TRINITY *Episcopal* CHURCH
GULPH MILLS

THE FIRST SUNDAY OF ADVENT

HOLY EUCHARIST



'End and Beginning', © Jan Richardson.

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

www.trinitygulphmills.org

NOVEMBER 29 2026

The Word of God

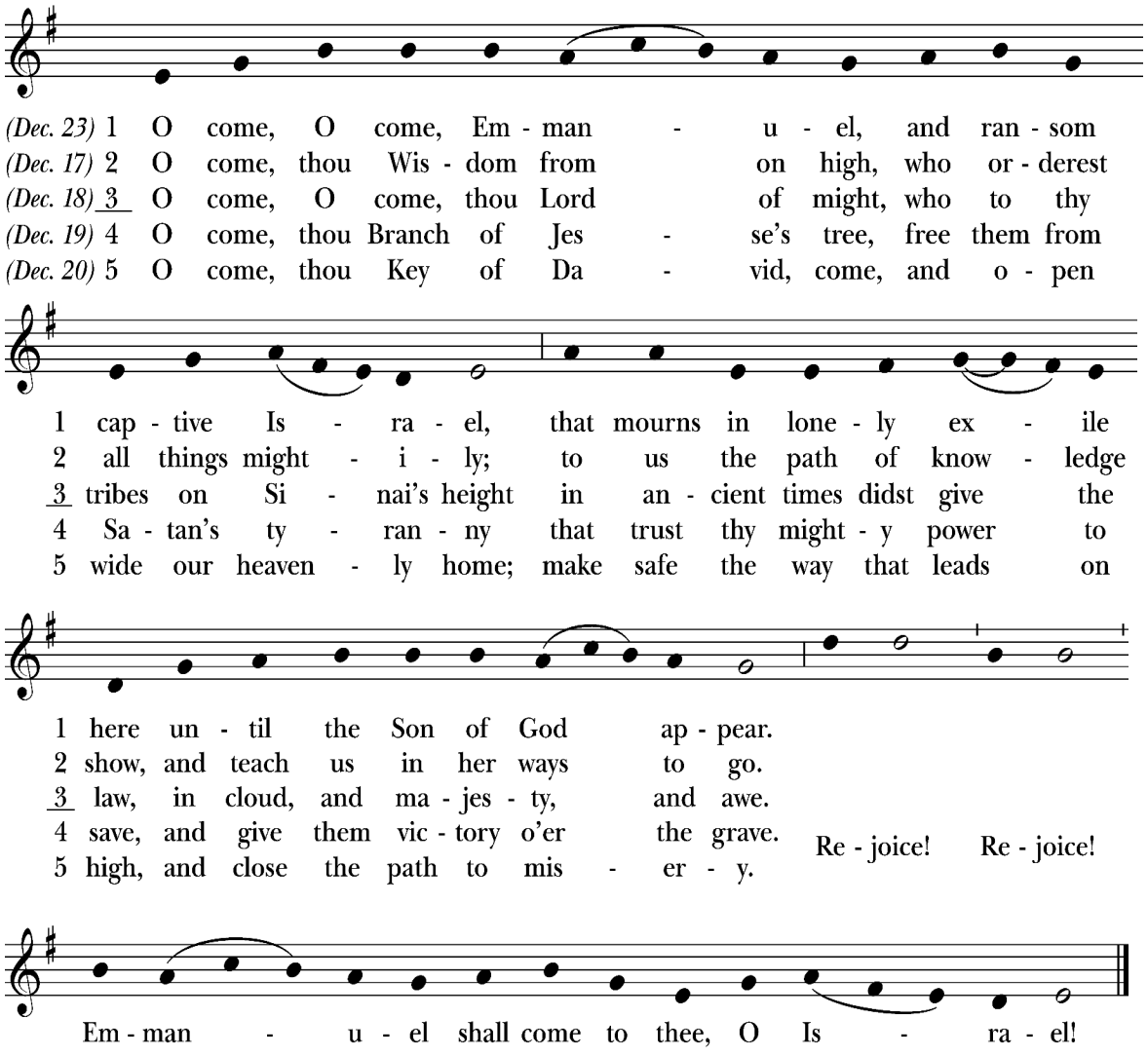
Book Of Common Prayer, pp. 355-60

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 'Comfort, Comfort Now My People' *P. Manz*

(Please stand)

The Processional Hymn 'O Come, O Come, Emmanuel' - Hymn 56 (H-1982)



The stanzas may be used as antiphons with "The Song of Mary" on the dates given.

Words: Latin, ca. 9th cent.; ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811-1890); acc. Richard Proulx (b. 1937).

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.

Welcome

Opening Bidding and Acclamation

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

People Amen.

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and forever.
Amen.

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.

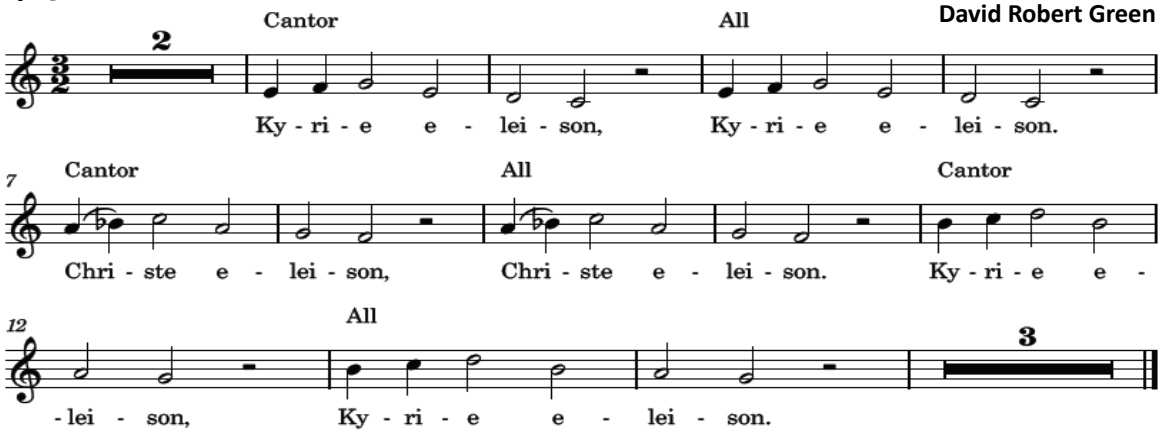
The Collect for Purity

Almighty God,
to you all hearts are open, all desires known,
and from you no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord.

People Amen.

Kyrie

David Robert Green



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

The Salutation and Collect

The Lord be with you.

People And also with you.

Let us pray -

Almighty God,
give us grace to cast away the works of darkness,
and put on the armor of light,
now in the time of this mortal life in which your Son Jesus Christ
came to visit us in great humility;
that in the last day, when he shall come again
in his glorious majesty to judge both the living and the dead,
we may rise to the life immortal;
through him who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

People Amen.

The Advent Wreath Prayer

Let us pray -
Lord Jesus, light of the world,
the prophets said you would bring peace and save your people in trouble.
Give peace in our hearts and show all the world God's love.

People Amen.

(Please sit)

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

<u>The Lessons</u>

The First Lesson Isaiah 64:1-9

A prayer for God's mercy.

O that you would tear open the heavens and come down, so that the mountains would quake at your presence – as when fire kindles brushwood and the fire causes water to boil – to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence.

From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways.

But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away.

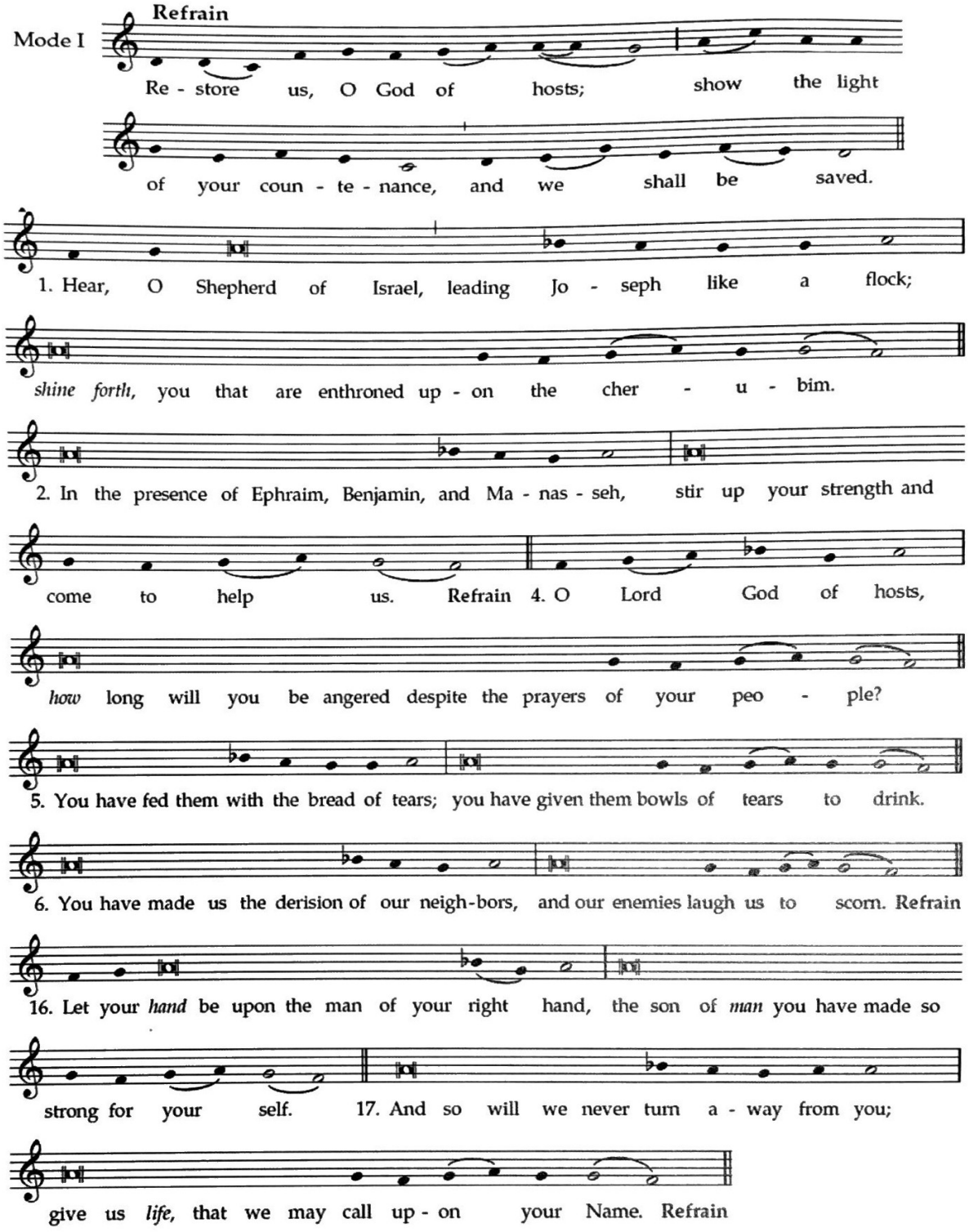
There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O Lord,and do not remember iniquity forever. Now consider, we are all your people.

The Word of the Lord.

People 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 80:1-7, 16-18



The Second Lesson (often one of the Epistles) is usually read in sequence, and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings.

The Second Lesson 1 Corinthians 1:3-9

Paul's prayer.

Grace to you and peace from God our Father and the Lord Jesus Christ.

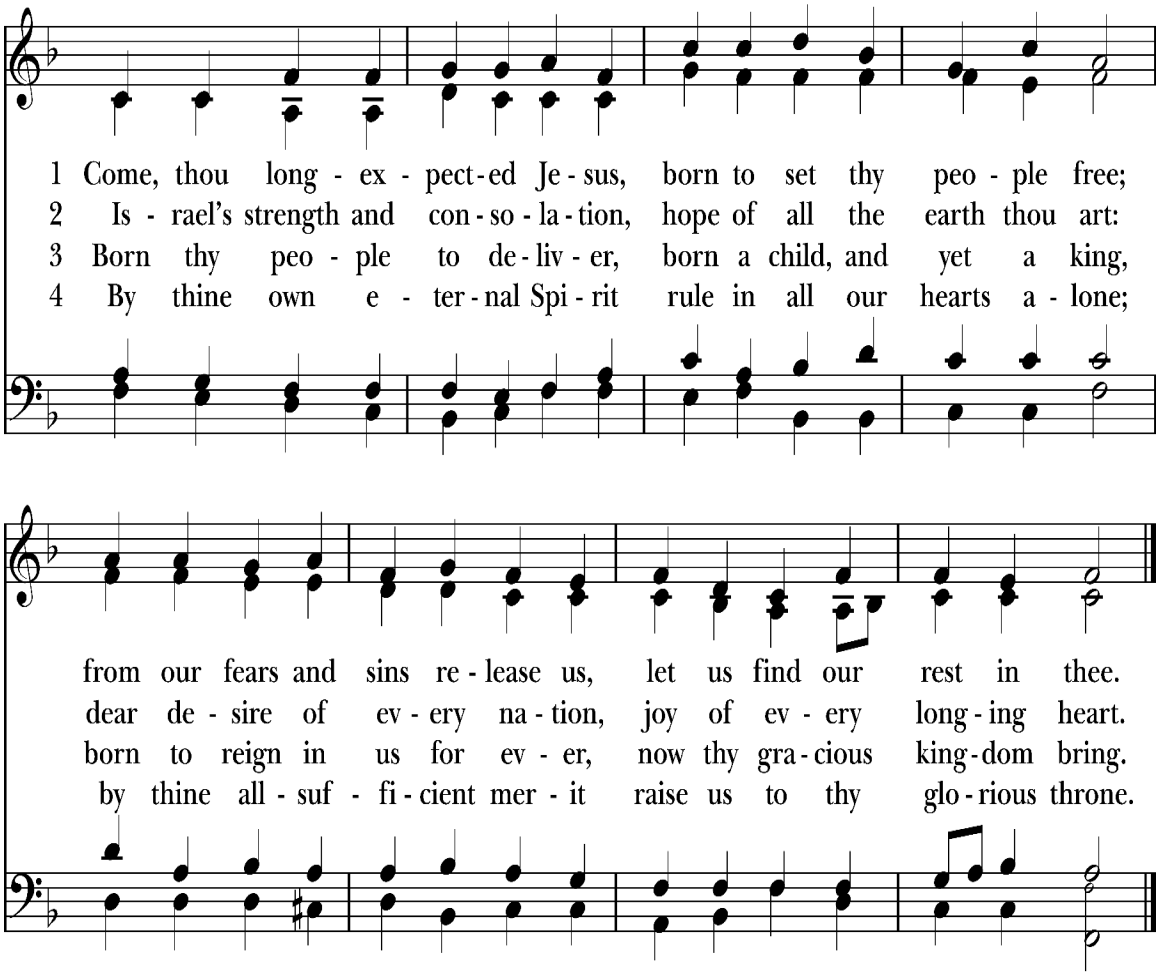
I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind – just as the testimony of Christ has been strengthened among you – so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual Hymn 'Come, Thou Long-Expected Jesus' - Hymn 66 (H-1982)



Words: Charles Wesley (1707-1788). Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesange*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

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 Mark 13:24-37

The Lord be with you.
People And also with you.

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

Jesus said, "In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see 'the Son of Man coming in clouds' with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

"But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake —for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

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

(Please sit)

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 Sermon

(Please stand)

The Nicene Creed is a statement of belief widely used in Christian liturgy. It is called Nicene because it was originally adopted in the city of Nicaea (present-day İznik, Turkey) by the First Council of Nicaea in 325. In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. It defines Nicene Christianity. The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

The Nicene Creed

We believe in one God,
People 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

Let us pray -

People

Gracious Father,
your loving providence
has brought us into the sacred fellowship of this parish.
Help us to praise you with such holy worship;
serve you with unselfish love;
and to give so generously for the spread of your kingdom
that we may be worthy members
of the one holy catholic and apostolic Church,
faithfully fulfilling our mission:
to make known your truth,
help the needy,
and proclaim the abundant life in your name.
This we pray through Jesus Christ, our Lord.
Amen.

The Intercessions

Confession of Sin

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.

Let us confess our sins against God and our neighbor.

People

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

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

✠ 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.

People

Amen.

(Please stand)

The Peace

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

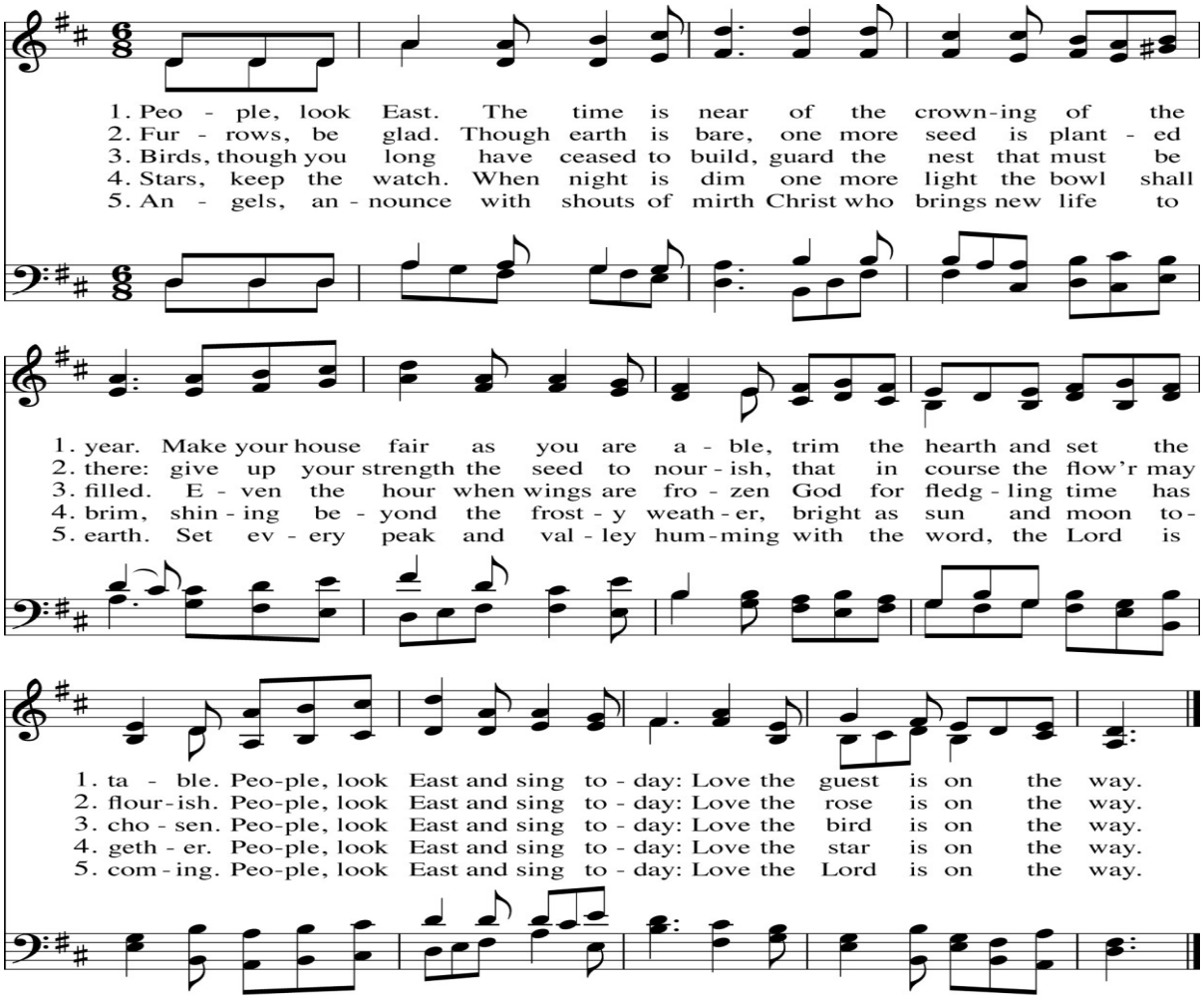
The peace of the Lord be always with you.

People

And also with you.

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

The Offertory Hymn 'People, Look East' - Hymn 724 (WLP)



Words: Eleanor Farjeon (1881-1965). Music: *Besançon Carol*, harm. John L. Hooker (b. 1944).

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.

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 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 Eucharistic Preface

It is indeed right and good to give you thanks and praise,
almighty God and everlasting Father,
through Jesus Christ your Son.

For when he humbled himself to come among us in human flesh,
He fulfilled the plan you formed before the foundation of the world
to open for us the way of salvation.

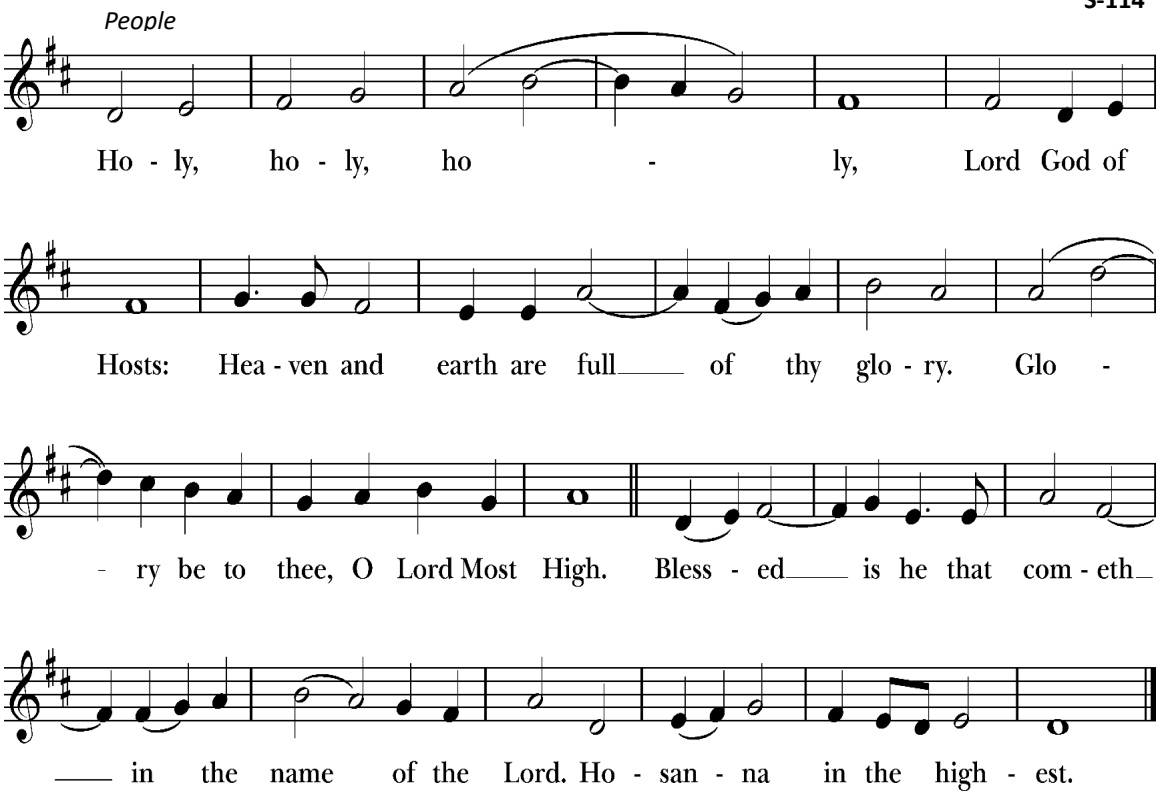
Confident that your promise will be met,
we now watch for the day
when Christ our Lord will come again in glory.

And so we join our voices with angels and archangels,
and with all the company of heaven,
to proclaim your glory,
for ever praising you and singing:

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

Sanctus* and *Benedictus

S-114



Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

(Please kneel)

Jesus did four important things when he shared bread with the disciples: he took bread, blessed it, broke it, and gave it. And after he rose from the dead, the disciples recognized Jesus by these same four actions. He did the same when he fed the crowd of five thousand people who had heard him come to preach (Matt. 14).

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.

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.

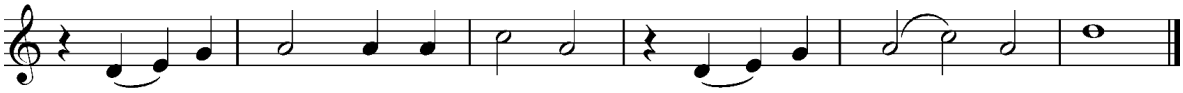
On the night he was handed over to suffering and death,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
"Take, eat: this is my Body, which is given for you.
Do this for the remembrance of me."

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."

Therefore we proclaim the mystery of faith:

The Memorial Acclamation **S-135**

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.



Music: Jackson Hill (b. 1941). Copyright © 1974 Jackson Hill.

Epiclesis

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.

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.

People Amen.

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.

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.

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 Fraction

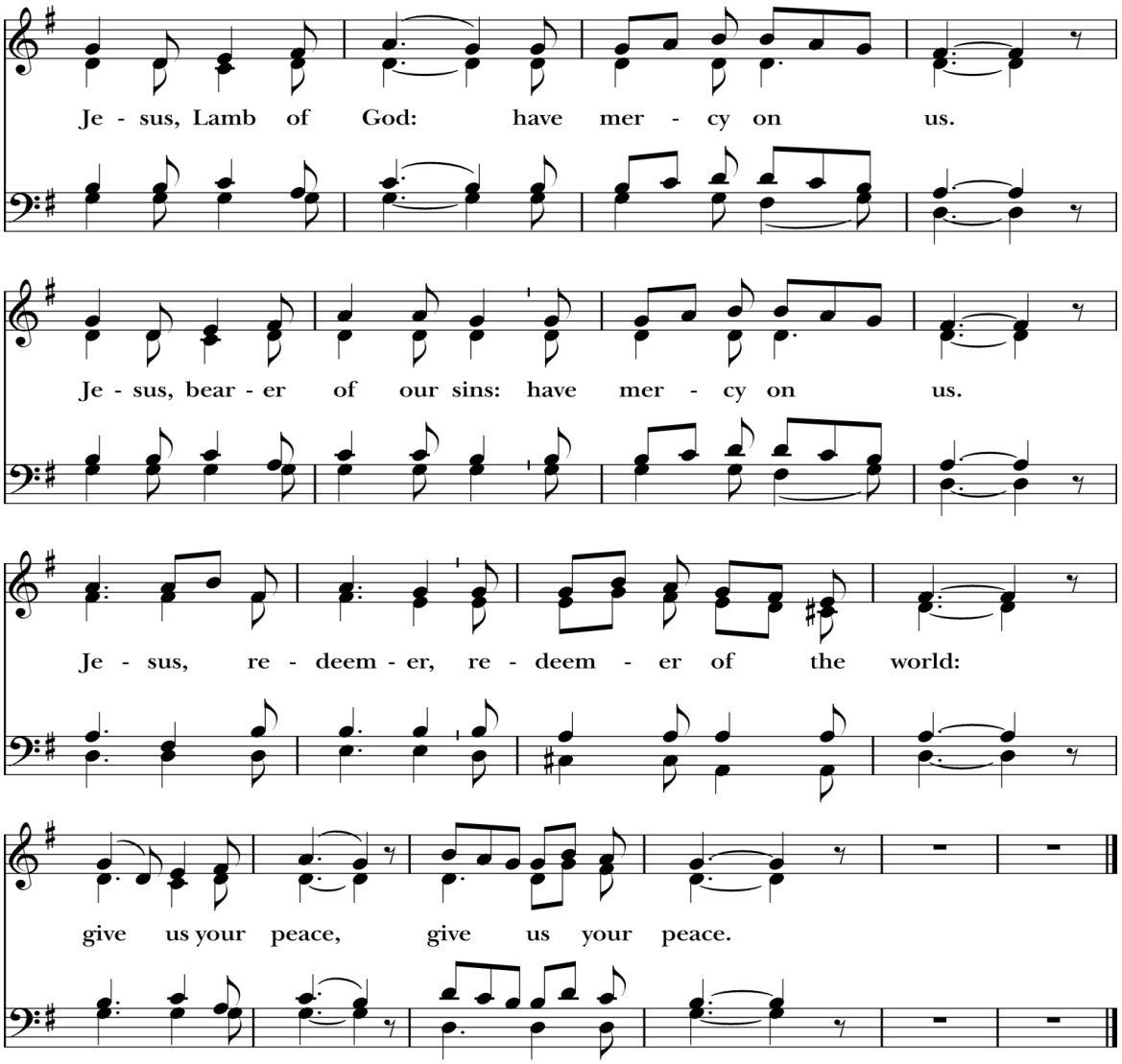
Christ our Passover is sacrificed for us;

People 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 **S-164**



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

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

The Post-communion Prayer

Let us pray -

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

The Blessing

In darkness and in light,
in trouble and in joy,
help us, heavenly Father,
to trust your love,
to serve your purpose,
and to praise your name;
✠ and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be with you and with those whom you love,
now and for ever.

People Amen.

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn *(see next page)*

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

The Dismissal

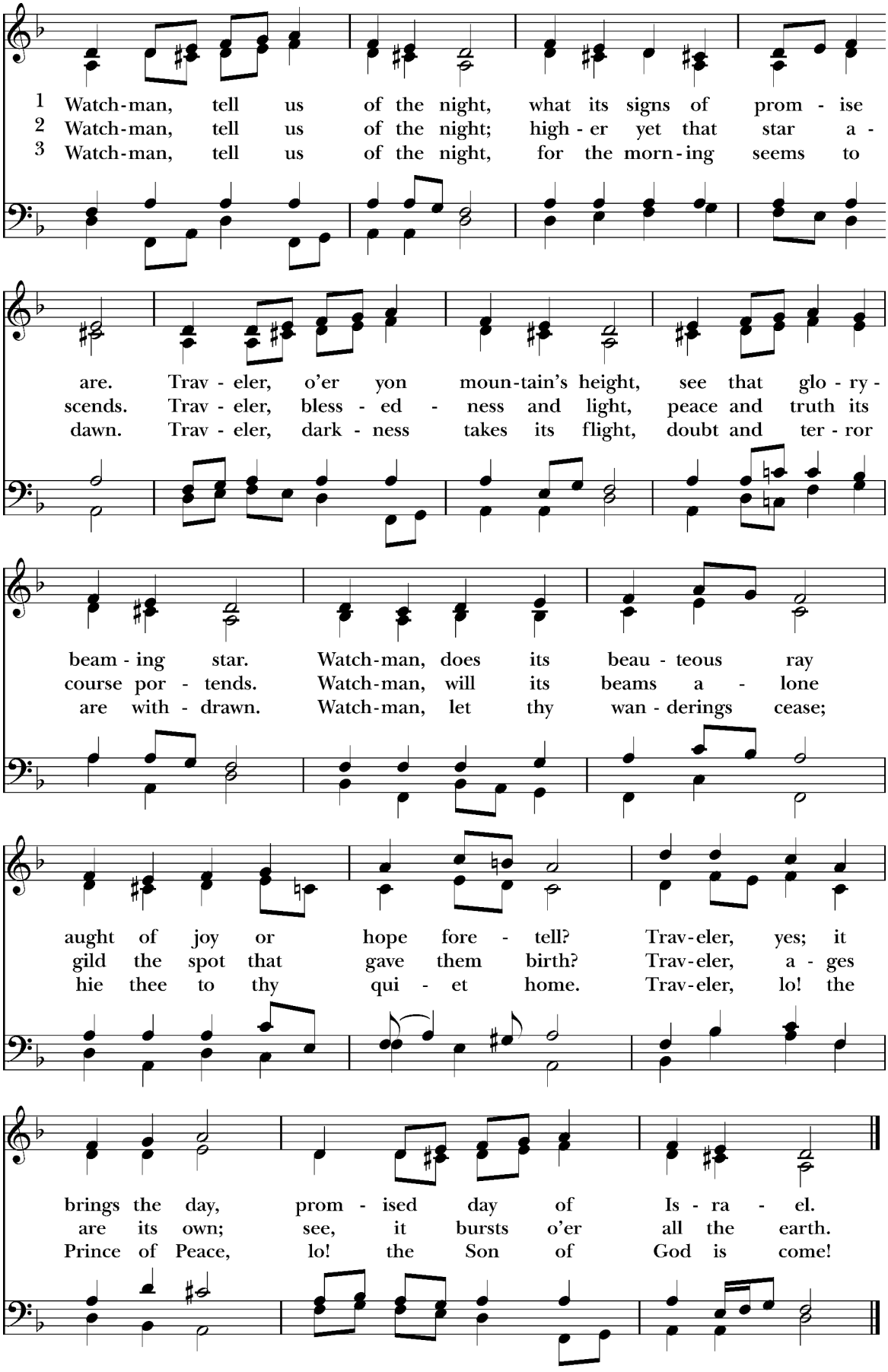
Let us bless the Lord.

People Thanks be to God.

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 Postlude "Meditation on 'Of the Father's Love Begotten'" *D. Lasky*

The Recessional Hymn 'Watchman, Tell Us of the Night' - Hymn 640 (H-1982)



Two groups may sing antiphonally, alternating by sentences.

Words: John Bowring (1792-1872). Music: *Aberystwyth*, Joseph Parry (1841-1903).

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, Dick Stacy, John Loftus, and Marge Fricker.

LAY LEADERS

	Today	***Next Sunday***
Celebrant & Preacher	Fr. David Green	Fr. David Green
Deacon	Christine Fantuzzo	Christine Fantuzzo
Eucharistic Minister	Lorna Nixon	Barb Linnenbaugh
Usher	Barb Linnenbaugh	Janet Fissel
Lectors	Janet Fissel	Kathie Uhler
	Dick Stacy	Lorna Nixon

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

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