



TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE SIXTH SUNDAY AFTER THE EPIPHANY  
*THE COMMEMORATION OF BLESSED ABSALOM JONES*

**HOLY EUCHARIST**



*"Where Love Meets Us and Makes Us Anew", © 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)

FEBRUARY 12 2023

# THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

## Prelude

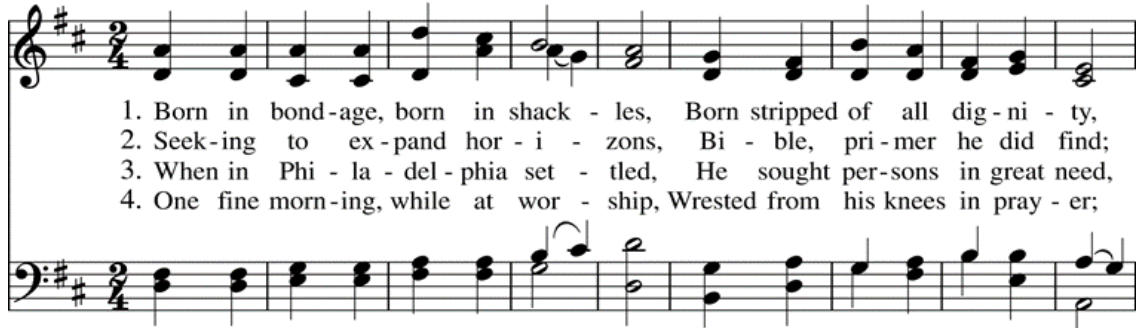
‘Tierce en Taille’

F. Couperin

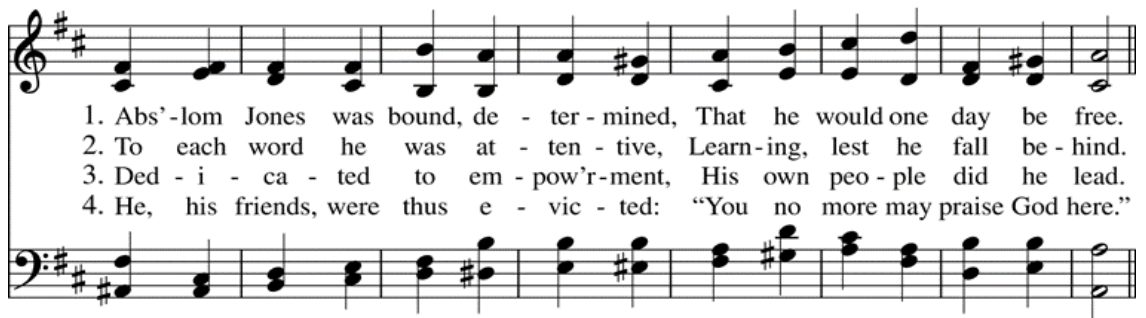
(Please stand)

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.

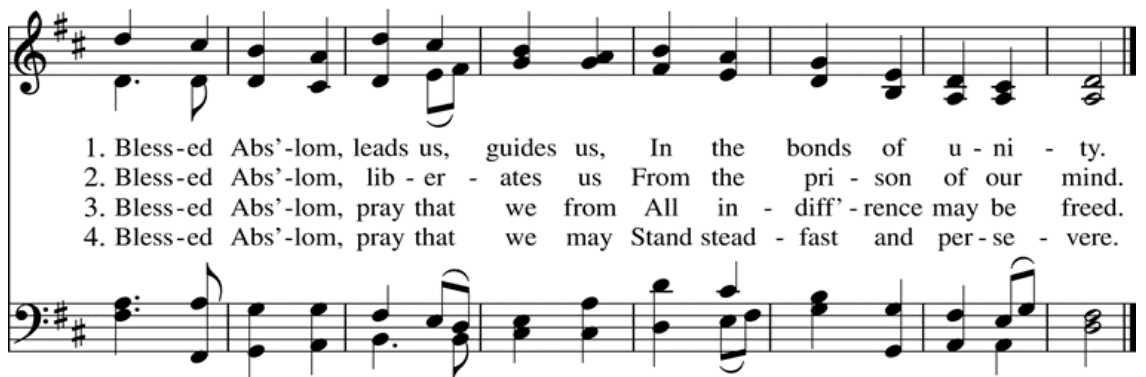
## The Processional Hymn ‘Blessed Absalom’ - Hymn 44 (LEVAS)



1. Born in bond-age, born in shack - les, Born stripped of all dig - ni - ty,  
2. Seek-ing to ex - pand hor - i - zons, Bi - ble, pri - mer he did find;  
3. When in Phi - la - del - phia set - tled, He sought per - sons in great need,  
4. One fine morn-ing, while at wor - ship, Wrested from his knees in pray - er;



1. Abs'-lom Jones was bound, de - ter - mined, That he would one day be free.  
2. To each word he was at - ten - tive, Learn-ing, lest he fall be - hind.  
3. Ded - i - ca - ted to em - pow'r-ment, His own peo - ple did he lead.  
4. He, his friends, were thus e - vic - ted: "You no more may praise God here."



1. Bless-ed Abs'-lom, leads us, guides us, In the bonds of u - ni - ty.  
2. Bless-ed Abs'-lom, lib - er - ates us From the pri - son of our mind.  
3. Bless-ed Abs'-lom, pray that we from All in - diff'-rence may be freed.  
4. Bless-ed Abs'-lom, pray that we may Stand stead - fast and per - se - vere.

- |   |   |
|---|---|
| 5. Founded he Saint Thomas' church for<br>Afric's sons and daughters blest;<br>Full-fledged members of Christ's Body,<br>They no longer were oppressed.<br>Blessed Abs'lom, pray that we may<br>Be the church at Christ's behest. | 6. Blessed Abs'lom Jones, first priest of<br>Afric's stock within our fold;<br>May we, inspired by your witness<br>Raise up priests with hearts of gold!<br>Blessed Abs'lom, pioneer, prophet<br>May your story long be told! |
|---|---|

7. Praise to Christ the Liberator;  
Praise Creator ever blest;  
Praise the Spirit, Source of comfort,  
North to south, and east to west:  
Blessed Abs'lom, priest, exemplar,  
In God's bosom now at rest.

Words: Harold T. Lewis (b. 1947). Music: *Lauda Anima*, John Goss (1800-1800).

## Opening Acclamation

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

People

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.

Framed in Greek with early roots in the liturgy, preceding even the use of Latin, the verses are possibly based on Psalm 51:1 or Matthew 15:25. The Kyrie was used by both Martin Luther and John Calvin as an act of contrition.

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.

## 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.  
Amen.

People

## Kyrie eleison

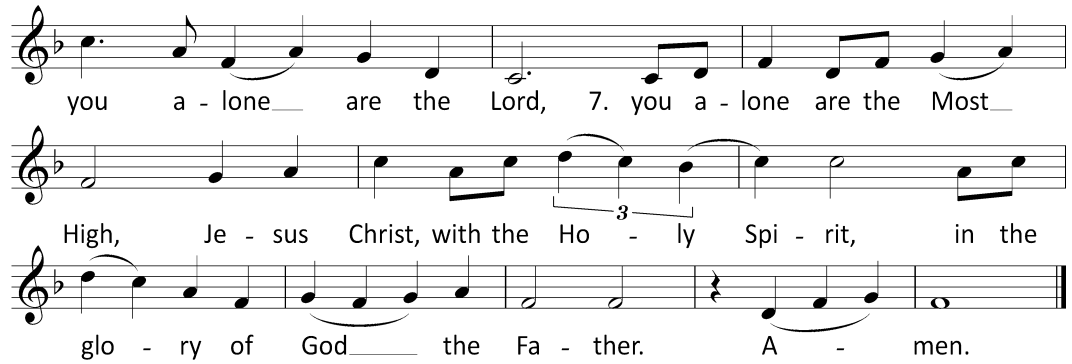
*Celebrant* Lord, have mer - cy. *People* Lord, have mer - cy.

*Celebrant* Christ, have mer - cy *People* Christ, have mer - cy.

*Celebrant* Lord, have mer - cy. *People* Lord, have mer - cy.

## 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,



*In light of God's great saving work, this prayer asks God to help us serve him faithfully. 'Collect' is from the Latin 'collecta' meaning a gathering together.*

*At services in the ancient Jewish synagogue, a series of biblical lessons were read, a practice imitated in Christian worship from early times.*

*For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.*

## The Salutation and Collect

*People*

The Lord be with you.

And also with you.

Let us pray -

Set us free, heavenly Father,  
from every bond of prejudice and fear;  
that, honoring the steadfast courage of your servant Absalom Jones,  
we may show forth in our lives  
the reconciling love and true freedom of the children of God,  
which you have given us in your Son our Savior Jesus Christ;  
who lives and reigns with you and the Holy Spirit,  
one God now and for ever.

*People*

Amen.

*(Please sit)*

## The Lessons

### First Lesson

Isaiah 42: 5-9

A light to the nations.

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.

I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

*People*

The Word of the Lord.

Thanks be to God.

### The Psalm

Psalm 126

*The Lord has done great things for us.*

When the Lord restored the fortunes of Zion, \*  
then were we like those who dream.

Then was our mouth filled with laughter, \*  
and our tongue with shouts of joy.

Then they said among the nations, \*  
"The Lord has done great things for them."

The Epistles are read in sequence and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings. During the season of Easter, readings from the Acts of the Apostles may take the place of the Jewish Scripture reading.

The Lord has done great things for us, \*  
and we are glad indeed.

Restore our fortunes, O Lord, \*  
like the watercourses of the Negev.

Those who sowed with tears \*  
will reap with songs of joy.  
Those who go out weeping,  
carrying the seed, \*  
will come again with joy,  
shouldering their sheaves.

*The Lord has done great things for us.*

Glory to God, Source of all being,  
Eternal Word and Holy Spirit:

*People*

As it was in the beginning, is now,  
and shall be for ever. Amen.

## Second Lesson

Ephesians 4:1-6

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.

The Word of the Lord.

*People*

Thanks be to God.

*(Please stand)*

## The Gradual Hymn 'Nearer, My God, to Thee' - Hymn 54 (LEVAS)



1. Near - er, my God, to Thee, Near - er to Thee!  
 2. Though like the wan - der - er, The sun goes down,  
 3. There let the way ap - pear, Steps un - to heav'n;  
 4. Then, with my wak - ing thoughts, Bright with Thy praise,  
 5. Or if on joy - ful wing, Cleav - ing the sky,



1. E'en though it be a cross That rais - eth me;  
 2. Dark - ness be o - ver me, My rest a stone;  
 3. All that Thou send - est me, In mer - cy giv'n;  
 4. Out of my ston - y griefs, Beth - el I'll raise;  
 5. Sun, moon and stars for - got, Up - wards I fly,

1. Still all my song would be  
 2. Yet in my dreams I'd be  
 3. An - gels to beck - on me Near - er, my God, to Thee,  
 4. So by my woes to be  
 5. Still all my song shall be

Near - er my God, to Thee, Near - er to Thee.

Words: Sarah F. Adams (1805-1948). Music: *Bethany*, Lowell Mason (1792-1872).

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

*The sermon may teach; it may even be therapeutic; it may offer a more profound knowledge of the biblical text, but these are all side effects, not the main point of preaching. Though the reading and preaching of the Word are not a sacrament, it is sacramental. That is to say, by reading and preaching, Christ does indeed become present to the congregation, just as He becomes present in the celebration of the Eucharist.*

## The Holy Gospel

John 15:12-15

Alleluia, alleluia, alleluia.

Whoever loves me will keep my word, says the Lord, and my Father will love him and we will come to him.

*People*

Alleluia, alleluia, alleluia.

*People*

The Lord be with you.

And also with you.

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

*People*

Glory to you, Lord Christ.

Jesus said, "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard 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.



*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.*

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 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

Lord of life,  
you delight your people with a vision of your celestial city.  
Remembering the life and witness of Absalom Jones,  
inspire your Church by the lives of your saints.  
Make us holy as you are holy.  
Lord, in your mercy:  
*hear our prayer.*

Lord of life,  
you raise our expectations and challenge us to match them.  
Inspire leaders to reach beyond the limits of convention.  
Make us joyful as you are joyful.  
Lord, in your mercy:  
*R/-*

Lord of life,  
you spread before us a banquet of your love.  
Inspire us to share the fruits of your bounty.  
Make us gracious as you are gracious.  
Lord, in your mercy:  
*R/-*

Lord of life,  
you bring an end to pain and suffering.  
Inspire us to work for the relief of need and the comfort of distress:  
Make us compassionate as you are compassionate.  
Lord, in your mercy:  
*R/-*

Lord of life,  
you wipe away tears, and death will be no more.  
Inspire us to long for your eternity.  
Make us live as you live and reign in glory.  
Lord, in your mercy:  
*R/-*

## The Two Great Commandments

‘Hear, O Israel: the Lord our God, the Lord is one;  
you shall love the Lord your God with all your heart,  
and with all your soul, and with all your mind,  
and with all your strength.’

Jesus said, ‘The second is this,  
‘You shall love your neighbor as yourself.’  
There is no other commandment greater than these.’  
(Mk. 12:28-31)

## 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.

*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.*

We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of Your Name.  
Amen.

### The Absolution

✠ Almighty God have mercy on you,  
forgive you all your sins through our Lord Jesus Christ,  
strengthen you in all goodness,  
and by the power of the Holy Spirit  
keep you in eternal life.  
Amen.

*People*

*(Please stand)*

### The Peace

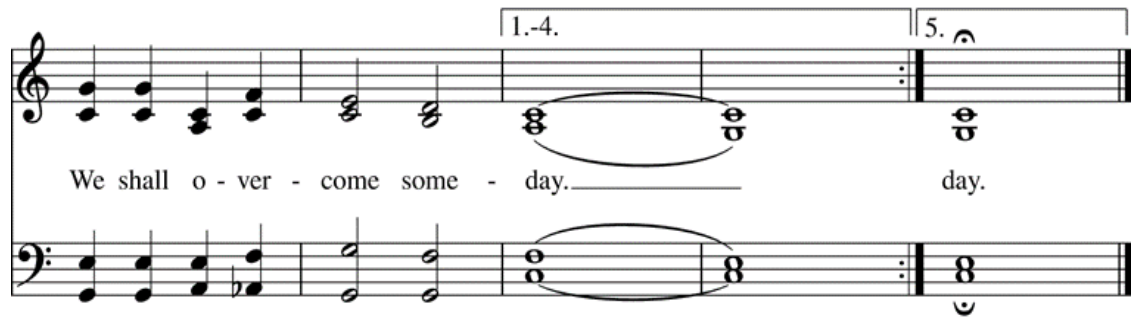
The peace of the Lord be always with you.  
And also with you.

*People*

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

### The Offertory Hymn 'We Shall Overcome' - Hymn 227 (LEVAS)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time. It consists of three systems of staves. The lyrics are: 'We shall o - ver - come, ——— We shall o - ver - come, ——— We shall o - ver - come some - day; ——— Oh, ——— deep in my heart, ——— I do be - lieve, ——— (Oh)'. The score includes various musical notations such as treble and bass clefs, key signatures (one sharp), time signatures, and lyrics. There are also some performance markings like '3' over a triplet of notes in the third system.



2. We'll walk hand in hand, today.
3. God is on our side, today.

4. We are not afraid, today.
5. We shall live in peace, someday.

Words: Traditional. Music: Negro Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Arr. Copyright © 1992 Carl Haywood.

### 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

### Orate Fratres

Pray, brothers and sisters,  
 that my sacrifice and yours may be acceptable to God,  
 the Almighty Father.

*People* May the Lord accept the sacrifice at your hands,  
 for the praise and glory of his name,  
 for our good, and for the good of all his holy Church.  
 Amen.

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.

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).

## Sursum Corda

People

The Lord be with you.  
And also with you.

People

Lift up your hearts.  
We lift them to the Lord.

People

Let us give thanks to the Lord.  
It is right to give him thanks and praise.

## The Eucharistic Preface

All honor and praise be yours always and everywhere,  
mighty Creator, everliving God,  
through Jesus Christ our Lord:  
because, in the mystery of the Word made flesh,  
you have caused a new light to shine in our hearts,  
to give the knowledge of your glory in the face of your Son.

For, in the multitude of your saints,  
you have surrounded us with a great cloud of witnesses,  
that we might rejoice in their fellowship,  
and run with endurance the race that is set before us;  
and, together with them,  
receive the crown of glory that never fades away.

Therefore with all the angels of heaven  
we lift our voices to proclaim the glory of your name  
and sing our joyful hymn of praise:

## 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

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.

*These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.*

*The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.*

*The term 'epiclesis' was borrowed from ancient Greek into the Christian tradition, where it designates the part of the Anaphora (Eucharistic Prayer) by which the priest invokes the Holy Spirit (or the power of God's blessing) upon the Eucharistic bread and wine. In the historic practice of the Western Christian Churches, the consecration is effected at the Words of Institution.*

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

*Celebrant*

Therefore, according to his com - mand, O Fa - ther,

*Celebrant and People*

We re - mem - ber his death, We pro - claim his re - sur -

rec - tion, We a - wait his com - ing in glo - ry.

### Epiclesis

We celebrate the memorial of our redemption, O Father,  
in this sacrifice of praise and thanksgiving.

Recalling his death, resurrection, and ascension,  
we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit to be for your people  
the Body and Blood of your Son,  
the holy food and drink of new and unending life in him.

Sanctify us also that we may faithfully receive this holy Sacrament,  
and serve you in unity, constancy, and peace;  
and at the last day bring us with all your saints  
into the joy of your eternal kingdom.

*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. It is the name given to a specific prayer that occurs in these liturgies.*

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.

### 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.

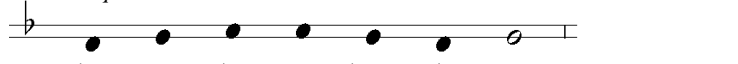
### The Fraction Anthem

*Celebrant*



Christ our Pass - o - ver is sac - ri - ficed for us;

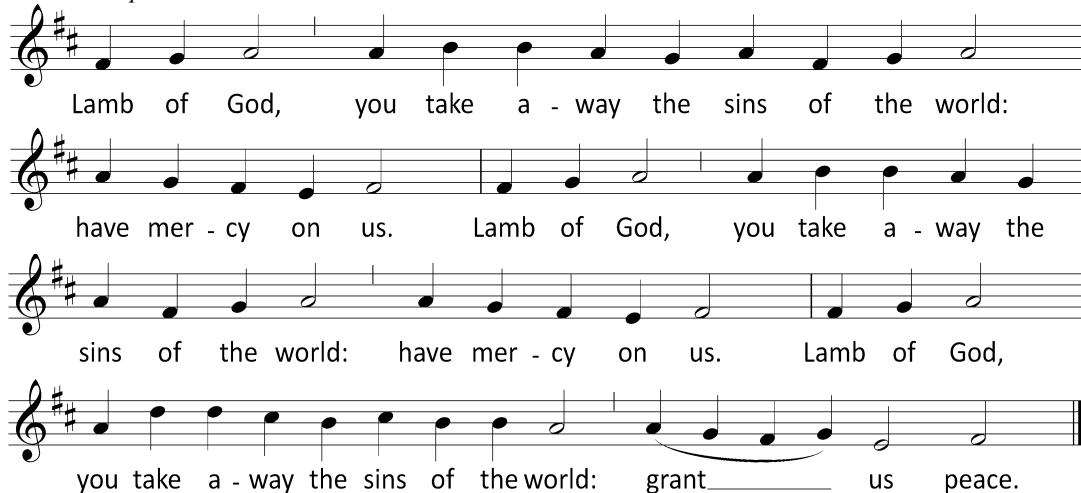
*People*



There-fore let us keep the feast.

### 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.

*These words were 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 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**

*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)*

## **Parish Announcements**

## **The Recessional Hymn** *(see the reverse)*

## **The Dismissal**

*People*

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

## **The Postlude**

‘One Spirit, One Church’

*K. Kell*

*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.*

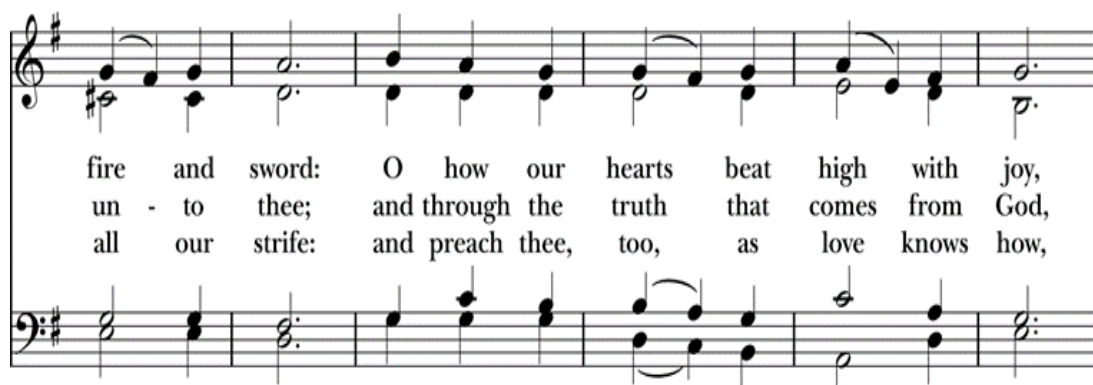


(Please stand)

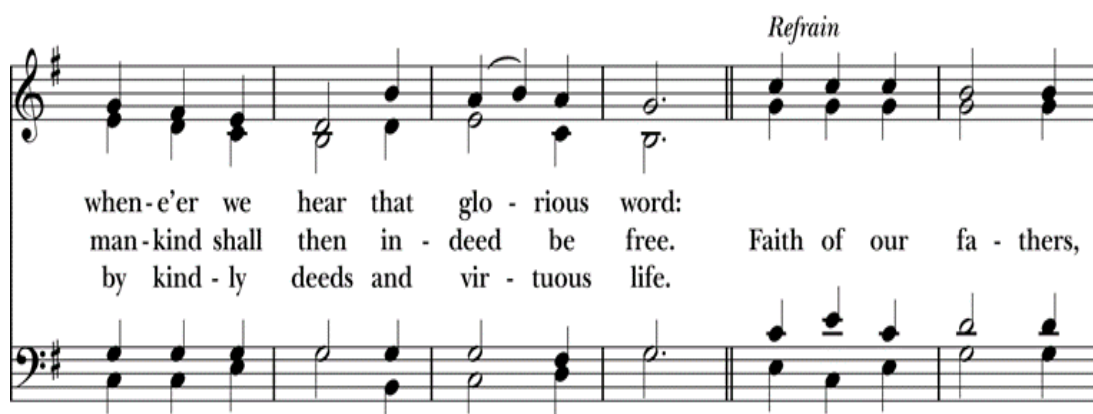
**The Recessional Hymn 'Faith of our Fathers' - Hymn 558 (H-1982)**



1 Faith of our fa - thers! liv - ing still in spite of dun - geon,  
2 Faith of our fa - thers! faith and prayer shall win all na - tions  
3 Faith of our fa - thers! we will love both friend and foe in



fire and sword: O how our hearts beat high with joy,  
un - to thee; and through the truth that comes from God,  
all our strife: and preach thee, too, as love knows how,



*Refrain*  
when - e'er we hear that glo - rious word:  
man-kind shall then in - deed be free. Faith of our fa - thers,  
by kind - ly deeds and vir - tuous life.



ho - ly faith! We will be true to thee till death.

Words: Frederick William Faber (1814-1863), alt. Music: *St. Catherine*, Henri Frédéric Hemy (1818-1888); adapt. and arr. James G. Walton (1821-1905).

## WELCOME TO TRINITY

Grace to you and peace from God our Father and the Lord Jesus Christ. All at Trinity welcome you and we rejoice to share this day with you. Trinity embraces all, gathering in faith, serving in love, and proclaiming the abundant life with hope through Jesus Christ. For more than a century the people of Gulph Mills have been coming together, worshiping, celebrating, praying, and serving this community – we hope you will come again and join us in our faith-inspired fellowship, hospitality, and discipleship.

## IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound, or in pastoral need: Jane Holloway, Lorna Nixon, Debi Nosser, Sally Abbruzzi, Joe Abbruzzi, Marie Scully, Shawna Caspar, Mary Gibbons, and Hector Viramontes.

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

## LAY LEADERS

	<i>This Week</i>	<i>Next Week</i>
<b>Acolyte/Crucifer</b>	Julie Petraglia	Julie Petraglia
<b>Usher</b>	Anne Trumpler	Marty Trumpler
<b>Lectors</b>	Anne Trumpler	Barb Linnenbaugh
<b>Lectors</b>	Melissa Davis	Bill McGary

## ACKNOWLEDGMENTS

### Organist

Roger Castellani

### Cantor

Stephen Bradley

### Order of Service Design

Tom Natalini

### Music

The Hymnal 1982 (Copyright © 1985 The Church Pension Fund by license through Ritesong Copyright © 2020 Church Publishing Incorporated).

**Please ensure your cell phone is turned off throughout the service. Thank you.**