



12th Sunday after Pentecost
August 16, 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 HOLY EUCHARIST: RITE TWO

THE WORD OF GOD

Prelude

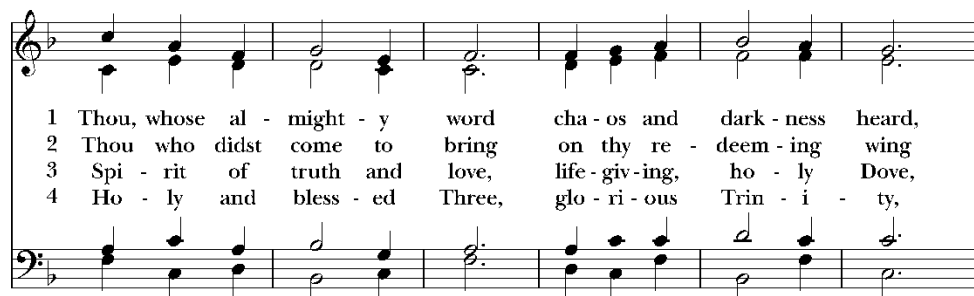
Miniature No. 28, Op. 55

Flor Peeters

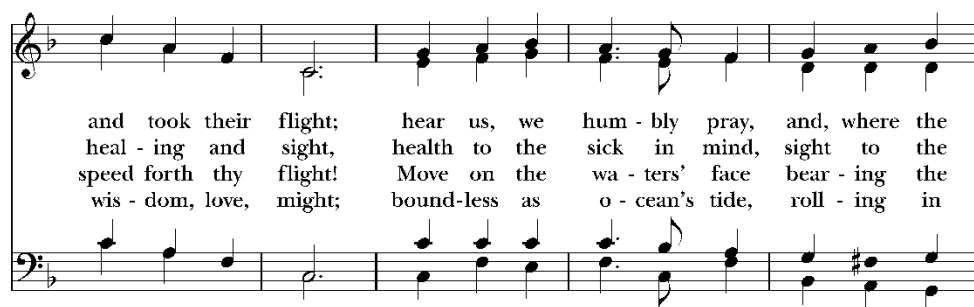
Hymnal 1982, #371

Thou, whose almighty word

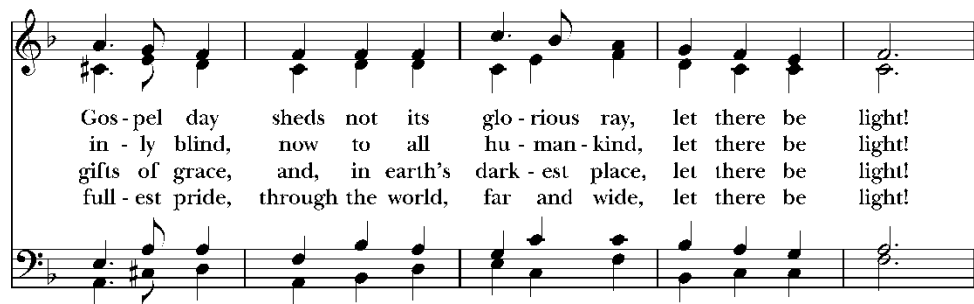
Moscow



1 Thou, whose al - might - y word cha - os and dark - ness heard,
 2 Thou who didst come to bring on thy re - deem - ing wing
 3 Spi - rit of truth and love, life - giv - ing, ho - ly Dove,
 4 Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty,



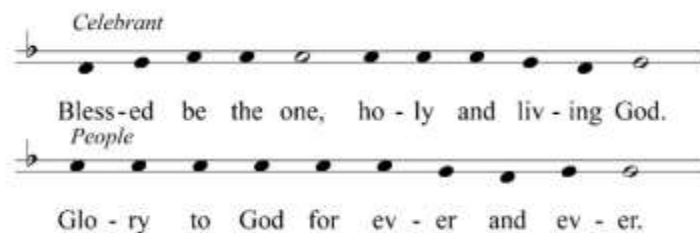
and took their flight; hear us, we hum - bly pray, and, where the
 heal - ing and sight, health to the sick in mind, sight to the
 speed forth thy flight! Move on the wa - ters' face bear - ing the
 wis - dom, love, might; bound - less as o - cean's tide, roll - ing in



Gos - pel day sheds not its glo - ri - ous ray, let there be light!
 in - ly blind, now to all hu - man - kind, let there be light!
 gifts of grace, and, in earth's dark - est place, let there be light!
 full - est pride, through the world, far and wide, let there be light!

Words: John Marriott (1780-1825), alt. Music: *Moscow*, Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916, based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1872).

Opening Acclamation



Celebrant
 Bless - ed be the one, ho - ly and liv - ing God.
People
 Glo - ry to God for ev - er and ev - er.

The Celebrant may say

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 Lord. **Amen.**



Glo-ry to God in the high-est, and peace to God's peo-ple on earth.

Lord God, hea-ven-ly King, Al-migh-ty God and Fa-ther, we wor-ship you, we

give you thanks, we praise you for your glo - ry. Lord Je-sus Christ,

on-ly Son of the Fa-ther, 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 Fa-ther, 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 Spir-it, in the glo-ry of God the Fa-ther. A - men.

The Collect of the Day

Celebrant May God be with you

People **And also with you.**

Celebrant Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

First Reading

Genesis 45:1-15

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

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

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

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

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

Psalm 133 *Ecce, quam bonum! (The St. Helena Psalter)*

Hymnal S-415

Jerome Webster Meachen
(b. 1930)



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

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

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

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

Repeat second half of psalm tune.

For there has God ordained the blessing: *
—life for ever-more.

Second Reading

Romans 11:1-2a, 29-32

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

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

Reader Hear what the Spirit is saying to the churches.

People **Thanks be to God.**

Lift Every Voice, #139

Pass Me Not, O Gentle Savior

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time, with a key signature of two flats (B-flat and E-flat). The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass parts providing harmonic support. The lyrics are arranged in four systems, each with four numbered verses. The first system covers the first two verses, the second system covers the next two, and the third and fourth systems each contain a single line of lyrics. The score concludes with a double bar line.

1. Pass me not, O gen - tle Sav - ior, Hear my hum - ble cry;
2. Let me at thy throne of mer - cy Find a sweet re - lief;
3. Trust - ing on - ly in thy mer - it, Would I seek thy face;
4. Thou the spring of all my com - fort, More than life to me,

1. While on oth - ers thou art call - ing, Do not pass me by.
2. Kneel - ing there in deep con - tri - tion, Help my un - be - lief.
3. Heal my wound - ed, bro - ken spi - rit, Save me by thy grace.
4. Whom have I on earth be - side thee? Whom in heav'n but thee?

Sav - ior, Sav - ior, Hear my hum - ble cry;

While on oth - ers thou art call - ing, Do not pass me by.

Words: Fanny J. Crosby (1820-1915). Music: William H. Doane (1832-1915).

The Gospel

Matthew 15:10-28

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

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

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

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

The Gospel of our Savior.

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

The Sermon

The Rev. Dr. Paul Jacobson

A period of silent reflection is observed.

The Nicene Creed

***We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.***

***We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.***

*Through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.*

*We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.*

The Prayers of the People

Deacon As a people called by God, let us gather our prayers.

Intercessor We pray that the Church may shine with the glory of the face of Christ. O God hear us.
God, graciously hear us.

We pray for the world, for all nations, for each country's leaders and people, that peace and justice will be our common goal. O God hear us.
God, graciously hear us.

We pray for all faith communities, especially those in our neighborhood, that we may continue to learn about God from each other. O God hear us.
God, graciously hear us.

We pray for all those who come to Trinity seeking a safe space and basic necessities, may we continue to serve them with compassion. In the Trinity cycle of prayer, we pray the Fountain Park & Central West End neighborhoods. O God hear us.
God, graciously hear us.

We pray that all the sick and suffering may be relieved, especially Brian, Adrienne, Frank, Allen ("R.B."), Desiree, Bill, Kitty, Nicole, Etta, Helen, Glenda, Thomas, Gloria, Dolores, John, Steven, Julien, Joan, David, Betsey, Pat, Ray, Gwen, Charlene, Bruce, and for those we now name _____. O God hear us.
God, graciously hear us.

We pray for all who grieve. And we pray for all those we love but see no longer, especially those we now name _____. O God hear us.

God, graciously hear us.

In the communion of the Holy Spirit, the Blessed Virgin Mary and all the saints in light, let us commend ourselves, and all for whom we pray, to the mercy and protection of God.

To you, O Lord our God.

Celebrant Creator of the world, sustainer of the Church, hear our prayers, accept the praise and thanks of our worship; and, by your Spirit, grant us that which heals the world, through Jesus Christ our Lord. ***Amen.***

Confession of Sin

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

***Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of our Savior Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.***

The Bishop when present, or the Priest, stands and 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

Celebrant The peace of Christ be always with you.

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

Welcome and Announcements

THE HOLY COMMUNION

Improvisation on "Ave Maria"

Flor Peeters

Offertory

The Hymnal 1982, #278

Sing we of the blessed Mother

Rustington

In honor of the Feast of St. Mary the Virgin, August 15

1 Sing we of the bless - ed Mo - ther who re - ceived the an - gel's
2 Sing we, too, of Ma - ry's sor - rows, of the sword that pierced her
3 Sing a - gain the joys of Ma - ry when she saw the ris - en
4 Sing the chief - est joy of Ma - ry when on earth her work was

word, and o - be - dient to the sum - mons bore in
through, when be - neath the cross of Je - sus she his
Lord, and in prayer with Christ's a - pos - tles, wait - ed
done, and the Lord of all cre - a - tion brought her

love the in - fant Lord; sing we of the joys of
weight of suf - fering knew, looked up - on her Son and
on his prom - ised word; from on high the blaz - ing
to his heaven - ly home; where, raised high with saints and

Ma - ry at whose breast the child was fed who is
Sa - vior reign - ing from the aw - ful tree, saw the
glo - ry of the Spi - rit's pres - ence came, heaven - ly
an - gels, in Je - ru - sa - lem a - bove, she be -

Son of God e - ter - nal and the ev - er - last - ing Bread.
price of our re - demp - tion paid to set the sin - ner free.
breath of God's own be - ing, man - i - fest in wind and flame.
holds her son and Sa - vior reign - ing as the Lord of love.

The Great Thanksgiving

Eucharistic Prayer 1 from *Enriching Our Worship*

Celebrant May God be with you.

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

Celebrant Lift up your hearts.

People ***We lift them to the Lord.***

Celebrant Let us give thanks to the Lord our God.

People ***It is right to give God thanks and praise.***

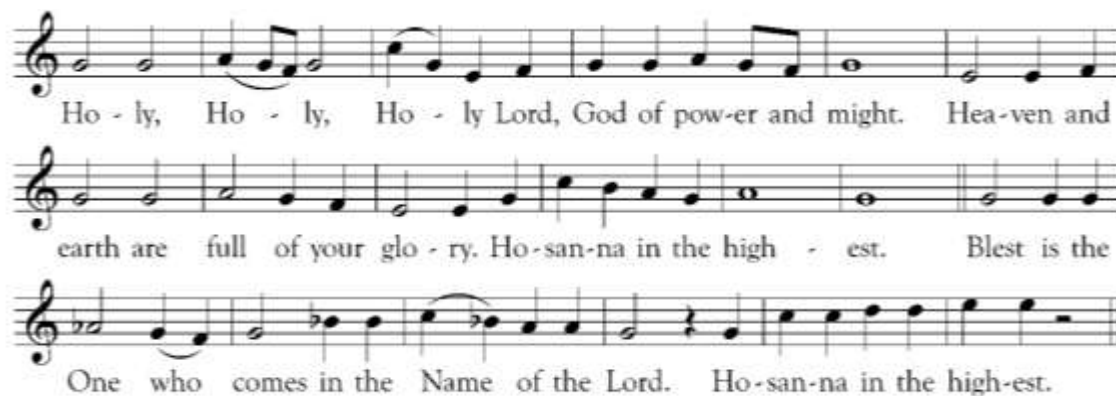
Celebrant

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus

Trinity Mass

Helen Hendry



The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever.

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

The Lord's Prayer *Contemporary*

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 forever. Amen.***

The Breaking of the Bread

Celebrant Alleluia. Christ our Passover is sacrificed for us:

People **Therefore let us celebrate the feast. Alleluia.**

As the elements are prepared, all sing the Fraction Anthem

Fraction Anthem (Hymnal #306)



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 Communion comes to a close, the People remain seated to sing the following

The Hymnal 1982, #629

We limit not the truth

Halifax



1 We lim - it not the
2 Who dares to bind to
3 O Fa - ther, Son, and



truth of God to our poor reach of mind, to
one's own sense the or - a - cles of heaven, for
Spi - rit, send us in - crease from a - bove; en -



no - tions of our day and place, crude, par - tial, and con -
all the na - tions, tongues, and climes and all the a - ges
large, ex - pand all liv - ing souls to com - pre - hend your



finied; no, let a new and bet - ter hope with -
given? That u - ni - verse, how much un - known! The
love; and make us all go on to know with



in our hearts be stirred; the Lord has yet more
o - cean un - ex - plored! The Lord has yet more
no - bler powers con - ferred— the Lord has yet more



light and truth to break forth from his word.
light and truth to break forth from his word.
light and truth to break forth from his word.



Words: George Rawson (1807-1889), alt. Music: *Halifax*, George Frideric Handel (1807-1759); adapt. and arr. David Hurd (b. 1950). Arrangement Copyright © 1985 David Hurd.

Postcommunion Prayer

Celebrant Let us pray.

*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.*

The Blessing

The Hymnal 1982, #470

There's a wideness in God's mercy

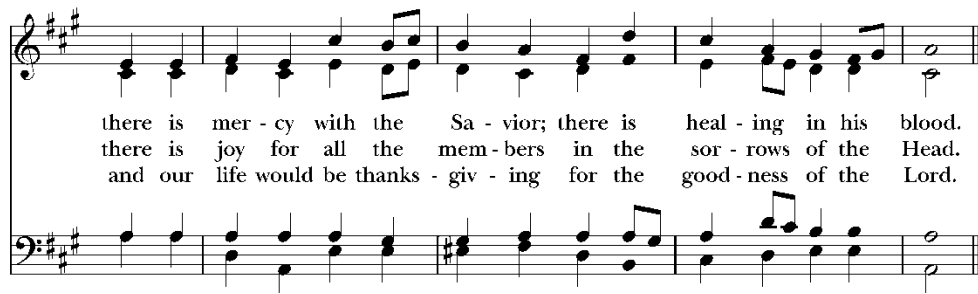
Beecher

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

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

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

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The lyrics are arranged in three stanzas, with the first two stanzas having three verses each. The third stanza has one verse. The music is simple and hymn-like, with a clear melody and harmonic support.



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

Dismissal

The Deacon dismisses the People, who respond:

Thanks be to God.

Postlude

Miniature No. 1, Op. 55

Flor Peeters

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Notes on the Service for August 16, 2026, the Twelfth Sunday after Pentecost

By the Rev. Stephen Weissman

August 15 was the Feast of the Blessed Virgin Mary, observed by Roman Catholics as the Assumption of Mary. Although most Episcopalians do not subscribe to the doctrine of the bodily Assumption of Mary, we do honor the Mother of God as the most blessed of mortals. ("Mother of God" is a title given to her because Mary is the "God-bearer," the mother of Christ, who is God.)

Today's collect recalls that Christ is both a sacrifice and an example, two complementary accounts of the Atonement, and then the collect asks that we may respond to Christ's sacrifice by receiving his benefits and may respond to his example by following his steps.

In one of the Bible's most beautiful passages, today the saga of Joseph reaches its denouement as the hero reveals himself to his brothers when they have come back to Egypt seeking bread for their famished household. Their interrogator, the Egyptian viceroy, breaks down, dismisses his

attendants, and switching to Hebrew (heretofore he had been speaking through an interpreter) discloses himself as the very brother whom they thought they had disposed of in Canaan long before. Dumbstruck, they must be told twice, "I am Joseph." Joseph does not seek revenge. Joseph is the only patriarch who is so admirable morally. He credits Providence: he suffered so that many could be saved. Hereafter, the whole tribe of Jacob will find refuge in the Nile Delta, Goshen-land.

Ps 133 is an idyll of the kind of fraternal harmony which Joseph and his brothers might have enjoyed after their reconciliation. The psalm was written after their descendants had escaped Egypt and occupied Canaan, in which Mt Hermon, v 4, lies. All over the ancient Mediterranean world, rubbing the hair and body with aromatic olive oil, v 2, was a gratification of a comfortable life, as well as a priestly anointing. Aaron was the archetypical high priest from whom the Jerusalem temple priests claimed descent.

Using logic similar to the logic of Genesis, Paul argues that the bad actions of people God turns to accomplish his purposes. God's covenant has been extended to Gentiles because of the failure of [many] Jews to acknowledge Christ. Does that mean that God has rejected his first people? Paul asks in today's epistle. No, he answers. "Just as you [Gentiles] were once disobedient, so they [the Jews] are now being disobedient," so that God can be merciful to Jews and Gentiles alike. (As is Jesus in today's Gospel).

In last Sunday's Gospel, after they had seen Jesus walking on the sea to their boat, his disciples had declared that he was the Son of God. There follows (in a section not read on these Sundays) a report of some healings on shore and then, some Pharisees and scribes come from Jerusalem objecting to Jesus' teaching. Jesus defends his teaching with a sharp rebuke, calling them hypocrites. Jesus' explanation follows in the paragraph which opens today's Gospel. There, he contrasts outer purity [Pharisees' concern] with inner purity, [his concern].

Then, in an unusual move, Jesus walks into "unclean" pagan territory, Tyre and Sidon, and is met there by a descendant of the inhabitants of Palestine from before the Israelite conquest, a Canaanite. This "unclean" woman dares to ask the new David for her daughter's healing. At first Jesus refuses, using a Jewish slur, "dog." Like two rabbis, they trade wit. At last, Jesus accedes to her clever parry and heals her daughter.

Later, when the full inclusion of Gentiles was being debated by the church, the precedents of the healings of this Gentile and a few others by Jesus would be cited, and pro-Gentile prophets would be quoted, as precedents, to defend Paul's incorporation of Gentiles into Christianity. (As in today's epistle.)

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,

I am returned and rested! I want to share two moments of wonder from my time away. The first was a train trip up Royal Gorge, a gorge on the Arkansas River outside of Cañon City. The tiny little bridge way up in the sky can be crossed by foot, but I was happy to view it from the ground!



The second moment of wonder was back home, on a visit to the St. Louis Kaplan Feldman Holocaust Museum in Creve Coeur. This institution did not yet exist during my previous St. Louis life. If you haven't visited, I heartily recommend it. Content and design combine to tell powerful stories, often using voices of survivors. Currently, there is a special exhibition called *Nazis Next Door: St. Louis Faces Nazism* in the 1930s. Here is a link to their website so you can plan your visit. <https://stlholocaustmuseum.org/>

If anyone is interested in forming a group to go, just let me know.



Finally, many thanks again to Chuck Dombek, Dwayne Murphy, and Ben Keil for reinstalling our National Register of Historic Places plaque in the Memorial Garden.

Summer blessings,

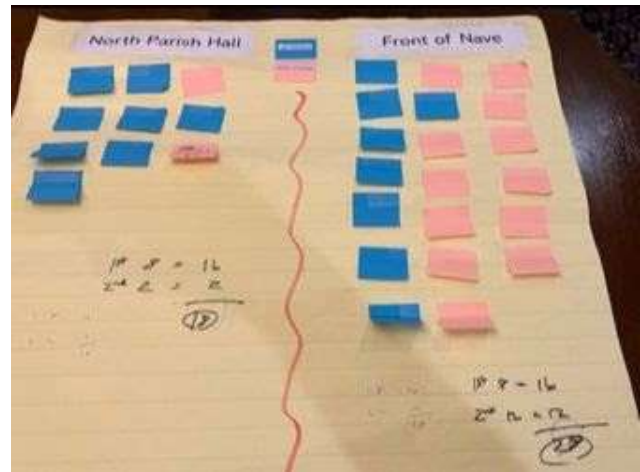
Waters of Creation Mobile Deadline Approaches

The Arts Committee will be creating the Waters of Creation mobile the Saturday of Labor Day weekend, so the deadline for returning your filled and labeled bottles is Sunday, August 30. If you have a filled bottle, you can give it to Bill Ader in the parish office. If you haven't yet filled a bottle, there are empty bottles and info packets on the name tag table in the back of the church. We are looking forward to this project and hope that you will be a part of it. If you have any questions, please email jeff@jeffwunrow.com (mailto:jeff@jeffwunrow.com) . Thanks very much!



Coffee Hour Poll

The results are in! Thank you to everyone who participated in the Coffee Hour Polling Project. First place (blue) votes were counted as 2 points, second place (pink) as one. Your collective preference is that Coffee Hour remains at the rear of the Nave. If you would be interested in helping to expand our weekly offerings beyond Cathy Tierney's scrumptious cake (e.g., cookies, fruit, cheese & crackers), please reach out to Hospitality Chair Anne Trolard!



SPH	Votes	Points	Nave Rear	Votes	Points	NPH	Votes	Points	Nave Front	Votes	Points
1st	2	4	1st	15	30	1st	8	16	1st	8	16
2nd	8	8	2nd	8	8	2nd	2	2	2nd	12	12
		12			38			18			28



Trinity's Summer Book Discussion - From Nature to Creation

During the five Sundays in August, we will have a weekly discussion about *From Nature to Creation: A Christian Vision for Understanding and Loving Our World* by Norman Wirzba. How does Christianity change the way we view the natural world? Renowned theologian Norman Wirzba engages philosophers, environmentalists, and cultural critics to show how the modern concept of nature has been deeply problematic. For our discussion, we will meet in the North Parish Hall at noon each Sunday. Please consider purchasing the book from our neighborhood friends at Left Bank Books (<https://www.left-bank.com/>) or borrowing from your local library.

For this week's discussion, please read Chapter 3.



On Sunday, we blessed a new green chasuble. Our wonderful Jeff Wunrow repurposed decorative trim fabrics from the first chasuble he made for the Rev. Anne Kelsey. Trinity's heritage and future blended in a splendid new garment. God is good!

Our wants for the week are:

Pop-top tuna
 Pop-top pasta
 Canned Fruit (Peaches or Mixed Fruit)
 Strawberry Jam
 Saltine Crackers
 Instant Coffee (small bottle or packets)
 General Purpose Flour
 Sugar



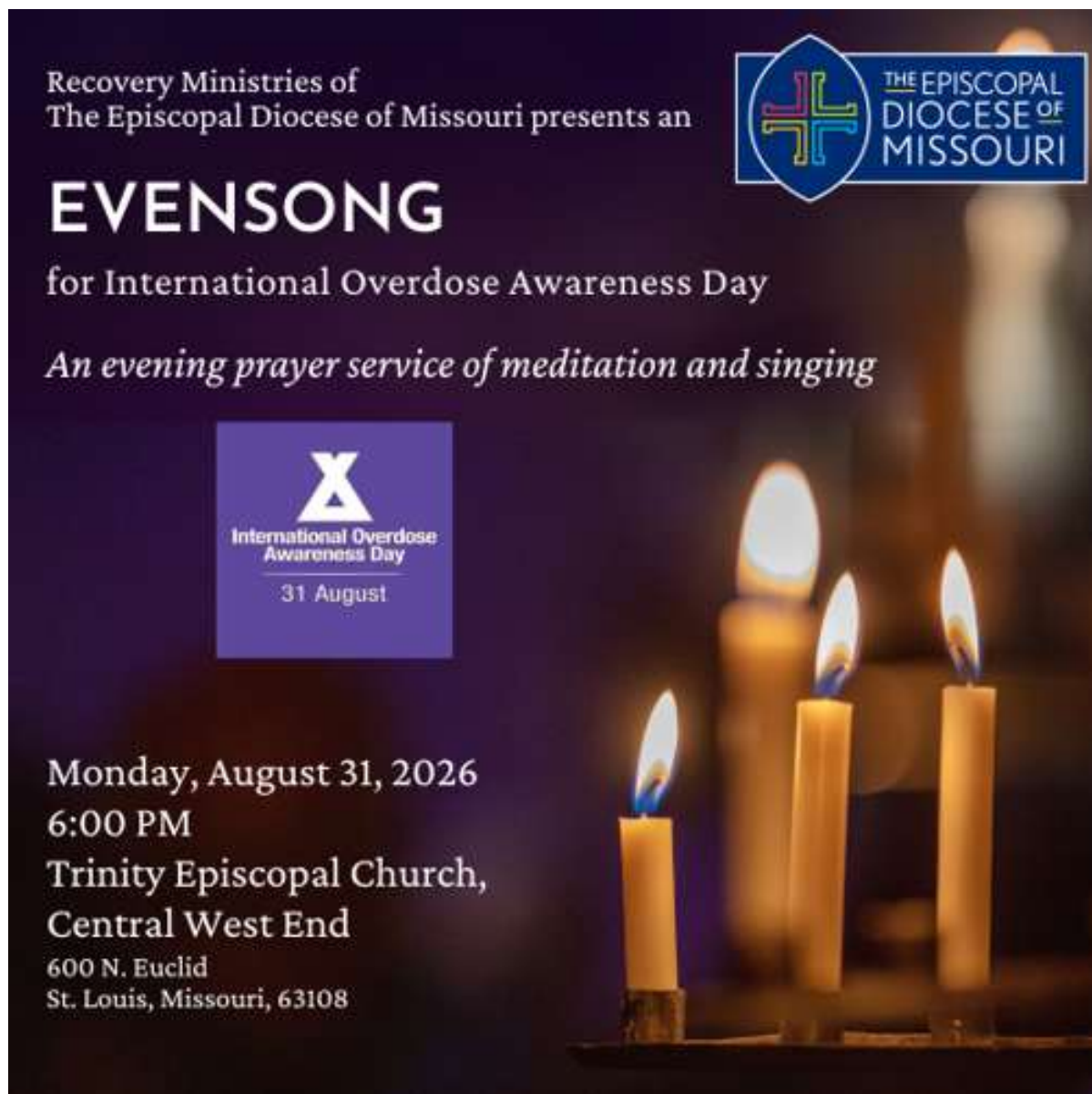
Statistics for week ending 8/9/2026

Wednesday Cafe 16
 Sunday Lunch : 51
 Pantry Tuesday 92 in 37 families (5 new)
 Thursday 107 in 38 families (7 new)

August in St. Louis is living up to its reputation; we are handing out cold water bottles at double the normal rate. Every bit of shade on parish grounds is in use by people avoiding the heat. On days when a heat advisory is in place, we are allowing the community to wait inside for Pantry to start to avoid the heat. Folks are grateful to beat the heat.

Our partners' gardens continue to provide abundant fresh produce. Of particular interest to me is the speed with which hot peppers are snapped up. It doesn't matter if it is a jalapeño, habanero or even an Indian Ghost Pepper, people seem to like their food spicy. While we have had some soups at Wednesday Café that are what I call "oh, my!" spicy soups, generally the meal we offer is milder, flavorful and nutritious. Please think about stopping by on a Wednesday between Noon – 1:30pm to spend time with our volunteers and community.

- Chuck Dombek



Recovery Ministries of
The Episcopal Diocese of Missouri presents an

EVENSONG

for International Overdose Awareness Day

An evening prayer service of meditation and singing


International Overdose
Awareness Day
31 August

Monday, August 31, 2026
6:00 PM
Trinity Episcopal Church,
Central West End
600 N. Euclid
St. Louis, Missouri, 63108



The Episcopal Diocese of Missouri

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>

The DioMO Download

Summer is here, and the work of the diocese does not slow down. The DioMO Download is in your inbox each week because there is always something worth knowing, something worth sharing, and something worth showing up for. A quick reminder for those who are new to this publication: The DioMO Download is a weekly newsletter from the Bishop's Office carrying diocesan news, events, and resources directly to you. Think of it as your week-by-week companion to the life of this diocese. Read it. Share it. Let it be useful. We will see you again next week.

<https://diocesemo.org/diomonewsletter>

DioMO Annual Picnic at Camp MoVal - Saturday, August 29

Mark your calendars and plan to join us for the Diocese of Missouri's Annual DioMO Picnic on Saturday, August 29, 2026, at Camp MoVal in Union, MO. This beloved gathering is an opportunity for friends from across our congregations and ministries to come together for fellowship, fun, and celebration in the beautiful setting of Camp MoVal. Whether you're reconnecting with old friends, meeting new ones, or simply enjoying a day outdoors with the diocesan community, there will be something for everyone.



This Week's Core Value: Service to Others

We believe in Christ-centered serving, treating people's needs as holy and doing our part to meet them.

Our Community Listens – Upcoming Class August 15, 22 & 29

Across our communities, families, and workplaces, many are feeling the strain of low trust, high stress, and disconnection. What often looks like a behavior or performance issue is, at its core, a relational one. The good news? There is a path forward.



Our Community Listens is a powerful class designed to help individuals build deeper connection through the practice of truly seeing, valuing, and hearing one another. When people feel genuinely heard, they experience greater resilience, improved well-being, and a stronger sense of belonging—benefits that ripple into every relationship.

Our next class will be offered on three consecutive Saturdays, making it accessible for those balancing work and family commitments. We especially encourage young parents, young adults, college students, and high school seniors to attend. The class is free of charge.

The skills you'll gain will strengthen your relationships and help you show up as a more present parent, partner, leader, and friend.

Join us on Saturday, August 15, 22 & 29 from 8:30am - 4:30pm at the Church of St. Michael & St. George in the Great Hall. Breakfast and lunch will be provided. Contact Laurie Brown with questions at Laurie.Brown@Chapmancommunities.org or 314-494-8236.



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>)

August 16: The Twelfth 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 Church in Wales.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in West Virginia—at Camp Dawson, the 130th Airlift Wing Air National Guard, the 167th Airlift Wing Air National Guard, Federal Correctional Institution Beckley, and the Martinsburg VA Medical Center.

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

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:

Vincent Fowlkes, Mike Fowlkes' brother, who is battling pancreatic cancer that has metastasized.
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 August 16-22: Whitney Bagnall, Roger Bagnall, Steven Forsyth. Matthew Elia, Michael Shepley.

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

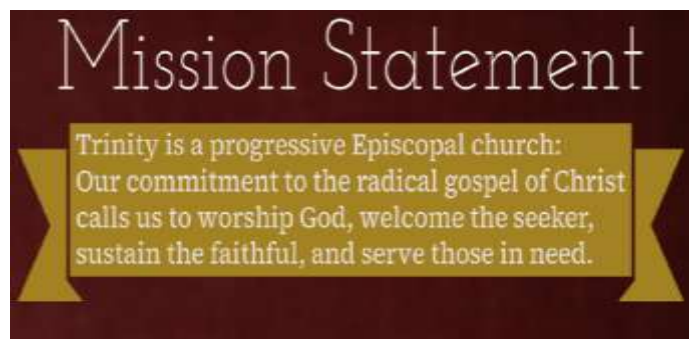
Readings for next Sunday, August 23 13th Sunday after Pentecost

Exodus 1:8-2:10

Psalms 124

Romans 12:1-8

Matthew 16:13-20



Vestry

Senior Warden: Perry Trolard

Junior Warden: Ben Kiel

2027

Andrea Callard
Adrienne Fly
Mary Patton

2028

Carlos Daughaday
Ben Kiel
Perry Trolard

2029

Jackson Gress
Ted McNamara

Delegates

Ted McNamara

Carter Whitson