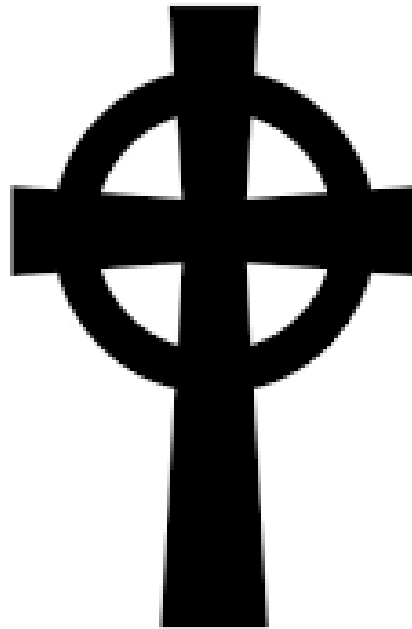


The Church of the Holy Trinity

Rittenhouse Square

The Third Sunday *after Pentecost*

11:00 am
Morning Prayer, Rite II



June 29, 2025

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 29	11:00 am	Morning Prayer – 3 rd Sunday After Pentecost	Church
	12:00 pm	Refreshments	Church
	4:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Monday, June 30	10:00-3:00	Church Open	
Tuesday, July 1	10:00-3:00	Church Open	
	3:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Wednesday, July 2	10:00-3:00	Church Open	
Thursday, July 3	10:00-3:00	Church Open	
	12:15 pm	Healing Eucharist	Prayer Corner
Sunday, July 6	11:00 am	Holy Eucharist– 4 th Sunday After Pentecost	Church
	12:00 pm	Refreshments	Church
	4:00 pm	Open Hearts Café Meal/Clothing	Centennial Room

TODAY'S PARTICIPANTS

Our clergy are away today

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

Phillip Duffy, Officiant

Gail Caruso & Shreve Simpson, *Lectors*

Margaret Dowling, *Preacher*

Andy Gutknecht, *Intercessor*

Brian Conroy, *Usher*

Martha Lipscomb, *Refreshments*

Peg Mertz, *Welcome Table*

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.

Morning Prayer

Today we worship with the service of Morning Prayer, a type 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 major feasts, like Christmas and Easter throughout most of its history. Currently, 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 Mountains Shall Sing

Dale Wood

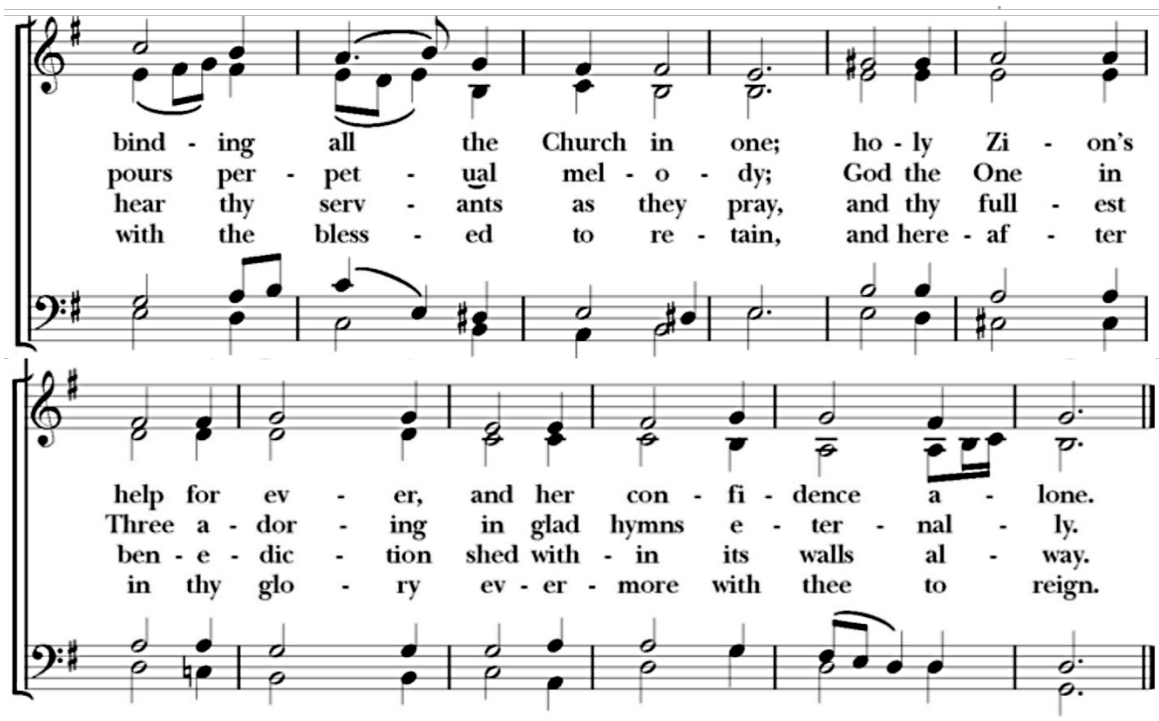
Please rise in body or in spirit.

Opening Hymn 518

Westminster Abbey

1 Christ is made the sure foun - da - tion, Christ the head and
2 All that ded - i - cat - ed ci - ty, dear - ly loved of
3 To this tem - ple, where we call thee, come, O Lord of
4 Here vouch - safe to all thy serv - ants what they ask of

cor - ner - stone, cho - sen of the Lord, and pre - cious,
God on high, in ex - ult - ant ju - bi - la - tion
Hosts, to - day; with thy wont - ed lov - ing - kind - ness
thee to gain; what they gain from thee, for ev - er



bind - ing all the Church in one; ho - ly Zi - on's
pours per - pet - ual mel - o - dy; God the One in
hear thy serv - ants as they pray, and thy full - est
with the bless - ed to re - tain, and here - af - ter

help for ev - er, and her con - fi - dence a - lone.
Three a - dor - ing in glad hymns e - ter - nal - ly.
ben - e - dic - tion shed with - in its walls al - way.
in thy glo - ry ev - er - more with thee to reign.

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.

Please kneel or sit.

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. We will say this again at the end of the Psalm.

Please rise in body or in spirit.

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 *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.

The Invitatory

Jubilate Deo

Peter Hurford



- 1 Be joyful in the Lord, | all you | lands; *
serve the Lord with gladness
and come before his | presence | with a | song.
- 2 Know this: The Lord him|self is | God; *
he himself has made us, and we are his;
we are his | people • and the | sheep of • his | pasture.
- 3 Enter his gates with thanksgiving;
go into his | courts with | praise; *
give thanks to him and | call u|pon his | Name.
- 4 For the Lord is good;
his mercy is | ever|lasting; *
and his faithfulness en|dures from | age to | age.



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

Psalm 77:1-2, 11-20 *Voce mea ad Dominum*

The psalm is read responsively, pausing at the asterisk. Each side of the congregation takes a verse, starting with the pulpit/north side.

1 I will cry aloud to God; *
I will cry aloud, and he will hear me.

2 In the day of my trouble I sought the Lord; *
my hands were stretched out by night and did not tire;
I refused to be comforted.

11 I will remember the works of the Lord, *
and call to mind your wonders of old time.

12 I will meditate on all your acts *
and ponder your mighty deeds.

13 Your way, O God, is holy; *
who is so great a god as our God?

14 You are the God who works wonders *
and have declared your power among the peoples.

15 By your strength you have redeemed your people, *
the children of Jacob and Joseph.

16 The waters saw you, O God;
the waters saw you and trembled; *
the very depths were shaken.

17 The clouds poured out water;
the skies thundered; *
your arrows flashed to and fro;

18 The sound of your thunder was in the whirlwind;
your lightnings lit up the world; *
the earth trembled and shook.

19 Your way was in the sea,
and your paths in the great waters, *
yet your footsteps were not seen.

20 You led your people like a flock *
by the hand of Moses and Aaron.

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: 2 Kings 2:1-2, 6-14

Gail Caruso

Reader: A reading from the Second Book of Kings.

When the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel.

Then Elijah said to him, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

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

After each reading, we say (or sing) a Cantic (‘‘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.

Please rise in body or in spirit.

Cantic *Benedicite, omnia opera*

Irish

1 O all ye works of God, now come to thank him
 2 O sun and moon and stars of heaven, your end - less
 3 O heat and cold, O night and day, O storms and
 4 O earth and sea, O all that live in wa - ter
 5 O let his peo - ple bless the Lord like right - eous

1 and a - dore; O an - gels, sing and
 2 praise out - pour; O chang - ing sea - sons,
 3 thun - der's roar, O fields and for - ests,
 4 or on shore, O men and wo - men,
 5 souls of yore; let those of ho - ly,

1 bless the Lord and praise him ev - er - more.
 2 bless the Lord and praise him ev - er - more.
 3 bless the Lord and praise him ev - er - more.
 4 bless the Lord and praise him ev - er - more.
 5 hum - ble heart come praise him ev - er - more.

6 So let us glorify and bless
 the God we bow before,
 the Father, Holy Spirit, Son,
 and praise him evermore.

Please be seated.

The Second Reading: Galatians 5:1,13-25

Reader: A reading from the Letter to the Galatians.

Shreve Simpson

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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

Please rise in body or in spirit.

1. Blessed be the God of Is - ra - el who comes to set us free and
 2. With prom - ised mer - cy will God still the cov - e - nant re - call, the
 3. My child, as pro - phet of the Lord you will pre - pare the way, to

rais - es up new hope for us: a Branch from Da - vid's tree. So
 oath once sworn to A - bra - ham; from foes to save us all; that
 tell God's peo - ple they are saved from sin's e - ter - nal sway. Then

have the pro - phets long de - clared that with his might - y arm God
 we might wor - ship with - out fear and of - fer lives of praise, in
 shall God's mer - cy from on high shine forth and nev - er cease, to

would turn back our en - e - mies and all that wish us harm.
 ho - li - ness and right - eous - ness to serve God all our days.
 drive a - way the gloom of death and lead us in - to peace.

The Gospel Reading: Luke 9:51-62

Officiant A Reading from the Gospel of Luke.

When the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Officiant The Gospel of the Lord
All **Thanks be to God.**

Please be seated.

Sermon

*read by Margaret Dowling
written by J. Barrington Bates
from "Sermons that Work"*

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 rise in body or in spirit for the Creed.

The Apostles' Creed

Officiant I believe in God,
All 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.

All may kneel or sit.

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

Andy Gutknecht

Intercessor Show us your mercy, O Lord;
People And grant us your salvation.

<i>Intercessor</i>	Clothe your ministers with righteousness;
<i>People</i>	Let your people sing with joy.
<i>Intercessor</i>	Give peace, O Lord, in all the world;
<i>People</i>	For only in you can we live in safety.
<i>Intercessor</i>	Lord, keep this nation under your care;
<i>People</i>	And guide us in the way of justice and truth.
<i>Intercessor</i>	Let your way be known upon earth;
<i>People</i>	Your saving health among all nations.
<i>Intercessor</i>	Let not the needy, O Lord, be forgotten;
<i>People</i>	Nor the hope of the poor be taken away.
<i>Intercessor</i>	Create in us clean hearts, O God;
<i>People</i>	And sustain us with your Holy Spirit.

The Collect of the Day

Officiant Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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.**

Please be seated.

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.

Welcome & Parish Notices

Vestry Member

THE OFFERTORY

Offertory Prayer

Officiant Liberating God, who calls us to true freedom, we offer these gifts as signs of our commitment to live by the Spirit's leading. May our generosity reflect your love that is joyful, peaceful, patient, and kind. Through your grace, may we sow seeds of compassion and justice, nurturing the fruit of the Spirit in our lives and the world. Guide us to use our freedom not for ourselves but for service, so that we may build communities of faith and hope. With thankful hearts, we dedicate ourselves to your transforming work. In Christ's name, we pray. Amen. (Galatians 5:1, 13-25)

Offertory Anthem

Praise Ye the Lord

Michael Hurd

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise ye him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

For he commanded, and they were created. Alleluia.

If you wish to offer a financial gift to the church, you are invited to do so during the Offertory Anthem. If you prefer to give electronically you can text CHT DONATE to 73256 or use the QR Code on page 3.

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.

Following the anthem, please kneel or remain seated for the Prayers.

The Prayers

Officiant In peace, let us pray to the Lord.

Officiant 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 and the Church of the Province of Myanmar. For the Episcopal Church. For Sean, our Presiding Bishop. For our Diocese. For Daniel, our Bishop. For our parish. For our clergy, John and Rachel, who are on sabbatical, and our congregation, who are finding renewal this summer together.

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, and 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 Montserrat, Miguel, Paige, Julie, Richard, James, Elsa, Bryer, Jasmine, Jason, Brian, Glenn, Barb, Halli, Jessica, Tracey, Stephen, Victor, Maurice, Reggie, Aaven, Denzel, Robert, Gwenette, David , and 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.

Please rise in body or in spirit.

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 559

Dulce Carmen

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;
heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
thou didst feel its keen - est woe; yet un - fear - ing,
plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
per - se - ver - ing, to thy pas - sion thou didst go.
par - doned, guid - ed, noth - ing can our peace des - troy.

Postlude Postlude on 'Westminster Abbey'

John Hebdon Schaffner

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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).



The Church of the Holy Trinity Staff

The Rev. Rachel Wenner Gardner, *Rector*

The Rev. John Gardner, *Rector*

Therese Tiger, Molly Hebert-Wilson, & Victoria Alfred-Levow, *Reception Team*

Benjamin Leiby, *Organist-Choirmaster*

Robyn Schnieders, *Director of Administration & Operations*

Demetrius Swinson, *Assistant to the Director of Operations*

Inaara Neal-Shiraz, *Director of Development & Communications*

Karen Majer, *Rentals & House Manager*

Nabayah Parker, *Child Care Worker*

Boyden Gardner, *Streaming Services*

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

Dr. John French, *Organist-Choirmaster emeritus*

The Choir of Holy Trinity

Hannah Bashore, Gail Caruso, Patricia Conrad, Stephanie DeMane, Will Dowling, Franny Geller, Andrew Gutknecht, Samuel Keeler, Thomas Kneeland, Alex Mathews, John Miles, Mike O’Bryan, Ella Parker-Harley, Aimee Pilgermayer, Eddie Rubeiz, Erica Rose Smith, Julianna Smith, and Amanda Staub

Church of the Holy Trinity, Vestry

Brian Conroy, Phillip Duffy, Alyssa Force, Monica Heuer, Margaret Hughes, Simson Hui, Susan Leidy, Jeff McEldowney, James Otwell, Ali Shott, Daniel Tancredi, Karen Vannasdall