



16th Sunday after Pentecost
September 13, 2026
10:30 a.m.



The Rt. Rev. Deon Johnson, *Bishop*
The Rev. Dr. Paul Jacobson, *Rector*
The Venerable Harry Leip, *Deacon*
The Rev. Stephen Weissman, *Priest Associate*
Established 1855 in the Episcopal Diocese of Missouri

Welcome! We are blessed by your presence with us this morning and hope that you will find strength, comfort and fulfillment through our worship. Children are welcome to stay through the service. We welcome all seekers of God to Holy Communion and look forward to meeting you following the service.

Trinity Episcopal Church
600 North Euclid, St. Louis MO 63108
trinitycwe.org 314-361-4655

THE SEASON OF CREATION – AN INTRODUCTION

The Season of Creation, or Creationtide, is a period of the liturgical year from September 1 to October 4, dedicated to God as Creator and Sustainer of all life, while renewing our commitment to caring for our one planet home.

The celebration of this Season began in 1989 when Ecumenical Patriarch Dimitrios I established September 1 as a Day of Prayer for Creation for the Orthodox Church. The World Council of Churches extended the celebration to October 4, the Feast Day of St. Francis of Assisi. An ecumenical effort is now underway to establish a worldwide Feast of Creation on September 1.

In 2022, the 80th General Convention of the Episcopal Church recognized climate change as “an all-encompassing social crisis and moral emergency that impacts and interconnects every aspect of pastoral concern including health, poverty, employment, racism, social justice, and family life and that can only be addressed by a Great Work involving every sector of society, including the Church.”

The theme for this year’s Season of Creation is **Living Waters**, drawn from Ezekiel 47: 1- 12, which portrays God’s life-giving water flowing from the temple of God. In Ezekiel, water flows from God’s sanctuary, healing and renewing land, waters, and human responsibility toward creation. The prophet’s vision unfolds amid exile and loss. Water flows from the temple—at first a tiny stream that deepens, bringing life to dead areas and restoring ecosystems. To receive this new life, we must step into the waters ourselves—becoming part of God’s river, joining creation’s healing.

Ezekiel’s message emerged during Babylonian exile after Jerusalem’s destruction. Yet his prophecy doesn’t end in judgment. The river in Ezekiel 47 shows renewal: when the Lord dwells with his people, the land restores itself.

This restoration extends beyond human salvation — it heals land, water, and ecosystems. The trees’ leaves bring “healing,” providing both sustenance and flourishing for humanity and creation alike. Ezekiel 47 carries distinct environmental meaning: global restoration of life, ecological healing, the interdependence of humanity and the natural world. It brings hope for both humanity and creation.

GOOD WORDS FOR THIS WEEK

A Reading from *Reconciliation: Lament and Hope*, Victoria Marie

We seek reconciliation with all life. When we say we believe in the sanctity of all life, that includes non-human life: the creatures of the sea and the birds of the air. It also included human livelihood. Overriding it all is the desire to follow Jesus’ command to love. That is why at the gates of the fossil fuel mega-project we prayed for justice for our indigenous brothers and sisters and for industry workers; we prayed for the eagle pair evicted from their home. We prayed for the earth and her waters. That day, we joined the growing number of people arrested for living into reconciliation. Undeterred, and fighting against apathy and despair, our peaceful protests will continue. We believe, like Martin Luther King Jr., that ‘the arc of the moral universe is long, but it bends toward justice’. So, motivated by gospel faith and love, we continue to work to make reconciliation a generally accepted reality.

The Rev. Dr. Victoria Marie, “Reconciliation: Lament and Hope”, *Words for a Dying World: Stories of Grief and Courage from the Global Church*, Ed. Hannah Malcolm (SCM Press, 2020), 159.

The Rev. Dr. Victoria Marie (b. 1945) is a Brooklyn-born Canadian scholar working at the intersection of social science and spirituality. She is a retired community researcher and current local activist, pastor of the inclusive and affirming Our Lady of Guadalupe Tonantzin Community, and co-founder of the Vancouver Catholic Worker.

THE HOLY EUCHARIST: RITE TWO

THE WORD OF GOD

Prelude

Prelude in G

Edward Francis Rimbault

The Hymnal 1982, #516

Come down, O Love divine

Down Ampney

1 Come down, O Love di - vine, seek thou this soul of mine,
2 O let it free - ly burn, till earth - ly pas - sions turn
3 And so the yearn - ing strong, with which the soul will long,

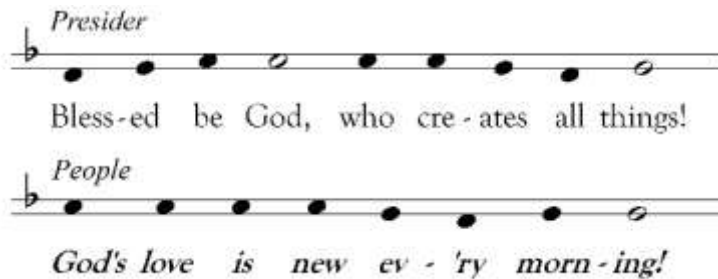
and vis - it it with thine own ar - dor glow - ing;
to dust and ash - es burn, in its heat con - sum - ing;
shall far out - pass the power of hu - man tell - ing;

O Com-fort - er, draw near, with - in my heart ap - pear,
and let thy glo - rious light shine ev - er on my sight,
for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
and clothe me round, the while my path il - lum - ing.
where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

A Penitential Order for the Season of Creation



The Deacon says

Let us confess our sins against God and God's creation.

Silence may be kept

For our unwillingness to feel the suffering of others,
and our readiness to live comfortably with injustice.

Forgive us, O God.

For our self-righteousness that denies guilt,
and our self-interest that strangles compassion.

Forgive us, O God.

For our abuse of this planet
and our exploitation of its resources.

Forgive us, O God.

For our failings in community
and our reticence to become involved.

Forgive us, O God.

For the times we were too eager to be better than others,
when we were too rushed to care,
when we were too tired to bother,
when we were too preoccupied to listen,
when we were too quick to act out of motives other than love.

Forgive us, O God.

The Celebrant says

May God forgive us, Christ renew us,
and the Spirit enable us to grow in love. **Amen.**

Pietermaritzburg Agency for Christian Social Awareness

Song of Praise



1. All crea - tures, wor - ship God most high! Sound ev - 'ry voice in earth and
 2. Sing, broth - er wind; with clouds and rain you grow the gifts of fruit and
 3. Sing, broth - er fire, so mirth - ful, strong, drive far the shad - ows, join the
 4. O you, God's child - ren, take your part, and wor - ship God with hum - ble

sky: Al - le - lu - ia! Al - le - lu - ia! Sing, broth - er sun, in splen - dor
 grain: Al - le - lu - ia! Al - le - lu - ia! Dear sis - ter wa - ter, use - ful,
 throng: Al - le - lu - ia! Al - le - lu - ia! Dear moth - er earth, so rich in
 heart: Al - le - lu - ia! Al - le - lu - ia! All crea - tures, bless the Trin - i -

bright; sing, sis - ter moon and stars of night: Al - le - lu - ia, al - le -
 clear, make mus - ic for your God to hear:
 care, praise God in col - ors bright and rare:
 ty, the Three - in - One Di - vi - ni - ty:

lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: *Canticle of the Sun*, Francis of Assisi (1182-1226); tr. composite; © 1997 Augsburg Fortress. alt.
 Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirkegesang*, 1623;
 adapt. Ralph Vaughan Williams (1872-1958).

The Collect of the Day

Celebrant May God be with you
People **And also with you.**
Celebrant Let us pray.

O God, because in our ignorance and selfishness we so often fail to care rightly for your Creation, mercifully grant that your Holy Spirit may soften and unite our hearts with all living beings who suffer; through Jesus Christ the Wisdom of Creation, who lives and reigns with you and the Holy Spirit, now and for ever. *Amen.*

First Reading

Exodus 14:19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt."

Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

People ***Thanks be to God.***

Psalm 114 *In exitu Israel* St. Helena Psalter

Hymnal S415



Alleluia! When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,
Judah became God's sanctuary *
and Israel God's dominion.

The sea beheld it and fled; *
Jordan turned and went back.
The mountains skipped like rams, *
and the little hills like young sheep.

What ailed you, O sea, that you fled; *
O Jordan, that you turned back?
You mountains, that you skipped like rams; *
you little hills, like young sheep?

Tremble, O earth, at the presence of God, *
 at the presence of the God of Jacob,
 Who turned the hard rock into a pool of water *
 and flint-stone into a flowing spring.

Second Reading

Romans 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

"As I live, says the Lord, every knee shall bow to me,
 and every tongue shall give praise to God."

So then, each of us will be accountable to God.

Reader Hear what the Spirit is saying to the churches.

People **Thanks be to God.**

The Hymnal 1982, #674

"Forgive our sins as we forgive"

Detroit

1 "For - give our sins as we for - give" you
 2 How can your par - don reach and bless the
 3 In blaz - ing light your cross re - veals the
 4 Lord, cleanse the depths with - in our souls, and

taught us, Lord, to pray; but you a - lone can
 un - for - giv - ing heart that broods on wrongs and
 truth we dim - ly knew, how small the debts men
 bid re - sent - ment cease; then, re - con - ciled to

grant us grace to live the words we say.
 will not let old bit - ter - ness de - part?
 owe to us, how great our debt to you.
 God and man, our lives will spread your peace.

The Gospel

Matthew 18:21-35

The Holy Gospel of our Savior Jesus Christ according to Matthew.

People **Glory to you, O Christ.**

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

The Gospel of the Lord.

People **Praise to you, O Christ.**

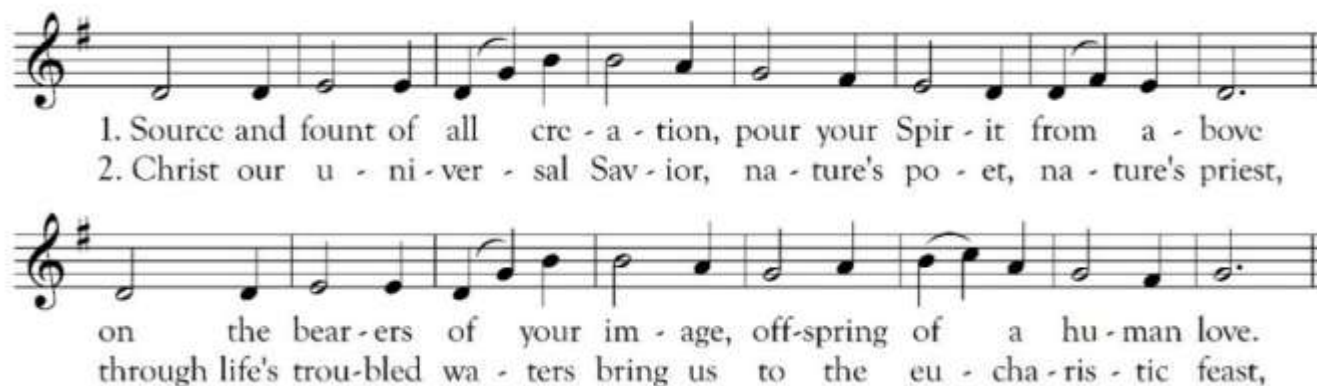
The Sermon

The Rev. Dr. Paul Jacobson

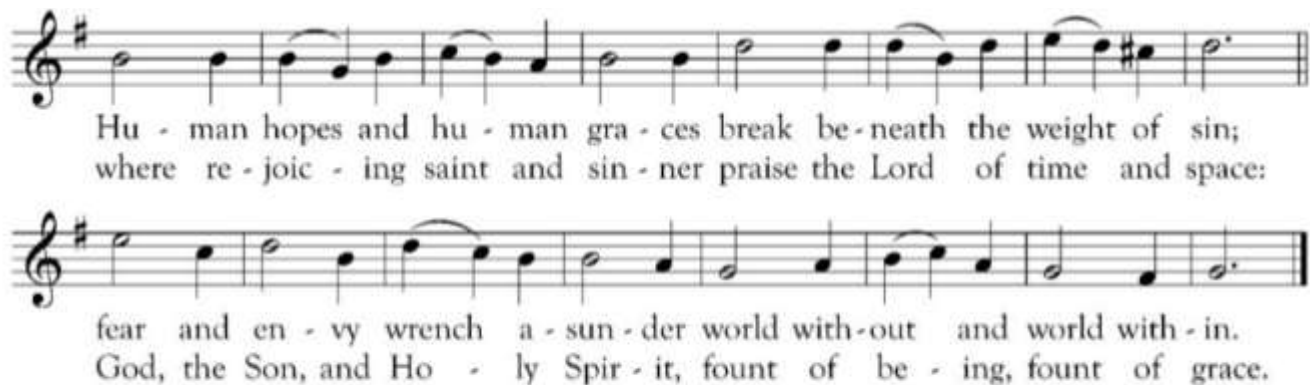
A period of silent reflection is observed.

The Baptismal Covenant

As the Altar Party processes to the Font, all join in singing the first stanza of the hymn.



1. Source and fount of all cre - a - tion, pour your Spir - it from a - bove
2. Christ our u - ni - ver - sal Sav - ior, na - ture's po - et, na - ture's priest,
on the bear - ers of your im - age, off-spring of a hu - man love.
through life's trou - bled wa - ters bring us to the eu - cha - ris - tic feast,



Words: Peter Baelz (1923-2000), © Successor to Peter Baelz / The Royal School of Church Music,
19 The Close, Salisbury SP1 2EB. All rights reserved.
Music: *Blaenwern*, William Penfro Rowlands (1860--1937).

After moving the Font, the Celebrant or another Minister addresses the People

Dear People of God: In this Season of Creation, we return, again and again, to the baptismal waters, giving thanks for having been drenched by God's grace.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

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.

Do you believe in God the Holy Spirit?

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.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people,
and respect the dignity of every human being?

I will, with God's help.

Will you cherish the wondrous works of God,
and protect and restore the beauty and integrity of all creation?

I will, with God's help.

May Almighty God, the Creator of all that is seen and unseen, and who has given us a new birth by water and the Holy Spirit, by grace bestow upon us the forgiveness of sins, and keep us in eternal life in Christ Jesus our Lord. ***Amen.***

*As the Altar Party returns to the Altar, all are sprinkled with Holy Water
as they join in singing the second stanza of the hymn (above).*

Prayers of the People for Season of Creation

The Deacon bids the Prayers

In the beginning, God was.

Here and now, God is.

In the future, God will be.

Therefore, let us pray for the revealing of the reign of God in the world, now and always.

An Intercessor leads the Prayers. During the silences, the people may offer their own prayers, either silently or aloud.

Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be emboldened to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Silence

O God, the Giver of life,

Hear our prayer.

Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Silence

O God, the Giver of life,

Hear our prayer.

Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Silence

O God, the Giver of life,

Hear our prayer.

Giver of all good gifts, awaken us daily to our dependence upon your bounty, and make us always thankful for the abundance of your blessings.

Silence

O God, the Giver of life,

Hear our prayer.

Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Silence

O God, the Giver of life,

Hear our prayer.

Comforter of all the earth, sustain the people of this congregation who seek your presence and help, especially Jerry, Brian, Adrienne, Frank, Allen ("R.B."), Desiree, Bill, Kitty, Nicole, Etta, Helen, Glenda, Thomas, Gloria, Dolores, John, Steven, Julien, Joan, Kevin, David, Betsey, Pat, Ray, Gwen, Charlene, Bruce, and those we name now.

Silence

O God, the Giver of life,

Hear our prayer.

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died, especially _____, and those we name now.

Silence

O God, the Giver of life,

Hear our prayer.

The Peace

Celebrant The peace of Christ be always with you.

People ***And also with you.***

Welcome and Announcements

THE HOLY COMMUNION

The Celebrant says this, or another sentence of Scripture

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

Offertory

Prelude on "Hyfrydol"

John Longhurst

After the Altar has been prepared, the People stand to sing

Lift Every Voice, #228

Go Down, Moses

1. When Is - rael was in E - gypt's land, let my peo - ple go;
2. The Lord told Mo - ses what to do, let my peo - ple go;
3. They jour - neyed on at his com - mand, let my peo - ple go;
4. Oh, let us all from bond - age flee, let my peo - ple go;

1. op - pressed so hard they — could not stand, let my peo - ple go.
2. to lead the chil - dren of Is - rael through, let my peo - ple go.
3. and come at length to — Ca - naan's land, let my peo - ple go.
4. and let us all in — Christ be free, let my peo - ple go.

Go down, — Mo - ses, way down in E - gypt's land; —

tell old Pha - raoh to let my peo - ple go.

Words: Traditional. Music: Negro Spiritual; arr. Horace Clarence Boyer (b. 1935). Arr. Copyright © 1992 Horace Clarence Boyer.

The Great Thanksgiving

Eucharistic Prayer 2 from *Enriching Our Worship*

The musical notation is presented in four staves, each with a key signature of one flat (B-flat) and a common time signature (C). The parts alternate between the Celebrant and the People.

Staff 1: Celebrant: May God be with you. And al - so with you. People: (continuation of the previous phrase).

Staff 2: Celebrant: Lift up your hearts. People: We lift them to the Lord.

Staff 3: Celebrant: Let us give thanks to the Lord our God.

Staff 4: People: It is right to give God thanks and praise.

The Celebrant continues

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 mother cares for her 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:

Sanctus (S-129)

Robert Powell

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est._____

Music: Robert Powell (b. 1932). Setting: Copyright © Church Publishing Inc.

The Celebrant continues

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 [_____ 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.**

Celebrant

As our Savior Christ has taught us, we now pray.

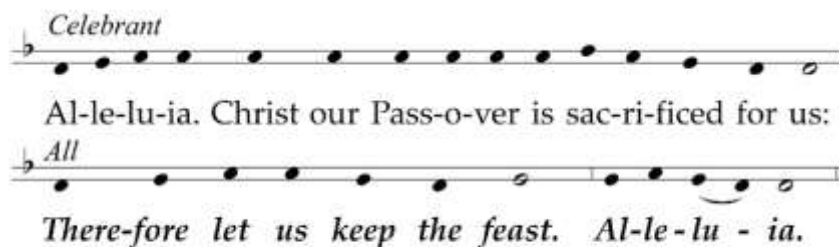
***Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.***

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

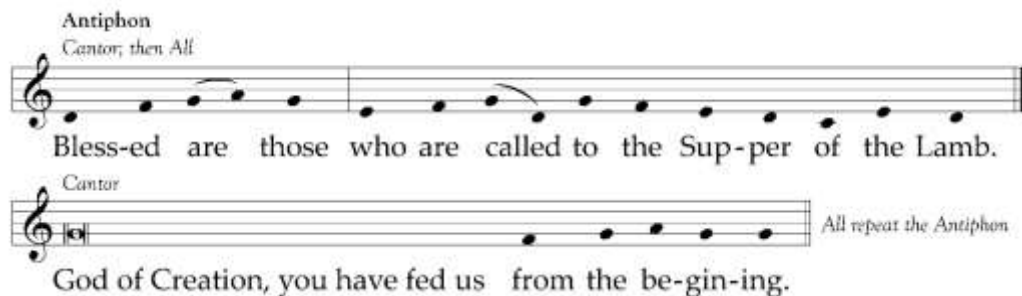
Then may be sung or said



Setting: Ambrosian chant; adapt. Mason Martens (1933-1991)

© 1985, The Church Pension Fund, as # S-152.

As the elements are prepared, all sing together



#S172 from *The Hymnal* 1982.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991).

Copyright © 1971 Mason Martens.

Words: adapted by Paul Jacobson.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

Communion of the People

Invitation to Holy Communion

The sacrament of Holy Communion is central to the Christian community. As Christ gave freely of himself, so the sacred meal in his name is also freely given. Rejoicing in the spirit of Christ's inclusive love, all are warmly invited to receive the bread and wine at the Supper of the Lord.

Following the direction of the ushers, come forward to the communion rail, where you may kneel or stand. If you wish to receive a blessing rather than communion, please indicate that desire by crossing your arms over your chest.

To receive the bread, your right palm on top of your left palm. Gluten-free wafers are available. Please assist us by crossing your right arm over your chest so we may serve you correctly. To receive the wine, please help guide the chalice to your lips. If

you do not receive wine, you may touch the chalice when it is offered, or simply cross both arms after receiving the bread.

We ask you not to dip your communion bread into the chalice (i.e., intinction). If you are not comfortable drinking directly from the chalice, you are welcome to receive just the bread; or you may touch the chalice when it comes to you.

If you are unable to come to the altar rail, please notify an usher, and we will bring communion to you.

As Holy Communion is ending, the People remain seated to sing

Hymn

When I survey the wondrous cross
(Feast of the Holy Cross on Monday)

Hamburg

1. When I sur - vey the won - drous cross on which the
2. For - bid it, Lord, that I should boast, save in the
3. Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
of - fering far too small; love so a - maz - ing

count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
so di - vine, de - mands my life, my soul, my all.

Words: Isaac Watts (1674-1748)

Music: *Hamburg*, Lowell Mason (1824)

Postcommunion Prayer

After Communion, the Celebrant says

Let us pray

Celebrant and People

**Create in us a new heart and a new vision, O God,
that the gifts of your Spirit may work
in us and renew the face of the earth.
May we be one with you
so that our work is yours
and your work is ours.
Lead us to transform our lives
to reflect your glory in Creation;
through Jesus Christ our Savior
who is alive with you and the Holy Spirit,
one God now and for ever. Amen.**

*from "Prayers of Intercession for Creation Time 2012,"
prepared by Sister Catherine Brennan SSL and Sister Ann Concannon SSL
for Churches Together in Britain and Ireland (CTBI).*

The Blessing

The Celebrant blesses the people

May the blessing of the God of all creation, and of Jesus Christ, God's creative Word, and of the Holy Spirit, who broods over all creation as a mother over her children, be upon you and remain with you forever. **Amen.**

Hymn

Tell again the joyful story



1. Tell a - gain the joy - ful sto - ry of the One who spins the world,
2. Yet she knows the deep - est wa - ters, hears the ca - dence of our tears,
3. So that we may join her danc - ing, feed the hun - gry, clothe the poor,
stirs the col - ors of the rain - bow, casts them in - to clouds she swirls.
holds the sor - rows of the shad - ows, bears the weight of numb - ing years.
sweep a - way de - bris of an - ger, si - lence desp - 'rate shouts of war.
How she cheers each ri - sing day, flings the sun - light ray by ray,
She who knows our birth - ing pains calls us to a birth a - gain
In the mu - sic of her voice, wear - y dan - cers may re - joice,
dan - ces in the morn - ing's rap - ture! Hear a pro - mise in her laugh - ter!
and a death that she might save us from a death that has en - slaved - us.
for she send our sad - ness reel - ing in the rhy - thms of her heal - ing.

Words: Jeanette M. Lindholm ©2023 Augsburg Fortress Press.
Music: *Freu dich sehr*. *Trente quatre psaumes de David*, Geneva, 1551.

Dismissal

Deacon Go in peace;
tend the earth,
our common home;
preserve the integrity
of God's good creation;
and bring forth the fruits of righteousness.

People ***Thanks be to God.***

Postlude

Chorale in F Major

Eduardo Bottiglieri

RiteSong subscription # CPIRS29694 Music under OneLicense # A-713038



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Notes on the Service for Sept. 13, 2026, the Sixteenth Sunday after Pentecost, Proper 19

By the Rev. Stephen Weissman

On the Eastern Orthodox calendar, the church year begins on September 1, unlike the Western Churches' calendar, which starts its year on the First Sunday of Advent. On September 1, 1989, the Patriarch Bartholomew of Constantinople established a new Feast of Creation, calling for prayer and thanksgiving for the created universe. The Patriarch's proposal caught on as awareness of threats to the environment intensified, and Christians in many places began observing September 1 with such devotions. By 2024, the Consultation on Common Texts, the World Council of Churches, and other ecumenical commissions had drawn up Scripture readings for the month of September, and designated the period from September 1 to the feast day of Francis of Assisi, October 4, **the Season of Creation**. The Episcopal Church has joined many other denominations in that observance.

All the readings from the Hebrew Bible for the Season of Creation are about the Exodus, the formative experience of the Jews. According to the Hebrew Bible, Jewish history began with the call of Abraham, but the event which made Abraham's tribes into a nation was the Exodus. In the account of the Exodus which we read today, scholars have detected two strands, an older strand which describes a strong wind which pushed back the Reed Sea waters, enabling the Israelites to pass through on foot, but clogging the wheels of Egyptian chariots, and a second, more recent

strand of narrative which says that at Moses' command, the waters stood up like walls on either side of the Israelites, and then returned to engulf the Egyptians.

Psalm 114 is a hymn celebrating the Exodus. It opens with an unusual subordinate clause, "When Israel came out..." which sweeps us into the narrative momentum of God's deliverance from, literally, "a barbarous folk," stressing that the anguish of the Hebrews had been sharpened by their oppressors having spoken an unintelligible tongue.* In contrast to the account in the first reading, in today's psalm the sea fled in terror before God's power, not at Moses waving his staff. Notice the development: First, the waters fled, then the mountains skipped, then the earth trembled, then the flint turned into water. All creatures obeyed their Maker.

Today's second reading is a passage in Paul's Letter to the Romans where he is contending with factionalism in the Church in Rome. It appears that one group in the church was keeping dietary laws more strict than those of the Torah because meat obtained in Roman markets was not kosher, and was observing particular feasts and fasts, and was judging those who did not.

Paul exhorts them that just as one should not judge another's servants, so we are not to judge God's servants, for both those who observe rules and those who do not are both doing so in honor of the same Master. The section beginning, "None of us lives to himself and none of us dies to himself..." may be used as an epistle at funerals.

Matthew 18 is instructions about conduct among disciples. The portion read today, like today's epistle, stresses repeated forgiveness, and it illustrates forgiveness with a parable about a servant who is forgiven a great debt by his lord, but who refuses to forgive even a small debt of his fellow servant.

* R. Alter, *The Book of Psalms*

Sunday Service Schedule

8:00 AM Rite I - Spoken Eucharist
10:30 AM Rite II with music

Weekday Service Schedule

Thursday Eucharist at 7:00 AM

Food Ministry Hours

Hot Lunch: Sunday 2-2:30pm
Pantry & Take-out Meal: Tues. 1:30-3pm,
Thurs. 4-5pm
Wednesday Cafe & Conversation: 12-1:30pm

Parish Office Hours

Sunday 7am-1pm
Wednesday-Thursday 8am-4pm
Friday 8am-Noon



From Father Paul

Dear Ones,



On Sunday, we will enter the Season of Creation which will last for four Sundays, ending on October 4, the Feast of St. Francis of Assisi. Music, prayers, and ritual actions will draw our attention to God's Creation as gift, and to God's call to steward that gift on behalf of others. When you enter the Nave on Sunday, you will see above the baptismal font a splendid display of the Waters of Creation that we have brought from our travels. As part of the season at the 10:30 Eucharist, we will proclaim our faith and renew our baptismal promises each week at the font. I look forward to seeing you on Sunday.



*Glorify the Lord, you angels and all powers of the Lord,
O heavens and all waters about the heavens.*

While in Minneapolis last week, I visited, again, the Mississippi River. My water bottle was too late to make it into the installation, but here are some photos of a much smaller Mississippi. You can see Minneapolis to the south.



Although its beginning was overshadowed by a shooting and brief shutdown of the hotel area, the Minneapolis conference was splendid! There was a wonderful combination of reviewing where (and how far) we've come towards the full inclusion of LGBTQIA+ people, honoring those whose work has brought us thus far, and pledging ourselves to a broader vision of what the beloved community might be, especially for trans and nonbinary folks. Stories were told with laughter and tears, and I was thrilled to see so many friends from nearly every chapter of my life, as well as making new friends for the work ahead. Here's a link to the closing Eucharist and Bishop Gene Robinson's sermon. <https://www.facebook.com/EpiscopalMN/videos/full-and-equal-50-years-in-pursuit-of-a-promise-11am-eucharist/2309078889834052/>

Missouri Voter Education Sessions

September 8 & 14

Every voter deserves clear, reliable information and the confidence to participate fully in our elections. As Missouri's voting landscape continues to change, staying informed matters not only for those preparing to cast a ballot, but also for the organizations, faith communities, and community leaders others trust for guidance.

Deaconess Foundation, in partnership with Missouri Voter Protection Coalition

(https://oo5byfqab.cc.rs6.net/tn.jsp?f=001RuRmxPI1xZHvRI96zUFfeybtdHuEgRjVoFu6Ruk9QFsZ9SeYcNs45NPz9UlmLxCp4-k8_IbBf-y30QNk4CzTU0xVzHEYKaFAA74bFBBxAYXzShVQ9l1xZU8eubIkw4OuKr11l5MuqhsFGv_AIl4e5Q==&c=Xy948esMY0LLM6vJ-vymL9GoexzDg4_3_yDLpLJQDM5odxayEnTm7g==&ch=ISKg1xMTLN1SosRj3HfpqKYmWRTWY2FdbBxPNl0zqHOs7E5lFgEaMg==) , invites you to join us for two voter education sessions

designed to help our communities prepare for the election season ahead. These conversations will go beyond the fundamentals of voter registration and voting rights to explore recent legal and policy developments, emerging sources of confusion, and practical ways to respond. Even those who regularly engage in voting rights or voter education work will gain timely updates, useful resources, and an opportunity to think through what these changes may mean in practice.

We hope you will join us and invite others who would benefit. Learn more about each session below and register for the one that best fits your role, or join us for both. A meal is provided.

Register here <https://fs29.formsite.com/dKn5NW/oeyb0rprsn/index>

A Prayer for September 11 from the Episcopal Diocese of New York

O Almighty God, who brings good out of evil and turns even the wrath of your children towards your promised peace: Hear our prayers this day as we remember those of many nations and differing faiths whose lives were cut short by the fierce flames of anger and hatred. Hasten the time when the menace of war shall be removed. Cleanse both us and those perceived to be our enemies of all hatred and distrust. Pour out the spirit of peace on all the rulers of our world that we may be brought through strife to the lasting peace of the kingdom of your Son; Jesus Christ, our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Creationtide blessings,



Breakfast

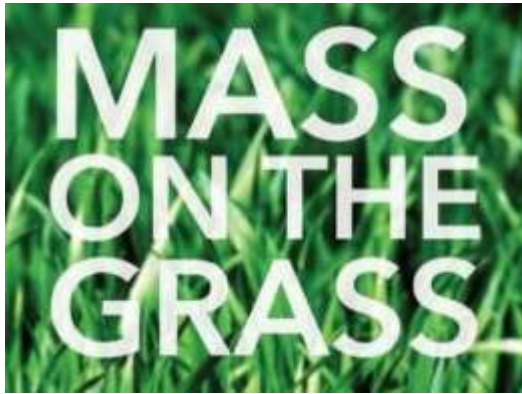
On Sunday, September 20, breakfast will be hosted by Bob and Margaret Emert in the South Parish Hall, following the 8:00 a.m. service. All are welcome!



The Trinity Arts Committee is opening the Parish Gallery's next show on September 25th, with a reception from 5-7PM. In this exhibition, titled "Diffusion," we will be showcasing paintings from local St. Louis artist James Spell. Pieces will be available for sale.

Arts Brochures Available in the Narthex

The Arts Committee has recently updated and reprinted two brochures that have been absent for quite some time. One includes photos and artists' statements about the 2006 Stations of the Cross exhibit, which was the impetus for forming the Arts Committee twenty years ago. We gathered together 14 artists and crafters from our pews who each selected a number and created a new interpretation of that station of the cross. The exhibit debuted at Trinity in 2006 but also traveled around the area and was shown in other Episcopal churches and even for other faith groups. The other brochure is a self-guided tour of the art, architecture and design of Trinity. The first version of this was also created in 2006, but was updated this year with quite a few new entries. The photos and instructions guide you through our building, although the brochure can be equally enjoyed from your pew. Both of these are in the literature rack in the narthex if you are interested.



**Mass on the Grass - Saturday, September 26, 2026,
3:00 p.m**

Stupp Center Amphitheater, Tower Grove Park, 3616
Southeast Drive

The Gathering UMC, Metropolitan Community Church,
Christ Lutheran Church Webster Groves, St. John's
Episcopal Church, Trinity Episcopal Church Central West
End, Emmanuel Episcopal Church, and Holy Communion
Episcopal Church join together for an ecumenical Mass on

the Grass at Tower Grove Pride. All who wish to celebrate God's love are welcome.

Tower Grove Pride - Volunteers Needed

During Tower Grove Pride
(<https://towergrovepride.com>
(<https://towergrovepride.com/>) /) - Saturday,
Sept 26 & Sunday, Sept 27 - Trinity will join
St. John's Tower Grove and Holy

Communion in hosting a table for fairgoers to learn more about our parishes and our commitment
to God's welcome for all. If you would like to assist at the table for an hour (or more), please click
to sign-up (<https://www.signupgenius.com/go/20F0D4FAAAA23A2F4CE9-65523085-tower#/>) .



Needs for the week

Powdered Milk in Packets
Flour
Sugar
Oil
Spaghetti Sauce in plastic or metal, not glass.
Jelly

Statistics for week ending 9/6

Wednesday Cafe 19
Sunday Lunch : 43
Pantry Tuesday 84 in 31 families (4 new)
Thursday 65 in 25 families (1 new)

Month Statistics for August

719 Individuals in 245 families (47 new)

I am happy to announce a probable new cooperation with BJC resources. Through our nurse Sharon's connections, she and I will be meeting with social service staff from BJC who coordinate housing for discharge patients who are unhoused. Our hope is that they can work with members of our unhoused community, some of whom frequent the BJC ER. Additionally, there is a department at BJC that identifies food availability for those people unaware of our presence. They are visiting us Thursday afternoon (9/10) to discuss these issues. Many thanks to nurse Sharon for starting this discussion.

I have received many thanks from St. John's, Tower Grove regarding the sharing of our remaining produce from food pantry each week. The food we give them is still good but would not be so by the next Tuesday pantry. Rather than discard it we now gather it and St. John's picks it up on Friday morning and uses it for their Saturday Peace Meal. A definite win for everyone.

My continued thanks to everyone, parishioners, donors, and volunteers, for your support as we seek to address new needs as they occur.

- Chuck Dombek



The Episcopal Diocese of Missouri

Fall Discernment Evenings: virtually 6:30pm - 8pm

Building on the success of the Spring Discernment Day, the Diocese of Missouri offers four virtual Discernment Evenings this fall for anyone exploring a call to ministry. Each evening centers on a distinct path of service, with guest speakers sharing their own experience before an open time of questions and conversation. For anyone currently discerning a call, each session offers a meaningful next step.

Monday, September 21: Priesthood

Monday, September 28: Diaconate

Monday, October 5: Lay Ministry

Monday, October 12: Religious Life

To register: <https://diocesemo.org/diomonewsletter>

Holy Land Pilgrimage with Bishops Dafler Meaux & Johnson

Join Bishop Amy Dafler Meaux of the Diocese of West Missouri and Bishop Deon Johnson of the Diocese of Missouri on a pilgrimage to the Holy Land, May 18 to 29, 2027.

To learn more: <https://diocesemo.org/connect/news/2027holyland>

Concerned About Gun Violence?

Join individuals, congregation leaders, and clergy from across the country at the James Atwood Institute for Congregational Courage.

September 15–18
Heartland Retreat Center
Kansas City, Missouri



Participants will engage in workshops, training, and community-building to help congregations take meaningful action to prevent gun violence.

Learn more at www./bit.ly/PPFAtwood26 (<http://www./bit.ly/PPFAtwood26>)



This Week's Core Value: Anglo-Catholic Worship

We believe that devotion to the Real Presence on the Altar leads us to devotion to the Real Presence in our neighbor. We gather for a multi-sensory experience, rooted in consistency and ancient rhythms that anchor our wandering bodies and souls.

Funeral Services for Phil Kauffman will take place on Saturday, September 19, at Christ Church Cathedral, 1210 Locust Street, STL, MO.

10:00am Visitation with family and friends

11:00am Funeral/Celebration of Life and Interment of ashes

A light luncheon and fellowship will follow. If you would like to help our funeral hospitality team, please be in touch with Jane Mayfield at jane.mayfield@outlook.com (<mailto:jane.mayfield@outlook.com>)

Thank you for your prayers for Phil, his family and dear friends. A particular thanks to all who loved Phil in his years here in St. Louis and over his 80 years of faithful care for others as a nurse, avid volunteer in the city, at the cathedral, here at Trinity, and in life.

A funeral service for Nan Sweet will be held here at Trinity at 11:00 a.m. on Saturday, October 24th, followed by a reception.



September 13: The Sixteenth Sunday after Pentecost

In our Diocese of Missouri, we pray for the people and ministry of Emmanuel Episcopal Church (1866) in Webster Groves; for Valori, their Rector; Susanna, their Associate Priest, Susie, their Rector Emerita, Jerre, their Deacon, and Warren, Paul and Mandi, their Priest Associates.

- In our companion Diocese of Puerto Rico, we pray for St. Luke's Episcopal Health System (Sistema de Salud Episcopal San Lucas).
- In the Anglican Communion, we pray for The Anglican Church in Aotearoa, New Zealand and Polynesia.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, all our Air Force service members on their 79th birthday and those serving in Alaska—at Joint Base Elmendorf-Richardson, Eielson Air Force Base, Fort Wainwright, Clear Space Force Station, and the Anchorage VA Medical Center.

We keep in our prayers those who are ill or in need:

Jerry Martin
Brian Alms
Adrienne Fly
Frank Schottler
Allen ("R.B.") Robinson Bey
Desiree Bratton
Bill Mayhan
Katherine "Kitty" Drescher
Nicole Adams
Etta Taylor
Helen Hendry
Glenda Wiman
Thomas Kirk
Gloria Winston

Dolores Friesen
John Biggs
Steven Forsyth
Julien Worland
Joan Dunbar
The Rev. David K. Fly
Betsey Gardner
Pat Way
Ray Becvar
Gwen Sims
Charlene Wright
Bruce Baldwin

Friends and Relatives:

Mtr. Penny Warren, friend of Fr. Paul.
Edward Otto, for successful treatment and ability to adapt following serious accident.
Frances Dickey
Laurie, family member of Mary Moore, cancer
Jay Shuldiner, friend of Brian Alms, heart attack
Carol Hall, Brian Alm's sister.
Treyvon and his parents.
Denise Huber, friend of Jerry Martin, recurring cancer.
Teri Smith-Jones, former parishioner, recovery from accident
Geraldine Caldwell, friend of Carter Whitson, profound dementia.
Harry Forbes and Bruce Deal, NYC friends of Michael Shepley
Marshan Leib, friend of Brian Alms, Lewy's Body Dementia
Tim, friend of Mary Moore, cancer
Angela Salvador, friend of Brian Alms, breast cancer
Dennis Jones, friend of Sharron Underwood.
Tiffany Cruz, friend of Lisa Carpenter, breast cancer
Joe Richardson (Of Feed My People), friend of Jerry Martin, multiple health issues.
Karla, friend of Cathy Tierney, heart issues
Ken, Molly Perling's grandfather
Warren Frank Moseley (Cynthia and Patrick Fox's son), and his friend, Janese Julien for comfort and healing
Hope, health challenges.

Teresa, Eliza Williamson's stepmother, chronic illness
Mike, Jeannette Lehrmann's brother, prostate cancer.
Pat R., friend of Cathy Tierney, bladder cancer
Frank Menkhus, Pat Way's friend with heart problems
Sally Moylan, Pat Way's friend with multiple health problems

For Diocesan Clergy: Desiree Bratton, diocesan canon; The Rev. Helen Ludbrook and The Rev. David K. Fly.

For Trinity Food Ministry and its volunteers.

For service members in harm's way.

Birthdays September 13-19: Mary Moore, Jeremy Logan.

Departed: Vincent Fowlkes, Mike Fowlkes' brother.

Mourning: Mike Fowlkes.

Trinity Episcopal Church

AN OPEN AND INCLUSIVE CONGREGATION

600 N. Euclid St. Louis MO 63108 Phone: 314.361.4655

trinitycwe.org

www.facebook.com/TrinityStL

Rector

The Rev. Dr. Paul Jacobson
frpaul@trinitycwe.org

Deacon

The Venerable Harry Leip
harry@trinitycwe.org

Priest Associate

The Rev. Stephen Weissman

Choirmaster and Organist

Jeffery Nall
jeff@trinitycwe.org

Parish Administrator

Bill Ader
bill@trinitycwe.org

Food Ministry Operations Mgr.

Chuck Dombek
chuck@trinitycwe.org

Assistant Food Ministry Mgr.

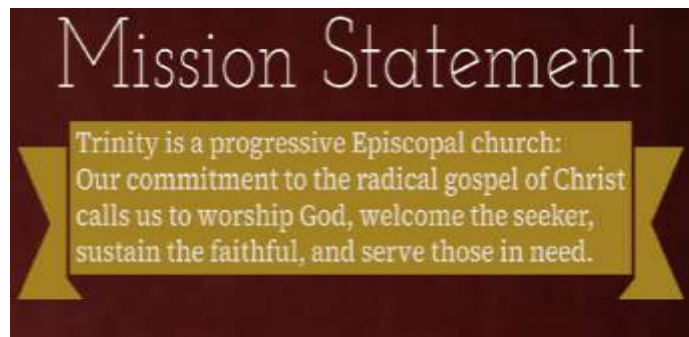
Shawn Hall

Sextons

Angelo Shell
Allen Robinson Bey

Readings for Next Sunday, Sept. 20 Season of Creation

Exodus 16:2-15
Psalm 105:1-6, 37-45
Philippians 1:21-30
Matthew 20:1-16



Vestry

Senior Warden: Perry Trolard

2027

Andrea Callard
Adrienne Fly
Mary Patton

Ted McNamara

2028

Carlos Daughaday
Ben Kiel
Perry Trolard

Delegates

Carter Whitson

Junior Warden: Ben Kiel

2029

Jackson Gress
Ted McNamara