

TRINITY CHURCH

IN THE CITY OF ASBURY PARK, NJ

The Thirteenth Sunday after Pentecost

September 7, 2025

Holy Eucharist at ten o'clock

At Trinity, we strive to use expansive language in our liturgy to reflect our beliefs that God transcends and includes all genders and that all gender expressions reflect the beauty of God's creation. Sometimes, however, our liturgy, scripture readings, and music use gendered language for God and humanity as part of the common spiritual heritage of Anglicanism and the Christian Church. In congregational responses and hymns, we invite you to use whatever pronouns and titles help you to see the divine in both God and humanity. As the scripture lessons are read, we invite you to consider that the writings contained in the Bible are contextual--reflecting particular times, places, and cultures--but that they can be understood in universal and expansive ways. God is love!

Hymn numbers refer to either the Hymnal 1982 or Lift Every Voice and Sing (LEVAS), copies of which are in the pew racks.

Prelude *St. Denio*

John Jordan, arr.

Introit *I will sing unto the Lord*

John Ness Beck

I will sing unto the Lord as long as I live.
I will sing praise while I have my being;
Bless thou the Lord, O my soul;
Praise ye the Lord!

Hymn 423 "Immortal, invisible, God only wise"

All who can please stand
St. Denio

Opening Acclamation

All who can please stand

Celebrant Blessed be the One who creates all things.
People **The Holy One's love is new every morning.**

Song of Creation

Said in unison

Glorify the Lord, all you works of the Lord, * **sing praise and give honor for ever.**

In the high vault of heaven, glorify the Lord, * **sing praise and give honor for ever.**

Glorify the Lord, you angels and all powers of the Lord, * **O heavens and all waters above the heavens.**

Sun and moon and stars of the sky, glorify the Lord, * **sing praise and give honor for ever.**

Glorify the Lord, every shower of rain and fall of dew, * **all winds and fire and heat.**

Winter and summer, glorify the Lord, * **sing praise and give honor for ever.**

Gloria

Powell



1. Glo - ry to God in the high - est, and

peace to his peo - ple on earth. 2. Lord God, heaven - ly

King, al - mighty - y God and Fa - ther, we wor - ship you, we

give you thanks, we praise you for your glo - ry. 3. Lord Je - sus

Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you

take a - way the sin of the world: have mer - cy

on us; 5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For you a - lone are the Ho - ly One,

you a - lone are the Lord, 7. you a - lone are the Most

High, Je - sus Christ, with the Ho - ly Spi - rit, in the

glo - ry of God the Fa - ther. A - men.

The Collect for the Day

Said in unison

The Lord be with you. **And also with you.** Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Lesson: A Reading from the Book of Jeremiah (18:1-11)

The word that came to Jeremiah from the Lord: "Come, go down to the potter's house, and there I will let you hear my words." So I went down to the potter's house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him. Then the word of the Lord came to me: Can I not do with you, O house of Israel, just as this potter has done? says the Lord. Just like the clay in the potter's hand, so are you in my hand, O house of Israel. At one moment I may declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, but if that nation, concerning which I have spoken, turns from its evil, I will change my mind about the disaster that I intended to bring on it. And at another moment I may declare concerning a nation or a kingdom that I will build and plant it, but if it does evil in my sight, not listening to my voice, then I will change my mind about the good that I had intended to do to it. Now, therefore, say to the people of Judah and the inhabitants of Jerusalem: Thus says the Lord: Look, I am a potter shaping evil against you and devising a plan against you. Turn now, all of you from your evil way, and amend your ways and your doings.

*At the end of the lesson, the reader says, The Word of the Lord
All Reply, **Thanks be to God.***

Psalm 139:1-5, 12-17

S. S. Wesley

Sung by choir

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| 1 Lord, you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar. | 14 My body was not hidden from you, while I was being made in secret and woven in the depths of the earth. |
| 2 You trace my journeys and my resting-places and are acquainted with all my ways. | 15 Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; they were fashioned day by day, when as yet there was none of them. |
| 3 Indeed, there is not a word on my lips, but you, O Lord, know it altogether. | 16 How deep I find your thoughts, O God! how great is the sum of them! |
| 4 You press upon me behind and before and lay your hand upon me. | 17 If I were to count them, they would be more in number than the sand; to count them all, my life span would need to be like yours. |
| 5 Such knowledge is too wonderful for me; it is so high that I cannot attain to it. | |
| 12 For you yourself created my inmost parts; you knit me together in my mother's womb. | |
| 13 I will thank you because I am marvelously made; your works are wonderful, and I know it well. | |

The Lesson: A Reading from *Braiding Sweetgrass* by Robin Wall Kimmerer (b. 1953)

Robin Wall Kimmerer is a mother, scientist, decorated professor, and enrolled member of the Citizen Potawatomi Nation. She is the author of The Serviceberry: Abundance and Reciprocity in the Natural World, Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants and Gathering Moss: A Natural and Cultural History of Mosses. She lives in Syracuse, New York, where she is a SUNY Distinguished Teaching Professor of Environmental Biology, and the founder and director of the Center for Native Peoples and the Environment.

Restoration is imperative for healing the earth, but reciprocity is imperative for long-lasting, successful restoration. Like other mindful practices, ecological restoration can be viewed as an act of reciprocity in which humans exercise their caregiving responsibility for the ecosystems that sustain them. We restore the land, and the land restores us. As writer Freeman House cautions, "We will continue to need the insights and methodologies of science, but if we allow the practice of restoration to become the exclusive domain of science, we will have lost its greatest promise, which is nothing less than a redefinition of human culture."

The Reader says, Here ends the reading.

Hymn 9 "Not here for high and holy things"

Verses 1-2 are sung before the Gospel and verses 3 & 6 are sung after the Gospel.

*All who can, please stand
Morning Song*

The Holy Gospel Luke (14:25-33)

All who can please stand

At the Announcement, all say **Glory to you, Lord Christ.**

Now large crowds were traveling with Jesus; and he turned and said to them, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions."

The Reader says, The Gospel of the Lord.

All Reply, Praise to you, Lord Christ

Verses 3 & 6 of the hymn will now be sung.

Sermon

The Rev. Chase Danford

Profession of Faith (Church of South India)

All who can please stand

**We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.
We believe in God as the source of all life,
who baptizes this planet with living water.
We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the climate refugee,
who loves and cares for this world
and who suffers with it.
And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.
We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.
We believe in everlasting life in God.
And we believe in the hope that one day
God will put an end to death and all destructive forces.**

The Prayers of the People

The Leader and People pray responsively

Let us offer our prayers to God who gives life and breath to all creatures, saying, "God of glory, hear us."

I ask your prayers for the mission of the church throughout the world, for sharing the promise of abundant life and working toward it for all.

God of glory, hear us.

I ask your prayers for the leaders of the nations, and for all who make or influence decisions for the health of our planet and the well-being of its peoples.

God of glory, hear us.

I ask your prayers for peace with justice around the world, especially for an end to violent competition for limited resources.

God of glory, hear us.

I ask your prayers for those who suffer illness, want, or exile because of environmental degradation.

God of glory, hear us.

I ask your prayers for those who in their daily work are stewards and protectors of God's creation in ways large and small; for gardeners, farmers, and ranchers; for rangers and park managers; for fishers and foresters; for climate scientists, ecologists, and activists, and for all who work to restore and heal our wounded Earth.

God of glory, hear us.

I ask your prayers for the dead, especially for those holy women and men who taught us to marvel in all God's works.

God of glory, hear us.

I ask for your prayers, which you may lift up now, either silently or aloud.

Silence, during which the people may offer their concerns.

We offer our hopes, concerns, and fears.

God of glory, hear us.

The Celebrant adds a concluding Collect.

We give you thanks, most gracious God, for the beauty of earth and sky and sea; for the richness of mountains, plains, and rivers; for the songs of birds and the loveliness of flowers. We praise you for these good gifts, and pray that we may safeguard them for our posterity. Grant that we may continue to grow in our grateful enjoyment of your abundant creation, to the honor and glory of your Name, now and for ever. Amen. **Amen.**

Confession and Absolution

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

All who can, please kneel

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 and your creation with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son 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 celebrant pronounces absolution.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Peace

Greet one another in the name of Christ.

Celebrant Peace with yourself.
Peace with Creation.
Peace with one another.
The peace of Christ be always with you.
People And also with you.

Welcome and Announcements

Please be seated

Congregational Celebrations and Thanksgivings

The God of all grace has blessed us this day, all of cre - a - tion
joins us in praise; lift-ing our voic - es, lift-ing our hearts
to the glo-ry of God for - ev - er!

The Offering

Offertory Music *Will the Circle be Unbroken* Appalachian tune; J. David Moore, arr.

Refrain: Will the circle be unbroken by and by, Lord, by and by,
There's a better home awaitin' in the sky, Lord, in the sky.

I was singing with my sisters, I was singing with my friends
And we all can sing together, 'cause the circle never ends. *Refrain*

I was born down in the valley where the sun refused to shine,
But I'm climbing up to the highland, gonna make that mountain mine! *Refrain*

The Great Thanksgiving

All who can please stand

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 to our loving God.

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

Then, facing the Holy Table, the Celebrant proceeds

It is right at all times and in all places to give thanks and praise to you, Creator of all. We praise you here in our city by the sea, in our green tree-lined streets, in parks and lakes, on the sandy beach, and in the wave-filled ocean. We praise you at a time when the body of earth is celebrated and yet broken again and again.

We give thanks for our place in the story of salvation. Our ancestors journeyed with you in creation and migration. They depended on the land, were displaced from the land and displaced others from their lands. They knew you in tents and cities, on mountains and by wells, in families and in dreams, and through wilderness prophets who spoke of cedars and listened to ravens.

Together with angels and ancestors, with deer and foxes, with seagulls and mallards, with whales and dolphins, we join our voices with all creation in this ancient honor song:

Sanctus

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. _____

We give thanks to you for Jesus, whose first bed was a feed trough. He was baptized in the Jordan, tested in the wilderness, he traveled in fishing boats and told parables of farmers and seeds, labor and wages, yeast and bread.

On the night before he died, Jesus took bread, food of the poor, the work of field and hearth, he gave thanks, broke it and gave it to his friends saying: Take and eat, this is my body, given for you, do this to remember me.

Again after supper he took the cup of wine, fruit of the land, gave thanks and gave it to his friends saying: This is my blood, which is shed for you. When you do this, do it in memory of me.

Remembering Jesus' life, death and resurrection and awaiting his coming kingdom, we offer you this bread and this cup.

Creator, send your Spirit on these gifts so that we might know Jesus in them and so that we might be gathered together with everyone who shares this sacred meal of justice and community.

Fill us with the courage and love of Jesus, that we may strive for justice and peace, respect the dignity of every human being, and safeguard the integrity of creation.

Bring us with all your saints to your commonwealth which is both now and yet to come.

All honor and glory are yours, Creator, Christ, and Spirit, now and forever. AMEN.

And now, as our Savior Christ has taught us, we are bold to say,
Our Father (or Mother/Parent), **who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

At the Breaking of the Bread

<i>Celebrant</i>	Creator God, you fed us from the beginning.
<i>People</i>	Happy are all, called to the Supper of Creation.

The Invitation

At the Communion



The sacrament of Holy Communion is a profound and central part of our worship. In it we receive God's promise to set aside all that separates us; we strengthen our union with Christ and one another; and we experience a foretaste of the time when all creation will share the feast God has prepared for us. All who seek a deeper relationship with God in Jesus Christ are invited to join us at the Lord's Table.

Follow the usher's direction to communion. Receive the bread in open palm. Wine is available in the silver chalice, and non-alcoholic grape juice in the wooden cup. You may receive the wine by taking a sip or touching your wafer to the wine. For the grape juice, please only touch the wafer to the juice. If you would like a blessing in lieu of communion, indicate so by crossing your arms over your chest. Gluten free wafers are available, please ask the clergy for one if desired. Please let the usher know if you need the Celebrant to come to your pew to administer communion.



During communion, those who would like someone to pray with them for themselves or someone else are invited to come to one of our prayer stations for individual prayer. Prayer stations are located at the back of the church (near the entrance doors) where a member of the Trinity Prayer Team will be sitting in a chair, ready to say a prayer with you. See insert for more information.

Anthem *I Believe*

Mark A. Miller

I believe in the sun, even when it's not shining.
I believe in love, even when I don't feel it.
I believe in God, even when God is silent.

[Blessing of the Lay Eucharistic Visitors

Celebrant Bless you for your ministry and bless those to whom you bring these holy gifts, that
they may be united with this community in the holy sacrament of Christ's body and blood.
People **Though we are many, we are all one body because we share in the one bread.]**

Post Communion Prayer

All who can please stand

Holy One, you feed us with bread from heaven and the gifts of mother earth. In this communion, you have drawn us into your embrace and you call us to friendship with one another. You have given us the gift of reconciliation. May we who have tasted that gift from you, offer ourselves in peace, humility, and friendship to one another. Amen.

Closing Commitment and Benediction

The gathered are invited to commit themselves into service for Creation. The Presider begins

As we conclude our service, I invite you to join me in dedicating ourselves to care of the Earth.

Celebrant We join with the Earth and with each other
People **To bring new life to the land
To restore the waters
To refresh the air.**

Celebrant We join with the Earth and with each other
People **To renew the forests
To care for the plants
To protect the creatures.**

Celebrant We join with the Earth and with each other
People **To celebrate the seas
To rejoice in the sunlight
To sing the song of the stars.**

Celebrant We join with the Earth and with each other
People **To recreate the human community
To promote justice and peace
To remember our children.**

Celebrant We join with the Earth and with each other
All **We join together as many and diverse expressions of one loving mystery:
for the healing of the Earth and the renewal of all life. Amen.**
Celebrant Go out into all the world as prophets of a new way of living and preach the good
news to all. And the blessing of the Creator God, the Risen Son, and the Promised
Holy Spirit bless you that you might be a blessing to others today and always.
Amen.

Hymn 594 “God of grace and God of glory”

Cwm Rhondda

Dismissal

Deacon Let us go forth into all Creation, rejoicing in the power of the Spirit. Alleluia. Alleluia.

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

Postlude *Cwm Rhondd*

Adrian Vernon Fish and Rebecca te Velde, arr.

Trinity Church Vision Statement

“Beloved, let us love one another, for love is of God...For if we love one another, God abides in us, and God’s love will be perfected in us.” (1 John 4:7, 12)

Love is at the very core of Trinity Church. Through our faith and ministry, we seek to share Jesus Christ’s unconditional, revolutionary love for all of God’s creation and people. We demonstrate love in action by respecting the dignity of all, practicing radical hospitality, standing in solidarity with the marginalized, advocating for peace and justice, dismantling structural racism and every system of oppression, embracing inclusivity, maintaining our sacred space as a spiritual and physical sanctuary, and pursuing ecological sustainability. Strengthened by joyful worship, prayer, lifelong spiritual formation, stewardship of resources, pastoral care, and fellowship, we commit to follow Jesus in the Way of Love.

TRINITY EPISCOPAL CHURCH

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