



17th Sunday after Pentecost
September 20, 2026
10:30 a.m.



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

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

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

THE SEASON OF CREATION – AN INTRODUCTION

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

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

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

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

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

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

GOOD WORDS FOR THIS WEEK

A Reading from *The Art of the Commonplace*, Wendell Berry

What is good for the world will be good for us. That requires that we make the effort to know the world and to learn what is good for it. We must learn to cooperate in its processes, and to yield to its limits. But even more important, we must learn to acknowledge that the creation is full of mystery; we will never entirely understand it. We must abandon arrogance and stand in awe. We must recover the sense of the majesty of creation, and the ability to be worshipful in its presence. For I do not doubt that it is only on the condition of humility and reverence before the world that our species will be able to remain in it.

Wendell Berry, *The Art of the Commonplace: The Agrarian Essays of Wendell Berry* (Berkeley, CA: Counterpoint Press, 2003).

Wendell Erdman Berry (b. 1934) is an American novelist, poet, essayist, environmental activist, cultural critic, and farmer. Over the years, he has called himself an agrarian, a pacifist, and a Christian—albeit of an eccentric kind. He has written against all forms of violence and destruction—of land, communities, and human beings—and argued that the modern American way of life is a skein of violence.

THE HOLY EUCHARIST: RITE TWO

THE WORD OF GOD

Prelude

O Lord Thou Righteous God

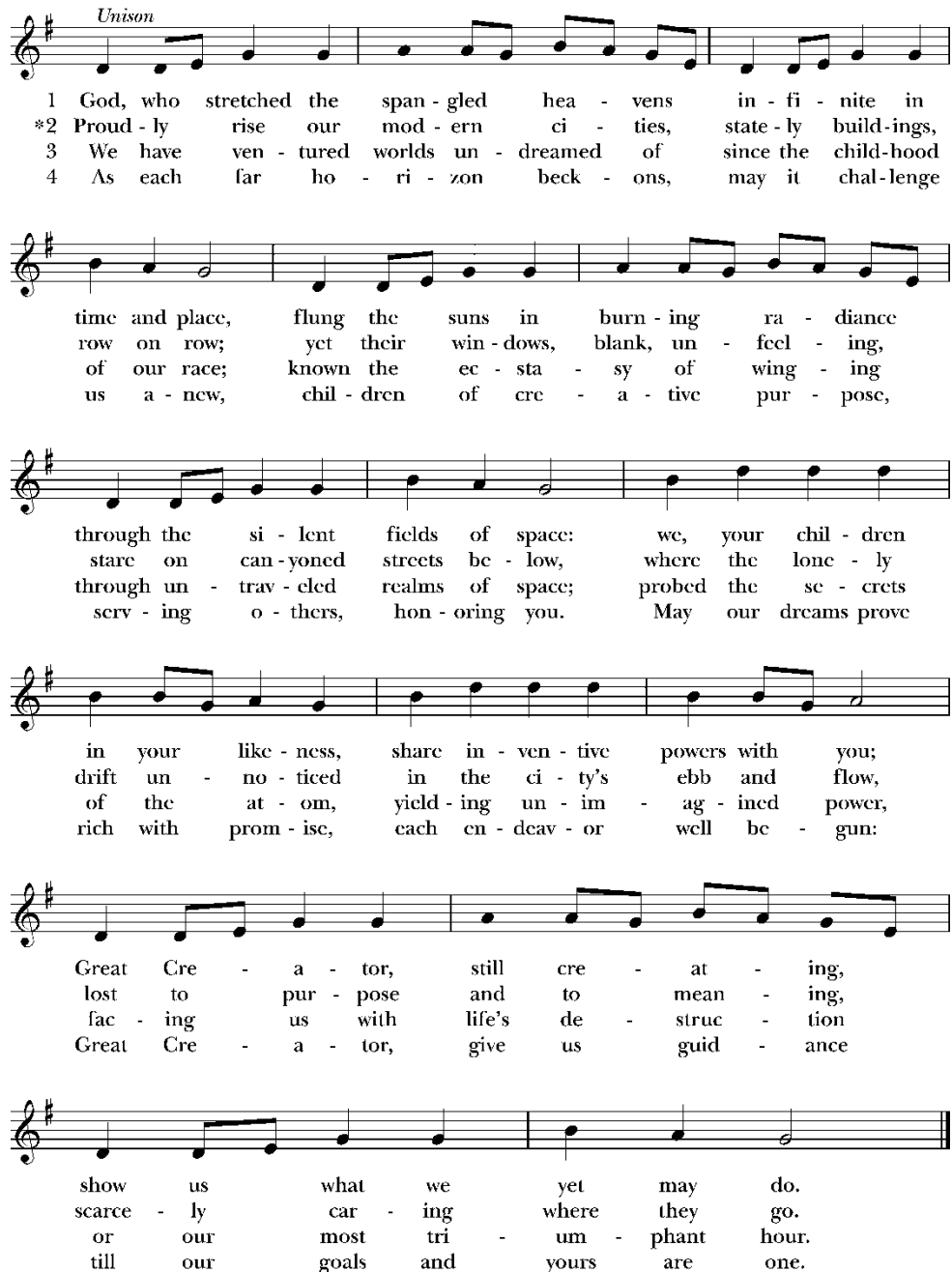
17th century, harm. Alexander Schreiner

The Hymnal 1982, #580

God, who stretched the spangled heavens

Holy Manna

Unison



1 God, who stretched the span-gled hea - vens in - fi - nite in
 *2 Proud - ly rise our mod - ern ci - ties, state - ly build - ings,
 3 We have ven - tured worlds un - dreamed of since the child - hood
 4 As each far ho - ri - zon beck - ons, may it chal - lenge

time and place, flung the suns in burn - ing ra - diance
 row on row; yet their win - dows, blank, un - feel - ing,
 of our race; known the ec - sta - sy of wing - ing
 us a - new, chil - dren of cre - a - tive pur - pose,

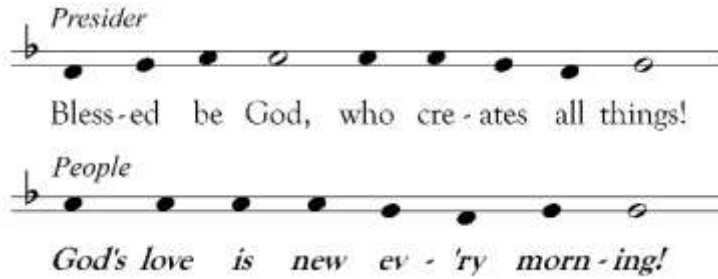
through the si - lent fields of space: we, your chil - dren
 stare on can - yoned streets be - low, where the lone - ly
 through un - trav - eled realms of space; probed the se - crets
 serv - ing o - thers, hon - oring you. May our dreams prove

in your like - ness, share in - ven - tive powers with you;
 drift un - no - ticed in the ci - ty's ebb and flow,
 of the at - om, yield - ing un - im - ag - ined power,
 rich with prom - ise, each en - deav - or well be - gun:

Great Cre - a - tor, still cre - at - ing,
 lost to pur - pose and to mean - ing,
 fac - ing us with life's de - struc - tion
 Great Cre - a - tor, give us guid - ance

show us what we yet may do.
 scarce - ly car - ing where they go.
 or our most tri - um - phant hour.
 till our goals and yours are one.

A Penitential Order for the Season of Creation



The Deacon says

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

Silence may be kept

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

Forgive us, O God.

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

Forgive us, O God.

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

Forgive us, O God.

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

Forgive us, O God.

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

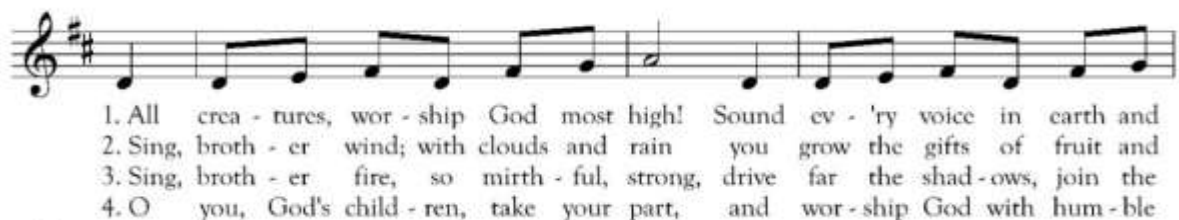
Forgive us, O God.

The Celebrant says

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

Pietermaritzburg Agency for Christian Social Awareness

Song of Praise



sky: Al-le-lu-ia! Al-le-lu-ia! Sing, broth-er sun, in splen-dor
 grain: Al-le-lu-ia! Al-le-lu-ia! Dear sis-ter wa-ter, use-ful,
 throng: Al-le-lu-ia! Al-le-lu-ia! Dear moth-er earth, so rich in
 heart: Al-le-lu-ia! Al-le-lu-ia! All crea-tures, bless the Trin-i-ty;
 bright; sing, sis-ter moon and stars of night: Al-le-lu-ia, al-le-
 clear, make mus-ic for your God to hear:
 care, praise God in col-ors bright and rare:
 ty, the Three-in-One Di-vi-ni-ty:
 lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!

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

The Collect of the Day

Celebrant May God be with you

People **And also with you.**

Celebrant Let us pray.

Grant us, Lord, your vision of a renewed earth in which heaven comes to rest; and even now, while we too often despair of healing and wholeness, to hold fast to your promise and commit again to active hope; through Jesus Christ the Wisdom of Creation, who lives and reigns with you and the Holy Spirit, now and for ever. *Amen.*

First Reading

Exodus 16:2-15

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.”

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

People **Thanks be to God.**

Psalm 105:1-6, 37-45 *Confitemini Domino* *St. Helena Psalter*

Hymnal S415



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 re-joice.

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.

You led out your people with silver and gold; *
in all their tribes there was not one that stumbled.

Egypt was glad of their going, *
because they were a-fraid of them.

You spread out a cloud for a covering *
and a fire to give light in the night season.

They asked, and quails ap-peared, *
and you satisfied them with bread from heaven.

You opened the rock, and water flowed, *
so the river ran in the dry places.
For you remembered your holy word *
and Abraham your servant.

So you led forth your people with gladness, *
your chosen with shouts of joy.
You gave your people the lands of the nations, *
and they took the fruit of others' toil,

Repeat second half of psalm tune.

That they might keep your statutes *
and observe your laws. Alle-luia!

Second Reading

Philippians 1:21-30

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

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

Lift Every Voice, #70

I Want Jesus to Walk with Me

1. I want Je - sus to walk with me (walk with me); I want
 2. In my tri - als, Lord, walk with me (walk with me); In my
 3. In my sor - rows, Lord, walk with me (walk with me); In my

1. Je - sus to walk with me (walk with me); All a -
 2. tri - als, Lord, walk with me (walk with me); When the
 3. sor - rows, Lord, walk with me (walk with me); When my

1. long my pil - grim jour - ney, Lord, I want
 2. shades of life are fall - ing, Lord, I want
 3. heart with - in is ach - ing, Lord, I want

1. Je - sus to walk with me (walk with me).
 2. Je - sus to walk with me (walk with me).
 3. Je - sus to walk with me (walk with me).

The Gospel

Matthew 20:1-16

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

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

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is

right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The Gospel of the Lord.

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

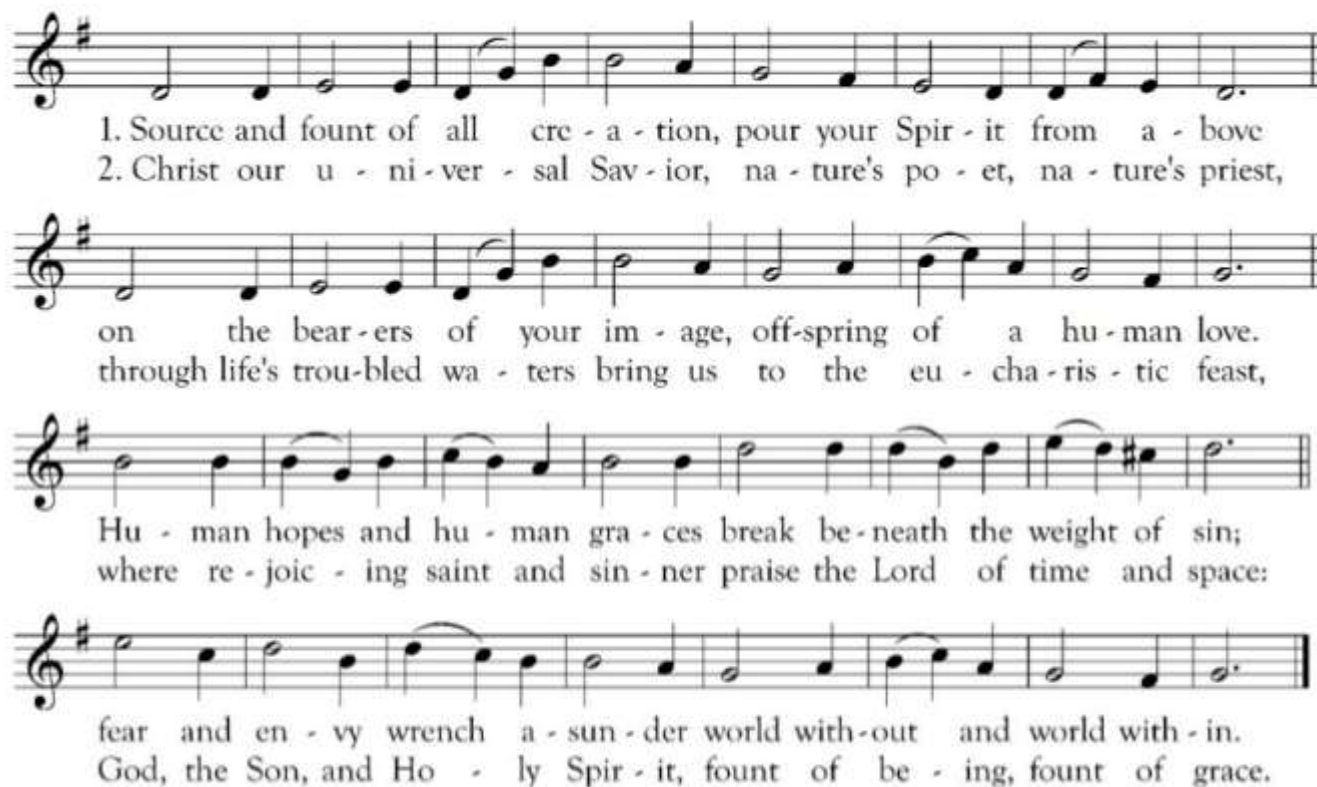
The Sermon

Dr. Ashleigh Elser

A period of silent reflection is observed.

The Baptismal Covenant

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



1. Source and fount of all cre - a - tion, pour your Spir - it from a - bove
2. Christ our u - ni - ver - sal Sav - ior, na - ture's po - et, na - ture's priest,
on the bear - ers of your im - age, off-spring of a hu - man love.
through life's trou - bled wa - ters bring us to the eu - cha - ris - tic feast,
Hu - man hopes and hu - man gra - ces break be - neath the weight of sin;
where re - joic - ing saint and sin - ner praise the Lord of time and space:
fear and en - vy wrench a - sun - der world with - out and world with - in.
God, the Son, and Ho - ly Spir - it, fount of be - ing, fount of grace.

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

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

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

Do you believe in God the Father?

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

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

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

I will, with God's help.

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

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

Prayers of the People for Season of Creation

The Deacon bids the Prayers

In the beginning, God was.

Here and now, God is.

In the future, God will be.

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

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

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,

Hear our prayer.

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

Silence

O God, the Giver of life,
Hear our prayer.

The Celebrant concludes with the following Collect

Bountiful God,
Where we lack love, open our hearts to the world;
where we waste, give us discipline to conserve;
where we neglect, awaken our minds and wills
to insight and care.
Together with all your creatures, may we honor and
serve you in all things, for you live and reign with Christ,
Redeemer of all, and with your Holy Spirit, one God, now and for ever. ***Amen.***

The Peace

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

Welcome and Announcements

THE HOLY COMMUNION

The Celebrant says this, or another sentence of Scripture

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

Choir Anthem

O Jesus, I Have Promised

arr. Myron D. Casner

O Jesus, I have promised
to serve you to the end;
remain forever near me,
my Master and my Friend;
I shall not fear the battle
if you are by my side,
nor wander from the
pathway
if you will be my Guide.

O let me hear you speaking
in accents clear and still,
above the storms of
passion,
the murmurs of self-will.
Now speak to reassure me,
to hasten or control!
Now speak, and make me
listen,
O Guardian of my soul!

O Jesus, you have promised
to all who follow you
that where you are in glory
your servant shall be too;
and, Jesus, I have promised
to serve you to the end;
O give me grace to follow,
my Master and my Friend.
--John Ernest Bode, alt.

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

Hymn

How blest this place



1. How blest this place where God is praised as all the sea - sons sing; the
2. How blest this place where Christ is known as bread and wine are shared, as
3. How blest this place the Spi - rit fills with quest - ing minds and hearts. Here
4. How blest this place where we are met in God's sur - pri - sing ways: a

wind and snow, the gen - tle breeze in — turn their tri - bute bring. The
old di - vi - sions, now out - worn, are — lov - ing - ly — re - paired. Here
time al - lows them to pur - sue what scho - lar - ship im - parts. As —
lake - side walk, a si - lent time, a — joy - ful hymn of praise. As —

loon's re - turn, the fal - ling leaves re - veal God's faith - ful - ness, so
wor - ship hal - lows each one's work and — faith is — fed by prayer, as —
in - sights, hopes, and lives are shared in — close com - mu - ni - ty, the
we dis - co - ver whose we are, God grant us — to ac - quire a —

let us join with na - ture's choir and — sing in thank - ful - ness.
day by day we — ce - le - brate Christ's love be - yond com - pare.
Spi - rit sows, for — fu - ture growth, the — seeds of u - ni - ty.
heart and mind en - dowed with sparks of — pen - te - cos - tal fire.

Words: Jeffery Rowthorn (1934-2025); ©2017 Hope Publishing Company, all rights reserved.
Music: *Kingsfold*, English folk melody.

The Great Thanksgiving

Eucharistic Prayer 2 from *Enriching Our Worship*

Celebrant *People*
May God be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. 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.

The Celebrant continues

We praise you and we bless you, holy and gracious God,
source of life abundant.
From before time you made ready the creation.
Your Spirit moved over the deep
and brought all things into being:
sun, moon, and stars;
earth, winds, and waters;
and every living thing.
You made us in your image,
and taught us to walk in your ways.

But we rebelled against you, and wandered far away;
 and yet, as a mother cares for her children,
 you would not forget us.
 Time and again you called us
 to live in the fullness of your love.

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

Sanctus (S-129)

Robert Powell

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

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

The Celebrant continues

Glory and honor and praise to you, holy and living God.
 To deliver us from the power of sin and death
 and to reveal the riches of your grace,
 you looked with favor upon Mary, your willing servant,
 that she might conceive and bear a son,
 Jesus the holy child of God.
 Living among us, Jesus loved us.
 He broke bread with outcasts and sinners,
 healed the sick, and proclaimed good news to the poor.
 He yearned to draw all the world to himself
 yet we were heedless of his call to walk in love.
 Then, the time came for him to complete upon the cross
 the sacrifice of his life,
 and to be glorified by you.

On the night before he died for us,
 Jesus was at table with his friends.

He took bread, gave thanks to you,
broke it, and gave it to them, and said:
“Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me.”

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

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.

In the fullness of time bring us,
with [_____ and] all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

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

Celebrant

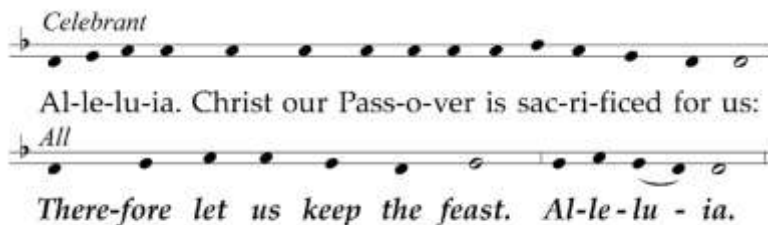
As our Savior Christ has taught us, we now pray.

***Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins***

*as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.*

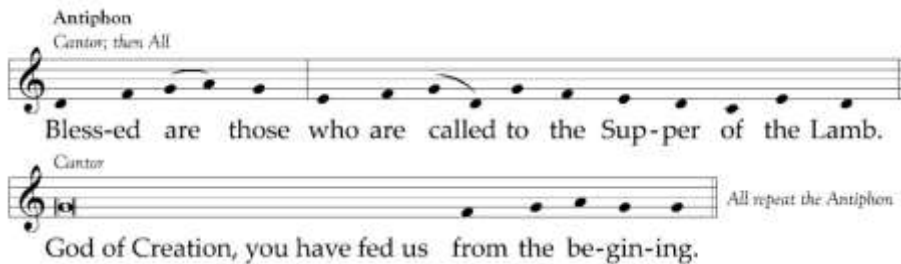
The Breaking of the Bread

*The Celebrant breaks the consecrated Bread.
A period of silence is kept.
Then may be sung or said*



Setting: Ambrosian chant; adapt. Mason Martens (1933-1991)
© 1985, The Church Pension Fund, as # S-152.

As the elements are prepared, all sing together



#5172 from *The Hymnal* 1982.
Music: Ambrosian chant; adapt. Mason Martens (1933-1991).
Copyright © 1971 Mason Martens.
Words: adapted by Paul Jacobson.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.
Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

Communion of the People

Invitation to Holy Communion

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

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

To receive the bread, your right palm on top of your left palm. Gluten-free wafers are available. Please assist us by crossing your right arm over your chest so we may serve you correctly. To receive the wine, please help guide the chalice to your lips. If you do not receive wine, you may touch the chalice when it is offered, or simply cross both arms after receiving the bread.

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

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

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

Voices Found, #132

Take my life, and let it be
(Feast of St. Matthew on Monday)

1 Take my life, and let it be con - se - cra - ted, Lord, to thee;
2 Take my voice, and let me sing al - ways, on - ly, for my King;

take my mo - ments and my days, let them flow in cease - less praise.
take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
Take my will, and make it thine; it shall be no long - er mine.

take my heart, it is thine own; it shall be thy roy - al throne.
Take my - self, and I will be ev - er, on - ly, all for thee.

Postcommunion Prayer

After Communion, the Celebrant says

Let us pray

Celebrant and People

**Create in us a new heart and a new vision, O God,
that the gifts of your Spirit may work in us
and renew the face of the earth.**

**May we be one with you
so that our work is yours
and your work is ours.**

**Lead us to transform our lives
to reflect your glory in Creation;
through Jesus Christ our Savior
who is alive with you and the Holy Spirit,
one God now and for ever. Amen.**

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

The Blessing

The Celebrant blesses the people

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

Hymn

Lord of beauty

Rhuddlin

1. Lord of beau - ty, thine the splen - dor shown in earth and sky and sea,
2. Lord of wis - dom, whom o - bey - ing might - y wa - ters ebb and flow,
3. Lord of life, a - lone sus - tain - ing all be - low and all a - bove,
4. Lord of beau - ty, bid us own thee, Lord of truth, our foot-steps guide,

burn - ing sun and moon - light ten - der, hill and ri - ver, flow'r and tree;
while, un - hast - ing, un - de - lay - ing, plan - ets on their cour - ses go:
Lord of love, by whose or - dain - ing sun and stars su - blim - ly move;
till as Love our hearts en - throne thee, and, with vi - sion pur - i - fied,



Words: Cyril Argentine Alington (1872-1955).

Music: *Rhuddlan*, Welsh traditional melody in *Musical Relics of Welsh Bards*, 1800.

Dismissal

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

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

Postlude

Postlude in E-flat Major

by Stefan Surzynski

RiteSong subscription # CPIRS29694 Music under OneLicense # A-713038



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Notes on the Service for Sept. 20, 2026, the Seventeenth Sunday after Pentecost, Proper 19 By the Rev. Stephen Weissman

As the Season of Creation continues, today's first reading describes how the Israelites' mood sags from elation at having escaped Egypt (last Sunday's readings) to dismay at the scarce provisions where they find themselves in the Sinai desert. They complain to Moses and Aaron. YaHWeH displays his glory to them and provides the escapees with quails in the evenings and manna in the

mornings. Commentators who look for naturalistic explanations point out that during migrations, windstorms do blow game birds such as quail off-course and into the desert, and they speculate that manna must have been some fungus which grew on branches during cooler, more moist nights in the desert.

Psalm 105 is a retelling of the Exodus story, probably on the occasion of the holiday celebrating it, Passover. Today's excerpt is the first six verses and the last eight verses of the psalm. Mentioned in both those parts is the promise made to Abraham, thereby bracketing the Exodus and setting it in the context of God's fulfilling his promise in the course of Israel's history.

Paul wrote Philippians when he and Timothy were in prison, probably in Rome in about A.D. 60-61, to the congregation which he had founded years earlier in Philippi, Macedonia. After greeting them cordially, Paul tells his friends that he would like to die and be with the Lord, but he also wants to stay alive to see the saints, (by which Paul means the believers) of Philippi as they progress further.

Today's Gospel reading is from Section Five of Matthew, set in the final days as Jesus and his disciples are on their way to enter Jerusalem for the last week of Jesus' teaching in the temple, his arrest and execution. On the road, Jesus is discussing aspects of his reign. One aspect is that it's a one tier pay scale, regardless of length of service. So the newest hired for the Vineyard will receive the same reward as the employee who has greatest seniority. (This is not intended as a statement of any general principle about wages policy.)

This parable may be read as a rebuke of original Jewish disciples who resented fresh Gentile converts. Read that way, it shows Matthew at his most generous, for among the four Gospels, that of Matthew is the most Jewish in outlook. His feast will be September 21.

This past Wednesday, Friday, and Saturday were the autumn Ember Days, days of ordinations and of prayers for laborers in God's vineyard.

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



The Arts Committee proudly invites you to join us for the opening reception of *Diffusion*, a solo art exhibition by Saint Louis artist James Spell, as we explore the idyllic haze of memory through neo-impressionist landscapes. The opening reception will be Friday 9/25 5-7pm, with a COVID-conscious (masks required) night on Friday 10/2, 5-7pm.

Arts Brochures Available in the Narthex

The Arts Committee has recently updated and reprinted two brochures that have been absent for quite some time. One includes photos and artists' statements about the 2006

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

Hal Morgan is appearing in the upcoming world premiere of *Gooseberry Lane*, a new play by St. Louis area playwright Jim Danek. This fast paced comedy follows the members of a formerly successful theatrical company through one day in 1935 as they confront secrets, egos, grievances, hopes and a mysterious stranger.

Performances are at **3519 N. 14th Street, St. Louis,**

MO (Most Holy Trinity Catholic Church), on September 18, 19, 25 and 26 at 7:30 p.m. and September 20 and 27 at 2:00 p.m. Tickets are available at **harbortheatrics.org**.





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

Stupp Center Amphitheater, Tower Grove Park, 3616
Southeast Drive

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

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

Tower Grove Pride - Volunteers Needed

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

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



Needs for the week

Powdered Milk in Packets
Flour
Sugar
Oil
Instant Coffee Packets
Crunchy Peanut Butter
Spaghetti Sauce in plastic or metal, not glass.
Jelly (grape, strawberry or apricot)



Statistics for week ending 9/13

Wednesday Cafe: 31
Sunday Lunch: 82

Pantry Tuesday: 87 in 36 families (6 new)
Thursday: 76 in 24 families (2 new)

Our meeting with BJC social services was productive in establishing contacts. They are not able to serve as a resource for the unhoused seeking shelter. But they were very interested—even astonished—at what we accomplish each week at TFM, supporting those who are unhoused and food insecure with food and toiletries. They saw the donated produce and various stations for shopping; they thought it wonderful that we offer people a selection rather than a prefilled bag. They attended when the Thursday pantry was starting with what I call "blessed chaos" and watched our volunteers in action. Thanks to Nurse Sharon for initiating contact with BJC.

During the first week of October, we will host the fall clothing event from St. Peter's, Ladue on Tuesday and Thursday during pantry hours. Spring's event used the North Parish Hall to create a calmer environment away from the Pantry; we hope to do the same this time. If you're going through your closet, please remember that you can bring any unneeded garments and shoes to the South Parish Hall at any time to help our folks prepare for the winter months.

Ongoing thanks to you all.

- Chuck Dombek



The Episcopal Diocese of Missouri

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

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

Monday, September 21: Priesthood

Monday, September 28: Diaconate

Monday, October 5: Lay Ministry

Monday, October 12: Religious Life

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

Holy Land Pilgrimage with Bishops Dafler Meaux & Johnson

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

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

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.



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

10:00am Visitation with family and friends

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

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

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

A funeral service for Nan Sweet will be held here at Trinity at 11:00 a.m. on Saturday, October 24th, followed by a reception. Nan's obituary is available here: <https://stlouiscremation.com/obituaries/nanora-louise-sweet/>



September 20: The Seventeenth Sunday after Pentecost

In our Diocese of Missouri, we pray for the people and ministry of St. Paul's Episcopal Church (1868) in Carondelet / St. Louis; for Jeff, their Interim Priest; and Diana, their Deacon.

- In our companion Diocese of Puerto Rico, we pray for St. Luke the Evangelist Parish (Parroquia Ayudada San Lucas Evangelista) in Ponce.
- In the Anglican Communion, we pray for The Anglican Church of Australia.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in in Arizona—at Fort Huachuca, Davis-Monthan Air Force Base, Luke Air Force Base, Yuma Proving Ground, Federal Correctional Institution Phoenix, and the Phoenix VA Medical Center.

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

Brian Alms
Frank Schottler
Allen ("R.B.") Robinson Bey
Desiree Bratton
Bill Mayhan
Katherine "Kitty" Drescher
Nicole Adams
Etta Taylor
Helen Hendry
Glenda Wiman
Thomas Kirk
Gloria Winston
Dolores Friesen
John Biggs
Steven Forsyth
Julien Worland
Joan Dunbar
The Rev. David K. Fly
Betsey Gardner
Pat Way
Ray Becvar
Gwen Sims
Charlene Wright
Bruce Baldwin

Friends and Relatives:

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

Ken, Molly Perling's grandfather

Warren Frank Moseley (Cynthia and Patrick Fox's son), and his friend, Janese Julien for comfort and healing

Hope, health challenges.

Teresa, Eliza Williamson's stepmother, chronic illness

Mike, Jeannette Lehrmann's brother, prostate cancer.

Pat R., friend of Cathy Tierney, bladder cancer

Frank Menkhus, Pat Way's friend with heart problems

Sally Moylan, Pat Way's friend with multiple health problems

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

For Trinity Food Ministry and its volunteers.

For service members in harm's way.

Birthdays September 20-26: Ron Tompkins, Christina Krug, Cheryl Wobbe.

Departed: Jerry Martin.

Trinity Episcopal Church

AN OPEN AND INCLUSIVE CONGREGATION

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

trinitycwe.org

www.facebook.com/TrinityStL

Rector

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

Deacon

The Venerable Harry Leip
harry@trinitycwe.org

Priest Associate

The Rev. Stephen Weissman

Choirmaster and Organist

Jeffery Nall
jeff@trinitycwe.org

Parish Administrator

Bill Ader
bill@trinitycwe.org

Food Ministry Operations Mgr.

Chuck Dombek
chuck@trinitycwe.org

Assistant Food Ministry Mgr.

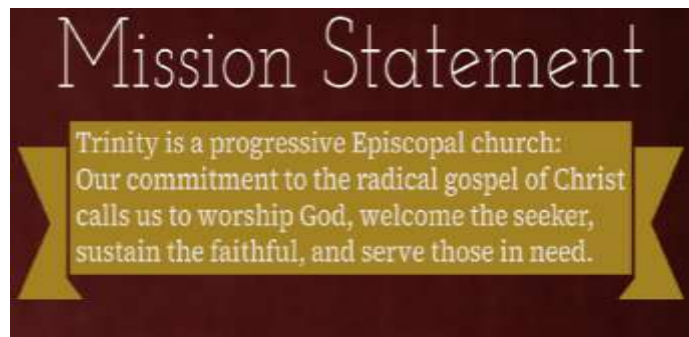
Shawn Hall

Sextons

Angelo Shell
Allen Robinson Bey

Readings for Next Sunday, Sept. 27 Season of Creation

Exodus 17:1-7
Psalm 78:1-4, 12-16
Philippians 2:1-13
Matthew 21:23-32



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