

St. Margaret's

EPISCOPAL CHURCH



Sixth Sunday after Pentecost

July 5, 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

July 5, 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. Janice Hicks
DEACON <i>The ordained minister or deacon candidate who proclaims the Gospel and sets the Eucharistic Table</i>	The Rev. Francisco Serrano
LECTORS <i>The lay ministers who read the Bible lessons appointed for the day</i>	MaryAlice Parks Nate Conable
MUSIC MINISTER <i>The person leading the music</i>	Timothy Duhr
VIRTUAL VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the virtual worship service goes smoothly</i>	Daniel Rivera
ALTAR GUILD <i>Those who care for the altar, vestments, vessels and altar linens of the parish; prepare the sanctuary for services; and clean up afterward</i>	Giselle Pole
VERGER <i>The lay leader who serves as a kind of holy stage manager, ensuring the worship service goes smoothly</i>	Karen Daniel
CRUCIFER <i>The lay leader who carries the processional cross</i>	Heidi Mayor
INTERCESSOR <i>The lay minister who leads the Prayers of Our Community</i>	Stephen Padre
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>	Ann Yonemura
CHALICISTS <i>The ministers (lay or ordained) who serve The Communion wine</i>	Carolyn Eaves-Goff Carol Aschenbrener
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>	Tim Green

We Gather in God's Name

Opening Voluntary

Andante

John Stainer (1840-1901)

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

Love divine, all loves excelling

Hyfrydol

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to
2 Come, al - might - y to de - liv - er, let us all thy
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,
more thy tem - ples leave. Thee we would be al - way bless - ing,
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with
 serve thee as thy hosts a - bove, pray, and praise thee
 till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.
 with - out ceas - ing, glo - ry in thy per - fect love.
 crowns be - fore thee, lost in won - der, love, and praise.

Words: Charles Wesley (1707-1788) Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887)

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.

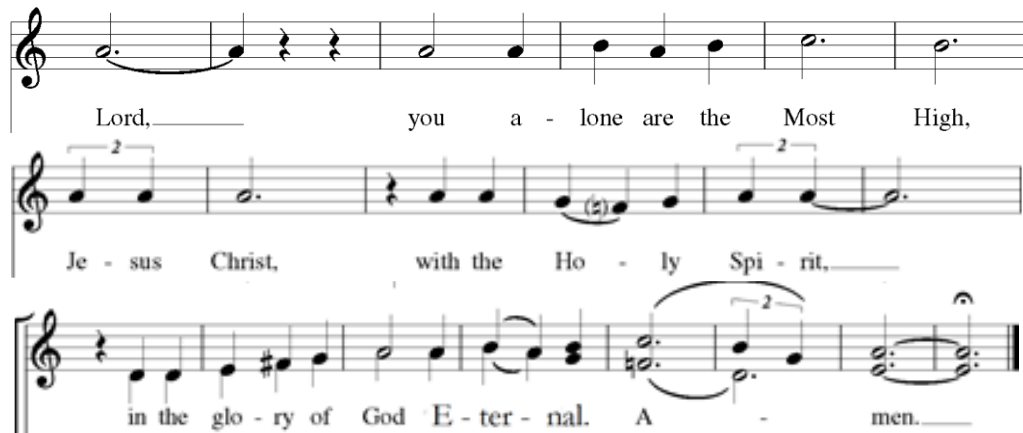
Almighty God, **to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Savior. Amen.**

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



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, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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 24:34-38, 42-49, 58-67

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

A reading from book of Genesis.

The servant said to Laban, "I am Abraham's servant. Yhwh has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son.'

"I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from

your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" —let her be the woman whom God has appointed for my master's son.'

"Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder, and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped God, and blessed the LORD, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left."

And they called Rebekah, and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his people. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes." Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

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

Thanks be to God.

Psalm 45: II-18

Eructavit cor meum

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, O daughter, consider and listen closely; *
forget your people and your maker's house.

The monarch will have pleasure in your beauty; *
they are your ruler, therefore do them honor.

The people of Tyre are here with a gift; *
the rich among the people seek your favor."

All glorious is the princess as she enters; *
her gown is cloth-of-gold.

In embroidered apparel she is brought to the monarch; *
after her the bridesmaids follow in procession.

With joy and gladness they are brought *
and enter into the palace of the monarch.

"In place of parents, O ruler, you shall have children; *
you shall make them princes and princesses over all the earth.

I will make your name to be remembered
from one generation to another, *
therefore nations will praise you for ever and ever."

The Second Lesson

Romans 7:15-25a

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 do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Savior!

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

Thanks be to God.

Please stand in body or spirit.

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. Soft - ly and ten - der - ly Je - sus is call - ing,
 2. Why should we tar - ry when Je - sus is plead - ing,
 3. Time is now fleet - ing, the mo - ments are pass - ing,
 4. Oh! For the won - der - ful love He has prom - ised,

1. Call - ing for you and for me; — See, on the por - tals He's
 2. Plead - ing for you and for me? — Why should we lin - ger and
 3. Pass - ing for you and for me; — Shad - ows are gath - er - ing,
 4. Prom - ised for you and for me; — Though we have sinned, He has

1. wait - ing and watch - ing, Watch - ing for you and for me. —
 2. heed not His mer - cies, Mer - cies for you and for me? —
 3. death beds are com - ing, Com - ing for you and for me. —
 4. mer - cy and par - don, Par - don for you and for me. —

Come home, Come home, come home, come home,

Ye who are wea-ry, come home! Ear - nest - ly, ten - der - ly,

Je - sus is call-ing, Call-ing, O sin - ner, come home!

The Gospel Lesson

Matthew 11:16-19, 25-30

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 said to the crowd, "To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

'We played the flute for you, and you did not dance;
we wailed, and you did not mourn.'

For John came neither eating nor drinking, and they say, 'He has a demon'; the Only Begotten came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

At that time Jesus said, "I thank you, Abba, God of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, God, for such was your gracious will. All things have been handed over to me by my Creator; and no one knows the Child except the Parent, and no one knows the Parent except the Child and anyone to whom the Child chooses to reveal him.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

The Rev. Janice Hicks

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 worshipping 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 visiting 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 needs 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

Lord of the dance

arr. Mark Hayes (b. 1953)

I danced in the morning when the world was begun,
And I danced in the moon and the stars and the sun,
And I came down from heaven and I danced on the earth; at Bethlehem I had my birth.
Dance then, wherever you may be; I am the Lord of the dance, said He,
And I'll lead you all, wherever you may be, and I'll lead you all in the dance, said He.
I danced for the scribe and the Pharisee, but they would not dance and they wouldn't follow Me;
I danced for the fishermen, for James and John; they came with Me and the dance went on.
I danced on the Sabbath and I cured the lame; the holy people said it was a shame.
They whipped and they stripped and they hung me high, and left me there on a cross to die.
I danced on a Friday when the sky turned black; hard to dance with the devil on your back.
They buried My body and they thought I'd gone: but I am the dance and still go on.
They cut me down and I leap up high; I am the life that will never, never die;
I'll live in you if you'll live in Me: I am the Lord of the dance, said He.

Text: Sydney Carter

Sarah Padre, 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.

The image shows the musical notation for the hymn "Holy, Holy, Holy" in G major and 3/8 time. The melody is written on a single staff with a treble clef and a key signature of one flat (Bb). The lyrics are: "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". The music features a mix of quarter, eighth, and dotted notes, with some phrases spanning across bar lines.

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. *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.

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.

1 Lord of all hope - ful - ness, Lord of all joy,
 2 Lord of all ea - ger - ness, Lord of all faith,
 3 Lord of all kind - li - ness, Lord of all grace,
 4 Lord of all gen - tle - ness, Lord of all calm,

whose trust, ev - er child - like, no cares could de - stroy,
 whose strong hands were skilled at the plane and the lathe,
 your hands swift to wel - come, your arms to em - brace,
 whose voice is con - tent - ment, whose pres - ence is balm,

be there at our wak - ing, and give us, we pray,
 be there at our lab - ors, and give us, we pray,
 be there at our hom - ing, and give us, we pray,
 be there at our sleep - ing, and give us, we pray,

your bliss in our hearts, Lord, at the break of the day.
 your strength in our hearts, Lord, at the noon of the day.
 your love in our hearts, Lord, at the eve of the day.
 your peace in our hearts, Lord, at the end of the day.

Words: Jan Struther (1901-1953). By permission of Oxford University Press. Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. *Hymnal 1982*.

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

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

- ✝ **A Message from the Treasurer.** It's mid-year and time to check in on your giving to St. Margaret's. In July, you will be receiving electronic statements through Realm showing what you have given through June 30th. If you are a person who gives only once a year, now is a good time to make your gift. There tends to be less plate offerings at churches during the summer months with people taking vacations. Help us maintain a healthy cashflow. Thank you to the 80% of you who are already making good progress towards your pledged amount for the year. If something has changed and you will not be able to make your pledge, it would be helpful to let the treasurer know so we can adjust the forecast for the year. You can reach the treasurer via email at treasurer@stmargaretsdc.org.
- ✝ **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

- ✝ **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.

- ✦ **Mustard Seed Charlie's Place Street Outreach | Wednesdays | 5:00 p.m.** Join our deacon, the Rev. Francisco Serrano, for weekly street outreach to our neighbors experiencing homelessness in Dupont Circle. Volunteers will meet at St. Margaret's and then bring beverages, snacks, and other gestures of love to Dupont Circle to deepen relationships with our community. Questions? Email Francisco at serranofrancisco388@gmail.com. To help fund this ministry, please give to the Rector's Discretionary Fund by check or online at stmargaretsdc.org/give. Be sure to select "Rector's Discretionary Fund" in the dropdown menu.

GIVE

- ✦ **Hospitality Fund.** Make a donation to help cover the costs of food, décor, and supplies for parish-wide events. Visit stmargaretsdc.org/give and select "Hospitality Fund" in the drop down menu.
- ✦ **Charlie's Place.** Our Gift Registry is available online. Consider making a gift that would greatly impact our clients. If you have questions or would like to volunteer, email Ellen Silva (esilva@stmargaretsdc.org) or Reggie Cox (rcox@stmargaretsdc.org).



- ✦ **1894 Society.** St. Margaret's 1894 Society recognizes those who have graciously named our beloved parish as the beneficiary of a planned gift. These donors' lasting and thoughtful contributions will help ensure St. Margaret's can fulfill her mission as a warm place to renew faith in God, care for one another, and help build a diverse, LGBTQIA-affirming and inclusive community. To learn more about planned giving, making a long-term and special financial commitment to the church and joining the 1894 Society, please talk to our Rector (richard@stmargaretsdc.org). The 1894 Society brochure and Intended Giving Card can be found at stmargaretsdc.org/give.
- ✦ **Donate.** If you would like to make a donation to St. Margaret's, visit stmargaretsdc.org/give, text MAGGIE and your donation amount to [73256](tel:73256), or mail a check to the Parish Office: 1830 Connecticut Avenue, NW, Washington, DC 20009.

This page left intentionally blank.

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

St. Margaret's

EPISCOPAL CHURCH

1820 Connecticut Avenue, NW

Washington, DC 20009

<http://www.stmargaretsdc.org>

202-232-2995

office@stmargaretsdc.org