

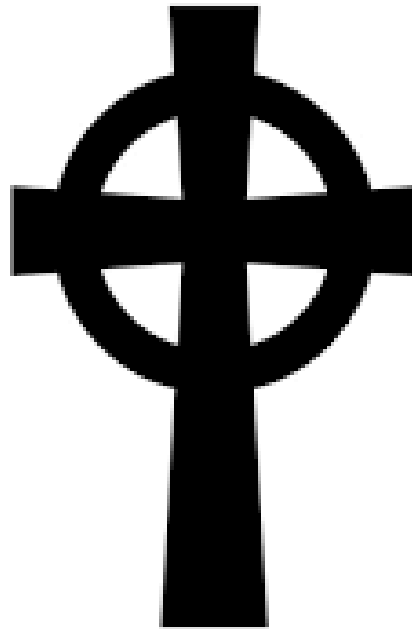
The Church of the Holy Trinity

Rittenhouse Square

The Eleventh Sunday *after Pentecost*

11:00 am

Morning Prayer, Rite II



August 24, 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, August 24	11:00 am	Morning Prayer – 11 th Sunday After Pentecost	Church
	12:00 pm	Refreshments	Church
	4:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Monday, August 25	10:00-3:00	Church Open	
Tuesday, August 26	10:00-3:00	Church Open	
	3:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Wednesday, August 27	10:00-3:00	Church Open	
Thursday, August 28	10:00-3:00	Church Open	
	12:15 pm	Healing Eucharist	Prayer Corner
Sunday, August 31	11:00 am	Holy Eucharist– 12 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 on sabbatical.

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

Jeff McEldowney, *Officiant and Preacher*

Andy Gutknecht & Gail Caruso, *Lectors*

Veronica Aplenc, *Intercessor*

Marshall McCain, *Usher*

Amy and Ralph Arcaro, *Refreshments*

Ashley Del Bianco, *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

O Love that Wilt Not Let me Go

arr. Roger House

Please rise in body or in spirit.

Opening Hymn 368

Regent Square

Descant

4 God the Lord, through ev - ery na-tion let thy won-drous

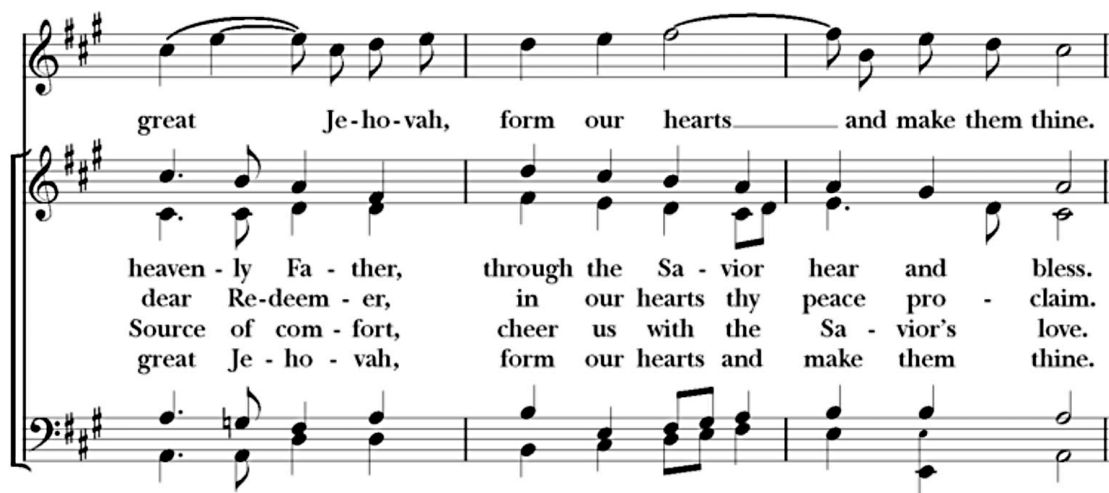
1 Ho - ly Fa - ther, great Cre - a - tor, source of mer - cy,
 2 Ho - ly Je - sus, Lord of glo - ry, whom an - gel - ic
 3 Ho - ly Spi - rit, Sanc - ti - fi - er, Come with unc - tion
 4 God the Lord, through ev - ery na - tion let thy won-drous

mer - cies shine. In the song of thy sal - va - tion

love, and peace, look up - on the Me - di - a - tor,
 hosts pro - claim, while we hear thy won - drous sto - ry,
 from a - bove, touch our hearts with sa - cred fire,—
 mer - cies shine. In the song of thy sal - va - tion

ev - ery tongue and race com - bine. Great Je - ho - vah,

clothe us with his right - eous - ness; heaven - ly Fa - ther,
 meet and wor - ship in thy Name, dear Re - deem - er,
 fill them with the Sa - vior's love. Source of com - fort,
 ev - ery tongue and race com - bine. Great Je - ho - vah,



Our services begin with an opening sentence of greeting. Today's choice comes from the Psalm 122. 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 I was glad when they said to me, “Let us go to the house of the Lord.” *Psalm 122:1*

Unlike Eucharist, where we confess our sins 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.

Wor - ship the Lord in the beau - ty of ho - li - ness: Come,
 let us a - dore him. 1. Come, let us sing to the Lord; let us shout for
 joy to the Rock of our sal - va - tion. 2. Let us come be - fore his pres - ence with thanks -
 giv - ing and raise a loud shout to him with psalms. 3. For the Lord is a great God,
 and a great King a - bove all gods. 4. In his hand are the cav - erns of the earth,
 and the heights of the hills are his al - so. 5. The sea is his, for he
 made it, and his hands have mold - ed the dry land. 6. Come, let us bow
 down, and bend the knee, and kneel be - fore the Lord our Ma - ker. 7. For
 he is our God, and we are the peo - ple of his pas - ture and the
 sheep of his hand. Oh, that to - day you would heark - en to his voice!
 Wor - ship the Lord in the beau - ty of ho - li - ness: Come, let us a - dore him.

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

Psalm 71:1-6 *In te, Domine, speravi*

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

1 In you, O Lord, have I taken refuge; *
let me never be ashamed.

2 In your righteousness, deliver me and set me free; *
incline your ear to me and save me.

3 Be my strong rock, a castle to keep me safe; *
you are my crag and my stronghold.

4 Deliver me, my God, from the hand of the wicked, *
from the clutches of the evildoer and the oppressor.

5 For you are my hope, O Lord God, *
my confidence since I was young.

6 I have been sustained by you ever since I was born;
from my mother's womb you have been my strength; *
my praise shall be always of you.

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 First Reading: Jeremiah 1:4-10

Andy Gutknecht

Reader: A reading from the Book of Jeremiah.

The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." Then the Lord put out his hand and touched my mouth; and the Lord said to me, "Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant."

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.

Please rise in body or in spirit.

Canticle *Benedictus Dominus Deus*

Shepherd’s Pipes

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.

Please be seated.

The Second Reading: Hebrews 12:18-29

Gail Caruso

Reader: A reading from the Letter to the Hebrews.

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death." Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken~ that is, created things~ so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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

Please rise in body or in spirit.



1 O God, we praise thee, and con - fess that thou the on - ly Lord
 2 To thee all an - gels cry a - loud; to thee the powers on high,
 3 O ho - ly, ho - ly, ho - ly Lord, whom heaven-ly hosts o - bey,
 4 The a - pos - tles' glo - rious com - pa - ny, and pro-phets crowned with light,
 5 The ho - ly Church in faith ac - claims thy Son who for us died,



1 and ev - er - last - ing Fa - ther art, by all the earth a - dored.
 2 both cher - u - bim and ser - a - phim, con - tin - ual - ly do cry:
 3 the world is with the glo - ry filled of thy ma - jes - tic sway!
 4 with all the mar - tyrs' no - ble host, thy con-stant praise re - cite.
 5 al - so the Ho - ly Com - for - ter, our ad - vo - cate and guide.

*6 Thou art the King of glory, Christ,
 the everlasting Son;
 humbly thou cam'st to set us free,
 nor Virgin womb didst shun.

*7 When thou hadst overcome death's sting
 and opened heaven's door,
 thou didst ascend to God's right hand
 in glory evermore.

*8 When thou shalt come to be our judge,
 bring us whom thou hast bought
 to dwell on high with all thy saints
 in joy surpassing thought.

The G# may be reserved for the final stanza.

The Gospel Reading: Luke 13:10-17

Officiant A Reading from the Gospel of Luke.

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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

Please be seated.

Sermon

*Read by Jeff McEldowney
Written by Kirk Alan Kubicek
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

Veronica Aplenc

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 Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 Unshakable and Holy God, we bring these gifts before you, not as mere offerings, but as acts of faith in your unshakable kingdom. Though the world around us trembles, we trust in your steadfast love, knowing that in Christ, we are welcomed, transformed, and sent forth to serve. Bless these gifts, that they may be used to build your justice and mercy, bringing hope to the broken and light to the weary. With grateful hearts, we offer ourselves alongside these gifts, that we may be signs of your grace in the world. **Amen.**

Offertory Anthem

Herr, Auf dich Traue Ich

Heinrich Schütz

Lord, I put my trust in Thee, may I nevermore to sin surrender.

Deliver me, for thy loving kindness' sake; sustain thou me.

*Lord incline thine ear unto me, be thou my refuge strong,
a haven wherein I may ever find shelter, for thou hast promised in thy grace to help me.*

*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 South East Asia. 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 Margaret, Katie, Ellie, Mona, Anrico, The Glenn family, Jessica, Tracey, Jackie and her newborn baby and family, Lucy, Virginia, Michael, Nike, Dunni, Omri, Joshua, Cotrell, Asia, Billie, Diana, Charles, Omar, and Frank, 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, especially Paul, 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.**

A Prayer for the Start of the New School Year

Officiant: Eternal God, father of our Lord Jesus Christ, our great teacher and savior, your Son was once himself a child learning and teaching in the temple. Grant that all who enter into places of learning as students and educators this year be filled with your grace and heavenly wisdom—that all their efforts be directed by your Holy Spirit, and work to your praise and glory. **Amen.**

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 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 521

Chelsea Square

1 Put forth, O God, thy Spi - rit's might and
2 Let works of dark - ness dis - ap - pear be -
3 Let what a - pos - tles learned of thee be
4 O Judge di - vine of hu - man strife! O

bid thy Church in - crease, in breadth and length, in
fore thy con - quering light; let ha - tred and tor -
ours from age to age; their stead - fast faith our
Van - quish - er of pain! To know thee is e -

depth and height, her u - ni - ty and peace.
ment - ing fear, pass with the pass - ing night.
u - ni - ty, their peace our her - it - age.
ter - nal life, to serve thee is to reign.

Postlude

Fanfare

William Mathias

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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 - Clergy and Staff

The Rev. Rachel Wenner Gardner, *Rector*

The Rev. John Gardner, *Rector*

Victoria Alfred-Levow, Molly Hebert-Wilson, Therese Tiger, *Community Connection Coordinators*

Benjamin Leiby, *Organist-Choirmaster*

Karen Majer, *Director of Rentals & Events*

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

Robyn Schnieders, *Director of Administration & Operations*

Jonah Shortall, *Streaming Services*

Demetrius Swinson, *Assistant to the Director of Operations*

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, Samual 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

The 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

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

