

St. Margaret's

EPISCOPAL CHURCH



Second Sunday after Pentecost

June 7, 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 the Season after Pentecost

The long season after Pentecost, affectionately known as the "green season" thanks to the liturgical color of vestments and paraments, and as "Ordinary Time" in other traditions, is an extended outworking of the Christian life and the implications of our baptism into the life, death, and resurrection of Jesus Christ. The season concludes on the last Sunday after Pentecost when we celebrate the Feast of Christ in Majesty before the new liturgical year begins a week later with the first Sunday of Advent.

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

June 7, 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>	Carline Watson Charlie Grizzle
GUEST PIANIST <i>The person leading the music</i>	Jeff Hamlin
VIRTUAL VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly</i>	Robin Lumsdaine
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>	Jane Quenk
VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i>	Gene Batiste
CRUCIFER <i>The lay leader who carries the processional cross</i>	Ben Warder
INTERCESSOR <i>The lay minister who leads the Prayers of Our Community</i>	Jenny Carson
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
VESTRY REPRESENTATIVE <i>The lay leader who serves on the Vestry and makes announcements during the service</i>	Jess Church
BREAD BAKER <i>The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist</i>	Karen Daniel
CHALICISTS <i>The ministers (lay or ordained) who serve The Communion wine</i>	Heidi Mayor Carolyn Eaves-Goff
USHERS <i>The lay people who distribute bulletins, collect the offering, and direct The Communion procession</i>	Pedro Rivera & Christopher Deighan
WELCOME TABLE STAFFER <i>The lay person who sits at the Welcome Table to greet visitors</i>	Sally Russ

Sources and Permissions

Cover artwork: Sermon on the Mount Window, Tiffany Studios, St. Margaret's Episcopal Church, Washington, D.C. Photo by Gwen Griffiths. Used by permission. Eucharistic Prayer, and the Prayer after Communion taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Confession adapted from *The Book of Common Prayer*, 1979. Public domain. *A Creed for Pride Month* by Will Drosos and Richard Weinberg. Used by permission. Opening Acclamation, Collect of the Day, and Psalm taken from *The St. Helena Breviary* (Personal Edition), Copyright 2006, The Order of St. Helena. Used by permission. Scriptural texts adapted from the *Revised Common Lectionary*, Copyright 2022. The Prayers of Our Community adapted from the Costa Blanca Anglican Chaplaincy of the Church of England in Spain. Used by permission. Permission to reproduce and live-stream the music under One License #A-728585.

We Gather in God's Name

Opening Voluntary

Morning Has Broken

Traditional Gaelic melody

The Welcome

Please stand in body or spirit and face the rear of the Nave, turning forward as the cross passes.

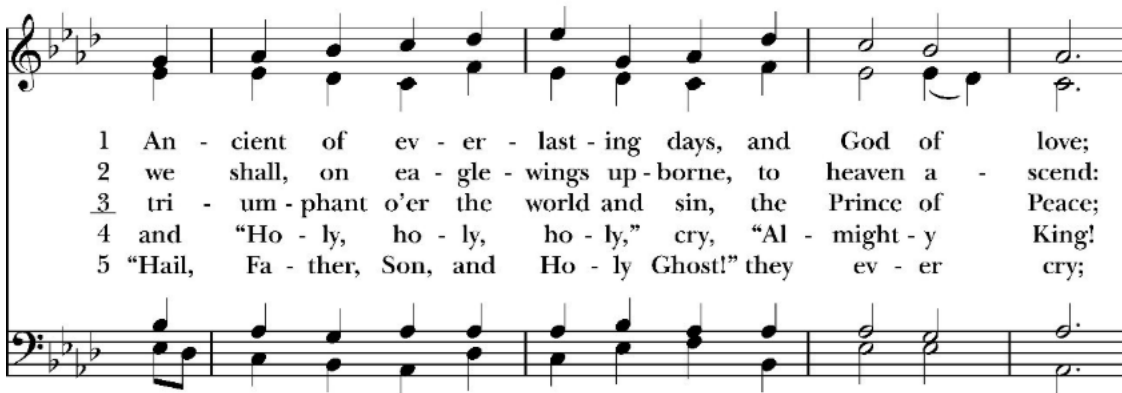
Hymn at the Procession

The God of Abraham praise

Leoni



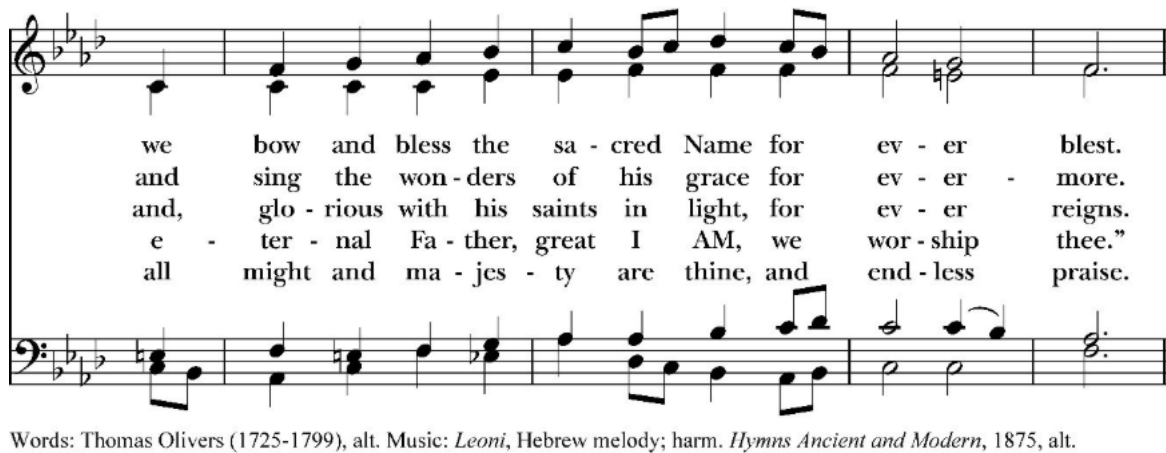
1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
2 we shall be - hold his face, we shall his power a - dore,
3 on Zi - on's sa - cred height his king - dom he main - tains,
4 Who was, and is, the same, and ev - er - more shall be:
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

The Opening Acclamation

The People's responses are in bold.

Blessed be God: the one, holy, and undivided Trinity.
And blessed be Their reign, now and forever. Amen.

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.

1. Sing praise to the Lord, O sing out a new song.
 2. Cre - a - tor of all, God rules with com - pas - sion.
 3. Ac - claim Je - sus Christ as wor - thy of hon - or.

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 Ac - claim Je - sus Christ as wor - thy of hon - or.

Sing praise to the Lord, sing praise to our God.

- 4. Give thanks to the Lord, who sends us the Spirit. . .
 Sing praise to the Lord, sing praise to our God.
- 5. Sing praise to the Lord, "Amen, Alleluia!". . .
 Sing praise to the Lord, sing praise to our God.

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.

O GOD, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guidance may do them; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Genesis 12:1-9

This reading is from the Old Testament (or Hebrew Scriptures), which Jesus knew and from which he often referred or quoted.

A reading from the book of Genesis.

Now God said to Abram, "Go from your country and your kindred and your family's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as God had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then God appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Holy One and invoked the name of God. And Abram journeyed on by stages toward the Negeb.

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

Thanks be to God.

Psalm 33:1-12

Exultate, justi

Tone: 1.2

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 Cantor chants

Rejoice in God, you righteous; *
it is good for the just to sing praises.

Sing praises to God with the harp; *
play upon the psaltery and lyre.

Sing to God a new song; *
sound a fanfare with all your skill upon the trumpet.

O God, your word is right, *
and all your works are sure.

You love righteousness and justice; *
your loving-kindness fills the whole earth.

By your word, O God, were the heavens made, *
by the breath of your mouth all the heavenly hosts.

You gather up the waters of the ocean as in a water-skin *
and store up the depths of the sea.

Let all the earth fear you; *
let all who dwell in the world stand in awe of you.
For you spoke, and it came to pass; *
you commanded, and it stood fast.
You bring the will of the nations to naught *
and thwart the designs of the peoples.
But your will stands fast for ever, *
and the designs of your heart from age to age.
Happy is the nation that worships you, O Most High; *
happy the people you have chosen to be your own!

The Second Lesson

Romans 4:13-25

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 Paul's letter to the Romans.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in the One who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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.”

Negro Spirituals are powerful, beautiful music of sorrow and of hope created by enslaved Africans brought to America as part of the largest forced migration in history. While there is little information to guide us as to the music’s original creators, these songs were passed orally by the enslaved from person to person and community to community, just as their ancestors had done.

Eileen Guenther, author of In Their Own Words: Slave Life and the Power of Spirituals, categorizes this Spiritual as one relating to the Holy Spirit. She writes, “The omnipresence of the Holy Spirit in the daily life of the enslaved population enabled them to feel a sense of spiritual liberation and the power of God’s love, even while knowing that they were the property of another human being.”

The Gospel Lesson

Matthew 9:9-13, 18-26

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 Matthew.

Glory to you, O Christ.

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.”

And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well. When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, he said, “Go away; for the girl is not dead but sleeping.” And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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 Creed for Pride Month

This creed was adapted from various sources by Will Drosos and Richard Weinberg for St. Margaret's in 2021.

We believe in God the creator,
who made all people in Their own image.
Male, female, non-binary, and two-spirit God created us;
lesbian, gay, bi, trans, straight, and queer God affirms us.

We believe in God the Christ, Jesus,
who lived a little while among us.
Jesus stood with the poor and marginalized,
and was an ally to all people facing oppression.
Because of this, Jesus was tortured and killed,
and yet, on the third day he rose to new life.
Christ ascended into heaven and is seated at the right hand of the Creator.

We believe in God the Spirit,
sustainer of all things.
She breathes new life into old systems and understandings,
empowering all who work to further God's reign.
She guides the Church to admit when it is wrong,
and she guides us all to seek forgiveness and to forgive. 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 worshiping in person or on Zoom. To submit your own prayer request, please use the QR code in the back of this bulletin.

Let us pray for the needs of this congregation and the world.

Loving God, we pray for the church and for all people everywhere. Empower us to use our gifts and resources to further the mission of your kin-dom. For this we pray, O God. **Unite us in truth and love.**

Merciful God, we pray for our nation. Heal us from division and systemic sin so that we may care for everyone. For this we pray, O God. **Unite us in truth and love.**

Sustaining God, we pray for our own community, the people of St. Margaret's. Guide us as we gather to worship, learn, support one another, and venture out into our neighborhood. We pray also for those who are visiting us today for the first time. May they feel your love and our welcome to them. For this we pray, O God. **Unite us in truth and love.**

Triune God, we pray for LGBTQ people throughout the world. Empower those who strive to dismantle injustice surrounding the LGBTQ community and to create equity in systems of oppression. This month as we celebrate pride, renew the passion in us to continue this holy work of welcome, inclusion, and celebration. For this we pray, O God. **Unite us in truth and love.**

Healing God, we pray for all people who suffer in body, mind, or spirit. Send your Spirit of healing to them, and send us to care for others, acting as your hands and feet in the world. For this we pray, O God. **Unite us in truth and love.**

Eternal God, we pray for the departed. Hold them in your unending embrace. For this we pray, O God. **Unite us in truth and love.**

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

For this we pray, O God. **Unite us in truth and love.**

The Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

Silence is kept.

God of all mercy, **we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

The Absolution

The Celebrant says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **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](tel:73256) 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.

In the shadow where we linger, in this darkness we call home,
 Where the sighs are deep and doubtful and our aspirations groan
 All is not in vain, Beloved, our travail is not unknown.
 Christ within us, Christ among us, Christ the first and Christ the last;
 Love Incarnate, hold Your children till the storm of life is past.
 Though we have not faith to seek Him, Christ Himself will draw us near,
 Deep, abiding rays of mercy cast their light on lonely fear.
 Cry no more ye poor and weary, our redeeming Lord is here.
 Sure defender, never failing, radiant Savior, Holy Friend—
 Gift of glory, Hope of heaven, call us now to faith again!
 Alleluia! Blest compassion, Grace is shining without end!

words: Johanna Anderson (1856-1904)

Lawrence Reppert, soloist

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.**

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a parent cares for their children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Holy, Holy, Holy

MaultsBy

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



Ho - ly, ho - ly, ho - ly Lord,
God of pow - er and might,
Heav - en and earth are full of your
glo - ry Ho - san - na in the
high - est. Blessed 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.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: **"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."**

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: **"Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with blessed Margaret, blessed Mary, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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.

Voluntary at the Communion

Just as I Am

William B. Bradbury (1816–1868)

A period of reverent silence may follow the music during Communion. We invite you to pray in the quiet of your heart.

The People stand in body or spirit.

Prayer after the Communion

God of abundance,
**you have fed us with the bread of life and cup of salvation;
 you have united us with Christ and one another;
 and you have made us one with all your people
 in heaven and on earth.**
**Now send us forth
 in the power of your Spirit,
 that we may proclaim your redeeming love to the world
 and continue for ever
 in the risen life of 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

The priest blesses the people, and the people respond, **Amen.**

We Go Forth in the Name of Christ

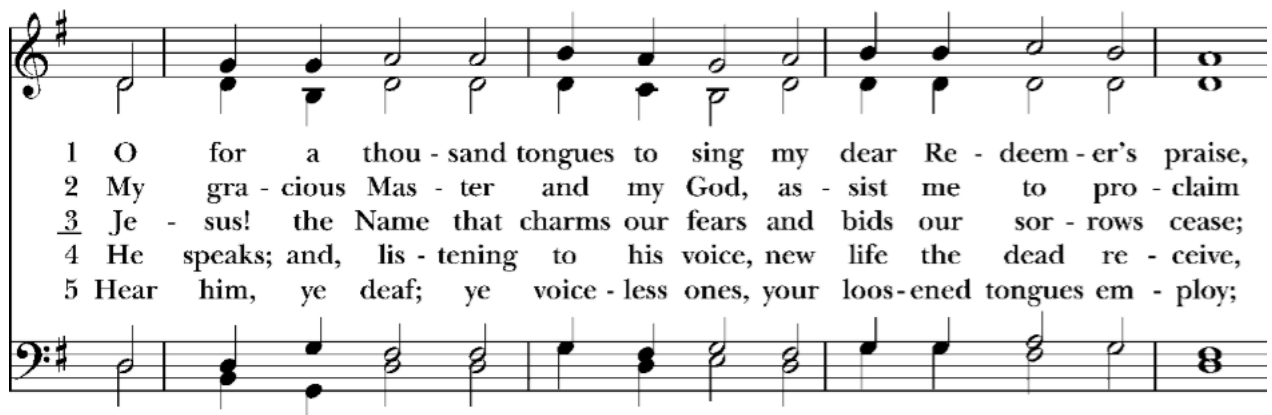
As the celebration ends, we are charged to reach out beyond our own church to the world around us.

As the cross passes, turn to face the rear of the Nave.

Hymn at the Procession

O for a thousand tongues to sing

Azmon



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
2 and spread through all the earth a - broad the hon - ors of thy Name.
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4 the mourn - ful bro - ken hearts re - jice, the hum - ble poor be - lieve.
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heayen.

Words: Charles Wesley (1707-1788), alt. Music: Azmon, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872).

The Dismissal

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

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

How Great Thou Art

Swedish folk melody

Parish Prayer List

Clergy | The House of Bishops, Presiding Bishop Sean Rowe, Diocesan Bishop Mariann Edgar Budde; St. Margaret's Clergy: Rector Richard Mosson Weinberg; Adjunct Priests Rachele Sam and Caron Gwynn; Deacon Francisco Serrano.

Diocesan Cycle of Prayer | St. Alban's Church, DC, and Iglesia San Albano.

Parishioners Celebrating Birthdays This Week | None.

Sick Parishioners | Kiry Poiema and Their Family Members, Alyssa Kallal, Todd Torres-Douglas, Anna Jackson, Reggie Cox, Sharon Dove, Katie Russ-Sharp, Tom Head, Gary Collins, Damon Clements, Kate Blackburn, Ashley Andersen, Pat Heinz, Amelia Early, Kimberly Rankin-Imperial, Marcelina Maynard, and Michelle Brito.

Sick Family and Friends of Parishioners | Bill Trawick (friend of Jeffrey Hunter and Terry Adlhock); Violet (friend of Isabelle Melese-d'Hospital); Layla (daughter of a friend of Isabelle Melese-d'Hospital); Terry Lawson and Her Sister Mary (friends of Helen Templin); Phil and his family (nephew-in-law of Isabelle Melese-d'Hospital); Lesa and Scott Kaldenberg (sister and brother-in-law of Cathie Siders); The Brother of Nonie Johnson; Fred Miller (friend of the Padre Family); Geri Hobdoy (friend of Linda Harbin-Suggs); Laura Swearingen-Steadwell (daughter of Lou and Christine); Sierra Collins (friend of Annie Elliott); Russell Elliott (father of Annie Elliott); Valerie Church (mother of Jessica Church); Louise Powers (friend of Annie Elliott); Pradip Pandya (friend of Ellery Ammons); Johnny (brother of Virginia Schonfield); Elena Donato (mother of Lisa Pastore); Brooke and Marian (aunts of Miranda Cooter); Vicente (friend of Monika Weber-Fahr); Isabell Reynolds (friend of Annie Elliott); Norma Wakefield (mother of Bill Wakefield and mother-in-law of Elizabeth Wakefield); Ann (friend of Russ Ball); John Williams (Charlie's Place staff member); Larry (relative of Jeffrey Hunter); Marjorie Moss (friend of Annie Elliott); Rick Roddy (friend of Tim Duhr); Oscar Fletcher (nephew of Jane Quenk); Lissa Keller (mother of Mackenzie Keller); Joel Page (neighbor of Isabelle & Miranda); Sarah (daughter of Nonie Johnson); Patti Ducket (cousin of Tim Green); Sean Clements (cousin of Damon Clements); Heather (niece of Nonie Johnson); Julie Petersmeyer (former Parish Deacon); Barbara Berger (friend of Julie Polter); Larry (brother of Terry); Vivien Stenberg (friend of Sharon Dove); Larry (brother of Nonie Johnson); Richard Dillon (stepfather of Karen Castro); John (cousin of Miranda Cooter); Edwin Plett (father of Barbara Usher); Bonnie Woods (mother of Susan Woods); Calvin Nokes (friend of Miranda Cooter); Matt Ball (brother of Russell Ball); Kathy Mehigan (friend of Linda Suggs); Christian (friend of Susan Woods); Rosalene Larson (mother of Karen Daniel); Sidney Binks (son of Lucy Binks); Jeumeyne Dummett (nephew-in-law of Aubrey Thompson); Brandon Boswell (friend of Pedro Rivera and Christopher Deighan); Edith Hutchins (mother of Cindy Hutchins); Bob Laughlin (friend of Isabel Sternberg); Montague Kern (former parishioner); Lee Mayfield (mother of Jenny Carson); Stephen Golanka (friend of Pedro Rivera); Enrique Rivera (brother of Pedro Rivera); and Tom Connelly (brother of Cathleen Connelly).

The Departed | John Stewart (friend of Jeffrey Hunter and Terry Adlhock); Allen Lawrence Lear (former parishioner); Bobby Bayne (cousin of Cathy Connelly); Virginia Bower (friend of Ann Yonemura); Shirley Watkins (aunt of Carolyn Eaves-Goff); Preston C. Manning (father of Meredith Manning); Allen Williams (father of Rachele Sam).

Those Serving Abroad and Their Families | For those serving as observers, members of the press, and relief workers. We pray for all of those who have lost their lives, been wounded, or are held hostage. JD Mancini (parishioner), working with Agape Farmhands in Salima, Malawi.

Please send the names of those you wish to be included on the Parish Prayer List to office@stmargaretsdc.org.

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.
- ✦ **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. A festive reception will follow.
- ✦ **Ordination to the Sacred Order of Deacons | Saturday, September 12 | 10:00 a.m.** SAVE THE DATE for this service at Washington National Cathedral at which our deacon intern Jen Page will be ordained by the Bishop as a vocational deacon.

CONNECT

- ✦ **Capital Pride Parade | Saturday, June 20** St. Margaret's parishioners and friends are invited to march in our contingent with the Diocese of Washington in DC's Pride Parade. This is a way to show our support for our LGBTQIA+ siblings and let people know that everyone is welcome at our table. The parade officially runs from 3:00 – 8:00 p.m. starting at 14th and T streets NW and ending at Pennsylvania Ave. and 9th Street NW (almost 2 miles). We'll know more about the exact timing for our contingent in early June. Kim and Tad Johnston are coordinating for St. M's. Please fill out the Google Form at stmargaretsdc.org/connect to express interest and get on the contact list for the event or see Kim or Tad at Coffee Hour.

LEARN

- ✦ **SAVE THE DATE: Rummage Sale | Saturday, October 17 | 9:00 a.m.—2:00 p.m.** We will accept donations July 9—October 9. More to come on donation times and volunteer sign-up. Giselle Pole and Sally Russ will serve as co-chairs. We will post a rummage sale email address soon, and any questions can be sent to that address.
- ✦ **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 June 15.

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.

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

EPISCOPAL CHURCH

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Washington, DC 20009

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