

The Church of the Holy Trinity

Rittenhouse Square

The Seventeenth Sunday *after Pentecost*

11:00 am
Holy Eucharist, Rite II



WIDE OPEN DOORS
WIDE OPEN HEARTS

October 2, 2022

What's Happening This Week:

Morning Prayer is held every weekday at 9:00 am on Facebook.

<u>Date</u>	<u>Time</u>	<u>Event</u>	<u>Location</u>
Sunday, October 2	9:30 am	Family Service – St. Francis	Church
	11:00 am	Holy Eucharist - <i>17th Sunday after Pentecost</i>	Church
	12:00 pm	Refreshments	Parish House
	12:30 pm	Choristers Rehearsal	Church
		Connections	1 st floor Parish House
		Children/Youth Activities	2 nd floor Parish House
	4:30 pm	Open Hearts Cafe Meal/Clothing	Walnut St.
Monday, October 3	10:00-3:00	Church Open for Prayer.	
	7-9:00 pm	Choral Arts Rehearsal	Church
Tuesday, October 4	10:00-3:00	Church Open for Prayer	
	4:30 pm	Open Hearts Cafe Meal/Clothing	Walnut St.
Wednesday, October 5	10:00 am	Staff Meeting	Parish House
	11:00-2:00	Church Open for Prayer	
	2-9:00 pm	Choral Arts Rehearsal	Church
Thursday, October 6	10:00-2:00	Church Open for Prayer	
	12:00 pm	Clergy/Wardens' Weekly Meeting	online
	2-9:00 pm	Choral Arts Rehearsal	Church
Friday, October 7	7:00 pm	Choral Arts Concert	Church
Sunday, October 9	11:00 am	Holy Eucharist - <i>18th Sunday after Pentecost</i>	Church
	12:00 pm	Refreshments	Parish House
	12:30 pm	Choristers Rehearsal	Church
		Connections	1 st floor Parish House
		Children/Youth Activities	2 nd floor Parish House
	4:30 pm	Open Hearts Cafe Meal/Clothing	Walnut St.

Welcome! We are so glad you are with us today!

A few reminders and information for your time with us today

Masks: Masks are optional, though strongly encouraged at this time. If you need a mask, please let us know and we will be happy to get one for you.

Children are always welcome in our worship service and we love to hear their joyful sounds and see their wiggly ways! We have books for all ages and activity bags (you can even decorate your own) in the back near the service bulletins for those who wish to stay with their families during the service. Parents, if you want a little quiet time to yourself, your children can join Madison and Laura, our wonderful Child Care Team, in the Parish House for activities. They will meet you in the Narthex and show you where to go. All children will return to the church for communion during the Peace.

During **The Peace**, we invite you to connect with your neighbors by waving, showing the peace sign, or using fist or elbow bumps. Please be sure your neighbor is comfortable with physical contact before shaking hands.

Offering: You can give a financial gift to the church in three ways: by placing it in the plate that we pass in church today, by texting **CHT DONATE to 73256** or the QR code to the right. You can also sign up to give weekly with REALM (www.htrrit.org/give).



Communion will be given in the form of bread only today. If you wish to receive communion, we invite you to go to one of two stations at the front of the church. Gluten free wafers are available. We will bring communion to those who are not able to come to a standing station or would prefer to stay in their pew and keep social distance. We give the chalice to one person (or family unit) each week – sign up here, if you'd like to receive the chalice: [click here, or check on our website.](#)

More Information? Please visit our website www.htrrit.org for more information about services and activities at The Church of the Holy Trinity and to sign up for the weekly E-News. If you prefer a printed version, please fill out a slip in the Narthex.

Special Text Boxes

Throughout the service leaflet, you will notice special text boxes like these. They are intended to give a brief explanation or teaching about each part of the liturgy – a little sprinkling of theology, history, fun facts, and education. We hope they will give you new insight into all that we do each week, and share with you the beauty and richness of our liturgical practices in the Episcopal Church.

We ask that you **turn off or silence your Cell Phone** during the service. Thank you!

THE ENTRANCE RITE

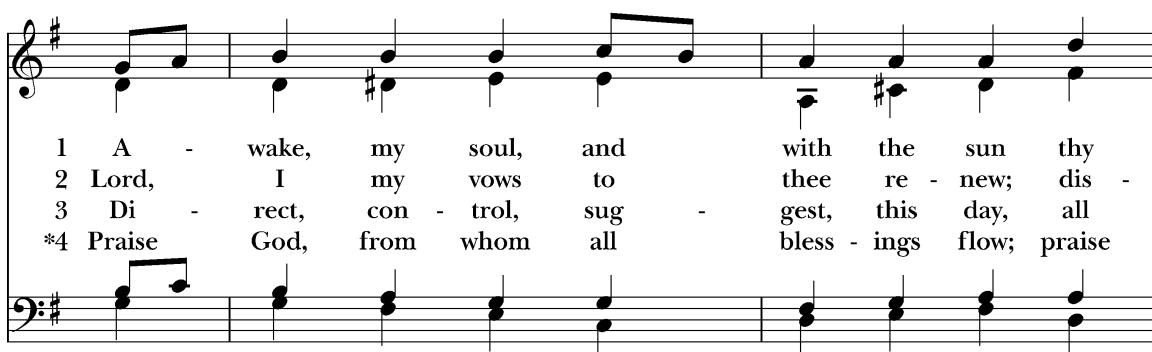
“Enter his gates with thanksgiving, and go into his courts with praise: be thankful to him, and bless his name.” Psalm 100

The service begins in gathering rituals. Led by the cross of Christ, the procession of choir and clergy represents the church gathering together from across the city into a great assembly. As the primary symbol of our faith, it is customary to reverence the Cross (*a slight bow*) as it passes in procession.

Following the Opening Acclamation, the Collect for Purity is a preparatory prayer for the whole assembly, simultaneously recognizing God’s power to transform and forgive us, and reminding us of our purpose for gathering: to worship God. Originally a 10th century Latin prayer, it was translated into English in 1549 by Thomas Cranmer for the first *Book of Common Prayer* (our book of worship). This prayer continues to be included in almost every Anglican prayer book worldwide.

Entrance Hymn 11

Morning Song



1 A - wake, my soul, and with the sun thy
 2 Lord, I my vows to thee re - new; dis -
 3 Di - rect, con - trol, sug - gest, this day, all
 *4 Praise God, from whom all bless - ings flow; praise



dai - ly stage of du - ty run; shake off dull sloth, and
 perse my sins as morn - ing dew; guard my first springs of
 I de - sign, or do, or say; that all my powers, with
 him, all crea - tures here be - low; praise him a - bove, ye



joy - ful rise to pay thy morn - ing sac - ri - fice:
 thought and will, and with thy - self my spi - rit fill.
 all their might, in thy sole glo - ry may u - nite.
 heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Opening Acclamation

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

People **And blessed be God's kingdom, now and for ever. Amen**

Collect for Purity

Presider Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Gloria S-279

"Glory to God in the highest, and peace to his people on earth." Luke 2:14

The *Gloria* originated sometime before 300AD in the Eastern Church. It is known as the "Angelic Hymn" because its opening line was sung by the angels at Christ's birth. While the rest of the text is from an unknown author, by the 6th century it had become the established Hymn of Praise sung at Eucharistic celebrations throughout Western Christianity.

1. Glo - ry to God in the high - est, —
— and peace to his peo-ple on earth. 2. Lord God, hea-ven - 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.

Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider 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.

Please be seated for the readings.

THE WORD OF GOD

The pattern of hearing a story from scripture followed by a psalm or hymn is based on the ancient Jewish order of worship. The early Christians retained this liturgical pattern; first reading a story from the Torah (Old Testament/ Hebrew Scriptures) followed by a Psalm (the original hymnal of the Jewish people). In time, these readings expanded to include letters written by the apostles (Epistle), and what is known as the Gospel, which includes stories of Jesus' life, miracles, sayings, death, resurrection, and ascension. These were paired with new Christological hymns and songs.

First Lesson: Lamentations 1:1-6

Margaret Dowling

Reader A reading from Lamentations.

How lonely sits the city that once was full of people!
 How like a widow she has become, she that was great among the nations!
 She that was a princess among the provinces has become a vassal.
 She weeps bitterly in the night, with tears on her cheeks;

among all her lovers she has no one to comfort her;
all her friends have dealt treacherously with her,
they have become her enemies.
Judah has gone into exile with suffering and hard servitude;
she lives now among the nations, and finds no resting place;
her pursuers have all overtaken her in the midst of her distress.
The roads to Zion mourn, for no one comes to the festivals;
all her gates are desolate, her priests groan;
her young girls grieve, and her lot is bitter.
Her foes have become the masters, her enemies prosper,
because the Lord has made her suffer for the multitude of her transgressions;
her children have gone away, captives before the foe.
From daughter Zion has departed all her majesty.
Her princes have become like stags that find no pasture;
they fled without strength before the pursuer.

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

Psalm 137 *Super flumina*

- 1 By the waters of Babylon we sat down and wept, *
when we remembered you, O Zion.
- 2 As for our harps, we hung them up *
on the trees in the midst of that land.
- 3 For those who led us away captive asked us for a song,
and our oppressors called for mirth: *
"Sing us one of the songs of Zion."
- 4 How shall we sing the LORD'S song *
upon an alien soil.
- 5 If I forget you, O Jerusalem, *
let my right hand forget its skill.
- 6 Let my tongue cleave to the roof of my mouth if I do not remember you, *
if I do not set Jerusalem above my highest joy.
- 7 Remember the day of Jerusalem, O LORD, against the people of Edom, *
who said, "Down with it! down with it! even to the ground!"
- 8 O Daughter of Babylon, doomed to destruction, *
happy the one who pays you back for what you have done to us!
- 9 Happy shall he be who takes your little ones, *
and dashes them against the rock!

Reader A reading from the second letter to Timothy.

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

I am grateful to God- whom I worship with a clear conscience, as my ancestors did- when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace.

This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

Reader The Word of the Lord.

People **Thanks be to God.**

Please stand as able.

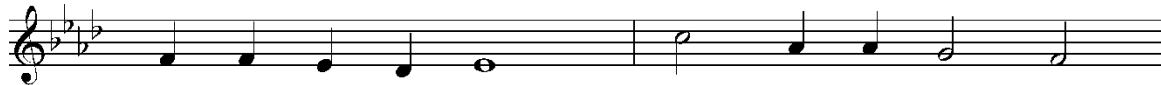
The *Sequence Hymn* dates from the medieval era when long chants on the word 'Alleluia' would accompany elaborate Gospel processions. Today, we maintain the liturgical custom of singing a hymn as the cross, Gospel Book, and Presider process to the center of the nave to proclaim the words and stories of Jesus in the midst of the people. This is the pinnacle moment of the Liturgy of the Word, reminding us that Christ – God's word made flesh – came from heaven to live among us and proclaim God's word to all humanity. In some churches, the deacon proclaims the Gospel. The practice by some of making a small threefold cross over their forehead, mouth, and heart at the words "Glory to you, Lord Christ" is a devotional gesture symbolizing the desire for the Gospel to be understood with the mind, confessed on the lips, and believed in the heart.

Sequence Hymn 541

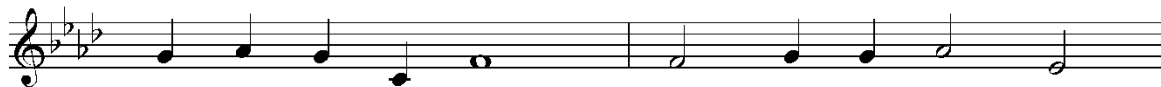
Ora Labora



1 Come, la - bor on. Who dares stand i - dle
 2 Come, la - bor on. The en - e - my is
 3 Come, la - bor on. A - way with gloom - y
 4 Come, la - bor on. Claim the high call - ing
 5 Come, la - bor on. No time for rest, till



1 on the har - vest plain, while all a - round us
 2 watch - ing night and day, to sow the tares, to
 3 doubts and faith - less fear! No arm so weak but
 4 an - gels can - not share— to young and old the
 5 glows the west - ern sky, till the long sha - dows



1 waves the gold - en grain? And to each ser - vant
 2 snatch the seed a - way; while we in sleep our
 3 may do ser - vice here: by feeb - lest a - gents
 4 Gos - pel glad - ness bear: re - deem the time; its
 5 o'er our path - way lie, and a glad sound comes



1 does the Mas - ter say, "Go work to - day."
 2 du - ty have for - got, he slum - bered not.
 3 may our God ful - fill his right - eous will.
 4 hours too swift - ly fly. The night draws nigh.
 5 with the set - ting sun, "Ser - vants, well done."

The Gospel: Luke 17:5-10

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

People Glory to you, Lord Christ.

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

"Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table?' Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink?' Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

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

At the conclusion of the Gospel procession, the people are seated.

The Sermon

The Rev. John Gardner

After a period of silence, please stand for the Creed.

Amid theological disputes in the early church, Emperor Constantine called for an ecumenical council of bishops in 325AD between the churches in the East and West. Adopted at the Council of Nicea, the Nicene Creed is an elaborate statement of faith based on the older Apostles' Creed and officially established as church doctrine the dual nature of Christ as fully and equally human and divine. Further, this prayer speaks to the three Persons of The Trinity and clarifies the relationship between God as Father, Son and Holy Spirit.

The Nicene Creed

All **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, Form IV

Christopher Jungers

- Leader* Let us pray for the Church and for the world.
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.
Lord, in your mercy
- People* **Hear our prayer.**
- Leader* Guide the people of this land, and of all the nations, in the ways of justice and peace; we pray for those who have been affected by or live in fear of gun violence, especially those in Roxborough and the students from Boys Latin, Roxborough High School, and Saul High School. We pray for our neighbors who do not have a place to sleep and those living in deep poverty that we may honor one another and serve the common good.
Lord, in your mercy
- People* **Hear our prayer.**
- Leader* Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.
Lord, in your mercy
- People* **Hear our prayer.**
- Leader* 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.
Lord, in your mercy
- People* **Hear our prayer.**
- Leader* Comfort and heal all those who suffer in body, mind, or spirit, especially those on our prayer list; the Roxbourough and Saul High School communities, Cris, Matias, Hellen, Victor & Anne, Madeline, the Lewis family, Yueh-Hua, Sina, Alvaro, Rudy, Allen, Mary Anne, Martha, Diamond, Joseph, Kathy, Lara, Leone, Pedro, Maximilian, Christopher, Nancy, Kristen, Gail & John, and Becky. Give them courage and hope in their troubles, and bring them the joy of your

salvation.

Lord, in your mercy

People

Hear our prayer.

Leader

We commend to your mercy all who have died, especially Nicolas Elizalde, 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

People

Hear our prayer.

Celebrant

Almighty God, by your Holy Spirit you have made us one with your saints in heaven and on earth: Grant that in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness to your power and mercy. We ask this for the sake of Jesus Christ, in whom all our intercessions are acceptable through the Spirit, and who lives and reigns for ever and ever. **Amen.**

Having prayed for the Church, the world, and our loved ones, the *Confession and Absolution* serves as a transition from the Liturgy of the Word to the Liturgy of the Eucharist. As we prepare to receive the holy feast at Christ's table - where all people are equal and welcome - we first publically confess those things which separate us from God and our neighbor. The Presider assures us of God's mercy and lovingkindness and the *Peace* is shared amongst the whole assembly as an expression of our reconciliation between God and each other.

Confession of Sin

Presider

Let us confess our sins against God and our neighbor.

All

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.

Absolution

Presider

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

Presider The peace of the Lord be always with you.

People **And also with you.**

You are invited to connect with your neighbors by waving, showing the peace sign, or using fist or elbow bumps. Please be sure that your neighbor is comfortable with any physical connections before offering that kind of peace. Following the Peace, the people are seated.

Parish Notices

THE HOLY COMMUNION

Offertory Sentence

Presider Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

Anthem

Be Thou My Vision

Bob Chilcott

Super flúmina Babylónis illic sédimus et flévimus, dum recordarémur tui Sion. In salícibus in médio ejus suspendimus órgana nostra	By the waters of Babylon we sat down and wept, when we remembered thee, O Sion. As for our harps, we hanged them up upon the trees that are therein.
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At the invitation of the Celebrant, the People stand.

If the Gospel is the highpoint of the Liturgy of the Word, then the *Great Thanksgiving* is the highpoint of the Liturgy of the Eucharist. The ancient greeting and invitation into thanksgiving, called the *Sursum Corda*, is sung between the Celebrant and the People which is followed by the Celebrant inviting us to join our voices with the angels and all of heaven in the singing of the *Sanctus*. The Celebrant continues with an elaborate and rich *Eucharistic Prayer* which recalls the history of salvation. Trinitarian in form, the prayer addresses the Father (creation), the Son (Jesus' saving acts and the Words of Institution), and the Holy Spirit. Here, the Celebrant stretches their hands over the bread and wine, invoking the Spirit to sanctify them, making them holy and sacred - the body and blood of Christ. This is called the *Epiclesis*.

The *Sanctus* (Latin for 'holy'), is the marriage of two scriptural verses: Isaiah's vision of heaven ("Holy, Holy, Holy Lord..." Isaiah 6:3) and the acclamation shouted by the people as Jesus entered Jerusalem ("Blessed is he who comes in the name of the Lord. Hosanna!" Matthew 21:9). For some, it is customary to bow during the singing of the "Holy, Holy, Holy..." which follows Isaiah's description that all of heaven bowed before God as they sang this hymn, then standing upright, make the sign of the cross at the words "Blessed is he...", thus connecting Christ to Isaiah's vision.

Celebrant Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

All **Christ has died.**

Christ is risen.

Christ will come again.

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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.

All **AMEN.**

The Lord's Prayer

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

All 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,
for ever and ever. Amen.

The Breaking of the Bread

Agnus Dei S-166



Je - sus, Lamb of God: Have mer - cy on
us. Je - sus, bear - er of our sins: Have mer - cy on us.
Je - sus, re - deem - er of the world: Give us your peace.

Celebrant 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.

Please be seated.

Throughout the pandemic, while we were unable to take communion, our community said this prayer by St. Alphonsus de Liguori (1696-1787), and continues to be said by those online or who do not wish to take communion today.

Prayer for Spiritual Communion

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen

Distribution of Communion

Communion will be given in one kind only (bread) today. If you wish to receive communion, you are invited to come to one of the stations at the front of the church. We will bring communion to those unable to come to a standing station or those who are more comfortable staying in their pew. If you need a gluten-free wafer or prefer a blessing, please let the priest know.

Communion Motet

O Lord, Increase Our Faith

Henry Loosemore

O Lord, increase our faith, strengthen us and confirm us in thy true faith;
endue us with wisdom, charity, chastity and patience, in all our adversity.
Sweet Jesu, say Amen.

Please stand as able.

While our service begins in gathering rituals, we end our service being sent back out into the world, refreshed, sustained, and with new purpose to live our Christian lives outside of the church walls. The *Post Communion Prayer* dates back to the 4th century, and was first included in the 1549 *Book of Common Prayer*. The Celebrant sends us off with a blessing in the name of the Trinity, and after a hymn, we are sent into the world with a dismissal, replying, "Thanks be to God!"

Post Communion Prayer

Celebrant Let us pray.

All **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

Celebrant The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**



1 All crea - tures of our God and King, lift up your voic - es, let us
 *2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
 *3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
 4 Dear mo - ther earth, you day by day un - fold your bless - ings on our
 5 All you with mer - cy in your heart, for - giv - ing o - thers, take your
 *6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal
 7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
 2 loft, O___ praise him, Al - le - lu - ia! Fair ris - ing
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
 4 way, O___ praise him, Al - le - lu - ia! All flowers and
 5 part, O___ sing now: Al - le - lu - ia! All you that
 6 breath, O___ praise him, Al - le - lu - ia! You lead back
 7 ness, O___ praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
 3 tense and fierce - ly bright, you give to us both warmth and light,
 4 fruits that in you grow, let them his glo - ry al - so show:
 5 pain and sor - row bear, praise God, and cast on him your care:
 6 home the child of God, for Christ our Lord that way has trod:
 7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

Refrain

O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

The (translated) text of today's Dimissal Hymn is by St. Francis of Assisi (c. 1181 – 1226), whom we commemorate on October 4 each year. Through beautiful poetic imagery, it gives thanks for all of God's creation and for the fullness of our human existence.

The Dismissal

Celebrant Let us bless the Lord.

People **Thanks be to God.**

Postlude

Fugue in G Major, BWV 541

Johann Sebastian Bach

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TODAY'S PARTICIPANTS

Carl Ellinwood, *Crucifer*

Jason Perkins & Amy Sagle, *Torchbearers*

Margaret Dowling & Peter Ryker, *Lectors*

Christopher Jungers, *Intercessor*

Peter Ryker, *Usher*

Margaret Dowling, *Virtual Greeter*

Church of the Holy Trinity, Staff Leadership

The Rev. Rachel Wenner Gardner, *Rector*

The Rev. John Gardner, *Rector*

Donald R. Meineke, *Director of Music*

Fatimah Lane, *Director of Operations*

Ella Christy, *Rentals Manager*

Meg Cooley, *Communications Coordinator*

Dr. Benjamin Leiby, *Associate Organist*

Demetrius Swinson, *Assistant to the Dir of Operations*

Daniel Cooper, *Media Coordinator*

Julie White, *Receptionist & House Staff*

Dr. Stephen Framil, *Musician-in-Residence*

Dr. John French, *Organist/Choirmaster emeritus*

The Choir of Holy Trinity

Gail Caruso, Stephanie DeMane, Will Dowling, Carl
Ellinwood, Franny Geller, Andrew Gutknecht, Alyson
Harvey, Kate Nicole Hoffman, Samuel Keeler, Thomas
Kneeland, John Miles, Titus Muzi, Mike O'Bryan, Ellen
Peters, & Aimee Pilgermayer

Church of the Holy Trinity, Vestry Leadership

Oscar Gunther & Simson Hui, *Rectors' Co-wardens*

Michael Uftring & Greg Maughan, *Accounting Co-warden*

Nancy Rasmussen, *Clerk;*

Gail Caruso, Sally Griffith, Gordon P. Henderson, Susan

Leidy, Martha Lipscomb, & Emily Stromberg, *Vestry*

**THE CHURCH OF
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