

St. Margaret's

EPISCOPAL CHURCH



Twelfth Sunday after Pentecost

August 16, 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 16, 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*

Patty Nicoson
Steve Carson

MUSIC MINISTER *The person leading the music*

Timothy Duhr

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*

Melissa Mullins
Jane Quenk

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

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

Daniel Rivera
Robin Lumsdaine

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

Nellie Fagan

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

Kim Johnston

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

Carolyn Eaves-Goff
Helen Templin

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

Nellie Fagan

HEALING MINISTERS *The lay or ordained persons who offer prayers for healing during the communion*

Ron Lorentzen
Daniel Browning

We Gather in God's Name

Opening Voluntary

Andante semplice

Ernest Tomlinson (1924-2015)

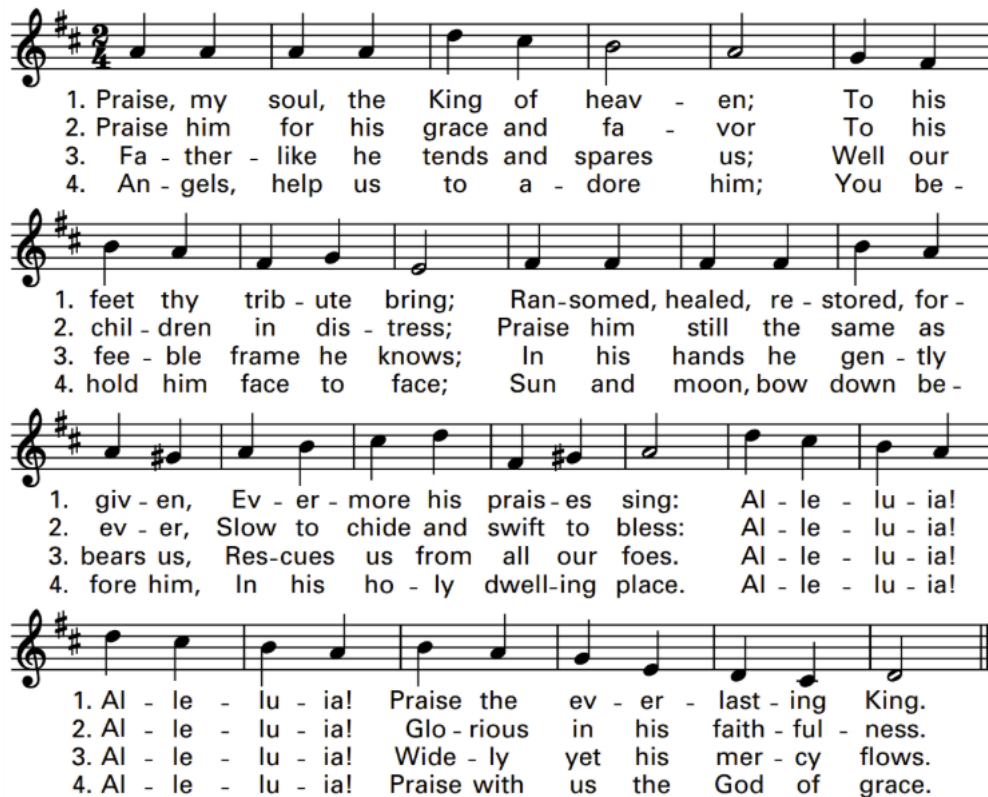
The Welcome

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

Hymn at the Procession

Praise my soul, the King of heaven

Lauda Anima



1. Praise, my soul, the King of heav - en; To his
2. Praise him for his grace and fa - vor To his
3. Fa - ther - like he tends and spares us; Well our
4. An - gels, help us to a - dore him; You be -

1. feet thy trib - ute bring; Ran-somed, healed, re - stored, for -
2. chil - dren in dis - tress; Praise him still the same as
3. fee - ble frame he knows; In his hands he gen - tly
4. hold him face to face; Sun and moon, bow down be -

1. giv - en, Ev - er - more his prais - es sing: Al - le - lu - ia!
2. ev - er, Slow to chide and swift to bless: Al - le - lu - ia!
3. bears us, Res-cues us from all our foes. Al - le - lu - ia!
4. fore him, In his ho - ly dwell-ing place. Al - le - lu - ia!

1. Al - le - lu - ia! Praise the ev - er - last - ing King.
2. Al - le - lu - ia! Glo - rious in his faith - ful - ness.
3. Al - le - lu - ia! Wide - ly yet his mer - cy flows.
4. Al - le - lu - ia! Praise with us the God of grace.

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.

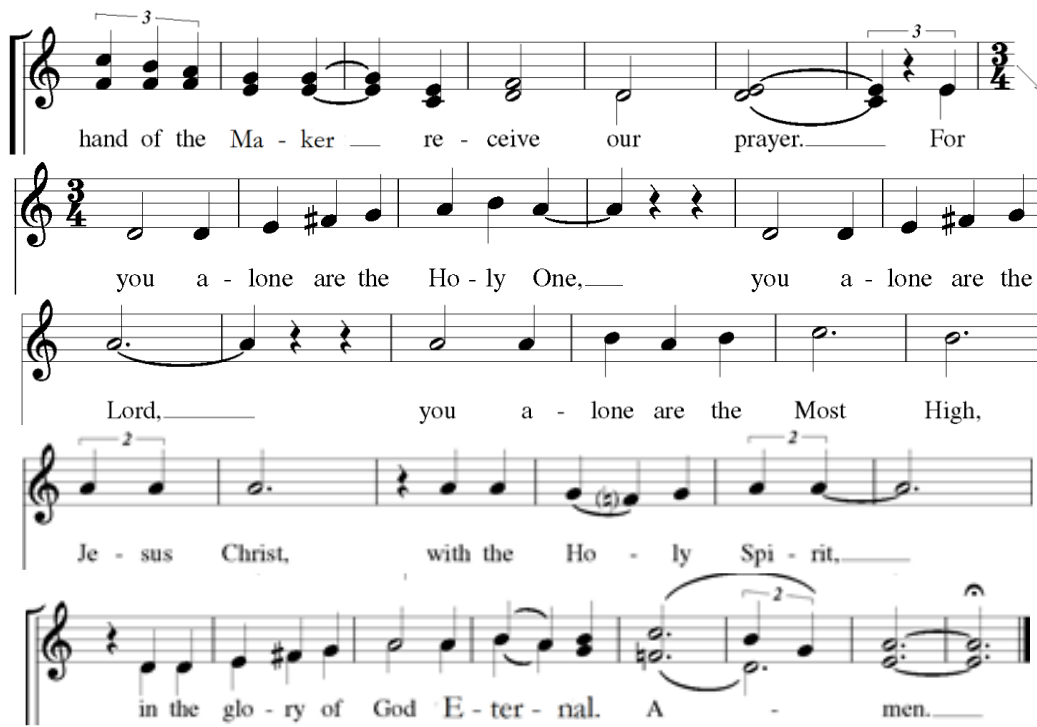
Gloria in Excelsis

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



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, you have given your Incarnate One to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of Jesus' redeeming work, and to follow daily in the blessed steps of that most holy life; this we pray in the name of the Trinity, one God, in glory everlasting. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Genesis 45:1-15

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.

Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of

Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; who made me a father to Pharaoh, and master of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me master of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here." Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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

Thanks be to God.

Psalm 133

Ecce, quam bonum!

Tone VII

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

Oh, how good and pleasant it is, *
when kindred live together in unity!

It is like fine oil upon the head *
that runs down upon the beard,

Upon the beard of Aaron, *
and runs down upon the collar of his robe.

It is like the dew of Hermon *
that falls upon the hills of Zion.

For there has God ordained the blessing: *
life for evermore.

The Second Lesson

Romans 11:1-2a, 29-32

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 ask, then, has God rejected God's people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected the people whom he foreknew.

For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that God may be merciful to all.

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

Thanks be to God.

Please stand in body or spirit.

Hymn at the Sequence

There's a wideness in God's mercy

Beecher

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 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind - ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel-come for the sin-ner, and more gra-cies for the good;
 There is plen-ti-ful re-demp-tion in the blood that has been shed;
 If our love were but more faith-ful, we should take him at his word;

there is mer-cy with the Sa-vior; there is heal-ing in his blood.
 there is joy for all the mem-bers in the sor-rows of the Head.
 and our life would be thanks-giv-ing for the good-ness of the Lord.

Words: Frederick William Faber (1814-1863), alt. Music: Beecher, John Zundel (1815-1882), alt.

The Gospel Lesson

Matthew 15: (10-20), 21-28

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 called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that God has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her,

"Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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](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.

Solo at the Offertory

Amazing grace

arr. Bernard Dewagtere (b. 1958)

Amazing grace, how sweet the sound
That saved a wretch like me
I once was lost, but now I am found
Was blind, but now I see

The earth shall soon dissolve like snow
The sun for bear to shine
But God, Who called me here below
Will be forever mine

When we've been there ten thousand years
Bright, shining as the sun
We've no less days to sing God's praise
Than when we've first begun

Text: John Newton (1725-1807)

Isabel Marcus, 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:

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.

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,**

**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,**

for ever and ever. Amen.

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.

The Prayers for Healing

During distribution of The Communion, healing ministers will be available in the side chapel to pray with anyone who needs prayers for healing of mind, body, spirit, or relationship. Whether the prayers are for you or someone in your life, our ministers are ready to listen and offer support.

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.

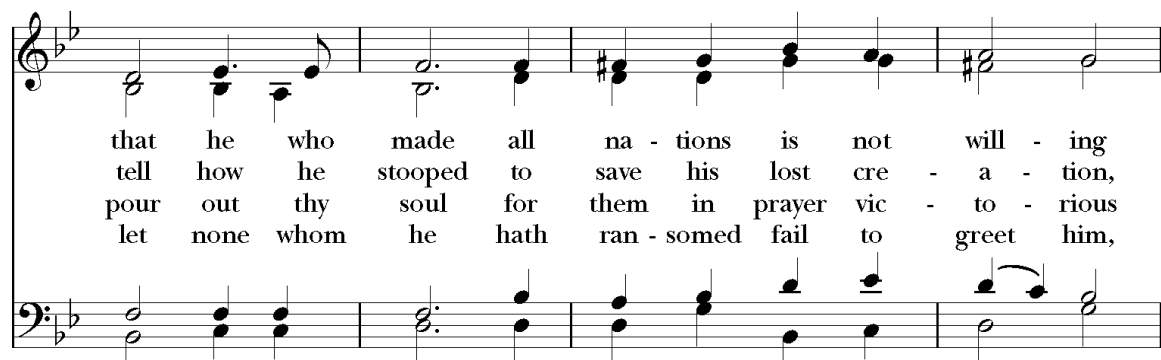
As the cross passes, turn to face the rear of the Nave.



O Zi - on, haste, thy mis - sion high ful - fill - ing,
Pro - claim to ev - ery peo - ple, tongue, and na - tion
Send her - alds forth to bear the mes - sage glo - rious;
He comes a - gain! O Zi - on, ere thou meet him,



to tell to all the world that God is Light;
that God, in whom they live and move, is Love:
give of thy wealth to speed them on their way;
make known to ev - ery heart his sav - ing grace;



that he who made all na - tions is not will - ing
tell how he stooped to save his lost cre - a - tion,
pour out thy soul for them in prayer vic - to - rious
let none whom he hath ran - somed fail to greet him,



one soul should fail to know his love and might.
and died on earth that all might live a - bove.
till God shall bring his king - dom's joy - ful day.
through thy ne - glect, un - fit to see his face.

Refrain

Pub - lish glad ti - dings: ti - dings of peace,

ti - dings of Je - sus, re - demp - tion and re - lease.

Words: Mary Ann Thomson (1834-1923), alt. Music: *Tidings*, James Walch (1837-1901)

The Dismissal

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

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Postludium

Flor Peeters (1903-1986)

Sources and Permissions

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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.
- ✚ **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 change of date)*. 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 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.

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

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