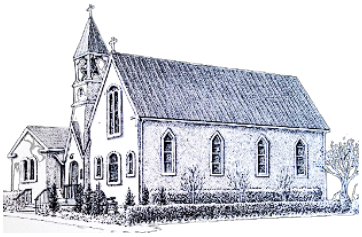


The Nineteenth Sunday after Pentecost

October 4, 2026
The Holy Eucharist: Rite Two
10:30 AM
Family First Sunday

Welcome to Trinity Episcopal Church. Whether you are visiting, new to the area, new to the Episcopal Church, or a longtime member, please know we are glad you are here. All are warmly invited to be in touch with the Rector, The Rev. Elizabeth F. Keeler (rector@trinwash.org) who would love to hear from you.

The Entrance Rite

The service follows the order for Holy Eucharist, which begins on page 355 in The Book of Common Prayer (BCP)*. Our music is from* The Hymnal 1982 (H, *blue book);* Lift Every Voice and Sing II (LEVAS, *black & red book); and* Wonder, Love, and Praise (WLP, *green book).*

Prelude: *Chorale Prelude on Westminster Abbey* — Carl Schalk

H 518: *Christ is Made the Sure Foundation* — *Westminster Abbey*

The Opening Acclamation — BCP pg. 351

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever. Amen.**

The 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.**

The Gloria

S 202: *Glory be to God* — *Willan*

The Salutation and Collect of the Day

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

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever**. Amen.**

We prepare for our time together...

We take our places and allow the prelude music to center and calm us. The priest, a person trained and ordained, welcomes all. We sing together with whatever voice God has given us!

The bold portions are the parts the congregation says together.

This is a particularly family-friendly service. We ask that the children's behavior not spoil others' worship experience. Some movement, some noise, and some wandering around for the youngest ones is to be expected. Should your child be in a particularly wiggly mood today, please feel free to take them to the foyer where soft, quiet toys are available for play; the doors can be left ajar which allows you to still hear the service.

Liturgy of the Word

The first part of the service is the Liturgy of the Word: Based on ancient Jewish worship, we hear and learn about God's work in the world as told about in Holy Scripture.

We follow a three-year cycle of readings called a **Lectionary**. These are the lessons being heard in congregations of all types throughout the world on this day.

The Liturgy of the Word

All are invited to sit for

The First Lesson: Exodus 20:1-4, 7-9, 12-20

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor. When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

Lector The Word of the Lord.
People **Thanks be to God.**

Psalm 19 *Cæli enarrant*

The heavens declare the glory of God,*
and the firmament shows his handiwork.

One day tells its tale to another,*
and one night imparts knowledge to another.

Although they have no words or language,*
and their voices are not heard,

Their sound has gone out into all lands,*
and their message to the ends of the world.

In the deep has he set a pavilion for the sun;*
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its course.

It goes forth from the uttermost edge of the heavens
and runs about to the end of it again;*
nothing is hidden from its burning heat.

The law of the Lord is perfect and revives the soul;*
the testimony of the Lord is sure
and gives wisdom to the innocent.

The statutes of the Lord are just and rejoice the heart;*
the commandment of the Lord is clear
and gives light to the eyes.

The fear of the Lord is clean and endures for ever;*
the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, more than much fine gold,*
sweeter far than honey, than honey in the comb.

By them also is your servant enlightened,*
and in keeping them there is great reward.

Who can tell how often he offends?*
cleanse me from my secret faults.

Above all, keep your servant from presumptuous sins;
let them not get dominion over me;*
then shall I be whole and sound,
and innocent of a great offense.

Let the words of my mouth and the meditation of my
heart be acceptable in your sight,*
O Lord, my strength and my redeemer.

THE SECOND LESSON: Philippians 3:4b-14

IF anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

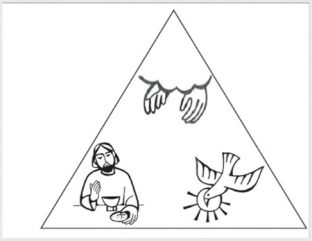
Lector The Word of the Lord.
People **Thanks be to God.**

All stand and join in singing the hymn. Stanzas 1 & 2 precede the reading of the Holy Gospel; stanza 3 follows.

H 628: *Help us, O Lord, to Learn* *(vss 1 & 2)* *St. Ethelwald*

We stand to indicate the importance we place on Jesus' words and actions. The **Gospel** book (from Matthew, Mark, Luke or John) comes into the center of the people and all turn toward the reader, who is always a priest or deacon.

The **Homily** is designed to help us make the Word a living and transforming reality in our lives. It can be given from the pulpit or from the center of people.



The Episcopal Church does not have a separate statement of faith or list of things we believe. Instead we hold the ancient **Creeds**, such as the Apostles' and Nicene, to be our statements of faith. They contain the core of our belief as Christians, but do not limit our faith.

We are using the English Language Liturgical Consultation (ELLC) text of the **Nicene Creed.** The use of "We believe" is appropriate as the creed is a statement of the faith of the whole Church, at all times and places, and not only that of a particular congregation or person. The Nicene Creed was formed and approved in the 4th century by Christian Councils (gatherings of church folks) at Nicaea and Constantinople.

THE HOLY GOSPEL: Matthew 21:33-46

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

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

JESUS said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls." When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Celebrant The Gospel of the Lord.

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

H 628: *Help us, O Lord, to Learn (vs 3)* *St. Ethelwald*

THE HOMILY The Rev. Pete Gustin

After the homily, the People stand

THE NICENE CREED BCP pg. 358

People and Celebrant

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.

PRAYERS OF THE PEOPLE - Form IV BCP pg. 388

The People pray responsively, either kneeling, sitting, or remaining standing

Let us pray for the Church, for the world, and for our community.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. In the Anglican Cycle of Prayer we pray for Igreja Episcopal Anglicana do Brasil. In the Diocesan Cycle of Prayer, we pray for Trinity, Manassas and St. Gabriel's-San Gabriel's, Leesburg. We also hold in prayer our partner parish: St. Marc's Church, Trouin "Twenh" (Haiti).

Lord, in your mercy.

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. We remember all those who serve in the military and their families, especially Will Eastham, Jackson Tennant, Joe Stacey, Michelle Stacey, Josh Johnson, Andrew Butler, Emma & Oren Abusch, Vincent Hagen, Christopher Foran, and JT Mayo. We also hold in prayer those who suffer from war, forms of violence, and natural disasters in the world and in our country.

Lord, in your mercy.

Hear our prayer.

Give us a reverence for the earth and our community as your own creations, that we may use their resources rightly in the service of others and to your honor and glory. We pray for Trinity's outreach ministries and for those which our parishioners are involved: the Food Pantry and Backpack Program, Fire and Rescue volunteers, the Benevolent Fund, Headwaters, Family Futures, the Child Care & Learning Center (CCLC), the Senior Center, Rappahannock Schools, our Haitian Trade School, the Kings Children's Home, and Trinity Day School.

Lord, in your mercy.

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. We give thanks for the birthdays this week of Mike Massie, Chris Wall, Olive Kazmier, Webb Furbush, Fred Stacey, Jackson Fowler, Loraine Channing, Ann Wohlers, Ralph Carratura, Haley Clark, Walter Sadowski, Susan Stoltzman, and Grace Bandercan; and for the wedding anniversaries of Scott Gallimore & Corey Keiner, Katie & Stuart Bailey, and Joe & Kitty Keyser.

Lord, in your mercy.

Hear our prayer.

Prayers of the People

A deacon or priest calls us to pray, then a person or people from the congregation lead us in prayer. We include prayers for others throughout the world and our diocese (regional body) on a rotating basis. You are welcome to add your own prayers, outloud or silently, at the indicated time.

The **Confession of Sin** is said at this point in the service. During the Great 50 Days of Easter we omit the confession as an additional sign of the redeeming work God has done for us through Christ.

At the **Peace**, we affirm our reconciliation with one another as preparation for receiving communion (see Matthew 5:23-24).

In ancient times, Christians would greet each other with "the kiss of peace". Today we shake hands or hug. There are no set words- "Peace", "God's Peace", and "The Peace of the Lord be with you." are all commonly used.

With the **Greetings and Announcements** we deliver any information that is important for the gathered community.

The Liturgy of the Table

The second part of the liturgy moves to the Table. It is based on Ancient fellowship meals, particularly the Passover observance.

We begin with the **Offertory**. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in Thanksgiving for all that we have and all that we are.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles and bring them the joy of your salvation. We remember these members of our parish: Renee Ellis, Charlotte Laing, Susan Jones, Debra Sharp; and also these parish friends and relatives: Joyce Harman, Gretchen Skol, Joey Peters, Elizabeth Hancock.

Lord, in your mercy.
Hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy.
Hear our prayer.

The Celebrant adds a concluding Collect.

The Confession and absolution

Celebrant

Let us confess our sins against God and our neighbor.

Celebrant 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 Celebrant continues

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

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

Please greet one another in the name of the Lord.

Greetings and Announcements

The Liturgy of the Eucharist

The Celebrant begins the Offertory with a sentence of Scripture.

The Offertory: *Teach Me, O Lord* — Thomas Attwood

Teach me, O Lord, the way of thy statutes;
and I shall keep it unto the end.

All stand and join in singing

The Doxology

H 380: *Praise God, from Whom All Blessings Flow* (vs 3) — *Old 100th*

THE GREAT THANKSGIVING: Eucharistic Prayer B BCP pg., *367*

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 the Lord our God.
People **It is right to give him thanks and praise.**

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

The Celebrant add a Proper Preface.

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: S 114: *Holy, Holy, Holy* Willan

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Hosanna in the highest.

The people may stand, kneel or be seated. 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.

There are a number of **Eucharistic Prayers** that we use at Trinity Church. They come from the **Book of Common Prayer (BCP)**. All the prayers contain the same elements: We are invited into the prayer. God is given thanks for creation and revelation to God's people. God is praised for the salvation of the world through Jesus Christ. And the words recorded in the Holy Scriptures that Jesus said over the bread and wine are repeated. Words that have been spoken by people in many languages throughout the world for generations.

The **Sanctus** (Holy, holy, holy) recalls the words of the prophet Isaiah, overwhelmed by the presence of God in the sanctuary, and they were sung by the people as Jesus entered Jerusalem on Palm Sunday.

The Lord's Prayer follows. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, meaning the things we need to get through each day. Likewise, the bread symbolizes God's presence, with is also essential to our getting through the day.

Receiving Communion

All are welcome at God's table. Those who are Baptized in any tradition are invited to receive the bread and wine. Hold out your hands and you will be given the bread. Help the cupbearer by guiding the chalice to your lips by the base. You may dip your bread in the wine, being careful to keep your fingers out of the wine. Gluten-free wafers are available by request.

Those who have not been baptized are invited to come forward at the time of communion for a blessing. Indicate this by crossing your hands across your chest at the rail.

If you seek a deeper relationship with Christ through baptism,please speak with the priest after the service.

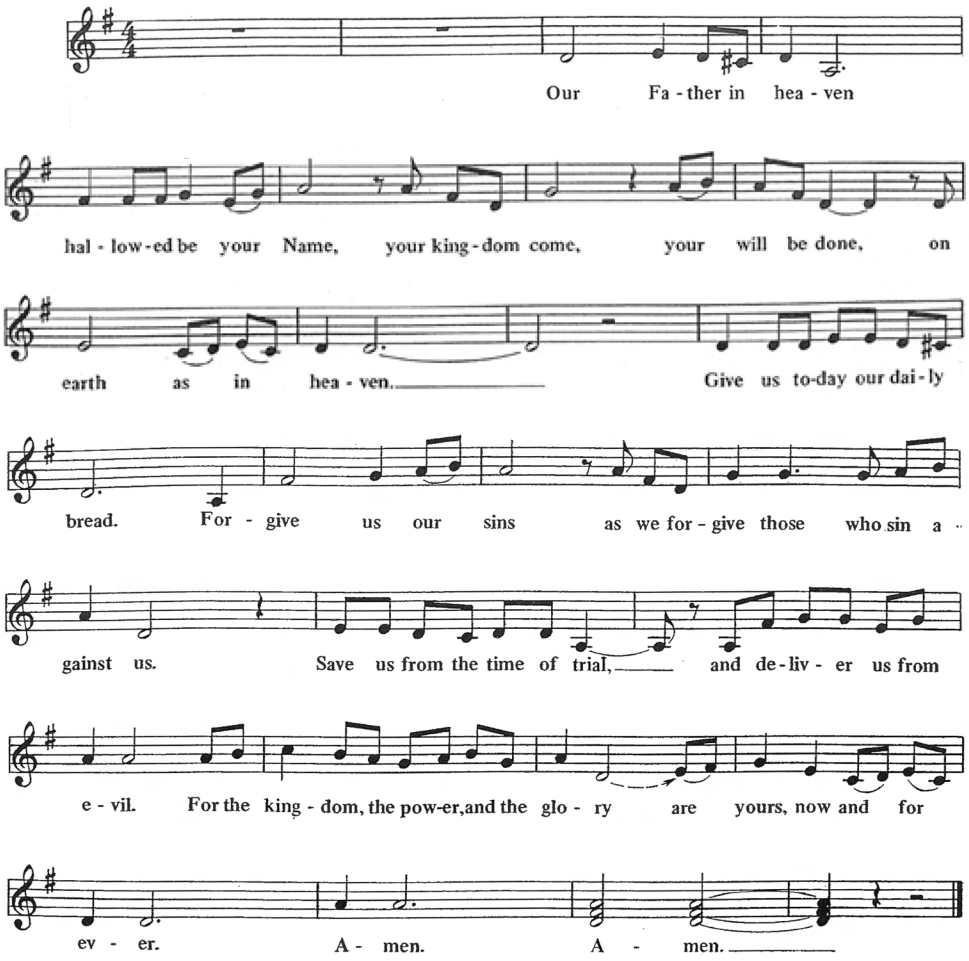
You have fully received communion if you receive only the bread or the wine- you do not need both.

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

Celebrant

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

The Breaking of the Bread

Celebrant Alleluia. Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia.**

The Communion

All are welcome at God's table.
Those who are Baptized in any tradition are invited to receive the bread and wine.
If you would rather receive a Blessing, kindly cross your hands over your chest.
Please indicate to the Priest if you would like gluten free Communion.

H 698: *Eternal Spirit of the Living Christ* — *Flentge*

WLP 746: *God the Sculptor of the Mountains* — *Sandria*

WLP 751: *Every Time I Feel the Spirit* — *Spiritual*

The people may stand, kneel or be seated.

The Postcommunion Prayer — BCP pg. 365

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.**

The Blessing

H 598: *Lord Christ, When First Thou Cam'st to Earth* — *Mit Freuden zart*

The Dismissal

Celebrant Let us go forth in the name of Christ.
People **Thanks be to God.**

Postlude:
Organ Chorale on Mit Freuden Zart — Michael D. Costello

Thank you for worshiping with us at Trinity Episcopal Church.
All are warmly invited to coffee and fellowship in the parish hall following the service.

We are using a **Postcommunion Prayer** from the Book of Common Prayer, p. 365.

A Blessing is given as a pronouncement of God's favor.

We join together in singing together one final time in our **Last Hymn** sometimes called the sending hymn.

The final act of our common worship is the **Dismissal**. It is not an afterthought, but an integral part of the service. The word "Mass" comes from the Latin words "missa est"- "you are sent". Jesus' final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded.

Focus on Kneelers

Today's Kneelers: Please look for these at the chancel steps.

- Yom Kippur: Jonah was one of the minor prophets of the Old Testament. His story of the reluctance to bring God's message to Nineveh going by sea in the opposite direction, being thrown overboard and spending three days deep inside a "big fish" is a well-known Bible story.
- Tower of Babel: The tower of Babel is a biblical story from the Book of Genesis. It explains the emergence of different languages and cultures.

Assisting Our Sunday Worship and Fellowship

Bob Channing & Mike Brown; *Ushers*
Logan Virts; *Acolyte*
Gray Maxwell; *Lector/Litanist*
Dana Adamson; *Lay Eucharistic Minister*
Fred Catlin; *Coffee Hour Host*
Judy Brown; *Flower Guild*
Susan Runge, Loraine Channing, Karina McCloud, Beth Gall, Rachel Escobar, Pat Giles; *Altar Guild*

The Rt. Rev. E. Mark Stevenson; *Bishop Diocesan*
The Rt. Rev. Gayle E. Harris and The Rt. Rev Mark Bourlakas; *Assistant Bishops*
The Rev. Elizabeth F. Keeler, *Rector*
Roger L. Long; *Organist & Choirmaster*
Lorraine Duisit; *Musician*
Victoria Laing; *Parish Administrator*
James Menefee; Kim Norman *Sextons*
Eric Ralls, *Facility Maintenance;*
Terry Herrell; *Hospitality Custodian*
Kim Norman; *Church Housekeeper*
Jeremy Conway; *Communications*
Katrina Moore; *Bulletins*

Vestry Members: Kathryn Everett, *Senior Warden*; Michael Goodwin, *Junior Warden*; Dana Adamson, Rob Bannister, Travis Brown, Fran Krebser, Kim Sadowski, Anne-Marie Stacey, Peter Sewell
Vestry Officers: Peter Sewell, *Treasurer*; Cady Soukup, *Register*

PARISH ANNOUNCEMENTS

Trinity Episcopal Church

EDUCATION & FORMATION

Sunday Forums and Breakfasts Resume *Breakfast 9:00 a.m. / Forum 9:30 a.m.*
The first two forums (9/20 and 9/27) will consider the books Trinity read this summer: The Universal Christ and Theo of Golden. Stay tuned for more on upcoming topics, including the intersection of faith and science!

Wednesday Bible Study Resumes *This Week — Oct. 7 at 9:30 a.m.*
All are warmly invited to join Trinity's study of the book of Genesis!

PARISH LIFE

Women's Fellowship *this Sat., Oct. 10 at 8:30 a.m.*
All Trinity women (and their friends!) are warmly invited to the Women's Fellowship Breakfast on the 2nd Saturday of the month, October through May.

Small Group Dinners

Fellowship and hospitality are at the root of our Christian faith and of great importance to our parish family. Sign-ups have begun, signup sheets are in the Narthex or contact the office 540-675-3716. This year comes with a twist — the gathering dates are already chosen: Friday, Nov. 13; Saturday, Jan. 23; Friday, April 16; and Saturday, June 26. Please choose either dinner or lunch.

Trunk or Treat at Trinity! *Saturday, October 31, from 6:00pm to 9:00 pm.*

Costumes, candy, and community! Join us for a spooktacular Trunk or Treat right here in our parking lot. Decorate your trunk, dress up, and come ready for fun! We'll still be serving our dinner of hot dogs and chips, and there will be plenty of places to sit and visit with friends. Bathrooms will be available, too. **We need your help! We're collecting candy donations to fill all those trick-or-treat bags.** Please drop off your donations at Trinity House anytime. Every piece helps make Halloween magical for our little ghosts and goblins. Come hungry, come costumed, and come ready to celebrate together!

YOUTH & FAMILY + TRINITY DAY SCHOOL

Youth Group *Sunday, October 25, 5:45pm -7:00pm*
🎃 Pumpkin carving + s'mores night! Grab your friends and join the youth group for carving, campfire, and gooey s'mores. Pumpkins and supplies provided, so just bring yourself (and maybe a hoodie).

MISSION & OUTREACH

October Food Pantry *Band-Aids & Antibiotics*
Please help support our Mission and Outreach partner and friends at the Food Pantry. Donations may be left in the red wagon in the narthex. Coffee, tea, and soup are always needed.

CAPITAL CAMPAIGN

The Next 100 Years
As Trinity Episcopal Church looks ahead to the next 100 years, we're grateful for the support of every member of our parish family. Capital Campaign Contribution cards were recently mailed out, and we want to make sure everyone received theirs. If you haven't gotten a card, or if yours was misplaced, please don't worry — extra copies are available in the church office. Every gift, large or small, helps carry forward the legacy we're building together for generations to come.

We are grateful for your commitment to Trinity Episcopal Church

Please scan the PayPal QR Code to donate today.

TRINITY EPISCOPAL CHURCH
WASHINGTON VA

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