

## THE WORD OF GOD

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**Prelude** Break Bread Together Dale Wood

**Procession** I come with joy to meet my Lord **Hymn 304**  
*Land of Rest*

**The Holy Eucharist: Rite II** **BCP pg. 355**

**Celebrant** Blessed be God: Father, Son, and Holy Spirit.  
**People** **And blessed be his kingdom, now and for ever. Amen.**

**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.**

**Song of Praise** **Hymn S-280**

**Glory to God in the highest, and peace to his people on earth.**

**Lord God, heavenly King, almighty God and Father,**  
**we worship you, we give you thanks, we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,**  
**you take away the sin of the world: have mercy on us; you are seated**  
**at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord, you alone are**  
**the Most High, Jesus Christ, with the Holy Spirit, in the glory of God**  
**the Father. Amen.**

**The Collect of the Day**

**Celebrant** The Lord be with you.  
**People** **And also with you.**  
**Celebrant** Let us pray.

**Celebrant** Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

**The First Lesson** **Isaiah 9:1-4**

There will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness~ on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

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

**The Psalm**

**Psalm 27:1, 5-13**

1 The Lord is my light and my salvation;  
whom then shall I fear? \*  
the Lord is the strength of my life;  
of whom then shall I be afraid?

5 One thing have I asked of the Lord;  
one thing I seek; \*  
that I may dwell in the house of the Lord all the days of my life;

6 To behold the fair beauty of the Lord \*  
and to seek him in his temple.

7 For in the day of trouble he shall keep me safe in his shelter; \*  
he shall hide me in the secrecy of his dwelling  
and set me high upon a rock.

8 Even now he lifts up my head \*  
above my enemies round about me.

9 Therefore I will offer in his dwelling an oblation  
with sounds of great gladness; \*  
I will sing and make music to the Lord.

10 Hearken to my voice, O Lord, when I call; \*  
have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." \*  
Your face, Lord, will I seek.

12 Hide not your face from me, \*  
nor turn away your servant in displeasure.

13 You have been my helper;  
cast me not away; \*  
do not forsake me, O God of my salvation.

**The Second Lesson**

**1 Corinthians 1:10-18**

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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

**Sequence**

Dear Lord and Father of mankind  
*Rest*

**Hymn 652**

**The Gospel**

**Matthew 4:12-23**

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

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

"Land of Zebulun, land of Naphtali,  
on the road by the sea, across the Jordan, Galilee of the Gentiles—  
the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and shadow of death  
light has dawned."

From that time Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, "Follow me, and I will make you fish for people." Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

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

**The Sermon**

**The Very Rev. Beth Franklin**

**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.

## The Confession of Sin

BCP pg. 360

**Celebrant** Let us confess our sins against God and our neighbor.  
**People** 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.

**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.

## The Peace

BCP Pg. 360

**Celebrant** The peace of the Lord be always with you.  
**People** And also with you.  
*We greet one another, passing the peace of God.*

## Announcements

## THE HOLY COMMUNION

## Preparation of the Table

**Offertory** The People That Walked In Darkness Richard Shepard

**Presentation of the Offerings** Hymn 380

Praise God, from whom all blessings flow;  
 praise him, all creatures here below;  
 praise him above, ye heavenly host:  
 praise Father, Son, and Holy Ghost.

**The Great Thanksgiving (Eucharistic Prayer D)** BCP pg. 372

**Celebrant and People** Hymn S-131

Holy, holy, holy Lord, God of power and might,  
 heaven and earth are full of your glory.  
 Hosanna in the highest.  
 Blessed is he who comes in the name of the Lord.  
 Hosanna in the highest.

**Eucharistic Prayer D Continues** BCP pg. 373

**The Lord's Prayer** BCP pg. 364

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.

**The Breaking of the Bread** BCP pg. 364

**Celebrant** Alleluia. Christ our Passover is sacrificed for us;  
**People** Therefore let us keep the feast. Alleluia.

**Communion** *Gluten-free wafers are available, ask the priest at the altar rail.*

**Communion Hymn** My God, thy table now is spread **Hymn 321**  
*Rockingham*

**Post Communion Prayer** BCP pg. 365

## Pocket Practice Reflections

## Blessing

**Closing Hymn** Savior, like a shepherd lead us **Hymn 708**  
*Sicilian Mariners*

**Dismissal** BCP pg. 366

**Postlude** Fugue in G major, BWV 541 J.S. Bach



# ST. MICHAEL'S EPISCOPAL CHURCH

ARLINGTON, VA

SUNDAY, JANUARY 22, 2023

3RD SUNDAY AFTER THE EPIPHANY

Whatever has brought you to worship with this community today, we're so glad you're here. If you're wondering whether there might be something more for you, we hope you'll come back and find out. One of the things we're committed to is finding how our story connects with God's story. We'd love to have your story become a part of our story. The best way to participate in these conversations is to look for announcements about "Being With" courses in our e-newsletter.

Sounds from children, young and old, are a valuable part of our prayer life – not a distraction from it! Families are encouraged to sit in the front of the sanctuary, allowing children as many opportunities to follow along and participate as possible. Should a break be beneficial at any point in the service, the nursery is available for supervised play, and includes a QR code for streaming of the service on any device.

The root of the word liturgy is "the work of the people." Meaning all that happens in the sanctuary with the community who gathers works because of your participation. The beautiful thing about this invitation to participate is that, who we are and what we bring is enough because God meets us here! So don't worry about "doing" anything "right." Whether you've been to Episcopal services for a long time, or this is your first, we hope you'll worship in the way that is most comfortable to you. The service instructions about standing, kneeling, and other directions are intended to help clue you into the habits of this particular community.

The words of our worship service are lifted from the Episcopal (and before that Anglican) tradition. The thing that sets us apart from other denominations is our dedication to Common Prayer. These same words have been used for hundreds of years by people all over the world, and are still used today. The hope of finding ourselves in the midst of this ancient tradition is that we might both learn from those who have come before, and add our own voices to the heavenly chorus.

We are currently offering communion in both kinds, the bread and the wine. Drinking from a common cup, is an essential symbolic practice, a reflection of our theology. We place great emphasis on offering this meal from a single paten (plate which holds the bread) and chalice to symbolize the unity we find in Christ, despite any perceived divisions. We return to the Eucharistic table again and again, because it is only through Christ that we are able to imagine what being unified might look like. Choosing to intinct the bread in the chalice is the least sanitary option, as we risk having many hands in the chalice. Please either drink from the chalice, or refrain from consuming the wine. Whether you would like to receive bread, bread and wine, or a blessing, please know that you are welcome at the Lord's table.

At this time, we ask that all worshipers over the age of two please wear a mask for the duration of the service.