



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE FOURTEENTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'A Blessing Cross', © Jan Richardson.

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

www.trinitygulphmills.org

AUGUST 30 2026

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

'Prelude and Fugue in B Flat'

J.S. Bach

(Please stand)

The Processional Hymn 'How Sweet the Name of Jesus Sounds' - Hymn 644 (H-1982)



1 How sweet the Name of Je - sus sounds in a be - liev - er's ear!
2 It makes the wound - ed spi - rit whole, and calms the trou - bled breast;
3 Dear Name, the rock on which I build, my shield and hid - ing - place,
4 O Je - sus! Shep - herd, Guard-ian, Friend, O Pro - phet, Priest, and King,
*5 Weak is the ef - fort of my heart, and cold my warm - est thought;



1 It soothes our sor - rows, heals our wounds, and drives a - way our fear.
2 'tis man - na to the hun - gry soul, and to the wea - ry, rest.
3 my nev - er - fail - ing trea - sury, filled with bound - less stores of grace!
4 my Lord, my Life, my Way, my End, ac - cept the praise I bring.
5 but when I see thee as thou art, I'll praise thee as I ought.



Words: John Newton (1725-1807), alt. Music: *St. Peter*, Alexander Robert Reinagle (1799-1877).

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.

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.

People And blessed be his kingdom, now and forever.
Amen.

The Collect for Purity

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.
Amen.

People

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.

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.

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.

The Salutation and Collect

People The Lord be with you.
And also with you.
Let us pray -
Lord of all power and might,
the author and giver of all good things:
graft in our hearts the love of your Name;
increase in us true religion;
nourish us with all goodness;
and bring forth in us the fruit of good works;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God for ever and ever.

People Amen.

(Please sit)

The Lessons

The First Lesson Exodus 3:1-15
Moses at the burning bush.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up."

When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'"
God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.

People The Word of the Lord.
Thanks be to God.

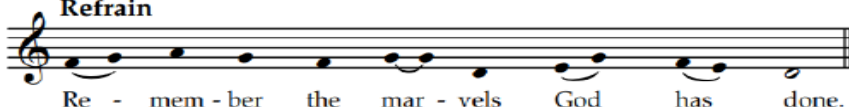
For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms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

The Psalm

Psalm 105:1-6, 23-26, 45c

Refrain

Mode 1



Re - mem - ber the mar - vels God has done.

1. Give thanks to the Lord and call up - on his Name; make known his deeds a -
mong the peo - ples. 2. Sing to him, sing prais - es to him,
and speak of all his mar - ve - lous works. **Refrain** 3. Glo - ry in his ho - ly Name;
let the hearts of those who seek the Lord re - joice. 4. Search for the
Lord and his strength; contin - ual - ly seek his face. **Refrain** 5. Re - mem - ber the
mar - vels he has done, his wonder and the judg - ments of his mouth,
6. O offspring of Abra - ham his ser - vant, O children of Ja - cob his cho - sen. **Refrain**
16. Then he called for a fa - mine in the land and destroyed
the sup - ply of bread. 17. He sent a man be - fore them,
Joseph, who was sold as a slave. **Refrain** 18. They bruised his feet in fet - ters;
his neck they put in an i - ron col - lar. 19. Until his pre -
dic - tion came to pass, the word of the Lord test - ed him. **Refrain**
20. The king sent and re - leased him; the ruler of the peo - ples set him free.
21. He set him as a master o - ver his house - hold, as a ruler over all
his pos - ses - sions, 22. To instruct his princes ac - cord - ing to his will
and to teach his elders wisdom, 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 12:9-21

Marks of the true Christian.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.

Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads." Do not be overcome by evil, but overcome evil with good.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual Hymn 'At the Name of Jesus' - Hymn 435 (H-1982)



1 At the Name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son, to re - ceive a Name
 3 bore it up tri - um - phant, with its hu - man light,
 4 Name him, Chris - tians, name him, with love strong as death,
 * 5 In your hearts en - throne him; there let him sub - due
 * 6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
 2 from the lips of sin - ners, un - to whom he came,
 3 through all ranks of crea - tures, to the cen - tral height,
 4 name with awe and won - der and with bat - ed breath;
 5 all that is not ho - ly, all that is not true;
 6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord
 2 faith - ful - ly he bore it spot - less to the last,
 3 to the throne of God - head, to the Fa - ther's breast;
 4 he is God the Sa - vior, he is Christ the Lord,
 5 crown him as your Cap - tain in temp - ta - tion's hour;
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
 2 brought it back vic - to - rious, when from death he passed;
 3 filled it with the glo - ry of that per - fect rest.
 4 ev - er to be wor - shiped, trust - ed, and a - dored.
 5 let his will en - fold you in its light and power.
 6 and our hearts con - fess him King of glo - ry now.

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 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 (present-day 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 Holy Gospel

Matthew 16:21-28

People

The Lord be with you.
And also with you.

✠ The Holy Gospel of our Lord Jesus Christ according to Matthew.
Glory to you, Lord Christ.

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

People The Gospel of the Lord.
Praise to you, Lord Christ.

(Please sit)

The Sermon

(Please stand)

The Nicene Creed

People

We believe in one God,
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

People

Let us pray -
Gracious Father,
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

People

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

The Absolution

People

✠ 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.
Amen.

(Please stand)

The Peace

People

The peace of the Lord be always with you.
And also with you.

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

The Offertory Hymn 'Where He Leads Me' - Hymn 144 (LEVAS)



1. I can hear my Sav - ior call - ing, — I can hear my Sav - ior call - ing, —
2. I'll go with Him through the gar - den, — I'll go with Him through the gar - den, —
3. I'll go with Him through the judge - ment, — I'll go with Him through the judge - ment, —
4. He will give me grace and glo - ry, — He will give me grace and glo - ry, —

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.

1. I can hear my Sav - ior call - ing, — "Take thy cross and fol - low, fol-low me."
 2. I'll go with Him through the gar - den, — I'll go with Him, with Him all the way.
 3. I'll go with Him through the judge - ment, — I'll go with Him, with Him all the way.
 4. He will give me grace and glo - ry, — And go with me, with me all the way.

Where He leads me I will fol-low, — Where He leads me I will fol-low, —

Where He leads me I will fol-low, — I'll go with Him, with Him all the way.

Words: E. W. Blandy, c. 1890. Music: John S. Norris (1844-1907).

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

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.

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 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.

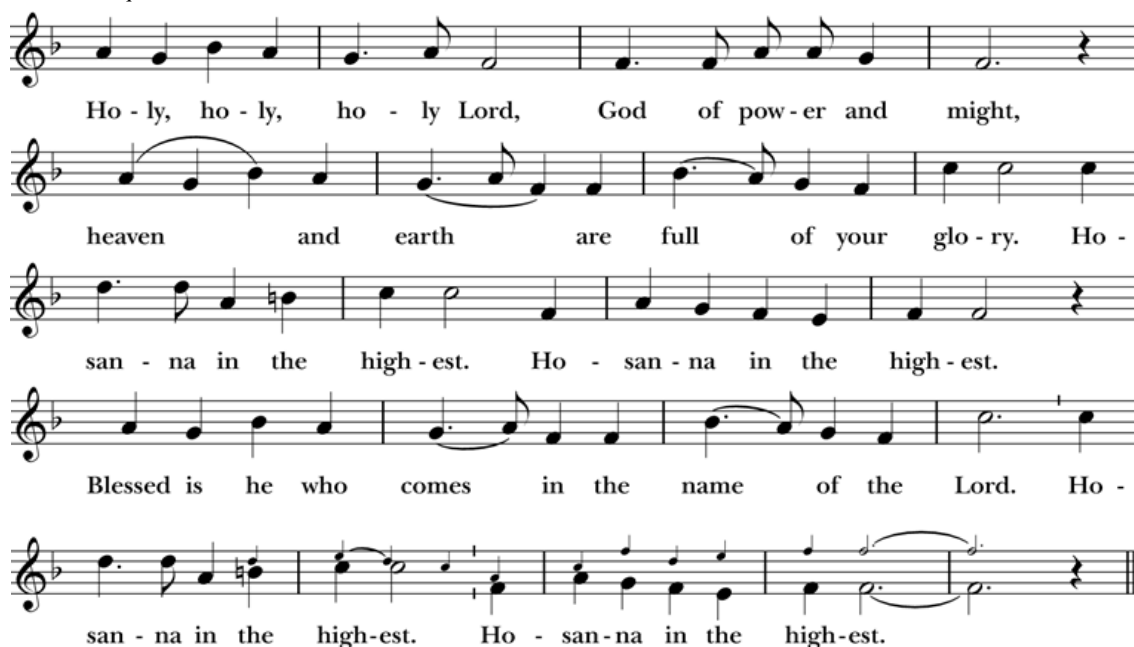
We give you thanks because in fulfilment of your promise
you pour out your Spirit upon us,
filling us with your gifts, leading us into all truth,
and uniting peoples of many tongues in the confession of one faith.

Your Spirit gives us grace to call you Father,
to proclaim your gospel to all nations
and to serve you as a royal priesthood.

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

People



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed 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: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

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 re-enactment 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.

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.

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

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.

The Euclesis 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.

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.

Euclesis

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.

People

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

People

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

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 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.

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

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn 'Almighty Father, Strong to Save' - Hymn 579 (H-1982)

1 Al - might - y Fa - ther, strong to save, whose arm hath bound the
2 O Christ, the Lord of hill and plain o'er which our traf - fic
3 O Spi - rit, whom the Fa - ther sent to spread a - broad the
4 O Trin - i - ty of love and power, our peo - ple shield in

rest - less wave, who bidd'st the might - y o - cean deep its
runs a - main by moun - tain pass or val - ley low; wher -
firm - a - ment; O Wind of hea - ven, by thy might save
dan - ger's hour; from rock and tem - pest, fire and foe, pro -

own ap - point - ed li - mits keep: O hear us when we
ev - er, Lord, thy peo - ple go, pro - tect them by thy
all who dare the ea - gle's flight, and keep them by thy
tect them where - so - e'er they go; thus ev - er - more shall

cry to thee for those in per - il on the sea.
guard - ing hand from ev - ery per - il on the land.
watch - ful care from ev - ery per - il in the air.
rise to thee glad praise from space, air, land, and sea.

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."

Words: Sts. 1 and 4, William Whiting (1825-1878), alt.; sts. 2-3, Robert Nelson Spencer (1877-1961), alt. Sts. 2-3, Copyright © The Church Pension Fund. Music: *Melita*, John Bacchus Dykes (1823-1876).

The Dismissal

People

Let us bless the Lord.
Thanks be to God.

The Postlude

'Trumpet Tune'

G. Young



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 an pastoral need, especially Patty McBride, Lorna Nixon, Fatima Wall, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Patrick Prante, Doug Jordan, Beverly Loftus, Melissa Kerr, Ruth Spence, John Wilks, and Dick Stacy.

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Deacon	Christine Fantuzzo	Christine Fantuzzo
Eucharistic Minister	Barb Linnenbaugh	Lorna Nixon
Crucifer	Alejandro Trumpler	-
Usher	Barb Linnenbaugh	Janet Fissel
Lectors	Janet Fissel	Bill McGary
	Tiffany Mclean	Barb Linnenbaugh

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

THE HYMNAL 1982 © 1985 THE CHURCH PENSION FUND BY LICENSE THROUGH RITESONG © 2020 CHURCH PUBLISHING INCORPORATED.

GRADUAL PSALMS FOR THE RCL, ED. BRUCE E. FORD © 2021 CHURCH PUBLISHING INCORPORATED.

