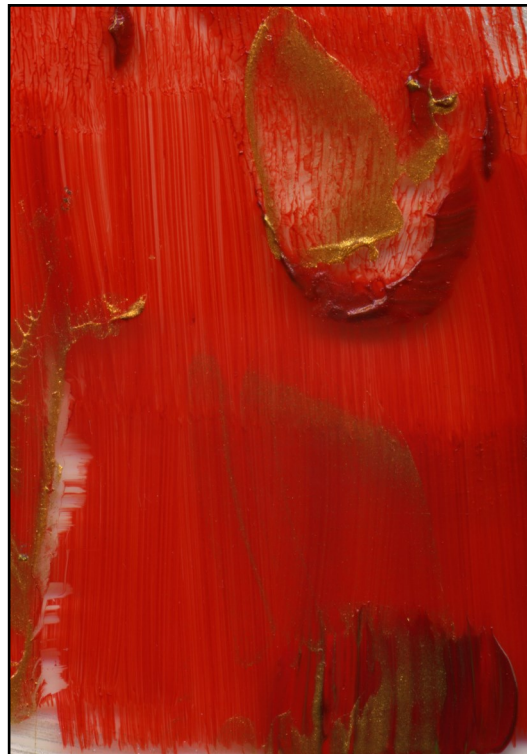




TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE FOURTH SUNDAY OF EASTER

**HOLY EUCHARIST**



"For Love", © 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 21 2024

# THE ENTRANCE RITE

Book Of Common Prayer, pp. 355-60

*Gathering Prayer is a 10-minute silent period from 9.45am until the Prelude for individual centering prayer to bring us closer to God, be reminded that God's first language is silence, and to be prepared to share in singing his praises at the start of the service at 10 o'clock.*

*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.*

## Gathering Prayer

Be silent    Be still    Say nothing    Before God.

## The Prelude

Prelude on 'The Lord is my Shepherd'

G. Young

(Please stand)

## The Processional Hymn 'Christ is Made the Sure Foundation' - Hymn 518 (H-1982)

*Descant*

4 Here vouch - safe to all thy serv - ants what they ask of

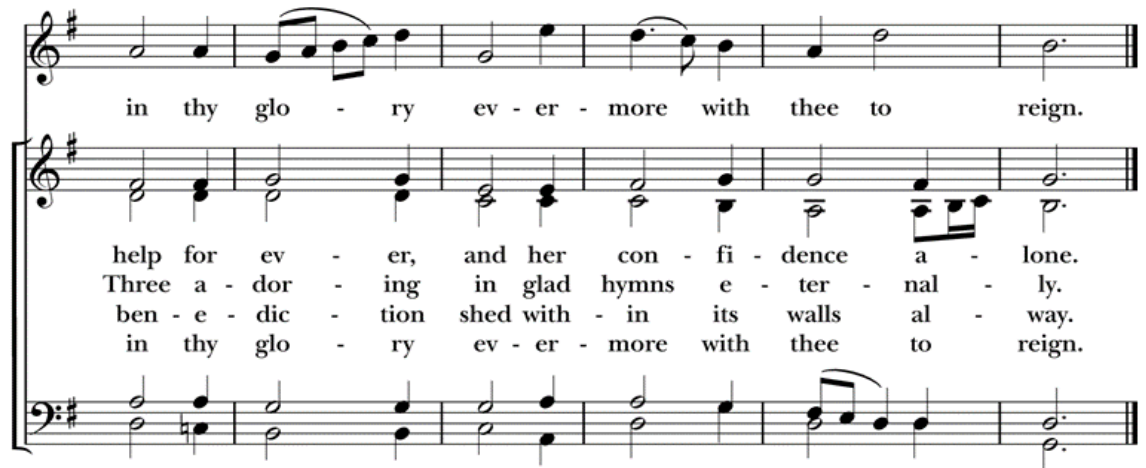
1 Christ is made the sure foun - da - tion, Christ the head and  
2 All that ded - i - cat - ed ci - ty, dear - ly loved of  
3 To this tem - ple, where we call thee, come, O Lord of  
4 Here vouch - safe to all thy serv - ants what they ask of

thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,  
God on high, in ex - ult - ant ju - bi - la - tion  
Hosts, to - day; with thy wont - ed lov - ing - kind - ness  
thee to gain; what they gain from thee, for ev - er

with the bless - ed to re - tain, and here - af - ter

bind - ing all the Church in one; ho - ly Zi - on's  
pours per - pet - ual mel - o - dy; God the One in  
hear thy serv - ants as they pray, and thy full - est  
with the bless - ed to re - tain, and here - af - ter



in thy glo - ry ev - er - more with thee to reign.  
 help for ev - er, and her con - fi - dence a - lone.  
 Three a - dor - ing in glad hymns e - ter - nal - ly.  
 ben - e - dic - tion shed with - in its walls al - way.  
 in thy glo - ry ev - er - more with thee to reign.

Words: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818-1856), alt. Music: *Westminster Abbey*, Henry Purcell (1659-1695), adapt; desc. James Gillespie (b. 1929). Descant by permission of Church Society, London.

*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 Bidding and Acclamation

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

*People*

Alleluia. Christ is risen.  
 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.

### 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 seated 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.*

### The Salutation and Collect

*People* The Lord be with you.  
 And also with you.  
 Let us pray -  
 O God,  
 whose Son Jesus is the good shepherd of your people:  
 grant that when we hear his voice  
 we may know him who calls us each by name,  
 and follow where he leads;  
 who, with you and the Holy Spirit, lives and reigns,  
 one God, for ever and ever.

*People* Amen.

*(Please sit)*

### The Lessons

#### The First Lesson

Acts 4:5-12

Peter and John before the Council.

The rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, "By what power or by what name did you do this?"

Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead.

"This Jesus is 'the stone that was rejected by you, the builders; it has become the cornerstone.' There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

*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 23

**Refrain**

Mode 6 

The Lord is my shep-herd; I shall not be in want.

1. The Lord is my shep-herd; I shall not be in want.

2. He makes me lie down in green pas-tures and leads me be-side still wa-ters. **Refrain**

3. He re-vives my soul and guides me along right pathways for his Name's sake.

4. Though I walk through the valley of the shadow of death, I shall fear no e-vil;

for you are with me; your rod and your staff, they com-fort me. **Refrain**

5. You spread a table before me in the presence of those who trou-ble me;

you have anointed my head with oil, and my cup is run-ning o-ver.

6. Surely your goodness and mercy shall follow me all the days of my life,

and I will dwell in the house of the Lord for ev-er. **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 1 John 3:16-24

Love one another.

We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

The Word of the Lord.

People Thanks be to God.

(Please stand)

**The Gradual Hymn** 'Shepherd of Souls, Refresh and Bless' - Hymn 343 (H-1982)

1 Shep - herd of souls, re - fresh and bless thy cho - sen  
 2 We would not live by bread a - lone, but by thy  
 3 Be known to us in break - ing bread, and do not  
 4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim flock with man - na in the  
 word of grace, in strength of which we  
 then de - part; Sa - vior, a - bid - e with  
 and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.  
 trav - el on to our a - bid - ing - place.  
 us, and spread thy ta - ble in our heart.  
 heaven - ly wine, be our im - mor - tal food.

Words: James Montgomery (1771-1845), alt. Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937), after John Bacchus Dykes (1823-1876). Copyright © 1985, G.I.A. Publications.

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

**The Holy Gospel**

John 10:11-18

The Lord be with you.

People

And also with you.

Alleluia, alleluia.

I am the good shepherd, says the Lord;

I know my sheep, and mine know me.

People

Alleluia, alleluia.

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

People

Glory to you, Lord Christ.

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away – and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd.

“I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

“For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

*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.

*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.*

*(Please kneel)*

*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.*

*An intercession is a prayer for another or others. Intercession "brings before God the needs of others" (BCP, p. 857). It is one of the seven principal kinds of prayer (BCP, p. 856).*

*The Confession of Sin is the corporate acknowledgement of our sin (missing the mark) and our desire to live into the fullness of God's call for us.*

*In the Absolution the priest proclaims God's abundant grace and declares forgiveness to all.*

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

## **The Prayers of the People**

### **The Parish Prayer**

*People*

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**

#### **The Confession of Sin**

*People*

We pray also for the forgiveness of our sins.

Have mercy upon us, most merciful Father;  
in your compassion forgive us our sins,  
known and unknown,  
things done and left undone;  
and so uphold us by your Spirit  
that we may live and serve you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord.  
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**

*People*

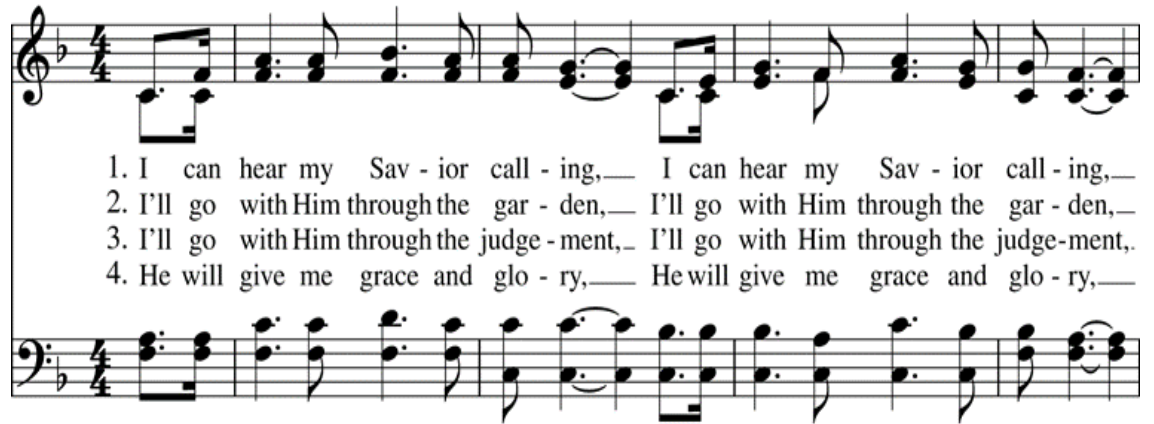
The peace of the Lord be always with you.  
And also with you.

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

*(Please stand)*



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, —



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 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 our God.  
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 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 the Sursum Corda (meaning 'lift up your hearts') 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.

## Sanctus and Benedictus

*People*

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

*(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).

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

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.

Therefore we proclaim the mystery of faith:

*People*

Christ has died.  
Christ is risen.  
Christ will come again.

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.

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.

## 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 -  
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.

People

## The Fraction

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

People

## 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.

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

### **Ecce Agnus Dei**

*People*

✠ 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.

### **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 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 Post-communion Prayer**

*People*

Let us pray -  
Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.

And now, Father, send us out to do the work  
you have given us to do,  
to love and serve you as faithful witnesses of Christ our Lord.

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

### **The Blessing**

*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.*

*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** 'Savior, Like a Shepherd Lead Us' - Hymn 708 (H-1982)

1 Sa - vior, like a shep - herd lead us; much we need thy  
2 Ear - ly let us seek thy fa - vor, ear - ly let us

ten - der care; in thy plea - sant pas - tures feed us;  
learn thy will; do thou, Lord, our on - ly Sa - vior,

for our use thy folds pre - pare. Bless - ed Je - sus!  
with thy love our bos - oms fill. Bless - ed Je - sus!

Bless - ed Je - sus! Thou hast bought us, thine we are.  
Bless - ed Je - sus! Thou hast loved us: love us still.

Words: *Hymns for the Young*, ca. 1830, alt. Music: *Sicilian Mariners*, Sicilian melody, from *The European Magazine and London Review*, 1792.

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

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

**The Dismissal**

People

Let us bless the Lord  
Thanks be to God.  
Alleluia. Alleluia.

**The Postlude**

'Christ is Risen'

H.E. Rohlig



# 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 worshipping, 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.

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## IN OUR PRAYERS THIS WEEK

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

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

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## LAY LEADERS

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	<i>Today</i>	<i>Next Sunday</i>
<b>Usher</b>	Marty Trumpler	Barb Linnenbaugh
<b>Acolyte/Crucifer</b>	Julie Moore	Julie Moore
<b>Lector - The First Lesson</b>	Rick Braendle	Marie Robson
<b>Lector - The Second Lesson</b>	Barb Linnenbaugh	Dick Stacy

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## ACKNOWLEDGEMENTS

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**ORGANIST** ROGER CASTELLANI    **CANTOR** TIFFANY NACK

**ORDER OF SERVICE DESIGN** TOM NATALINI

## MUSIC

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