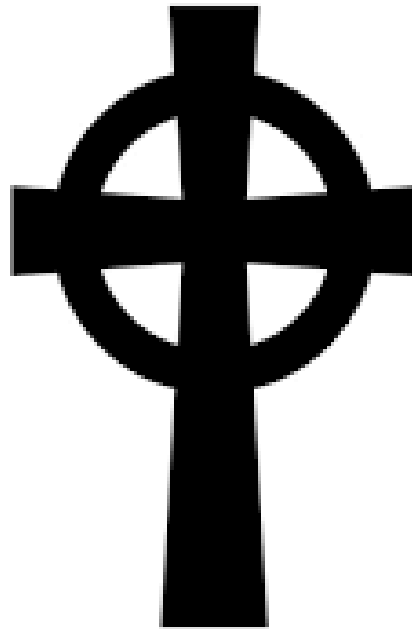


The Church of the Holy Trinity

Rittenhouse Square

The Fifteenth Sunday *after Pentecost*

11:00 am
Morning Prayer, Rite II



September 21, 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, September 21	11:00 am	Morning Prayer – 15 th Sunday After Pentecost	Church
	12:00 pm	Refreshments	Church
	4:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Monday, September 22	10:00-3:00	Church Open	
Tuesday, September 23	10:00-3:00	Church Open	
	3:00 pm	Open Hearts Café Meal/Clothing	Centennial Room
Wednesday, September 24	10:00-3:00	Church Open	
Thursday, September 25	10:00-3:00	Church Open	
	12:15 pm	Healing Eucharist	Prayer Corner
Sunday, September 28	11:00 am	Holy Eucharist– 16 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 members
of our congregation for leading us in worship today!

Thomas Lipscomb, *Officiant*
Gail Caruso, *Preacher*
Shreve Simpson & Veronica Aplenc, *Lectors*
Veronica Aplenc, *Intercessor*
Brian Conroy, *Usher*
Richard Spotts, *Guest Organist*

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. Worshippers 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 *Dominica Decima Quarta post Pentecosten (L’Orgue Mystique)* Charles Tournemire

I. *Prélude à l’introït: "Protector noster aspice, Deus"*

II. *Offertoire: "Immittet Angelus Domini"*

III. *Élévation: "Quærite primum"*

IV. *Communion: "Primum quærite, regnum Dei"*

V. *Pièce terminale: "Choral n° V"*

Please rise in body or in spirit.

Opening Hymn 375

Du Lebensbrot, Herr Jesu Christ

Unison or harmony

1 Give praise and glo - ry un - to God, the Fa - ther of all bless - ing;
 2 The host of hea - ven prais - eth thee, O Lord of all do - min - ions;
 3 What God hath wrought to show his power he ev - er - more sus - tain - eth;

his might - y won - ders tell a - broad, his gra - cious - ness con -
 and mor - tals then, on land and sea, be - neath thy sha - dowing
 he watch - es o'er us ev - ery hour, his mer - cy nev - er

fess - ing. With balm my in - most heart he fills, his
 pin - ions, ex - ult in thy cre - a - tive might that
 wan - eth. Through all his king - dom's wide do - main, his

com - fort all my an - guish stills. To God be praise and glo - ry.
 do - eth all things well and right. To God be praise and glo - ry.
 right - eous - ness and jus - tice reign. To God be praise and glo - ry.

Our services begin with an opening sentence of greeting. Today's choice comes from the Psalm 43. 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 Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling. *Psalm 43:3*

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 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

Venite

Jack Noble White

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 79:1-9 *Deus, venerunt*

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

- 1 O God, the heathen have come into your inheritance;
 they have profaned your holy temple; *
 they have made Jerusalem a heap of rubble.
- 2 They have given the bodies of your servants as food for the birds of the air, *
 and the flesh of your faithful ones to the beasts of the field.
- 3 They have shed their blood like water on every side of Jerusalem, *
 and there was no one to bury them.
- 4 We have become a reproach to our neighbors, *
 an object of scorn and derision to those around us.
- 5 How long will you be angry, O Lord? *
 will your fury blaze like fire for ever?
- 6 Pour out your wrath upon the heathen who have not known you *
 and upon the kingdoms that have not called upon your Name.
- 7 For they have devoured Jacob *
 and made his dwelling a ruin.
- 8 Remember not our past sins;
 let your compassion be swift to meet us; *
 for we have been brought very low.
- 9 Help us, O God our Savior, for the glory of your Name; *
 deliver us and forgive us our sins, for your Name's sake.

THE READINGS

The First Reading: Jeremiah 8:18-9:1

Shreve Simpson

Reader: A reading from the Prophet Jeremiah.

My joy is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: "Is the Lord not in Zion? Is her King not in her?" ("Why have they provoked me to anger with their images, with their foreign idols?") "The harvest is past, the summer is ended, and we are not saved." For the hurt of my poor people I am hurt, I mourn, and dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been restored? O that my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!

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: 1 Timothy 2:1-7

Veronica Aplenc

Reader: A reading from the First Letter to Timothy.
First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all ~ this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

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

Please rise in body or in spirit.

Canticle

Gloria in excelsis

Allein Gott in der Höh



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -

hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who

to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,

your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

The Gospel Reading: Luke 16:1-13

Officiant A Reading from the Gospel of Luke.

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

"Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

Officiant The Gospel of the Lord

All **Thanks be to God.**

Please be seated.

Sermon

*Read by Gail Caruso
Written by Claire Woodley-Aitchison
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 us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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 merciful God, you meet us in the ruins just as surely as in times of rejoicing. When all feels lost, you are not. When we stumble for answers, you remain our refuge. Receive these gifts, given not from abundance alone but from hearts that still dare to trust. Let them be signs of your presence in broken places, tools of healing, hope, and grace in a hurting world. Help us live our praise, even in lament, as your people who believe in your goodness—still. **Amen.**



1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 High King of hea - ven, when vic - tory is won,

all else be nought to me, save that thou art—
 I ev - er with thee and thou with me, Lord;
 may I reach hea - ven's joys, bright hea - ven's Sun!

thou my best thought, — by day or by night,
 thou my great Fa - ther; thine own may I be;
 Heart of my heart, — what - ev - er be - fall,

wak - ing or sleep - ing, thy pres - ence my light.
 thou in me dwell - ing, and I one with thee.
 still be my vis - ion, O Ru - ler of all.

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 Episcopal Church of South Sudan. 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 Wayne, Jessica, Tracey, Sonrin, Tony, Michael, Frank, Charlie, Andrea, Miles, Farah, Yousef, Francesco, Feras, Gwenette, Vicken, Lisa, Cari, Jalal, Maha, Heba, Mural, Murad, Angie, Yacoub, Yvonne, Jerry, Joyce, Sonia, Herb, David, Barbara, Ioannis, JB, Joe, Sylvia, Osiris, Ebony, Iddin, Alima, 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 550

Restoration

Unison or harmony

1 Je - sus calls us; o'er the tu - mult
2 as, of old, Saint An - drew heard it
3 Je - sus calls us from the wor - ship
4 In our joys and in our sor - rows,
5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his
2 by the Gal - i - le - an lake, turned from home and
3 of the vain world's gold - en store; from each i - dol
4 days of toil and hours of ease, still he calls, in
5 Sa - vior, make us hear thy call, give our hearts to

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
2 toil and kin - dred, leav - ing all for his dear sake.
3 that would keep us, say - ing, "Chris - tian, love me more."
4 cares and plea - sures, "Chris - tian, love me more than these."
5 thine o - be - dience, serve and love thee best of all.

Postlude

Alléluia n° V (L'Orgue Mystique)

Charles Tournemire

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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)



Notes on today’s music:

It is a joy to welcome back Richard Spotts as our guest organist today while Ben is away. Mr. Spotts recently published a book on Charles Tournemire’s “L’Orgue Mystique” and provided some notes on today’s prelude and postlude.

Today’s Gospel from Saint Luke deals focusses upon Christ’s admonishment, “No servant can serve two masters. Ye cannot serve God and mammon.” We, therefore, begin with “Dominica Decima Quarta post Pentecosten” from “L’Orgue Mystique” by Charles Tournemire (1870–1939), which draws its impetus from the corresponding “God and mammon” passage from Saint Matthew. The texts of each of these movements exhort the faithful to pledge their allegiance to the Divine kingdom rather than an earthly one: *Prélude à l’introït*: “Behold, O God, our defender, and look upon the face of thine Anointed. For one day in thy courts is better than a thousand. O how amiable are thy dwellings, thou Lord of hosts: My soul hath a desire and longing to enter into the courts of the Lord.” (Psalm lxxxij/lxxxiv) *Offertoire*: “The Angel of the Lord tarrieth round about them that fear him, and delivereth them: O taste, and see, how gracious is the Lord.” (Psalm xxxij/xxxiv) *Élévation and Communion*: “Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you. (Saint Matthew vj) *Pièce terminale*: “It is better to trust in the Lord, than to put any confidence in man. It is better to trust in the Lord, than to put any confidence in princes.” (Psalm cxvij/cxviiij)

The *Offertoire*—although a seemingly simple rendering of the chant “*Immittet Angelus Domini*”—is notable for its striking imagery. It begins with a sense of fearful awe in the presence of the Divine, with the organ calling upon full foundations. This is followed by a Spartan “flute dialogue” that suggests an angelic consoling converse, to which the celestes of the organ are drawn in response, conveying the “graciousness of the Lord.” The final movement, “*Choral n° V*”(which is based upon the Gradual “*Bonum est confidere in Domino*”), adopts a graver tone, evoking the imagery of the dominion of the Divine over secular powers.

We then conclude with the exuberant “*Alléluia n° V*”, also from “*L’Orgue Mystique*”. Based upon the Alleluia “*Magnus Dominus*” (“Great is the Lord and highly to be praised: In the city of our God, even upon his holy hill” from Psalm xlvij/xlviiij), it is notable for being purely modal (G Mixolydian), employing no sharps or flats, only using the “white keys” of the instrument.

The Church of the Holy Trinity - Clergy and Staff

The Rev. Rachel Wenner Gardner, *Rector*
The Rev. John Gardner, *Rector*
Chiquita Anderson, Brett Oliver, Molly Hebert-
Wilson, Therese Tiger, *Welcome Coordinators*
Benjamin Leiby, *Organist-Choirmaster*
Karen Majer, *Director of Rentals & Events*
Inaara Neal-Shiraz, *Dir. of Development & Comms*
Robyn Schnieders, *Dir. of Administration & Operations*
Jonah Shortall, *Streaming Services*
Demetrius Swinson, *Asst. to the Director of Operations*
Dr. Stephen Framil, *Musician-in-Residence*
Dr. John French, *Organist-Choirmaster emeritus*

The Choir of Holy Trinity

Hannah Bashore, Nathaniel Bear, Gail Caruso,
Patricia Conrad, Stephanie DeMane, Will Dowling,
Franny Geller, Andrew Gutknecht, Samuel Keeler,
Thomas Kneeland, Alex Mathews, John Miles, Mike
O'Bryan, Aimee Pilgermayer, Eddie Rubeiz, Erica
Rose Smith, and Julianna Smith

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

Tell Out My Soul! Pledge Campaign

During the autumn, our church has our annual pledge campaign. A pledge is a commitment made by a parishioner to support the expenses for the church's most basic and essential needs, from keeping our lights on and doors open to making sure our music and food/clothing ministries continue to serve our community. We prayerfully ask you to consider submitting a pledge.

Scan the QR code to submit your pledge online!



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

