

Trinity Episcopal Church
400 W. Ash
P.O. Box 507
El Dorado, Kansas 67042



Sunday, July 19, 2026
The Eighth Sunday after Pentecost (Proper 11)
Communion in the Absence of a Priest
Worship at 10:00 am
[Facebook.com/TrinityEpiscopalElDorado](https://www.facebook.com/TrinityEpiscopalElDorado)
[Website: TrinityEldorado.org](http://TrinityEldorado.org)

Whoever and wherever you find yourself on your faith journey, you are welcome here.

We invite you to join us for the Word and Sacraments, which are God's gifts. It does not matter who you are, what you look like, what you have done in the past, or who you love. God's grace is not petty nor earned. It is radical, transformative, and universal. As such, we seek to mirror God's healing love by making this a safe place for skeptics, seekers, those whom the church has wounded, those who have never darkened its doors, those who have wandered away, new believers, and those who never left.

As a diverse community in God, we have discovered a unity more significant than our differences. We have come to know that our variety reflects God's divine completeness. Engaging God is a lifelong process. Wherever you find yourself on your faith journey, God invites you to keep traveling. The Spirit of God drew you here in some subtle or profound way. Our hearts are open to God and to you.



Prelude

Deb Harstine

Welcome

Annette Gurney

Call to Prayer

Chime +++

All stand

Minister of the Word: Let us pray.

*Holy One beyond all names, Eternal Wellspring; May love rise again in us today, with food for every table, shelter for every family, and reverence for every life. Forgive us our failings in love, and free us from all falseness that the light of our souls may shine and the strength of our spirits endure for earth and all its people this day, tonight, and forever. **Amen**

Processional

“All My Hope on God is Founded”

Pg. 665

Opening Acclamation

Minister of the Word: Grace and peace. In the name of Christ.

People: **Thanks be to God.**

The Collect of the Day

Minister of the Word: God be with you

People: **And also with you.**

Minister of the Word: Let us pray.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

Old Testament

Genesis 28:10-19a

A reading from Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So, Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

Hear what the Spirit is saying to God's People

Thanks be to God.

The Psalm

Psalm 139:1-11, 22-23

Lord, you have searched me out and known me; * you know my sitting down and my rising up; you discern my thoughts from afar.

You trace my journeys and my resting-places * and are acquainted with all my ways.

Indeed, there is not a word on my lips, * but you, O Lord, know it altogether.

You press upon me behind and before * and lay your hand upon me.

Such knowledge is too wonderful for me; * it is so high that I cannot attain to it.

Where can I go then from your Spirit? * Where can I flee from your presence?

If I climb up to heaven, you are there; * if I make the grave my bed, you are there also.

If I take the wings of the morning * and dwell in the uttermost parts of the sea,
Even there your hand will lead me * and your right hand hold me fast.
If I say, “Surely the darkness will cover me, * and the light around me turn to night,”
Darkness is not dark to you; the night is as bright as the day; * darkness and light to you are
both alike.
Search me out, O God, and know my heart; * try me and know my restless thoughts.
Look well whether there be any wickedness in me * and lead me in the way that is everlasting.

The Epistles

Romans 8:12-25

A reading from Paul's Letter to the Romans.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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

Thanks be to God.

All stand

Seq.

“Christ is the World's True Light”

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The Gospel

Matthew 13:24-30, 36-43

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

Glory to you, Lord Christ.

Jesus put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³²it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.’

He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with^[a] three measures of flour until all of it was leavened.’ Jesus told the crowds all these things in parables; without a parable he told them nothing. This was to fulfil what had been spoken through the prophet: ‘I will open my mouth to speak in parables; I will proclaim what has been hidden from the foundation of the world.’

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

The Gospel of the Lord.

Praise to you, Lord Christ.

All be seated

Proclamation

Annette Gurney

Among the parables told by Jesus, the one about the weeds growing among the wheat can be particularly troubling. Many readers initially prefer the solution suggested by the farm hands: to pull out the weeds, throw them away, and have a world free from undesirable elements—immediately! However, that is not how the story unfolds. The landowner does not permit such direct action. To grasp the story’s message, we need to examine it closely. Let’s examine the weeds first. Gardeners among us may raise a skeptical eyebrow at the idea of not pulling out the weeds until harvest time. Certainly, this is not how to run a farm!

Consider the weeds that grow in a wheat field; they are annual grasses that closely resemble wheat. In the early stages of growth, it is nearly impossible to distinguish between the two. As the plants mature, the roots of the weeds and wheat intertwine, making them almost inseparable. However, it is essential to separate them. If the weeds are not removed, they can ruin the quality of the wheat flour, as they are both bitter and mildly toxic. The common solution is to harvest the plants, spread them out on a flat surface, and then remove the weeds, which by this time have changed color and are easier to identify.

Weeds can only be separated at the right time, which is after the harvest. This relates to what the landowner says: “Let both the wheat and the weeds grow together until the harvest.” This teaching hopefully makes sense, especially when we consider it in the context of growing wheat in a field alongside weeds.

What concerns us is the situation in other parts of the world. When we look at the news, it may appear that weeds are thriving wildly in the wheatfields of the world. There are certain issues we might want to completely uproot. We want the field of the world to flourish with wheat, and not to be troubled with weeds. That does not seem too much to ask. The pervasive evil in the world can provoke feelings of rage, impotence, and even despair about God: Why doesn’t God intervene in the actions of such people? Where is God when horrific crimes are committed?

The parable acknowledges the existence of weeds among the wheat. It does not imply that the world is devoid of evil; in fact, the weeds are quite evident. The landowner understands what has occurred: “An enemy has done this!” Indeed, the world is a broken and troubled place, where what should be a wheat field is instead filled with countless weeds. We hear the landowner instructing, “Let both grow together until the harvest.” This might confuse or baffle us, as it seems the landowner is willing to allow his fertile field to become overrun with weeds.

As we've examined the weeds closely, we must also focus on a specific word. The word often translated as "let" in this context is significant. The original Greek term carries a variety of meanings, one of which is "let" in the sense of "pardon" or "forgive." This interpretation aligns with its use in the Lord's Prayer, specifically in the phrase, "Forgive us our sins as we forgive those who sin against us."

This parable teaches us about the patience required in discipleship. The very real evil that others may commit should not be addressed by uprooting the weeds, nor by attacking and destroying those responsible. Such actions only contribute to further harm. Instead, our response should be rooted in forgiveness and a willingness to trust in God's purposes, who will separate the wheat from the weeds at harvest time. The passage explains that once the harvest is collected, the weeds will be identified for what they truly are and cast into the fire. While there is mercy, there is also justice. Why is there this delay? Everywhere around the world, weeds and wheat grow together, sometimes in dramatic and disturbing ways, and at other times in more subtle, everyday manners. Why not act now? St. Augustine, while commenting on this parable, poses and answers the same question: "There is a difference between people and real grain versus real weeds. In a field, grain remains grain, and weeds remain weeds. However, in the Lord's field, which is the Church, what may be considered grain at one time can become weeds, and what may be seen as weeds can become grain. No one knows what they will be tomorrow."

God grants us the freedom to make our own choices, allowing us to do what is right and to make mistakes that can cause significant harm to ourselves and others. Oftentimes, we wish that the Lord would send down thunderbolts to punish our enemies. However, the evidence suggests that God operates differently.

The most compelling story in this account is that of Jesus. Nowhere does he imply that in this life we receive a direct reward or punishment for the wrongs we have done. Instead, he shares unusual and provocative parables about patience and forgiveness. One such parable is about a landowner who allows both weeds and wheat to grow together until harvest, enduring the situation for many months.

Jesus doesn't rely solely on parables to convey his message. When his enemies crucify him, he forgives them. After rising from the dead, he extends forgiveness to the disciples who abandoned him during his time of need. He then empowers them to share this message of forgiveness with everyone, as everyone needs it.

Forgiveness and forbearance are God's ways of addressing the brokenness in our world. Our focus on the problem of weeds should not distract us from recognizing the parable's wonderful conclusion: the miraculous harvest, in which an abundance of wheat is gathered, bringing joy to both the landowner and the farmhands. The parable concludes on a note of brilliant triumph regarding that harvest: "the righteous will shine like the sun in the kingdom of their Father!"

The Rev'd Charles Hoffacker is the author of A Matter of Life and Death: Preaching at Funerals.

We Pray for the World and the Church

Kneeling or standing as able

Almighty God, to know you is joy, to follow your will is true life; hear and know our prayers and respond that we might know and follow you more as we pray,

Lord, in your mercy, hear our prayer.

Inspire those gathered in our faith community to be the wellspring of hope for all people; refine and perfect it so that we may know and may be known only for our love.

Lord, in your mercy, hear our prayer.

Come and dwell in the hearts of our leaders and those with authority in our lives; lead them to desire justice and peace that we might fully live into our liberty and be a beacon of hope to the world.

Lord, in your mercy, hear our prayer.

Embolden us to be agents of your love in our local community, that it might be a place of promise and possibility where all people might grow and thrive in the light of your grace.

Lord, in your mercy, hear our prayer.

Enliven our minds that we might creatively, effectively, and sustainably respond to the crises we face, that we might build a way of life that more fully reflects the Kingdom of God.

Lord, in your mercy, hear our prayer.

Mend what is broken, heal what is sick, comfort what is disturbed in our lives and in the lives of all who suffer, that we might know peace and vitality.

Lord, in your mercy, hear our prayer.

Welcome the dying into your love; allow us to grow into your Kingdom even in death, so that we and all whom we love might one day rise again in your eternal reign.

Lord, in your mercy, hear our prayer.

Pray for Grace Episcopal Church, Ottawa, the Reverend Mary Donovan, and their lay leadership.

For the Archbishop of Canterbury, The Right Reverend and Honorable Dame Sarah Mullaly, our Presiding Bishop, Sean Rowe, Father Les, all bishops and ministers, and all God's holy people.

Pray for the search process and election of the next Bishop of the Diocese of Kansas.

Pray for South-Central Kansas Minister, the Reverend Kitty Shield, Minister Shepherd, St. Jude, Wellington; St. Andrew's Derby; Trinity, Ark City; Epiphany, Sedan; Grace, Winfield; and their clergy and people.

We give thanks for the opportunity to gather as a community of skeptics, seekers, and believers and to support the Family Life Center Safehouse, RISE Meals for the Homeless, Priscilla's Pet Pantry, and all outreach ministries here at Trinity.

The Concluding Collect

All this we ask through Christ, our example, our advocate, and our Lord who stands over all creation and who abides with you and the Holy Spirit now and always. ***Amen***

We Exchange the Peace

Minister of the Word: The peace of Christ be always with you.

People: **And also with you.**

Offertory Sentence

Brothers and sisters, if we are led by the Spirit, then we are children of God, and if children, then heirs of God and joint heirs with Christ in his Kingdom.

Instrumental Music

Deb Harstine

We Prepare the Table and Share the Gifts of God

Minister of Reserved Sacrament: God be with you.

People: **And also with you.**

Minister of Reserved Sacrament: Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns forever and ever. ***Amen***

The Lord's Prayer

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 of 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 Prayer of Humble Access

We do not presume to come to this your Table, O merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your Table. But you are the same Lord whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and drink his blood so that we may evermore dwell in him and him in us. *Amen*

Minister of the Reserved Sacrament: The Gifts of God for the People of God. Receive them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving. The Body of our Lord Jesus Christ keep you in everlasting life. *Amen*

Hymn

"We Are Climbing Jacob's Ladder"

see insert

Post Communion Prayer

Let us pray:

Loving God, thank you for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body. Now send us forth a people, forgiven, healed, renewed; so, we may proclaim your love to the world and continue in the risen life of Christ our Savior. *Amen*

Recessional

"Come, Labor On"

Pg. 541

Grace and Dismissal

Minister of the Reserved Sacrament: Life is short, and we do not have much time to gladden the hearts of those who travel with us. So be swift to love, make haste to be kind, and go in peace to love and serve the Lord.

People: Thanks be to God.

Closing Hymn

“Go Now in Love, Go Now in Peace”

see insert

Ministers of this Service

David Reynolds, *Minister of Reserved Sacrament*

Annette Gurney, *Lector*

Cindy Badwey, *Counter*

Joshua Dennison & Denise Irwin, *Videographers*

Kathleen Mabry & Glenda Giro, *Altar Guild*

Carol Turner, *Minister of the Word*

Glenda Giro, *Usher*

Deb Harstine, *Organist*

Annette Gurney, *Hospitality*

*Celtic Version of the Lord's Prayer

John Philip Newell