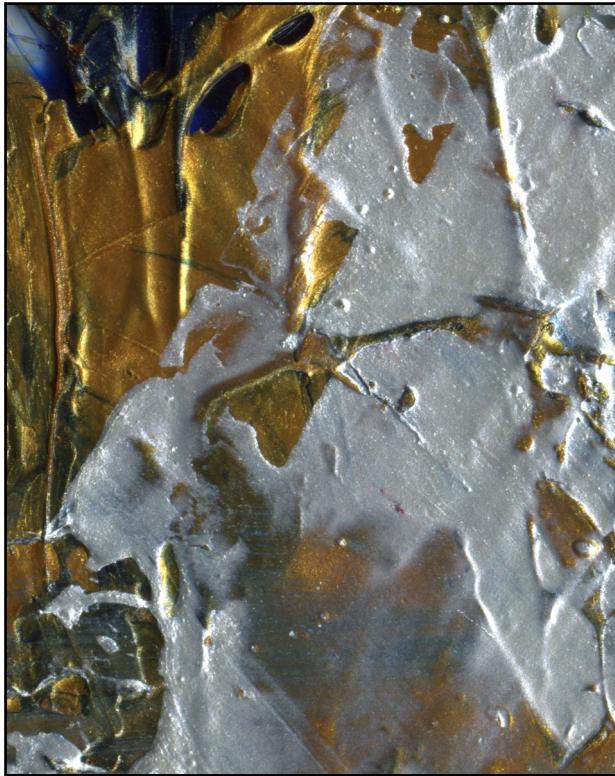




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE LAST SUNDAY AFTER THE EPIPHANY

HOLY EUCHARIST



'They Saw His Glory', © 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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FEBRUARY 15 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 Preludes

'Prelude from the Fourth Concerto'
'Thine is the Glory'

J.S. Bach
M. Burkhardt
(Please stand)

The Processional Hymn 'Alleluia! Sing to Jesus' - Hymn 460 (H-1982)

1 Al - le - lu - ia! sing to Je - sus! his the
 2 Al - le - lu - ia! not as or - phans are we
 3 Al - le - lu - ia! bread of Hea - ven, Thou on
 4 Al - le - lu - ia! King e - ter - nal, thee the
 5 Al - le - lu - ia! sing to Je - sus! his the

1 scep - ter, his the throne; Al - le - lu - ia! his the
 2 left in sor - row now; Al - le - lu - ia! he is
 3 earth our food, our stay! Al - le - lu - ia! here the
 4 Lord of lords we own: Al - le - lu - ia! born of
 5 scep - ter, his the throne; Al - le - lu - ia! his the

1 tri - umph, his the vic - to - ry a - lone; Hark! the
 2 near us, faith be - lieves, nor ques - tions how: though the
 3 sin - ful flee to thee from day to day: In - ter -
 4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
 5 tri - umph, his the vic - to - ry a - lone; Hark! the

1 songs of peace - ful Zi - on thun - der like a
 2 cloud from sight re - ceived him, when the for - ty
 3 ces - sor, friend of sin - ners, earth's Re - deem - er,
 4 in the veil hast en - tered, robed in flesh, our
 5 songs of ho - ly Zi - on thun - der like a

1 might - y flood; Je - sus out of ev - ery
 2 days were o'er, shall our hearts for - get his
 3 plead for me, where the songs all the
 4 great High Priest: thou on earth both Priest and
 5 might - y flood; Je - sus out of ev - ery

1 na - tion hath re - deemed us by his blood.
 2 prom - ise, "I am with you ev - er - more"?
 3 sin - less sweep a - cross the crys - tal sea.
 4 Vic - tim in the eu - cha - ris - tic feast.
 5 na - tion hath re - deemed us by his blood.

Words: William Chatterton Dix (1837-1898). Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887).

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.

Opening Acclamation

People ✕ Blessed be God: Father, Son, and Holy Spirit.
 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.

People Amen.

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

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.

The Salutation and Collect

The Lord be with you.

People And also with you.

Let us pray -

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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 Old Testament

Exodus 24:12-18

On the mountain with God.

The Lord said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

The Word of the Lord.

The Psalm

Psalm 99

Refrain

Model 1

Pro-claim the great-ness of the Lord our God! who is the Ho-ly One.

A musical score for a single voice. The top staff shows a treble clef, a key signature of one sharp (F#), and a common time signature. The melody consists of eighth and sixteenth notes. The lyrics are: "The Lord is King; let the people tremble; he is enthroned upon the cherubim; let the earth shake." The bottom staff shows a treble clef, a key signature of one sharp (F#), and a common time signature. The melody continues with eighth and sixteenth notes. The lyrics are: "The Lord is great in Zion; he is high above." The music is divided into measures by vertical bar lines, and the notes are connected by horizontal stems.

all peo - ples. 3. Let them confess his *Name*, which is great and awe - some;

he is the Ho - ly One. Refrain 4. "O migh - ty King, lover of justice,

you have es - tab - lished eq - ui - ty; you have executed justice

and righteous - ness in Ja - cob." 5. Proclaim the greatness of the Lord our God

and fall down be - fore his foot - stool; he is the Ho - ly One. Refrain

6. Mo - ses and Aaron among his priests, and Samuel among those who

call up - on his Name, they called upon the Lord, and he an - swered them.

7. He spoke to them out of the pil - lar of cloud; they kept his testimonies

and the decree that he gave them. Refrain 8. "O Lord our God, you an - swered them in - deed;

you were a God who forgave them, yet punished them for their e - vil deeds."

9. Proclaim the greatness of the Lord our God and worship him up - on his ho - ly hill;

for the Lord our God is the Ho - ly One. Refrain

Refrain

Mode 1

Pro-claim the great-ness of the Lord our God! who is the Ho - ly One.

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

2 Peter 1:16-21

Eyewitnesses of Christ's glory.

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

The Word of the Lord.

(Please stand)

The Gradual Hymn 'O Wondrous Type! O Vision Fair' - Hymn 137 (H-1982)

Descant

4 And faith - ful hearts are raised on high by this great

1 O won - drous type! O vi - sion fair of glo - ry
 2 With Mo - ses and E - li - jah nigh the in - car - nate
 3 With shin - ing face and bright ar - ray, Christ deigns to
 4 And faith - ful hearts are raised on high by this great
 5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

vi - sion's mys - ter - y; for which in joy - ful

1 that the Church may share, which Christ up - on the the
 2 Lord holds con - verse high; and from the cloud, the
 3 man - i - fest to - day what glo - ry shall be
 4 vi - sion's mys - ter - y; for which in joy - ful
 5 Spi - rit, ev - er One, vouch - safe to bring us

strains we raise the voice of prayer, the hymn of praise.

1 moun - tain shows, where bright - er than the sun he glows!
 2 Ho - ly One bears re - cord to the on - ly Son.
 3 theirs a - bove who joy in God with per - fect love.
 4 strains we raise the voice of prayer, the hymn of praise.
 5 by thy grace to see thy glo - ry face to face.

Words: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1848-1866), alt. Music: *Wareham*, melody William Knapp (1698-1768); alt.; harm. *Hymns Ancient and Modern*, 1875, after James Turle (1802-1882); desc. Sydney Hugo Nicholson (1875-1947). Descant by permission of the Royal School of Church Music.

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 Holy Gospel

Matthew 17:1-9

The Lord be with you.

People

And also with you.

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

People

Glory to you, Lord Christ.

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white.

Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah."

While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!"

When the disciples heard this, they fell to the ground and were overcome by fear.

But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

The Gospel of the Lord.

People

Praise to you, Lord Christ.

(Please sit)

The Sermon

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 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.

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

✠ 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 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.

(Please stand)

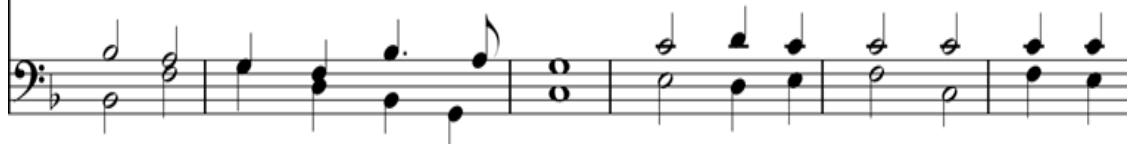
The Offertory Hymn 'God of the Prophets' - Hymn 359 (H-1982)



1 God of the pro - phets, bless the pro - phets' heirs! E - li - jah's
2 A - noint them pro - phets! Teach them thine in - tent: to hu - man
3 A - noint them priests! help them to in - ter - cede with all thy
4 A - noint them kings! Yea, king - ly kings, O Lord! A - noint them
5 Make them a - pos - tles, her - alds of thy cross; forth may they



1 man - tle o'er E - li - sha cast: each age for thine own sol - emn
2 need their quick - ened hearts a - wake; fill them with power, their lips make
3 roy - al priest-hood born of grace; through them thy Church pre - sents in
4 with the Spi - rit of thy Son: theirs not a mon - arch's crown or
5 go to tell all realms thy grace: in - spired of thee, may they count



1 task pre - pares, make each one strong-er, no - bler than the last.
2 el - o - quent for righteous - ness that shall all e - vil break.
3 word and deed Christ's one true sac - ri - fice with thank - ful praise.
4 ty - rant's sword; theirs by the love of Christ a king - dom won.
5 all but loss, and stand at last with joy be - fore thy face.



Words: Sts. 1-2 and 4-5, Denis Wortman (1835-1922), alt.; st. 3, Carl P. Daw, Jr. (b. 1944). St. 3, Copyright © 1982, by Hope Publishing company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Toulon*, melody from *Pseauts octante trois de David*, 1551, abridged; harm. Charles Winfred Douglas (1867-1944). Harmonization Copyright © by The Church Pension Fund.

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!
Amen.

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

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 and good,
our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

For on this day he revealed his glory before his chosen witnesses
and filled with divine splendor
the human flesh in which he is one with us.

So he prepared his disciples to bear the scandal of the cross
and showed that in the Church, his body,
the same glory would be fulfilled
that shone forth from him, its head.

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.

And so with joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

*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
Hosts: Hea - ven and earth are full - - of thy glo - ry. Glo -
ry be to thee, O Lord Most High. Bless - ed is he that com - eth -
in the name of the Lord. Ho - san - na in the high - est.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

(Please kneel)

Words of Institution

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).

We give thanks to you, O God,
for the goodness and love
which you have made known to us in creation;
in the calling of Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Savior and Redeemer of the world.

In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us out of error into truth,
out of sin into righteousness,
out of death into life.

On the night before he died for us,
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."

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.

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 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.

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

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.

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.

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.

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.

The Fraction

People

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

Agnus Dei

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.

People

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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

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.

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."

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

People

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.

(Please kneel)

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

Christ Jesus,
the splendor of the Father and the image of his being,
draw you to himself
that you may live in his light and share his glory;
¶ and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

People

Amen.

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn (see next page)

The Dismissal

Go in peace to love and serve the Lord.
Thanks be to God.

People

The Postlude

'A Celebration'

D. Paxton

The Recessional Hymn 'Ye Watchers and Ye Holy Ones' - Hymn 618 (H-1982)

Unison

1 Ye watch - ers and ye ho - ly ones, bright ser - a phs, cher - u -
 2 O high - er than the cher - u - bim, more glo - rious than the
 3 Re - spond, ye souls in end - less rest, ye pa - tri - archs and
 4 O friends, in glad - ness let us sing, su - per - nal an - them

Harmony

bim, and thrones, raise the glad strain, Al - le - lu - ia! Cry
 ser - a - phim, lead their prais - es, Al - le - lu - ia! Thou
 pro - phets blest, Al - le - lu - ia, al - le - lu - ia! Ye
 ech - o - ing, Al - le - lu - ia, al - le - lu - ia! To

Unison

out, do - min - ions, prince-doms, powers, vir - tues, arch - an - gels, an - gels'
 bear - er of the e - ter - nal Word, most gra - cious, mag - ni - fy the
 ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the
 God the Fa - ther, God the Son, and God the Spi - rit, Three in

Harmony

choirs, Al - le - lu - ia, al - le - lu - ia, al - le -
 Lord, Al - le - lu - ia, al - le - lu - ia, al - le -
 song, Al - le - lu - ia, al - le - lu - ia, al - le -
 One, Al - le - lu - ia, al - le - lu - ia, al - le -

Unison

lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!
 lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: John Athelstan Laurie Riley (1858-1945). By permission of Oxford University Press. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

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, Jeni Green, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Christopher Prante, Patrick Prante, Doug Jordan and Beverly Loftus.

Sunday Servants

Celebrant & Preacher

Deacon

Eucharistic Minister

Crucifer

Usher

Lectors

Today

Fr. David Green

Christine Fantuzzo

Lorna Nixon

Lorna Nixon

Anne Trumpler

Anne Trumpler

Lorna Nixon

Next Sunday

Fr. David Green

Christine Fantuzzo

Barb Linnenbaugh

Alejandro Trumpler

Marty Trumpler

Janet Fissel

Rick Braendle