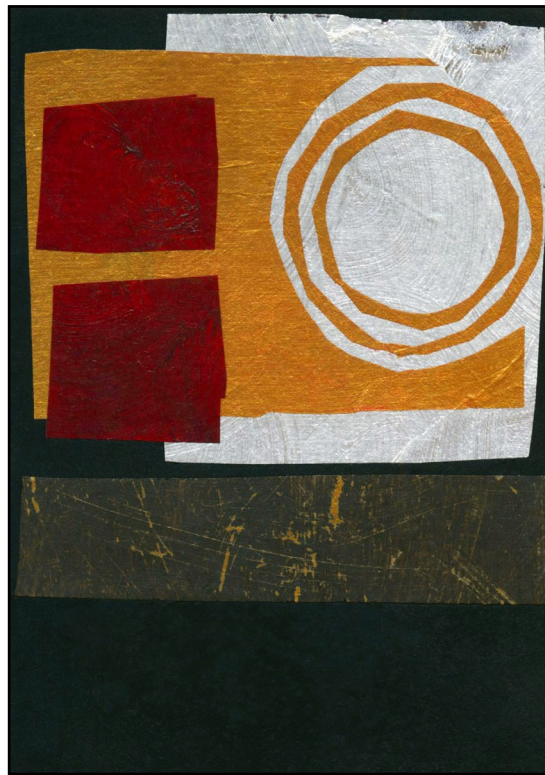




TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE THIRD SUNDAY OF EASTER

HOLY EUCHARIST



'Emmaus', © Jan Richardson.

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

[www.trinitygulphmills.org](http://www.trinitygulphmills.org)

APRIL 19 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

'I Know that My Redeemer Lives'

M. Burkhardt

*(Please stand)*

## The Processional Hymn 'Through the Red Sea Brought at Last' - Hymn 187 (H-1982)



1 Through the Red Sea brought at last, Al - le - lu - ia!  
2 Like the cloud that o - ver - head, Al - le - lu - ia!  
3 In that cloud and in that sea, Al - le - lu - ia!



E - gypt's chains be - hind we cast, Al - le - lu - ia! Deep and wide  
through the bil - lows Is - rael led, Al - le - lu - ia! by his tomb  
bur - ied and bap - tized were we, Al - le - lu - ia! Earth - ly night



flows the tide sev - ering us from bond - age past, Al - le - lu - ia!  
Christ makes room, souls re - stor - ing from the dead, Al - le - lu - ia!  
brought us light which is ours e - ter - nal - ly, Al - le - lu - ia!

Words: Ronald A. Knox (1888-1957). By permission of Burns & Oates. Music: *Straf mich nicht*, melody from *Hundert Arien*, 1694; harm. Alastair Cassels-Brown (b. 1927). Copyright © The Church Pension Fund.

*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.

Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

### 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.

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.

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

*People* The Lord be with you.  
And also with you.  
O God, whose blessed Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.  
Amen.

*(Please sit)*

## The Lessons

**The First Lesson** Acts 2:14a,36-41  
Peter addresses the crowd; the first converts.

Peter, standing with the eleven, raised his voice and addressed the crowd, "Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him."

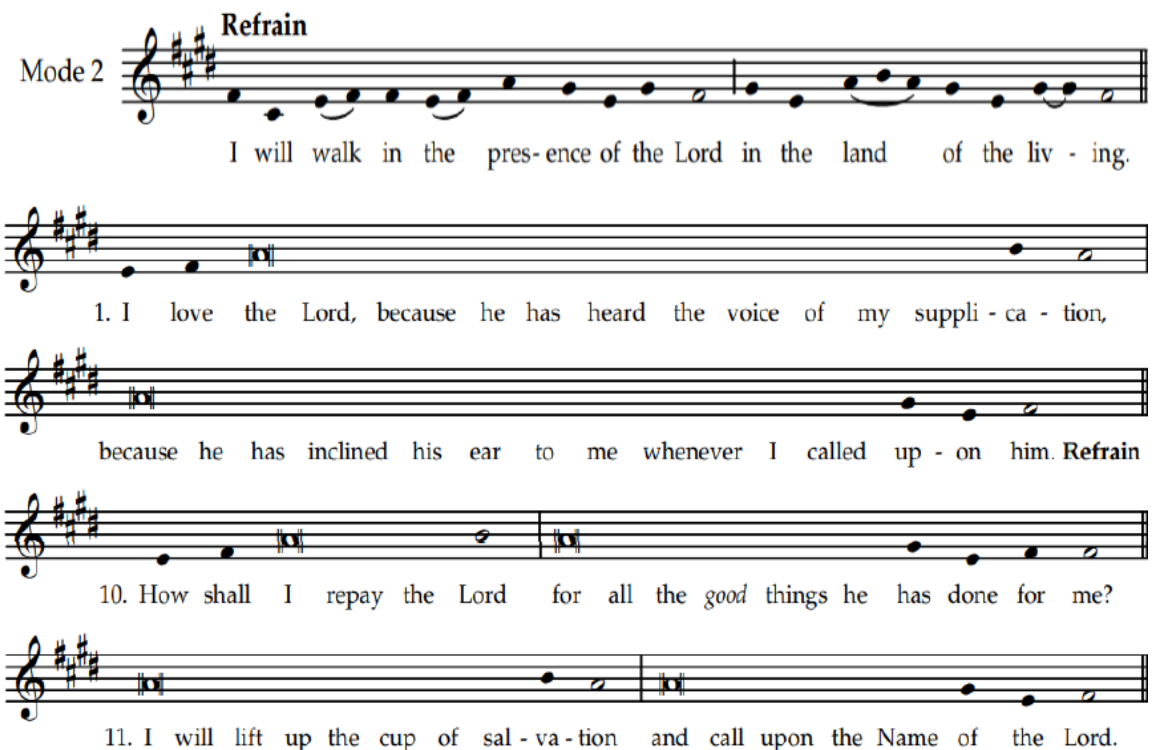
And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

The Word of the Lord.

*People* Thanks be to God.

**The Psalm** Psalm 116:1, 10-17

Mode 2 **Refrain**



I will walk in the pres-ence of the Lord in the land of the liv - ing.

1. I love the Lord, because he has heard the voice of my suppli - ca - tion,  
because he has inclined his ear to me whenever I called up - on him. **Refrain**

10. How shall I repay the Lord for all the good things he has done for me?

11. I will lift up the cup of sal - va - tion and call upon the Name of the Lord.

12. I will fulfill my vows to the Lord in the presence of all his peo - ple. Refrain

13. Pre - cious in the sight of the Lord is the death of his ser - vants.

14. O Lord, I am your ser - vant; I am your servant and the child of your handmaid;  
you have freed me from my bonds. Refrain

15. I will offer you the sacrifice of  
thanks - giv - ing and call upon the Name of the Lord.

16. I will fulfill my vows to the Lord in the presence of all his peo - ple,

17. In the courts of the Lord's house, in the midst of you, O Jerusalem.

Hal - le - lu - jah! Refrain

Refrain  
Mode 2  
I will walk in the pres - ence of the Lord in the land of the liv - ing.

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** 1 Peter 1:17-23

A call to holy living.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

### The Gradual Hymn 'Good Christians All, Rejoice and Sing' - Hymn 205 (H-1982)

1 Good Chris - tians all, re - joice and sing! Now is the  
 2 The Lord of life is risen to - day! Sing songs of  
 3 Praise we in songs of vic - to - ry that love, that  
 4 Your Name we bless, O ris - en Lord, and sing to -  
 5 To God the Fa - ther, God the Son, to God the

1 tri - umph of our King! To all the world glad news we bring:  
 2 praise a - long his way; let all the earth re - joice and say:  
 3 life which can - not die, and sing with hearts up - lift - ed high:  
 4 day with one ac - cord the life laid down, the life re - stored:  
 5 Spi - rit, al - ways One, we sing for life in us be - gun:

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

Words: Cyril A. Alington (1872-1955), alt. St. 5, Norman Mealy (1923-1987). Copyright © 1958, renewal 1986, by Hope Publishing company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. St.5, Copyright © 1971 by Walton Music Corporation. Used by permission. Music: *Gelobt sei Gott*, Melchior Vulpus (1560?-1616).

(Please stand)

### The Holy Gospel Luke 24:13-35

The Lord be with you.

People And also with you.

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

People Glory to you, Lord Christ.

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad.

Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel.

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.

“Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

*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.

*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 BCP uses the title "Prayers of the People" for the oratio fidelium or general intercessions in the Eucharist. Such prayers have a long and venerable history. Their existence was first mentioned by Justin Martyr about the year 150, and for centuries they formed a vital part of the Daily Office and Eucharistic liturgy. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with Kyrie eleison.*

*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.*

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.

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

(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 'In the Garden' - Hymn 69 (LEVAS)

1. I come to the gar - den a - lone, — While the  
2. He speaks, and the sound of His voice — Is so  
3. I'd stay in the gar - den with Him — Though the

1. dew is still on the ros - es; And the voice I hear, fall - ing  
2. sweet the birds hush their sing - ing; And the me - lo - dy that He  
3. night a - round me be fall - ing; But He bids me go through the

1. on my ear, The Son of God dis - clos - es.  
2. gave to me With - in my heart is ring - ing.  
3. voice of woe, His voice to me is call - ing.

And He walks with me, and He talks with me, And He

tells me I am His own, — And the joy we share as we

tar - ry there, None oth - er has ev - er — known. —

### 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 indeed right, our duty and our joy,  
always and everywhere to give you thanks,  
almighty and eternal Father,  
and in these days of Easter to celebrate with joyful hearts  
the memory of your wonderful works.

For by the mystery of his passion, Jesus Christ, your risen Son,  
has conquered the powers of death and hell  
and restored in us the image of your glory.

And so, in the joy of this Passover,  
earth and heaven resound with gladness;  
while angels and archangels and the powers of all creation  
sing for ever the hymn of your glory:

*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

## 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.

*(Please kneel)*

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.

## 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 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.

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.

## 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.

*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*

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

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.

## 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') was spoken by John the Baptist immediately before he baptized Christ.

## 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 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 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 among you and remain with you always.  
Amen.

*People*

*(Please sit)*

## **Welcome, Parish Announcements**

### **The Recessional Hymn** *(see next page)*

### **The Dismissal**

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

*People*

Alleluia, alleluia, go in peace to love and serve the Lord.  
Thanks be to God, Alleluia, alleluia.

### **The Postludes**

*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."*

'Easter Hymn/Christ the Lord is Risen'

*M. Thomas*



The Recessional Hymn 'Awake, Arise, Lift Up Your Voice' - Hymn 212 (H-1982)

1 A - wake, a - rise, lift up your voice, let  
 2 Oh, with what glad - ness and sur - prise the  
 3 those hands of lib - eral love in - deed in  
 4 His en - e - mies had sealed the stone as  
 5 O Dead a - rise! O Friend - less stand by

1 Eas - ter mu - sic swell; re - jice in Christ, a -  
 2 saints their Sa - vior greet; nor will they trust their  
 3 in - fi - nite de - gree, those feet still free to  
 4 Pi - late gave them leave, lest dead and friend - less  
 5 ser - a - phim a - dored! O Sol - i - tude a -

1 gain re - jice and on his prais - es dwell.  
 2 ears and eyes but by his hands and feet,  
 3 move and bleed for mil - lions and for me.  
 4 and a - lone he should their skill de - ceive.  
 5 gain com - mand your host from heaven re - stored!

Words: Christopher Smart (1722-1771), alt. Music: *Richmond*, melody Thomas Haweis (1734-1816); adapt. Samuel Webbe (1740-1816).



# 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, Christopher Prante, Patrick Prante, Doug Jordan, Beverly Loftus and Melissa Kerr.

---

## LAY LEADERS

---

	<b><i>Today</i></b>	<b><i>Next Sunday</i></b>
<b>Celebrant &amp; Preacher</b>	Fr. David Green	Fr. David Green
<b>Deacon</b>	Christine Fantuzzo	Christine Fantuzzo
<b>Eucharistic Minister</b>	Lorna Nixon	Barb Linnenbaugh
<b>Usher</b>	Janet Fissel	Bill McGary
<b>Lectors</b>	Janet Fissel Lorna Nixon	Barb Linnenbaugh Anne Trumpler

---

## 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.