

St. Margaret's

EPISCOPAL CHURCH



The Fifth Sunday of Easter

May 3, 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 Today's Service

Easter is entirely about hope and joy: that nothing separates us from the love of God—not even our sins, not even suffering, and not even death itself. Easter is a season, not simply a day. The Great Fifty Days of Easter are an extended celebration of the Crucified and Resurrected One, the Incarnate Word of God we know in the person of Jesus of Nazareth. Those of us who identify as followers of Christ are baptized into his death and into the hope of Resurrection. What this mystery really means is the most important question of our faith journey—especially as we explore it together in this holiest season of the year.

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.

Prayer Requests

Scan the QR code below to submit your prayer requests so that the intercessor may read them aloud during today's service.



Leading Worship Today

May 3, 2026

10:30 a.m.

CELEBRANT <i>The ordained minister leading the service</i>	The Rev. Richard Weinberg
PREACHER <i>The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today</i>	The Rev. Richard Weinberg
DEACON <i>The ordained minister or deacon candidate who proclaims the Gospel and sets the Eucharistic Table</i>	Francisco Serrano
LECTORS <i>The lay ministers who read the Bible lessons appointed for the day</i>	Terry Adlhock Lydia Quinnell
MUSIC MINISTER <i>The person leading the music</i>	Timothy Duhr
VIRTUAL VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly</i>	Daniel Rivera
ALTAR GUILD <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>	Daisy Njoku
VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i>	Karen Daniel
CRUCIFER <i>The lay leader who carries the processional cross</i>	Heidi Mayor
INTERCESSOR <i>The lay minister who leads the Prayers of Our Community</i>	Patty Nicoson
TECH TEAM <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
VESTRY REPRESENTATIVE <i>The lay leader who serves on the Vestry and makes announcements during the service</i>	Ana-Mita Betancourt
BREAD BAKER <i>The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist</i>	Anne Chase
USHERS <i>The lay people who distribute bulletins, collect the offering, and direct The Communion procession</i>	Tim Green Dan Hicks
WELCOME TABLE STAFFER <i>The lay person who sits at the Welcome Table to greet visitors</i>	Carol Aschenbrener

We Gather in God's Name

Opening Voluntary

Variations on *Westminster Abbey*

William D. Gudger (b. 1947)

The Welcome

Please stand in body or spirit.

Hymn at the Procession

Christ is made the sure foundation

Westminster Abbey

Descant

4 Here vouch - safe to all thy serv - ants what they ask of

1 Christ is made the sure foun - da - tion, Christ the head and
2 All that ded - i - cat - ed ci - ty, dear - ly loved of
3 To this tem - ple, where we call thee, come, O Lord of
4 Here vouch - safe to all thy serv - ants what they ask of

thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,
God on high, in ex - ult - ant ju - bi - la - tion
Hosts, to - day; with thy wont - ed lov - ing - kind - ness
thee to gain; what they gain from thee, for ev - er

with the bless - ed to re - tain, and here - af - ter
bind - ing all the Church in one; ho - ly Zi - on's
pours per - pet - ual mel - o - dy; God the One in
hear thy serv - ants as they pray, and thy full - est
with the bless - ed to re - tain, and here - af - ter
in thy glo - ry ev - er - more with thee to reign.
help for ev - er, and her con - fi - dence a - lone.
Three a - dor - ing in glad hymns e - ter - nal - ly.
ben - e - dic - tion shed with - in its walls al - way.
in thy glo - ry ev - er - more with thee to reign.

Words: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1856), alt. Music: *Westminster Abbey*, Henry Purcell (1659-1695), adapt; desc. James Gillespie (b. 1929). Descant by permission of Church Society, London.

The Opening Acclamation

The People's responses are in **bold**.

Alleluia! Christ is risen.

Christ is risen indeed. Alleluia!

The Collect for Purity

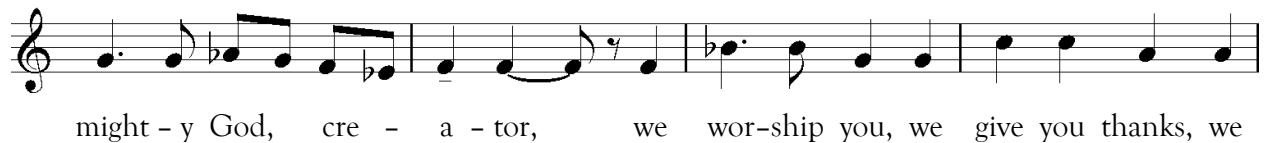
The Collect (pronounced cah-lect) for Purity is a distinctively Anglican prayer for the start of worship and has been included in every Book of Common Prayer since its first publication in 1549. It is translated from an 11th century Latin prayer.

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 Savior. Amen.**

Gloria in Excelsis

Mathias

Literally meaning "Glory in the highest," this is a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus' birth, as reported in Luke 2:14. It is known as the "Angelic Hymn." It is also known as the "Greater Doxology," distinguishing it from the Gloria Patri, the "Lesser Doxology." It dates from the fourth century, and was the canticle for the morning office in the Apostolic Constitutions. The Gloria in Excelsis is typically used in Episcopal parishes as part of the entrance rite during non-penitential seasons.





take a - way the sin of the world: have mer - cy on us;



you are seat - ed at the right hand of the High - est: re -

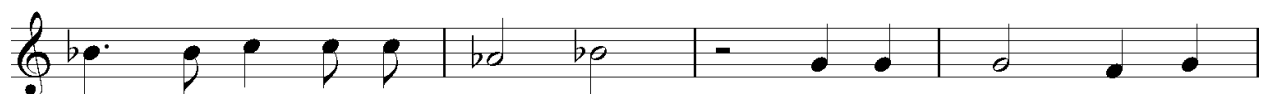


ceive our prayer.

For



you a - lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the



Ho - ly Spi - rit, in the glo - ry of



God, E - ter - nal.

A - men.

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.

ALMIGHTY GOD, whom truly to know is everlasting life: Grant us so perfectly to know Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow in the way that leads to eternal life; through the One who is our Savior and Redeemer, and who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

We Proclaim and Respond to the Word of God

The First Lesson

Acts 7:55-60

This reading is from the Acts of the Apostles, a book in the New Testament written by the same author as the Gospel of Luke. Acts tells a dramatic story of the birth and expansion of the church from the time of the ascension of Jesus until the arrival of Paul in Rome.

A reading from the Acts of the Apostles.

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Woman standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

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

Thanks be to God.

Psalms 31:1-5, 15-16

In te, Domine, speravi

Chant: Samuel Wesley (1766-1837)

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 Choir sings

In you, O God, have I taken refuge;
let me never be put to shame; *
deliver me in your righteousness.

Incline your ear to me; *
make haste to deliver me.

Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold; *
for the sake of your Name, lead me and guide me.

Take me out of the net that they have secretly set for me, *
for you are my tower of strength.

Into your hands I commend my spirit, *
for you have redeemed me, O God of truth.

My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.

Make your face to shine upon your servant, *
and in your loving-kindness, save me."

The Second Lesson

1 Peter 2:2-10

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 the first letter of Peter.

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good. Come to Jesus, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in that stone will not be put to shame." To you then who believe, the stone is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner", and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of God who called you out of darkness into God's marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

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

Thanks be to God.

Please stand in body or spirit.

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 O - pen your ears, O faith - ful peo - ple,
 2 They who have ears to hear the mes - sage,
 3 Is - ra - el comes to greet the Sa - vior,
 4 O - pen your ears, O faith - ful peo - ple,

o - pen your ears and hear God's word. O - pen your hearts, O
 they who have ears, then let them hear. They who would learn the
 Ju - dah is glad to see his day. From east and west the
 o - pen your ears and hear God's word. O - pen your hearts, O

roy - al priest - hood, God has come to you. *Fine*
 way of wis - dom, let them hear God's word.
 peo - ples trav - el, he will show the way.
 roy - al priest - hood, God has come to you.

God has spo - ken to his peo - ple, Hal - le - lu - jah!

And his words are words of wis - dom, Hal - le - lu -

jah! Hal - le - lu - jah! God has spo - ken to his peo - ple,
 To - rah o - ra, To - rah o - ra,
 Hal - le - lu - jah! And his words are
 To - rah o - ra,
 words of wis - dom, Hal - le - lu - jah!
 To - rah o - ra, Hal - le - lu - jah!

Da Capo

“Torah ora” is Hebrew for, “The Law is our Light.”

Words: Willard F. Jabusch (b. 1930), alt. Copyright ©1966, 1984 by Willard F. Jabusch Music: *Torah song [Yisrael V'oraita]*, Hasidic melody; arr. Richard Proulx (b. 1937) Copyright ©1985, G.I.A. Publications, Inc. All rights reserved. Used with permission.

The Gospel Lesson

John 14:1-14

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' words and actions.

The Holy Gospel of our Savior Jesus Christ according to John.

Glory to you, O Christ.

Jesus said, “Do not let your hearts be troubled. Believe in God, believe also in me. In my Abba’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Creator except through me. If you know me, you will know my Abba also. From now on you do know him and have seen Abba.”

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to

the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

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.

All stand in body or spirit,

The Affirmation of Faith

A Celtic Creed

This creed has been passed down from the Iona Abbey on the Isle of Iona in Scotland. Founded by St. Columba in 563, since 1938 the Abbey has been cared for by the Iona Community, an international ecumenical order which continues the tradition of Iona Abbey as a place worship.

We believe in God above us,
**maker and sustainer of all life,
of sun and moon, of water and earth,
of male and female, and in between.**

**We believe in God beside us,
Jesus Christ, the Word made flesh,
born of a woman, servant of the poor,
tortured and nailed to a tree.
A man of sorrows, he died forsaken.
He descended into the earth to the place of death.
On the third day he rose from the tomb.
He ascended into heaven, to be everywhere present,
and his kingdom will come on earth.**

**We believe in God within us,
the Holy Spirit of Pentecostal fire,
life-giving breath of the Church,
Spirit of healing and forgiveness,
source of resurrection and of eternal life.
Amen.**

Please kneel or sit.

The Prayers of Our Community

The intercessor gives voice to the prayer requests submitted online by members of our community worshipping in person or on Zoom. To submit your own prayer request, please use the QR code in the back of this bulletin.

Jesus Christ is risen today, our triumphant holy day. Alleluia! So let us pray to God, saying, "Risen Christ, *to you we give undying praise.*"

Heavenly One, for us you endured the cross and the grave. When we were yet sinners, you redeemed and saved us. May we sing your eternal praises everywhere we go.

Silence

Risen Christ, **to you we give undying praise.**

Incarnate Love, where hearts are wintry, grieving, or in pain, call forth new life by your touch. Bring forth life in the barren places of your world.

Silence

Risen Christ, **to you we give undying praise.**

Resurrected One, bring our neighbors from sadness into joy. Where they live in darkness, brighten their lives with a day of splendor and give to all that peace that passes human knowing.

Silence

Risen Christ, **to you we give undying praise.**

Risen Christ, you have opened heaven's gate. You have freed us from the power of sin and death. Through your resurrection, you give us the promise of resurrection to a holier state. Bless the dying and the dead.

Silence

Risen Christ, **to you we give undying praise.**

Risen Christ, we praise you for the gifts and wisdom of all descendants of Asia and the Pacific Islands. For the name and story of each person who claims this heritage, we ask you to hold them in your love, to ensure the security and peace of their homes, businesses, and places of worship, and to make of us all fierce advocates and allies for welcome, inclusion, and the common good.

Silence

Risen Christ, **to you we give undying praise.**

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

Silence

Risen Christ, **to you we give undying praise.**

The Celebrant adds this concluding collect

Sun of Righteousness, so gloriously risen, shine in our hearts as we celebrate our redemption, that we may see your way to our eternal home, where you reign, one holy and undivided Trinity, 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](https://www.73256.com) 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 call

Z. Randall Stroope (b. 1953)

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joyes in love.

Text: George Herbert (1593-1633)

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.

God is 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.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Mother Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

Holy, Holy, Holy

Mathias

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

The image shows two staves of musical notation in treble clef. The first staff contains the lyrics "Ho - ly, ho - ly," with a slur over the first four notes and another slur over the last four notes. The second staff contains the lyrics "ho - ly Lord, God of power and might," with a slur over the first four notes and another slur over the last four notes.

heaven and earth are full of your glo - ry. Ho-san-na in the
 high - est Bless -ed 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.

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 Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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 Savior 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 Jesus 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Therefore, according to his command, O God: **We remember Christ's death, we proclaim Christ's resurrection, we await Christ's coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Savior 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 in the sacrifice of Jesus Christ, through whom we are acceptable to you, 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 Blessed Margaret and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

**Padre nuestro
que estás en el cielo,
santificado sea tu nombre;
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.

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

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 in 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), 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.

Solo at the Communion

Arise, my soul, arise

Dan Forrest (b. 1978)

Arise, my soul, arise, shake off thy guilty fears: the bleeding Sacrifice in my behalf appears:
 Before the Throne my Surety stands. My name is written on His hands.
 Five bleeding wounds He bears, received on Calvary,
 They pour effectual prayers, they strongly plead for me:
 "Forgive him, O, forgive," they cry "nor let that ransomed sinner die."
 God is reconciled; a pardoning voice I hear; And I am God's own child, I can no longer fear;
 With confidence I now draw nigh, "Creator of us all!" I cry.

Text: Charles Wesley (1707-1788)

Michael Walker, soloist

The People stand in body or spirit.

Prayer after the Communion

God of Life,
**who for our redemption gave your only-begotten One
to the death of the cross,
and by his glorious resurrection
has delivered us from the power of our enemy:
grant us so to die daily to sin,
that we may evermore live with Christ in the joy of the risen life;
through Jesus 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 to volunteer in service. Please see the weekly bulletin insert for more information.

Please stand in body or spirit.

The Blessing

God the Creator, by whose love Christ was raised from the dead, open to you the gates of everlasting life. **Amen.**

God the Incarnate One, who in bursting from the grave has won a glorious victory, give you joy as you share the Easter faith. **Amen.**

God the Holy Spirit, who filled the disciples with the life of the risen Christ, empower you and fill you with Christ's peace. **Amen.**

And the blessing of God almighty, Source of all Being, Incarnate Word, and Holy Spirit, be with you all 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 Christ is a - live! Let Chris - tians sing. His cross stands
 2 Christ is - a - live! No long - er bound to dis - tant
 3 Not throned a - bove, re - mote - ly high, un - touched, un -
 4 In ev - ery in - sult, rift, and war where co - lor,
 5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with
 2 years in Pal - es - tine, he comes to claim the
 3 moved by hu - man pains, but dai - ly, in the
 4 scorn or wealth di - vide, he suf - fers still, yet
 5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.
 2 here and now and con - quer ev - ery place and time.
 3 midst of life, our Sa - vior with the Fa - ther reigns.
 4 loves the more, and lives, though ev - er cru - ci - fied.
 5 lives and learns his joy, his jus - tice, love, and praise.

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 Music: *Truro*, melody from *Psalmodia Evangelica, Part II*, 1789; harm. Lowell Mason (1792-1872), alt.

The Dismissal

Let us go forth in the name of Christ. Alleluia, alleluia!

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Postlude

Gustav Merkel (1827-1885)

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WORSHIP

- ✝ **Weekly Sunday Eucharist Service | Sundays | 10:30 a.m.** Join us in person or online! Find the link at stmargaretsdc.org/worship.
- ✝ **Weekly Virtual Sunday Compline Service | Sundays | 8:00 p.m.** Join us via Zoom! Find the link at stmargaretsdc.org/worship.
- ✝ **Diocesan Spring Confirmation Service | Saturday, May 9 | 10:00 a.m. | Washington National Cathedral** All are invited to attend this service to support these parishioners who are to be confirmed: Adrian Baptiste, Anna Jeffries, Nicole Julien, Charlotte Maslog, Nyah Molineaux, Natalie Padre, and Gretchen Steele. We will acknowledge them in worship at St. Margaret's on May 10 as well, and the families invite all to share a celebratory cake at the coffee hour.
- ✝ **Solemn Choral Evensong for Pride Month | Sunday, June 28 | 3:00 p.m.** All are invited to attend this distinctly Anglican service, offered by the Choir of St. Margaret's. We will celebrate the diversity of our sexual identities and acknowledge the pioneers on whose shoulders we stand. Incense will be used.

CONNECT

- ✝ **Newcomers Gathering | May 7 | 5:30-7:30 p.m.** The Newcomers Lay Committee is hosting a Spring Newcomers Gathering! New and long-time parishioners alike are welcome to attend this open-house gathering at the home of Daniel Hicks and John McCall: 1822 Wyoming Avenue, NW, Washington, DC 20009. If you would like to attend or join in party preparations, please contact Nellie Fagan at mefagan16@gmail.com or (978) 501-3061.

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. We will continue reading *How to Know a Person* at our next meeting on May 4.
- ✝ **Quarter 1 2026 Financial Results.** Below are the financial results for the parish for the 1st three months of 2026. Income/Expenses are on track if they are at/around 25% of the budget. The Other Activity lines include activity on the investment accounts (including unrealized losses due to the market going down) and money coming in and out of funds that are not part of the annual budget—like flowers and the music fund. If you are able to give to Charlie's Place this month, it would be appreciated as individual giving is less than planned for at this point in the year. If you have questions on the below, please feel free to reach out to Sarah Padre, Treasurer, via email treasurer@stmargaretsdc.org, or talking to her after church on a Sunday

		Jan - Mar 26	Annual Budget	% of Budget
REVENUE				
	Giving	140,602.35	657,000.00	21.4%
	Other Income	13,618.80	62,987.00	21.62%
	Rummage Sale	0.00	36,500.00	0.0%
	Charlie's Place	43,196.79	265,000.00	16.3%
	Transfers from Funds	0.00	17,000.00	0.0%
	Other Activity	-34,520.27		
		162,897.67	1,038,487.00	15.69%
EXPENSE				
	Staff	100,000.77	366,417.94	27.29%
	Admin Related	60,512.03	307,280.44	19.69%
	Programs/Ministries	6,182.62	31,090.00	19.89%
	Charlie's Place	77,293.99	272,366.02	28.38%
	Diocesan Contribution	9,186.24	36,745.00	25.0%
	Other Activity	3,433.01		
		256,608.66	1,013,899.40	25.31%
	Net - Operations	-28,526.53		
	Net - Charlie's Place	-34,097.20		

	Net - Other Activity	-37,953.28		
Total Surplus(Deficit)		-93,710.99	24,587.60	

SERVE

- ✦ **Faith-Based Migrant Family Support.** The recent marked escalation in ICE enforcement throughout the DMV has resulted in thousands of arrests, primarily of people without criminal records. Families that were independent are now afraid to leave their homes and need help to survive. Parishes within the Episcopal Diocese of Washington are establishing migrant family support groups (also called “care pods”). **The Faith in Action Committee plans to form such a migrant family support group, and we need volunteers.** Spanish speakers especially welcome! Faith-Based Migrant Family Support seeks to connect families to existing resources in the region, accompany family members, and provide moral and spiritual support. This volunteer effort is one of mutual aid (solidarity not charity) in which neighbors support each other during a time of crisis to survive and sustain. If you are interested in this effort, please contact Penny Anderson at penelopeanderson23@gmail.com. Whether you have lots of time and resources available or only a little, we'd like to hear from you.
- ✦ **Mustard Seed Charlie's Place Street Outreach | Wednesdays | 5:00 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. To help fund this ministry, please give to the Rector’s Discretionary Fund by check or online at stmargaretsdc.org/give. Be sure to select “Rector’s Discretionary Fund” in the dropdown menu.

GIVE

- ✦ **Hospitality Fund.** Make a donation to help cover the costs of food, décor, and supplies for parish-wide events. Visit stmargaretsdc.org/give and select “Hospitality Fund” in the drop down menu.
- ✦ **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) or Reggie Cox (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). The 1894 Society brochure and Intended Giving Card can be found at stmargaretsdc.org/give.
- ✚ **Donate.** If you would like to make a donation to St. Margaret's, visit 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.

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

Sarah Padre | Treasurer

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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