



5th Sunday after Pentecost
June 28, 2025
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

Andante Cantabile

Rosalie Bonighton

Hymnal 1982, #525

The Church's one foundation

Aurelia

1 The Church's one foun - da - tion is Je - sus Christ her Lord;
2 E - lect from ev - ery na - tion, yet one o'er all the earth,
3 Though with a scorn - ful won - der men see her sore op - pressed,
4 Mid toil and tri - bu - la - tion, and tu - mult of her war
5 Yet she on earth hath un - ion with God, the Three in One,

1 she is his new cre - a - tion by wa - ter and the word:
2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
3 by schi - sms rent a - sun - der, by her - c - sies dis - tressed;
4 she waits the con - sum - ma - tion of peace for ev - er - more;
5 and mys - tic sweet com - mun - ion with those whose rest is won,


1 from heaven he came and sought her to be his ho - ly bride;
2 one ho - ly Name she bless - es, par - takes one ho - ly food,
3 yet saints their watch are keep - ing, their cry goes up, "How long?"
4 till with the vi - sion glo - rious her long - ing eyes are blessed,
5 O hap - py ones and ho - ly! Lord, give us grace that we

1 with his own blood he bought her, and for her life he died.
2 and to one hope she press - es, with cv - cry grace en - dued.
3 and soon the night of weep - ing shall be the morn of song.
4 and the great Church vic - to - rious shall be the Church at rest.
5 like them, the meek and low - ly, on high may dwell with thee.

Words: Samuel John Stone (1839-1900). Music: *Aurelia*, Samuel Sebastian Wesley (1818-1876).


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.**

Gloria

Trinity Mass

Helen Hendry



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 built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading

Genesis 22:1-14

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

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

People **Thanks be to God.**

Psalm 13

Usquequo, Domine?

St. Helena Psalter

Hymnal S-415

Jerome Webster Meachen
(b. 1930)



How long, O God?
Will you forget me for ever; *
how long will you hide your face from me?
How long shall I have perplexity in my mind,
and grief in my heart, day after day; *
how long shall my enemy triumph over me?

Look upon me and answer me, O God; *
give light to my eyes, lest I sleep in death;
Lest my enemies say they have prevailed over me, *
and my foes rejoice that I have fallen.

But I put my trust in your mercy; *
my heart is joyful because of your saving help.
I will sing to the Holy One, who has dealt with me richly; *
I will praise the Name of God Most High.

Second Reading

Romans 6:12-23

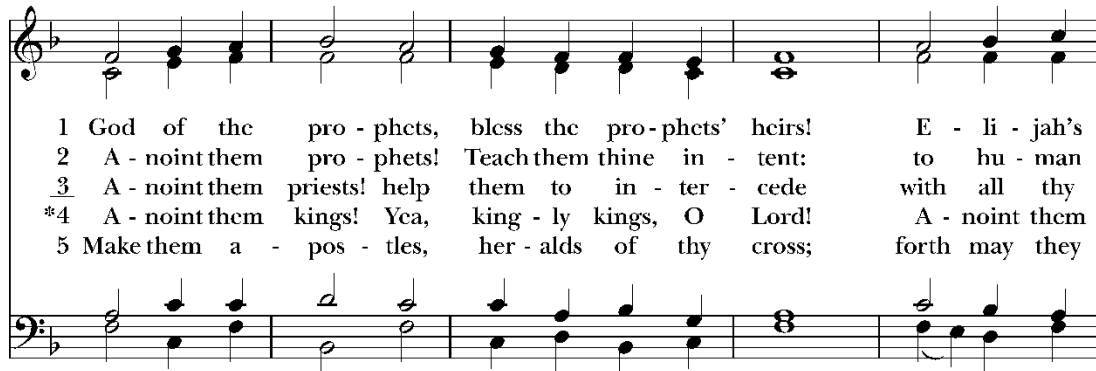
Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

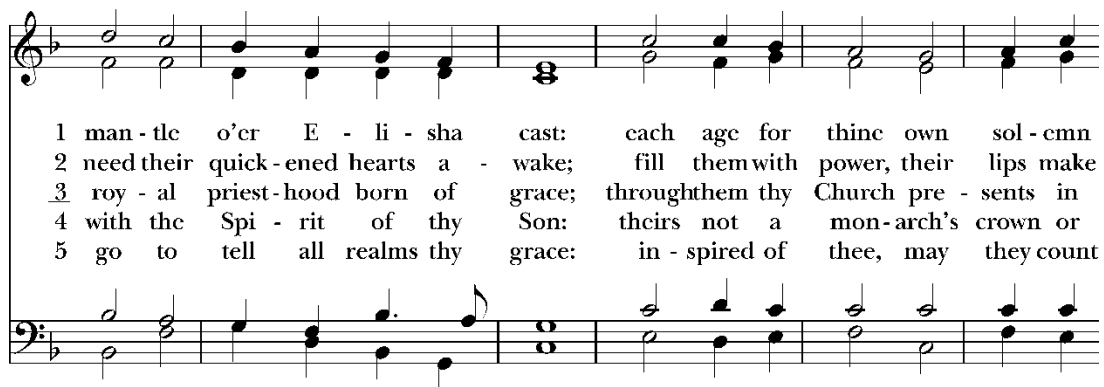
When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Reader Hear what the Spirit is saying to the churches.

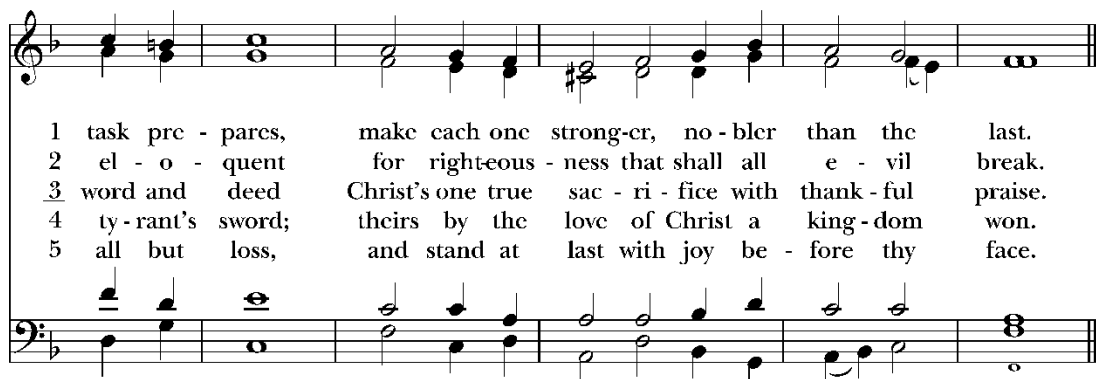
People **Thanks be to God.**



1 God of the pro - phets, bless the pro - phets' heirs! E - li - jah's
 2 A - noint them pro - phets! Teach them thine in - tent: to hu - man
 3 A - noint them priests! help them to in - ter - cede with all thy
 *4 A - noint them kings! Yea, king - ly kings, O Lord! A - noint them
 5 Make them a - pos - tles, her - alds of thy cross; forth may they



1 man - tle o'er E - li - sha cast: each age for thine own sol - emn
 2 need their quick - ened hearts a - wake; fill them with power, their lips make
 3 roy - al priest - hood born of grace; through them thy Church pre - sents in
 4 with the Spi - rit of thy Son: theirs not a mon - arch's crown or
 5 go to tell all realms thy grace: in - spired of thee, may they count



1 task pre - pares, make each one strong - er, no - bler than the last.
 2 el - o - quent for right - eous - ness that shall all e - vil break.
 3 word and deed Christ's one true sac - ri - fice with thank - ful praise.
 4 ty - rant's sword; theirs by the love of Christ a king - dom won.
 5 all but loss, and stand at last with joy be - fore thy face.

Words: Sts. 1-2 and 4-5, Denis Wortman (1835-1922), alt.; st. 3, Carl P. Daw, Jr. (b. 1944). St. 3, Copyright © 1982, by Hope Publishing company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Toulon*, melody from *Pseaumes octante trois de David*, 1551, abridged; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

The Gospel

Matthew 10:40-42

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

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

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.*

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 for _____ . O God hear us.

God, graciously hear us.

We pray that all the sick and suffering may be relieved, especially Nan, 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 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

Jesus, Our Divine Companion

Robert Hebble

Offertory

The Hymnal 1982, #609

Where cross the crowded ways of life

Gardiner

1 Where cross the crowd - ed ways of life, where sound the
 2 In haunts of wretch - ed - ness and need, on sha - dowed
 3 The cup of wa - ter given for thee still holds the
 4 O Mas - ter, from the moun - tain side, make haste to
 5 till all the world shall learn thy love, and fol - low

1 cries of race and clan, a - bove the noise of
 2 thresh - olds dark with fears, from paths where hide the
 3 fresh - ness of thy grace; yet long these mul - ti -
 4 heal these hearts of pain; a - mong these rest - less
 5 where thy feet have trod; till glo - rious from thy

1 self - ish strife, we hear thy voice, O Son of Man.
 2 lures of greed, we catch the vi - sion of thy tears.
 3 tudes to see the true com - pas - sion of thy face.
 4 throngs a - bidc, O tread the ci - ty's streets a - gain;
 5 heaven a - bove, shall come the ci - ty of our God.

Words: Frank Mason North (1850-1935), alt. Music: Gardiner, from *Sacred Melodies*, 1815; arr. William Gardiner (1770-1853).

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

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. Blest is the
 One who comes in the Name of the Lord. Ho-san-na in the high-est.

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)

Come, ris - en Lord, and deign to be our guest;
 One with each o - ther, Lord, for one in thee;
 nay, let us be thy guests; the feast is thine;
 who art one Sa - vior and one liv - ing Head;
 thy - self at thine own board make man - i - fest
 then o - pen thou our eyes, that we may see;
 in thine own Sac - ra - ment of Bread and Wine.
 be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1979), alt. By permission of Oxford University Press.
 Music: *Sursum Corda*, Alfred Morton Smith (1879-1971). © 1941, Mrs. Alfred M. Smith.

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 two times

Hymnal 1982, #654

Day by day

Sumner

Day by day, dear Lord, of thee three things I pray:
to see thee more clear - ly, love thee more dear - ly,
fol - low thee more near - ly, day by day.

Words: Att. Richard of Chichester (1197-1253). Music: *Sumner*, Arthur Henry Biggs (1906-1954). Copyright © The Church Pension Fund.

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

Wonder, Love & Praise, #778

We are all one in mission

Nyland

1. We all are one in mission, we all are one in call,
2. We all are called for service to witness in God's name.
3. We all behold one vision, a stark reality;
4. Now let us be united and let our song be heard.

our varied gifts united by Christ, the Lord of all.
Our ministries are different, our purpose is the same:
the steward of salvation was nailed upon a tree.
Now let us be a vessel for God's redeeming Word.

A single, great commission compels us from above
to touch the lives of others by God's surprising grace,
Yet resurrected Justice gives rise that we may share
We all are one in mission, we all are one in call,

to plan and work together that all may know Christ's love.
so people of all nations may feel God's warm embrace.
free reconciliation and hope amidst despair.
Our varied gifts united by Christ, the Lord of all.

Words: Rusty Edwards (b. 1955).

Music: *Nyland*, Finnish folk melody; adapt. and harm. David Evans (1874-1948).

Dismissal

The Deacon dismisses the People, who respond:

Thanks be to God.

Postlude

Chorale in C Major

Luigi Bottazzo

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Notes on the service for June 28, 2026, the Fifth Sunday after Pentecost, Proper 8

Eve of St. Peter and St. Paul, Apostles & Martyrs

by the Rev. Stephen Weissmann

In describing the church as built “upon the foundation of the apostles and prophets” this Sunday’s collect alludes to St. Peter and St. Paul the Apostles, whose feast will be June 29.

Last Sunday’s first reading was the terrifying tale of the near-death of Abraham’s first son, Ishmael in the wilderness in the sight of his mother. Today’s is the more terrifying tale of the near-death of Abraham’s second son (although God calls him his “only son”) Isaac on a mountain in the sight, and by the hand, of his father. In each episode, at the last minute, God intervenes and saves the lad. The narrator’s spare style heightens the stories’ dread.

Psychoanalytically-inclined interpreters have mined the near-sacrifice of Isaac and the abandonment of Ishmael for subconscious fears and archetypes. They observe that a child’s worst terror is that the parent who is supposed to provide for him and protect him will abandon him or kill him. Various theological commentators have read the story as a test of Isaac’s fortitude (Josephus); as a prefiguring of Christ’s crucifixion (Augustine); as a trial of Abraham’s faith (Kierkegaard). Following James Frazier, some anthropologists see it as a drama about the discontinuation of child sacrifice.

Child sacrifice was not rare in the ancient Near East. The Hebrew Bible mentions it more than a few times. In 8th century Moab, a Canaanite king was said to have saved his besieged city by sacrificing his son on the city wall. (II Kings 3:27) In 736 B.C., Israel’s King Ahaz sacrificed his eldest son. In 635, Judah’s reforming King Josiah prohibited the practice. (II Kings 23:10), and the authors of Deuteronomy claimed that God forbade it at Sinai. (Deut. 12:31). However, it must not have been stopped altogether, for the Prophets Jeremiah and Ezekiel were still denouncing it at the time of the Exile, 580’s B.C. Many scholars date the writing-down of Genesis 22 by an Elohist author between the reign of Ahaz and the reign of Josiah, so this passage about the God of

Abraham substituting a lamb for the victim must have seemed especially relevant during the reformers' campaign to outlaw child-sacrifice.

Important as Abraham is said to be, only one psalm, Ps.105, discusses him. In today's Psalm 13:1-4 is a cry of distress, such as someone in Isaac's situation, but having more leisure than Isaac, might think. At the end, the psalmist's mood oscillates from desperation to faith. **God will intervene**, he assures himself.

Paul observes that human beings must be either slaves of sin or slaves of God. The former are on their way to death, the latter on their way to resurrection. Then Paul examines the argument that because we are under grace, not law, we may do whatever we wish. "Antinomianism" is the term for the heresy which claimed that because Christians were free of the law, they were allowed to do even things which are immoral under conventional ethics. No, slaves of righteousness would not behave unrighteously, is Paul's rebuttal.

Following Jesus' injunctions about the high cost of discipleship and the likelihood of persecution which formed the Gospels of the last two Sundays, we read today the end of Matthew 10, promising that whoever gives a prophet or a righteous person even a drink of water will be rewarded. Those charitable people are, like Peter and Paul, parts of the "holy temple" to which today's collect refers.

Sunday Service Schedule

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

Weekday Service Schedule

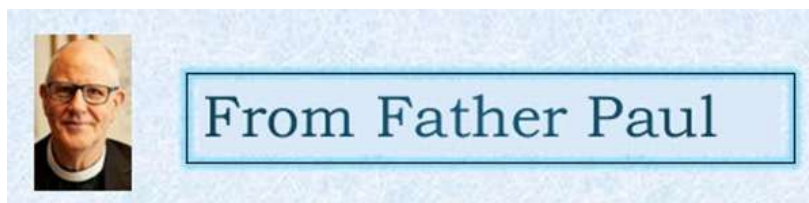
Thursday Eucharist at 7:00 AM

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



Dear Ones,

Today is the feast of the Birth of John the Baptist. A hymn by the Venerable Bede (d. 735) begins

The great forerunner of the morn, / the herald of the Word, is born;
and faithful hearts shall never fail / with thanks and praise his light to hail.

Falling as it does just at midsummer when, in the Northern Hemisphere, the days are longest, St. John's Day has long been considered as one of the great "charmed" festivals of the liturgical year. In Europe, "Saint John's fires" are lit on mountains and hilltops. Other St. John's customs find their origin in pre-Christian solstice celebration.

For a little light midsummer fun, I thought I'd get my medieval music geek on. Did you know there is a direct connection between an 8th century hymn and a Broadway musical? It's true! The hymn, *Ut queant laxis*, is most famous because a guy called Guido of Arezzo noticed that it was useful for teaching singing because of the way it uses the notes of the scale. Each phrase begins on a successfully higher note – ut, re, mi, fa, sol, la. You can hear the hymn here:

<https://youtu.be/iMSRLWsAWHI?si=IN9CYimllejW3hhU>

UT que - ant lax - is RE - so - na - re fi - bris
MI - ra ge - sto - rum FA - mu - li tu - o - rum,
SOL - ve pol - lu - ti LA - bi - i re - a - tum,
San - cte Io - han - nes.

*That your servants may freely proclaim
the wonders of your deeds,
absolve the sins of their unclean lips, O St. John.*

Over time, "ut" was replaced by "do" which allows us to start at the very beginning, as they say, to sing "Do-Re-Mi" from the 1959 Rogers and Hammerstein musical *The Sound of Music*, where Maria is teaching the Von Trapp children to sing by teaching them the scale:

<https://youtu.be/drnBMAEA3AM?si=CXJEImjrCI3U8NAS>. Who knew that John the Baptist would have had such a lasting effect on 20th century popular culture!?

St. John's Day Blessings,

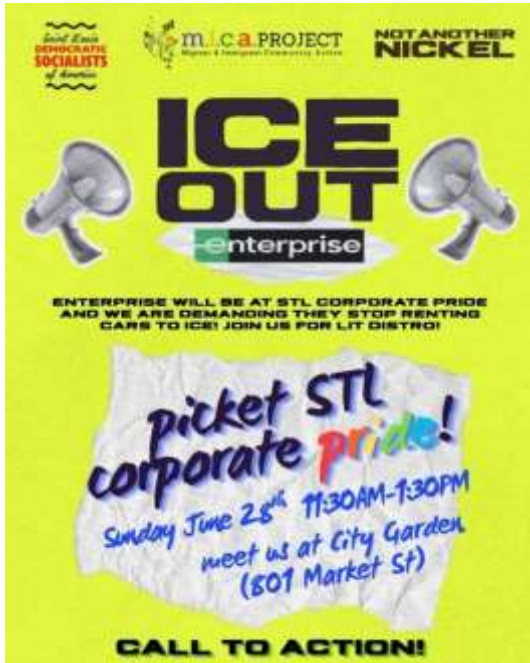
Mark your Calendar

Do you wonder what to do if ICE comes to Trinity?

Join us for a training session

Sunday, July 12 after the 10:30 service.

More details to follow.



Every year, thousands of St. Louisans meet at the end of June to celebrate Pride month. Unfortunately, some companies use this as an attempt to "pinkwash" the fact that they are deeply involved in holding up some of our country's worst authoritarian institutions. One of these, the locally-owned Enterprise Holdings, has been documented in Minneapolis and around the country providing material assistance to ICE. Organizers from St. Louis DSA, the Not Another Nickel campaign, and MICA Project are joining together to agitate and educate, and tell the public: "THIS IS NOT RIGHT!". Will you join us?

We will meet together at City Garden at 11:30am to distribute flyers, form small groups, and spread along the parade route.

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.



Trinity Episcopal CWE Vestry Meeting Summary – May 19, 2026

The Vestry of Trinity Episcopal CWE met on May 19, 2026, opening with prayer and approving the April meeting minutes unanimously. Leadership reports highlighted both pastoral and operational updates, including reflections on immigration challenges shared by Bishop Deon, progress on facilities work such as the North Parish Hall roof repair, and steps toward establishing a clear and practical protocol for potential ICE interactions on church property. Financially, the parish received a clean audit, and the Vestry approved a thoughtful reallocation of several designated funds to better align with current ministries, including support for liturgical needs, local partners like Bikeworks, and ongoing health and youth initiatives through Trinity Food Ministry (TFM).

Ongoing business included continued development of an ICE response protocol, with plans for signage, multilingual informational cards, and a parish training in July, as well as progress on a collaborative TFM outreach mapping project to better coordinate food resources in the surrounding community. The Vestry also discussed Safe Church compliance, upcoming parish events, and Fr. Paul's scheduled time off. In new business, Adrienne Fly stepped down as Senior Warden after many years of Vestry service, with Perry Trolard appointed to the role. The meeting concluded with announcements of upcoming services and community activities, including Pentecost celebrations and participation in Wear Orange Sunday for gun violence awareness.



Thank You

A special thanks to the Trinity Church Community for allowing Hope Education use of the North Parish Hall and the church library during the month of July for the **Hope Education Summer Reading Clinic**.

Hope Education is a small not-for-profit organization that tutors dyslexic students. During the school year it uses two classrooms at

Columbia School to identify dyslexic students and tutor them in reading, spelling and writing using in-person and on-line volunteer tutors. Columbia School is located on St. Louis Avenue near North Grand. The children learn to read and avoid some of the most negative self-images that haunt folks who need this service but cannot afford it.

The Hope Education Summer Reading Clinic has two purposes: to train classroom teachers in the basic literacy methods that enable dyslexic students to succeed; and to provide dyslexic students with intensive literacy tutoring.

The program will take place on Tuesdays, Wednesdays and Thursdays. There will be six adults and approximately ten students in each of two sessions: morning and afternoon. Students benefit greatly and learn to focus on the letters and words when the tutoring takes place in quiet spaces with no/minimal interruptions. Thus, Hope Education will use the nursery room, church school classroom and library for individual/small group work, in addition to the North Parish Hall.

Thank you again, for your support of this ministry. I know first-hand how proud the students are of their literacy achievements. If you have questions contact Barb Holmes (314 303 6116 cell)

Did you Ever? A large brass plaque in the narthex (entryway) declares that ours is a memorial church. Did you ever notice it?



This church was erected in loving memory of a very dearly beloved daughter, whom GOD called to Eternal Life July 29th AD 1891, Lulie Simmons, aged 16 years, Daughter of Edward C. and Garrie W. Simmons.

Our dearly beloved church home exists only because of Lulie's tragic life. She was beautiful, intelligent, and talented, but died much too soon. A poignant and carefully researched booklet of her life in Victorian Era St. Louis is available for \$20. All profits will go to the **Rector's Discretionary Fund**, which helps people in unexpected circumstances. On and after May 31, you can order a copy from Kate Worland by subscription with a cash payment. Our clergy and staff have advanced copies, which you can see.

TRINITY FOOD MINISTRY

Statistics for week ending June 21

Pantry Tuesday 112 in 42 families (7 new)

Thursday 76 in 37 families (2 new)

Wednesday Cafe 21

Sunday Lunch 40

Pantry Needs

Chili

Canned Fruit (Mixed or Peached)

Powdered Milk Packets

Oatmeal Packets

Canned Chicken

Spaghetti Sauce

Small Bottles of Cooking Oil (Canola)

Small Jars of Instant Coffee

General Care Items

Washcloths/Hand Towels

Antiperspirant

Another busy week at TFM. Last Tuesday we served 112 individuals in 43 families, including seven new families. This is the second time this month we've served over 100 people at pantry. With three pantries remaining we are already at 198 individuals for the month and could easily go over 300 for the month, averaging 10 people per day.

We have several members of the community using walkers, canes and wheelchairs. If you have any of these items or other durable goods like water bottles and wish to send them to a new home, please consider TFM. They can be dropped off in the South Parish Hall at your convenience.

If you have a green thumb and an over-producing garden, please donate the excess to TFM. We receive from three gardens (CRC, SLU Nutrition School and St. Timothy's) but fresh produce is immensely popular, and we can always use more.

Our thanks for your continued support as we move into summer. None of this would happen without you.

- Chuck Dombek



The Episcopal Diocese of Missouri

A Conversation with Bishop Mariann Budde – Tuesday, August 25

The Episcopal Church Women of the Diocese of Missouri invite the women of this diocese to read Bishop Mariann Edgar Budde's book *How to Be Brave: Decisive Moments in Life and Faith* and join a live virtual conversation with the author on Tuesday, August 25, at 6:00 p.m. Bishop Budde serves as the Episcopal Bishop of Washington and came to the attention of the nation in January 2025, when her homily at the interfaith prayer service following the presidential inauguration called the country to compassion and mercy on behalf of those most vulnerable. Her book explores the decisive moments that shape a life of faith, and what it means to act with courage when the stakes are real. This conversation is an opportunity to sit with those questions alongside one another and alongside the bishop herself.

Read the book. Register in advance. Come ready to engage.

<https://diocesemo.org/diomonewsletter>



This Week's Core Value: Food - Physical & Spiritual Nourishment

Trinity is a community of refuge, creativity and belonging, inspired by the Spirit, where all sorts and conditions of people can know and be known.

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 in the Great Hall. Breakfast and lunch will be provided. Contact Laurie Brown with questions at Laurie.Brown@Chapmancommunities.org or 314-494-8236.



June 28: The Fifth Sunday after Pentecost

In our Diocese of Missouri, we pray for Trinity Episcopal Church (1846) in Hannibal.

- In our companion Diocese of Puerto Rico, we pray for Our Lady of Guadalupe (Chapel) (Nuestra Sra. De Guadalupe) in Patillas.
- In the Anglican Communion, we pray for The Anglican Church of Southern Africa.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in South Carolina—at Fort Jackson, Shaw Air Force Base, Marine Corps Air Station Beaufort, Joint Base Charleston, Federal Correctional Institution Edgefield, and the VA Columbia Health Care System.

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

Allen ("R.B.") Robinson Bey
Nan Sweet, in hospice care

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:

Frances Dickey
Laurie, family member of Mary Moore, cancer
Jay Shuldiner, friend of Brian Alms, heart attack
Carol Hall, Brian Alm's sister.
Bill Anderson, friend of Ed Riedel & Deacon Harry
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. Canon Doris & David Westfall;
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 June 28 - July 4: Richard von Glahn.

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

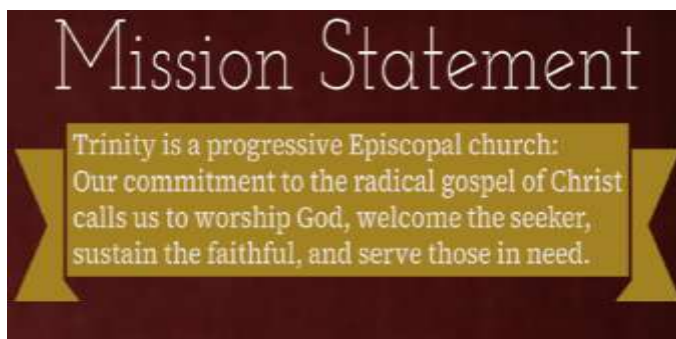
Readings for next Sunday, June 28 5th Sunday after Pentecost

Genesis 23:34-38, 42-49, 58-67

Canticle S – A Song of our True Nature

Romans 7:15-25a

Matthew 11:16-19, 25-30



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