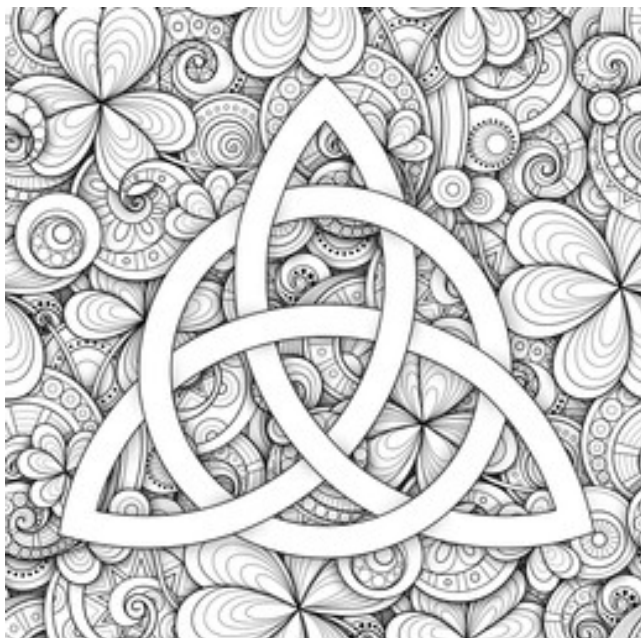


The Church of the Holy Trinity

Rittenhouse Square

The Fifteenth Sunday *after Pentecost*

11:00 am
Holy Eucharist, Rite II



WIDE OPEN DOORS
WIDE OPEN HEARTS

September 18, 2022

What's Happening This Week:

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

Date	Time	Event	Location
Sunday, September 18	11:00 am	Holy Eucharist - 15 th Sunday after Pentecost	Church
Edward Bouverie Pusey, Priest, 1882	12:00 pm	Refreshments	Narthex
	12:30 pm	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, September 19	10:00-3:00	Church Open for Prayer.	
Theodore of Tarsus	8:00 pm	COVID Team Meeting	online
Archbishop of Canterbury, 690			
Tuesday, September 20	10:00-3:00	Church Open for Prayer	
John Coleridge Patteson	4:30 pm	Open Hearts Cafe Meal/Clothing	Walnut Street
Bishop of Melanesia, and his Companions, Martyrs, 1871			
Wednesday, September 21	10:00 am	Staff Meeting	Parish House
Saint Matthew	11:00-3:00	Church Open for Prayer	
Apostle and Evangelist			
Thursday, September 22	10:00-3:00	Church Open for Prayer	
	12:00 pm	Clergy/Wardens' Weekly Meeting	online
Friday, September 23			
Ninian			
Bishop in Galloway, c. 430			
Sunday, September 25	11:00 am	Holy Eucharist - 16 th Sunday after Pentecost	Church
Sergius	12:00 pm	Refreshments	Narthex
Abbot of Holy Trinity, Moscow, 1932	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: Our COVID team is recommending *masks be optional* at this time. We will still have masks available for anyone who needs one, please ask and we will be happy to get you one.

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.htrit.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.htrit.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 375

Du Lebensbrot Herr Jesu Christ

Unison or harmony

1 Give praise and glo - ry un - to God, the Fa - ther of all bless - ing;
 2 The host of hea - ven prais - eth thee, O Lord of all do - min - ions;
 3 What God hath wrought to show his power he ev - er - more sus - tain - eth;

his might - y won - ders tell a - broad, his gra - cious - ness con -
 and mor - tals then, on land and sea, be - neath thy sha - dowing
 he watch - es o'er us ev - ery hour, his mer - cy nev - er

fess - ing. With balm my in - most heart he fills, his
 pin - ions, ex - ult in thy cre - a - tive might that
 wan - eth. Through all his king - dom's wide do - main, his



Opening Acclamation

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

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

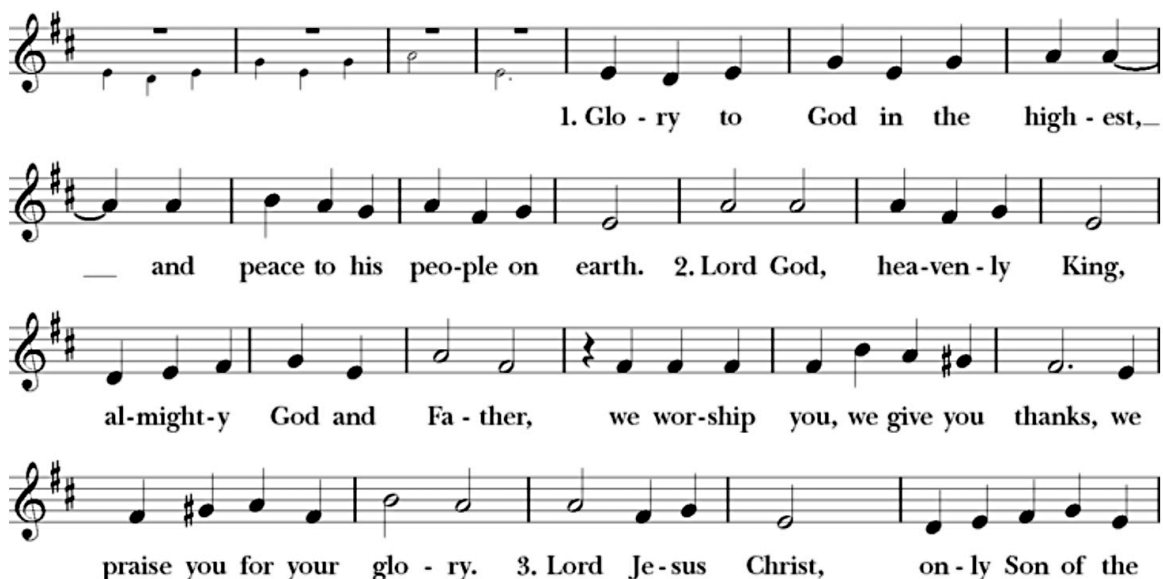
Collect for Purity

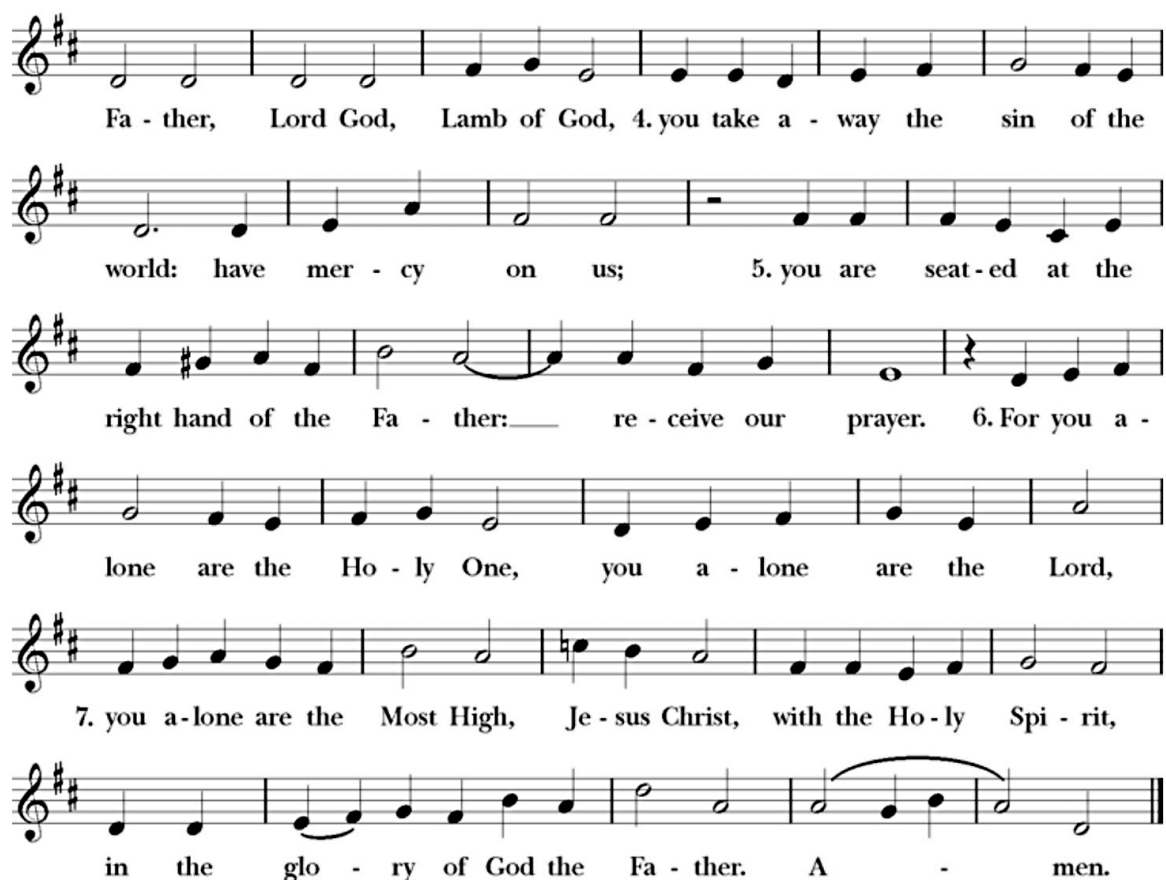
Presider Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

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.





Collect of the Day

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, 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.

Reader A reading from the Prophet Jeremiah.

My joy is gone, grief is upon me,
 my heart is sick.
Hark, the cry of my poor people
 from far and wide in the land:
"Is the LORD not in Zion?
 Is her King not in her?"
("Why have they provoked me to anger with their images,
 with their foreign idols?")
"The harvest is past, the summer is ended,
 and we are not saved."
For the hurt of my poor people I am hurt,
 I mourn, and dismay has taken hold of me.
Is there no balm in Gilead?
 Is there no physician there?
Why then has the health of my poor people
 not been restored?
O that my head were a spring of water,
 and my eyes a fountain of tears,
so that I might weep day and night
 for the slain of my poor people!

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 79:1-9 *Deus, venerunt*

- ¹ O God, the heathen have come into your inheritance;
they have profaned your holy temple; *
they have made Jerusalem a heap of rubble.
- ² They have given the bodies of your servants as food for the birds of the air, *
and the flesh of your faithful ones to the beasts of the field.
- ³ They have shed their blood like water on every side of Jerusalem, *
and there was no one to bury them.
- ⁴ We have become a reproach to our neighbors, *
an object of scorn and derision to those around us.

- ⁵ How long will you be angry, O LORD? *
will your fury blaze like fire for ever?
- ⁶ Pour out your wrath upon the heathen who have not known you *
and upon the kingdoms that have not called upon your Name.
- ⁷ For they have devoured Jacob *
and made his dwelling a ruin.
- ⁸ Remember not our past sins; let your compassion be swift to meet us; *
for we have been brought very low.
- ⁹ Help us, O God our Savior, for the glory of your Name; *
deliver us and forgive us our sins, for your Name's sake.

Epistle: 1 Timothy 2:1-7

Marshall McMain

Reader A reading from the first letter to Timothy.

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

‘there is one God;
there is also one mediator between God and humankind,
Christ Jesus, himself human,
who gave himself a ransom for all’

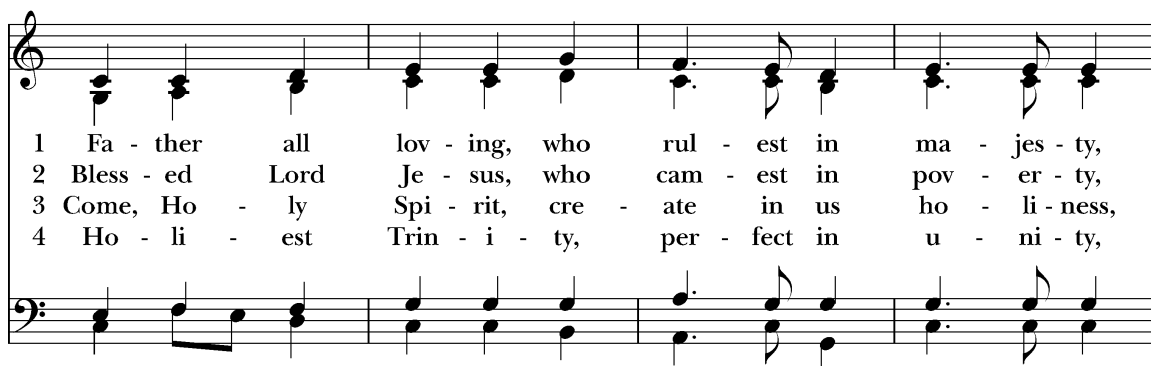
~ this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Reader The Word of the Lord.

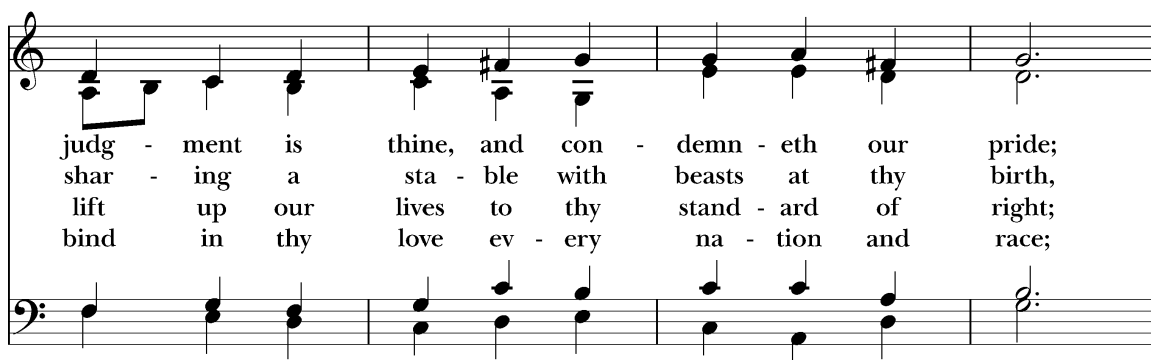
People **Thanks be to God.**

Please stand as able.

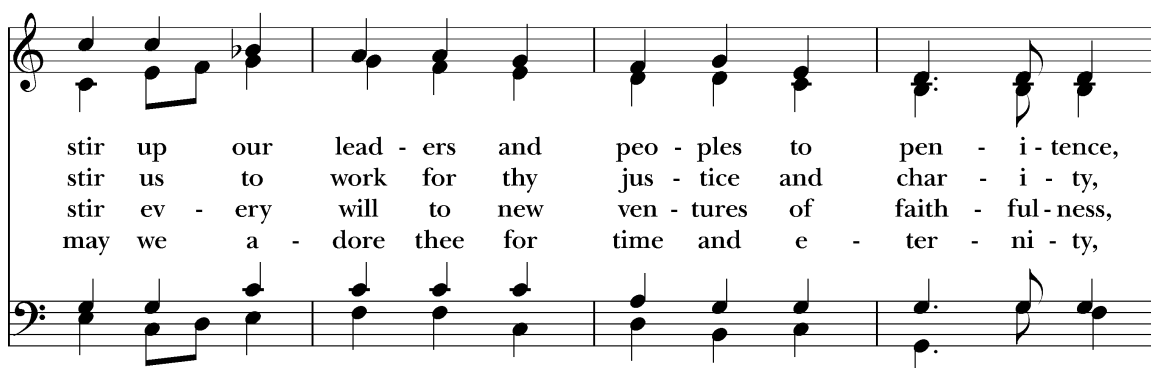
The *Sequence Hymn* dates from the medieval era when long chants on the word ‘Alleluia’ would accompany elaborate Gospel processions. Today, we maintain the liturgical custom of singing a hymn as the cross, Gospel Book, and Presider process to the center of the nave to proclaim the words and stories 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.



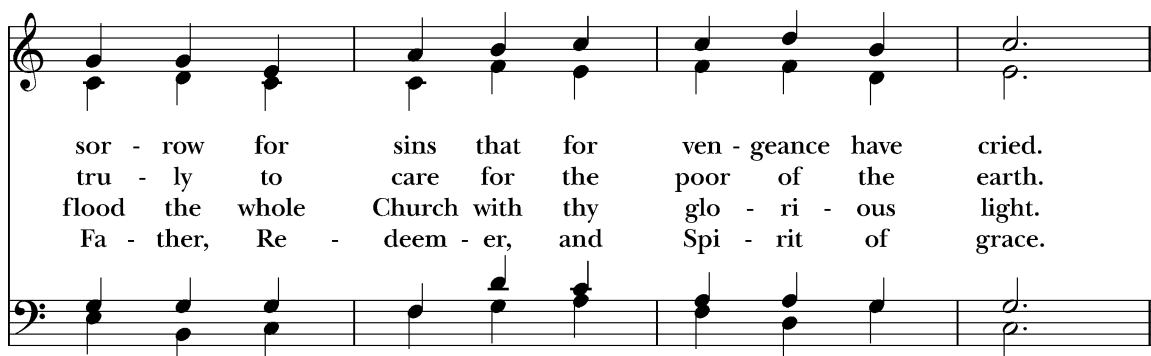
1 Fa - ther all lov - ing, who rul - est in ma - jes - ty,
 2 Bless - ed Lord Je - sus, who cam - est in pov - er - ty,
 3 Come, Ho - ly Spi - rit, cre - ate in us ho - li - ness,
 4 Ho - li - est Trin - i - ty, per - fect in u - ni - ty,



judg - ment is thine, and con - demn - eth our pride;
 shar - ing a sta - ble with beasts at thy birth,
 lift up our lives to thy stand - ard of right;
 bind in thy love ev - ery na - tion and race;



stir up our lead - ers and peo - ples to pen - i - tence,
 stir us to work for thy jus - tice and char - i - ty,
 stir ev - ery will to new ven - tures of faith - ful - ness,
 may we a - dore thee for time and e - ter - ni - ty,



sor - row for sins that for ven - geance have cried.
 tru - ly to care for the poor of the earth.
 flood the whole Church with thy glo - ri - ous light.
 Fa - ther, Re - deem - er, and Spi - rit of grace.

The Gospel: Luke 16:1-13

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

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

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

Ben Leiby

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, 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, Sina, Alvaro, Rudy, Allen, Mary Anne, Noelle and the Lennox family, Diamond, Joseph, Kathy, Lara, Leone, Pedro, Maximilian, Nancy, Kristen, Becky, Peter, Laura, Nick, Wanda, Donna, Donald, Laurie, and Marie. 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, 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

There Is a Balm in Gilead

William L. Dawson

Refrain: There is a balm in Gilead to make the wounded whole;
There is a balm in Gilead to heal the sin sick soul.

Sometimes I feel discouraged and think my work's in vain,
But then the Holy Spirit revives my soul again. *Refrain*

If you cannot preach like Peter, if you cannot pray like Paul,
You can tell the love of Jesus and say, "He died for all."

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.

The Great Thanksgiving

Eucharistic Prayer A

Celebrant *People*
The Lord be with you. And al - so with you.

Celebrant *People*
Lift up your hearts. We lift them to the Lord.

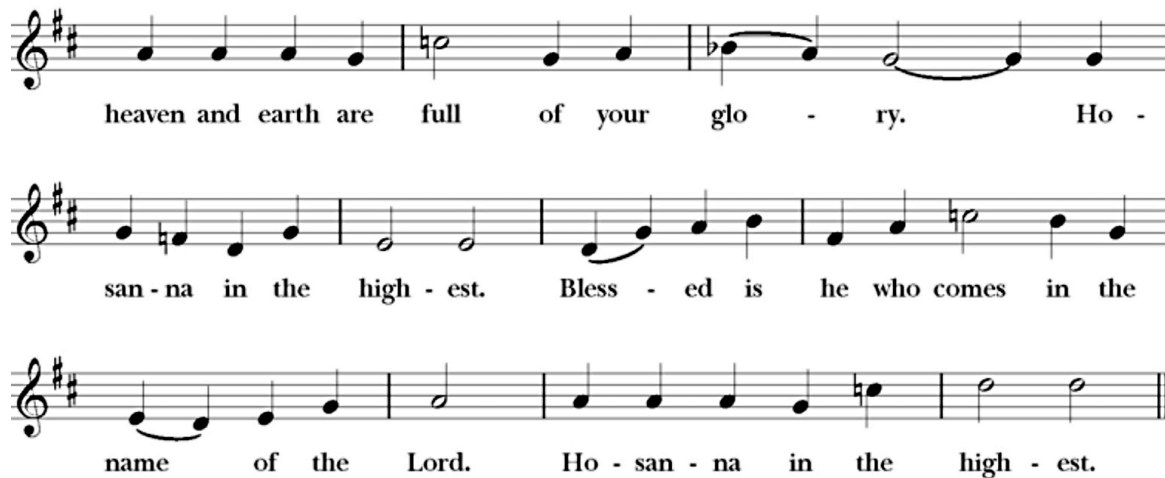
Celebrant
Let us give thanks to the Lord our God.

People
It is right to give him thanks and praise.

Celebrant 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 S-131

Ho - ly, ho - ly, ho - ly Lord, God of power and might,



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 Hymn 469

Land of Rest

Unison or harmony

1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each
4 And thus with joy we meet our Lord. His
5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us
4 pres - ence, al - ways near, is in such friend - ship
5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.
4 bet - ter known: we see, and praise him here.
5 in the world, we'll live and speak his praise.

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.

Dismissal Hymn 701

Jesu meine Freude

1 Je - sus, all my glad - ness, my re - pose in sad - ness,
2 Hence with earth - ly trea - sure: thou art all my plea - sure,
3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je - sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit
Je - sus, my de - sire! Hence, for pomps I care not, e'en as though they
Je - sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

strain-eth, long-eth af - ter thee! Thine I am, O ho - ly Lamb;
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;
 la - tion, they who love God win. Be it blame or scorn or shame,

on - ly where thou art is plea - sure, thee a - lone I trea - sure.
 nought that I may suf - fer ev - er shall from Je - sus sev - er.
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

The Dismissal

Celebrant Let us bless the Lord.
People Thanks be to God.

Postlude

Sun Dance

Bob Chilcott

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TODAY'S PARTICIPANTS

Greg Maughan & Marshall McMain, *Lectors*

Ben Leiby, *Intercessor*

Peter Ryker, *Usher*

Jeannie Welsh, *Virtual Greeter*

CHORAL

Evensong

Eve of St. Michael & All Angels

Wednesday, September 28
 6:00 PM

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
THE HOLY TRINITY**
RITTENHOUSE SQUARE

