

HOLY CROSS DAY

HOLY EUCHARIST



'In the Presence of the Angels', © Jan Richardson.

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

www.trinitygulphmills.org

SEPTEMBER 14 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 'Morning Prayer'

J. Jongen

(Please stand)



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.

Sometimes called a Prayer of Illumination, this Collect asks that the Holy Spirit open our minds and our hearts to the Word so that we may not only hear but understand, believe and praise God.

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.

Welcome

Opening Bidding and Acclamation

■ We meet in the name of the Father, the Son, and the Holy Spirit.

People Amen.

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

Amen.

The Collect for Purity

People

Almighty God,
to you all hearts are open,
all desires known,
and from you no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord.

People Amen.

Gloria in excelsis Deo



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.

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

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.

The Salutation and Collect

The Lord be with you.

People And also with you.

Let us pray -Almighty God,

whose Son our Savior Jesus Christ was lifted high upon the cross

that he might draw the whole world to himself:

mercifully grant that we, who glory in the mystery of our redemption,

may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit,

one God, in glory everlasting.

People Amen.

(Please sit)

The Lessons

The First Lesson Isaiah 45:21-25

Idols cannot save Babylon.

Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the Lord? There is no other god besides me, a righteous God and a Saviour; there is no one besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.

By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall swear." Only in the Lord, it shall be said of me, are righteousness and strength; all who were incensed against him shall come to him and be ashamed. In the Lord all the offspring of Israel shall triumph and glory.

The Word of the Lord.

People Thanks be to God.

The Psalm Psalm 98

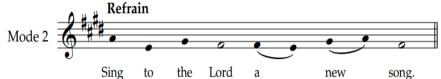
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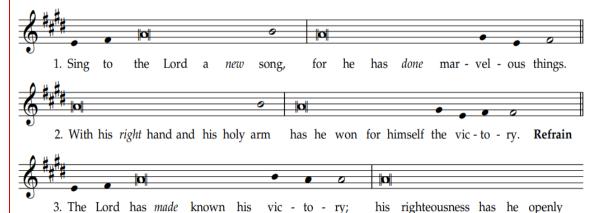
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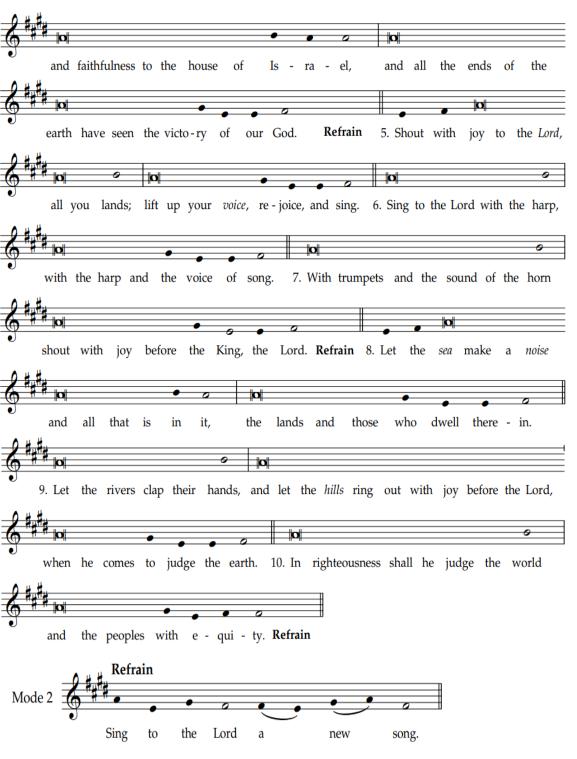


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The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.

The Second Lesson Philippians 2:5-11 Imitating Christ's humility.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

People Thanks be to God.

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 ele-

ments symbolize His presence in the liturgy of the

altar.

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.

The Nicene Creed is a statement of belief widely used in Christian liturgy. It is called Nicene because it was originally adopted in the city of Nicaea (presentday İznik, Turkey) by the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. It defines Nicene Christianity. The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

The Gradual Hymn 'And Can It Be, That I Should Gain?' (see insert)

The Holy Gospel Luke 15:1-10

People

The Lord be with you. And also with you.

▼ The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory to you, Lord Christ.

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

The Gospel of the Lord.

People Praise to you, Lord Christ

(Please sit)

The Sermon

(Please stand)

The Nicene Creed

We believe in one God,

People the Father, the Almighty,

maker of heaven and earth,

of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,

eternally begotten of the Father, God from God, Light from Light,

true God from true God,

begotten, not made, of one Being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

★ We look for the resurrection of the dead, and the life of the world to come.

Amen.

(Please kneel)

The Parish Prayer

Let us pray -

Gracious Father,

People your loving providence has brought us into

the sacred fellowship of this parish.

Help us to praise you with such holy worship;

serve you with unselfish love;

and to give so generously for the spread of your kingdom

that we may be worthy members

of the one holy catholic and apostolic Church,

faithfully fulfilling our mission:

to make known your truth, help the needy, and proclaim the abundant life in your name. This we pray through Jesus Christ, our Lord.

Amen.

The Intercessions

Confession of Sin

Let us confess our sins against God and our neighbor.

Most merciful God,

People 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.

The Confession of Sin is the corporate acknowledgement of our sin (missing the mark) and our desire to live into the fullness of God's call for us. In the Absolution the priest proclaims God's abundant grace and declares forgiveness to all.

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

The Absolution

➡ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People Amen.

(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 Offertory Hymn 'The King of Love My Shepherd is' - Hymn 645 (H-1982)



Words: Henry Williams Baker (1821-1877); para. Psalm 23. Music: St. Columba, Irish melody, harm. Hymnal 1982.

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.

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.

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.

THE HOLY COMMUNION

Book Of Common Prayer, pp. 361-66

Sursum Corda

The Lord be with you.

People And also with you.

Lift up your hearts.

People We lift them to the Lord.

Let us give thanks to the Lord.

People It is right to give him thanks and praise.

The Eucharistic Preface

It is indeed right, it is our duty and our joy, always and everywhere to give you thanks, holy Father, almighty and everlasting God, through Jesus Christ, your only Son our Lord.

For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death,

he became the source of eternal salvation

for all who put their trust in him.

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.

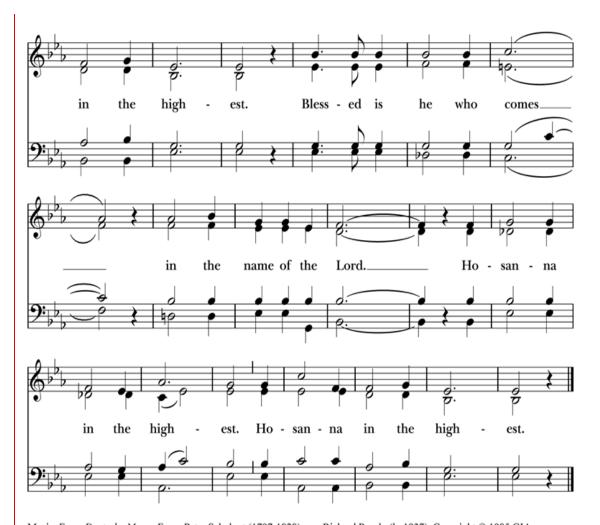
The Eucharistic Preface to begin the Eucharistic Prayer expresses the great richness of the liturgical seasons - Advent, Christmas, Epiphany, Lent, and so on. They are theological lyrics, sometimes of great beauty.

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

Therefore we join our voices with angels and archangels, and with all those in whom the Spirit dwells, to proclaim the glory of your name, for ever praising you and singing:

Sanctus and Benedictus





Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

(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.

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

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 actions. 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 reenactment of the Last Supper, but a prayer to God.

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 Epiclesis is a liturgical invocation of the Holy Spirit for the purpose of consecrating the Eucharistic elements. It follows the Words of Institution and is regarded as the point at which the eucharistic bread and wine become the body and blood of Christ.

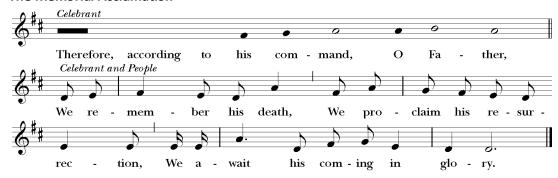
On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my Body, which is given for you.

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



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.

People

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

And now,

as our Savior Christ has taught us,

we are bold to say -

People 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.

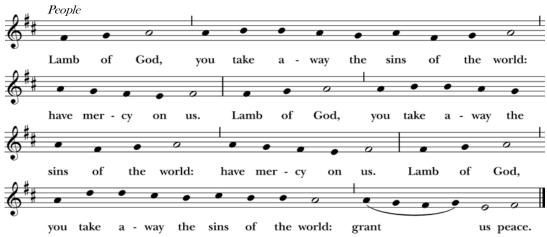
Amen.

The Fraction

Christ our Passover is sacrificed for us.

People Therefore let us keep the feast.

Agnus Dei



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 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 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 lesserknown 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 Post-communion Prayer

Let us pray -

People 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

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 upon you and all those whom you love, now and for ever.

People Amen.

(Please sit)

Welcome, Parish Announcements

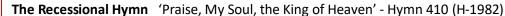
The Recessional Hymn (see next page)

The Dismissal

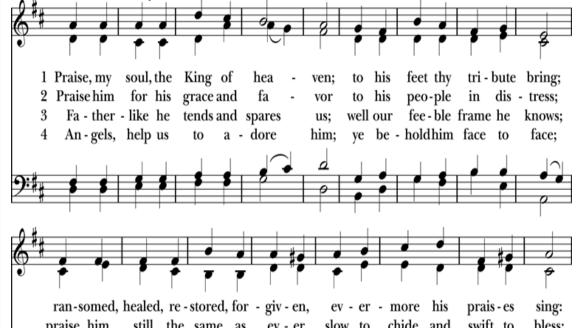
Let us bless the Lord.

People Thanks be to God.

The Postlude 'Postlude on 'Hanover' T. Birchwood



Unison or harmony



praise him still the same as chide, and swift to bless: ev - er, slow to in his hand he gen - tly bears us, from all our foes. res-cues us moon, bow down be - fore him, dwell-ers all sun and in time and space.

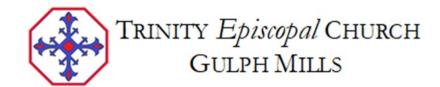




Al - le - lu - ia, lu - ia! Praise the King. ev - er - last - ing Al - le - lu - ia, al - le lu - ia! Glo-rious faith-ful in his ness. Al - le - lu - ia. al - le lu - ia! Wide - lv flows. yet his mer - cy Al - le - lu - ia, al - le lu - ia! Praise with us the God of grace.



Words: Henry Francis Lyte (1793-1847). Music: *Lauda anima*, John Goss (1800-1880); desc. Craig Sellar Lang (1891-1971). Descant by permission of Novello and Company, Limited.



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, Bill McGary, and Jeni Green.

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

Celebrant & Preacher Eucharistic Minister Usher Lectors **Today**Fr. David Green
Barb Linnenbaugh
Anne Trumpler
Marty Trumpler
Bill McGary

Next Sunday
Fr. David Green
Barb Linnenbaugh
Bill McGary
Barb Linnenbaugh
Rick Braendle

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

Music

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