

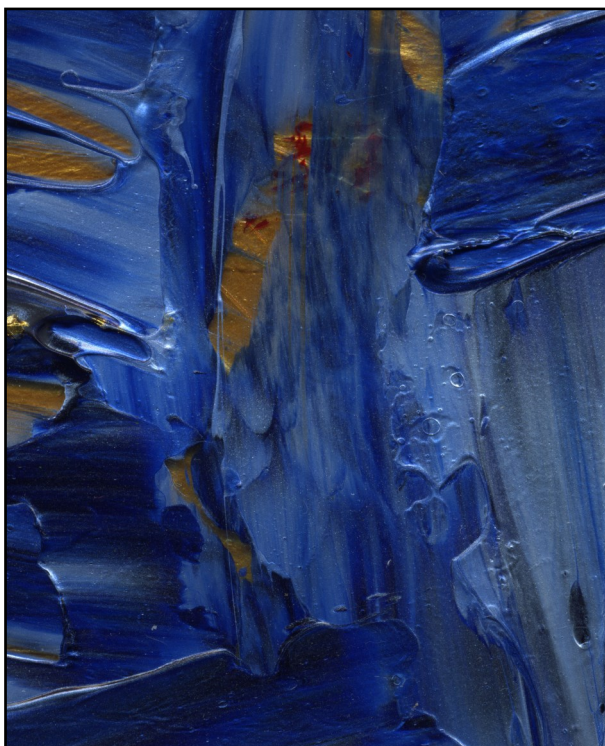


TRINITY *Episcopal* CHURCH
GULPH MILLS

THE FIRST SUNDAY AFTER THE EPIPHANY

THE BAPTISM OF OUR LORD

HOLY EUCHARIST



'And the Darkness Did Not Overcome It', © 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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JANUARY 12 2025

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

'In Dulci Jubilo'

(Please stand)

The Processional Hymn 'On Jordan's Bank the Baptist's Cry' - Hymn 76 (H-1982)

1 On Jor - dan's bank the Bap - tist's cry an -
 2 Then cleansed be ev - ery breast from sin; make
 3 For thou art our sal - va - tion, Lord, our
 4 To heal the sick stretch out thine hand, and
 5 All praise, e - ter - nal Son, to thee, whose

1 noun - ces that the Lord is nigh; a - wake and heark - en,
 2 straight the way for God with - in, and let each heart pre -
 3 re - fuge, and our great re - ward; with - out thy grace we
 4 bid the fall - en sin - ner stand; shine forth, and let thy
 5 ad - vent doth thy peo - ple free; whom with the Fa - ther

1 for he brings glad tid - ings of the King of kings.
 2 pare a home where such a might - y guest may come.
 3 waste a - way like flowers that with - er and de - cay.
 4 light re - store earth's own true love - li - ness once more.
 5 we a - dore and Ho - ly Spi - rit ev - er - more.

Words: Charles Coffin (1676-1749); tr. Charles Winfred Douglas (1867-1944), after John Chandler (1806-1876); alt. Music: Winchester New, melody from *Musicalishes Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.

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.

Opening Acclamation

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

People

The Collect for Purity

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

People

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

1. Glo - ry to God in the high - est, and
 peace_____ to his peo-ple on earth. 2. Lord God, heav'n - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you_ for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a-lone are the Ho - ly One,____
 you a - lone____ are the Lord, 7. you a - lone are the Most____
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God_____ the Fa - ther. A - men.

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 -

Father in heaven,
 who at the baptism of Jesus in the River Jordan
 proclaimed him your beloved Son
 and anointed him with the Holy Spirit:
 grant that all who are baptized into his Name
 may keep the covenant they have made,
 and boldly confess him as Lord and Savior;
 who with you and the Holy Spirit lives and reigns,
 one God, in glory everlasting.

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 Old Testament Isaiah 43:1-7

Restoration and protection promised.

Thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.

For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. Because you are precious in my sight, and honored, and I love you, I give people in return for you, nations in exchange for your life.

Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, "Give them up," and to the south, "Do not withhold; bring my sons from far away and my daughters from the end of the earth — everyone who is called by my name, whom I created for my glory, whom formed and made."

The Word of the Lord.

People Thanks be to God.

The Psalm Psalm 29

Refrain

Mode 5

The voice of the Lord is up - on the wa - ters.

1. As - crite to the Lord, you gods, ascribe to the Lord glo - ry and strength.

2. Ascribe to the Lord the glory due his Name; worship the Lord in the

beau - ty of ho - li - ness. **Refrain** 3. The voice of the Lord is upon the waters;

the God of glory thun - ders; the Lord is upon the migh - ty wa - ters.

4. The voice of the Lord is a pow'r-ful voice; the voice of the Lord is a voice of splendor. **Refrain**

5. The voice of the Lord breaks the ce - dar trees; the Lord breaks the

ce - dars of Le - ba - non; 6. He makes Lebanon skip like a calf,
and Mount Hermon like a young wild ox. **Refrain** 7. The voice of the Lord
splits the flames of fire; the voice of the Lord shakes the wil - der - ness; the Lord
shakes the wilder-ness of Ka-desh. 8. The voice of the Lord makes the oak trees writhe
and strips the for - ests bare. 9. And in the temple of the Lord
all are cry - ing, "Glo - ry!" **Refrain** 10. The Lord sits enthroned above the flood;
the Lord sits enthroned as King for ev - er - more. 11. The Lord shall give strength
to his peo - ple; the Lord shall give his people the bles - sing of peace. **Refrain**

Refrain
Mode 5 The voice of the Lord is up - on the wa - ters.

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 Acts 8:14-17

Philip preaches in Samaria.

When the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus).

Then Peter and John laid their hands on them, and they received the Holy Spirit.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Shall We Gather At the River' - Hymn 141 (LEVAS)

1. Shall we gath - er at the riv - er, Where bright an - gel feet have trod; —
2. On the mar - gin of the riv - er, Wash - ing up its sil - ver spray, —
3. Ere we reach the shin - ing riv - er, Lay we ev - 'ry bur - den down; —
4. Soon we'll reach the shin - ing riv - er, Soon our pil - grim - age will cease, —

1. With its crys - tal tide for - ev - er Flow - ing by the throne of God?
2. We will walk and wor - ship ev - er, All the hap - py gold - en day.
3. Grace our spir - its will de - liv - er, And pro - vide a robe and crown.
4. Soon our hap - py hearts will quiv - er With the mel - o - dy of peace.

Yes, we'll gath - er at the riv - er, The beau - ti - ful, the beau - ti - ful riv - er;

Gath - er with the saints at the riv - er That flows by the throne of God.

Words: Robert Lowry (1826-1899). Music: Robert Lowry.

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

Luke 3:15-17, 21-22

The Lord be with you.

People

And also with you.

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

People

Glory to you, Lord Christ.

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

The Gospel of the Lord.

People

Praise to you, Lord Christ.

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 Sermon

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.

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 sit)

(Please stand)

The Prayers of the People

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 Prayers of the People

In peace, we pray to you, Lord God.

People For all people in their daily life and work;
For our families, friends, and neighbors, and for those who
are alone.

People For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

People For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

People For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the
needy.

People For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

People For [N. our Presiding Bishop, and N. (N.) our Bishop(s); and
for] all bishops and other ministers;
For all who serve God in his Church.

People For the special needs and concerns of this congregation.

People Hear us, Lord;
For your mercy is great.

People We thank you, Lord, for all the blessings of this life.
We will exalt you, O God our King;
And praise your Name for ever and ever.

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.

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.

We pray for all who have died, that they may have a place in your eternal kingdom.

People

Lord, let your loving-kindness be upon them;
Who put their trust in you.

People

We pray to you also for the forgiveness of our sins.

Have mercy upon us, most merciful Father;
in your compassion
forgive us our sins, known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you
in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord.
Amen.

The Absolution

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

People

(Please stand)

The Peace

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

People

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

(Please stand)

The Offertory Hymn 'Christ, When For Us You were Baptized' - Hymn 121 (H-1982)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains four verses of lyrics, and the second system contains the concluding lines. The melody is simple and hymn-like, with a steady rhythm. The lyrics are printed below the staves, with each line of music corresponding to a line of text.

1 Christ, when for us you were bap - tized, God's Spi - rit on you came,
2 God called you his be - lov - ed Son, called you his ser - vant true,
3 Straight - way and stead - fast un - til death you then o - beyed his call
4 Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace - ful as a dove and yet as ur - gent as a flame.
sent you his king - dom to pro - claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like - wise in God's ser - vice we may per - fect free - dom find.

Words: F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. Music: *Caithness*, melody from *The Psalmes of David in Prose and Meeter*, 1635; harm. *The English Hymnal*, 1906.

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

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

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

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

The Eucharistic Preface

All honor and praise be yours always and everywhere,
mighty Creator, everliving God,
through Jesus Christ your only Son our Lord:
for at this time we celebrate your glory
made present in our midst.

In the coming of the Magi
the King of all the world was revealed to the nations.
In the waters of baptism
Jesus was revealed as the Christ,
the Savior sent to redeem us.

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 water made wine
the new creation was revealed at the wedding feast.
Poverty was turned to riches, sorrow into joy.

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

*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

People

Ho - ly ho - ly, ho - ly Lord, God of pow-er and
might, heav - en and earth are full of your glo - ry, Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high- est.

Please kneel)

Words of Institution

We give thanks to you, O God,
for the goodness and love
which you have made known to us in creation;
in the calling of Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Savior and Redeemer of the world.

In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us out of error into truth,
out of sin into righteousness, out of death into life.

On the night before he died for us,
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, gave thanks, 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."

*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 ac-
tions. 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 Institu-
tion ('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.

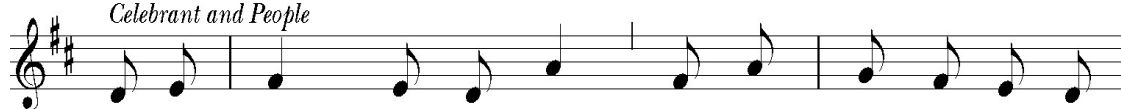
The Memorial Acclamation

Celebrant




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

Celebrant and People



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



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

Epiclesis

And we offer our sacrifice of praise and thanksgiving
to you, O Lord of all;
presenting to you,
from your creation,
this bread and this wine.

We pray you, gracious God,
✠ to send your Holy Spirit upon these gifts
that they may be the Sacrament of the Body of Christ
and his Blood of the new Covenant.

Unite us to your Son in his sacrifice,
that we may be acceptable through him,
being sanctified by the Holy Spirit.

In the fullness of time,
put all things in subjection
under your Christ,
and bring us to that heavenly country where,
with all your saints,
we may enter the everlasting heritage
of your sons and daughters;
through Jesus Christ our Lord,
the firstborn of all creation,
the head of the Church,
and the author of our salvation.

By him, and with him, and in him,
in the unity of the Holy Spirit
all honor and glory is yours,
Almighty Father,
now and for ever.
Amen.

The Lord's Prayer 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.

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 Anthem

Celebrant

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

People

There - fore let us keep the feast.

Agnus Dei

People

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.



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.
Lord, I am not worthy to receive you;
but speak the word only and my soul shall be healed.

People

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 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 -
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.

People

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

May God the Father,
who led the wise men
by the shining of a star to find the Christ,
the Light from Light,
lead you also in your pilgrimage to find the Lord:
✠ 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.
Amen.

People

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional 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 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."

The Dismissal

As we rejoice in the coming of our Savior,
go in peace to love and serve the Lord.
In the name of Christ.
Amen.

People

The Postlude

'All Glory Be to God'

J. Walther



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 pastoral need, especially Patty McBride, Lorna Nixon, Agnes Rash, Fatima Wall, and Sally Abbruzzi.

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

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Usher	Barb Linnenbaugh	Bill McGary
Lectors	Marie Robson	Barb Linnenbaugh
	Dick Stacy	Rick Braendle

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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