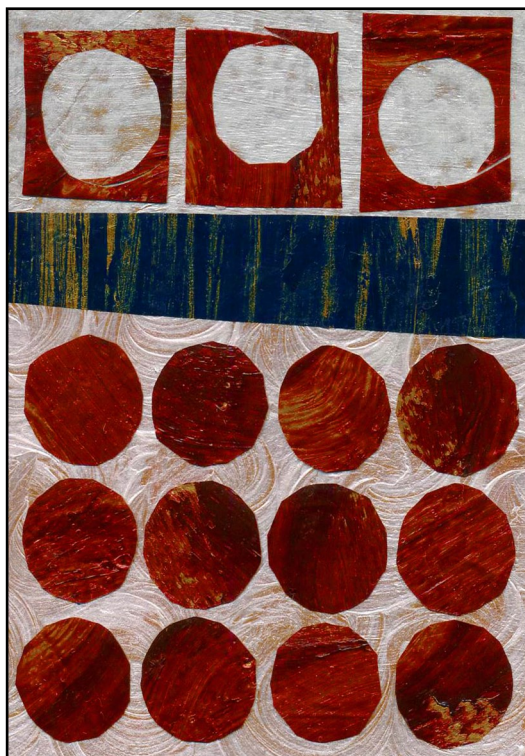




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE ELEVENTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'The Feast Beneath', © Jan Richardson.

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

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AUGUST 4 2024

THE ENTRANCE RITE

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

'Ricercar in C'

J. Pachelbel

(Please stand)

The Processional Hymn 'Glorious Things of Thee are Spoken' - Hymn 523 (H-1982)

1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
 2 See! the streams of liv - ing wa - ters, spring - ing from e -
 3 Round each ha - bi - ta - tion hov - ering, see the cloud and
 4 Blest in - hab - it - ants of Zi - on, washed in the Re -

of our God; he whose word can - not be bro - ken
 ter - nal love, well sup - ply thy sons and daugh - ters
 fire ap - pear for a glo - ry and a cov - ering,
 deem - er's blood! Je - sus, whom their souls re - ly on,

formed thee for his own a - bode; on the Rock of A - ges
 and all fear of want re - move. Who can faint, when such a
 show - ing that the Lord is near. Thus de - riv - ing from their
 makes them kings and priests to God. 'Tis his love his peo - ple

found - ed, what can shake thy sure re - pose? With sal -
 riv - er ev - er will their thirst as - suage? Grace which,
 ban - ner, light by night, and shade by day, safe they
 rais - es o - ver self to reign as kings: and as

va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
 like the Lord, the giv - er nev - er fails from age to age.
 feed up - on the man - na which he gives them when they pray.
 priests, his sol - emn prais - es each for a thank - of - fering brings.

Words: John Newton (1725-1807), alt. Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991). Copyright © 1942, Renewal 1970 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

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

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 -
Let your continual mercy, O Lord,
cleanse and defend your Church;
and, because it cannot continue in safety without your help,
protect and govern it always by your goodness;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

People Amen.

(Please sit)

The Lessons

The First Lesson

2 Samuel 11:26-12:13a

Nathan condemns David.

When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

But the thing that David had done displeased the Lord, and the Lord sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him.

Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man. He said to Nathan, "As the Lord lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

Nathan said to David, "You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more.

"Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife.

"Thus says the Lord: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun."

David said to Nathan, "I have sinned against the Lord."

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 51:1-13

Refrain

Mode 4



Have mer-cy on me, O God, ac-cord-ing to your lov-ing-kind-ness.

1. Have mer-cy on me, O God, according to your lov-ing-kind-ness; in your great compassion blot out my of-fens-es. 2. Wash me through and through from my wick-ed-ness and cleanse me from my sin. 3. For I know my trans-gress-ions, and my sin is e-ver be-fore me. **Refrain** 4. A-gainst you only have I sinned and done what is e-vil in your sight. 5. And so you are justified when you speak and up-right in your judg-ment. **Refrain** 6. In-deed, I have been wicked from my birth, a sin-ner from my moth-er's womb. 7. For behold, you look for truth deep with-in me, and will make me under-stand wis-dom se-cret-ly. 8. Purge me from my sin, and I shall be pure; wash me, and I shall be clean in-deed. **Refrain** 9. Make me hear of joy and glad-ness, that the body you have brok-en may re-joice. 10. Hide your face from my sins and blot out all my in-i-qui-ties. [5]

11. Create in me a clean heart, O God, and renew a *right* spi - rit with - in me. Refrain

12. Cast me not away from your pres-ence and *take* not your ho - ly Spi - rit from me.

13. Give me the joy of your sav - ing help a - gain and sustain me with your

boun - ti - ful Spi - rit. Refrain

Refrain

Mode 4

Have mer - cy on me, O God, ac - cord - ing to your lov - ing - kind - ness.

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 Ephesians 4:1-16

Unity in the body of Christ.

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift.

Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.)

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

	The Word of the Lord.
<i>People</i>	Thanks be to God.

(Please stand)

The Gradual Hymn 'Let Us Break Bread Together on Our Knees' - Hymn 325 (H-1982)

1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____

let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

3 Let us praise God to - geth-er on our knees; _____
let us praise God to - geth-er on our knees; _____

Refrain
when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

Words: African-American spiritual. Music: *Let Us Break Bread*, Afro-American spiritual; arr. and harm. David Hurd (b. 1950).

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 6:24-35

People

The Lord be with you.

And also with you.

Alleluia, alleluia.

One does not live on bread alone,

but by every word that comes forth from the mouth of God.

People

Alleluia, alleluia.

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

People

Glory to you, Lord Christ.

The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"

Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal."

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.

Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"

Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always."

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

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 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.

(Please kneel)

The Prayers of the People

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

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

✠ 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.

People

(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 'Come, Risen Lord, and Deign to be Our Guest' - Hymn 306 (H-1982)

1 Come, ris - en Lord, and deign to be our guest;
 2 We meet, as in that up - per room they met;
 3 One bo - dy we, one Bo - dy who par - take,
 4 One with each o - ther, Lord, for one in thee,

nay, let us be thy guests; the feast is thine;
 thou at the ta - ble, bless - ing, yet dost stand:
 one Church u - ni - ted in com - mun - ion blest;
 who art one Sa - vior and one liv - ing Head;

thy - self at thine own board make man - i - fest
 "This is my Bo - dy"; so thou giv - est yet:
 one Name we bear, one Bread of life we break,
 then o - pen thou our eyes, that we may see;

in thine own Sac - ra - ment of Bread and Wine.
 faith still re - ceives the cup as from thy hand.
 with all thy saints on earth and saints at rest.
 be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. By permission of Oxford University Press. Music: *Sursum Corda*, Alfred Morton Smith (1879-1971). Copyright © 1941, Mrs. Alfred M. Smith.



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.

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 truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

From sunrise to sunset this day is holy,
for Christ has risen from the tomb
and scattered the darkness of death
with light that will not fade.

This day the risen Lord walks with your gathered people,
unfolds for us your word,
and makes himself known
in the breaking of the bread.

In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.

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.

And though the night will overtake this day
you summon us to live in endless light,
the never-ceasing sabbath of the Lord.

And so with choirs of angels, with all the heavenly host,
we proclaim your glory and join their unending song of praise:

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)

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.

Music: McNeil Robinson II (b. 1943). Copyright © 1984 Theodore Presser Co. Used by permission of the publisher.

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

People

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.

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.

Agnus Dei

People

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

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

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

give us your peace, give us your peace.

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

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

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.

The final part of Holy Communion proclaims our going out. Unlike all other prayers in the service, here we proclaim our readiness to go out into the world to love and to serve God. Nourished with the body and blood of Christ, we are ready to do God's work in the world.

The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.

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

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

(Please kneel)

The Post-communion Prayer

Let us pray -

People 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 Lord Jesus Christ, Son of the living God,
teach you to walk in his way more trustfully,
to accept his truth more faithfully,
and to share his life more lovingly;
that, by the power of the Holy Spirit,
you may come as one family to the kingdom of the Father.

✠ And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you,
and all those whom you love, this day and always.

People Amen.

(Please sit)

Welcome, Parish Announcements

The Recessional Hymn *(next page)*

The Dismissal

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

The Postlude

'Faithfulness' *A. Travis*

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.

(Please stand)

The Recessional Hymn 'Guide Me, O Thou Great Jehovah' - Hymn 690 (H-1982)

1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun-tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
stream doth flow; let the fire and cloud - y pil - lar
fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
lead me all my jour - ney through; strong de - liv - erer,
land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
strong de - liv - erer, be thou still my strength and
songs of prais - es, I will ev - er give to

more, feed me now and ev - er - more.
shield, be thou still my strength and shield.
thee, I will ev - er give to thee.