



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE NINTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'Doing Some Dreaming', © 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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JULY 26 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.

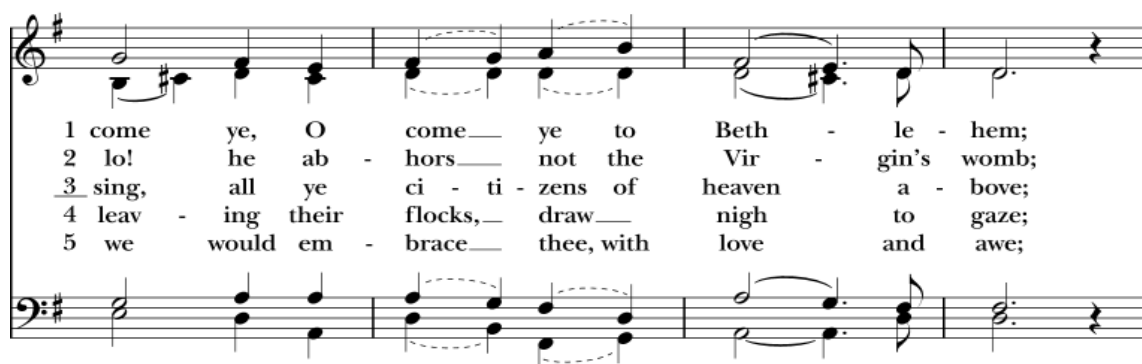
The Prelude Meditation on 'Infant Holy, Infant Lowly' and 'O Little Town of Bethehem' D. Lasky

(Please stand)

The Processional Hymn 'O Come, All Ye Faithful' - Hymn 83 (H-1982)



1 O come, all ye faith - ful, joy - ful and tri - um - phant, O
 2 God from God, Light from Light e - ter - nal,
 3 Sing, choirs of an - gels, sing in ex - ul - ta - tion,
 4 See how the shep - herds, sum - moned to his cra - dle,
 5 Child, for us sin - ners poor and in the man - ger,

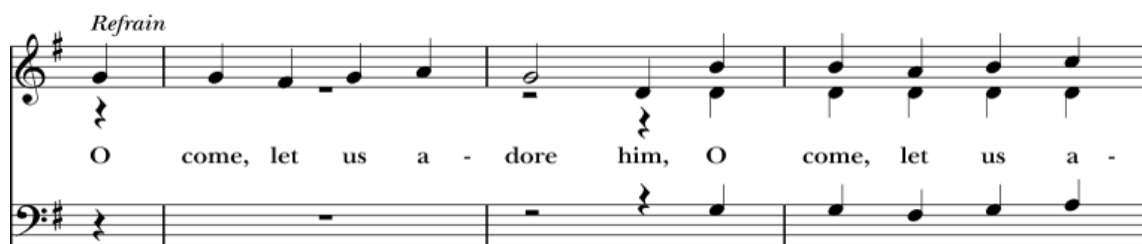


1 come ye, O come ye to Beth - le - hem;
 2 lo! he ab - hors not the Vir - gin's womb;
 3 sing, all ye ci - ti - zens of heaven a - bove;
 4 leav - ing their flocks, draw nigh to gaze;
 5 we would em - brace thee, with love and awe;

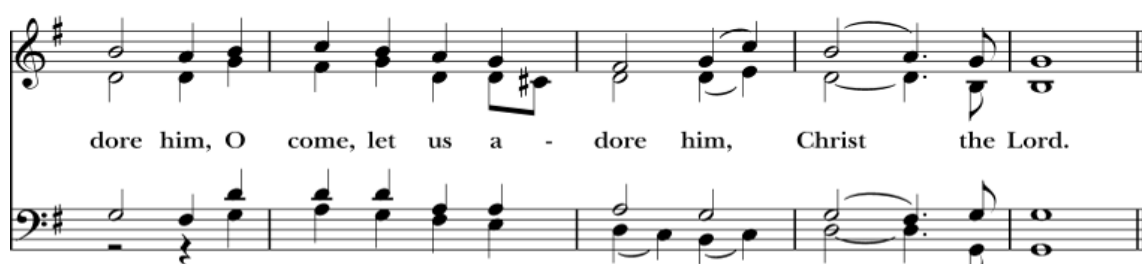


1 come, and be - hold him, born the King of an - gels;
 2 on - ly - be - got - ten Son of the Fa - ther;
 3 glo - ry to God, glo - ry in the high - est;
 4 we too will thith - er bend our joy - ful foot - steps;
 5 who would not love thee, lov - ing us so dear - ly?

Refrain



O come, let us a - dore him, O come, let us a -



dore him, O come, let us a - dore him, Christ the Lord.

Words: John Francis Wade (1711-1786); tr. Frederick Oakeley (1802-1880) and others. Music: *Adeste fideles*, present form of melody att. John Francis Wade (1711-1786); harm. The English Hymnal, 1906.

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

People ✕ We meet in the name of the Father, the Son, and the Holy Spirit.
Amen.

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.

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 -
O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that, with you as our ruler and guide,
we may so pass through things temporal,
that we lose not the things eternal;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

People Amen.

(Please sit)

The Lessons

The First Lesson Genesis 29:15-28

Jacob marries Laban's daughters.

Laban said to Jacob, "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?" Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, "I will serve you seven years for your younger daughter Rachel." Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me." So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country – giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

People The Word of the Lord.
Thanks be to God.

The Psalm Psalm 105:1-11

Mode 1

Refrain

Re - mem - ber the mar - vels God has done.

1. Give thanks to the Lord and call up - on his Name; make known his deeds a -

mong the peo - ples. 2. Sing to him, sing prais - es to him,

and speak of all his mar - ve - lous works. Refrain 3. Glo - ry in his ho - ly Name;

let the hearts of those who seek the Lord re - joice. 4. Search for the

Lord and his strength; contin - ual - ly seek his face. Refrain 5. Re - mem - ber the

mar - vels he has done, his wonders and the judg - ments of his mouth,

6. O offspring of Abra - ham his ser - vant, O children of Ja - cob his cho - sen.

7. He is the Lord our God; his judgments pre - vail in all the world. Refrain

8. He has always been mindful of his cov - e - nant, the promise he made

for a thousand ge - ne - ra - tions: 9. The covenant he made with A - bra - ham,

the oath that he swore to I - saac, 10. Which he established as a

sta - tute for Ja - cob, an everlasting cove - nant for Is - ra - el,

11. Saying, "To you will I give the land of Ca - naan to be your allotted inheritance."

Hal - le - lu - jah! Refrain

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford,
Church Publishing Incorporated.

Refrain

Mode 1

Re - mem - ber the mar - vels God has done.

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 8:26-39

God's love in Christ Jesus.

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered."

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Lo, How a Rose E'er Blooming' - Hymn 81 (H-1982)

1 Lo, how a Rose e'er bloom-ing from ten - der stem hath sprung!
2 I - sa - iah 'twas fore - told it, the Rose I have in mind,
* 3 O Flower, whose fra - grance ten - der with sweet - ness fills the air,

Of Jes - se's lin - eage com - ing as seers of old have sung.
with Ma - ry we be - hold it, the Vir - gin Mo - ther kind.
dis - pel in glo - rious splen - dor the dark - ness ev - ery - where;

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major and 4/4 time. It consists of two systems of staves. The first system contains the first three verses of the hymn. The second system contains the final two verses. The lyrics are printed below the vocal staves, with line numbers 1, 2, and * 3 corresponding to the verses.

It came, a blos - som bright, a - mid the
To show God's love a - right, she bore to
true man, yet ve - ry God, from sin and

cold of win - ter, when half spent was the night.
us a Sa - vior, when half spent was the night.
death now save us, and share our ev - ery load.

Words: St. 1-2 German, 15th cent.; tr. Theodore Baker (1851-1934). St. 3, Friedrich Layritz (1808-1859); tr. Harriet Reynolds Krauth Spaeth (1845-1925); ver. *Hymnal* 1940. St. 3, Copyright © The Church Pension Fund. Music: *Es ist ein Ros*, melody from *Alte Catholische Geistliche Kirchengesäng*, 1599; harm. Michael Praetorius (1571-1621).

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 13:31-33,44-52

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 put before the crowds another parable: "The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

He told them another parable: "The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened."

"The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

"Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

"Have you understood all this?" They answered, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

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)

(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 Absolution

People

✠ 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.

(Please stand)

The Peace

People

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

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

The 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.

The Offertory Hymn 'Of the Father's Love Begotten' - Hymn 82 (H-1982)



1 Of the Fa - ther's love be - got - ten, ere the worlds be -
 2 O that birth for ev - er bless - ed, when the Vir - gin,
 3 Let the heights of heaven a - dore him; an - gel hosts, his
 4 Christ, to thee with God the Fa - ther, and, O Ho - ly



gan to be, he is Al - pha and O - me - ga,
 full of grace, by the Ho - ly Ghost con - ceiv - ing,
 prais - es sing; powers, do - min - ions, bow be - fore him,
 Ghost, to thee, hymn and chant and high thanks - giv - ing,



he the source, the end - ing he, of the things that
 bore the Sa - vior of our race; and the Babe, the
 and ex - tol our God and King; let no tongue on
 and un - wea - ried prais - es be; hon - or, glo - ry



are, that have _____ been, and that fu - ture
 world's Re - deem - er, first re - vealed his
 earth be si - lent, ev - ery voice in
 and do - min - ion, and e - ter - nal



years shall see, ev - er - more and ev - er - more! _____
 sa - cred face, ev - er - more and ev - er - more! _____
 con - cert ring, ev - er - more and ev - er - more! _____
 vic - to - ry, ev - er - more and ev - er - more! _____

This hymn may be performed in equal note values: ♩ ♩ ♩ ♩

Words: Marcus Aurelius Clemens Prudentius (348-410?); tr. John Mason Neale (1818-1866) and Henry Williams Baker (1821-1877), alt. Music: *Divinum mysterium*, Sanctus trope, 11th cent.; adapt. *Piae Cantiones*, 1582; acc. Bruce Neswick (b. 1956).

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)

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."

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

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

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

The Epiclesis is a liturgical invocation of the Holy Spirit for the purpose of consecrating the Eucharistic elements. It follows the Words of Institution and is regarded as the point at which the eucharistic bread and wine become the body and blood of Christ.

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

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.

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 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

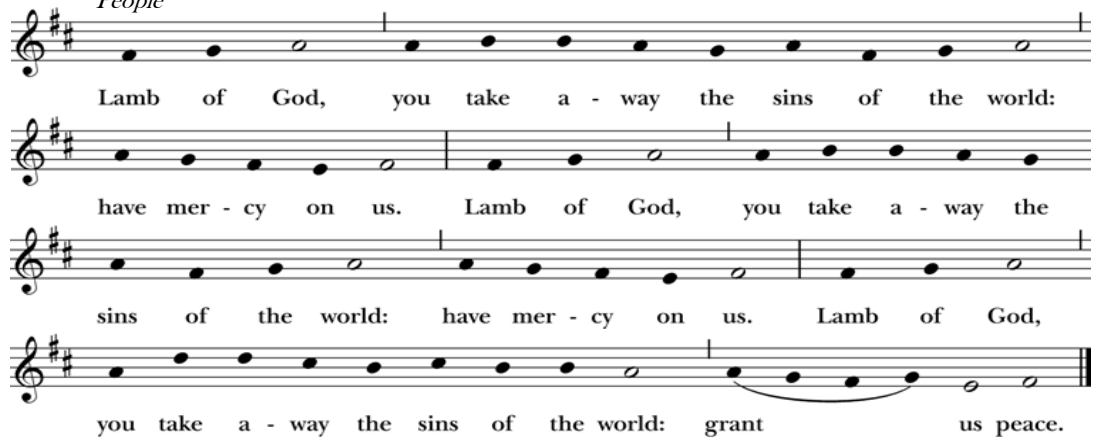
The Fraction

People

Christ our Passover is sacrificed for us.
Therefore let us keep the feast.

Agnus Dei

People



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

People

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

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn 'Joy to the World!' - Hymn 100 (H-1982)

1 Joy to the world! the Lord is come: let earth re -
2 Joy to the world! the Sa - vior reigns; let us our
3 No more let sins and sor - rows grow, nor thorns in -
4 He rules the world with truth and grace, and makes the

ceive her King; let ev - ery heart pre - pare him room, and
songs em - ploy, while fields and floods, rocks, hills and plains, re -
fest the ground; he comes to make his bless - ings flow far
na - tions prove the glo - ries of his right - eous - ness, and

heaven and na - ture sing, and heaven and na - ture
peat the sound - ing joy, re - peat the sound - ing
as the curse is found, far as the curse is
won - ders of his love, and won - ders of his

1 and heaven and na - ture sing, and
2 re - peat the sound - ing joy, re -
3 far as the curse is found, far
4 and won - ders of his love, and

sing, and heaven, and heaven and na - ture sing.
joy, re - peat, re - peat the sound - ing joy.
found, as, far the curse is found.
love, and won - ders, won - ders of his love.

heaven and na - ture sing,
peat the sound - ing joy,
as the curse is found,
won - ders of his love,

Words: Isaac Watts (1674-1748), alt. Music: *Antioch*, George Frideric Handel (1685-1759); adapt. and arr. Lowell Mason (1792-1872).

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

People

Let us bless the Lord.
Thanks be to God.

The Postlude

'Hark! The Herald Angels Sing'

H. Hopson



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 and John Wilks.

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	Bill McGary	Anne Trumpler
Lectors	Marty Trumpler	Bill McGary
	Tiffany Mclean	Lorna Nixon

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** RACHEL SIGMAN

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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