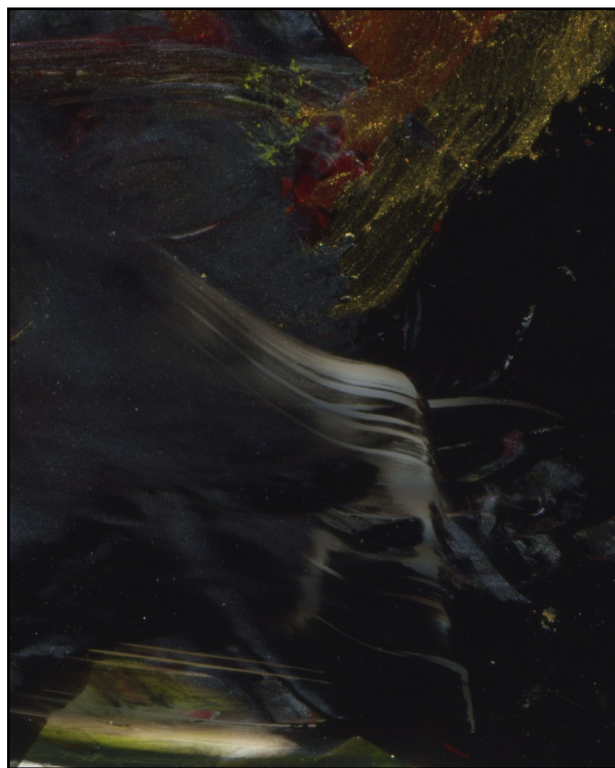




TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE FIRST SUNDAY IN LENT

HOLY EUCHARIST



'And Angels Waited', © 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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FEBRUARY 22 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

'Jesus, I Will Ponder Now'

C. Callahan

(Please stand)

## The Processional Hymn 'Forty Days and Forty Nights' - Hymn 150 (H-1982)

1 For - ty days and for - ty nights thou wast fast - ing in the wild;  
2 Should not we thy sor - row share and from world - ly joys ab - stain,  
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!  
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;  
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.  
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?  
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!  
4 round us, too, shall an - gels shine, such as min - is - tered to thee.  
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smyttan (1822-1870), alt. Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889).

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 Salutation

People

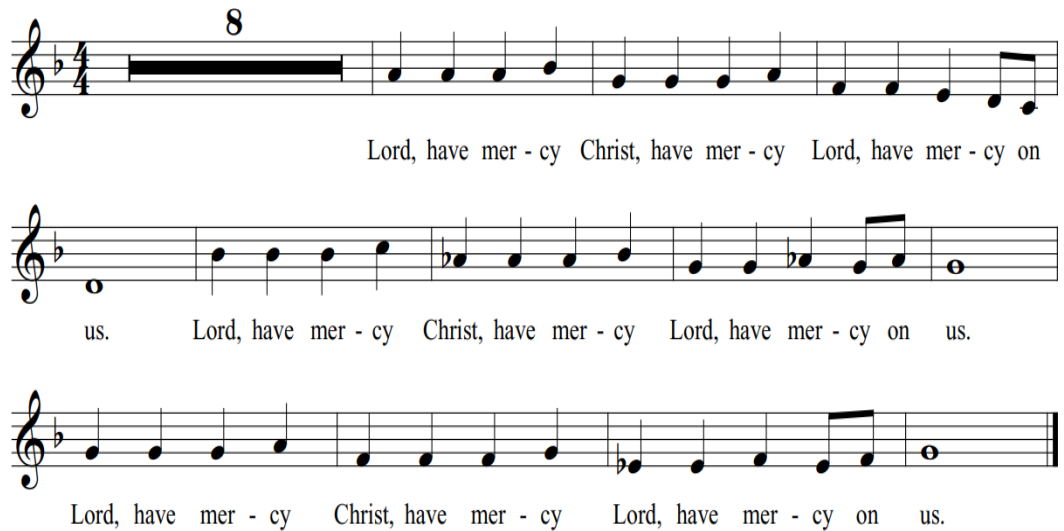
✠ Bless the Lord who forgives all our sins;  
his mercy endures for ever.

## 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.

*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 -

Almighty God,  
whose blessed Son was led by the Spirit  
to be tempted by Satan:  
come quickly to help us  
who are assaulted by many temptations;  
and, as you know the weaknesses of each of us,  
let each one find you mighty to save;  
through Jesus Christ your Son our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

*People*

Amen.

*(Please sit)*

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

## The Lessons

### The Old Testament

Genesis 2:15-17; 3:1-7

The first sin.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden'?" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'"

But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate.

Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

*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 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 Psalm

Psalm 32



Blessed is he whose fault is taken away,  
whose sin is covered.  
Blessed the man to whom the Lord imputes not guilt,  
in whose spirit there is no guile.

### Refrain

Then I acknowledged my sin to you,  
my guilt I covered not.  
I said, "I confess my faults to the Lord,"  
and you took away the guilt of my sin.

### Refrain

Be glad in the Lord and rejoice, you just;  
exult, all you upright of heart.

### Refrain

## The Second Lesson

Romans 5:12-19

Adam and Christ.

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned – sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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

## The Gradual Hymn 'Go Forward, Christian Soldier' - Hymn 563 (H-1982)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major, 4/4 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line of each system.

Go for-ward, Chris-tian sol-dier, be - neath his ban - ner true:  
 Go for-ward, Chris-tian sol-dier, fear not the se - cret foe;  
 Go for-ward, Chris-tian sol-dier, nor dream of peace - ful rest,  
 Go for-ward, Chris-tian sol-dier, fear not the gath-ering night:

the Lord him - self, thy Lead - er, shall all thy foes sub - due.  
 far more o'er thee are watch - ing than hu - man eyes can know:  
 till Sa - tan's host is van - quished and heaven is all pos - sessed;  
 the Lord has been thy shel - ter; the Lord will be thy light.

His love fore - tells thy tri - als; he knows thine hour - ly need;  
 trust on - ly Christ, thy Cap - tain; cease not to watch and pray;  
 till Christ him - self shall call thee to lay thine ar - mor by,  
 When morn his face re - veal - eth thy dan - gers all are past:

he can with bread of hea - ven thy faint - ing spi - rit feed.  
 heed not the treach-erous voic - es that lure thy soul a - stray.  
 and wear in end - less glo - ry the crown of vic - to - ry.  
 O pray that faith and vir - tue may keep thee to the last!

Words: Laurence Tuttielt (1825-1895). Music: *Lancashire*, Henry Thomas Smart (1814-1879).

*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 4:1-11

*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.

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

*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 BCP uses the title "Prayers of the People" for the oratio fidelium or general intercessions in the Eucharist. Such prayers have a long and venerable history. Their existence was first mentioned by Justin Martyr about the year 150, and for centuries they formed a vital part of the Daily Office and Eucharistic liturgy. In the early church they usually included a long series of biddings that were chanted by a deacon, to each of which the people responded with Kyrie eleison.*

*The Confession of Sin is the corporate acknowledgement of our sin (missing the mark) and our desire to live into the fullness of God's call for us.*

**The Parish Prayer**

*People*

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)*

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**

**The Two Great Commandments**

'Hear, O Israel:  
the Lord our God,  
the Lord is one;  
you shall love the Lord your God  
with all your heart,  
and with all your soul,  
and with all your mind,  
and with all your strength.'

Jesus said, 'The second is this,  
'You shall love your neighbor as yourself.'  
There is no other commandment greater than these.'

*(Mk. 12:28-31)*

**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.

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

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

We 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

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

*People*

*(Please stand)*

### The Peace

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

*People*

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

### The Offertory Hymn 'Take Up Your Cross, the Savior Said' - Hymn 675 (H-1982)



1 Take up your cross, the Sa - vior said, if  
2 Take up your cross, let not its weight fill  
3 Take up your cross, heed not the shame, and  
4 Take up your cross, then, in his strength, and  
5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with  
2 your weak spi - rit with a - larm; his strength shall bear your  
3 let your fool - ish heart be still; the Lord for you ac -  
4 calm - ly ev - ery dan - ger brave: it guides you to a -  
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.  
2 spi - rit up, and brace your heart, and nerve your arm.  
3 cept - ed death up - on a cross, on Cal - vary's hill.  
4 bun - dant life and leads to vic - tory o'er the grave.  
5 bear the cross may hope to wear the glo - rious crown.

Words: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. John Leon Hooker (b. 1944).



### The Offertory Sentence

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost!

### The Offertory Blessing

Blessed are you, Lord, God of all creation.  
Through your goodness we have these gifts to share.  
Yours, Lord, is the greatness, the power, the glory,  
the splendor and the majesty;  
for everything in heaven and on earth is yours.  
All things come from you and of your own do we give to you.

*People* ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.  
Through your goodness we have this bread to offer,  
which earth has given and human hands have made.  
For us it becomes the bread of heaven.

*People* ✠ Blessed be God for ever.

Blessed are you, Lord, God of all creation.  
Through your goodness we have this wine to offer,  
fruit of the vine and work of human hands.  
For us it becomes the cup of salvation.

*People* ✠ Blessed be God for ever.

## THE HOLY COMMUNION

Book Of Common Prayer, pp. 361-66

### Sursum Corda

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

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

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

### The Eucharistic Preface

It is indeed right and good to give you thanks and praise,  
almighty God and everlasting Father,  
through Jesus Christ your Son.

For in these forty days you lead us into the desert of repentance  
that through a pilgrimage of prayer and discipline  
we may grow in grace and learn to be your people once again.

Through fasting, prayer and acts of service  
you bring us back to your generous heart.  
Through study of your holy word  
you open our eyes to your presence in the world  
and free our hands to welcome others  
into the radiant splendor of your love.

*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.*

As we prepare to celebrate the Easter feast  
with joyful hearts and minds,  
we bless you for your mercy  
and join with saints and angels for ever praising you and singing:

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

### **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 ac-  
tions. He did the same  
when he fed the crowd  
of five thousand people  
who had heard him  
come to preach (Matt.  
14).*

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


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

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

The 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.

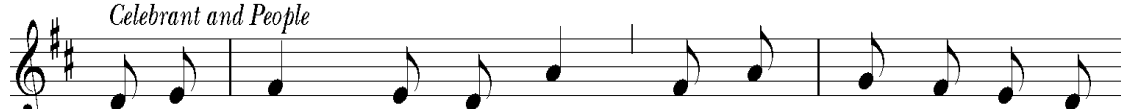
## The Memorial Acclamation

*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 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.

*(Please kneel)*

### **The Post-communion Prayer**

Let us pray -

*People* Eternal God, heavenly Father,  
you have graciously accepted us  
as living members of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.

Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord.  
Amen.

*The Blessing is not a closing prayer but God's blessing pronounced by the priest on the congregation as it is about to leave. We go out to meet joys and obligations, pleasures and troubles, secure in the shelter of God's trustworthy Word, and strong in its power.*

### **The Blessing**

The peace of God,  
which passes all understanding,  
keep your hearts and minds  
in the knowledge and love of God,  
and of his Son Jesus Christ our Lord;  
✠ and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.  
Amen.

*People*

*(Please sit)*

### **Welcome, Parish Announcements**

### **The Recessional Hymn** *(please see the next page)*

### **The Dismissal**

*People* Go in peace to love and serve the Lord.  
Thanks be to God.

*The term 'Dismissal' comes from the Latin Ite, missa est, "Go, it is the sending."*

*No postludes during Lent*

**The Recessional Hymn** 'Go to Dark Gethsemane' - Hymn 171 (H-1982)

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
 2 Fol - low to the judg - ment hall; view the Lord of life ar-raigned;  
 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;  
 O the worm-wood and the gall! O the pangs his soul sus - tained!  
 mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.  
 Shun not suf - fering, shame, or loss; learn of him to bear the cross.  
 "It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854). Music: *Petra*, Richard Redhead (1820-1901).





# 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

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, Doug Jordan and Beverly Loftus.

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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>Deacon</b>	Christine Fantuzzo	Christine Fantuzzo
<b>Eucharistic Minister</b>	Barb Linnenbaugh	Barb Linnenbaugh
<b>Crucifer</b>	Alejandro Trumpler	-
<b>Usher</b>	Marty Trumpler	Bill McGary
<b>Lectors</b>	Janet Fissel	Kathie Uhler
	Rick Braendle	Tiffany Mclean

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## ACKNOWLEDGEMENTS

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

**ORDER OF SERVICE DESIGN** TOM NATALINI

## MUSIC

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