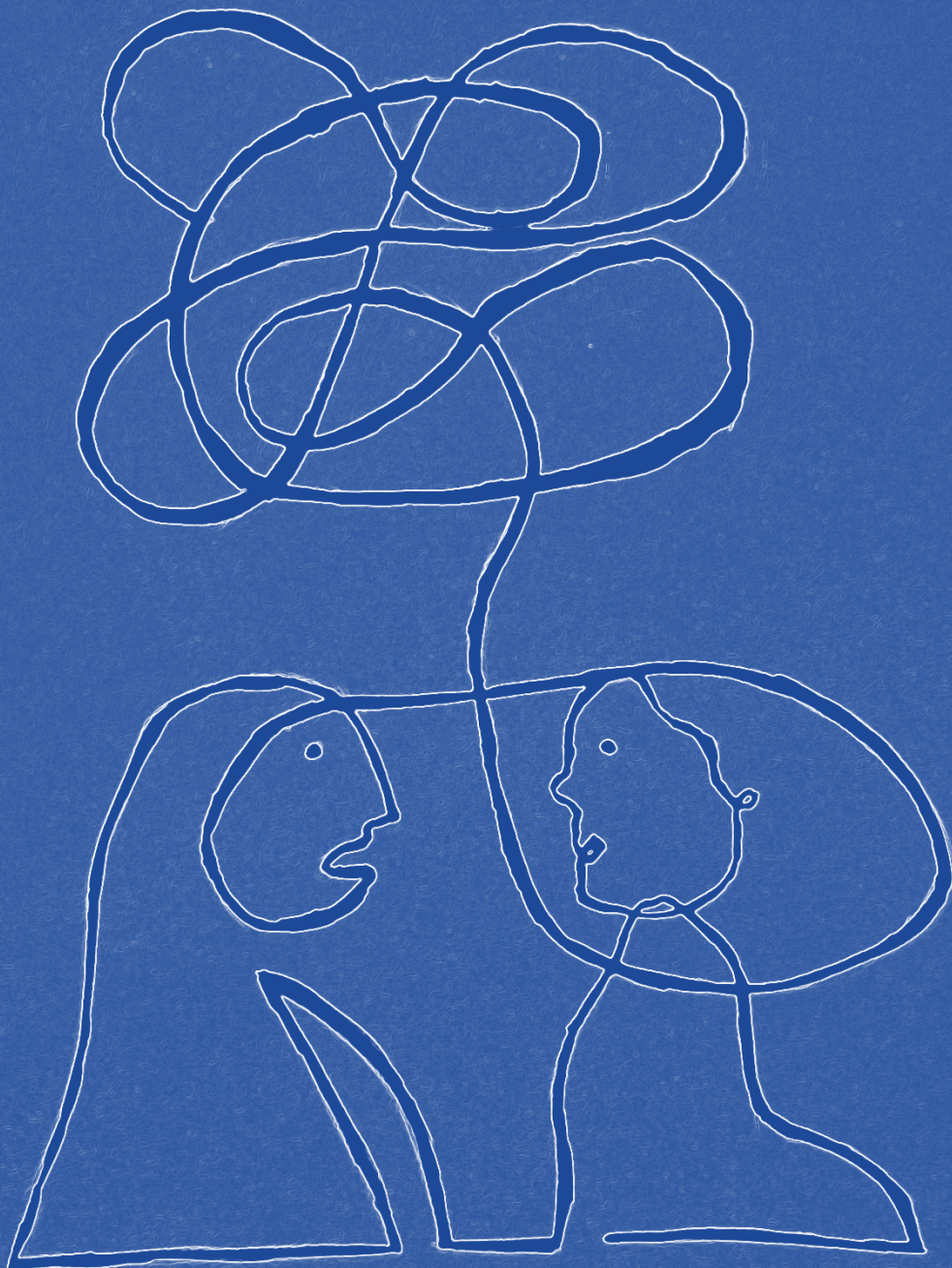
IN-PERSON WORSHIP

26 de marzo / March 26, 2023 | 10:30 a.m.

CALVARY DC

Watch live at
[facebook.com/calvarydc](https://www.facebook.com/calvarydc)

Sacred Conversations: A Lenten Series



Alabando | Worshipping

Música | Prelude

Tis So Sweet to Trust in Jesus

arr. Gary Lanier
Ashley Dalton, flute
Shiowei Chen, piano

La Bienvenida | Welcome

Pastor Maria

*Cántico de Alabanza | Song of Praise

Pues Si Vivimos, #563

**Pues si vivimos, para él vivimos,
Y si morimos, para él morimos.
Sea que vivamos o que muramos,
Somos del Señor, somos del Señor.**

**When we are living it is in Christ Jesus,
And when we're dying it is in the Lord.
Both in our living and in our dying,
We belong to God we belong to God.**

*Palabras de Alabanza | Call to Worship

Celia Thomas, Deacon

Sometimes grief needs to speak,
but sometimes it needs a space to rest without articulation.

Sometimes grief needs silence and weeping.
A silence that knows what it means to survive in the void.

You don't have to have the words.
Take your grief where it is safe.

In the quiet, we take refuge.
If words can't hold this, there is room for silence.

Adapted from *Black Liturgies* by Cole Arthur Riley

*La Paz de Cristo | Passing the Peace

The peace of the Lord be with you. **And also with you.**
La paz del Señor sea contigo. **Y contigo también.**

*Respondemos Juntos | Responding Together

Make Us One | Haznos Uno

**Make us one, Lord, make us one; Holy Spirit, make us one.
Let your love flow so the world will know we are one in you.
Haznos uno, uno en ti. Haznos uno, Señor, en ti.
Y que el mundo vea en nuestro amor que somos uno en ti.**

Tiempo con los Niños | Time with Children

Pastor Sally

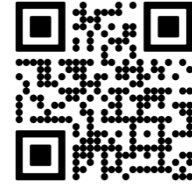
**Congregation stands. La congregación se pone de pie.
Para traducción del servicio en español, por favor hablar con un ujier.*

Ofrendas | Offertory

Wondrous Love

arr. R. Christopher Teichler
Ashley Dalton, flute
Shiowei Chen, piano

Please visit <http://www.calvarydc.org/give>. Each Sunday, we have the opportunity to engage in a spiritual practice tracing back to the early church. As followers of Jesus began re-imagining their allegiance to God and not Caesar, they also chose to share their money, time, and resources in ways that disrupted systems of power and violence around them. As a community of faith shaped by this intention as we strive to be radically inclusive, progressive, and multicultural, we pray that our commitments might free you to give to this place both joyfully and intentionally.



Escuchando | Listening

Oraciones del Pueblo | Prayers of the People

Celia Thomas, Deacon

Música | Scripture Refrain

In the Garden, #227

Leader—

I come to the garden alone,
while the dew is still on the roses;
and the voice I hear, falling on my ear,
the Son of God discloses.

Congregation—

**And God walks with me and God talks with me,
And God tells me I am their own,
And the joy we share as we tarry there,
None other has ever known.**

Lectura | Scripture

Juan | John 11:28-44
Jackie Wright, Liturgist

Now when Martha had said this ["Yes, Rabbi, I believe that you are the Messiah, the Son of God, the one who comes into the world"], she went back and called her sister Mary privately, "The Teacher is here and calling for you." And when Mary heard that she got up quickly and went to Jesus. Now Jesus had not yet come to the village, but was still in the place where Martha had met him. Thus the Jewish community who were with her in the house and consoling her saw Mary get up quickly and go out; they followed her thinking she was going to the tomb to weep there. So when Mary came where Jesus was seeing him, she knelt at his feet saying to him, "Rabbi if you would have been here, my brother would not have died." Thus when Jesus saw her weeping and the Jewish folk who came with her were also weeping, his spirit was disturbed and he was deeply moved. And he said, "Where have you laid him?" They said to him, "Rabbi, come and see." And Jesus wept. Therefore the Jewish people (with her) said, "See how he loved him!" Yet some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?" Jesus,

again deeply moved within himself, came to the tomb; it was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Rabbi, already there is a stench because it has been four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus lifted his eyes (upward) and said, "Abba, I thank you for having heard me. I know that you always hear me, for the sake of the crowd standing here have I said this, so that they may believe that you sent me." And when he had said this, with a loud voice he cried out, "Lazarus, come out!" The dead man came out, bound hand and foot with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Loose him, and let him go."

--

Ahora bien, cuando Marta hubo dicho esto ["Sí, rabino, creo que tú eres el Mesías, el Hijo de Dios, el que viene al mundo"], volvió y llamó en privado a su hermana María: "El Maestro está aquí. y llamándote." Y cuando María oyó eso, se levantó rápidamente y fue a Jesús. Ahora bien, Jesús aún no había venido al pueblo, pero todavía estaba en el lugar donde Marta lo había encontrado. Así la comunidad judía que estaba con ella en la casa y la consolaban, vieron a María levantarse rápidamente y salir; la siguieron pensando que iba al sepulcro a llorar allí. Entonces, cuando María llegó donde Jesús lo estaba viendo, se arrodilló a sus pies y le dijo: "Rabí, si hubieras estado aquí, mi hermano no habría muerto". Así que cuando Jesús la vio llorar y los judíos que venían con ella también lloraban, su espíritu se turbó y se conmovió profundamente. Y él dijo: ¿Dónde lo has puesto? Ellos le dijeron: "Rabí, ven y mira". Y Jesús lloró. Por lo tanto, el pueblo judío (con ella) dijo: "¡Mira cómo lo amaba!" Sin embargo, algunos de ellos decían: «El que abrió los ojos del ciego, ¿no podía haber hecho algo para que este no muriera?» Jesús, otra vez profundamente conmovido dentro de sí mismo, vino al sepulcro; era una cueva, y una piedra estaba apoyada contra ella. Jesús dijo: "Quitad la piedra". Marta, la hermana del muerto, le dijo: "Rabí, ya huele mal porque han pasado cuatro días". Jesús le dijo: "¿No te dije que si crees, verás la gloria de Dios?" Así que quitaron la piedra. Y Jesús levantó los ojos (hacia arriba) y dijo: "Abba, te doy gracias por haberme oído. Sé que siempre me escuchas, por causa de la multitud que está aquí he dicho esto, para que crean que tú me enviaste. Y cuando hubo dicho esto, gritó a gran voz: ¡Lázaro, sal fuera! El muerto salió, atado de pies y manos con tela, y el rostro envuelto. Jesús les dijo: "Desatadlo y dejadlo ir".

Música Especial | Special Music

I Want Jesus to Walk with Me

Ashley Dalton, flute
Shiowei Chen, piano

Lectura | Special Reading

Jackie Wright, Liturgist

Poem: "Birmingham" by Jasmine Mans, *Black Girl, Call Home*

*Momma said the bomb
wasn't meant for me.
I think it was meant for Pastor Martin
because he be havin' them dreams.*

*Maybe those white men didn't know
that little black girls*

*we be goin' to church too,
and we be foldin' our hands,*

*praying and we be taking communion
just like their daughters do.*

*Maybe if I wore my church shoes
the bad men would've never came for me.
I knew they matched my dress
but they always just be hurtin' my feet.*

*I be thinkin', did God christen the bombs
that exploded my flesh into sacrifice?*

*And do anybody be hearin'
those sacrificial scriptures,
spoken in tongues,
claiming Christ,
before everything went boom?
Before the smoke
and the rubble
baptized these collapsing bones?*

*Maybe if they knew
we were like the most beautiful flowers,
right before the wind and the dirt
began playing tug-of-war
with the delicacies
of our petals.*

*Momma said,
it only took one man
to die for the sins*

*of this entire world,
So how did that man
let this church tremble
on my soul?*

*And I don't remember
there being enough holy water
to stop the smoke
or to calm the burning.*

*Momma said,
some heartbreaks just be too hard
to swallow at communion,
some serpents
just be finding salvation
in baptismal pools,
some church mice
just be screaming
America's dirty little secrets.*

Sermón | Sermon

Rev. Mahogany Thomas

Himno Final | Departing Hymn

Precious Lord, Take My Hand, #628

Bendición | Benediction

Pastor Sally

Música | Postlude

In the Garden
arr. Kenneth Baird
Ashley Dalton, flute
Shiowei Chen, piano

Sign up for our weekly newsletter, **Latest Happenings**.
Visit calvarydc.org and select "Sign up for Updates."

Contact the **Deacon of the Week**, Celia Thomas,
celiath222@gmail.com with your cares and concerns.

Livestream available on all In-Person Sundays—
facebook.com/CalvaryDC.

Join us from home on Zoom for Holiday Virtual Sundays—
bit.ly/ZoomCalvaryDC or watch the livestream at link above.

Our next VIRTUAL Sunday is April 16. (*While this is not a federal holiday, it's an opportunity to provide the staff and congregation rest the Sunday following Easter.*)



ANNOUNCEMENTS

Upcoming Holy Week Schedule— Join us for all in-person services below!

April 2 at 10:30 a.m.— Palm Sunday

April 6 at 6:30 p.m.— Maundy Thursday Footwashing Service

April 9 at 10:30 a.m.— Easter Sunday (Scan QR below to register for lunch.)



OUR LABOR TOGETHER | A Mission Statement

We are a multi-racial, multi-ethnic community of Christ followers committed to the sacred work of anti-racism, social justice, and radical inclusion.

OUR BELOVEDNESS | A Values Statement

We affirm that God celebrates the creative diversity of God's kin-dom, loving people of every color, faith, nationality, immigration status, sexual orientation, gender identity and expression, physical and cognitive ability, and economic status. It matters that people who have been historically marginalized by the Christian church in America see themselves listed here as God's beloved. In other words, ***you*** are our values statement.

- We believe Black Lives Matter. Further still, Black Lives are precious and beloved by God. We are a church shaped by this profound theological statement. Until this is fully understood and expressed in the policies and practices of this nation's political and social life, it is essential for people of faith to keep saying, and living, this truth.
- We believe no human being is "illegal," and as a Sanctuary Church, we fully welcome and support people of all immigration statuses.
- We believe LGBTQ+ lives are sacred, beautiful, and ought to be fully included and affirmed in all aspects of congregational life and leadership.
- We celebrate that our worshipping life is multi-lingual and multi-dimensional, especially shaped by Latin American, particularly Salvadoran, traditions, and the Historic Black Church tradition.
- We value interfaith inclusion and welcome people of any and all faith traditions to find a home here.
- We value people for who they are and not for their role in an economy where wealth accumulates and people struggle to live.
- We acknowledge that we gather on the traditional land of the Piscataway, Anacostan, and Nacotchtank Peoples past and present, and honor with gratitude the land itself and the people who have stewarded it throughout the generations. We believe that the earth is sacred and that we must continue to learn how to be better caretakers of the land we inhabit.
- We value diverse theological voices which have long stood on the margins within the Christian tradition in America.

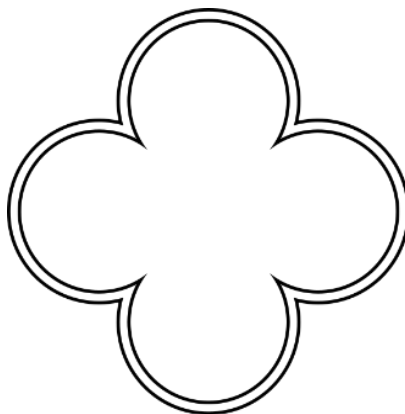
OUR HOLY IMAGINATION | A Vision Statement

We believe that Jesus identifies particularly with oppressed and marginalized people and invites us into radically inclusive community. As a historically white church with the sacred gift of now being a multiracial Christian community, we hear the clarion call to engage in the active and disruptive work of anti-racism and decolonization, both within ourselves and in the world. Ultimately, we commit to this labor as a *joyful* act of discipleship that leads us ever deeper into the Gospel of liberation and life.

REMEMBER IN PRAYER

NEW THIS WEEK: Family and friends of Shanita Burney, Bren Elliott's friend.

Family and friends of Frances Coleman, Madison Mayhew's grandmother; Carrie Dale, mother of Amy Dale; For peace to prevail in Ukraine, Palestine, Afghanistan, and Yemen; Bradley Sims, friend of Carter Vaughn; Brian Cook, friend of the Kosmidis family; Shalom scholar, Karla Giron, and members of the Baptist Association of El Salvador; Javier Dario Galindo, Nathalie Galindo-Lee's brother; Paul Lansing; Joe Taylor, Jessica Taylor's father; Marlene Shambaugh, Courtney Miller's aunt; Each and every one of us, particularly the most vulnerable among us as we face the effects of COVID-19 together; Luis Campos; Daniel Alcazar-Roman's uncle; Rena Jirack; Brian Scott, Yolanda Appiah-Kubi's brother and Salima Appiah-Duffell's uncle; Ruby Shepherd; Olive Tiller; Desmond Tio, friend of Karla Fahey; Harold Walker, Jackie Wright's stepfather; Peace in El Salvador, refugees, asylum seekers, and immigration reform; Victims of gun violence, racial reconciliation and justice everywhere; people targeted with hate crimes; Peace in our world, especially those impacted by war, violence, and government turmoil; Our collective response to resisting white supremacy. Victims of terror everywhere.



CHURCH STAFF

Sally Sarratt (she/her)

Maria Swearingen (she/her)

Mahogany Thomas (she/her)

Shiwei Chen (she/her)

Jojo Angdisen (he/him)

Al Jeter (he/him)

Senior Co-Pastor (ssarratt@calvarydc.org, ext. 121)

Senior Co-Pastor (mswearingen@calvarydc.org, ext. 103)

Womanist Theologian in Residence (mthomas@calvarydc.org)

Children/Youth/Congregational Coordinator (schen@calvarydc.org)

Facilities and Operations Coordinator (jangdisen@calvarydc.org)

Supervisor of Maintenance (ajeter@calvarydc.org, ext. 128)

CALVARY BAPTIST CHURCH

755 Eighth Street NW
Washington DC 20001

202.347.8355
www.calvarydc.org