

St. Margaret's

EPISCOPAL CHURCH



Eighth Sunday after Pentecost

July 19, 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 19, 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

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

Helen Templin
Tim Green

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*

Jane Quenk

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

Gene Batiste

CRUCIFER *The lay leader who carries the processional cross*

Ben Warder

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

Dan Hicks

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

Daniel Rivera
Giselle Pole

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

Carline Watson

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

Sally Russ

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

Helen Templin
Ann Yonemura

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

Tim Green
Melissa Devereaux

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

Sally Russ

HEALING PRAYER MINISTERS *The lay or ordained persons who offer prayers for healing during the Communion in the side chapel*

Jillian De Haan
John McCall

We Gather in God's Name

Choral Prelude

The numberless gifts of God's mercies Carolina Sandell-Berg (1823-1903)

The numberless gifts of God's mercies my tongue cannot fathom or tell.
Like dew that appears in the morning, they come to us shining and full.
The numberless gifts of God's mercies my tongue cannot fathom or tell.

Like all of the stars in the heavens, God's mercies can never be told.
They shine through the darkness of midnight; their beauties can never grow old.
Like all of the stars in the heavens, God's mercies can never be told.

I'll never count all of God's mercies, but oh, I can give God my praise
For all of that love, my thanksgiving and love to the end of my days.
I'll never count all of God's mercies, but oh, I can give God my praise.

Translation: Gracia Grindal (b. 1943)

Ensemble: Stephen Padre, Sarah Padre, Izy Speed, & Gene Batiste

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

All my hope on God is founded

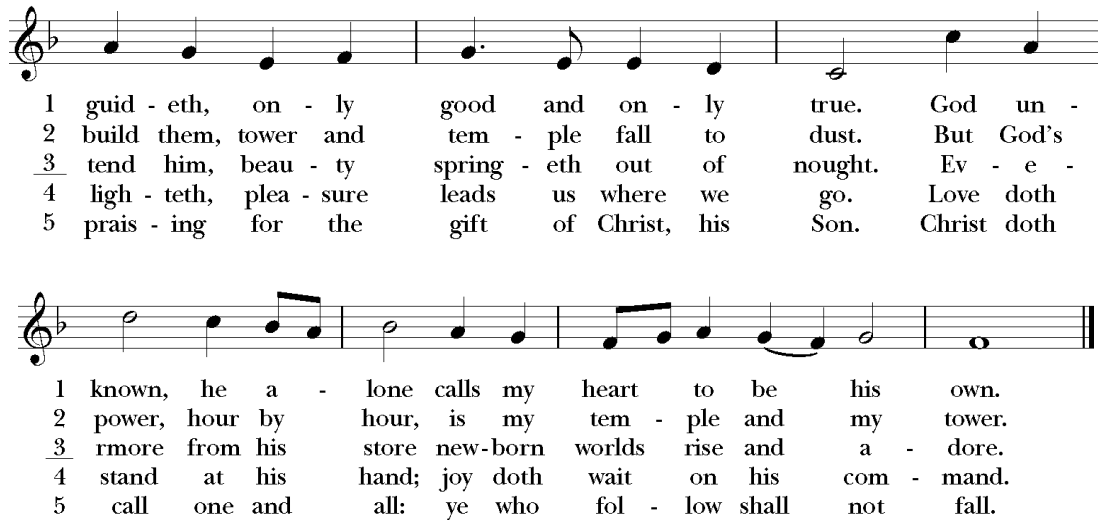
Michael



1 All my hope on God is found - ed; he doth still my
2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
3 God's great good - ness e'er en - dur - eth, deep his wis - dom
*4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he
2 tray our trust; though with care and toil we
3 pass - ing thought: splen - dor, light, and life at -
4 us be - stow; his de - sire our soul de -
5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -
 2 build them, tower and tem - ple fall to dust. But God's
 3 tend him, beau - ty spring - eth out of nought. Ev - e -
 4 ligh - teth, plea - sure leads us where we go. Love doth
 5 prais - ing for the gift of Christ, his Son. Christ doth

1 known, he a - lone calls my heart to be his own.
 2 power, hour by hour, is my tem - ple and my tower.
 3 rmore from his store new-born worlds rise and a - dore.
 4 stand at his hand; joy doth wait on his com - mand.
 5 call one and all: ye who fol - low shall not fall.

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)

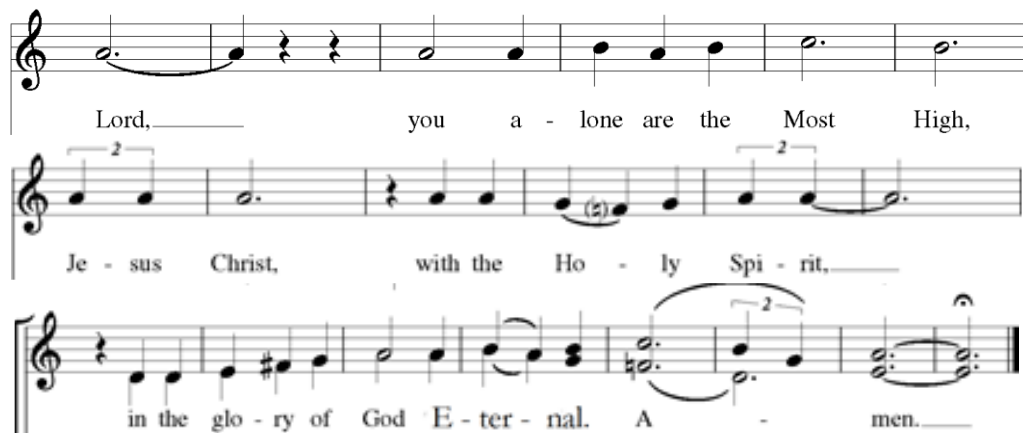
Lord Je-sus Christ, _____ Ho-ly Child of our Ma-ker _____

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.

ALMIGHTY GOD, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; Have compassion on our weakness; and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of 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 28:10-19a

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.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And God stood beside him and said, "I am the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely God is in this place—and I did not know it!" And he was afraid,

and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

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

Thanks be to God.

Psalm 139: I-II, 22-23

Domine, probasti

Tone III.5

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

O God, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.

You trace my journeys and my resting-places *
and are acquainted with all my ways.

Indeed, there is not a word on my lips, *
but you, O God, know it altogether.

You press upon me behind and before *
and lay your hand upon me.

Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

Where can I go then from your Spirit; *
where can I flee from your presence?

If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.

If I take the wings of the morning *
and dwell in the uttermost parts of the sea,

Even there your hand will lead me *
and your right hand hold me fast.

If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"

Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.

Search me out, O God, and know my heart; *
try me and know my restless thoughts.

Look well whether there be any wickedness in me *
and lead me in the way that is everlasting.

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.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Abba!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with God so that we may also be glorified with God. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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. O God, you search me and you know me.
 2. You know my rest - ing and my ris - ing.
 3. Be - fore a word is on my tongue, Lord,
 4. Al - though your Spir - it is up - on me,
 5. For you cre - at - ed me and shaped me,

1. All my thoughts lie o - pen to your gaze.
 2. You dis - cern my pur - pose from a - far,
 3. You have known its mean - ing through and through.
 4. Still I search for shel - ter from your light.
 5. Gave me life with - in my moth - er's womb.

1. When I walk or lie down you are be - fore me:
 2. And with love ev - er - last - ing you be - siege me:
 3. You are with me be - yond my un - der - stand - ing:
 4. There is no - where on earth I can es - cape you:
 5. For the won - der of who I am, I praise you:

1. Ev - er the mak - er and keep - er of my days.
 2. In ev - 'ry mo - ment of life or death, you are.
 3. God of my pres - ent, my past and fu - ture, too.
 4. E - ven the dark - ness is ra - diant in your sight.
 5. Safe in your hands, all cre - a - tion is made new.

The Gospel Lesson

Matthew 13:24-30,36-43

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 put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in their field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to the owner, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' The master answered, 'An enemy has done this.' The slaves said: 'Then do you want us to go and gather them?' But the owner replied, 'No; for in gathering the weeds you would uproot the wheat along with them.

Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Woman; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Messiah will send angels, and they will collect out of the kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Creator. Let anyone with ears listen!"

This is the Gospel of Jesus Christ.

Praise be to Christ, the Word.

The Sermon

The Rev. Richard Weinberg

At the invitation of the preacher, please be seated.

All stand in body or spirit.

The Affirmation of Faith

The Apostles' Creed

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

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

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

Please sit or kneel.

The Prayers of Our Community

The intercessor gives voice to the prayer requests submitted online by members of our community worshiping in person or on Zoom. To submit your own prayer request, please use the QR code in the back of this bulletin.

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

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

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

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

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

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

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

Holy One, **hear our prayer.**

The Confession of Sin

The Deacon or Celebrant says

Let us confess our sins to God.

Silence is kept.

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

The Absolution

The Celebrant says

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

The Peace

The peace of Christ be always with you. **And also with you.**

The People stand to share signs of peace with one another and then are seated.

The Offertory

Having gathered, listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Eucharist. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

Don't have cash for the collection plate? Text MAGGIE and your donation amount to [73256](tel:73256) to give to St. Margaret's using your text messaging (e.g., MAGGIE \$50). As a first-time giver, it will take you approximately two minutes to set up your payment method. Once your first text gift is processed, the payment method is saved for future gifts and allows for a faster and more convenient giving experience. Standard text message rates do apply.

Solo at the Offertory

Thanks to God, author of living

Traditional hymn from Samoa

Thanks to God, author of living, who has nurtured us with grace,
Freely loving and forgiving, leaving none without embrace.

Refrain: We bring praises and thanksgiving. Alleluia joyfully sing.

From above, the Christ descended unafraid to share our state.
Through a suffering befriended, Christ protects from hopeless fate.

With deep sighs for interceding, when our prayers have lost all words,
Spirit blesses, fills our needing with a whisper surely heard.

English paraphrase: Terry MacArthur

Ensemble: Stephen Padre, Sarah Padre, Izy Speed, & Gene Batiste

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.

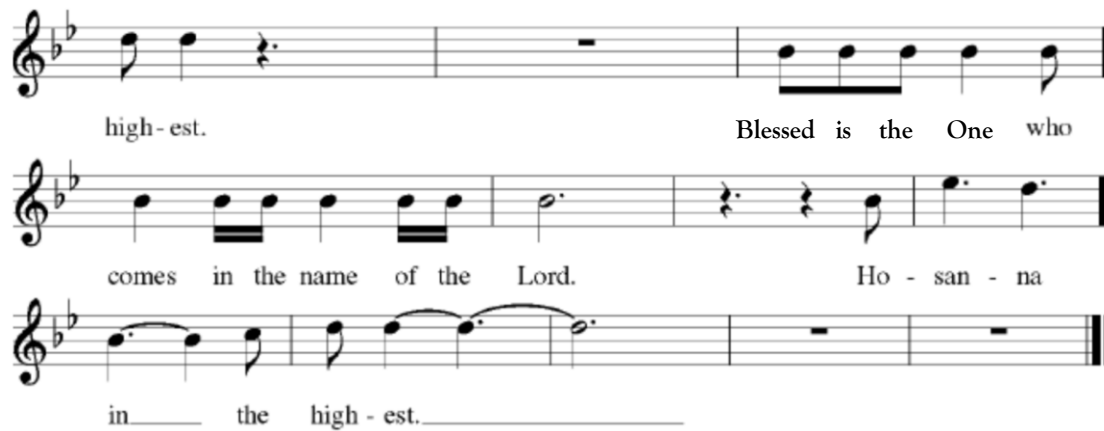
And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

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.





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,**

**Padre nuestro
que estás en el cielo,
santificado sea tu nombre;**

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.

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.

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.

Hymn at the Procession

Prayer

Leslie Adams (1932-2024)

I ask you this:
Which way to go?
I ask you this:
Which sin to bear?
Which crown to put
Upon my hair?
I do not know
Lord God
I do not know

Text: Langston Hughes (1901-1967)

Michael Walker, soloist

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

The People stand in body or spirit.

Prayer after the Communion

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

Please be seated.

Announcements

Clergy and lay leaders greet the congregation and invite people to connect with our parish community, learn about the faith, or to volunteer in service. Please see the weekly bulletin insert for more information.

Please stand in body or spirit.

The Blessing

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

We Go Forth in the Name of Christ

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

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

Hymn at the Procession

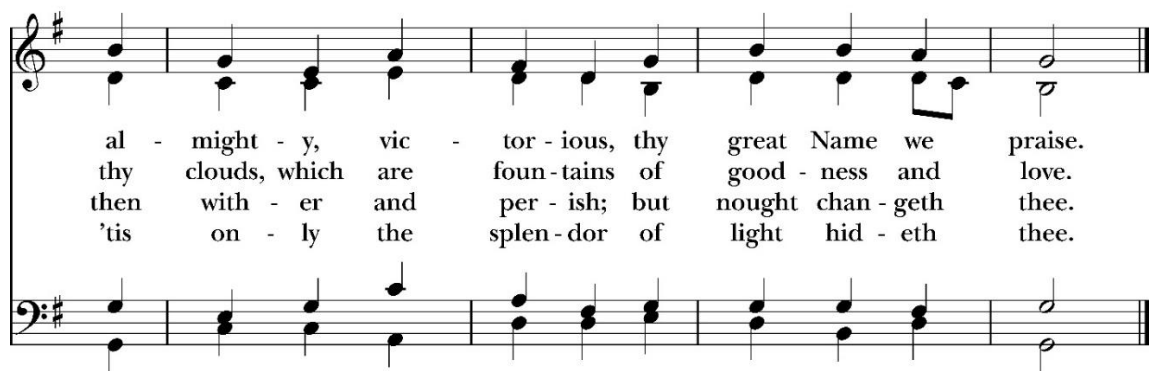
Immortal, invisible, God only wise

St. Denio

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
2 Un - rest - ing, un - hast - ing, and si - lent as light,
3 To all life thou giv - est, to both great and small;
4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
in all life thou liv - est, the true life of all;
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
we blos - som and flour - ish, like leaves on the tree,
all laud we would ren - der: O help us to see



Words: Walter Chalmers Smith (1824-1908), alt. Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

The Dismissal

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

Thanks be to God. Alleluia, alleluia!

Closing Voluntary

Voluntary on *St. Denio*

Michael Burkhardt (1957)

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 16.* 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).



- ✚ **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.

A Message from the Treasurer

The below financial statement shows the church's budget to actual expenses for 2026 through June 30th. The lines that do not have a budget are a combination of activity in the church's investment accounts and inflows/outflows for designated funds (primarily money tracked for certain purposes).

As we are 50% through the year, for activity that happens fairly evenly throughout the year, we would expect the % to be around 50%. Note that Charlie's Place income is considerably behind expenses to date. As we have savings from prior years, it is not too concerning but an increase in individual giving to Charlie's Place would make the gap smaller. Individual giving to Charlie's Place is only 19.51% of the annual budget.

Other Activity revenue is large due to unrealized gains (\$144k) on the church's investment accounts.

If you have questions, please reach out to Sarah Padre, Treasurer at treasurer@stmargaretsdc.org.

		Jan - Jun 26	Annual Budget	% of Budget
REVENUE				
	Giving	357,486.56	657,000.00	54.41%
	Other Income	27,855.57	62,987.00	44.22%
	Fundraiser Income	894.98	36,500.00	2.45%
	Charlie's Place	101,214.77	265,000.00	38.19%
	Transfers from Funds	17,000.00	17,000.00	100.0%
	Other Activity	192,561.66		
		697,013.54	1,038,487.00	67.12%
EXPENSE				
	Staff	211,481.69	366,417.94	57.72%
	Admin Related	129,903.67	307,280.44	42.28%
	Programs/Ministries	10,112.84	31,090.00	32.53%
	Charlie's Place	146,257.95	272,366.02	53.7%
	Diocesan Contribution	18,372.48	36,745.00	50.0%
	Other Activity	33,900.54		
		550,029.17	1,013,899.40	54.25%
	Net - Operations	33,366.43		
	Net - Charlie's Place	(45,043.18)		
	Net - Other Activity	158,661.12		
Total Surplus(Deficit)		146,984.37	24,587.60	

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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