



11th Sunday after Pentecost
August 9, 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

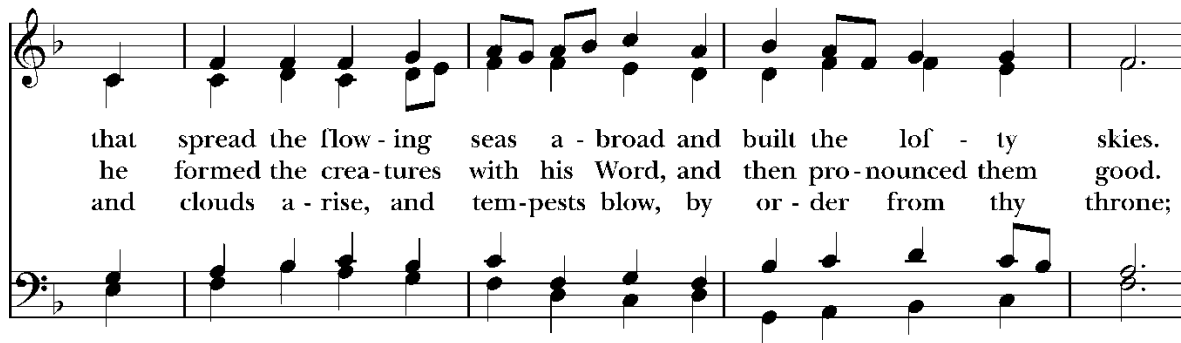
The Hymnal 1982, #398

I sing the almighty power of God

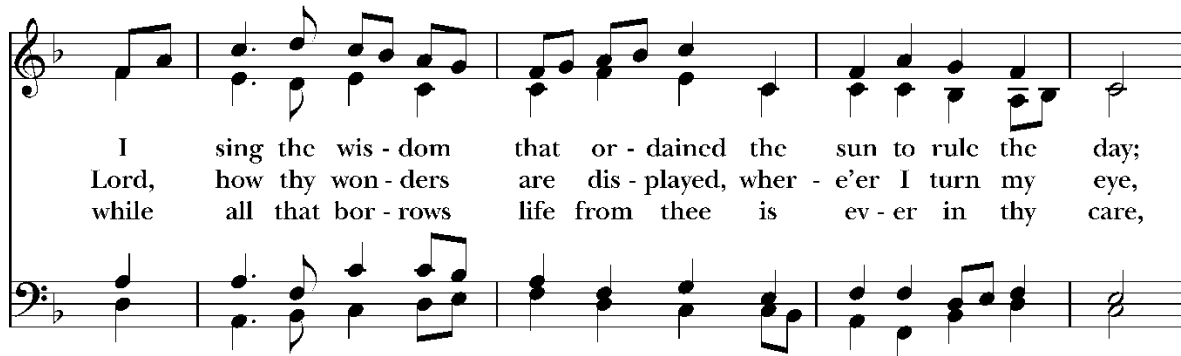
Forest Green



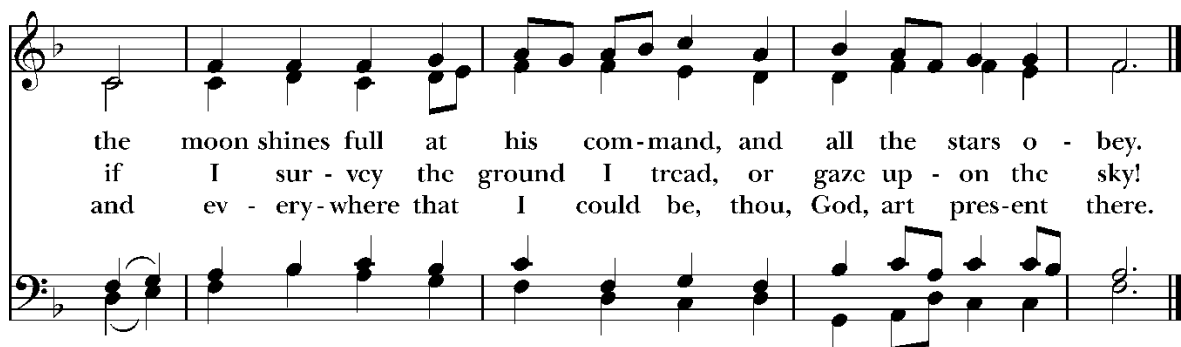
1 I sing the al-might - y power of God, that made the moun-tains rise,
2 I sing the good-ness of the Lord, that filled the earth with food;
3 There's not a plant or flower be - low, but makes thy glo - ries known;



that spread the flow - ing seas a - broad and built the lof - ty skies.
he formed the crea-tures with his Word, and then pro-nounced them good.
and clouds a - rise, and tem-pests blow, by or - der from thy throne;



I sing the wis - dom that or - dained the sun to rule the day;
Lord, how thy won - ders are dis - played, wher - e'er I turn my eye,
while all that bor - rows life from thee is ev - er in thy care,



the moon shines full at his com-mand, and all the stars o - bey.
if I sur - vey the ground I tread, or gaze up - on the sky!
and ev - ery-where that I could be, thou, God, art pres-ent there.

Words: Isaac Watts (1674-1748), alt. Music: *Forest Green*, English melody; adapt. and harm. Ralph Vaughan Williams (1872-1958).

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.

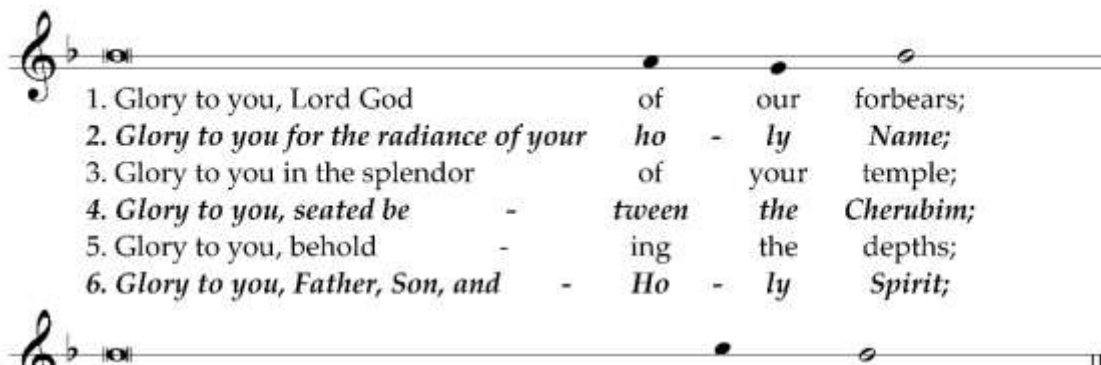
The Celebrant may say

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.**

Canticle 13

A Song of Praise

Benedictus es, Domine



1. Glory to you, Lord God of our forbears;
 2. *Glory to you for the radiance of your* ho - ly Name;
 3. Glory to you in the splendor of your temple;
 4. *Glory to you, seated be* - tween the Cherubim;
 5. Glory to you, behold - ing the depths;
 6. *Glory to you, Father, Son, and* - Ho - ly Spirit;

you are worthy of praise; glory to you.
we will praise you and highly exalt you for ev - er.
 on the throne of your majesty, glory to you.
we will praise you and highly exalt you for ev - er.
 in the high vault of heaven, glory to you.
we will praise you and highly exalt you for ev - er.

Setting: Paul Jacobson

The Collect of the Day

Celebrant May God be with you

People **And also with you.**

Celebrant Let us pray.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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 37:1-4, 12-28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" —that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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

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

Psalm 105:1-6, 16-22, 45b

Confitemini Domino

St. Helena Psalter

We give you thanks, O God, and call upon your Name; *

we make known your deeds among the peoples.

We sing to you; we sing your praise *

and speak of all your marvelous works.

We glory in your holy Name; *
let the hearts of those who seek you rejoice.
 We search for you and your strength; *
we continually seek your face.
 We remember the marvels you have done, *
the wonders and the judgments of your mouth.
 O offspring of Abraham, your servant, *
O children of Jacob, the chosen ones.
 Then you called for a famine in the land *
and destroyed the supply of bread.
 You sent a man before them, *
Joseph, who was sold as a slave.
 They bruised his feet in fetters; *
his neck they put in an iron collar.
 Until his prediction came to pass, *
your word, O Most High, tested him.
 The king sent and released him; *
the ruler of the peoples set him free.
 He set him as a master over his household, *
as a ruler over all his possessions,
 To instruct his princes according to his will *
and to teach his elders wisdom.
Alleluia!

Second Reading

Romans 10:5-15

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

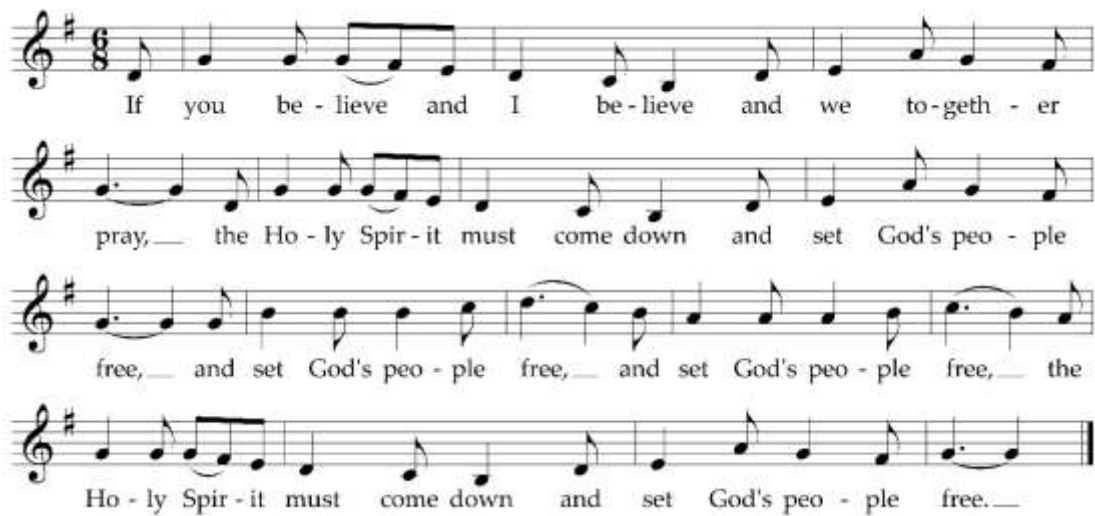
“The word is near you,
 on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

Reader Hear what the Spirit is saying to the churches.
People **Thanks be to God.**

Wonder, Love & Praise, #806 If you believe and I believe Traditional Zimbabwe



The Gospel Matthew 14:22-33

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

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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 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.

Intervessor 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 our ushers, readers, and intercessors. O God hear us.

God, graciously hear us.

We pray that all the sick and suffering may be relieved, especially Brian, Adrienne, Frank, 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 Nan Sweet and 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 Blessing of a New Vestment

The new vestment may be presented to the Presider with these words

I/We present to you this new chasuble to be set apart for the service of Christ's holy Church.

The following versicles and prayer may be said

V. All things come from you, O Lord;

R. And from your own gifts do we give to you.

V. Prosper the work of our hands;

R. Prosper our handiwork.

V. Show your servants your works;

R. And your splendor to their children.

Let us pray.

Almighty God, we thank you that you have put it into the hearts of your people to make offerings for your service, and have been pleased to accept their gifts. Be with us now as we bless † this chasuble to your praise and glory; through Jesus Christ our Lord. **Amen.**

As the Priest is vested with the new chasuble, the following is said

You shall make holy garments for those who serve at the Altar,
for glory and for beauty.

V. Clothe your ministers with righteousness:

R. Let your people sing with joy.

The service continues with the Peace.

The Peace

Celebrant The peace of Christ be always with you.

People **And also with you.**

Welcome and Announcements

THE HOLY COMMUNION

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

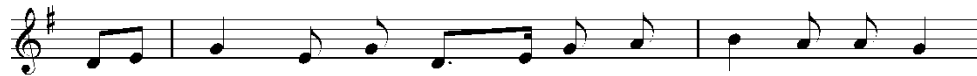
The Hymnal 1982, #636

How firm a foundation

Foundation



1 How firm a foun - da - tion, ye saints of the Lord,
 2 "Fear not, I am with thee; O be not dis - mayed!
 3 "When through the deep wa - ters I call thee to go,
 4 "When through fier - y tri - als thy path - way shall lie,
 5 "The soul that to Je - sus hath fled for re - pose,



1 is laid for your faith in his ex - cel - lent word!
 2 For I am thy God, and will still give thee aid;
 3 the riv - ers of woe shall not thee o - ver - flow;
 4 my grace, all - suf - fi - cient, shall be thy sup - ply;
 5 I will not, I will not de - sert to its foes;



1 What more can he say than to you he hath said,
 2 I'll strength - en thee, help thee, and cause thee to stand,
 3 for I will be with thee, thy trou - bles to bless,
 4 the flame shall not hurt thee; I on - ly de - sign,
 5 that soul, though all hell shall en - deav - or to shake,



1 to you that for ref - uge to Je - sus have fled?
 2 up - held by my right - eous, om - ni - po - tent hand.
 3 and sanc - ti - fy to thee thy deep - est dis - tress.
 4 thy dross to con - sume, and thy gold to re - fine.
 5 I'll nev - er, no, nev - er, no, nev - er for - sake."

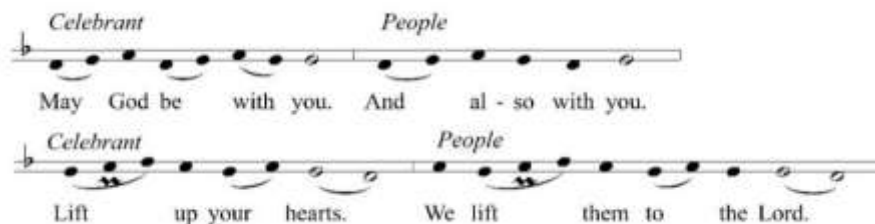
Optional Interlude

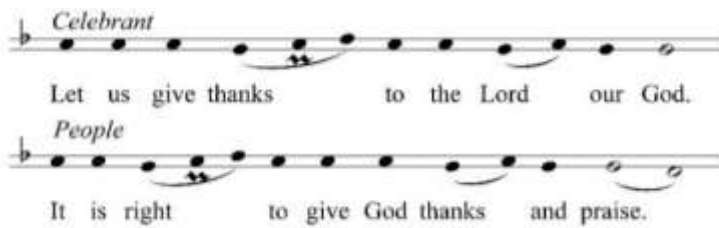


Words: K. in John Rippon's *Selection*, 1787, alt. Music: *Foundation*, melody from *The Sacred Harp*, 1844; harm. Calvin Hampton (1938-1984); alt. acc. Eugene W. Hancock (b. 1929).

The Great Thanksgiving

Eucharistic Prayer 1 from *Enriching Our Worship*





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

Land of Rest

Traditional American



Wonder Love & Praise, #858

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.***

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

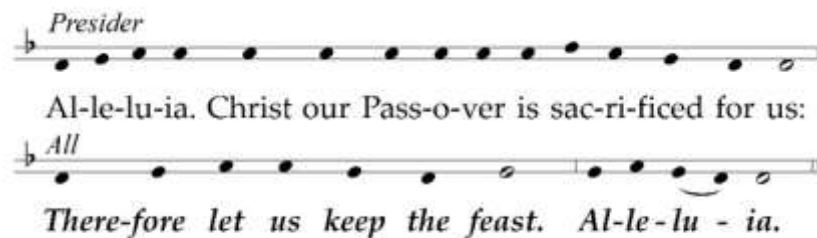
The Lord's Prayer *Contemporary*

***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

The Celebrant breaks the consecrated Bread.

A period of silence is kept, after which the following is sung



Setting: Ambrosian chant; adapt. Mason Martens (1933-1991)
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As the elements are prepared, the following anthems are said

We break this bread to share in the Body of Christ.

We who are many are one body, for we all share in the one bread.

God of promise, you have prepared a banquet for us.

Happy are those who are called to the Supper of the Lamb.

This is the true bread which comes down from heaven and gives life to the world.

Whoever eats this bread will live for ever.

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

Lift Every Voice, #79

Jesus, Lover of My Soul

1. Je - sus, lov - er of my soul, Let me to thy bo - som fly,
2. Oth - er ref - uge have I none, Hangs my help - less soul on thee;
3. Plen-teous grace with thee is found, Grace to cleanse from ev - 'ry sin;

1. While the near - er wa - ters roll, While the tem-pest still is high;
2. Leave, ah! Leave me not a - lone, Still sup-ort and com - fort me!
3. Let the heal - ing streams a - bound, Make and keep me pure with - in.

1. Hide me, O my Sa - vior, hide, Till the storm of life be past;
2. All my trust on thee is stayed; All my help from thee I bring;
3. Thou of life the foun - tain art, Free - ly let me take of thee;

1. Safe in - to the ha - ven guide, O re-ceive my soul at last.
2. Cov - er my de - fence-less head With the sha - dow of thy wing.
3. Spring thou up with - in my heart, Rise to all e - ter - ni - ty.

Words: Charles Wesley (1707-1788). Music: Charles Wesley and Simeon B. Marsh (1798-1875).

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

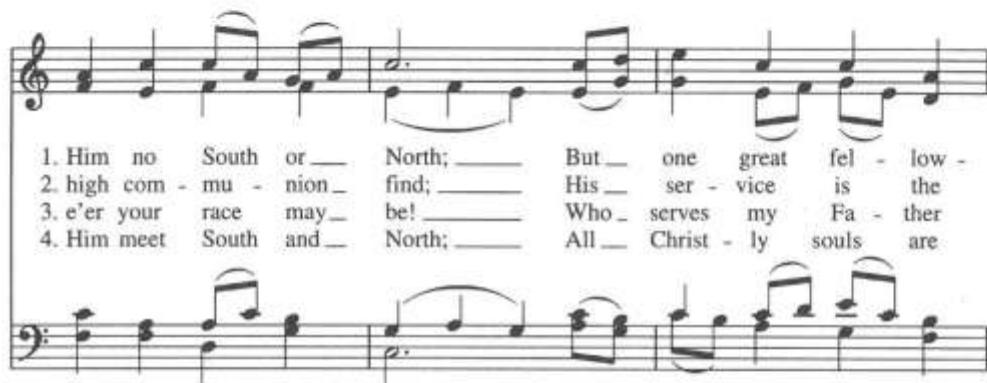
Lift Every Voice, #62

In Christ There Is No East or West

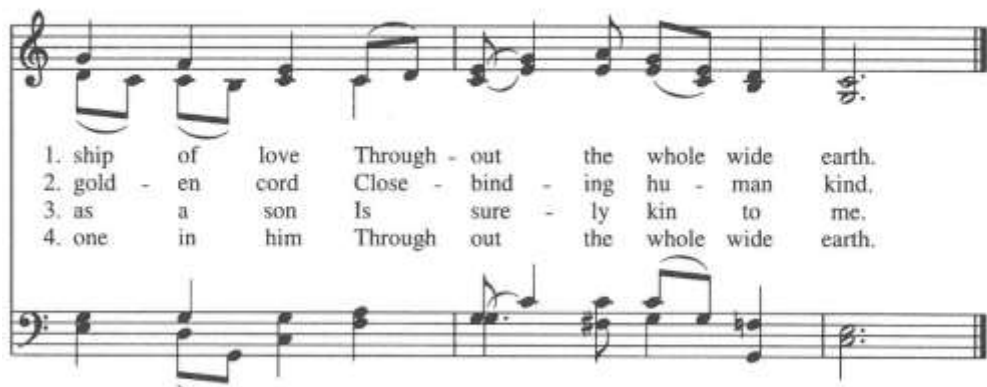
McKee



1. In ____ Christ there is no ____ East or West, In
2. In ____ Him shall true hearts ev - ery - where Their
3. Join ____ hands, di - ci - ples of the faith, What
4. In ____ Christ now meet both East and West, In



1. Him no South or ____ North; ____ But ____ one great fel - low -
2. high com - mu - nion ____ find; ____ His ____ ser - vice is the
3. e'er your race may ____ be! ____ Who ____ serves my Fa - ther
4. Him meet South and ____ North; ____ All ____ Christ - ly souls are



1. ship of love Through - out the whole wide earth.
2. gold - en cord Close - bind - ing hu - man kind.
3. as a son Is sure - ly kin to me.
4. one in him Through out the whole wide earth.

Words: Galatians 3:28; adapt. John Oxenham (1852-1941)
Music: McKee, Negro Spiritual; adapt. Harry T. Burleigh (1866-1949)
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Dismissal

The Deacon dismisses the People, who respond:

Thanks be to God.

Postlude

Old 100th from “Triptych” (1966)

Piet Post

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Notes on the Service for August 9, 2026, the Eleventh Sunday after Pentecost, Proper 14

By the Rev. Stephen Weissman

Today's collect stresses our dependence on God's help to think and do the right thing. That dependence is exemplified by Peter's reliance on Christ on the sea, told today. "Thou didst reach forth thine hand and mine enfold; I walked and sank not on the storm vexed sea; 'twas not so much that I on thee took hold, as thou, dear Lord, on me." Hymn 689

Of Jacob's twelve sons, Joseph the favorite had the most eventful life. Today and next Sunday we shall read parts of Joseph's saga. Because their father dotes on him, giving him special clothing, (*long robe with sleeves* is the preferred modern translation, not *coat of many colors*;) and because the brat has grandiose dreams in which he lords it over them, his brothers plot to rid themselves of him by throwing him in a dry pit. That Reuben and Judah intervene to prevent his death foreshadows later interventions by those two brothers. One tradition says the fortuitous slave traders were Ishmaelites, another says Midianites. Joseph's enslavement takes him to Egypt, where the main actions are to occur. Some historians guess that the era of Joseph would have been the 1600's B.C., the Second Intermediate Period of Egyptian history, when the Hyksos, a people from the northwest, were invading lower Egypt.

Psalm 105:16-22 summarizes the fortunes of Joseph in Egypt. Genesis tells the full story of his rise and fall in the house of Potiphar, his imprisonment, release, and his sudden promotion to be Pharaoh's chief assistant.

Just before today's epistle, Paul reiterated his fervor for the Jews' salvation. Now Paul cites Leviticus that whoever practices the Torah fully (an impossibility, he has argued) will by the Torah live. Whereas one has to *practice* the Torah, one has only to *accept* Christ. But, even though their salvation is so near, (Paul quotes Deuteronomy 30:14, "the word is very near to you"), Jews do not see it. Paul quotes Isaiah and Joel to support his case that whoever, Jew or Gentile, accepts and confesses Christ will be

saved. The eloquent last two verses of this epistle, “How then are they to call on him in whom they have not believed....” are an offertory sentence in the 1928 Prayer Book.

Today's Gospel is the second of a series of miracles performed by Jesus which Matthew uses to disclose Jesus' identity. “Hast thou walked in the recesses of the deep?” God asks Job. “I [Wisdom] have walked in the depths of the abyss. In the waves of the sea...,” says Sirach. God “maketh the storm to cease, so that the waves thereof are still,” says Psalm 107. Such passages are behind this theophany of Christ on the sea after which those in the boat confess, “you are the Son of God.” The ghost-like Christ’s unexpected appearance to scared disciples on a body of water call to mind his visits to them after his resurrection.

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



Thanks to everyone who assisted with our July liturgies - we appreciate the giving of your time!



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 2



Thanks Again!

The Hope Education Summer Reading Clinic was held at Trinity during July. It served 20 students with symptoms such as: reading avoidance, poor comprehension, inability to identify the unique sounds in words, poor spelling and reluctance to write sentences.

In four weeks, working one-on-one and in very small groups, the average gain (based on one-minute assessments) includes:

Oral reading of connected text - a gain of 8 words (supports reading fluency)

Identifying distinct sounds in spoken words - a gain of 7 phonemes. (supports spelling accuracy)

Alphabet printing - a gain of 15 letters - (supports effective writing)

And, in writing samples (5 minutes) the average gain was 15 correctly spelled words.

Robin Boda, the Director, noted that several students were able to lift their scores much higher because their enthusiasm for learning took off and they felt more capable.

The clinic is also focused on the professional development of classroom teachers. Five teachers, recruited from the SLPS system, explored and practiced a variety of classroom techniques that support learning to read. They wanted everyone at Trinity to know that they appreciated the space: its accessibility, spaciousness, and the quiet/calm atmosphere which was conducive to learning new skills.



TRINITY
FOOD MINISTRY

Statistics for Week Ending 8/2

Wednesday Cafe. 13

Sunday Lunch. 43

Pantry. Tuesday 89 individuals in 36 families (8 new)

Thursday 49 individuals in 18 families (3 new)

Wants For TFM:

Canned Fruit (Mixed Fruit preferred)

Ravioli in Cans (pop top cans please)

Tuna (pop top cans please)

Powdered Milk Packets

Strawberry Jam



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: 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.



Chapman Foundation for
CARING
COMMUNITIES

TRANSFORMING FAMILIES, WORKPLACES, AND COMMUNITIES

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.



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 9: The Eleventh Sunday after Pentecost

In our Diocese of Missouri, we pray for the people and ministry of Grace Episcopal Church (1859) in Kirkwood; for Lisa, their Rector; and Erin, their Associate Priest.

- In our companion Diocese of Puerto Rico, we pray for St. Michael the Archangel Mission (Misión San Miguel Arcángel) in Ponce.
- In the Anglican Communion, we pray for The Episcopal Church.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in Washington—at Joint Base Lewis-McChord, Naval Base Kitsap, Naval Air Station Whidbey Island, Fairchild Air Force Base, Federal Detention Center SeaTac, and the Seattle 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:

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 9-15: Annie Hoffmeister, Jenny Weber, Dennis Moorehead, Tracie Goffe.

Departed: Nan Sweet.

Trinity Episcopal Church

AN OPEN AND INCLUSIVE CONGREGATION

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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
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Parish Administrator

Bill Ader
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Food Ministry Operations Mgr.

Chuck Dombek
chuck@trinitycwe.org

Assistant Food Ministry Mgr.

Shawn Hall

Sextons

Angelo Shell
Allen Robinson Bey

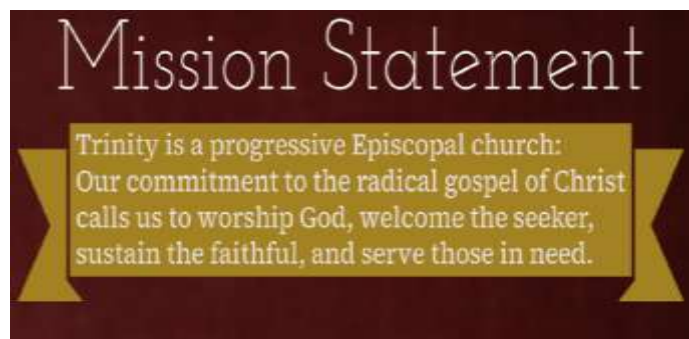
Readings for next Sunday, August 16 12th Sunday after Pentecost

Genesis 45:1-15

Psalm 133

Romans 11:1-2a, 29-32

Matthew 15: 21-28



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