

THE SEASON AFTER PENTECOST



Seventh Sunday after Pentecost

July 27, 2025
10 a.m.

Pentecost Season (Ordinary Time)

The Season of Pentecost begins on the Monday following Pentecost, and continues through most of the summer and autumn. It may include as many as twenty-eight Sundays, depending on the date of Easter. This includes Trinity Sunday which is the First Sunday after Pentecost. Prior to the 1979 BCP, Sundays in this long period of the church year were identified and counted in terms of the number of Sundays after Trinity Sunday instead of the number of Sundays after Pentecost. This period is also understood by some as “ordinary time,” a period of the church year not dedicated to a particular season or observance, as in the Roman Rite adapted after Vatican II. The term “ordinary time” is not used in the Prayer Book, but the season after Pentecost can be considered ordinary time. It may be referred to as the “green season,” because green is the usual liturgical color for this period of the church year.

Trinity Episcopal Parish
317 Franklin Street
Clarksville, TN 37040
The Rev. Chad McCabe, Rector

WELCOME TO OUR VISITORS

We are delighted that you have joined us for worship this morning. You will find that our worship blends the ancient mysteries of the church with a modern and vibrant faith. Everything you need to worship with us is in this bulletin.

Welcome.Connect.Serve.Give. Located in the pew rack are welcome, small group, volunteer, and giving connection cards. Feel free to complete a welcome card so we can learn a little more about you. We also would love to know how you would like to connect perhaps through small groups or volunteer with one of Trinity's ministries. Do you give online or would like to give online? Use the Online Giving card to let us know of your support through online giving.

NURSERY Kids of all ages are welcome to attend the service; however, infants and toddlers may be more comfortable in the nursery, located downstairs in the Parish House next door to the worship area. The ushers or greeters can accompany you to the nursery.

CHILDREN'S CHAPEL Children's Chapel is currently on summer break! We will resume chapel in September. To support the growth of this ministry, we welcome adult volunteers. For more information, please reach out to the church office or email info@trinityparish.com.

Please note that the parish house doors are locked during service. Should you need access to the nursery or children's chapel during the service, please see an usher or greeter, or ring the buzzer outside the office doors and someone will be available.

Restroom

A restroom is located to the right as you enter the church, to the left as you exit.

LITTLE SIDE CHAPEL

The Little Side Chapel (located in the alcove to the left as you enter the church) is available to anyone wishing to light a candle and have a few quiet moments of reflection and prayer.

PRELUDE

"Jesu, Joy of Our Desiring"

J.S. Bach

WELCOME & ANNOUNCEMENTS

SILENT MEDITATION AND RINGING OF THE BELL

The Word of God

Entrance Rite

PROCESSIONAL HYMN "THE GOD OF ABRAHAM PRAISE" HYMNAL#401

OPENING ACCLAMATION (BCP p. 355)

The people standing, the Celebrant says

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

People

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



Connect Online

Scan this QR code with your phone's camera to complete an online welcome form.

The bold portions are when the congregation responds collectively.

COLLECT FOR PURITY (BCP p. 355)

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.**

OPENING ANTHEM *S 280 Glory be to God*

The following is sung, all standing

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - 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 OF THE DAY (BCP p. 357)

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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 Lessons

FIRST READING: Hosea 1:2-10

The lesson is read

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 85

1 You have been gracious to your land, O Lord,*
you have restored the good fortune of Jacob.

2 You have forgiven the iniquity of your people*
And blotted out all their sins.

3 You have withdrawn all your fury*
And turned yourself from your wrathful indignation.

4 Restore us then, O God our savior;*
let your anger depart from us.

5 Will you be displeased with us for ever?*

will you prolong your anger from age to age?

6 Will you not give us life again,*
That your people may rejoice in you?

7 Show us your mercy, O LORD,*
And grant us your salvation.

8 I will listen to what the LORD GOD is saying,*
for he is speaking peace to his faithful people
and to those who turn their hearts to him.

9 Truly, his salvation is very near to those who fear him,*
that his glory may dwell in our land.

10 Mercy and truth have met together;*
righteousness and peace have kissed each other.

11 Truth shall spring up from the earth,*
and righteousness shall look down from the heaven.

12 The LORD will indeed grant prosperity,*

The Lessons

This portion of the liturgy focuses on the readings of Holy Scripture that are appointed for the day. The readings have a thematic unity that ties together the message of the Old and New Testaments.

and our land will yield its increase.
13 Righteousness shall go before him,*
And peace shall be a pathway for his fee.

SECOND READING: Colossians 2:6-15 (16-19)

The lesson is read.

Reader The Word of the Lord.
People Thanks be to God.

SEQUENCE HYMN (BCP p. 357)

All stand.

“Thy Kingdom come” *Hymanl#615*
We will sing verse 1-2 and then 4-5

The Gospel

We customarily stand and face the Gospel Book as the Gospel of the Lord is read. It is a sign that the Word of the Lord is living and we honor its presence among us.

The Sermon

The purpose of the sermon is to help us understand the meaning of the word of God in Scripture and to make it real in our lives.

GOSPEL: Luke 11:1-13

All stand.

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.
People Glory to you, Lord Christ.

The Gospel is read.

Priest The Gospel of the Lord.
People Praise to you, Lord Christ.

THE SERMON (BCP p. 358)

THE CREED (BCP p. 358)

All stand.

**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:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,

and was made man.
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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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 (BCP p. 387)

All remain standing.

Father, we pray for your holy catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

Remembering especially Sean, our Presiding Bishop, John, Bishop of Tennessee, and Chad, our Priest, we pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

Remembering especially Donald, President of the United States, Bill, governor of Tennessee, and Wes and Joe, our mayors, we pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

The Creeds

Creeds are statements of our basic beliefs about God. The term comes from the Latin *credo*, meaning I believe.

We pray for all the men and women in the service of our nation, and their families, at home and abroad.

Defend them; give them courage; and grant them a sense of your abiding presence wherever they may be.

Let us pray for our own needs and those of others.

The People may add their own petitions.

The Celebrant adds a concluding Collect.

CONFESSION OF SIN (BCP p. 359)

The 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 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 Priest stands and says

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 (BCP p. 360)

All stand.

Celebrant

The peace of the Lord be always with you.

People

And also with you.

Then the Ministers and the People may greet one another in the name of the Lord.

The Peace

After the Prayers of the People, the Priest extends Christ's peace to the congregation and the congregation shares the peace with one another. The Peace is real and also symbolic. It is real because in the forgiveness of our sins we are restored to Christ's peace. It is also the way we remind ourselves that because we have received the gift of God's forgiveness we can and must be reconciled to one another.

The Holy Communion

OFFERTORY (BCP p. 376)

MUSICAL OFFERING

At the River Arr. Aaron Copland
Bob Houston, Soloist

Offering*: Feel free to provide your offering from the pew or online: visit <https://trinityparish.com/giving/> or scan the QR code using your phone's camera.

You may also mail your offering/pledge to:
317 Franklin Street, Clarksville, TN 37040

The people stand while the offerings are presented and placed on the Altar.

DOXOLOGY

**“Praise God, from Whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heav’nly host;
Praise Father, Son, and Holy Ghost. Amen.”**

The Great Thanksgiving

SURSUM CORDA (BCP p. 367)

The People remain standing.

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

PROPER PREFACE (BCP p. 367)

Facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

“HOLY, HOLY, HOLY” Hymn #S425

Online Giving:

Scan using
phone's
camera to give
online or refer
to the online
giving card
found in the
pew rack.



Holy Communion

Eucharist means “thanksgiving”. This celebration of thanksgiving with its bread and wine is at the heart of the Christian faith. The Eucharist can also be called Holy Communion, the Lord’s Supper, or the Mass. In Holy Eucharist Christians give thanks for the gift of salvation given to us in the life, death, resurrection, and ascension of Christ Jesus. We also remember the terrible cost of the sacrifice of Christ in his crucifixion, and the gift of new life that comes from it.



The People stand or kneel. The Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you,

O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

THE LORD'S PRAYER (BCP p. 363)

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, 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,
forever and ever. Amen.**

The Breaking of the Bread

FRACTION ANTHEM

Hymnal #S154

This setting is not used in Lent.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.
Christ our Pass - o - ver is sac - ri - ficed for us;
there - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The Lord's Prayer

The last prayer of the Eucharist is the prayer that Jesus taught his disciples. The Priest and the People say it together (Matthew 6:9-13).

Breaking of Bread

The Priest breaks the bread so that it might be shared among the People. It is seen as a symbol of the breaking of Christ's body on the cross and an invitation to each of us to enter into the life of Christ.

Christ is our Passover Lamb who frees us from sin and death. When we come to the table to receive Christ's Body and Blood, we are given the grace that transforms our lives and makes us into the People of God.

The Celebrant says

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.

All baptized persons are welcome to receive Holy Communion.

Distribution

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

Prayer after Communion

In this prayer of thanksgiving for the gifts of grace we are given in the Communion we ask God to send us out into the world as ambassadors and manifestations of the good news of the Gospel. It is important to remember that the prayers we have prayed during the Eucharist and the Body and Blood of Jesus we have received during the Communion are not our own private gifts, but are gifts given to us to share with all the world.

Below are the options for receiving communion:

Bread intincted by the priest: Proceed to the right (pulpit) side, lining up from the center, standing or kneeling. The priest will carefully intinct (dip) the bread in the wine and place it in your open hand.

Bread and wine (common cup): Proceed to the left (lectern) side, lining up from the center, Standing or kneeling. You will receive bread in your hand, which you should immediately consume, and then you will drink from the chalice. Touching only the base of the chalice, you may assist in directing the wine to your lips. Please do not touch the upper part of the chalice or intinct the bread.

Bread only: Either side. If you are on the right side, indicate to the priest bread only. If you are on the left side, after receiving bread you may leave the altar or cross your arms over your chest to indicate no wine.

If you or your child wish to receive a priest's blessing instead of bread and wine, please come to the pulpit side and cross your arms over your chest.

COMMUNION HYMNS

“COME WITH US, O BLESSED JESUS”

HYMNAL #336

“O JESUS, JOY LOVING HEART”

HYMNAL #649

POST-COMMUNION PRAYER (BCP p. 365)

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

BLESSING (BCP p. 366)

The Priest blesses the people, saying

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. ***Amen.***

RECESSIONAL HYMN

“Rise Up Ye Saints of God!”

Hymnal#551

DISMISSAL (BCP p. 366)

Celebrant Let us go forth in the name of Christ. Alleluia, alleluia.

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

Postlude “Rise Up, O Saints of God”

Arr. Michael Burkhardt

Welcome the Rev. Martin Odidi

I am the Venerable Dr. Martin Odidi. I am a priest from Nigeria currently serving as Priest Associate with St. George’s Episcopal Church Nashville close to six years now. Among other duties, I lead the Prayer and Healing Ministry at St. George’s, along with another priest and a lay-prayer/healing-leader. My wife, the Rev. Funmi, and I came in from Nigeria for graduate programs at the University of the South, School of Theology Sewanee, Tennessee. We have three grown sons and a daughter in-law. One of our sons (not married) is serving as a priest in Dallas, while the other two are serving as priests in Nigeria.

Those serving today

Celebrant: The Rev. Martin Odidi

Psalm: Jeanie Johnke Faust

Prayers: Malinda Mabry Scott

LEM: Heather Skeens Fleming

Torch/cup: Cheyanne Gatewood

Ushers: Larry M Faust, Titus Neville

Livestream: Jamie Loy

Gayle Sullivan, Organist

1st reading: Christie Crawford

2nd reading: David Graham

Verger: Katie LeBeau Dean

Cross/server: Jordan Gatewood

Torch/plates: Cynthia Gatewood

Greeters: Christie Crawford, David Graham

Gatekeeper: Katy Potts

Vestry:

Howell Foust-Senior Warden

Maryalice Telford-PMC Formation Chair

Sherri Robinson

Frank Lott

Martha Brunet

Chris Nolder

Steven Stroman- Junior Warden

Heather Fleming

Will Green

Bob Houston

Bill Kimbrough

Amy Truesdale

Diocesan Cycle of Prayer:

Sunday 27 July 2025

6th Sunday after Trinity

The Anglican Church of Papua

New Guinea

Flowers Donated by Russ and Christina Longhurst in memory of Elaine Longhurst

*Please join us in the parish hall immediately following today's service
for a coffee and refreshments.*

To view our full calendar visit <https://trinityparish.com/events/>.
To access Trinity Guest WiFi the password is: trinityparish



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SUNDAY SERVICES

7:30 am | Holy Eucharist Rite I

10 am | Holy Eucharist Rite II

Hymns are from The Hymnal 1982 unless noted.

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Announcements:



Trinity's Vacation Bible School (VBS) will be held July 28 – August 1. Get ready for “Camp Chaos” VBS! This summer, you and your kids can spend a few days at a campsite in the forest.

But watch out — things are starting to get a little crazy at Camp Chaos. Camp Chaos VBS focuses on five of the Gospels' most chaotic stories. Together, you and your VBS kids will learn how “Jesus is our peace in a chaotic world.”

317 FRANKLIN STREET / CLARKSVILLE, TN 37040
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