

The Church of the Holy Trinity

Rittenhouse Square

The Tenth Sunday *after Pentecost*

11:00 am

Morning Prayer, Rite II



August 2, 2026

What's Happening This Week:

Morning Prayer is held every weekday at 9:00 am on Facebook.

Date	Time	Event	Location
Sunday, August 2	 11:00 am	Morning Prayer-10 th Sunday After Pentecost	Church
	 4:00 pm	Open Hearts Cafe Meal/Clothing	Centennial Room
Monday, August 3	10:00-3:00	Church Open	
Tuesday, August 4	10:00-3:00	Church Open	
	 3:00 pm	Open Hearts Cafe Meal/Clothing	Centennial Room
Wednesday, August 5	10:00-3:00	Church Open	
Thursday, August 6	10:00-3:00	Church Open	
	 12:15 pm	Healing Eucharist	Prayer Corner
	 1:15 pm	Centering Prayer	Meet in Prayer Corner
Saturday, August 8	 11 am-2 pm	Open Hearts Sidewalk Sale	Church
Sunday, August 9	 11:00 am	Holy Eucharist-11 th Sunday After Pentecost	Church
	 4:00 pm	Open Hearts Cafe 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!

Margaret Dowling, *Officiant*

Simson Hui, *Preacher*

Anna Maria DiDio & Joshua Karstendick, *Lectors*

James Otwell, *Intercessor*

Amy Arcaro, *Usher*

Ali Shott, *Vestry Liaison*

Martha Lipscomb, *Refreshments*

Amy Arcaro, *Welcome Table*

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. 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 using the service of **Morning Prayer**, a form of Christian worship whose roots reach back thousands of years. The Jewish practice of praying at set times each day shaped the Christian Daily Office, in which monks and nuns gathered for prayer throughout the day. In 1549, Archbishop Thomas Cranmer simplified these daily services into two offices, Morning and Evening Prayer, for the first English *Book of Common Prayer*. Since then, Morning Prayer has remained a central part of Anglican worship. Unlike the Eucharist, Morning Prayer may be led by lay people as well as clergy.

For much of Episcopal history, Morning Prayer was the principal Sunday service, with Holy Communion celebrated only occasionally, often on major feast days. Today, we continue that tradition whenever our clergy are away, allowing members of our congregation to lead this historic liturgy. In doing so, we are reminded that *liturgy* means "the work of the people", shared worship of the whole Church.

To help you follow the service, we've included brief callout boxes throughout this bulletin with background, fun facts, and explanations of what you'll hear and pray. We hope they deepen your experience of Morning Prayer and help you discover something new about this beautiful tradition. Welcome, and thank you for worshiping with us today.

Prelude

Psalm-Prelude, Set 2, No. 2
Master Tallis's Testament

Herbert Howells

All rise in body or in spirit.

Opening Hymn 51

Decatur Place

1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who
 2 This is the Lord's house, home of all his peo - ple, school for the
 3 This is the Lord's day, day of God's own mak - ing, day of cre -
 4 In the Lord's ser - vice bread and wine are of - fered, that Christ may
 called us out of sin and dark - ness in - to his own light,
 faith - ful, ref - uge for the sin - ner, rest for the pil - grim,
 a - tion, day of re - sur - rec - tion, day of the Spi - rit,
 take them, bless them, break, and give them to all his peo - ple,
 that he might a - noint us a roy - al priest-hood.
 ha - ven for the wea - ry; all find a wel - come.
 sign of hea - ven's ban - quet, day for re - joic - ing.
 his own life im - par - ting, food ev - er - last - ing.

Our service begins with an Opening Sentence from Scripture. A significant portion of Morning Prayer consists of direct quotations from Scripture (the Bible), and we begin by grounding ourselves in a passage that sets the tone for the day's worship.

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 the Eucharist, where we confess our sins later in the service, Morning Prayer begins with confession. These words remind us of the ways we have fallen short, both individually and together as a community—the ways we are complicit in the sins of the world and how we distort our relationships with one another, with God, and with all creation. That is why the confession is plural: “*We confess.*” We ask for God's mercy and forgiveness so that we may walk more faithfully in God's ways. God's mercy invites us to return again and again, and God's forgiveness strengthens us to continue striving for justice and peace, even when we fail.

The Confession of Sin

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

Please kneel or be seated.

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.**

Following the confession comes our first experience of the call-and-response pattern that shapes Morning Prayer. While it is possible to pray Morning Prayer alone, the liturgy is designed to be shared by a gathered community. These opening responses come from Psalm 51, which we read in its entirety on Ash Wednesday. We conclude them with the *Gloria Patri* (Latin for "Glory to the Father"), a brief hymn of praise to the Holy Trinity that we will repeat at the end of the Psalm.

All 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 the Psalm, we say or sing an *Invitatory*—a prayer that prepares us for worship and invites us into God's presence. Like much of Morning Prayer, these texts come directly from Scripture. There are three invitatories: the *Venite* ("Come," from Psalm 95), the *Jubilate* ("Rejoice," from Psalm 100), and *Christ Our Passover*, drawn from passages in 1 Corinthians and Romans. Following the invitatory, we pray the Psalm appointed for the day. If you were to pray Morning Prayer every weekday, you would read nearly the entire Book of Psalms every seven weeks before beginning again.

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, please be seated.

Psalm 145:8-9, 15-22 Exaltabo te, Deus

The congregation joins on the bold verses, pausing at the asterisk.



8 The LORD is gracious and full of com/passion,*
slow to anger and / of great kindness.

9 The LORD is loving to / everyone*
and his compassion is / over all his works.

15 The LORD upholds all / those who fall;*
he lifts up those / who are bowed down.

16 The eyes of all wait upon / you, O LORD,*
and you give them their food / in due season.

17 You open / wide your hand*
and satisfy the needs of every / living creature.

18 The LORD is righteous in/ all his ways*
and lov/ing in all his works.

19 The LORD is near to those who call up/on him,*
to all who call up/on him faithfully.

20 He fulfills the desire of those who / fear him;*
he hears their / cry and helps them.

21 The LORD preserves all those who / love him,*
but he destroys / all the wicked.

22 My mouth shall speak the praise of the / LORD;*
let all flesh bless his holy Name for ev/er and ever.

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.

THE READINGS

The First Reading: Isaiah 55:1-5

Anna Maria DiDio

Reader: A reading from the Prophet Isaiah.

Thus says the Lord: "Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the LORD your God, the Holy One of Israel, for he has glorified you."

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 in Morning Prayer, these songs come from Scripture. Many are drawn from the Gospel of Luke, including the Song of Mary (the *Magnificat*, "My soul magnifies") and the Song of Simeon (the *Nunc Dimittis*, "Now you let depart"). Others come from Isaiah, other books of the Old Testament, Paul's letters, and the Book of Revelation.

All 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: Romans 9:1-5

Joshua Karstendick

Reader: A reading from Paul's letter to the Romans.

I am speaking the truth in Christ~ I am not lying; my conscience confirms it by the Holy Spirit~ I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

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

All rise in body or in spirit.

Canticle

Magna et mirabilia

Lyons

1 How won - drous and great thy works, God of praise!
2 To na - tions of earth thy light shall be shown;

How just, King of saints, and their wor - ship and vows shall true are thy ways!
come to thy throne:

O who shall not fear thee, and thy truth and thy judg - ments shall hon - or thy Name?
spread all a - broad,

Thou on - ly art ho - ly, thou on - ly su - preme.
till earth's ev - ery peo - ple con - fess thee their God.

Officiant A Reading from the Gospel of Matthew.

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me."

Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

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

Please be seated.

The Sermon

read by Simson Hui

from Sermons that Work: The Power of Interruptions, by Machrina L. Blasdel

Next we say the Apostles' Creed, the older of the two creeds commonly used in our worship. Unlike the Nicene Creed, which we recite during the Eucharist, the Apostles' Creed does not include the longer explanation of Jesus' relationship to the Father. That language was added later, when questions about the nature of the Trinity arose during the Council of Nicaea. The Apostles' Creed is also written as an individual profession of faith—"I believe"—whereas the Nicene Creed has often become a communal confession in worship.

All rise in body or in spirit for the Creed.

The Apostles' Creed

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

Morning Prayer returns to its call-and-response rhythm as we pray the Lord's Prayer, followed by a series of versicles and responses, many of which come directly from Scripture. The final response quotes Psalm 51 once again, echoing the beginning of the service and creating a beautiful scriptural bookend. We then pray several collects. A collect gathers the themes of the day into a single prayer. Along with the Collect appointed for the Sunday, we conclude with a Collect for Mission, asking God to strengthen us for lives of discipleship and service.

THE PRAYERS

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

Please kneel or be seated.

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

James Otwell

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 Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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.

Welcome, Parish Notices & Blessings

Ali Shott, Vestry Member

THE OFFERTORY

As a sign of gratitude for all that God has given us, we offer back a portion of our gifts. Traditionally, an offering plate is passed through the congregation, but you may also give electronically by texting **CHT DONATE** to **73256** or by scanning the QR code in this bulletin. These gifts are brought forward and offered at the altar as an expression of gratitude, generosity, and our desire to join our lives to Christ's self-offering.

Offertory Sentence

Officiant Abundant God, you welcome all who hunger and satisfy every living thing with your generous hand. As we bring these gifts, nourish in us hearts that trust your provision and reflect your compassion. Teach us to share freely, to notice the needs around us, and to offer what we have with confidence that you will multiply it for your purposes. Receive these offerings as signs of our gratitude and our hope that, through your grace, your abundant love may reach all who long for life and hope. Amen.

Offertory Anthem

The eyes of all wait upon Thee

Jean Berger

The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

If you wish to offer a financial gift to the church, you are invited to do so. If you prefer to give electronically you can text CHT DONATE to 73256 or use the QR Code at the end of the bulletin.

Our prayers continue with intercessions for the Church and the world. In Morning Prayer, we pray for the Anglican Communion, our Diocese, and our parish, following both the Anglican and Diocesan Cycles of Prayer. We also pray for the needs of our congregation and invite those gathered to offer their own petitions and thanksgivings, bringing the realities of our lives before God, trusting that God hears and receives our prayers.

Please kneel or be seated.

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, for Sarah, Archbishop of Canterbury. For the Episcopal Church, for Sean, our Presiding Bishop. For our Diocese, for Daniel, our Bishop. For our parish, for John and Rachel, the staff, the vestry, for all who minister and worship here.

People **Lord, hear our prayer.**

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

People **Lord, hear our prayer.**

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

People **Lord, hear our prayer.**

Officiant For the poor, the persecuted, the sick, 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 the Leiby family, Alma, Steven, Kristina, Martin, Kyle, Cottrell, Gwen, Celine, Patrick, the Graham family, Cheryl, Marge, Charles, Linda, Millie, Carole, Dwayne, Kenneth, Amara, K, Hilda, Sylvia, Shona, Timmy, Raymond, Alla, Karees, Sally, Wanda, Courtney, Ayden, Pete, Chris, Jeanine, Jessica, Gary, Gigi, Kimberly, Margaret, Bev, 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 Rick, 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 final prayer we say together is a prayer of thanksgiving. Although we do not celebrate the Great Thanksgiving of the Eucharist in this service, we still give thanks for God's constant presence in our lives and ask for grace to praise God not only with our lips but also in our lives. There are two traditional options: the *General Thanksgiving*, which we use today, and the Prayer of St. John Chrysostom, which concludes with Jesus' promise to be present wherever two or three are gathered in his name (Matthew 18:20).

The General Thanksgiving

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

Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

The service concludes with a dismissal and a closing sentence from Scripture. Today's closing sentence comes from Paul's Letter to the Ephesians. Throughout Morning Prayer, we have prayed with the words of Scripture—allowing ancient prayers to become our own. Together, through psalms, canticles, prayers, and responses, we remember that God continually calls to us, and we respond together in faith.

All rise in body or spirit.

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*

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to



Postlude

Psalm-Prelude, Set 2, No. 3

Herbert Howells

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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).



Musical Notes Provided by Guest Organist Richard Spotts

Today, we are featuring the music of Herbert Howells (1892–1983). Howells was a leading figure in the English Musical Renaissance of the late nineteenth and early twentieth centuries. He lived within the context of the world wars, and along with early health difficulties and the tragic loss of his son from polio, his was a life marred by gravity and pensiveness. His music exhibits a timeless, wisdom-laden juxtaposition of melancholy and hope, combining historic modalism with twentieth-century chromaticism and dissonance. Howells' works also tend to be through-composed, rhapsodic works rather than having the immediate compositional lucidity of logical classical structuralism. In so doing, his music served as a reaction to the chaos of his time—a chaos that emanated from the inevitable and myopic absurdity of human logic.

We begin with the second movement from Howells' second set of Psalm Preludes. Howells wrote two sets of Psalm Preludes, each consisting of three voluntaries. Written in 1938, the second set was composed shortly after the sudden death of Howells' nine-year-old son, Michael, to polio in 1935. This collection, therefore, represents an emergence from grief: "Out of the depths have I cried unto thee, O Lord." (Psalm cxxix/cxxx, verse 1), "Yea, the darkness is no darkness with thee." (Psalm cxxxix, verse 11), and "Sing unto Him a new song: play skilfully with a loud noise." (Psalm xxxij/xxxij, verse 3). "Psalm Prelude n° II" was dedicated to William Harris (1883–1973), who was organist of New College, Oxford and Saint George's, Windsor, where he was organ teacher of the young Princess Elizabeth, who, of course, would later become queen. It is a subtle work that expounds upon a text from Psalm cxxxix: "Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and the light to Thee are both alike."

The second piece of today's prelude is "Master Tallis's Testament" from the "Six Pieces for Organ" composed during the Second World War and published in 1953. They were dedicated to Herbert Sumsion (1899–1995), organist of Gloucester Cathedral. Written in 1940, "Master Tallis's Testament" (which Howells considered one of his most "significant" works) is evocative of the "Second English Renaissance" period in British music when composers like Ralph Vaughan Williams (1872–1958), Gustav Holst (1874–1934), and William Walton (1902–1983) (et alia) seamlessly fused sixteenth-century modality and twentieth-century Post-Romanticism. In particular, Howells' "Testament" recalls Vaughan Williams' "Fantasia on a Theme by Thomas Tallis", a one-movement work for string orchestra based upon a theme by the sixteenth-century composer Thomas Tallis (circa 1505–1585). The "Fantasia" was first performed as part of the 1910 Three Choirs Festival, and it proved to be a musical metanoia for Howells.

Thomas Tallis served at court as a composer and performer for the majority of the Tudor dynasty, which was one ravaged by religious and political turmoil. It was a period that

was marked by the schism from the papacy and the creation of the Church of England by Henry VIII, the radical Protestantism of Edward VI, the reactionary Counter-Reformation Catholicism of Mary I, and the politically shrewd and canny Episcopal Protestantism of Elizabeth I. Although he was able to evade the violence surrounding the religious controversies that raged around him throughout his service to these monarchs, Tallis's belief system remained an unreformed Roman Catholic. The genius of his music, therefore, rested not just in its compositional brilliance but in how it embodied faith in the midst of secular chaos and societal vicissitudes. Howells' theme-and-variation "Master Tallis's Testament", with its steadfast thematic reiteration, expresses this sense of unchanging fortitude within the vexatious political thrall of Tallis's times.

We conclude today with the final movement from Howells' second set of Psalm Preludes. This exuberant work is based upon a text from Psalm xxxij/xxxiiij: "Sing unto Him a new song: play skillfully with a loud noise."

Upcoming Events

August

Open Hearts Sidewalk Sale	August 8, 11:00 am-2:00 pm
Organ Historical Society Concert	August 12, 2:00 pm + 3:00 pm
Summer Fellowship Dinner in Washington Square West	August 14 (Email communications@htrit.org to save your spot!)
Young Adults Gathering, meet near Welcome Table	August 16, after Service
Virtual Vestry Meeting	August 17, 6:30 pm
Open Hearts Sidewalk Sale	August 22, 11:00 am-2:00 pm
Summer Fellowship Dinner in Center City	August 29 (Email communications@htrit.org to save your spot!)

September

Open Hearts Sidewalk Sale	September 5, 11:00 am-2:00 pm
Labor Day, Church Closed	September 7
Summer Fellowship Dinner in South Philly	September 11 (Email communications@htrit.org to sign up!)
Camerata Concert (FREE!)	September 12, 1:00 pm
Virtual Vestry Meeting	September 14, 6:30 pm
Celebration Sunday, Back-to-School Blessing during Sunday Service	September 20
Academy of Vocal Arts New Artists Recital	September 25, 7:30 pm
Open Hearts Sidewalk Sale	September 26, 11:00 am-2:00 pm
The Rev. Rachel Wenner Gardner & The Rev. John Gardner's 10-Year Anniversary Celebration!	September 27, during and after Sunday Service

The Church of the Holy Trinity - Clergy and Staff

The Rev. Rachel Wenner Gardner, *Rector*

The Rev. John Gardner, *Rector*

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Jack Baranoski, Boyden Gardner, & Jonah Shortall, *Streaming Services*

Jack Baranoski & Travis Oliver, *Event Coordinators*

Karim Campbell & Steven Maddox, *Event Staff*

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

Dr. John French, *Organist-Choirmaster emeritus*

The Choir of Holy Trinity

Aimee Pilgermayer, Gail Caruso, Stephanie DeMane, Franny Geller, Patricia Conrad, Maiya Williams, Justine Hansen, Claire Dignazio, Eddie Rubeiz, Samuel Evans, Samuel Keeler, Andrew Gutknecht, Thomas Kneeland, Alex Mathews, William Dowling, John Miles

The Church of the Holy Trinity - Vestry

Esha Bhatia, Brian Conroy, Alicia Depler, Phillip Duffy, Alyssa Force, Monica Heuer, Susan Leidy, Jeff McEldowney, Rob Robinson, Ali Shott, and Daniel Tancredi



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