

St. Margaret's

EPISCOPAL CHURCH



Seventh Sunday after Pentecost

July 12, 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 12, 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*

Ron Lorentzen
Jenny 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*

Helen Templin
Vida Adjei

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

Tracy Lush

CRUCIFER *The lay leader who carries the processional cross*

Ron Lorentzen

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

Christopher Deighan

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

Daniel Rivera
Anne Hopewell

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

Jackie Maki

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

Jenny Carson

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

Ron Lorentzen
Farar Elliott

USHERS *The lay people who distribute bulletins, collect the offering, and direct The Communion procession*

Tim Green

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

Carol Aschenbrener

LAY EUCHARISTIC VISITOR *The lay or ordained person who brings the Eucharist to those unable to attend worship*

Francisco Serrano
(Marcelina Maynard &
Reina Alberto)
Carolyn Eaves-Goff
(Kimberly Rankin Imperial &
Anna Jackson)

We Gather in God's Name

Opening Voluntary

Liebster Jesu, wir sind hier, BWV 731

J.S. Bach (1685-1750)

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

Blessed Jesus, at thy word

Liebster Jesu

1 Bless - ed Je - sus, at thy word we are gath - ered all to
2 All our know - ledge, sense, and sight lie in deep - est dark - ness
3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
 God canst win us; thou must work all good with - in us.
 Church up - rais - es; hear, and bless our prayers and prais - es.

Words: Tobias Clausnitzer (1619-1684); tr. Catherine Winkworth (1829-1878); alt. Music: *Liebster Jesu*, melody Johann Rudolph Ahle (1625-1673); alt. *Das grosse Cantional: oder Kirchen-Gesangbuch*, 1687; harm. George Herbert Palmer (1846-1926).

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.

O GOD, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

We Proclaim and Respond to the Word of God

The First Lesson

Genesis 25:19-34

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.

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the God for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of God. And God said to her,

"Two nations are in your womb,
and two peoples born of you shall be divided;
the one shall be stronger than the other,
the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to

Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

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

Thanks be to God.

Psalm 119:105-112

Lucerna pedibus meis

Tone II.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

Your word is a lantern to my feet *
and a light upon my path.

I have sworn and am determined *
to keep your righteous judgments.

I am deeply troubled; *
preserve my life, O God, according to your word.

Accept, O God, the willing tribute of my lips, *
and teach me your judgments.

My life is always in my hand, *
yet I do not forget your law.

The wicked have set a trap for me, *
but I have not strayed from your commandments.

Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.

I have applied my heart to fulfill your statutes *
for ever and to the end.

The Second Lesson

Romans 8:1-11

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.

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending her own Only Begotten in the likeness of sinful flesh, and to deal with sin, God condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to God. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of the Holy One who raised Jesus from the dead dwells in you, God who raised Christ from the dead will give life to your mortal bodies also through their Spirit that dwells in you.

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

Please stand in body or spirit.

Hymn at the Sequence

Lamp of our feet

Nun danket all und bringet Ehr

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.”

Unison or harmony

1 Lamp of our feet, where - by we trace our path when went to stray;
 2 bread of our souls, where - on we feed, true man - na from on high;
 3 pil - lar of fire, through watch - es dark, and ra - diant cloud by day;
 4 word of the ev - er - liv - ing God, will of his glo - rious Son;
 5 Lord, grant us all a - right to learn the wis - dom it im - parts;

1 stream from the fount of heaven - ly grace, brook by the trav - eler's way;
 2 our guide and chart, where - in we read of realms be - yond the sky;
 3 when waves would whelm our toss - ing bark, our an - chor and our stay;
 4 with - out thee how could earth be trod, or heaven it - self be won?
 5 and to its heaven - ly teach - ing turn, with sim - ple, child - like hearts.

The Gospel Lesson

Matthew 13:1-9,18-23

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 went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as she sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

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 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

What wondrous love is this

arr. Richard Walters

What wondrous love is this, O my soul, O my soul!

What wondrous love is this, O my soul!

What wondrous love is this, that caused the Lord of bliss

to bear the dreadful curse for my soul, for my soul,
to bear the dreadful curse for my soul.

When I was sinking down, sinking down, sinking down,
when I was sinking down, O my soul!
When I was sinking down beneath God's righteous frown,
Christ laid aside His crown for my soul, for my soul,
Christ laid aside His crown for my soul.

To God and to the Lamb I will sing, I will sing;
to God and to the Lamb, I will sing.
To God and to the Lamb who is the great "I AM,"
while millions join the theme, I will sing, I will sing,
while millions join the theme, I will sing.

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 is with you. **And also with you.**

Lift up your hearts. **We lift them to the Holy One.**

Let us give thanks to the Most High our God. **It is right to give our thanks and praise.**

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

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

Holy, Holy, Holy

MaultsBy

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



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

We recall God's acts of salvation history. The celebrant says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of time. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

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

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

The Lord's Prayer

As our Savior Christ has taught us, we now pray, each in our own language,

**Our Father/Mother/Creator
who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro
que estás en el cielo,
santificado sea tu nombre;
venga a nosotros tu reino;
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día;
Y perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en la tentación,
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amen.**

The Breaking of the Bread

The Celebrant breaks the consecrated bread in silence.

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

The Invitation

These are the gifts of God for the People of God. Take them in remembrance that Christ lived, died, and rose again for you, and feed on him in your hearts by faith, with thanksgiving.

Please be seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. 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.**

Sending Forth of Lay Eucharistic Visitors

Ministers from the parish are commissioned to take bread and wine to members of our community who cannot worship with us in person, due to illness or disability.

We send you forth bearing these holy gifts that those to whom you go may share with us in Christ's body and blood. **May you carry the prayers of all of us as you take this sacrament of Christ's presence. 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 Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with -
 2 Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil,

in our hearts. Know - ledge and faith and life im - mor - tal Je - sus thy
 guard it still, per - fect it in thy love, u - nite it, cleansed and con -

Son to us im - parts. Thou, Lord, didst make all for thy plea - sure,
 formed un - to thy will. As grain, once scat - tered on the hill - sides,

didst give us food for all our days, giv - ing in Christ the
 was in this bro - ken bread made one, so from all lands thy

Bread e - ter - nal; thine is the power, be thine the praise.
 Church be gath - ered in - to thy king - dom by thy Son.

Words: Greek, ca. 110; tr. F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. Music: *Rendez à Dieu*, melody and harm. att. Louis Bourgeois (1510?-1561?).

The Dismissal

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

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Alla breve

J.K.F. Fischer (1656-1746)

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

- ✝ **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.

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

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