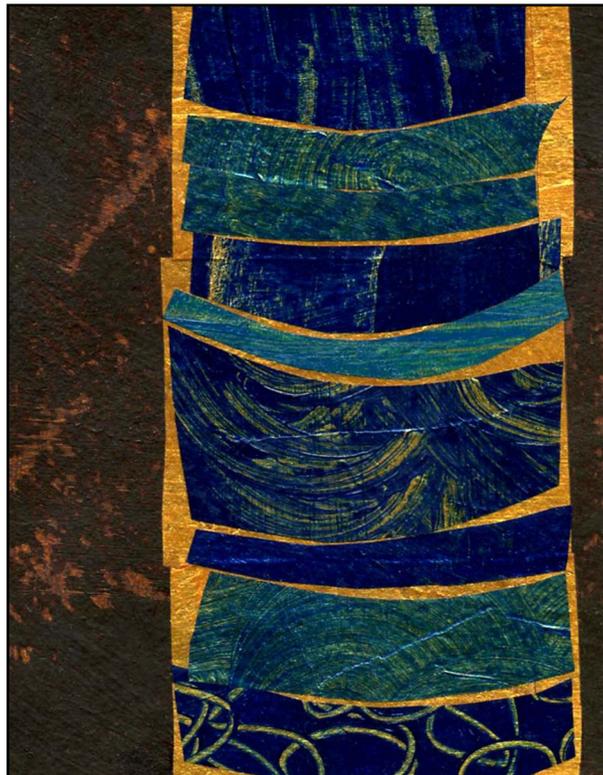




TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE THIRD SUNDAY IN LENT

HOLY EUCHARIST



'The Way of Water', © 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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MARCH 8 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

'Near the Cross'

F. Ritter

(Please stand)

## The Processional Hymn 'There is a Green Hill Far Away' - Hymn 167 (H-1982)

1 There is a green hill far a - way, out - side a ci - ty wall,  
2 We may not know, we can - not tell, what pains he had to bear,  
3 He died that we might be for - given, he died to make us good,  
4 There was no o - ther good e - nough to pay the price of sin,  
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.  
2 but we be - lieve it was for us he hung and suf - fered there.  
3 that we might go at last to heaven, saved by his pre - cious blood.  
4 he on - ly could un - lock the gate of heaven and let us in.  
5 and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Horsley*, William Horsley (1774-1858).

*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.*

## The Salutation

People

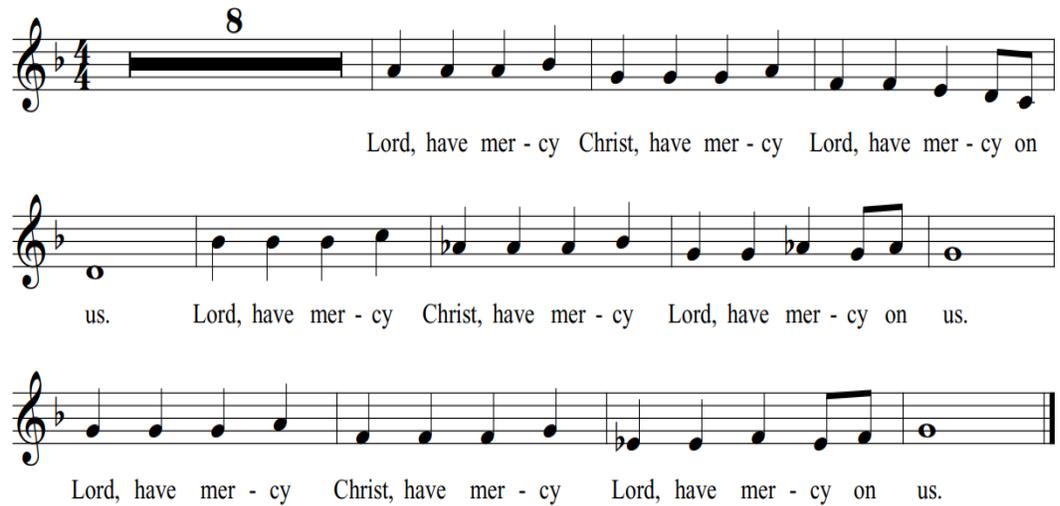
✠ Bless the Lord who forgives all our sins;  
his mercy endures for ever.

## 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.

## Kyrie



Lord, have mer - cy Christ, have mer - cy Lord, have mer - cy on  
us. Lord, have mer - cy Christ, have mer - cy Lord, have mer - cy on us.  
Lord, have mer - cy Christ, have mer - cy Lord, have mer - cy on us.

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

## The Salutation and Collect

*People* The Lord be with you.  
And also with you.  
Let us pray -  
Almighty God,  
you know that we have no power in ourselves to help ourselves:  
keep us both outwardly in our bodies and inwardly in our souls,  
that we may be defended from all adversities  
which may happen to the body,  
and from all evil thoughts which may assault and hurt the soul;  
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)*

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

## The Lessons

**The Old Testament** Exodus 17:1-7  
Water from the rock.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?"

But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me."

The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

*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 95

**Refrain**

Mode 2 

Come, let us sing to the Lord.

1. Come, let us sing to the Lord; let us shout for joy to the Rock of our sal - va - tion. 2. Let us come before his presence with thanks - giv - ing and raise a loud shout to him with psalms. **Refrain** 3. For the Lord is a great God, and a great King a - bove all gods. 4. In his hand are the caverns of the earth, and the heights of the hills are his al - so. **Refrain** 5. The sea is his, for he made it, and his hands have molded the dry land. 6. Come, let us bow down, and bend the knee, and kneel before the Lord our Mak - er. 7. For he is our God, and we are the people of his pasture and the sheep of his hand. **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 5:1-11

Results of justification.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person – though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The Word of the Lord.

People Thanks be to God

(Please stand)

**The Gradual Hymn 'Children of the Heavenly Father' - Hymn 213 (LEVAS)**

1. Chil - dren of the heav'n-ly Fa - ther Safe - ly in His bos - om gath - er;  
 2. God His own doth tend and nour-ish, In His ho - ly courts they flour - ish;  
 3. Nei - ther life nor death shall ev - er From the Lord His chil - dren sev - er;  
 4. Praise the Lord in joy - ful num-bers, Your pro - tect - or nev - er slum - bers;  
 5. Though He giv - eth or He tak - eth, God His chil-dren ne'er for - sak - eth;

1. Nest-ling bird nor star in heav - en, Such a ref - uge e'er was giv - en.  
 2. From all e - vil things He spares them, In His might - y arms He bears them.  
 3. Un - to them His grace He show - eth, And their sor - rows all He know - eth.  
 4. At the will of your de - fend - er Ev - ery per - son must sur - ren - der.  
 5. His the lov - ing pur - pose sole - ly To pre - serve them pure and ho - ly.

Words: Carolina Sandell-Berg, 1955; tr. Ernest W. Olson, 1925. Music: Swedish Folk Melody. Text Translation: Copyright © Board of Publication, Lutheran Church in America. Reprinted by permission of Augsburg Fortress.

*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 4:5-42

The Lord be with you.

People And also with you.

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

People Glory to you, Lord Christ.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"

Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty.

“The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

The Gospel of the Lord.

People

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.

*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.*

*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.*

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**

#### **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)

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.

## 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.

*(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 'Rock of Ages, Cleft for Me' - Hymn 685 (H-1982)

1 Rock of a - ges, cleft for me, let me hide my - self in thee;  
2 Should my tears for ev - er flow, should my zeal no lan - guor know,  
3 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,  
all for sin could not a - tone: thou must save, and thou a - lone;  
when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.  
in my hand no price I bring, sim - ply to thy cross I cling.  
Rock of a - ges, cleft for me, let me hide my - self in thee.

### 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

### *Sursum Corda*

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.

*People*

### 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 in these forty days you lead us into the desert of repentance  
that through a pilgrimage of prayer and discipline  
we may grow in grace and learn to be your people once again.

Through fasting, prayer and acts of service  
you bring us back to your generous heart.  
Through study of your holy word  
you open our eyes to your presence in the world  
and free our hands to welcome others  
into the radiant splendor of your love.

*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.*

As we prepare to celebrate the Easter feast  
with joyful hearts and minds,  
we bless you for your mercy  
and join with saints and angels 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*

### **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)*

*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.

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.”

*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.*

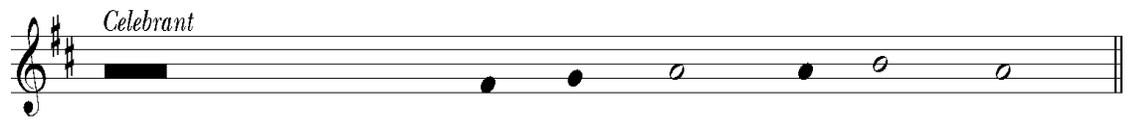
The Memorial Acclamation follows the Institution narrative - the words Jesus used at the Last Supper over bread and wine. It is our response to God's coming to dwell among us, particularly in the transformation of bread and wine into Christ's Body and Blood.

The Eucharistic Prayer 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.

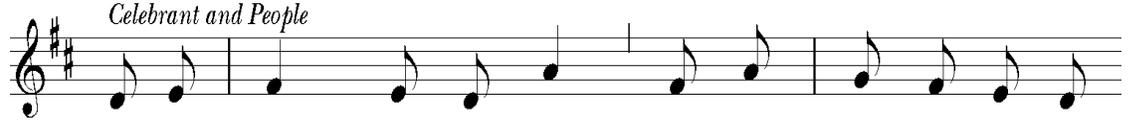
## The Memorial Acclamation

*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.

## Epiciclesis

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.

*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.*

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

### The Fraction

*People*

Christ our Passover is sacrificed for us.  
Therefore 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.

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.

*(Please kneel)*

### **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**

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 among you and remain with you always.  
Amen.

*People*

*(Please sit)*

### **Welcome, Parish Announcements**

**The Recessional Hymn** *(please see the next page)*

### **The Dismissal**

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

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

*No postludes during Lent*

The Recessional Hymn 'Jesus, Keep Me Near the Cross' - Hymn 29 (LEVAS)



1. Je - sus, keep me near the cross, There's a pre - cious foun - tain;
2. Near the cross, a trem - bling soul, Love and mer - cy found me;
3. Near the cross! O Lamb of God, Bring its scenes be - fore me;
4. Near the cross, I'll watch and wait, Hop - ing, trust - ing ev - er,



1. Free to all, a heal - ing stream Flows from Cal - v'ry's moun - tain.
2. There the Bright and Morn - ing Star Sheds its beams a - round me.
3. Help me walk from day to day With its shad - ows o'er me.
4. Till I reach the gold - en strand Just be - yond the riv - er.



In the cross, in the cross Be my glo - ry ev - er;



Till my rap - tured soul shall find Rest be - yond the riv - er.



Words: Fanny J. Crosby (1820-1915). Music: William H. Doane (1832-1915).



# 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.

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## IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound or in a pastoral need, especially Patty McBride, Lorna Nixon, Fatima Wall, Jeni Green, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Christopher Prante, Patrick Prante, Doug Jordan and Beverly Loftus.

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## LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
<b>Celebrant &amp; Preacher</b>	Fr. David Green	Fr. David Green
<b>Deacon</b>	Christine Fantuzzo	Christine Fantuzzo
<b>Eucharistic Minister</b>	Lorna Nixon	Barb Linnenbaugh
<b>Usher</b>	Anne Trumpler	Marty Trumpler
<b>Lectors</b>	Bill McGary Dick Stacy	Anne Trumpler Lorna Nixon

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**ORDER OF SERVICE DESIGN** TOM NATALINI

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