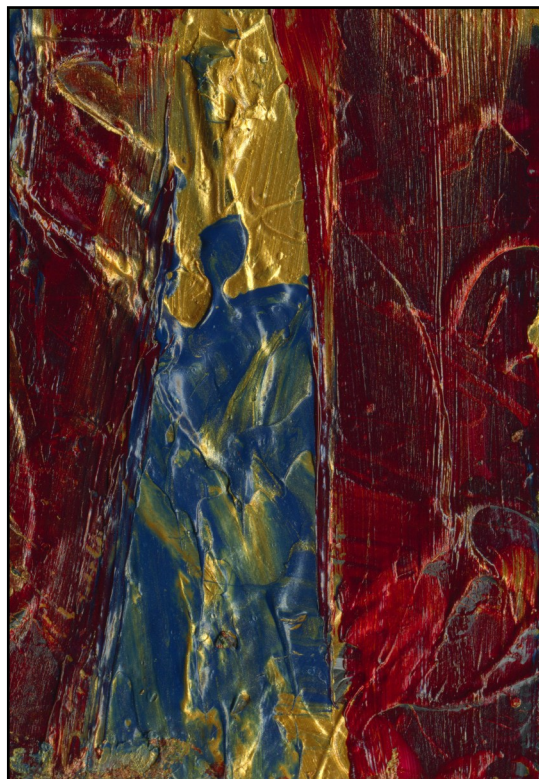




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE THIRD SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'Are You Coming or Going?', © 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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JUNE 14 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

(Please stand)

The Processional Hymn 'Ye Servants of God, Your Master Proclaim' - Hymn 535 (H-1982)

1 Ye ser - vants of God, your Mas - ter pro - claim,
2 God rul - eth on high, al - might - y to save;
3 Sal - va - tion to God who sits on the throne!
4 Then let us a - dore, and give him his right:

and pub - lish a - broad his won - der - ful Name;
and still he is nigh: his pres - ence we have.
Let all cry a - loud, and hon - or the Son.
All glo - ry and power, all wis - dom and might,

the Name all - vic - to - rious of Je - sus ex - tol:
The great con - gre - ga - tion his tri - umph shall sing,
The prais - es of Je - sus the an - gels pro - claim,
and hon - or and bless - ing, with an - gels a - bove,

his king - dom is glo - rious; he rules o - ver all.
as - crib - ing sal - va - tion to Je - sus our King.
fall down on their fa - ces, and wor - ship the Lamb.
and thanks nev - er - ceas - ing and in - fi - nite love.

Words: Charles Wesley (1707-1788), alt. Music: Paderborn, melody from *Catolisch-Paderbornisches Gesang-buch*, 1765; harm. Sydney Hugo Nicholson (1875-1947).

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.

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.

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.

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.

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.

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

The Salutation and Collect

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

 Let us pray -
 Keep, O Lord, your household the Church
 in your steadfast faith and love,
 that through your grace we may proclaim your truth with boldness,
 and minister your justice with compassion;
 for the sake of our Savior Jesus Christ,
 who lives and reigns with you and the Holy Spirit,
 one God, now and for ever.

People Amen.

(Please sit)

The Lessons

The First Lesson

Genesis 18:1-15, 21:1-7

A son promised to Abraham and Sarah; the birth of Isaac.

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on – since you have come to your servant." So they said, "Do as you have said."

And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women.

So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."


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 116:1, 10-17

Refrain

Mode 2



I will walk in the pres-ence of the Lord in the land of the liv - ing.

1. I love the Lord, because he has heard the voice of my suppli - ca - tion,

because he has inclined his ear to me whenever I called up - on him. **Refrain**

10. How shall I repay the Lord for all the good things he has done for me?

11. I will lift up the cup of sal - va - tion and call upon the Name of the Lord.

12. I will fulfill my vows to the Lord in the presence of all his peo - ple. **Refrain**

13. Pre - cious in the sight of the Lord is the death of his ser - vants.

14. O Lord, I am your ser - vant; I am your servant and the child of your handmaid;

you have freed me from my bonds. **Refrain** 15. I will offer you the sacrifice of

thanks - giv - ing and call upon the Name of the Lord.

16. I will fulfill my vows to the Lord in the presence of all his peo - ple,

17. In the courts of the Lord's house, in the midst of you, O Jerusalem.

Hal - le - lu - jah! **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 5:1-8

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.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual Hymn 'Lord, You Give the Great Commission' - Hymn 780 (WLP)

1. Lord, you give the great com - mis - sion: "Heal the
 2. Lord, you call us to your ser - vice: "In my
 3. Lord, you make the com - mon ho - ly: "This my
 4. Lord, you show us love's true mea - sure: "Fa - ther,
 5. Lord, you bless with words as - sur - ing; "I am

sick and preach the word." Lest the church ne -
 name bap - tize and teach." That the world may
 bod - y, this my blood." Let us all, for
 what they do, for - give." Yet we hoard as
 with you to the end." Faith and hope and

glect its mis - sion, and the gos - pel go un -
 trust your prom - ise, life a - bun - dant meant for
 earth's true glo - ry, dai - ly lift life heav - en -
 pri - vate trea - sure all that you so free - ly
 love re - stor - ing, may we serve as you in -

heard, help us wit - ness to your pur - pose
each, give us all new fer - vor, draw us
ward, ask - ing that the world a - round us
give. May your care and mer - cy lead us
tend and, a - mid the cares that claim us,

Refrain

with re - newed in - teg - ri - ty. }
clos - er in com - mun - i - ty. } With the Spir - it's
share your chil - dren's lib - er - ty. }
to a just so - ci - e - ty. }
hold in mind e - ter - ni - ty. }

gifts em - power us for the work of min - is - try.

Words: Jeffery Rowthorn (b. 1934). Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991).

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 9:35-10:9-23

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 went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food.

"Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

"See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles.

"When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes."

People The Gospel of the Lord.
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.

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.

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.

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

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 Confession of Sin is
the corporate acknowl-
edgement 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.

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

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

People

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

The Offertory Hymn 'My God, Thy Table Now is Spread' - Hymn 321 (H-1982)

1 My God, thy ta - ble now is spread, thy cup with
2 O let thy ta - ble hon - ored be, and fur - nished
3 Drawn by thy quick - ening grace, O Lord, in coun - tless
4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
well with joy - ful guests; and may each soul sal -
num - bers let them come and gath - er from their
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
va - tion see, that here its sa - cred pledg - es tastes.
Fa - ther's board the Bread that lives be - yond the tomb.
all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816).

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.

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.

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

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.

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

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

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 Euclesis 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.

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.

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 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 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.

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.

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.
Amen.

People

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn 'It is Well with My Soul' - Hymn 188 (LEVAS)

1. When peace, like a riv - er, at - tend - eth my
2. Though sa - tan should buf - fet, though tri - als should
3. My sin— oh, the bliss of this glo - ri - ous
4. And, Lord, haste the day when the faith shall be

1. way, When sor - rows like sea - bil - lows roll;
2. come, Let this blest as - sur - ance con - trol,
3. thought— My sin— not in part, but the whole—
4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
2. That Christ has re - gard - ed my help - less es -
3. Is nailed to the cross and I bear it no
4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
2. tate, And has shed His own blood for my soul.
3. more, Praise the Lord, praise the Lord, O my soul!
4. scend, "E - ven so"— it is well with my soul.

Words: Horatio Spafford (1828-1888). Music: Philip P. Bliss (1838-1876).

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

Let us bless the Lord.
People Thanks be to God.

The Postlude

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, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Patrick Prante, Doug Jordan, Beverly Loftus, Melissa Kerr and Ruth Spence.

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Deacon	Christine Fantuzzo	Christine Fantuzzo
Eucharistic Minister	Lorna Nixon	Barb Linnenbaugh
Usher	Marty Trumpler	Bill McGary
Lectors	Kathie Uhler	Tiffany Mclean
	Marty Trumpler	Dick Stacy

ACKNOWLEDGMENTS

ORGANIST PAUL MARCHESANO **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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