



TRINITY

EPISCOPAL CATHEDRAL
A house of prayer for all people

The Holy Eucharist, Rite II
July 16, 2023 at 10:30 a.m.
Seventh Sunday after Pentecost

Welcome. *If you are a visitor, we are grateful that you have joined us and hope that you find space here to come close to God. We welcome all who seek the Holy, no matter your background. At Trinity Episcopal Cathedral, we pray, celebrate, and share our gifts with each other, our neighbors, and our community, as we serve God and represent the Episcopal Diocese of Arkansas. We'd love to connect with you about how to make this church your home. To do so, please fill out one of the pew cards in front of you and drop it in the offertory plate.*

If you would like to know about the Cathedral building and its history, a docent-led tour is available following the service. The tour starts in the baptistry at the back of the church.

The service is found in the black Book of Common Prayer (BCP). Hymns are found in the red hymnal.

THE HOLY EUCHARIST

Prelude Kyrie: Trio en Dialogue *Nicolas de Grigny*
Basse de Trompette *Louis Marchand*

Hymn 632 O Christ, the Word Incarnate *Munich*

LITURGY OF THE WORD **BCP 355**

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be his kingdom, now and for ever. Amen**

Collect for Purity

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 **S-202**

The Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

The people sit.

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them. When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

Lector The Word of the Lord.

People **Thanks be to God.**

Psalm 119:105-112 *read in unison*

BCP 772

The Epistle

Romans 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ

does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Lector The Word of the Lord.

People **Thanks be to God.**

Hymn 302 Father, we thank thee who hast planted

Rendez à Dieu

The Gospel

Matthew 13:1-9,18-23

Priest The Holy Gospel of our Lord Jesus Christ
according to Matthew.

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!" "Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Priest The Gospel of the Lord.

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

The Sermon

Emma Mitchell

The Nicene Creed

BCP 358

Prayers of the People: Form VI with Confession

BCP 392

The Peace

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

Then all may greet one another in the name of the Lord.

The Announcements

THE HOLY COMMUNION

*During the Offertory hymn, ushers collect an offering from the congregation.
Please stand for the Offertory hymn.*

Hymn 627 Lamp of our feet, whereby we trace
Nun danket all und bringet Ehr



The Great Thanksgiving, Prayer A **BCP 361**

Celebrant The Lord 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 unto the Lord our God.
People **It is right to give our thanks and praise.**

Sanctus **S-114**

The people stand or kneel.

The Great Thanksgiving continues **BCP 368**

The Lord's Prayer **BCP 364**

The Breaking of the Bread

Fraction Anthem **S-158**

The Administration of Holy Communion

Ushers will assist in directing the flow of communicants. Please receive communion at the rail or at the station. Those choosing to receive at the rail use the right side of the center aisle; those going to the station should use the left. If you would prefer a blessing, simply cross your arms over your chest. Only the front side of the rail will be used today. Please let an usher know if you need Holy Communion brought to you. Please do not intinct (dip) your wafer.

Hymn 593 Lord, make us servants of your peace

Dickinson College

The people stand or kneel.

The Postcommunion Prayer

BCP 365

The Blessing

Hymn 530 Spread, O spread, thou mighty word

Gott sei Dank

The Dismissal

BCP 366

Postlude Offertoire sur les Grand-Jeux from the *Messe pour les Paroisses*
François Couperin

∞ ALTAR GIFTS ∞

TO THE GLORY OF GOD AND IN LOVING MEMORY OF
DAVID McCLAIN
BY JANET McCLAIN

TO THE GLORY OF GOD AND IN LOVING MEMORY OF
CARLTON McMULLIN
BY JANE McMULLIN

TO THE GLORY OF GOD AND IN GRATEFUL THANKSGIVING FOR
63 YEARS OF MARRIAGE TO CAROLYN
BY PETER HARTSTEIN

PARTICIPATING TODAY

Celebrant The Rev. Canon Dr. Lisa Corry
Preacher Emma Mitchell, Youth and Family Minister
Assisting The Rev. Deb Cooper
The Rev. Susan Payne

Lectors Myra Kinnebrew, Jane McMullin
Intercessor Herschel Cast

Lay Eucharistic Ministers Lee Kinnebrew, Mike Schmidt, Sally Fittsizer
Ushers Susan Borné, Herschel Cast, Josh Hill,
Rettina Hill, Lisa McNeir

Music Celina Kobetitsch, Associate Director of Music
Cole Blagg, Cantor
Trinity Cathedral Ringing Society

Cathedral Tour Guide Tom Fennell

Notes on the Notes

Today's organ music takes us to 17th and 18th-century France! Music written for organ during this time, in contrast to modern practice, in which the organ generally accompanies congregational singing, instead alternated unaccompanied singing with short versets played by the organist. This meant that a liturgical chant from the mass such as the Kyrie would be split into several sections, with even-numbered sections being sung by the choir and the remaining ones being replaced by organ "versets" or interludes. The prelude pieces are two individual selections of these organ versets. The postlude is a selection which would have traditionally been played during an "offertory," always the longest and most extravagant piece in these organ masses. If there is any music that makes you feel like you're walking through the palace of Versailles, it is this!

This week at and around the Cathedral

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| Monday | 8:30 a.m., Morning Prayer |
| Tuesday | 8:30 a.m., Expansive Language Morning Prayer 12 p.m., Contemplative Eucharist and Centering Prayer |
| Wednesday | 9 a.m., Morning Prayer 5 p.m., Trinity Cathedral Ringing Society 5:30 p.m., Holy Eucharist with Healing Prayers |
| Thursday | 9:30 a.m., ECEP Chapel 5:30 p.m., Evening Prayer 5:30 p.m., Dorcas House Spa Night 6 p.m., EYC Christmas in July at Arkansas Skatium |