

The Church of the Holy Trinity

Rittenhouse Square

The Twenty-first Sunday *after Pentecost*

11:00 am
Holy Eucharist, Rite II



WIDE OPEN DOORS
WIDE OPEN HEARTS

October 30, 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 30	11:00 am	Holy Eucharist - 21 st Sunday after Pentecost	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 31	10:00-3:00	Church Open for Prayer	
Tuesday, November 1 <i>All Saints</i>	10:00-3:00	Church Open for Prayer	
	4:30 pm	Open Hearts Cafe Meal/Clothing	Walnut St.
Wednesday, November 2 <i>All Souls</i> <i>Commemoration of All Faithful Departed</i>	10:00 am	Staff Meeting	Parish House
	11:00-2:00	Church Open for Prayer	
	6:00 pm	Evensong	Church
Thursday, November 3 <i>Richard Hooker, Priest, 1600</i>	10:00-2:00	Church Open for Prayer	
Friday, November 4 <i>Saint Simon and Saint Jude, Apostles</i>			
Sunday, November 6 Don't forget! Turn clocks back 1 hour!	9:30 am	Family Service	Church
	11:00 am	Holy Eucharist - <i>All Saint's Sunday</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 welcome, encouraged, and optional 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.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 the stanos 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 546

Siroë



1 A - wake, my soul, stretch ev - ery nerve, and press with vi - gor
 2 A cloud of wit - ness - es a - round hold thee in full sur -
 3 'Tis God's all - an - i - mat-ing voice that calls thee from on
 4 Then wake, my soul, stretch ev - ery nerve, and press with vi - gor



on; a heaven - ly race de - mands thy zeal, and
 vey; for - get the steps al - read - y trod and
 high; 'tis his own hand pre - sents the prize to
 on; a heaven - ly race de - mands thy zeal, and



an im - mor - tal crown, and an im - mor - tal crown.
 on - ward urge thy way, and on - ward urge thy way.
 thine as - pir - ing eye, to thine as - pir - ing eye.
 an im - mor - tal crown, and an im - mor - tal crown.

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 merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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: Habakkuk 1:1-4; 2:1-4

Sally Griffith

Reader A reading from Habakkuk.

The oracle that the prophet Habakkuk saw.
O LORD, how long shall I cry for help,
and you will not listen?
Or cry to you "Violence!"
and you will not save?
Why do you make me see wrong-doing
and look at trouble?
Destruction and violence are before me;
strife and contention arise.
So the law becomes slack
and justice never prevails.
The wicked surround the righteous-
therefore judgment comes forth perverted.

I will stand at my watchpost,
and station myself on the rampart;
I will keep watch to see what he will say to me,
and what he will answer concerning my complaint.
Then the LORD answered me and said:
Write the vision;
make it plain on tablets,
so that a runner may read it.
For there is still a vision for the appointed time;
it speaks of the end, and does not lie.
If it seems to tarry, wait for it;
it will surely come, it will not delay.
Look at the proud!
Their spirit is not right in them,
but the righteous live by their faith.

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

Psalm 119 *Justus es, Domine*

- ¹³⁷ You are righteous, O LORD, *
and upright are your judgments.
¹³⁸ You have issued your decrees *
with justice and in perfect faithfulness.
¹³⁹ My indignation has consumed me, *
because my enemies forget your words.
¹⁴⁰ Your word has been tested to the uttermost, *
and your servant holds it dear.
¹⁴¹ I am small and of little account, *
yet I do not forget your commandments.
¹⁴² Your justice is an everlasting justice *
and your law is the truth.
¹⁴³ Trouble and distress have come upon me, *
yet your commandments are my delight.
¹⁴⁴ The righteousness of your decrees is everlasting; *
grant me understanding, that I may live.

Reader A reading from the second letter to the Thessalonians.

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ. We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing. Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.

To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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 634

Ich ruf zu dir

Unison or harmony

I call on thee, Lord Je - sus Christ, I have none o - ther

help but thee. My heart is nev - er set at rest till

thy sweet word have com-fort - ed me. And stead - fast faith grant

me there-fore, to hold by thy word ev - er-more, a-bove all thing,

nev-er re - sist - ing but to in-crease in faith more and more.

The Gospel: Luke 19:1-10

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

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

Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the guest of one who is a sinner."

Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

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. 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 Roman & Gompers families, Mila & Brandi, David, Toro, Diana, Maggie, Jane, Gloria, Ben, David, Zakaria, Cris, Matias, Hellen, Victor & Anne, Madeline, the Lewis family, Yueh-Hua, Sina, Alvaro, Rudy, Allen, Mary Anne, Martha, Diamond, Joseph, Kathy, and Lara. 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 Vera Ekeland, 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.**

Presider 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. Following the Peace, the people are seated.

Parish Notices

THE HOLY EUCHARIST

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

King of Glory, King of Peace

T. F. Candlyn

King of glory, King of peace, I will love Thee; and that love may never cease, I will move Thee. Thou hast granted my request, Thou hast heard me; Thou didst note my working breast, Thou hast spared me.	Wherefore with my utmost art I will sing Thee, and the cream of all my heart I will bring Thee. Though my sins against me cried, Thou didst clear me; and alone, when they replied, Thou didst hear me.
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Sev'n whole days, not one in sev'n, I will praise Thee;
in my heart, though not in heav'n, I can raise Thee.
Small it is, in this poor sort to enroll Thee:
e'en eternity's too short to extol Thee.

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.

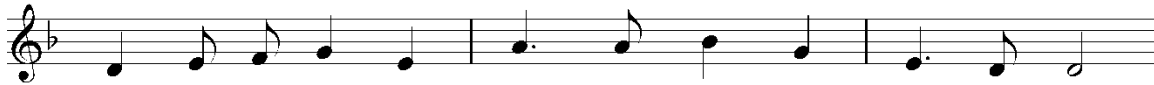
Throughout the pandemic, while we were unable to take communion, our community said this prayer by St. Alphonsus de Liguori (1696-1787), and continues to be said by those online or who do not wish to take communion today.

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 the station 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.



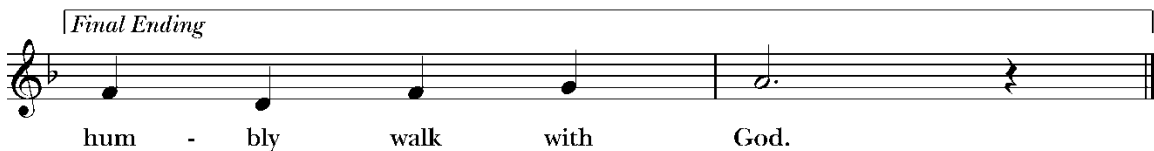
1 What does the Lord re - quire for praise and of - fer - ing?
 2 Ru - lers of earth, give ear! Should you not jus - tice show?
 3 Still down the a - ges ring the pro - phet's stern com - mands.
 4 How shall my soul ful - fill God's law so hard and high?



What sac - ri - lice de - sire, or trib - ute bid you bring?
 Will God your plead - ing hear, while crime and cruel - ty grow?
 To mer - chant, work - er, king he brings God's high de - mands.
 Let Christ en - duc our will with grace to for - ti - fy.



Do just - ly; love mer - cy; walk hum - bly with your God.
 Do just - ly; love mer - cy; walk hum - bly with your God.
 Do just - ly; love mer - cy; walk hum - bly with your God.
 Then just - ly; in mer - cy we'll (hum - bly walk with God.)



hum - bly walk with God.

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 blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Dismissal Hymn 607

Llangloffan

1 O God of ev - ery na - tion, of ev - ery, race and land,
2 From search for wealth and pow - er and scorn of truth and right,
3 Lord, strength-en all who la - bor that we may find re - lease
4 Keep bright in us the vi - sion of days when war shall cease,

re - deem the whole cre - a - tion with your al - might - y hand;
from trust in bombs that show - er de - struc-tion through the night,
from fear of rat - tling sa - ber, from dread of war's in - crease;
when ha - tred and di - vi - sion give way to love and peace,

where hate and fear di - vide us and bit - ter threats are hurled,
from pride of race and na - tion and blind-ness to your way,
when hope and cour - age fal - ter, your still small voice be heard;
till dawns the morn - ing glo - rious when truth and jus - tice reign

in love and mer - cy guide us and heal our strife - torn world.
de - liv - er ev - ery na - tion, e - ter - nal God, we pray!
with faith that none can al - ter, your ser - vants un - der - gird.
and Christ shall rule vic - to - rious o'er all the world's do - main.

The Dismissal

Presider Let us bless the Lord.

People **Thanks be to God.**

Postlude

Praeludium in g minor, BuxWV 149

Dieterich Buxtehude

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TODAY'S PARTICIPANTS

Emily Bierwirth, *Crucifer*

Jon Bierwirth & Connor Gardner, *Torch bearers*

Sally Griffith & Greg Maughan, *Lectors*

Ben Leiby, *Intercessor*

Margaret Dowling, *Usher*

Peter Ryker, *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, Brian Felty, 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, Susan Leidy, Martha

Lipscomb, & Emily Stromberg, *Vestry*

CHORAL

Evensong

*Commemoration of
All Faithful Departed (All Soul's)*

**Wednesday, November 2
6:00 PM**

Family Service

November 6 at 9:30 am

wear your costume
and learn about the Saints



**Have you joined our
community recently?**

we want to
Welcome
you!!



**with a
special
prayer in
church**

send an email to rgardner@htrit.org
so we can add you to our list!

**THE CHURCH OF
THE HOLY TRINITY**
RITTENHOUSE SQUARE

