

The Church of the Holy Trinity

Rittenhouse Square

The Fourth Sunday *after Pentecost*

11:00 am
Morning Prayer, Rite II



The kingdom of God is like a mustard seed...

June 16, 2024

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, June 16	11:00 am	Morning Prayer - 4 th Sunday after Pentecost	Church
	12:00 pm	Refreshments	Church
	4:30 pm	Open Hearts Cafe Meal/Clothing	Centennial Room
Monday, June 17	10:00-3:00	Front Doors Open	
	4:30-5:30	Property Subcommittee Accessibility Mtg	Parish House
Tuesday, June 18	10:00-3:00	Front Doors Open	
	4:30 pm	Open Hearts Cafe Meal/Clothing	Centennial Room
Wednesday, June 19	10:00-3:00	Front Doors Open	
Thursday, June 20	10:00-3:00	Front Doors Open	
	12:15 pm	Healing Eucharist	Church
	6:30 pm	June Vestry Meeting	Online
Sunday, June 23	9:30 am	Adult Education - <i>Contemplative Prayer with Psalms</i>	Church
	11:00 am	Holy Eucharist - 5 th Sunday after Pentecost	Church
	12:00 pm	Refreshments	Church
	4:30 pm	Open Hearts Cafe Meal/Clothing	Centennial Room

TODAY'S PARTICIPANTS

Sally Griffith, *Officiant*

Jeannie Walsh & Greg Maughan, *Lectors*

Ben Leiby, *Intercessor*

David Otwell & Nancy Rasmussen, *Ushers*

Nany Rasmussen, *Refreshments*

Our clergy are away today.

A very special THANK YOU to our congregation for leading us in worship this morning!

Welcome! We are glad you are with us today.

Our Vivid Vision

This was created in 2022 in collaboration with the Rectors, Wardens & Vestry and is intended to describe where we will be in 3 years.

The church is bursting with life. Outside the building, people are talking, resting, and enjoying the weather. Inside, people are coming and going – staff and volunteers connecting and welcoming. Families, students, working professionals, retirees and neighbors mingle with each other, finding resources they need: safety and support, education, and creative outlets. Visitors and members alike find a place to make a difference and share their gifts with each other. The smell of delicious food wafts through the air as the chefs prepare the community meal for the day. Visitors from all over the world are marveling at the beautiful interior of the sanctuary. Worshipers are laughing, singing, praising, and just enjoying being together. The delicate sounds of violin mingle with the robust organ and the echoes of voices. We are more than just a place on the Square. We are an integral part of the neighborhood.

Core Values

Inclusion/Welcome

We believe that no one should feel left out or alone. We embrace our differences and respect each person within our community. This allows everyone to bring their unique and authentic gifts to further the mission of the church.

Innovation

We are not afraid of trying new things or changing when necessary. If things do not work out, we are open to re-evaluate, learn from our mistakes, and try again.

Collaboration

We listen to and support one another, working and evolving together. We build upon each other's strengths and lift up each other's gifts.

Community Mindedness

Church is not an individual endeavor, but a community experience. We believe that we cannot each succeed or be whole, unless everyone finds success and wholeness.

Culture

Joyful

We are hopeful, optimistic, and have fun together. Being part of this community gives us joy, and our joy spreads to others and makes us want to share joy with them.

Fearless

We are innovative, purposeful and adaptable. We believe that with God all things are possible and that with prayer and connection to God we will always have enough. We are not afraid of trying new things or of failing. We learn from our mistakes. We reach out to others drawing them in, not waiting for them to find us.

Embracing

We love others, because God loves us. This means that we are accepting, welcoming, open, genuine, and empathetic. We speak the truth in love.

Engaged

Our connection to this organization is full of energy. We give without expectation of return. We continuously learn about the community and our neighbors and adapt our connections as needed. We all contribute our time, money and skills to make our community better.

Today we worship with the Morning Prayer service; a kind of service that has been around for millennia. The Jewish pattern of praying at sunrise formed the basis of the Christian monastic Daily Office, with its prayers or “hours” at seven times in each day. Thomas Cranmer’s revision of the Daily Office for the first English Prayer Book (1549) reduced the number of services to two - one for morning (Matins) and one for evening (Evensong or Vespers). In the Second English Prayer Book (1552), the morning service was given its present name, Morning Prayer. Morning Prayer is a service of prayer and songs that can be led by those who are not ordained as priest.

Morning Prayer was once the principal service for Episcopal Churches, and this church would have had communion only once per quarter or on high holy days, like Christmas and Easter throughout most of its history. Presently, our parishioners lead this service for our congregation when our clergy are away. This offers up a time for the whole congregation to do the liturgy - which means “the work of the people” - and support the clergy in their Sabbath and vacation time. To better understand the service, we have created pop-ups throughout the bulletin with fun facts and helpful information. We hope you enjoy this service and learn something new today! Thank you for joining us!

Prelude “The Peace May Be Exchanged” from *Rubrics* Dan Locklair

Welcome & Parish Notices Simson Hui, Rector’s Warden

Opening Hymn *Terra Patris*



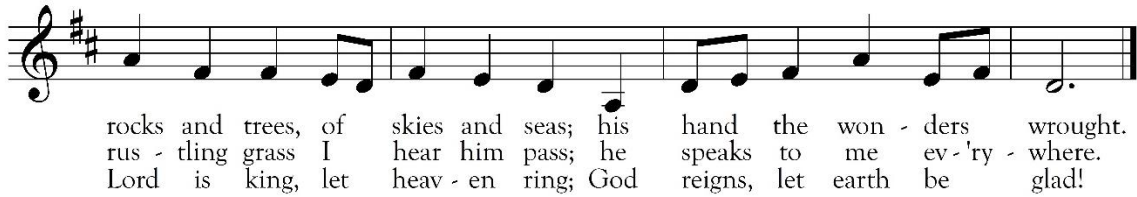
1 This is my Fa-ther's world, and to my lis - t'ning ears all
 2 This is my Fa-ther's world; the birds their car - ols raise; the
 3 This is my Fa-ther's world; oh, let me not for - get that,



na - ture sings, and round me rings the mu - sic of the spheres.
 morn - ing light, the lil - y white, de - clare their mak - er's praise.
 though the wrong seems oft so strong, God is the rul - er yet.



This is my Fa-ther's world; I rest me in the thought of
 This is my Fa-ther's world; he shines in all that's fair. In
 This is my Fa-ther's world; why should my heart be sad? The



Our services begin with an opening sentence of greeting. Today's choice comes from the Psalm 19. A significant portion of Morning Prayer comes directly from scripture – quotations from the Bible. We begin Morning Prayer grounding ourselves in a passage that sets the tone for the day.

The Opening Sentence

Officiant Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer. *Psalm 19:14*

Unlike Eucharist, where we confess in the middle of the service, Morning Prayer begins with confession. We say these words to remind us how we have missed the mark individually and corporately – the ways we are complicit in the sins of the world and how we distort our relationship with one another, with God, and with all creation. This is why the confession is plural (“We confess”). We ask for mercy and forgiveness in order that we might walk in God’s ways. God’s mercy allows us to ask this again and again, and God’s forgiveness allows us to continually strive for justice and peace no matter how often we fail.

The Confession of Sin

Officiant Let us confess our sins against God and our neighbor.

Silence may be kept.

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.

Officiant Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

After the confession, we have our first instance of “call and response” in the service of Morning Prayer – a back and forth between the leader and the congregation. While it is possible to pray Morning Prayer alone, the service is designed for two or more people to share in it together. This call and response is our next hidden bit of scripture – a portion from Psalm 51, which we read in full on Ash Wednesday. At the end we say together the *Gloria Patri* (Latin for “Glory to the Father”), a short acclamation of praise to the Holy Trinity.

The Invitatory and Psalter

Officiant Lord, open our lips.

People **And our mouth shall proclaim your praise.**

All **Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

Before we get to the Psalm for the day, we say or sing an invitatory prayer – preparing ourselves for prayer and inviting the Holy Spirit to come into our midst. These prayers are prescribed for this service and – you guessed it – come from scripture. There are three invitatory prayers – The *Venite* (“come” in Latin) – from Psalm 95; The *Jubilate* (“rejoice” in Latin) – from Psalm 100; and *The Christ our Passover* – from 3 different passages in 1 Corinthians and Romans. After the invitatory, we hear a portion of the book of Psalms. On Sundays, we read the psalm appointed for the day, but if you join us for Morning Prayer every week day, you would read almost the entire book of Psalms over the course of seven weeks, and then repeat.

Antiphon

Officiant Worship the Lord in the beauty of holiness

People **Come let us adore him.**

The Jubilate

George Thalben-Ball

O be joyful in the Lord, all ye lands: serve the Lord with gladness,
and come before his presence with a song.

Be ye sure that the Lord he is God”
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving,
and into his courts with praise:

be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting:
and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be:
world without end. Amen.

Antiphon

Officiant Worship the Lord in the beauty of holiness
People **Come let us adore him.**

Following the canticle, the People are seated to read the Psalm responsively.

Psalm 20

Each side of the congregation takes a verse, starting with house right.

Right ¹ **May the Lord answer you in the day of trouble, ***
 the Name of the God of Jacob defend you;

Left ² Send you help from his holy place *
 and strengthen you out of Zion;

Right ³ **Remember all your offerings ***
 and accept your burnt sacrifice;

Left ⁴ Grant you your heart's desire *
 and prosper all your plans.

Right ⁵ **We will shout for joy at your victory**
 and triumph in the Name of our God; *
 may the Lord grant all your requests.

Left ⁶ Now I know that the Lord gives victory to his anointed; *
 he will answer him out of his holy heaven,
 with the victorious strength of his right hand.

Right ⁷ **Some put their trust in chariots and some in horses, ***
 but we will call upon the Name of the Lord our God.

Left ⁸ They collapse and fall down, *
 but we will arise and stand upright.

Right ⁹ **O Lord, give victory to the king ***
 and answer us when we call.

ALL **Glory to the Father, and to the Son, ***
 and to the Holy Spirit:
 As it was in the beginning, is now, *
 and will be forever. Amen.

THE READINGS

The First Reading: 1 Samuel 15:34-16:13

Reader: A reading from First Samuel.

Samuel went to Ramah; and Saul went up to his house in Gibeah of Saul. Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the Lord was sorry that he had made Saul king over Israel.

The Lord said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

After each reading, we say (or sing) a Canticle (“song” in Latin). Like so much else of the service, these are special prayers come from scripture. Many of these come from the Gospel of Luke, including the Song of Mary (commonly called the *Magnificat* “magnify” in Latin) and the Song of Simeon (the *Nunc Dimittis* – “you let depart” in Latin). Others come from the prophet Isaiah and other parts of the Old Testament, and still others from Paul’s letters and the book of Revelation.

Canticle *The Song of the Lamb*



1 Come, let us join our cheer - ful songs with an - gels round the throne;
 2 “Wor - thy the Lamb that died,” they cry “to be ex - alt - ed thus”;
 3 Je - sus is wor - thy to re - ceive hon - or and power di - vine;
 4 The whole cre - a - tion joins in one to bless the sa - cred Name



ten thou - sand thou - sand are their tongues, but all their joys are one.
 “Wor - thy the Lamb,” our lips re - ply “for he was slain for us.”
 may bless - ings, more than we can give, be, Lord, for ev - er thine.
 of him that sits up - on the throne, and to a - dore the Lamb.

The Second Reading: 2 Corinthians 5:6-10, 14-17

Reader: A reading from Paul’s second letter to the Corinthians.

We are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

Reader The Word of the Lord
All Thanks be to God.

Canticle 7 *Te Deum laudamus*

We praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud,
the Heavens and all the Powers therein.
To thee Cherubim and Seraphim continually do cry:
Holy, holy, holy, Lord God of Sabaoth;
Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.
The goodly fellowship of the prophets praise thee.
The noble army of martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee,
the Father, of an infinite majesty, thine adorable, true, and only Son,
also the Holy Ghost the Comforter.
Thou art the King of glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man,
thou didst humble thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death,
thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come to be our judge.
We therefore pray thee, help thy servants,
whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints, in glory everlasting.

The Gospel Reading: Mark 4:26-34

Officiant: A Reading from the Gospel of Mark

Jesus said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

He also said, "With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

Officiant The Gospel of the Lord

All **Thanks be to God.**

Please see the back of the bulletin for a reflection on the Gospel.

What follows next is the Apostles Creed, the older of the two creeds we say in worship services. The major difference between this and the Nicene Creed (which we say during the Eucharist) is that the Apostles Creed lacks the long section about how Jesus is the second person of the Trinity. The Nicene Creed includes the section because the nature of the Holy Trinity was in dispute at the council that created the Nicene Creed. The earlier Apostles Creed was not concerned with trying to explain the nature of the Trinity. The earlier creed was written for the individual confession of faith (“I believe”) and shifted to a communal confession of faith (“we believe”) in the later Nicene Creed.

Please remain standing for the Creed.

The Apostles' Creed

All **I believe in God, the Father almighty,
 creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
 He was conceived by the power of the Holy Spirit
 and born of the Virgin Mary.
 He suffered under Pontius Pilate,
 was crucified, died, and was buried.
 He descended to the dead.
 On the third day he rose again.
 He ascended into heaven,
 and is seated at the right hand of the Father.
 He will come again to judge the living and the dead.
I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins
 the resurrection of the body,
 and the life everlasting. Amen.**

We return to the call and response nature of Morning Prayer, saying the Lord's Prayer, which is followed by a set of versicles and responses, many of which come directly from scripture. The last one quotes Psalm 51 again, just as the beginning of the service does. This is a lovely bookend of verses from an essential piece of scripture. After the responses, we pray several collects. A collect collects aspects of a theme into a single prayer. One is written for each Sunday. We conclude these prayers with a collect for mission, calling us to do the work of discipleship and spread the good news of Jesus throughout the world.

THE PRAYERS

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

The Lord's Prayer

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.**

Suffrages A

Intercessor Show us your mercy, O Lord;

People **And grant us your salvation.**

Intercessor Clothe your ministers with righteousness;

People **Let your people sing with joy.**

Intercessor Give peace, O Lord, in all the world;

People **For only in you can we live in safety.**

Intercessor Lord, keep this nation under your care;

People **And guide us in the way of justice and truth.**

Intercessor Let your way be known upon earth;

People **Your saving health among all nations.**

Intercessor Let not the needy, O Lord, be forgotten;
People **Nor the hope of the poor be taken away.**

Intercessor Create in us clean hearts, O God;
People **And sustain us with your Holy Spirit.**

The Collect of the Day

Officiant Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A Collect for Guidance

Officiant Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. **Amen.**

A Prayer for Mission

Officiant Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

As a sign of our gratitude for all that we have been given, we offer back to God our own gifts, called offerings. It is tradition to pass a plate amongst the pews to collect offerings, but you can also give electronically by sending a text "CHT DONATE" to 73256 or scanning the QR Code at the front of this bulletin. These gifts are brought forward and offered at the altar, an expression of faith and generosity, ultimately identified with Christ's self-offering for our salvation.

THE OFFERTORY

Offertory Sentence

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

<p>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.</p>	<p>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.</p>
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Seven whole days, not one in seven,
 I will praise thee;
 in my heart, though not in heaven,
 I can raise thee.
 Small it is, in this poor sort to enrol thee:
 e'en eternity's too short to extol thee.

Our prayers continue with those from community and people present. In Morning Prayer, we offer specific prayers for the whole of the church - including the Anglican Communion, our Diocese, and our specific church. Each week, in the Anglican and Diocesan Cycle of Prayer, we pray for specific churches, people, and institutions. We also pray for the specific needs of our church community and we offer time for those present to share their own prayers, too. In doing this, we bring the present reality of our lives and offer them before God.

Please stand as able.

The Prayers

Officiant In peace, let us pray to the Lord. For the peace of the world; that a spirit of respect and forbearance may grow among nations and peoples.

People **Lord, hear our prayer.**

Officiant For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming. For the worldwide Anglican Communion, for Justin, Archbishop of Canterbury, and for the Province of the Anglican Church of Chile. For the Episcopal Church, for Michael, our Presiding Bishop. For our Diocese. For Daniel, our Bishop, his canons, the members of Standing Committee, Diocesan Council, and the Diocesan Board of Trustees. For our companion diocese of Guatemala, especially for San Marcos, and Reverendo Presbitero Roberto Armas, their clergy. For our parish, for John and Rachel, the staff, the vestry, for all who minister and worship here.

People **Lord, hear our prayer.**

Officiant For those in positions of public trust that they may serve justice, and promote the dignity and freedom of every person.

People **Lord, hear our prayer.**

Officiant For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster.

People **Lord, hear our prayer.**

Officiant For the poor, the persecuted, the sick, all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected. For our enemies and those who wish us harm, and for all whom we have injured or offended.

People **Lord, hear our prayer.**

Officiant For all who have commended themselves to our prayers, especially those who have asked for our prayers, especially Sylvia, Sam, Peter, Barbara, Gwynette, Kathy, Linda, Don, John, Marie, Catherine, Julia, Matthew, Jamie, Diana, Steve, David, Doris, Judy, Brian, Paula, Bob, Ramona, and Arthea. For our families, friends, and neighbors; that they may live in joy, peace, and health.

People **Lord, hear our prayer.**

Officiant For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal.

People **Lord, hear our prayer.**

Concluding Collect

Officiant: Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ.
Amen.

The last prayer we say together is a prayer of thanksgiving. While we do not celebrate the “Great Thanksgiving” of the Eucharist in this service, we nevertheless give thanks to God because of God’s constant presence in our lives, spurring us to show forth our praise to God not only with our lips but in our lives. There are two options for this prayer – the General Thanksgiving, which we say today, and the prayer from the fourth century saint John Chrysostom, which quotes Jesus’ words about being present when two or three gather in his name (Matthew 18:20).

The General Thanksgiving

Officiant Almighty God, Father of all mercies,
All we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

The service concludes with a dismissal and a closing sentence. The closing sentence draws us back to the Bible once last time with a passage from Paul's letter to the Ephesians. When we say Morning Prayer together, we are steeping ourselves in the words of scripture, making once ancient words alive in our prayers today. We pray together, back and forth in call and response, to remind us of our relationship with God, who is always and forever calling out to us.

The Dismissal

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

The Closing Sentence

Officiant Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen. *Ephesians 3:20,21*

Closing Hymn 524

St. Thomas (Williams)

1 I love thy king-dom, Lord, the house of thine a - bode, the
2 For her my tears shall fall; for her my prayers a - scend; to
3 Be - yond my high - est joy I prize her heaven - ly ways, her
4 Je - sus, thou friend di - vine, our Sa - vior and our King, thy
5 Sure as thy truth shall last, to Zi - on shall be given the

1 Church our blest Re - deem - er saved with his own pre - cious blood.
 2 her my cares and toils be given, till toils and cares shall end.
 3 sweet com - mun - ion, so - lemn vows, her hymns of love and praise.
 4 hand from ev - ery snare and foe shall great de - liv - erance bring.
 5 bright - est glo - ries earth can yield, and bright - er bliss of heaven.

Postlude

Tocatta in F

Johann Pachelbel

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A Reflection on the Gospel

(from *Sermons that Work* by The Rev. Anna Sutterisch Canon for Formation, Diocese of Ohio)

Oh, the mustard seed. Like tiny granules of salt or yeast, Jesus often uses the illustration of something tiny and unassuming—like a mustard seed—to demonstrate the power of God. In the Gospel according to Mark, we hear about the mustard seed in the context of the Kingdom, or Vision, of God. The Gospel of Mark begins with Jesus announcing, “The kingdom of God has come near,” and then telling a series of parables to describe what that vision looks like. And because God’s power can never be reduced to human language, even through centuries of translation and editing, Jesus makes sure to use stories and contexts that his audience would recognize. In these particular explanations of the Vision of God, Jesus enlists the help of a lowly mustard seed.

His audience would certainly have been familiar with these minuscule seeds, harbored in thin pods that burst and sprout new mustard plants—spreading so easily that the growth is difficult to control! Jesus uses this weed, an invasive crop, to describe the Vision of God. It starts grassroots, tiny, almost casual— it doesn’t take up too much room. And then moves and grows into a power and movement that can’t be contained!

When we examine our own little seeds—of faith, of strength, of power, of community—it can be a risk to fall into the trap of thinking solely in terms of potential. That my seed is powerful when or if it grows into something more majestic, like a cedar, or more insistent, like a mustard crop. But we can recognize that our small stirrings are powerful in themselves. Sometimes a seed is a seed, not a metaphor for dramatic potential and growth and development. Think about the poppy seeds on a bagel, the superfood chia seeds in a smoothie, yes, the mustard seeds that pop and mash in a recipe— these seeds add texture and flavor and interest to life without having to grow into something more exciting!

Outside of the kitchen, the seeds in the garden require a bit more from us. We can peruse our seed catalogs, make ambitious plans, create cute labels for the plots and pots, plant, compost, water, weed, protect, tend, and nurture those little baby seeds with the expectation that they become shoots and sprouts and then maybe food, or beauty, or both. Jesus describes the sower having scattered the seeds to plant, then the seed sprouting and growing, as would be expected, but then says something upon which the whole parable hinges: the sower “does not know how.” The sower can do their part in planting and tending, but the growth comes in the mystery of God. In the original meaning of the word, the seed grows “automatically,” or, “of itself.”

“We do not know how.” Such growth requires comfort in mystery, and trust in God. We might never see the ten thousand tiny actions that contribute to a transformation from a seed to a flower. We may never see the flower, leaving the seed forever sown in hope and expectation. Growth and transformation are not our responsibility; they are God’s gifts to us. We must do our part to tend and care, but the mystery of faith gives us freedom and perhaps even relief. We do not know how, and we do not need to.

Letting go of the need to “know how” brings life to the Psalmist’s song. Shout out God’s loving kindness and faithfulness! God’s works have inspired us to flourish, have grown plants that fruit and flower, have made me glad. I do not know how, but it happens, and because of that I will shout for joy!

Through a caring ecosystem that can provide soil and water and air and sun, and the mystery of God’s flourishing love, the mustard seed grows and matures into a giant tree or shrub, so hardy it harbors other species in its branches. Upon first glance at that minuscule seed, one might never imagine the strength and stubbornness of the mature plant! Even a tiny sprig, with God’s love and grace, can become a noble cedar.

Centuries before Jesus, in the Hebrew Scripture today, we also hear of a vision of a noble cedar tree. Like Jesus and the best storytellers, the prophet and priest Ezekiel uses illustrations that are familiar to his audience, like a cedar. Israel at this point was a war zone, fluctuating in loyalty and leadership, and the Jewish people had been exiled. Ezekiel speaks to them in a prophetic parable. He knows the days of the Temple of Jerusalem are numbered, but also knows that it is not the end of the people or their covenant with God. After death and destruction, Ezekiel envisions Yahweh reinstituting the holy temple, allowing the people to worship together once again.

The sprig from a fallen tree – and the ruins of a destroyed temple – will exhibit a life force that goes beyond human destruction, will grow on a lofty mountain, proud and straight. And then the branches of that cedar will, like the mustard shrub, provide shade and shelter for others. As long as there is life, there is hope. Even a fallen tree amid war and ego and exile can, by God’s mystery, grow into something strong and powerful, so much so that it can provide for others.

The weight of saving the world is not on us. Jesus already saved us, through his death and resurrection we celebrate each year at Easter. Jesus will save us again and again, every day and all day, for reasons and in ways we can never understand. Our job is not to make the plants grow. Our role is to sow the seeds, plant the seeds, tend them with faith, and rest in their provision. We do not know, and we do not need to know, how the plants will grow and flourish. We need to know that God will cause the sprigs to become mighty cedars.

“The Theologian’s Almanac” by The Salt Project sums it up like this: “The seeds grow, however, whether within us or outside us, by God’s grace alone. For any of us who are overburdened with worry about the future, or who stress over the adequacy (or inadequacy) of our own efforts, this comes as consoling, reassuring good news.”

That is the good news! That we may walk by faith, faith in the mysterious power of God, and not by sight, the sight of the hows and whys. Faith that Christ has died for us, given us relief and freedom, and is constantly growing and rooting the seeds that we sow. Everything has become new, and thanks be to God, we “do not know how.” May we all understand the transformative and life-giving power of God, and rest under the mustard tree and the cedar trees, knowing what we know and having faith in what we don’t.

About this service...

Service: Everything you need for the service is in this bulletin. If you have questions or need assistance, please ask one of the ushers (who handed you this bulletin) or a neighbor in your pew.

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 in the back for children who wish to stay with their families during the service. We also have the “Pew Pen” in the front of the church for those we need a little more space to move around.

Restrooms are located at the front of the church. Walk down the left aisle toward the door with the EXIT sign. Go through the door and turn left. Men’s room is straight ahead, women’s to the right. If you prefer a gender-neutral bathroom, please ask our ushers to show you where this is.

Offering: Halfway through the service you will notice that we pass a plate around to collect the offering. The offerings we give help to support to work this church does, the people who work here, and our programs for the neighborhood. If you wish to help support our amazing programs, you can put something in the plate, text **CHT DONATE to 73256** or using the QR code to the right. You can also sign up to give weekly with REALM (www.htrit.org/give).



Volunteer Opportunities

Open Hearts Café, our weekly meal and clothing service for our neighbors, is always open for volunteers and donations. Gently used clothing, especially coats, jeans, and shoes, and new socks, underwear and under garments are always needed!

Sign up to volunteer: <https://tinyurl.com/OpenHeartsCafeSignUp>



Leadership and Volunteer Opportunities

Lectors/Read in church- Jeannie communications@htrit.org
Altar Guild/Setting up for Church Rachel rgardner@htrit.org
Coffee Hour: Bring treats to share - Nancy nrasmussen2740@gmail.com
Acolyte/Chalice Donald dmeineke@htrit.org
Greet/Usher/Welcome people to church Nancy nrasmussen2740@gmail.com
Flower arranging - Sally sforemangriffith@gmail.com
AV assistance/help stream the service - communications@htrit.org
Welcome Table Team - Andy

Church of the Holy Trinity, Staff

The Rev. Rachel Wenner Gardner, *Rector*
The Rev. John Gardner, *Rector*
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Inaara Shiraz, *Contracts Manager*
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Nabayah Parker, *Child Care Worker*
Boyden & Connor Gardner, *Streaming Services*
Dr. Stephen Framil, *Musician-in-Residence*
Dr. John French, *Organist/Choirmaster emeritus*

The Choir of Holy Trinity

Gail Caruso, Stephanie DeMane, Will Dowling, Brian Felty, Franny Geller, Andrew Gutknecht, Alyson Harvey, Kate Nicole Hoffman, Samuel Keeler, Thomas Kneeland, John Miles, Titus Muzi, Mike O'Bryan, Aimee Pilgermayer, Eddie Rubeiz, Amanda Staub, & Austin Stewart

Church of the Holy Trinity, Vestry

Brian Conroy, Phillip Duffy, Alyssa Force, Monica Heuer, Margaret Hughes, Simson Hui, Susan Leidy, Martha Lipscomb, Greg Maughan, James Otwell, Ali Shott, & Emily Stromberg