

St. Margaret's

EPISCOPAL CHURCH



Tenth Sunday after Pentecost

August 2, 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

August 2, 2026

10:30 a.m.

CELEBRANT *The ordained minister leading the service*

The Rev. Richard Weinberg

PREACHER *The minister (lay or ordained) who leads a reflection on how the appointed Scripture speaks to us today*

The Rev. Richard Weinberg

DEACON *The ordained minister or deacon candidate who proclaims the Gospel and sets the Eucharistic Table*

The Rev. Francisco Serrano

LECTORS *The lay ministers who read the Bible lessons appointed for the day*

Isabelle Melese-d'Hospital
Ben Warder

GUEST ORGANIST *The person leading the music*

Clarice Snyder

VIRTUAL VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly*

Daniel Rivera

ALTAR GUILD *Those who care for the altar, vestments, vessels and altar linens of the parish; prepare the sanctuary for services; and clean up afterward*

Helen Templin
Vida Adjei

VERGER *The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly*

Karen Daniel

CRUCIFER *The lay leader who carries the processional cross*

Heidi Mayor

INTERCESSOR *The lay minister who leads the Prayers of Our Community*

Carline Watson

TECH TEAM *The lay leader who assists our Audio-Visual Technician in filming our service and creating a welcoming virtual space*

Daniel Rivera

VESTRY REPRESENTATIVE *The lay leader who serves on the Vestry and makes announcements during the service*

Carol Aschenbrener

BREAD BAKER *The lay person who prepares the bread, which we take, bless, break, and share in the Eucharist*

Karen Daniel

CHALICISTS *The ministers (lay or ordained) who serve The Communion wine*

Carol Aschenbrener
Carolyn Eaves-Goff

WELCOME TABLE STAFFER *The lay person who sits at the Welcome Table to greet visitors*

Carol Aschenbrener

We Gather in God's Name

Opening Voluntary

Pastorale

Louis Vierne (1870-1987)

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

We the Lord's people

Decatur Place



1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who
2 This is the Lord's house, home of all his peo - ple, school for the
3 This is the Lord's day, day of God's own mak - ing, day of cre -
4 In the Lord's ser - vice bread and wine are of - fered, that Christ may



called us out of sin and dark - ness in - to his own light,
faith - ful, ref - uge for the sin - ner, rest for the pil - grim,
a - tion, day of re - sur - rec - tion, day of the Spi - rit,
take them, bless them, break, and give them to all his peo - ple,



that he might a - noint us a roy - al priest-hood.
ha - ven for the wea - ry; all find a wel - come.
sign of hea - ven's ban - quet, day for re - joic - ing.
his own life im - par - ting, food ev - er - last - ing.

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.

Gloria in Excelsis

Rutter

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.

Glo - ry to God in the high - est, —

— and peace to all peo - ple on earth. — Lord God,

heav'n - ly One al - migh - ty God Cre - a - tor, — we wor - ship

you, we give you thanks, we praise you for your glo - ry. —

(♩ = ♩ of preceding - same beat as before, not slower)

Lord Je - sus Christ, — Ho - ly Child of our Ma - ker —

Lord God, Lamb of God, you take a - way the sin of the

world: have mer-cy on us; you are seat-ed at the right
hand of the Ma-ker 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.

Let your continual mercy, O GOD, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Genesis 32:22-31

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.

The same night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a human being wrestled with him until daybreak. When the person saw that they did not prevail against Jacob, they struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with them. Then the individual said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So they said to him, "What is your name?" And he said, "Jacob." Then the person said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked them, "Please tell me your name." But they said, "Why is it that you ask my name?" And there they blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

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

Thanks be to God.

Psalms 17:1-7, 16

Exaudi, Domine

Tone VIII.1

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

Hear my plea of innocence, O God;
give heed to my cry; *
listen to my prayer, which does not come from lying lips.

Let my vindication come forth from your presence; *
let your eyes be fixed on justice.

Weigh my heart, summon me by night, *
melt me down; you will find no impurity in me.

I give no offense with my mouth as others do; *
I have heeded the words of your lips.

My footsteps hold fast to the ways of your law; *
in your paths my feet shall not stumble.

I call upon you, O God, for you will answer me; *
incline your ear to me and hear my words.

Show me your marvelous loving-kindness, *
O Savior of those who take refuge at your right hand
from those who rise up against them.

But at my vindication I shall see your face; *
when I awake, I shall be satisfied, beholding your likeness.

The Second Lesson

Romans 9:1-5

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.

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the ancestors, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

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

Thanks be to God.

Please stand in body or spirit.

Hymn at the Sequence

O God of Bethel by whose hand

Dundee

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 God of Beth - el, by whose hand thy peo - ple still are fed;
- 2 Our vows, our prayers, we now pre - sent be - fore thy throne of grace:
- 3 Through each per - plex - ing path of life our wan - dering foot - steps guide;
- 4 O spread thy shel - tering wings a - round, till all our wan - derings cease,
- 5 Such bless - ings from thy gra - cious hand our hum - ble prayers im - plore;



- 1 who through this earth - ly pil - grim - age hast all thine Is - rael led:
- 2 O God of Is - rael, be the God of this suc - ceed - ing race.
- 3 give us each day our dai - ly bread, and rai - ment fit pro - vide.
- 4 and at our Fa - ther's loved a - bode our souls ar - rive in peace!
- 5 and thou shalt be our cov - enant God and por - tion ev - er - more.

The Gospel Lesson

Matthew 14:13-21

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.

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were over five thousand adults, plus children.

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

The Apostles' Creed

The Apostles' Creed is the ancient creed of Baptism and is one of the three historic creeds recognized in the Episcopal Church. Its title dates from the late fourth century, and it may be based on a shorter form of the creed in use at Rome in the middle of the second century.

Let us confess the faith of our baptism, as we say,

**I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.**

Please sit or kneel.

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.

As we gather on the unceded ancestral lands of the Nacotchtank people, the traditional territory of the Piscataway Conoy Tribe, let us pray with thankful and respectful hearts for the first people of this land. Holy One, **hear our prayer.**

For the Church throughout the world; and for ours, the Episcopal branch of the Jesus Movement. For all who find their way to St. Margaret's, including those worshiping with us today for the first time, that renewed in Word and Sacrament, we may be a people transformed by the saving grace of Christ. Holy One, **hear our prayer.**

For our nation and all in authority. For an end to political divisiveness, corruption, and wanton failure to govern responsibly. Grant to our leaders the courage to put the lives of those with less above the wants of those with more. Make us that beacon of freedom and equality, which you've called all nations to be. Holy One, **hear our prayer.**

For the concerns of our city. For those experiencing homelessness and those who lack access to affordable housing. Give to our leaders the wisdom to enact policies that justly meet our neighbors' needs. Equip us all to make our city more like your heavenly reign. Holy One, **hear our prayer.**

For all those who suffer or are in any kind of trouble, including the sick of our parish. For the lonely and the bereaved, and for all those in pain. Send your Spirit to bring healing and strength to persevere. Give to us who are close to those who suffer the strength to bear witness to their pain. Holy One, **hear our prayer.**

For all who have recently died. Grant to them a seat at your heavenly banquet and entrance to that place where there is no more death and no more pain, but life everlasting. Holy One, **hear our prayer.**

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

Holy One, **hear our prayer.**

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.

Solo at the Offertory

Panis angelicus (sung in Latin)

César Franck

May the Bread of Angels become bread for humankind;
The Bread of Heaven puts all foreshadowings to an end;
Oh, thing miraculous!
The body of the Lord will nourish the poor,
the servile, and the humble.

words: Thomas Aquinas (1225-1274)

Gene Bastiste, 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 be 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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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



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.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and 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 friends, 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, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."**

Therefore we proclaim the mystery of faith: **Christ has died. Christ is risen. Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your children, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

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. Come forward as directed by the ushers and kneel or stand as you are able. If you need Communion brought to your seat, notify an usher.

The bread is freshly baked by a member of our community. Gluten-free wafers are available — make your need known to the minister. Receive the bread in open, outstretched hands and respond with "Amen." To receive the wine, sip from the chalice; the minister will guide it to your lips. Please note that intinction (dipping the bread into the wine) is not permitted. Respond with "Amen."

To receive a blessing instead, cross your hands over your chest.

Online worshipers may request consecrated gluten-free wafers by mail—contact Jane Quenk, Altar Guild chair, at jquenk@aol.com.

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

Voluntary on *Nettleton*

Charles Callahan (1951-2023)

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.

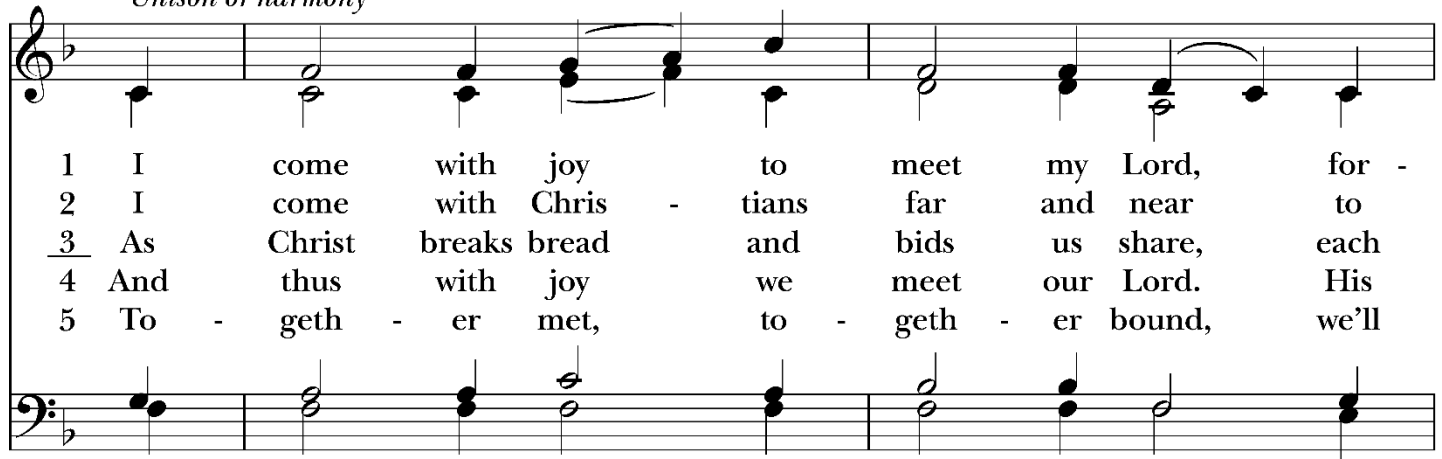
The Blessing

*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.

Unison or harmony


1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll



1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple



1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

The Dismissal

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

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Voluntary on *Land of Rest*

Joseph Martin (b. 1959)

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. Apostles' Creed, adapted from the Book of Common Prayer, Copyright 1977. 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 written by the Rev. Richard Weinberg. Permission to reproduce and live-stream the music under One License #A-728585.

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.
- ✚ **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

- ✚ **Coffee Hour.** Join us for coffee and pastries in the Parish Hall immediately following the service. On Zoom? Linger for a virtual coffee hour to meet and greet with other parishioners.

LEARN

- ✚ **Nave A/C Replacement and Worship Contingency Plan.** As a result of this project, *we will move worship into the Nave on Sunday, August 30 (note the date change)*. If the current system fails prior to replacement, any unscheduled move of worship to the Parish Hall will be made on Saturday by noon, and an email will be sent to inform the Parish.
- ✚ **SAVE THE DATE: Rummage Sale | Saturday, October 17 | 9:00 a.m.—2:00 p.m.** We will accept donations July 9 – October 9. We accept the following gently used items: women's, men's, and children's clothing/shoes; toys and games; jewelry and decorative items; housewares; linens; and non-electric housewares. We cannot accept books, furniture, bicycles, electronics, sporting goods, luggage, or anything with a plug. Donation drop-off at Bancroft entrance. Times are during the church office's business hours Monday through Friday 10:00 a.m.—6:00 p.m., Saturdays from 10:30 a.m.—1:00 p.m., Sundays 11:30 a.m.—1:00 p.m. Never leave anything outside. If you have questions, please email Sally or Giselle at rummagesale@stmargaretsdc.org.
- ✚ **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.

SERVE

- ✚ **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

- ✦ **Faith-based Migrant Family Support.** Through the Faith in Action Committee and the Episcopal Diocese of Washington, St. Margaret's has been matched with a migrant family in need of support, a single mother raising two children. Two Spanish-speaking congregants are connecting with her to learn more about her life here, her resources, the family's challenges and their hopes for the future. If you would like to help this family, please donate via [Realm](#) and select "Migrant Support Fund" in the dropdown menu. We may also have targeted drives to provide this family with necessities. This is a particularly dangerous time for our migrant neighbors, but St Margaret's is committed to walking together with this family, connecting them with local resources and providing moral, spiritual and material support as we can. Contact Penny Anderson at penelopeanderson23@gmail.com to find out more.
- ✦ **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). *We are in particular need of volunteers on Thursday mornings.*



- ✦ **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.

This page left blank intentionally.

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

Nivelyn Winston | Accountant

Daniel Rivera | Audio Visual Technician

Nazrin Alymann, Isabel Marcus, & 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

Ellen Silva | Director of Advancement, Charlie's Place

James Herring | Floor Coordinator, Charlie's Place

St. Margaret's EPISCOPAL CHURCH

1820 Connecticut Avenue, NW

Washington, DC 20009

<http://www.stmargaretsdc.org>

202-232-2995

office@stmargaretsdc.org