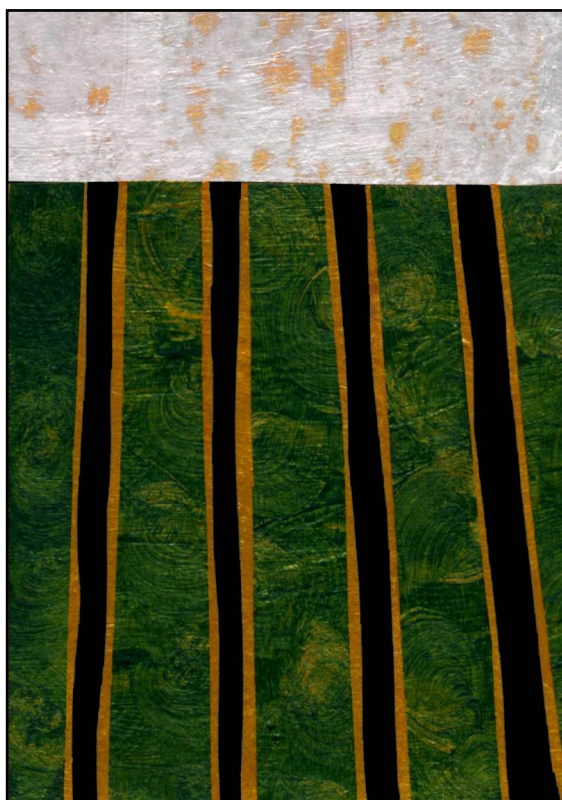




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE EIGHTEENTH SUNDAY AFTER PENTECOST

HOLY BAPTISM & HOLY EUCHARIST



'Where God Grows', © 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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SEPTEMBER 27 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

'Canon in D'

J. Pachelbel

(Please stand)

The Processional Hymn 'All Things Bright and Beautiful' - Hymn 405 (H-1982)

Descant

All things bright and beau - ti - ful, crea-tures great and small,

Refrain

All things bright and beau - ti - ful, all crea-tures great and small,

all things wise and won - der - ful, God made them all.

all things wise and won - der - ful, the Lord God made them all.

1 Each lit - tle flower that o - pens, each lit - tle bird that sings,
2 The pur - ple - head - ed moun-tain, the riv - er run - ning by,
3 The cold wind in the win - ter, the pleas - ant sum - mer sun,
4 He gave us eyes to see them, and lips that we might tell

Repeat Refrain

he made their glow-ing col - ors, he made their ti - ny wings.
the sun - set, and the morn - ing that bright - ens up the sky,
the ripe fruits in the gar - den, he made them ev - ery one.
how great is God Al - might - y, who has made all things well.

Words: Cecil Frances Alexander (1818-1895). Music: *Royal Oak*, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958), desc. Richard Proulx (b. 1937). Used by arrangement with G. Schirmer, Inc. Descant, Copyright © 1979, G.I.A. Publications, Inc.

Welcome

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.

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.

Opening Bidding and Acclamation

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

People And blessed be his kingdom, now and for ever. Amen.

There is one Body and one Spirit;

People There is one hope in God's call to us;

One Lord, one Faith, one Baptism;

People One God and Father of all.

The Salutation and Collect

The Lord be with you.

People And also with you.

Let us pray -

O God, you declare your almighty power chiefly in showing mercy and pity: grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People Amen.

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.

(Please sit)

The Lessons

The First Lesson

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?"

The Word of the Lord.

People Thanks be to God.

The Psalm

Psalm 78



Hearken, my people, to my teaching;
incline your ears to the words of my mouth.
I will open my mouth in a parable,
I will utter mysteries from of old.

Refrain

While he slew them they sought him
and inquired after God again,
remembering that God was their rock
and the Most High God, their redeemer.

Refrain

But they flattered him with their mouths
and lied to him with their tongues,
though their hearts were not steadfast toward him,
nor were they faithful to his covenant.

Refrain

But he, being merciful, forgave their sin
and destroyed them not;
often he turned back his anger
and let none of his wrath be roused.

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 Philippians 2:1-13

Imitating Christ's humility.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Christ for the World We Sing' - Hymn 537 (H-1982)

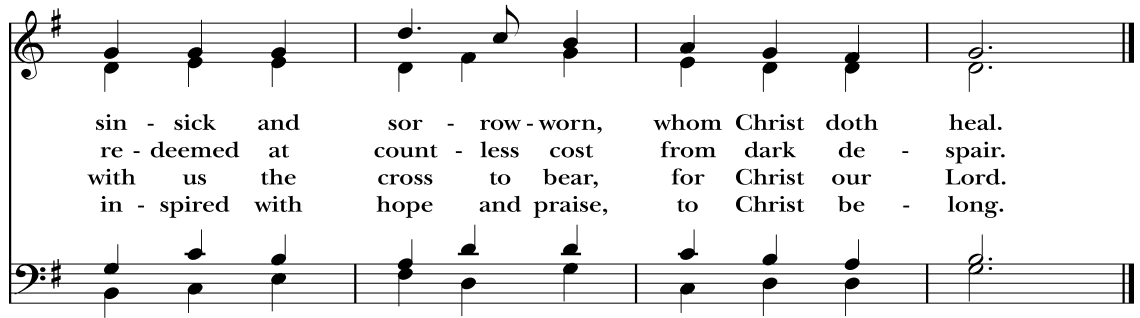
1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,

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.



Words: Samuel Wolcott (1813-1886). Music: *Moscow*, melody Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916 based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1892).

The Holy Gospel

Matthew 21:23-32

The Lord be with you.

People

And also with you.

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

People

Glory to you, Lord Christ.

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?"

And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first."

Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

The Gospel of the Lord.

People

Praise to you, Lord Christ.

(Please sit)

The Sermon

THE ADDRESS

Presentation of the Candidate

(Please stand)

Celebrant The candidate for Holy Baptism will now be presented.

*Parents and
Godparents* I present Chase Jordan to receive
the Sacrament of Baptism.

Celebrant Will you be responsible for seeing that the child you present is
brought up in the Christian faith and life?

*Parents and
Godparents* I will, with God's help.

Celebrant Will you by your prayers and witness help this child to grow into
the full stature of Christ?

*Parents and
Godparents* I will, with God's help.

Celebrant Do you renounce Satan and all the spiritual forces of wickedness
that rebel against God?

*Parents and
Godparents* I renounce them.

Celebrant Do you renounce the evil powers of this world which
corrupt and destroy the creatures of God?

*Parents and
Godparents* I renounce them.

Celebrant Do you renounce all sinful desires that draw you from the love of
God?

*Parents and
Godparents* I renounce them.

Celebrant Do you turn to Jesus Christ and accept him as your Savior?

*Parents and
Godparents* I do.

Celebrant Do you put your whole trust in his grace and love?

*Parents and
Godparents* I do.

Celebrant Do you promise to follow and obey him as your Lord?

*Parents and
Godparents* I do.

THE BAPTISMAL COVENANT

<i>Celebrant</i>	Do you believe in God the Father?
<i>People</i>	I believe in God, the Father almighty, creator of heaven and earth.
<i>Celebrant</i>	Do you believe in Jesus Christ, the Son of God?
<i>People</i>	I believe in Jesus Christ, his only Son, our Lord, He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.
<i>Celebrant</i>	Do you believe in God the Holy Spirit?
<i>People</i>	I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
<i>Celebrant</i>	Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you proclaim by word and example the Good News of God in Christ?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you seek and serve Christ in all persons, loving your neighbor as yourself?
<i>People</i>	I will, with God's help.
<i>Celebrant</i>	Will you strive for justice and peace among all People, and respect the dignity of every human being?
<i>People</i>	I will, with God's help.

PRAYERS FOR THE CANDIDATE

(Please sit or kneel)

Let us now pray for Chase, who is to receive the Sacrament of new birth.

Celebrant Deliver him, O Lord, from the way of sin and death.
People Lord, hear our prayer.

Celebrant Open his heart to your grace and truth.
People Lord, hear our prayer.

Celebrant Fill him with your holy and life-giving Spirit.
People Lord, hear our prayer.

Celebrant Keep him in the faith and communion of your holy Church.
People Lord, hear our prayer.

Celebrant Teach him to love others in the power of the Spirit.
People Lord, hear our prayer.

Celebrant Send him into the world in witness to your love.
People Lord, hear our prayer.

Celebrant Bring him to the fullness of your peace and glory.
People Lord, hear our prayer.

Celebrant Grant, O Lord, that all who are baptized into the death of Jesus Christ
your Son may live in the power of his resurrection and look for him to
come again in glory; who lives and reigns now and forever.
People Amen.

THANKSGIVING OVER THE WATER

(Please gather at the font)

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

Celebrant Let us give thanks to the Lord our God.
People It is right to give him thanks and praise.

Celebrant We thank you, Almighty God, for the gift of water.
Over it the Holy Spirit moved in the beginning of creation.
Through it you led the children of Israel out of their bondage in Egypt
into the land of promise. In it your Son Jesus received the baptism of
John and was anointed by the Holy Spirit as the Messiah, the Christ,
to lead us, through his death and resurrection, from the bondage of
sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son, we bring into his fellowship he who comes to him in faith, baptizing him in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that he who here is cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit,
be all honor and glory, now and for ever.
Amen.

People

THE BAPTISM

Celebrant Chase, I baptize you in the Name of the Father,
and of the Son,
and of the Holy Spirit.

People Amen.

Celebrant Let us pray –
Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised him to the new life of grace. Sustain him, O Lord, in your Holy Spirit. Give him an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.

People Amen.

Celebrant Chase, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever.

People Amen.

Celebrant Let us welcome the newly baptized.
People We receive you into the household of God.
Confess the faith of Christ crucified,
proclaim his resurrection,
and share with us in his eternal priesthood.

Welcome to the Family, by *DK Rettino*

Welcome to the family
We're glad that you have come
To share your life with us
As we grow in love
And may we always be to you
What God would have us be
A family always there
To be strong and to lean on

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

May we learn to love each other
More with each new day
May words of love be on our lips
In everything we say
May the Spirit melt our hearts
And teach us how to pray
That we might be a true family

Welcome to the family
We're glad that you have come
To share your life with us
As we grow in love
And may we always be to you
What God would have us be
A family always there
To be strong and to lean on

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 'Sing Praise to Our Creator' - Hymn 295 (H-1982)

1 Sing praise to our Cre - a - tor, O you of Ad - am's race—
2 To Je - sus Christ give glo - ry, God's co - e - ter - nal Son;
3 And praise the Ho - ly Spi - rit poured forth up - on the earth;

God's chil - dren by a - dop - tion, bap - tized in - to his grace.
as mem - bers of his Bo - dy we live in him as one.
who sanc - ti - fies and guides us, made strong in our re - birth.

Words: Mark Evans (b. 1916), alt. Copyright © 1962, World Library Publications, 3815 N. Willow Road. Schiller Park, IL 60176. All rights reserved. Used with permission. Music: *Christus, der ist mein Leben*, melody Melchior Vulpus (1560?-1616).

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.

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.

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

We give you thanks because in fulfilment of your promise
you pour out your Spirit upon us,
filling us with your gifts, leading us into all truth,
and uniting peoples of many tongues in the confession of one faith.

Your Spirit gives us grace to call you Father,
to proclaim your gospel to all nations
and to serve you as a royal priesthood.

Therefore we join our voices with angels and archangels,
and with all those in whom the Spirit dwells,
to proclaim the glory of your name, for ever praising you and singing:

Sanctus and Benedictus

People

S-114

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth -

in the name of the Lord. Ho - san - na in the high - est.

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

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

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

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

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.

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."

Therefore we proclaim the mystery of faith:

The Memorial Acclamation



Christ has died. Christ is ris - en. Christ will come a - gain.

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

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.

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

People

S-164

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.

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

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

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

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."

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 Post-communion Prayer

People

Let us pray -
Eternal God, heavenly Father,
you have graciously accepted us
as living members of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace, and grant us strength and
courage to love and serve you with gladness and singleness of heart;
through Christ our Lord.
Amen.

Anthem

'Chimings of Great Joy' performed by Trinity Bells Dan R. Edwards

The Blessing

People

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
✠ and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you and all those whom you love,
now and for ever.
Amen.

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn (see next page)

The Dismissal

People

Let us bless the Lord.
Thanks be to God.

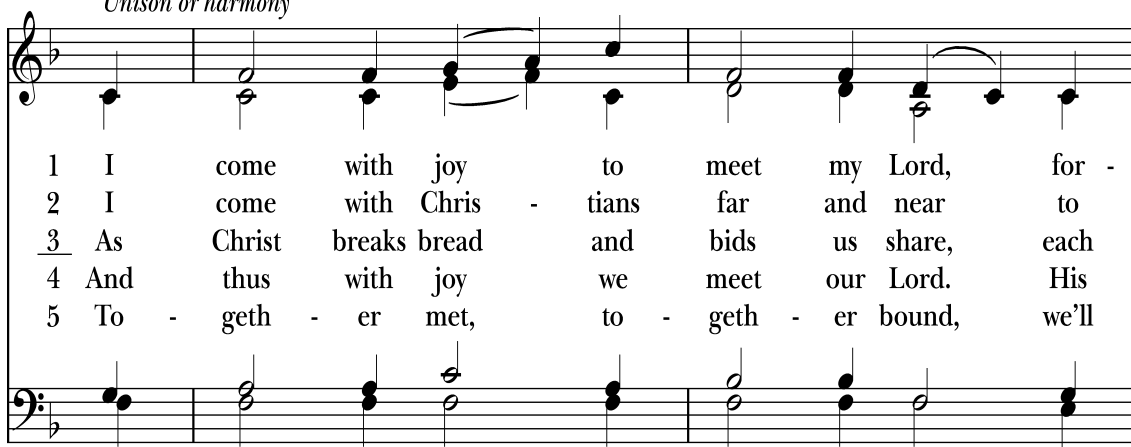
The Postlude

'Chaconne' L. Couperin

(Please stand)

The Recessional Hymn 'I Come with Joy to Meet My Lord' - Hymn 304 (H-1982)

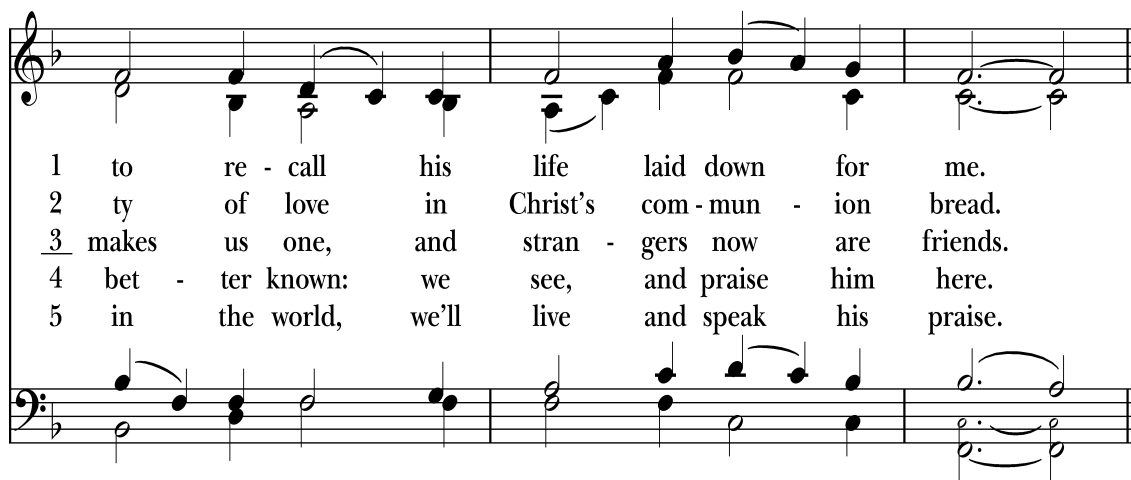
Unison or harmony



1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each
4 And thus with joy we meet our Lord. His
5 To - geth - er met, to - geth - er bound, we'll



1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us
4 pres - ence, al - ways near, is in such friend - ship
5 go our dif - ferent ways, and as his peo - ple



1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.
4 bet - ter known: we see, and praise him here.
5 in the world, we'll live and speak his praise.

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TRINITY *Episcopal* CHURCH GULPH MILLS

WELCOME TO TRINITY

Grace to you and peace from God our Father and the Lord Jesus Christ. Everyone at Trinity welcomes you and rejoices in sharing together. For more than a century this congregation from Gulph Mills, King of Prussia and Conshohocken has been worshiping, celebrating, and serving this community. We hope you will come again and join us in our faith-inspired hospitality and discipleship.

OUR CALLING

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

OUR VALUES

Trinity is a church that values: reverent sacramental worship, gracious hospitality and care, generous and spontaneous outreach and comprehensive Christian formation.

IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound or in an pastoral need, especially Patty McBride, Lorna Nixon, Fatima Wall, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Patrick Prante, Doug Jordan, Beverly Loftus, Melissa Kerr, Ruth Spence, John Wilks, and Dick Stacy.

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Deacon	Christine Fantuzzo	Christine Fantuzzo
Eucharistic Minister	Barb Linnenbaugh	Lorna Nixon
Usher	Barb Linnenbaugh	Marty Trumpler
Lectors	Lorna Nixon	Anne Trumpler
	Janet Fissel	Tiffany Mclean

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ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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