



THE COMMUNITY OF ST. PHILIP
AT WORSHIP
TRINITY SUNDAY
JUNE 7, 2020

Voluntary

Dieu est simple — Les Trois sont Un
(*God is simple — The Three are One*)

Olivier Messiaen
(1908–1992)

from *Méditations sur le mystère de la Sainte Trinité* (1969)
(*Meditations on the mystery of the Holy Trinity*)

Opening Sentences

Hymn 393 (see last page)

O Day of Rest and Gladness

ES FLOG EIN KLEINS WALDVÖGELEIN

Prayer of Confession

Gracious God,
our sins are too heavy to carry,
too real to hide,
and too deep to undo.
Forgive what our lips tremble to name,
what our hearts can no longer bear,
and what has become for us a consuming fire of judgment.

Set us free from a past that we cannot change;
open to us a future in which we can be changed;
and grant us grace to grow more and more in your likeness and image;
through Jesus Christ, the light of the world.

silent prayer

Holy One, in your mercy. **Hear our prayer.**

Declaration of Forgiveness

Believe the Good News. **In Jesus Christ we are forgiven.**

Response

Glo - ry be to the Fa - ther, and to the
Son, and to the Ho - ly Ghost; as it was in the be -
gin - ning, is now, and ev - er shall be,
world with - out end. A - men, a - men.

TEXT: Trad. liturgical text
MUSIC: Henry W. Greatorex, 1851

GLORIA PATRI (Greatorex)

Words of Peace

In Christ, God is reconciling the whole world,
and God is entrusting to us the message of reconciliation.
We are ambassadors for Jesus Christ. God's appeal is being made through us.
Peace be with you. Peace be with all.

Prayer for Illumination

Gospel Reading

Matthew 28:16-20

Solo

Laus Trinitatis | Praise to the Trinity

Hildegard of Bingen
(1098–1179)

O praise be to you Holy Trinity resounding jubilation and life of all that is.
To our Mother Great Creator of all things living and of life itself.
O angelic chorus sounding forth in joyful praise!
O the wonderful silent splendor of the holy mysteries
Trinity shining brilliance unknown to women or to men.
O quickening sparkle dwelling in all! Life-giving Life!
Life of all things gloriously created!

— words by Hildegard of Bingen, 12th century
translated by Lisa Neufeld Thomas © 2001

Solo

*Now the Silence | Then the Glory*Carl Schalk
(b. 1929)

Now the silence Now the peace Now the empty hands uplifted
 Now the kneeling Now the plea Now the Father's arms in welcome
 Now the hearing Now the power Now the vessel brimmed for pouring
 Now the body Now the blood Now the joyful celebration
 Now the wedding Now the songs Now the heart forgiven leaping
 Now the Spirit's visitation Now the Son's epiphany
 Now the Father's blessing Now Now Now

Then the glory Then the rest Then the Sabbath peace unbroken
 Then the garden Then the throne Then the crystal river flowing
 Then the splendor Then the life Then the new creation singing
 Then the marriage Then the love Then the feast of joy unending
 Then the knowing Then the light Then the ultimate adventure
 Then the Spirit's harvest gathered Then the Lamb in majesty
 Then the Father's Amen Then Then Then

— words by Jaroslav Vajda (1919–2008)

Affirmation of Faith**I believe in God, the Father Almighty, Maker of heaven and earth.**

**And in Jesus Christ his only Son our Lord,
 who was conceived by the Holy Ghost,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, dead, and buried;
 he descended into hell;
 the third day he rose again from the dead;
 he ascended into heaven,
 and sitteth on the right hand of God the Father Almighty;
 from thence he shall come to judge the quick and the dead.**

**I believe in the Holy Ghost;
 the holy catholic Church;
 the communion of saints;
 the resurrection of the body;
 and the life everlasting. Amen.**

Prayers of the People**The Lord's Prayer**

**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 debts,
 as we forgive our debtors.
 And lead us not into temptation,
 but deliver us from evil;
 for Thine is the kingdom, and the power,
 and the glory forever. Amen.**

1 Go to the world! Go in - to all the earth.
 2 Go to the world! Go in - to ev - ery place.
 3 Go to the world! Go strug - gle, bless, and pray;
 4 Go to the world! Go as the ones I send,

Go preach the cross where Christ re - news life's worth,
 Go live the word of God's re - deem - ing grace.
 the nights of tears give way to joy - ous day.
 for I am with you till the age shall end,

bap - tiz - ing as the sign of our re - birth.
 Go seek God's pres - ence in each time and space.
 As ser - vant church, you fol - low Christ's own way.
 when all the hosts of glo - ry cry "A - men!"

Al - le - lu - ia. Al - le - lu - ia.

Based on Christ's great commission (Matthew 28:19–20), this text was written for a Convocation of Emmanuel College in Toronto, the largest theological school of the United Church of Canada, a denomination formed by the union of Methodists, Congregationalists, and Presbyterians.

TEXT: Sylvia G. Dunstan, 1985
 MUSIC: Ralph Vaughan Williams, 1906
 Text © 1991 GIA Publications, Inc.

SINE NOMINE
 10.10.10 with alleluias

Charge and Blessing

Closing Voluntary

Fugue in E-flat major
 BWV 552/2

Johann Sebastian Bach
 (1685–1750)

SERVING TODAY

Liturgists

Keatan King, Omar Rouchon and Randall Swanson

Musicians

Matthew Dirst, organist | Cecilia Duarte, soloist | Randall Swanson, pianist

WORSHIP NOTES

Lectionary Readings

- Genesis 1:1—2:4a—*The Word and Spirit of God are present at the dawn of creation.*
- Psalm 8—*O Lord our God, how majestic is your name in all the earth!*
- 2 Corinthians 13:11–13—*A letter concludes with a blessing in the name of the triune God.*
- Matthew 28:16–20—*Jesus' Great Commission: Go, make disciples, baptize, and teach.*

Organ music — One of the most important composers of the 20th century, Olivier Messiaen also served as organist at the Church of the Holy Trinity in Paris for more than sixty years. His *Méditations*, the source of today's **opening voluntary**, explore the mystery of the Trinity in nine movements of astonishing verve and imagination. The first few pages of the eighth movement, entitled “Dieu est simple” (“God is simple”), present an unadorned Alleluia chant in alternation with various musical representations of the Trinity, including chord progressions struck three times and three closely related short bits of melody for Father, Son, and Holy Ghost. To this musical and theological stew Messiaen adds Hindu rhythms and directions for idiosyncratic stop combinations, all entirely in keeping with his singular style. Eventually the opening chant reappears but now harmonized against a lush background, which slowly becomes the foreground of a gradual progression towards “a diatonic heaven of profound calm,” as Messiaen himself describes it. The delicate call of a yellowhammer (his scores are quite explicit) adds just the right touch of wonder at the very end.

Bach's Prelude and Fugue in E-flat major first appeared in print in 1735, as musical bookends to his *Clavier-Übung III*, a collection devoted largely to elaborate settings of favorite chorale tunes, many derived from Luther's suggestions for both service and catechism. Both prelude and fugue are imposing works in a key that carried, in its three flats, prominent Trinitarian symbolism. The Fugue, today's **closing voluntary**, later acquired the nickname “St Anne” because of the similarity of its initial subject (one of three) to the eponymous English hymn tune

Vocal music — This morning's **first solo** *Laus Trinitatis* is one of the chant hymns composed by visionary 12th-century German abbess and mystic Hildegard of Bingen. Hildegard, also known as St. Hildegard and the Sybil of the Rhine, was an enormously influential and spiritual woman, who paved the way for other women to succeed in a number of fields from theology to music. She was a mystic writer, who completed three books of her visions. During a time when members of the Catholic Church accorded women little respect, Hildegard was consulted by bishops and consorted with the Pope, exerting influence over them.* *Laus Trinitatis* is one of the countless chants for which Hildegard composed both the words (in Latin) and the music for her monastic sisters to sing in their daily devotions. Though not unusual in her works, the text of *Laus Trinitatis* is notable in its second line for its use of the Latin word “creatrix”, i.e. a female creator. We hear it translated into English this morning as “Mother Great Creator.” In this and so many other ways, Hildegard was centuries ahead of her time!

The words of the first verse of today's **second solo** *Now the Silence* were written in 1968 by Jaroslav Vajda. The second verse *Then the Glory* appeared some two decades later in 1986. Vajda wrote about the genesis of his text in this way: “The hymn text originated while I was shaving one morning (a time when I get a lot of original ideas). I was editor of *This Day* magazine at the time. Since my teenage years I have been writing and translating poetry, so many poetic phrases run through my mind, some of them ending up on paper. Somewhere in the back of my mind, during my previous eighteen years in the full-time parish ministry, I was accumulating reasons and benefits in worship. I have felt that we often get so little out of worship because we anticipate so little, and we seldom come with a bucket large enough to catch all the shower of grace that comes to us in that setting. Suddenly the hymn began to form in my mind as a list of awesome and exciting things that one should expect in worship, culminating in the Eucharist and benediction. This introit or entrance hymn resulted. Subconsciously I was producing a hymn without rhyme or without worn clichés, depending entirely on rhythm and repetition to make it singable. The reversal of the Trinitarian order in the benediction was made not only to make the conclusion memorable, but to indicate the order in which the Trinity approaches us in worship: The Spirit brings us the Gospel, by which God's blessing is released in our lives.” The music for *Now the Silence* | *Then the Glory* was written in 1969 by noted Lutheran composer, author and lecturer Carl Schalk, who taught church music at Concordia University Chicago from 1965 to 2004. The tune name is NOW, and it appears in the *Glory to God* hymnal at No. 534.

— Matthew Dirst, Randall Swanson and the *Brooklyn Museum ©

 ACKNOWLEDGEMENTS

Opening Hymn 393 text stanza 3 © 1985 Charles P. Price. All rights reserved. Solo *Laus Trinitatis* | *Praise to the Trinity* translation © 2001 Lisa Neufeld Thomas. All rights reserved. Solo *Now the Silence* | *Then the Glory* text © 1969, 1987 Hope Publishing Company. All rights reserved. Closing Hymn 295 text © 1991 GIA Publications, Inc. All rights reserved. Reprinted with permission under OneLicense.net account A-720890.

IN OUR PRAYERS

David Castle and family upon the death of his mother Sue Castle in Buffalo, NY on June 1.

Congratulations to Rev. Nancy E. Johnson, and Meg Scott Johnson and husband Dr. Richard B. Johnson, grandparents to Brigid Violet Stuart, daughter of Meredith J. and Bradley J. Stuart of Austin. Brigid was born on May 23.

Congratulations to Ed and Janet Hess who welcomed granddaughter Reese Marie Thetford on May 26 to their daughter Emily and her husband Stephen.

Cathy Herrera and family upon the death of Ernest Herrera, her father-in-law on May 25.

St. Philippians and their families— Travis Calhoun; Nadene Crain; Jeanne West; Guy Aldrich; Greg Moore; Marion Takehara; CJ Miller; Lonnie Fugit; Mezgebe Gebray; Dottie Laas and family—cousin of Sam Fisher; Alice Barron—sister-in-law to Beth Atkinson; Nikolaus Malczewskyj—father-in-law of Jane Malczewskyj; David Block—brother-in-law of Nancy Lomax; John Beck—brother of Nancy Young; Margie Foster—mother of Mark Young; Tom Martin—father of Jon Martin; Dorothy McMillan—mother of Nancy Higgs; Keith Thomerson—brother-in-law of Susan Estill; Barbara Wilson—sister-in-law of Connie Mayfield; Jack Kindig—brother of Ginny Camfield; Shirley and Weldon Boggus, Sr.—grandparents of Omi Ford; Jimmy Reagan—father of Sarah O'Dell; Dona Rowe—mother of William Rowe; Elizabeth Carlton Lithio—granddaughter of Jeanie Flowers; and Ann Morgan—sister of Dorothy Blackwell.

Homebound: Sue Baier; Walter Baker; Joe Anne Berwick; John Bobbitt; Paulie Carlson; Kitty Curry; Jane English; Barbara German; George Helland; Donna Host; Arlette Keene; T.E. "Joe" Keever; Toto McGehee; Phillip McDaniel; Paul & Alice Pennington; Joyce Randolph; Van Rathgeber; Jean Nelson; Jody Tomforde; Penny Vieau; and Ruth Weber.

Friends of St. Philippians: Craig and Jamie Slein—friends of Steve Carmichael; Melissa and Sela Calvert—friends of Kay Cash; Dorcas Rhodes—friend of Jan Meyer; Dave Olson and Clayton Amacker—friends of Peg Palisin and Gary Gardner; Shirley Stubblefield—friend of Barbara Runge; and Walter "Buddy"

If you have a pastoral care need or a prayer request you would like to share, please email deacons@saintphilip.net.

The Session has voted to suspend activities at St. Philip indefinitely.

Pledge payments and other gifts to support the Church can be made anytime through our website (<http://saintphilip.net/>) or sent to the Church Office at 4807 San Felipe, Houston, TX 77056.

Opening Hymn 393

O Day of Rest and Gladness

ES FLOG EIN KLEINS WALDVÖGELEIN

1 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion the light first had its birth;
 3 On you, God's peo - ple, meet - ing, the Ho - ly Scrip- ture hear,

O balm for care and sad - ness, most beau - ti - ful, most bright;
 on you, for our sal - va - tion Christ rose from depths of earth;
 Christ's liv - ing pres - ence greet - ing, through bread and wine made near.

on you, the high and low - ly, through a - ges joined in tune,
 on you, our Lord vic - to - rious sent Spir - it forth from heaven.
 New grac - es ev - er gain - ing from this our day of rest,

sing "Ho - ly, ho - ly, ho - ly" to the great God tri - une.
 And thus on you, most glo - rious, a tri - ple light was given.
 we reach the rest re - main - ing to spir - its of the blest.

In this text the first day of the week represents a threefold commemoration of Creation, Resurrection, and Pentecost—each an encounter with Trinitarian activity centered on one of the Three Persons. The tune name recalls the secular German song adapted for use with several hymns.