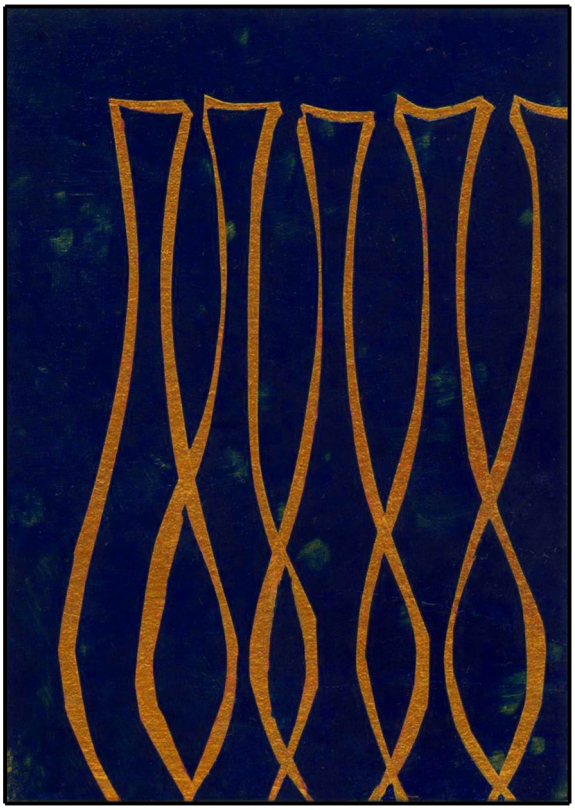
TRINITY *Episcopal* CHURCH
GULPH MILLS

THE TWENTY-FOURTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'Midnight Oil', © 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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NOVEMBER 8 2026

THE WORD OF GOD
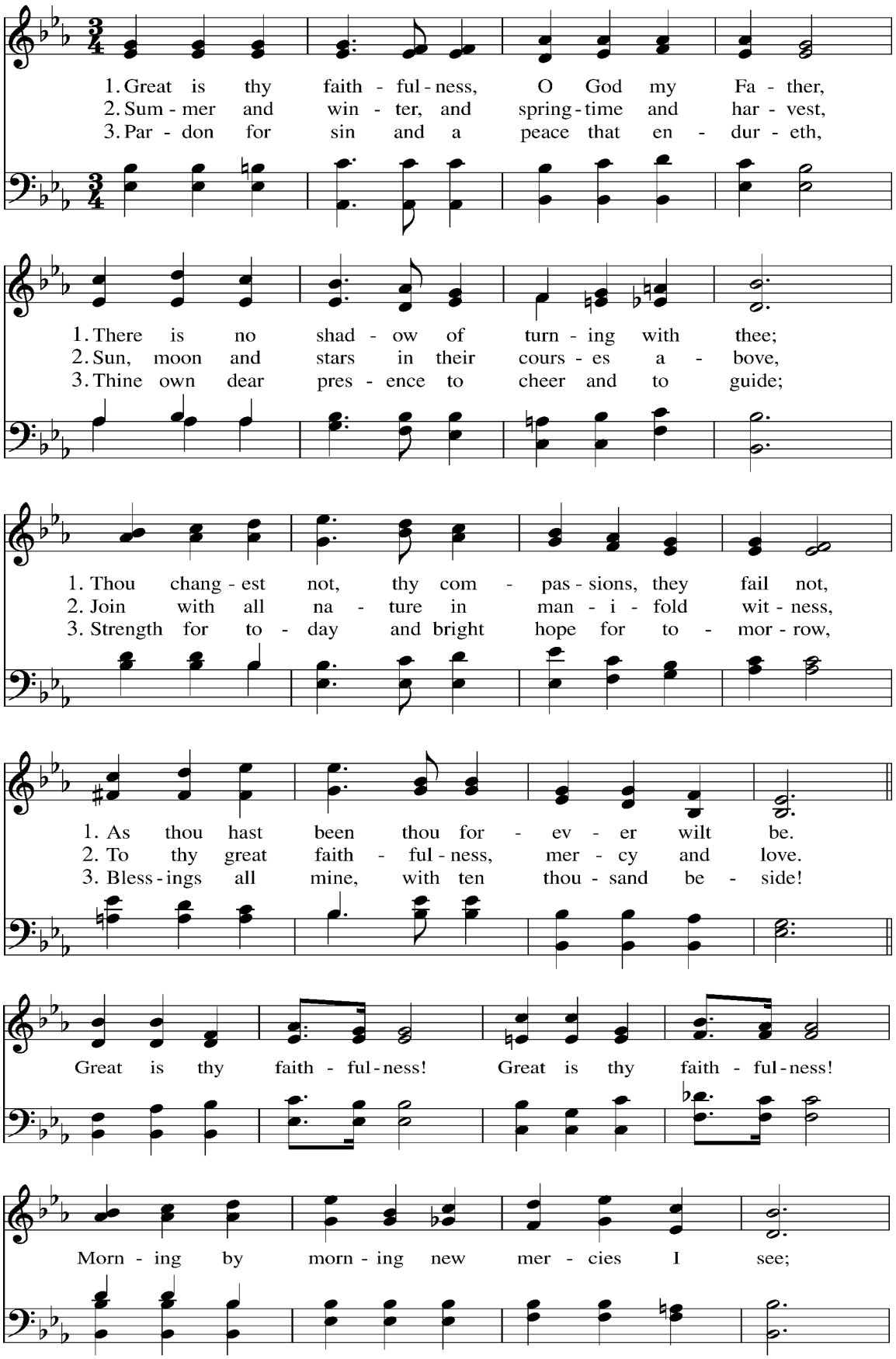
Book Of Common Prayer, pp. 355-60

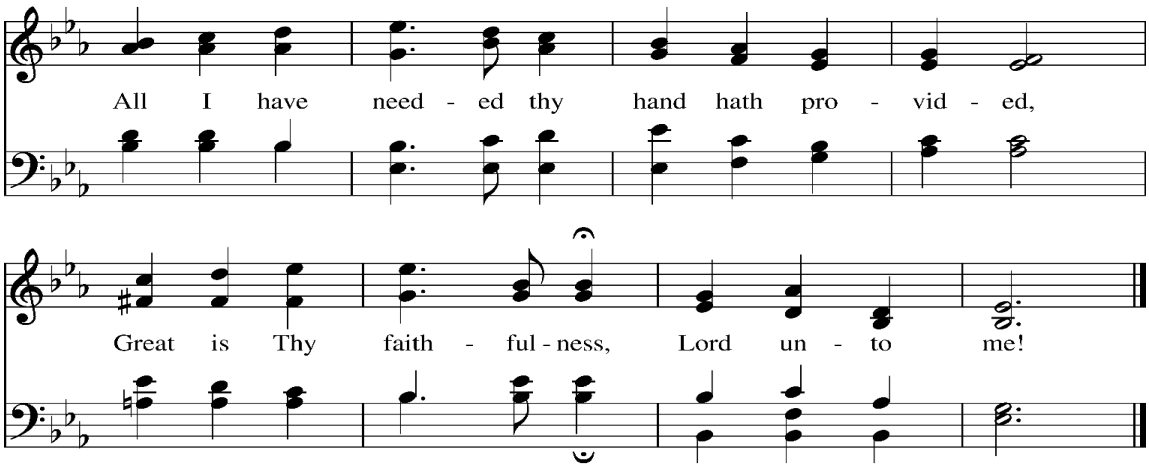
In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

The Prelude 'All Persons are Mortal' *J. Pachelbel*

(Please stand)

The Processional Hymn 'Great is Thy Faithfulness' - Hymn 189 (LEVAS)





Words: Thomas O. Chisholm (1866-1960). Music: William M. Runyan (1870-1957). Copyright © 1923. Renewal 1951 Hope Publishing Co., Carol Sream, IL 60188. All Rights Reserved. Used by permission.

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

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

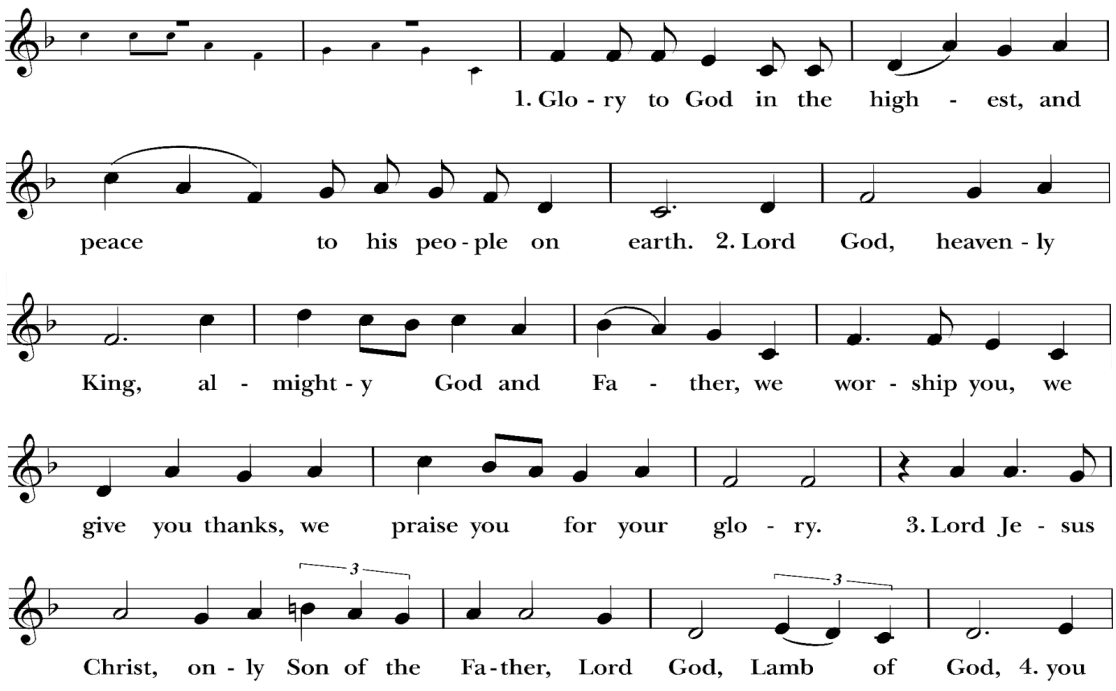
Almighty God,
to you all hearts are open,
all desires known,
and from you no secrets are hid:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy Name;
through Christ our Lord.
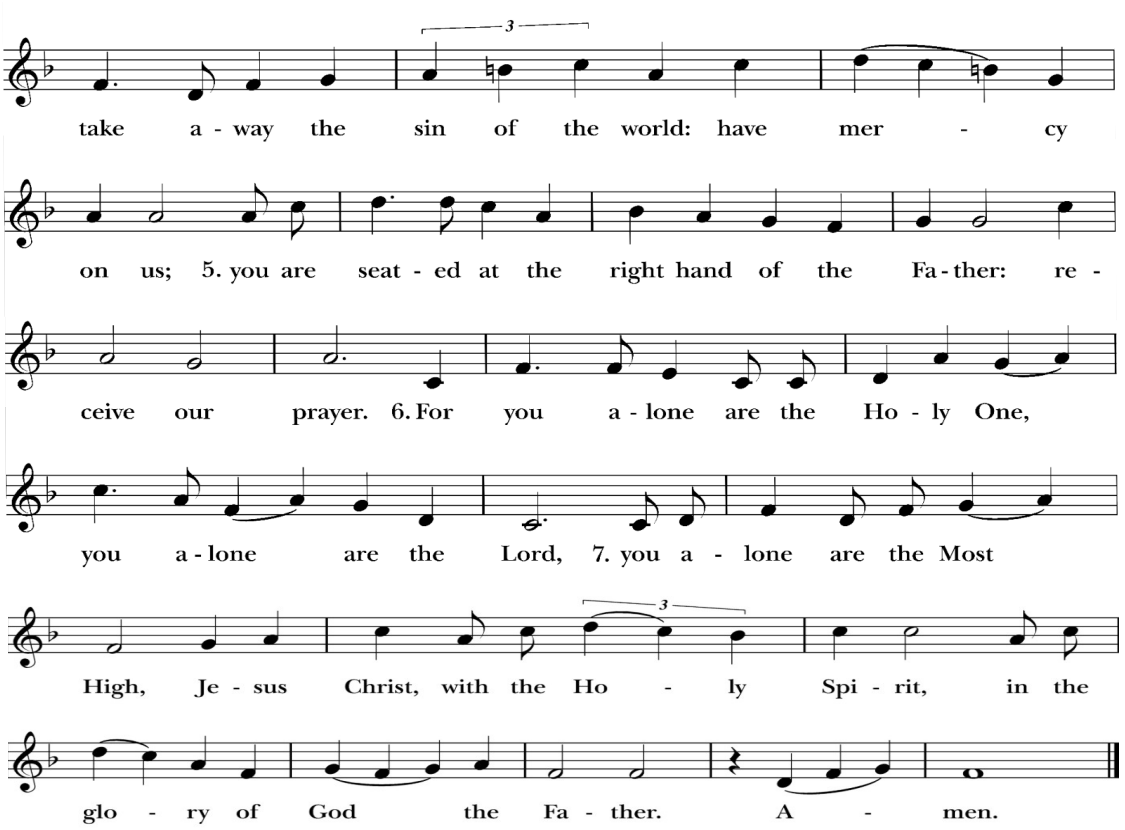
People Amen.

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.*

Gloria in excelsis Deo

S-280





Music: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

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 -

O God, whose blessed Son came into the world
that he might destroy the works of the devil
and make us children of God and heirs of eternal life:
grant that, having this hope, we may purify ourselves as he is pure;
that, when he comes again with power and great glory,
we may be made like him in his eternal and glorious kingdom;
where he 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.

<u>The Lessons</u>

The First Lesson Joshua 24:1-3a, 14-25

The tribes renew the covenant.

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many.

"Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord."

Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight.

"He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

But Joshua said to the people, "You cannot serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the Lord and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good." And the people said to Joshua, "No, we will serve the Lord!"
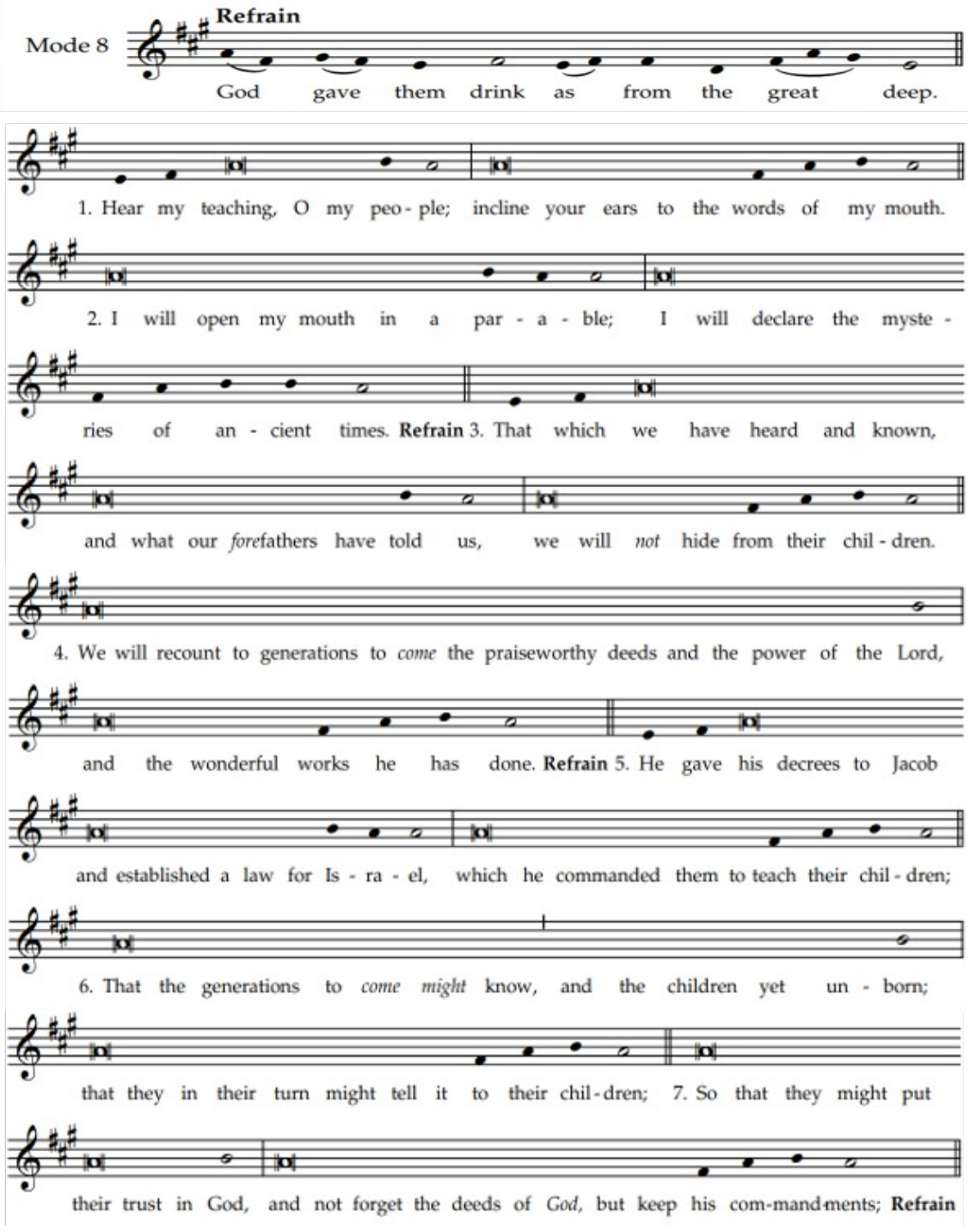
Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses." He said, "Then put away the foreign gods that are among you, and incline your hearts to the Lord, the God of Israel." The people said to Joshua, "The Lord our God we will serve, and him we will obey." So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

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 78:1-7



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 Thessalonians 4:13-18

The coming of the Lord.
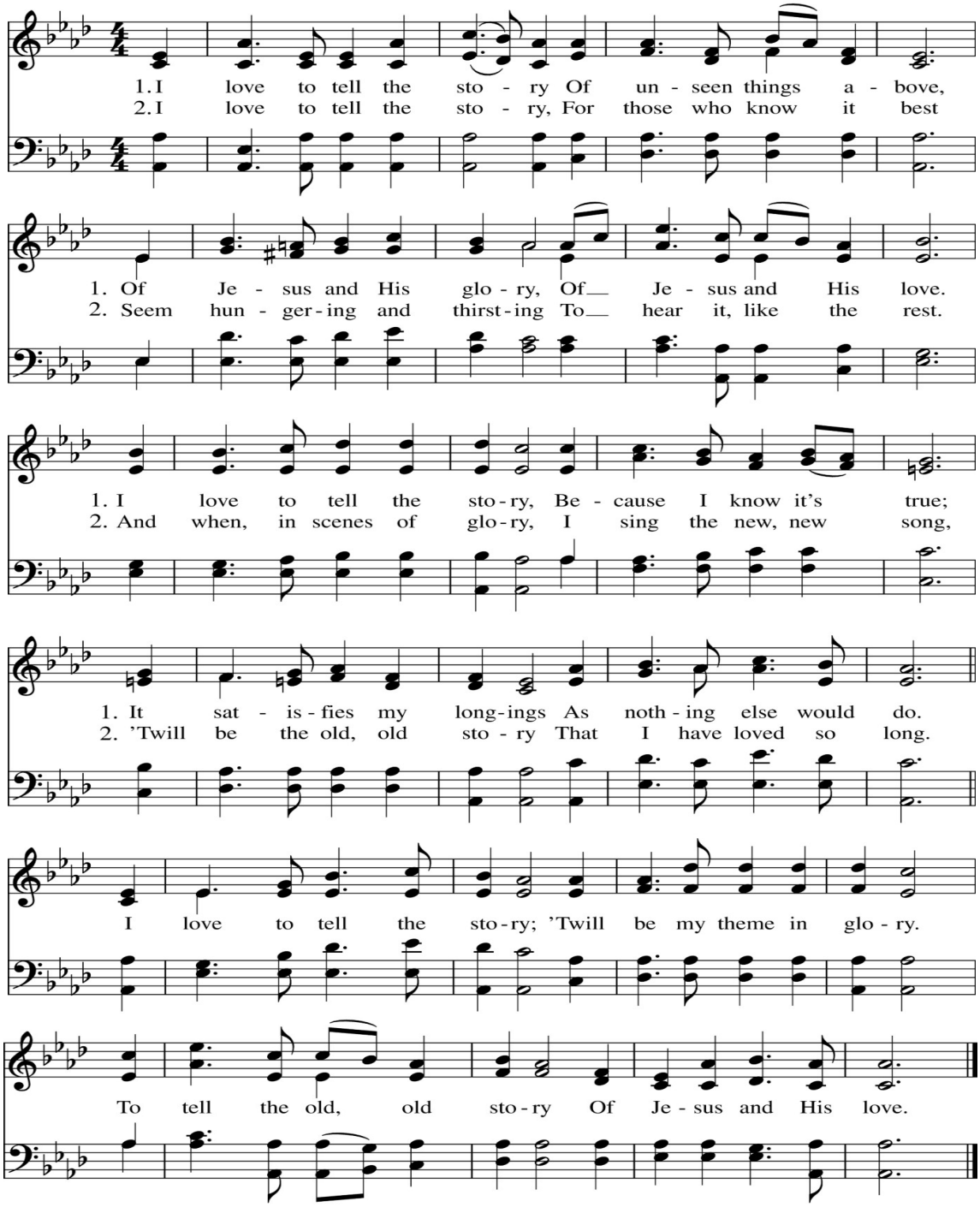
We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual Hymn 'I Love to Tell the Story' - Hymn 64 (H-1982)



Words: A. Katherine Hankey (1831-1911). Music: William G. Fisher (1835-1912).

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 Matthew 25:1-13

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.

Jesus said, "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept.

"But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.'

"Keep awake therefore, for you know neither the day nor the hour."

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

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.

People

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son
he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

✠ We look for the resurrection of the dead,
and the life of the world to come.
Amen.

(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

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.

Confession of Sin

Let us confess our sins against God and our neighbor.

Most merciful God,

People

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.

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

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.

People

Amen.

(Please stand)

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

The Peace
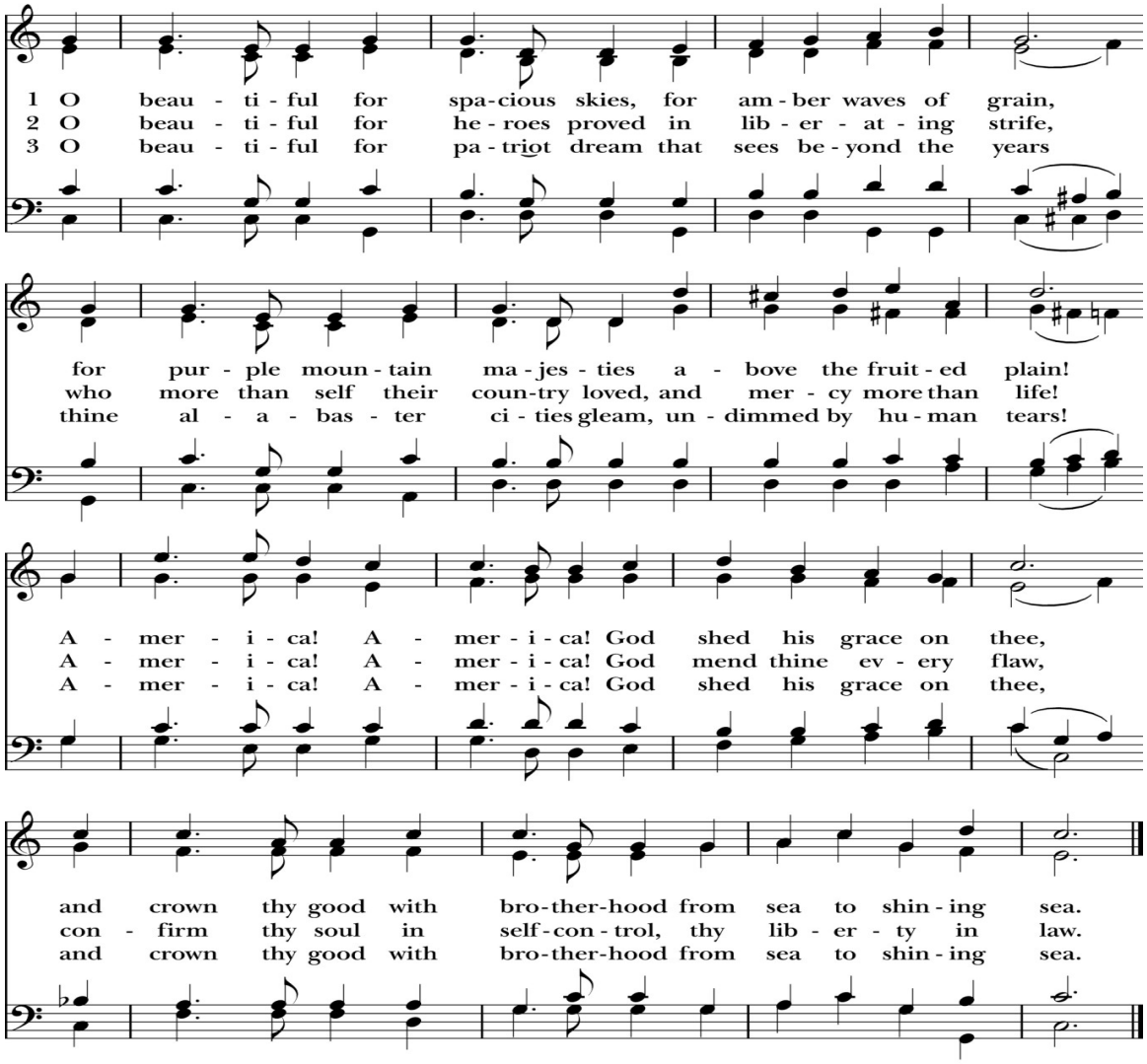
The peace of the Lord be always with you.

People

And also with you.

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

The Offertory Hymn 'O Beautiful for Spacious Skies' - Hymn 719 (H-1982)



Words: Katherine Lee Bates (1859-1929), alt. Music: *Materna*, Samuel Augustus Ward (1848-1903).

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

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.

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.

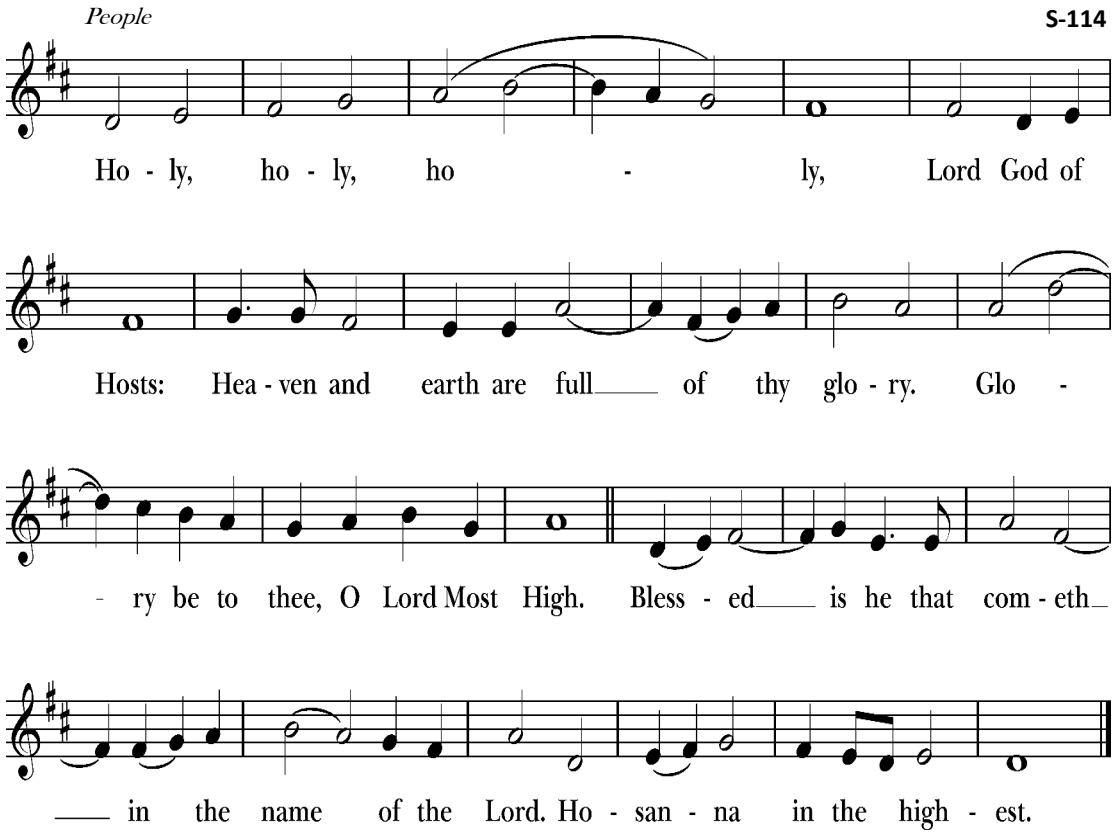
We give you thanks because in fulfilment of your promise
you pour out your Spirit upon us,
filling us with your gifts, leading us into all truth,
and uniting peoples of many tongues in the confession of one faith.

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:

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



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

(Please kneel)

Words of Institution

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).

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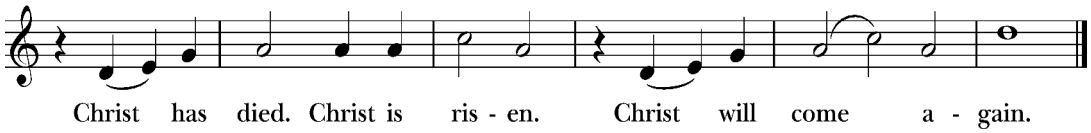
These Words of Institution ('Do this for the remembrance of me') are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

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.
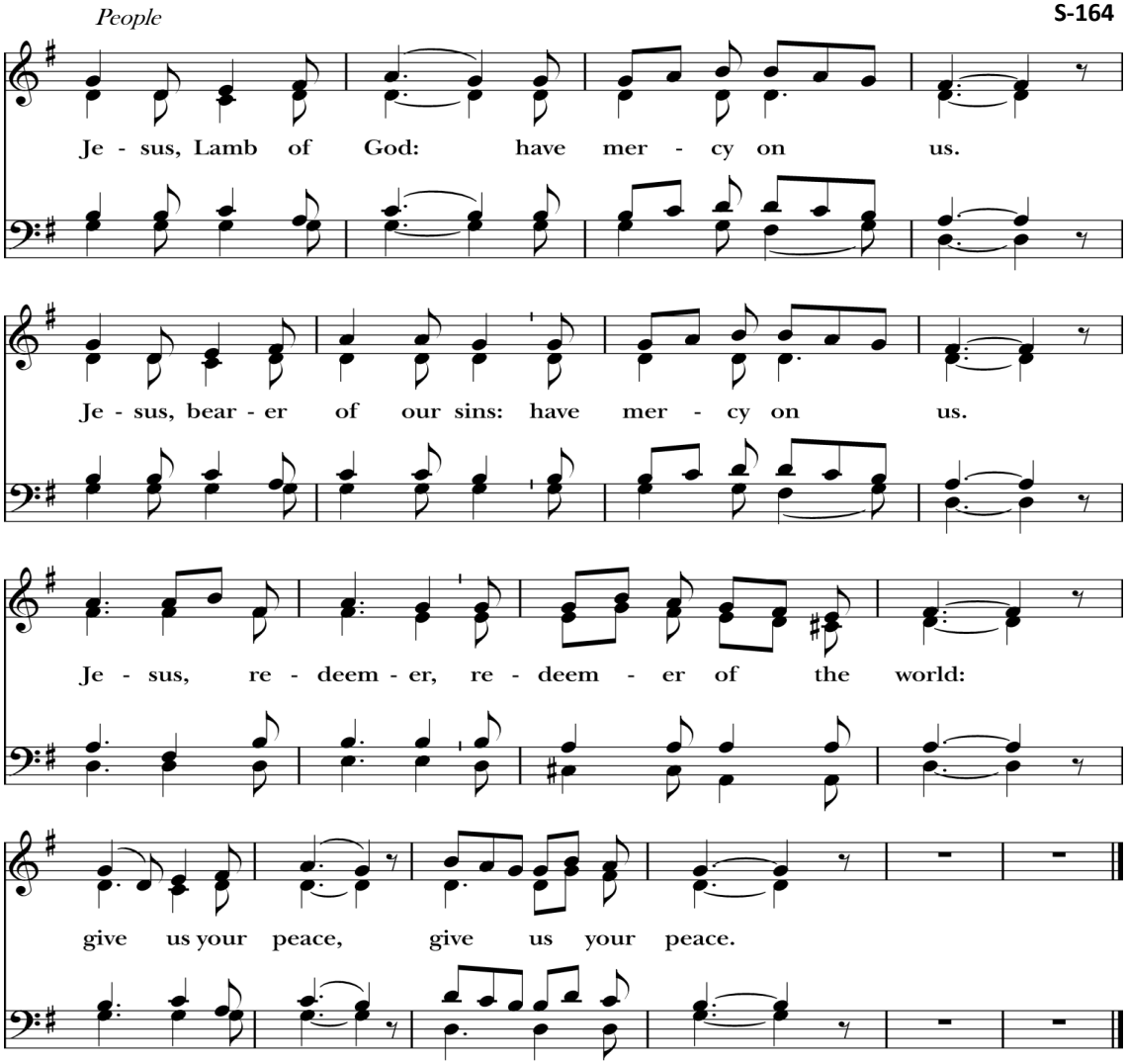
The Fraction

Christ our Passover is sacrificed for us.

People Therefore let us keep the feast.

Agnus Dei

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.*



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

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.

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
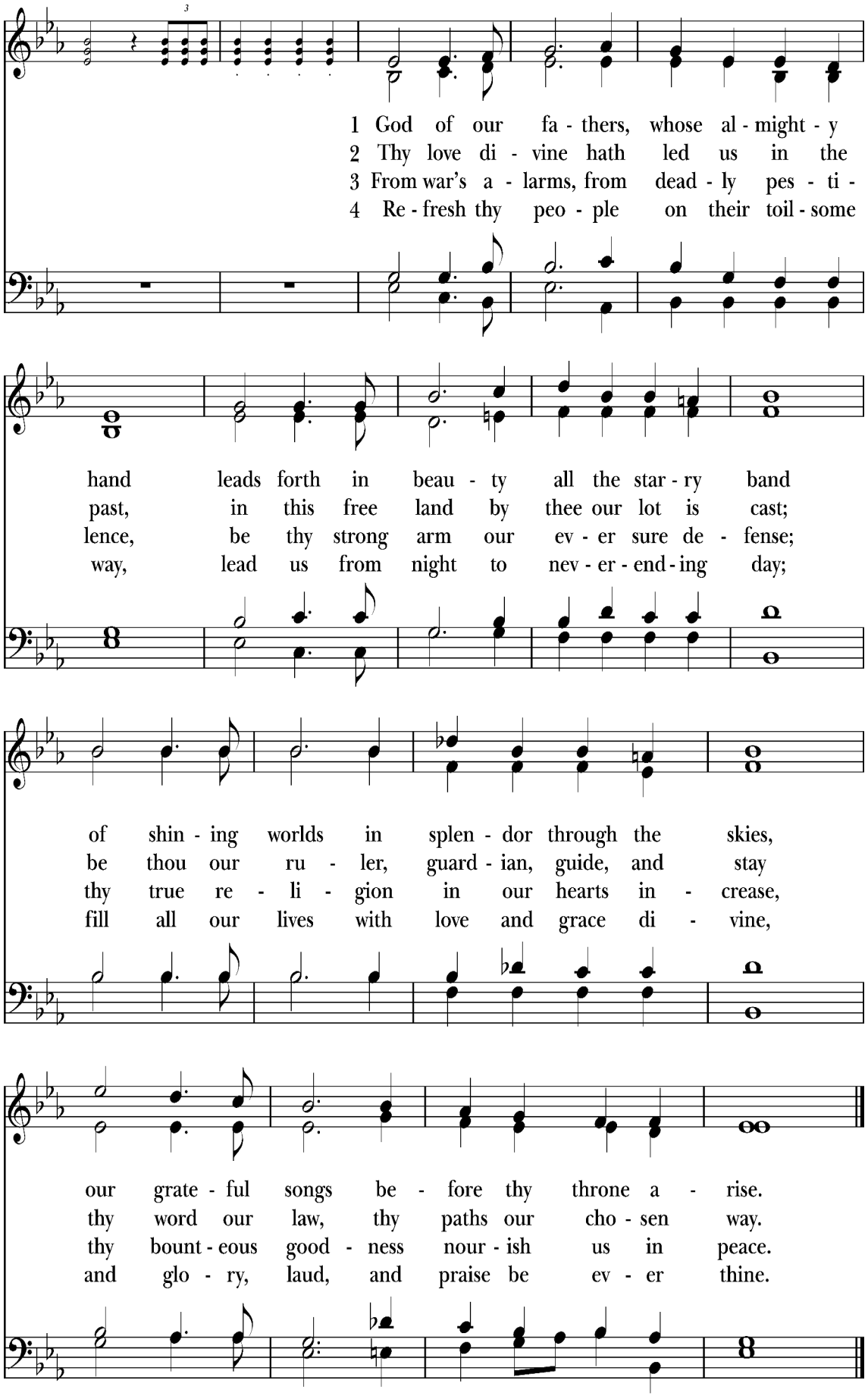
Let us bless the Lord.

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 'A Mighty Fortress is Our God' *G. Young*

The Recessional Hymn 'God of Our Fathers' - Hymn 718 (H-1982)



Words: Daniel Crane Roberts (1841-1907). Music: *National Hymn*, George William Warren (1828-1902).

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, 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	Ginny Slichter
Usher	Bill McGary	Lorna Nixon
Lectors	Barb Linnenbaugh	Ginny Slichter
	Bill McGary	Rick Braendle

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

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