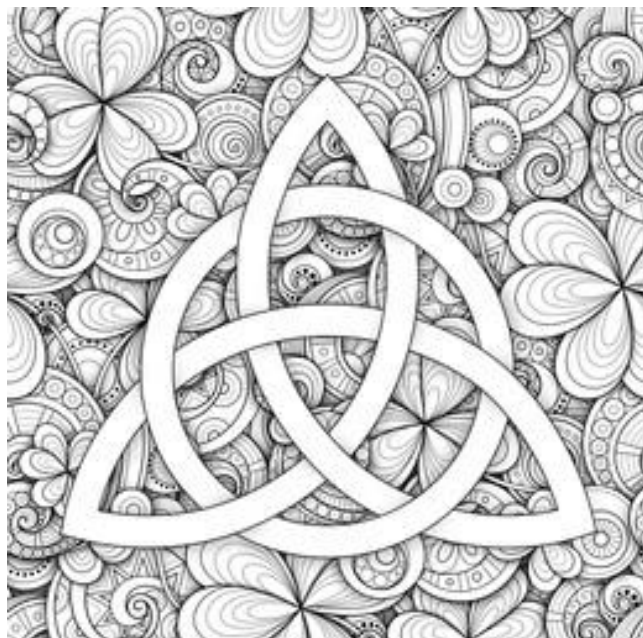


The Church of the Holy Trinity

Rittenhouse Square

The Eighteenth Sunday *after Pentecost*

11:00 am
Holy Eucharist, Rite II



WIDE OPEN DOORS
WIDE OPEN HEARTS

October 9, 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 9 Robert Grosseteste, <i>Bishop of Lincoln, 1253</i> | 11:00 am | Holy Eucharist - ` 18 th 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 10 | | <i>Church closed for Indigenous People's Day</i> | |
| Tuesday, October 11 | 10:00-3:00 | Church Open for Prayer | |
| | 4:30 pm | Open Hearts Cafe Meal/Clothing | Walnut St. |
| | 6:30 pm | Clergy/Wardens meeting | Online. |
| Wednesday, October 12 | 10:00 am | Staff Meeting | Parish House |
| | 11:00-2:00 | Church Open for Prayer | |
| | 7:00 pm | Concert Rehearsal | Church |
| Thursday, October 13 | 10:00-2:00 | Church Open for Prayer | |
| Saturday, October 13 | 10:00-2:00 | Church Open for Prayer | |
| Sunday, October 15 Hugh Latimer & Nicholas Ridley, <i>Bishop, 1556</i> | 4:00 pm | Mendelssohn Chorus of Philadelphia | Church |
| | 12:00 pm | Refreshments | Parish House |
| | | 12:30 pm | Choristers Rehearsal |
| | | 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 1

Christe sanctorum



1 Fa - ther, we praise thee, now the night is
 2 Mon - arch of all things, fit us for thy
 3 All - ho - ly Fa - ther, Son, and e - qual



o - ver, ac - tive and watch - ful, stand we all be -
 man - sions; ban - ish our weak - ness, health and whole - ness
 Spi - rit, Trin - i - ty bless - ed, send us thy sal -



fore thee; sing - ing we of - fer prayer and med - i -
 send - ing; bring us to hea - ven, where thy saints u -
 va - tion; thine is the glo - ry, gleam - ing and re -



ta - tion: thus we a - dore thee.
 nit - ed joy with - out end - ing.
 sound - ing through all cre - a - tion.

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,



Collect of the Day

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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: Jeremiah 29:1, 4-7

Greg Maughan

Reader A reading from the prophet Jeremiah.

These are the words of the letter that the prophet Jeremiah sent from Jerusalem to the remaining elders among the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.

Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease.

But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 66 *Jubilate Deo*

- 1 Be joyful in God, all you lands; *
sing the glory of his Name; sing the glory of his praise.
- 2 Say to God, "How awesome are your deeds! *
because of your great strength your enemies cringe before you.
- 3 All the earth bows down before you, *
sings to you, sings out your Name."
- 4 Come now and see the works of God, *
how wonderful he is in his doing toward all people.
- 5 He turned the sea into dry land, so that they went through the water on foot, *
and there we rejoiced in him.
- 6 In his might he rules for ever; his eyes keep watch over the nations; *
let no rebel rise up against him.
- 7 Bless our God, you peoples; *
make the voice of his praise to be heard;
- 8 Who holds our souls in life, *
and will not allow our feet to slip.
- 9 For you, O God, have proved us; *
you have tried us just as silver is tried.
- 10 You brought us into the snare; *
you laid heavy burdens upon our backs.
- 11 You let enemies ride over our heads; we went through fire and water; *
but you brought us out into a place of refreshment.

Epistle: 2 Timothy 2:8-15

Gail Caruso

Reader A reading from the second letter to Timothy.

Remember Jesus Christ, raised from the dead, a descendant of David~ that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained.

Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. The saying is sure:

If we have died with him, we will also live with him;
if we endure, we will also reign with him;
if we deny him, he will also deny us;
if we are faithless, he remains faithful-
for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of 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.

Sequence Hymn 772

Kedron

1. O Christ, the heal - er, we have come to pray for
2. From ev - ery ail - ment flesh en - dures our bod - ies
3. How strong, O Lord, are our de - sires, how weak our
4. In con - flicts that de - stroy our health we rec - og -
5. Grant that we all, made in one faith, in your com -

health, to plead for friends. How can we fail to
clam - or to be freed; yet in our hearts we
know - ledge of our - selves! Re - lease in us those
nize the world's dis - ease; our com - mon life de -
mu - ni - ty may find the whole-ness that, en -

be re - stored, when reached by love that nev - er ends?
would con - fess that whole - ness is our deep - est need.
heal - ing truths un - con - scious pride re - sists our selves.
clares our ills: is there no cure, O Christ, for these?
rich - ing us, shall reach the whole of hu - man - kind.

The Gospel: Luke 17:11-19

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

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

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. Rachel Wenner 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

Peter Ryker

- 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 our city. 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: 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 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

Offertory Sentence

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

THE HOLY COMMUNION

Anthem

I Sat Down Under His Shadow

Edward Bairstow

I sat down under his shadow with great delight,
and his fruit was sweet to my taste.
He brought me to the banqueting house,
and his banner over me was love.

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.

At the invitation of the Celebrant, the People stand.

The Great Thanksgiving

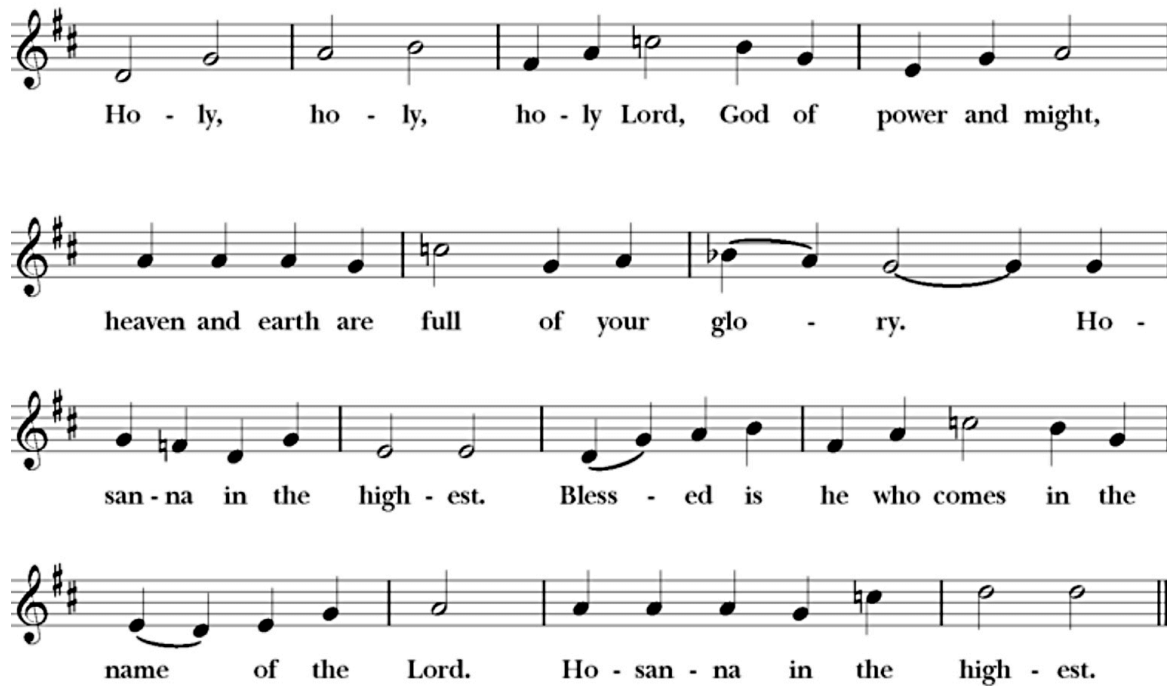
Eucharistic Prayer A

The Great Thanksgiving musical notation consists of four staves, each with a treble clef and a flat key signature. The first staff is for the Celebrant and the People, with lyrics: "The Lord be with you. And also with you." The second staff is for the Celebrant and the People, with lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with lyrics: "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,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who comes in the
name of the Lord. Ho - san - na in the high - est.

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 570

Birabus

1 All who love and serve your ci - ty, all who
 2 in your day of loss and sor - row, in your
 3 In your day of wealth and plen - ty, wast - ed
 4 For all days are days of judg - ment, and the
 5 Ris - en Lord! shall yet the ci - ty be the

1 bear its dai - ly stress, all who cry for peace and
 2 day of help - less strife, hon - or, peace and love re -
 3 work and wast - ed play, call to mind the word of
 4 Lord is wait - ing still, draw - ing near a world that
 5 ci - ty of de - spair? Come to - day, our Judge, our

1 jus - tice, all who curse and all who bless,
 2 treat - ing, seek the Lord, who is your life.
 3 Je - sus, "I must work while it is day."
 4 spurns him, of - fering peace from Cal - vary's hill.
 5 Glo - ry; be its name, "The Lord is there!"

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 397

Nun danket alle Gott

1 Now thank we all our God, with heart, and hands, and voices,
 2 O may this bounteous God through all our life be near us!
 3 All praise and thanks to God the Father now be given,
 who wondrous things hath done, in whom his world rejoices;
 With ever-joyful hearts and blessed peace to cheer us;
 the Son, and him who reigns with them in highest heaven,
 who from our mother's arms hath blessed us on our way
 and keep us in his grace, and guide us when perplexed,
 eternal, Triune God, whom earth and heaven adore;
 with countless gifts of love, and still is ours to-day.
 and free us from all ills in this world and the next.
 for thus it was, is now, and shall be, evermore.

The Dismissal

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

Postlude

Toccata on NUN DANKET ALLE GOTT

Egil Hovland

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TODAY'S PARTICIPANTS

Thomas Lipscomb, *Crucifer*
Connor Gardner & Robert Lipscomb, *Torchbearers*
Greg Maughan & Gail Caruso, *Lectors*
Peter Ryker, *Intercessor*
Nancy Rasmussen, *Usher*
Esha Bhatia, *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, Gordon P. Henderson, Susan
Leidy, Martha Lipscomb, & Emily Stromberg, *Vestry*

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



