



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE FIFTEENTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'For What Binds Us', © Jan Richardson.

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

www.trinitygulphmills.org

SEPTEMBER 6 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.

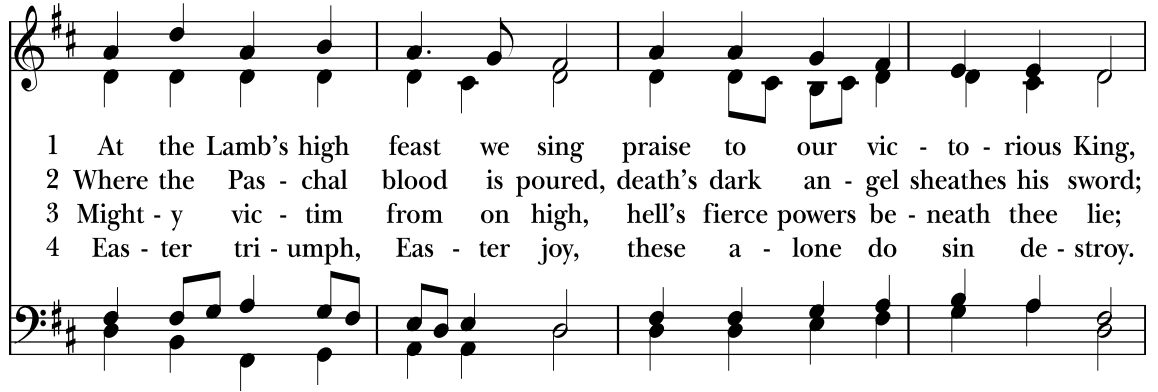
The Prelude

'Prelude No. 2'

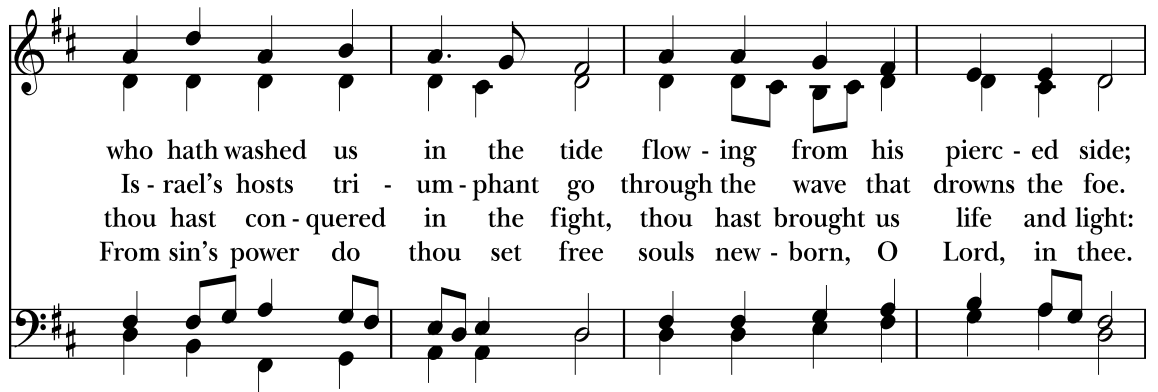
F. Mendelssohn

(Please stand)

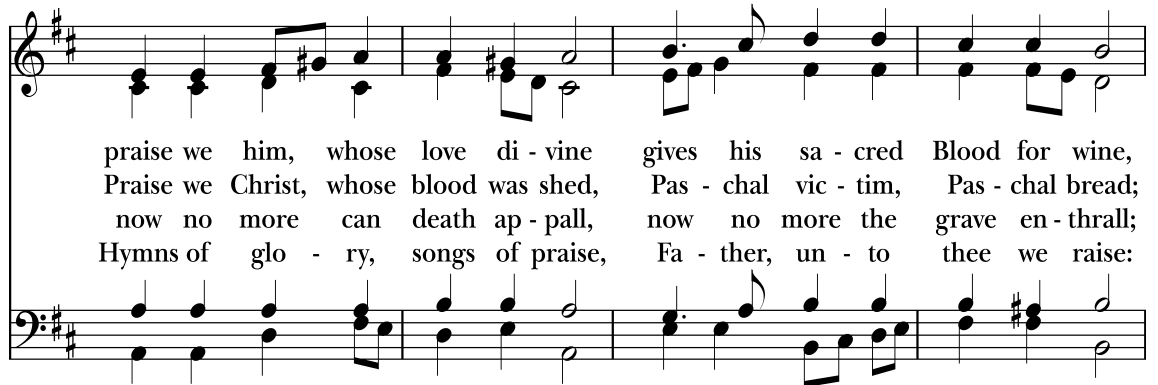
The Processional Hymn 'At the Lamb's High Feast We Sing' - Hymn 174 (H-1982)



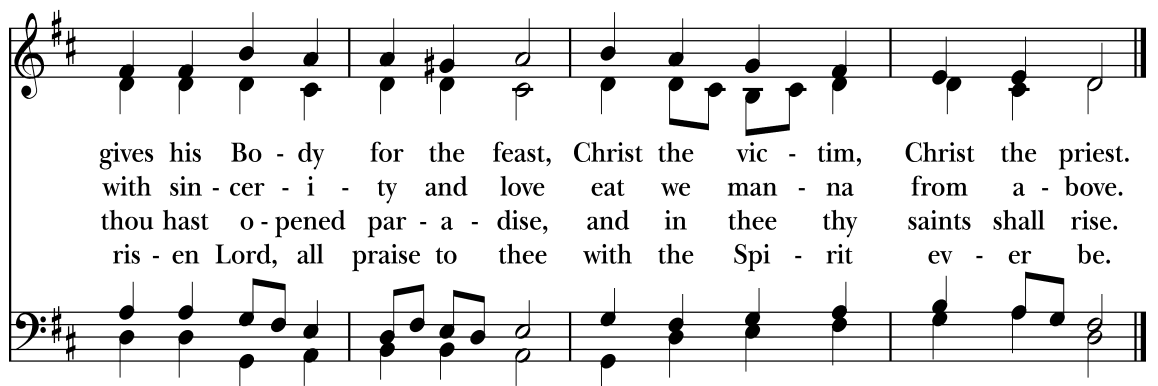
1 At the Lamb's high feast we sing praise to our vic - to - rious King,
2 Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
3 Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;
4 Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.



who hath washed us in the tide flow - ing from his pierc - ed side;
Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
thou hast con - quered in the fight, thou hast brought us life and light:
From sin's power do thou set free souls new - born, O Lord, in thee.



praise we him, whose love di - vine gives his sa - cred Blood for wine,
Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
now no more can death ap - pall, now no more the grave en - thrall;
Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:



gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
with sin - cer - i - ty and love eat we man - na from a - bove.
thou hast o - pened par - a - dise, and in thee thy saints shall rise.
ris - en Lord, all praise to thee with the Spi - rit ev - er be.

Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

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

As a Trinitarian acclamation, the Gloria is an appropriate way to acknowledge with thanks and joy that we are the beneficiaries of the unmerited gift of God's grace and mercy.

Welcome

Opening Bidding and Acclamation

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

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

The Collect for Purity

People Almighty God,
to you all hearts are open,
all desires known,
and from you no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord.
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____
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 -
Grant us, O Lord,
to trust in you with all our hearts;
for, as you always resist the proud
who confide in their own strength,
so you never forsake
those who make their boast of your mercy;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People Amen.

(Please sit)

The Lessons

The First Lesson

Exodus 12:1-14

The first Passover instituted.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it.

Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.

They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord.

The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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 149

Mode 1 **Refrain**

Sing to the Lord a new song.

1. Hal - le - lu - jah! Sing to the Lord a new song; sing his praise in the congregation of the faith - ful. **Refrain** 2. Let Is - rael re - joice in his Mak - er; let the children of Zion be joy - ful in their King. 3. Let them praise his Name in the dance; let them *sing* praise to him with tim - brel and harp. **Refrain** 4. For the Lord takes pleasure in his peo - ple and adorns the poor with vic - to - ry. 5. Let the faithful re - joice in tri - umph; let them be joy - ful on their beds. **Refrain** 6. Let the praises of God be in their throat and a *two-edged* sword in their hand; 7. To *wreak* vengeance on the na - tions and punishment on the peo - ples; **Refrain** 8. To bind their kings in chains and their nobles with links of i - ron; 9. To *inflict* on them the judg - ment de - creed; this is glory for all his faithful people. 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 13:8-14

Love for one another.

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual 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

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.

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.

The Holy Gospel

Matthew 18:15-20

The Lord be with you.
And also with you.

People

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

People

Jesus said, "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector.

"Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

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

People

(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.

*The Confession of Sin is
the corporate acknowl-
edgement 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 de-
clares forgiveness to all.*

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 'Forgive Our Sins as We Forgive' - Hymn 674 (H-1982)

1 "For - give our sins as we for - give" you
 2 How can your par - don reach and bless the
 3 In blaz - ing light your cross re - veals the
 4 Lord, cleanse the depths with - in our souls, and

taught us, Lord, to pray; but you a - lone can
 un - for - giv - ing heart that broods on wrongs and
 truth we dim - ly knew, how small the debts men
 bid re - sent - ment cease; then, re - con - ciled to

grant us grace to live the words we say.
 will not let old bit - ter - ness de - part?
 owe to us, how great our debt to you.
 God and man, our lives will spread your peace.

Words: Rosamond E. Herklots (1905-1987). By permission of Oxford University Press. Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; acc. Margaret W. Mealy (b. 1922).

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

	The Lord be with you.
People	And also with you.
	Lift up your hearts.
People	We lift them to the Lord.
	Let us give thanks to the Lord.
People	It is right to give him thanks and praise.

The Eucharistic Preface

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

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

The musical notation is written on three staves in G major (one sharp). The first staff is for the Celebrant, with a whole rest followed by a half note G, a half note A, a whole note B, a half note C, and a half note D. The second and third staves are for the Celebrant and People, with a melody of eighth and quarter notes. The lyrics are: 'Therefore, according to his com - mand, O Fa - ther, We re - mem - ber his death, We pro - claim his re - sur - rec - tion, We a - wait his com - ing in glo - ry.'

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 'All Creatures of Our God and King' - Hymn 400 (H-1982)



1 All crea - tures of our God and King, lift up your voic - es, let us
2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal
7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing
3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
6 breath, O — praise him, Al - le - lu - ia! You lead back
7 ness, O — praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
3 tense and fierce - ly bright, you give to us both warmth and light,
6 home the child of God, for Christ our Lord that way has trod:
7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

Refrain



O praise him, O praise him, Al - le - lu - ia,



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

Words: St. Francis of Assisi (1182-1226); tr. William H. Draper (1855-1933), alt. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 123; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

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

Let us bless the Lord.
Thanks be to God.

People

The Postlude

'Praeludium in C'

D. Buxtehude



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	Lorna Nixon	Barb Linnenbaugh
Usher	Janet Fissel	Lorna Nixon
Lectors	Bill McGary	Kathie Uhler
	Barb Linnenbaugh	Rick Braendle

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.

