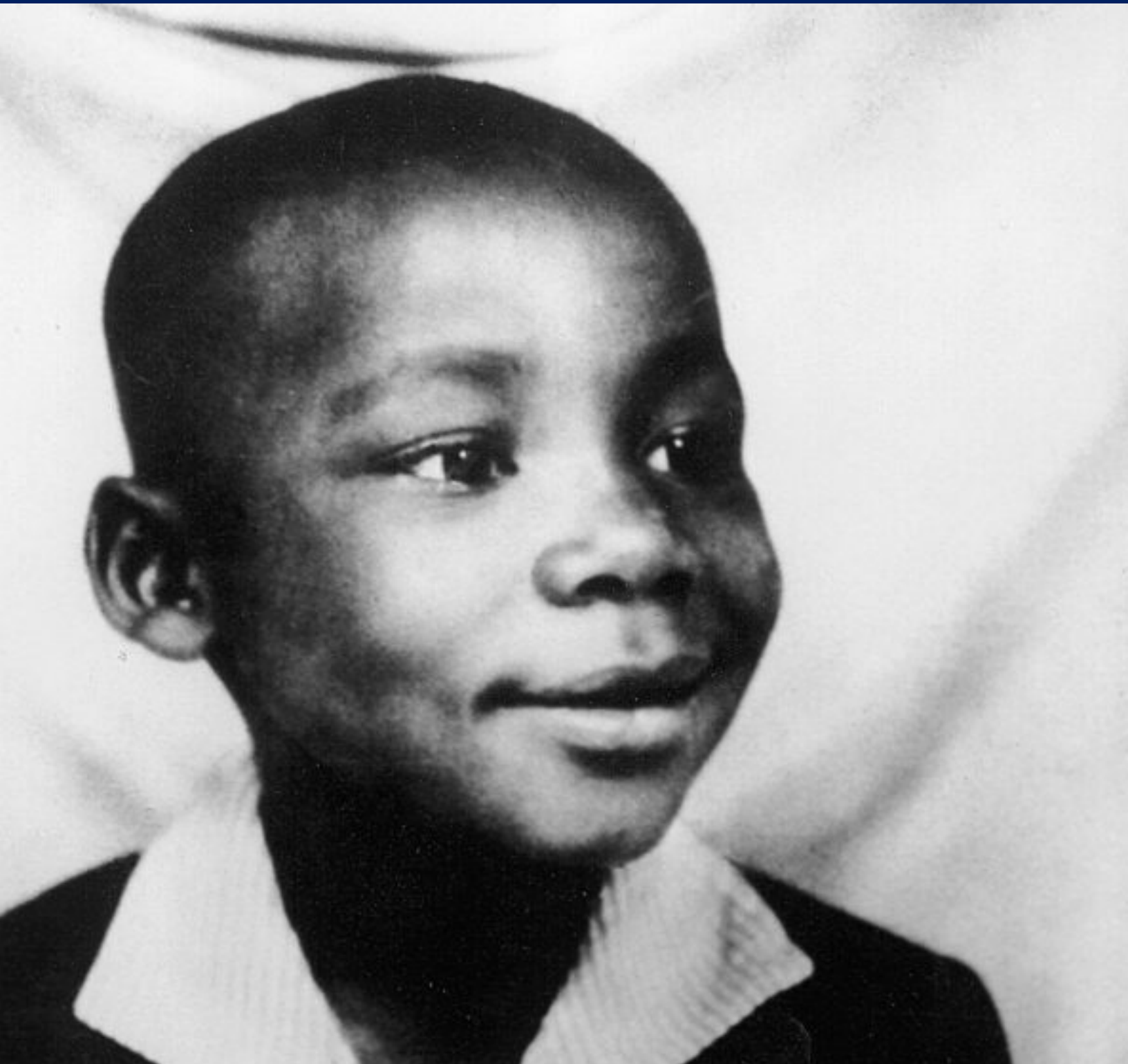


VIRTUAL SUNDAY

19 de enero / January 19, 2025 | 10:30 a.m.

CALVARY DC

Join us on Zoom
bit.ly/ZoomCalvaryDC
Or watch live at
facebook.com/calvarydc



DOMINGO DE RECUERDO | MARTIN LUTHER KING, JR. SUNDAY

La Bienvenida | Welcome

Pastor Maria

***Canción | Opening Hymn**

Woke Up This Morning
sung by Tim Shaw

***Palabras de Alabanza | Call to Worship**

Pastor Maria + Pastor Sally

“God, how long?” we ask.
Yet, we believe that justice is coming.

“God, how long?” we ask.
We will not feel guilty for the hope of belonging.

“God, how long?” we ask.
We will accept nothing less than our dreams and our freedom.

“God, how long?” we ask.
We know accountability is holy and refuse to make excuses for evil.

**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 Maria

Ofrendas | Offertory

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.



It's chilling to watch those in power Rewrite history again and again. We are haunted by every true memory killed and buried by those who would be implicated. Help us to remember that the oppressor can never be trusted as historian. Let us resist. Remind us of the power in collective memory, that our path to justice requires a fierce commitment to shared story. Reclaim the history books that contain lies and propaganda—those lessons that only serve to wash the blood from our own hands before anyone can bear witness to it. Expose the unflinching erasure of Indigenous story, of Black story, of queer story, and protect us as we try to resurrect the truth. Raise up new historians, people capable of nuance and complexity. People who refuse to look away from horror, and document the truth even to their own detriment. We will not submit to the collective delusion that hovers around us. May collective memory get us free. May false memory die in the presence of those who remember. Amen.

**Black Liturgies by Cole Arthur Riley*

Special Reading:

“Black Boys”

by Tony Medina

read by Victor Udoewa

Black boys scrape their knees—they bleed
Black boys cry and scream—they tackle life like air
Gliding on wind—basking in a breeze

Black boys sit beneath trees—inhale fresh-cut grass
And dream
Black boys play with building blocks, are fascinated
By clocks—cradle skateboards under their arms

Black boys love basketball and books—toss footballs
And leaf through pages lost in stories and myths
Black boys love comic books and superheroes—
Are heroes to little sisters and brothers

Black boys love popcorn and watching movies
Love their grandmas and grandpas
Black boys hug and kiss their moms
And emulate their dads
Black boys wear their daddy's shoes and ties
Smear shaving cream on their smooth faces
Giggling in steamy mirrors

Black boys shine bright in sunlight
Build snowmen and have snowball fights

Black boys study the stars—looking
Through telescopes, lie on their backs
In tall grass, staring at the blanket of blue sky
At all the eyes smiling and twinkling
Down on them

Black boys like to hum and drum
Bebop hip hop—like to dance and sing
Jazz and scream

Black boys are three dimensions of beauty
Black boys go to church
Ride buses, go to school
Sit on stoops, fly kites, shoot hoops

Black boys like to sit in their quiet
And think about things

Black boys are made of flesh—
Not clay

Black boys have bones and blood
And feelings

Black boys have minds that thrive with ideas
Like bees around a hive
Black boys are alive with wonder and possibility
With hopes and dreams

Black boys be bouquets of tanka
Bunched up like flowers
They be paint blotched into a myriad of colors
Across the canvases of our hearts

We celebrate their preciousness and creativity
We cherish their lives

Música Especial | Special Music

Lift Every Voice and Sing
sung by Desmond Thompson

Lectura | Scripture

Juan | John 2:1-11
Rev. Mahogany

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to me and to you? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "*Fill the jars with water.*" And they filled them up to the brim. He said to them, "Now draw some out, and take it to the person in charge of the banquet." So, they took it. When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom and said to him, "Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.

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Al tercer día se hicieron unas bodas en Caná de Galilea; y estaba allí la madre de Jesús. ²Y fueron también invitados a las bodas Jesús y sus discípulos. ³Y faltando el vino, la madre de Jesús le dijo: No tienen vino. ⁴Jesús le dijo: ¿Qué tienes conmigo, mujer? Aún no ha venido mi hora. ⁵Su madre dijo a los que servían: Haced todo lo que os dijere. ⁶Y estaban allí seis tinajas de piedra para agua, conforme al rito de la purificación de los judíos, en cada una de las cuales cabían dos o tres cántaros. ⁷Jesús les dijo: Llenad estas tinajas de agua. Y las llenaron hasta arriba. ⁸Entonces les dijo: Sacad ahora, y llevadlo al maestra sala. Y se lo llevaron. ⁹Cuando el maestra sala probó el agua hecha vino, sin saber él de dónde era, aunque lo sabían los sirvientes que habían sacado el agua, llamó al esposo, ¹⁰y le dijo: Todo hombre sirve primero el buen vino, y cuando ya han bebido mucho, entonces el inferior; mas tú has reservado el buen vino hasta ahora. ¹¹Este principio de señales hizo Jesús en Caná de Galilea, y manifestó su gloria; y sus discípulos creyeron en él.

Sermón | Sermon

Rev. Mahogany Thomas

Himno | Departing Hymn

We Shall Overcome
sung by Chris Urquiaga

Bendición | Benediction

Rev. Mahogany

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.

UPCOMING VIRTUAL SUNDAYS—

Sunday, January 19 at 10:30 a.m. (MLK weekend)

Sunday, February 16 at 10:30 a.m. (President's Day weekend)

ANNOUNCEMENTS

Annual Business Meeting: Sunday, February 2— Please mark your calendars. We'll gather immediately following worship in the sanctuary.

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.

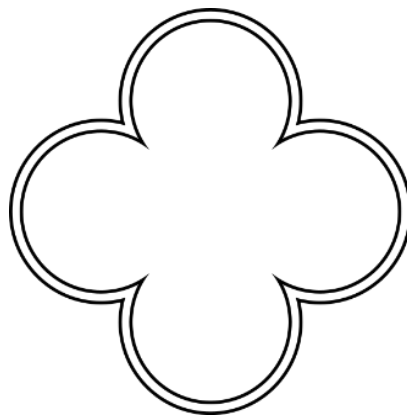
- We believe Black Lives Matter. Further still, Black Lives are precious and beloved by God. We are a church shaped by this profound theological statement. Until this is fully understood and expressed in the policies and practices of this nation's political and social life, it is essential for people 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

Nik Andonov, friend of Liubov and Chuck Russell; Michelle Nikolov, friend of Liubov and Chuck Russell; Dan Mayfield, Jay Mayfield's father; All those affected by Hurricanes Helene and Milton; George Brummett-Wudel, Will Brummett and Grace Boone's niece; Diego Torres-Siclait, Manuel Torres Anjel's grandson; Ed Renfrow, Phil Renfrow's brother; Alice Bartlett; Eleonora Settels; Carrie Dale, mother of Amy Dale; Bradley Sims, friend of Carter Vaughn; Marlene Shambaugh, Courtney Miller's aunt; Luis Campos, Daniel Alcazar-Roman's uncle; Harold Walker, Jackie Wright's stepfather; For peace to prevail in Ukraine, Palestine, Afghanistan, and Yemen; 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 Cheng (she/her)

Jojo Angdisen (he/him)

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