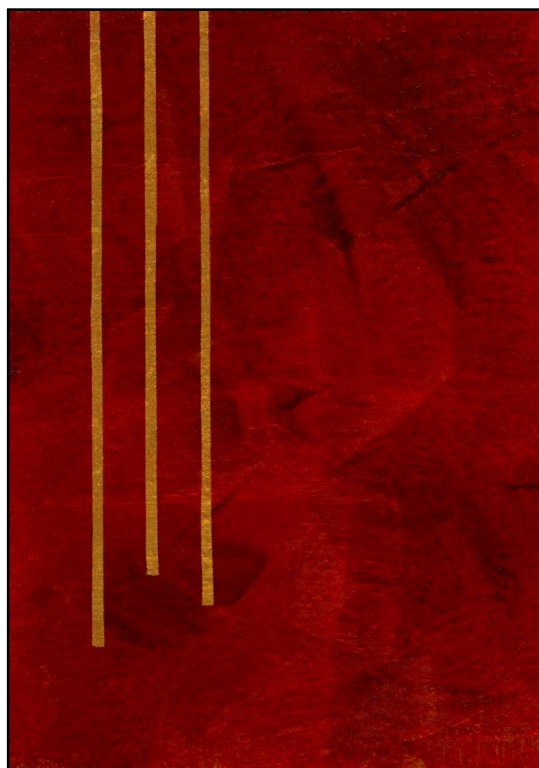




TRINITY *Episcopal* CHURCH
GULPH MILLS

DAY OF PENTECOST

HOLY BAPTISM & HOLY EUCHARIST



'Pentecost', © Jan Richardson.

*Trinity welcomes all, gathering in faith, serving in love,
and proclaiming the abundant life with hope through Jesus Christ.*

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JUNE 8 2025

THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

The Prelude

(Please stand)

The Processional Hymn 'O Spirit of the Living God' - Hymn 531 (H-1982)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. The first system contains the first four lines of the hymn. The second system contains the next four lines. The third system contains the final four lines. The lyrics are printed below the vocal staves, with hyphens indicating syllables that span across two lines of music. The music is a simple, hymn-like melody with a clear harmonic structure.

1 O Spi - rit of the liv - ing God, in
2 Give tongues of fire and hearts of love, to
3 Be dark - ness, at thy com - ing, light; con -
4 Con - vert the na - tions! far and nigh the

all thy plen - i - tude of grace, wher - e'er the foot of
preach the rec - on - cil - ing word; give power and unc - tion
fu - sion, or - der in thy path; souls with - out strength in -
tri - umphs of the cross re - cord; the Name of Je - sus

man hath trod, de - scend on our a - pos - tate race.
from a - bove, when - e'er the joy - ful sound is heard.
spire with might, bid mer - cy tri - umph o - ver wrath.
glo - ri - fy, till ev - ery peo - ple call him Lord.

Words: James Montgomery (1771-1854), alt. Music: Melcombe, Samuel Webbe (1740-1816).

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

Opening Acclamation

✠ Blessed be God: Father, Son, and Holy Spirit.
And blessed be His kingdom, now and forever.
Amen.

People

Celebrant

People

There is one Body and one Spirit;

There is one hope in God's call to us;

Celebrant

People

People

One Lord, one Faith, one Baptism;

One God and Father of all.

Amen.

In light of God's great saving work, this prayer asks God to help us serve him faithfully. 'Collect' is from the Latin 'collecta' meaning a gathering together.

As a Trinitarian acclamation, the Gloria is an appropriate way to acknowledge with thanks and joy that we are the beneficiaries of the unmerited gift of God's grace and mercy.

The Salutation and Collect

People

The Lord be with you.
And also with you.
Let us pray -
Almighty God,
on this day you opened the way of eternal life
to every race and nation
by the promised gift of your Holy Spirit:
shed abroad this gift throughout the world
by the preaching of the Gospel,
that it may reach to the ends of the earth;
through Jesus Christ our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever
Amen.

People

Gloria in excelsis Deo

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heav'n - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

At services in the ancient Jewish synagogue, a series of biblical lessons were read, a practice imitated in Christian worship from early times.

(Please sit)

The Lessons

The First Lesson

Acts 2:1-21

The coming of the Holy Spirit.

When the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power."

All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."

But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

"'Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'"

The Word of the Lord.

People

Thanks be to God.

The Psalm

Psalm 104:25-35. 37

Mode 2 **Refrain**

Send forth your Spir- it, O Lord, and re - new the face of the earth.

25. O Lord, how manifold are your works! in wisdom you have made them all;

the earth is full of your crea- tures. 26. Yonder is the great and wide sea

with its living things too many to num- ber, creatures both small and great. Refrain

For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.

27. There move the ships, and there is that Le - vi - a - than, which you have made for
the sport of it. 28. All of them look to you to give them their food in
due sea - son. **Refrain** 29. You give it to them; they ga - ther it; you open your *hand*,
and they are filled with good things. 30. You hide your *face*, and they are ter - ri - fied;
you take away their *breath*, and they die and return to their dust. 31. You *send* forth
your Spirit, and they are cre - at - ed; and so you renew the face of the earth. **Refrain**
32. May the glory of the Lord endure for ev - er; may the Lord rejoice
in all his works. 33. He looks at the earth and it trem - bles;
he touches the moun - tains and they smoke. **Refrain** 34. I will sing to the Lord
as long as I live; I will praise my God while I have my be - ing.
35. May these words of *mine* please him; I will rejoice in the Lord.
37. Bless the Lord, O my soul. Hal - le - lu - jah! **Refrain**

The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.

The Second Lesson Romans 8:14-17

Life in the Spirit.

All who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Like the Murmur of the Dove's Song' - Hymn 513 (H-1982)

1 Like the mur - mur of the dove's song, like the
2 To the mem - bers of Christ's Bo - dy, to the
3 With the heal - ing of di - vi - sion, with the

chal - lenge of her flight, like the vig - or of the
branch - es of the Vine, to the Church in faith as -
cease - less voice of prayer, with the power to love and

wind's rush, like the new flame's ea - ger
sem - bled, to her midst as gift and
wit - ness, with the peace be - yond com -

might: come, — Ho - ly Spi - rit, come.
sign: come, — Ho - ly Spi - rit, come.
pare: come, — Ho - ly Spi - rit, come.

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The reading from the Gospels, the climactic reading, has attracted special ceremonies, such as standing, at least as far back as the late fourth century. The reading of the Gospel and the book itself symbolize the presence of Christ in the liturgy of the word just as the Eucharistic prayer and the Eucharistic elements symbolize His presence in the liturgy of the altar.

The Holy Gospel

John 14:8-17, 25-27

The Lord be with you.

People

And also with you.

✠ The Holy Gospel of our Lord Jesus Christ according to John.

People

Glory to you, Lord Christ.

Philip said to Jesus, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

"I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

The Gospel of the Lord.

People

Praise to you, Lord Christ.

The sermon may teach; it may even be therapeutic; it may offer a more profound knowledge of the biblical text, but these are all side effects, not the main point of preaching. Though the reading and preaching of the Word are not a sacrament, it is sacramental. That is to say, by reading and preaching, Christ does indeed become present to the congregation, just as He becomes present in the celebration of the Eucharist.

(Please sit)

The Sermon

THE ADDRESS

Presentation of the Candidate

(Please stand)

<i>Celebrant</i>	The candidate for Holy Baptism will now be presented.
<i>Parents and Godparents</i>	I present Teagan Gloria Witoslawski to receive the Sacrament of Baptism.
<i>Celebrant</i>	Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?
<i>Parents and Godparents</i>	I will, with God's help.
<i>Celebrant</i>	Will you by your prayers and witness help this child to grow into the full stature of Christ?
<i>Parents and Godparents</i>	I will, with God's help.
<i>Celebrant</i>	Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?
<i>Parents and Godparents</i>	I renounce them.
<i>Celebrant</i>	Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?
<i>Parents and Godparents</i>	I renounce them.
<i>Celebrant</i>	Do you renounce all sinful desires that draw you from the love of God?
<i>Parents and Godparents</i>	I renounce them.
<i>Celebrant</i>	Do you turn to Jesus Christ and accept him as your Savior?
<i>Parents and Godparents</i>	I do.
<i>Celebrant</i>	Do you put your whole trust in his grace and love?
<i>Parents and Godparents</i>	I do.
<i>Celebrant</i>	Do you promise to follow and obey him as your Lord?
<i>Parents and Godparents</i>	I do.

THE BAPTISMAL COVENANT

<i>Celebrant</i>	Do you believe in God the Father?
<i>People</i>	I believe in God, the Father almighty, creator of heaven and earth.
<i>Celebrant</i>	Do you believe in Jesus Christ, the Son of God?
<i>People</i>	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>Celebrant</i>	Do you believe in God the Holy Spirit?
<i>People</i>	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.
<i>Celebrant</i>	Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you proclaim by word and example the Good News of God in Christ?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you seek and serve Christ in all persons, loving your neighbor as yourself?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you strive for justice and peace among all people, and respect the dignity of every human being?
<i>People</i>	I will, with God's help.

PRAYERS FOR THE CANDIDATE

(Please sit or kneel)

Let us now pray for Teagan, who is to receive the Sacrament of new birth.

<i>Celebrant</i>	Deliver her, O Lord, from the way of sin and death.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Open her heart to your grace and truth.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Fill her with your holy and life-giving Spirit.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Keep her in the faith and communion of your holy Church.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Teach her to love others in the power of the Spirit.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Send her into the world in witness to your love.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Bring her to the fullness of your peace and glory.
<i>People</i>	Lord, hear our prayer.
<i>Celebrant</i>	Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever.
<i>People</i>	Amen.

THANKSGIVING OVER THE WATER

(Please gather at the font)

<i>Celebrant</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

Celebrant

We thank you, Almighty God, for the gift of water.
Over it the Holy Spirit moved in the beginning of creation.
Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son, we bring into his fellowship she who comes to him in faith, baptizing her in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that she who here is cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit,
be all honor and glory, now and for ever.

People

Amen.

THE BAPTISM

Celebrant

Teagan Gloria, I baptize you
in the Name of the Father,
and of the Son,
and of the Holy Spirit.

People

Amen.

Celebrant

Let us pray –
Heavenly Father,
we thank you that by water and the Holy Spirit
you have bestowed upon this your servant
the forgiveness of sin,
and have raised her to the new life of grace.
Sustain her, O Lord, in your Holy Spirit.
Give her an inquiring and discerning heart,
the courage to will and to persevere,
a spirit to know and to love you,
and the gift of joy
and wonder in all your works.

People

Amen.

Celebrant Teagan Gloria, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever.

People Amen.

Celebrant Let us welcome the newly baptized.

People We receive you into the household of God.
Confess the faith of Christ crucified,
proclaim his resurrection,
and share with us in his eternal priesthood.

(Please stand)

The Peace

The peace of the Lord be always with you.

People And also with you.

(We greet one another in the name of the Lord)

The Peace is an ancient practice among Christians. It is a sign of love, affection, reconciliation, and greeting.

The Offertory Hymn 'There's a Sweet, Sweet Spirit in This Place' - Hymn 120 (LEVAS)

1. There's a sweet, sweet Spir - it in this place, And I
(2. There are) bless - ings you can - not re - ceive Till you
(3. If you) say He saved you from your sin, Now you're

1. know that it's the Spir - it of the Lord. There are
2. know Him in His full - ness, and be - lieve. You're the
3. weak, you're bound, and can - not en - ter in, you can

1. sweet ex - pres - sions on each face, And I
2. one to pro - fit when you say, "I am
3. make it right if you will yield; You'll en -

1. know they feel the pres - ence of the Lord,
 2. going to walk with Je - sus all the way."
 3. joy the Ho - ly Spir - it that we feel.

Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove,

Stay right here with us, fill - ing us with your love.

And for these bless - ings we lift our hearts in

praise; With - out a doubt we'll know that we have

been re - vived when we shall leave this place. 2. There are 3. If you place.

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The Offertory Sentence

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

The Offertory Blessing

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Yours, Lord, is the greatness, the power, the glory,
the splendor and the majesty;
for everything in heaven and on earth is yours.
All things come from you and of your own do we give to you.

People ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
For us it becomes the bread of heaven.

People ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
For us it becomes the cup of salvation.

People ✠ Blessed be God for ever.

THE HOLY COMMUNION

Book Of Common Prayer, pp. 361-66

Sursum Corda

People The Lord be with you.
And also with you.

People Lift up your hearts.
We lift them to the Lord.

People Let us give thanks to the Lord.
It is right to give him thanks and praise.

The Eucharistic Preface

It is right and a good and joyful thing,
always and everywhere to give you thanks to you,
Father Almighty, Creator of heaven and earth,
through Jesus Christ our Lord.

In fulfillment of his true promise,
the Holy Spirit came down on this day from heaven,
lighting upon the disciples,
to teach them and to lead them into all truth;
uniting peoples of many tongues in the confession of one faith,
and giving to your Church the power
to serve you as a royal priesthood,
and to preach the Gospel to all nations.

In the words of Sursum Corda we give thanks for the life, death and resurrection of Christ, in whom and through whom creation is restored in God's perfect likeness and all creation is united to God and each other. The consecratory prayer concludes with the Great AMEN.

The Eucharistic Preface to begin the Eucharistic Prayer expresses the great richness of the liturgical seasons - Advent, Christmas, Epiphany, Lent, and so on. They are theological lyrics, sometimes of great beauty.

Therefore we praise you,
 joining our voices with Angels and Archangels
 and with all the company of heaven
 who for ever sing this hymn
 to proclaim the glory of your Name:

*In the Sanctus we join
 with saints and angels
 and all of creation in a
 song of praise and
 thanksgiving to God.*

Sanctus and Benedictus

People

Ho - ly, ho - ly, ho - ly Lord, God of power and
 might, heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. * Bless - ed is he who comes
 in the name of the Lord. Ho - san - na in the
 high - est. Ho - san - na in the high - est.

Music: American folk melody; arr. Marcia Pruner, harm. Annabel Morris Buchanan (1889-1983).

(Please kneel)

Words of Institution

Holy and gracious Father:
 in your infinite love you made us for yourself,
 and, when we had fallen into sin
 and become subject to evil and death,
 you, in your mercy,
 sent Jesus Christ, your only and eternal Son,
 to share our human nature,
 to live and die as one of us,
 to reconcile us to you,
 the God and Father of all.

*Jesus did four important
 things when he shared
 bread with the disciples:
 he took bread, blessed
 it, broke it, and gave it.
 And after he rose from
 the dead, the disciples
 recognized Jesus by
 these same four ac-
 tions. He did the same
 when he fed the crowd
 of five thousand people
 who had heard him
 come to preach (Matt.
 14).*

These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

He stretched out his arms upon the cross,
and offered himself,
in obedience to your will,
a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
"Take, eat: this is my Body,
which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them, and said,
"Drink this, all of you:
this is my Blood of the new Covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.

The Memorial Acclamation

Celebrant

Therefore, according to his com - mand, O Fa - ther,

Celebrant and People

We re - mem - ber his death, We pro - claim his re - sur -

rec - tion, We a - wait his com - ing in glo - ry.

Epiclesis

We celebrate the memorial of our redemption, O Father,
in this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension,
we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit to be for your people
the Body and Blood of your Son,
the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament,
and serve you in unity, constancy, and peace;
and at the last day bring us with all your saints
into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ.

By him, and with him, and in him,
in the unity of the Holy Spirit
all honor and glory is yours,
Almighty Father, now and for ever.
Amen.

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

Agnus Dei is the Latin name under which the "Lamb of God" is honored within the Eucharist and, by extension, other Christian liturgies descending from the Latin tradition.

Ecce Agnus Dei ('Behold the Lamb of God') was spoken by John the Baptist immediately before he baptized Christ.

The Lord's Prayer

People

And now,
as our Savior Christ has taught us,
we are bold to say -

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.

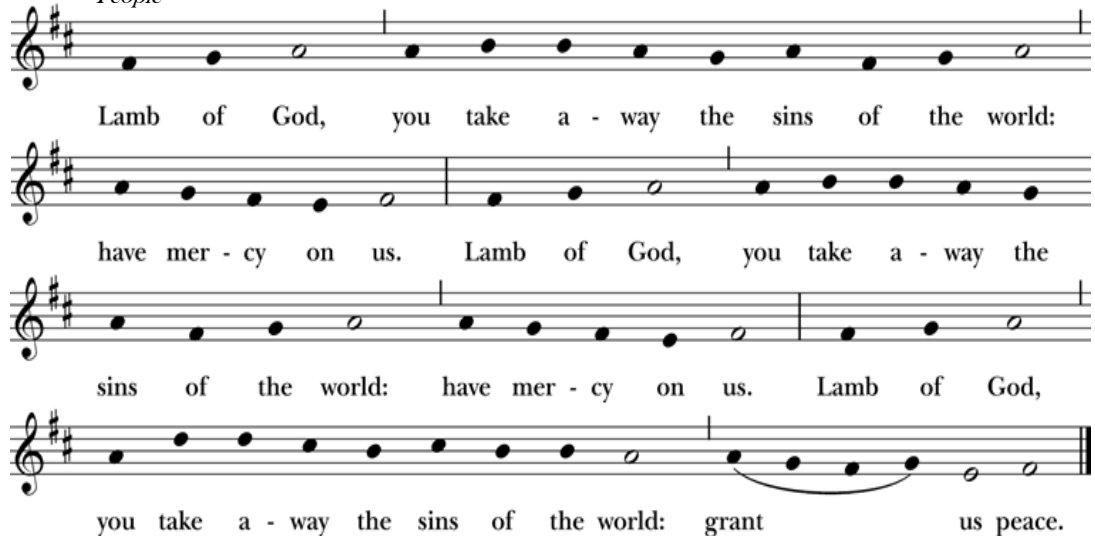
The Fraction

People

Christ our Passover is sacrificed for us.
Therefore let us keep the feast.

Agnus Dei

People



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Ecce Agnus Dei

✠ Behold the Lamb of God,
behold him who takes away the sins of the world.
Happy are we who are called to his supper.

People

Lord, I am not worthy to receive you;
but speak the word only and my soul shall be healed.

The final part of Holy Communion proclaims our going out. Unlike all other prayers in the service, here we proclaim our readiness to go out into the world to love and to serve God. Nourished with the body and blood of Christ, we are ready to do God's work in the world.

The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.

The term 'Dismissal' comes from the Latin Ite, missa est, "Go, it is the sending."

Postlude is the lesser-known counterpart to "prelude". At the root of both terms is the Latin verb 'ludere' ("to play"), and a postlude is essentially "something played afterward."

The Invitation

The Gifts of God for the People of God.

Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

Come.

The Post-communion Prayer

People

Let us pray -

Eternal God, heavenly Father,
you have graciously accepted us
as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.

Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord.
Amen.

The Blessing

People

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
✠ and the blessing of God almighty,
the Father,
the Son,
and the Holy Spirit,
be among you and remain with you always.
Amen.

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn *(see next page)*

The Dismissal

People

Let us bless the Lord.
Thanks be to God.

The Postlude

The Recessional Hymn 'Come Down, O Love Divine' - Hymn 516 (H-1982)

1 Come down, O Love di - vine, seek thou this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.



TRINITY *Episcopal* CHURCH GULPH MILLS

WELCOME TO TRINITY

Grace to you and peace from God our Father and the Lord Jesus Christ. Everyone at Trinity welcomes you and rejoices in sharing together. For more than a century this congregation from Gulph Mills, King of Prussia and Conshohocken has been worshiping, celebrating, and serving this community. We hope you will come again and join us in our faith-inspired hospitality and discipleship.

OUR CALLING

Trinity welcomes all, gathering in faith, serving in love,
and proclaiming the abundant life with hope through Jesus Christ.

OUR VALUES

Trinity is a church that values: reverent sacramental worship, gracious hospitality and care, generous and spontaneous outreach and comprehensive Christian formation.

IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound, or in pastoral need, especially Patty McBride, Lorna Nixon, Fatima Wall, and Sally Abbruzzi.

We also remember in our prayers relatives and friends in need – Ronald James Spence, Beverly Hamilton, Brody Matthew Beasley, David Shoemaker, and Christopher Prante.

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Usher	Bill McGary	Marty Trumpler
Lectors	Marty Trumpler	Rick Braendle
	Barb Linnenbaugh	Dick Stacy

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ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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