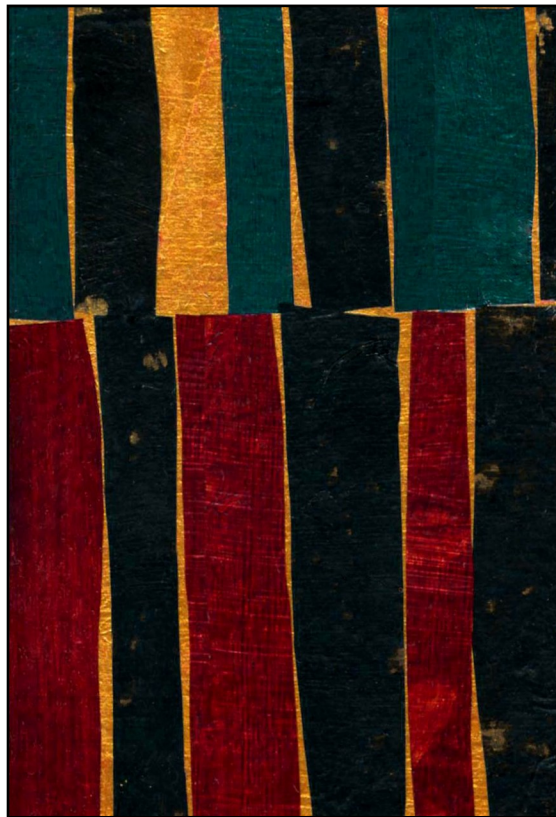




TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE THIRD SUNDAY OF ADVENT

HOLY EUCHARIST



'The News in Prison', © Jan Richardson.

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DECEMBER 14 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

‘Veni, Veni, Emmanuel’

*R. Speed*

*(Please stand)*

## The Processional Hymn ‘Prepare the Way, O Zion’ - Hymn 65 (H-1982)



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!  
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.  
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.  
His rule is peace and free - dom, and jus - tice, truth, and love.  
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.  
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.  
All lands will bow be - fore him, their voic - es will a - dore him.



Oh, blest is Christ that came in God's most ho - ly name.

Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999). Copyright © 1982, Charles P. Price. Music: *Bereden väg för Herran*, melody from *Then Svenska Psalmboken*, 1697; harm. *Koralbok för Svenska Kyrkan*, 1939, 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.*

## The Opening Bidding

*People*

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

## The Collect for Purity

*People*

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

## Kyrie

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

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

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

Composer: David Robert Green

*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 -

Stir up your power, O Lord,  
and with great might come among us;  
and, because we are sorely hindered by our sins,  
let your bountiful grace and mercy  
speedily help and deliver us;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory,  
now and for ever.

*People*

Amen.

## The Advent Wreath Prayer

Let us pray -

Lord Jesus, light of the world,  
the prophets said you would bring peace  
and save your people in trouble.  
Give peace in our hearts  
and show all the world God's love.

*People*

Amen.

*(Please sit)*

## The Lessons

### The First Lesson

Isaiah 35:1-10

The return of the redeemed to Zion.

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God.

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

Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes.

A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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 Response

## Canticle 3

*Antiphon*



He that is might-y hath mag - ni-fied me: and ho - ly is his Name.



1. My soul doth mag - ni - fy the Lord, and my spi - rit  
hath rejoiced in God my Sav - ior.



2. For he hath re-gard - ed  
the low - li - ness of his hand-maid-en.



3. For be - hold from hence - forth  
all gen - er - a - tions shall call me bless - ed.



4. For he that is  
might - y hath mag - ni - fied me, and ho - ly is his Name.



5. And his mer - cy is on them that fear him through-out all gen-er-a-tions.



6. He hath showed strength with his arm; he hath scat - tered the  
proud in the imagi - na - tion of their hearts.



7. He hath put  
down the might - y from their seat, and hath ex - alt - ed the

hum - ble and meek. 8. He hath filled the hun - gry with good things,  
and the rich he hath sent emp - ty a - way. 9. He re -  
mem - ber-ing his mer - cy hath hol - pen his ser - vant Is - ra - el,  
as he prom - ised to our forefathers, Abraham and his seed for ev - er. [Ant.]

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 James 5:7-10

Patience in suffering.

Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

## The Gradual 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.

*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.*

*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 Holy Gospel**

Matthew 11:2-11

*People*

The Lord be with you.  
And also with you.

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

*People*

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me."

As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

"This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare your way before you.' "Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he."

*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.  
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.



*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.*

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.

*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.  
Amen.

*People*

*(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.  
And also with you.

*People*

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

## The Offertory Hymn 'People, Look East' - Hymn 724 (WLP)



1. Peo - ple, look East. The time is near of the crown-ing of the  
2. Fur - rows, be glad. Though earth is bare, one more seed is plant - ed  
3. Birds, though you long have ceased to build, guard the nest that must be  
4. Stars, keep the watch. When night is dim one more light the bowl shall  
5. An - gels, an - nounce with shouts of mirth Christ who brings new life to



1. year. Make your house fair as you are a - ble, trim the hearth and set the  
2. there: give up your strength the seed to nour - ish, that in course the flow'r may  
3. filled. E - ven the hour when wings are fro - zen God for fledg - ling time has  
4. brim, shin - ing be - yond the frost - y weath - er, bright as sun and moon to -  
5. earth. Set ev - ery peak and val - ley hum - ming with the word, the Lord is



1. ta - ble. Peo-ple, look East and sing to - day: Love the guest is on the way.  
2. flour-ish. Peo-ple, look East and sing to - day: Love the rose is on the way.  
3. cho - sen. Peo-ple, look East and sing to - day: Love the bird is on the way.  
4. geth - er. Peo-ple, look East and sing to - day: Love the star is on the way.  
5. com-ing. Peo-ple, look East and sing to - day: Love the Lord is on the way.





### 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!  
Amen.

### 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 and good to give you thanks and praise,  
almighty God and everlasting Father,  
through Jesus Christ your Son.

For when he humbled himself to come among us in human flesh,  
He fulfilled the plan you formed before the foundation of the world  
to open for us the way of salvation.

Confident that your promise will be met,  
we now watch for the day  
when Christ our Lord will come again in glory.

*In the Sanctus we join with saints and angels and all of creation in a song of praise and thanksgiving to God.*

And so we join our voices with angels and archangels,  
and with all the company of heaven,  
to proclaim your glory,  
for ever praising you and singing:

### **Sanctus and Benedictus**

*People*

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.

*(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."

*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.*

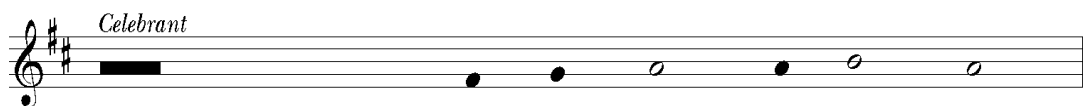
After supper he took the cup of wine;  
and when he had given thanks,  
he gave it to them, and said,  
“Drink this, all of you:  
This is my Blood of the new Covenant,  
which is shed for you and for many for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

*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

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.*

*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

*People*

Christ our Passover is sacrificed for us.  
Therefore 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.

Je - sus, re - deem - er, re - deem - er of the world:



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 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.

### **The Blessing**

- In darkness and in light,  
in trouble and in joy,  
help us, heavenly Father,  
to trust your love,  
to serve your purpose,  
and to praise your name;
- ✠ 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

*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.*

(Please sit)

## Welcome, Parish Announcements

(Please stand)

### The Recessional Hymn 'Watchman, Tell Us of the Night' - Hymn 640 (H-1982)

1 Watch-man, tell us of the night, what its signs of prom - ise  
2 Watch-man, tell us of the night; high - er yet that star a -  
3 Watch-man, tell us of the night, for the morn - ing seems to

are. Trav - eler, o'er yon moun-tain's height, see that glo - ry -  
scends. Trav - eler, bless - ed - ness and light, peace and truth its  
dawn. Trav - eler, dark - ness takes its flight, doubt and ter - ror

beam - ing star. Watch-man, does its beau - teous ray  
course por - tends. Watch-man, will its beams a - lone  
are with - drawn. Watch-man, let thy wan - derings cease;

aught of joy or that hope fore - tell? Trav-eler, yes; it  
gild the spot that gave them birth? Trav-eler, a - ges  
hie thee to thy qui - et home. Trav-eler, lo! the

brings the day, prom - ised day of Is - ra - el.  
are its own; see, it bursts o'er all the earth.  
Prince of Peace, lo! the Son of God is come!

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."

Two groups may sing antiphonally, alternating by sentences.  
Words: John Bowring (1792-1872). Music: *Aberystwyth*, Joseph Parry (1841-1903).

### The Dismissal

People

Let us bless the Lord.  
Thanks be to God.

### The Postlude

'Wake, Awake, for Night Is Flying'

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.

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## IN OUR PRAYERS THIS WEEK

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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, Jeni Green, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Christopher Prante, Patrick Prante and Doug Jordan.

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## LAY LEADERS

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

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## ACKNOWLEDGEMENTS

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**ORGANIST** ROGER CASTELLANI **CANTOR** TIFFANY NACK

**ORDER OF SERVICE DESIGN** TOM NATALINI

## MUSIC

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