



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE THIRTEENTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



'A Thin Place', © Jan Richardson.

*Trinity welcomes all, gathering in faith, serving in love,
and proclaiming the abundant life with hope through Jesus Christ.*

www.trinitygulphmills.org

AUGUST 23 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

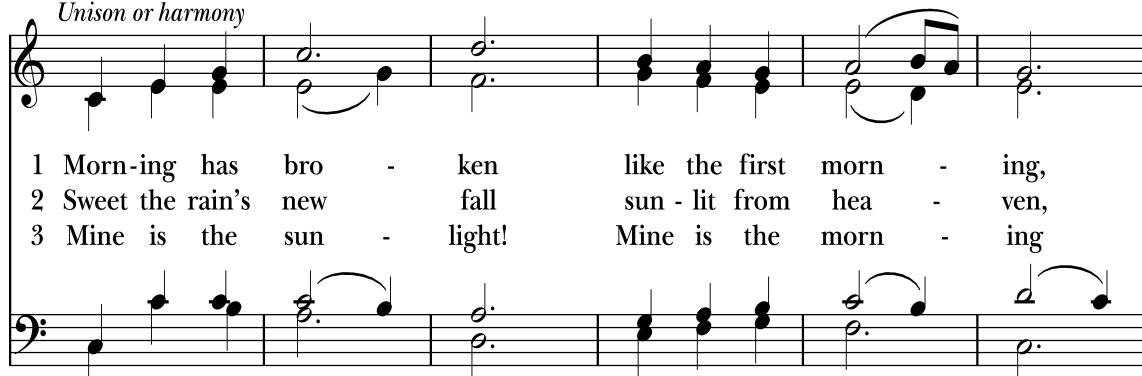
'Pastorale'

K. Davis

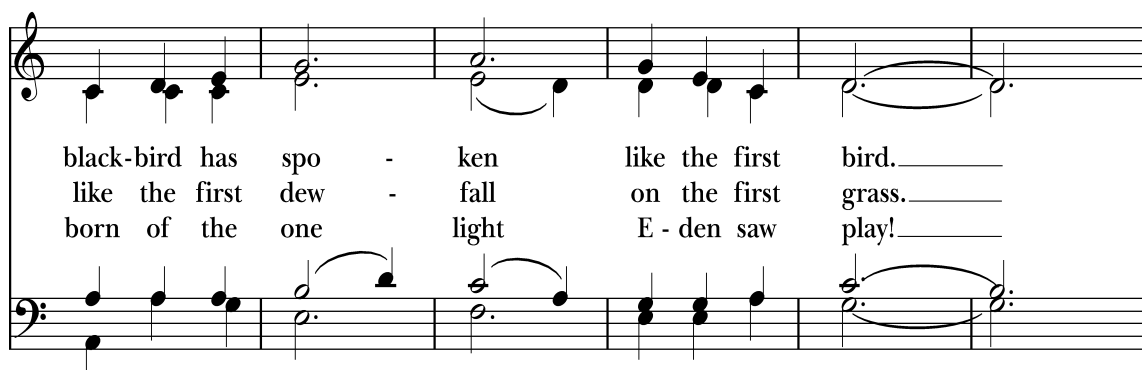
(Please stand)

The Processional Hymn 'Morning Has Broken' - Hymn 8 (H-1982)

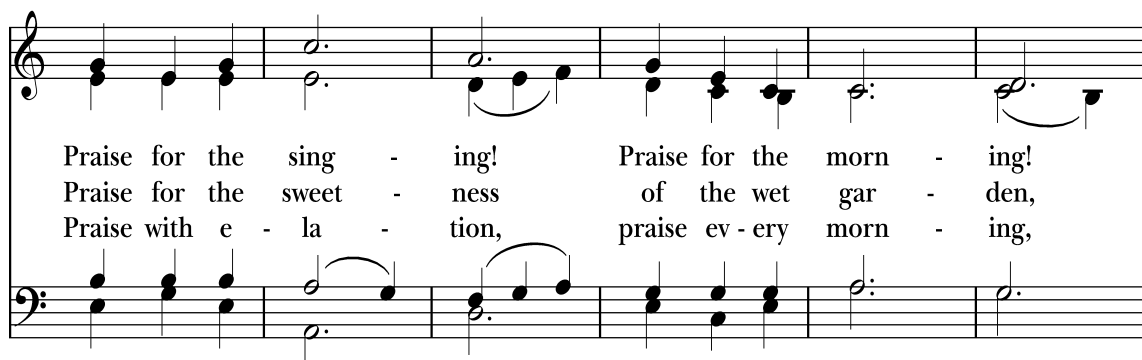
Unison or harmony



1 Morn-ing has bro - ken like the first morn - ing,
 2 Sweet the rain's new fall sun - lit from hea - ven,
 3 Mine is the sun - light! Mine is the morn - ing



black-bird has spo - ken like the first bird. _____
 like the first dew - fall on the first grass. _____
 born of the one light E - den saw play! _____



Praise for the sing - ing! Praise for the morn - ing!
 Praise for the sweet - ness of the wet gar - den,
 Praise with e - la - tion, praise ev - ery morn - ing,



Praise for them, spring - ing fresh from the Word! _____
 sprung in com - plete - ness where his feet pass. _____
 God's re - cre - a - tion of the new day! _____

Words: Eleanor Farjeon (1881-1965), alt. By permission of David Higham Associates Limited, London. Music: *Bunessan*, Gaelic melody; harm. Alec Wyton (b. 1921). Harmonization Copyright © by The Church Pension Fund.

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 -
Grant, O merciful God, that your Church,
being gathered together in unity by your Holy Spirit,
may show forth your power among all peoples,
to the glory of your Name;
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

Exodus 1:8-2:10

The Israelites are oppressed; birth and youth of Moses.

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live."

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother.

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.

Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water."

The Word of the Lord.

People

Thanks be to God.

The Psalm

Psalm 124

Mode 8

Refrain

Our help is in the Name of the Lord.

1. If the Lord had not been on our side, let Is - ra - el now say;

2. If the Lord had not been on our side, when enemies *rose* up a - gainst us;

3. Then would they have swallowed us up a - live in their *fierce* an - ger t'ward us; **Refrain**

4. Then would the waters have over-whelmed us and the torrent gone o - ver us;

5. Then would the raging wa - ters have gone right o - ver us. **Refrain**

6. Bless-ed be the Lord! he has *not* given us over to be a prey for their teeth.

7. We have escaped like a *bird* from the snare of the fowl - er; the snare is broken,

and we have es - caped. 8. Our help is in the name of the Lord,

the maker of hea - ven and earth. **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 12:1-8

The new life in Christ.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'I Come with Joy to Meet My Lord' - Hymn 304 (H-1982)

Unison or harmony



1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll



1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple



1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

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 16:13-20

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.

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God."

And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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.
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 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)

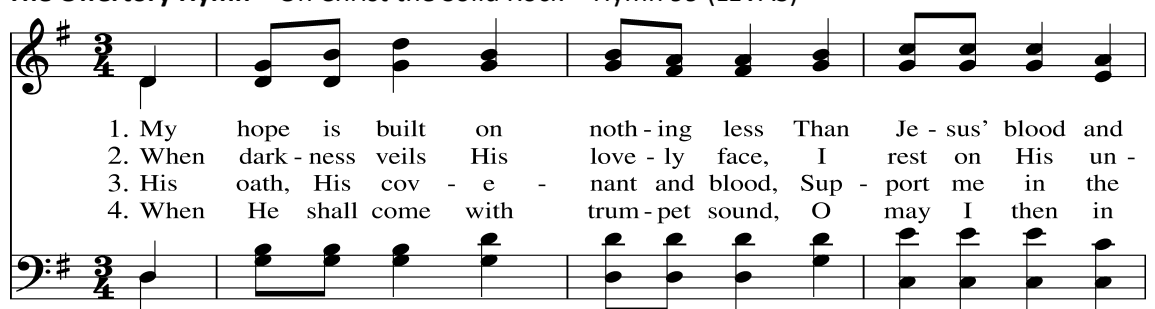
The Peace

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 Offertory Hymn 'On Christ the Solid Rock' - Hymn 99 (LEVAS)



1. My hope is built on noth - ing less Than Je - sus' blood and
 2. When dark - ness veils His love - ly face, I rest on His un -
 3. His oath, His cov - e - nant and blood, Sup - port me in the
 4. When He shall come with trum - pet sound, O may I then in

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.

1. right - eous - ness; I dare not trust the sweet - est frame, But
 2. chang - ing grace; In ev - 'ry high and storm - y gale, My
 3. whelm - ing flood; When all a - round my soul gives way, he
 4. Him be found; Dressed in His right - eous - ness a - lone, Fault -

1. whol - ly lean on Je - sus' name.
 2. an - chor holds with - in the veil. On Christ, the so - lid Rock, I stand, All
 3. then is all my hope and stay.
 4. less to stand be - fore the throne.

oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.

Words: Edward Mote (1797-1874). Music: William B. Bradbury (1816-1868).

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.

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

Sursum Corda

	The Lord be with you.
People	And also with you.
	Lift up your hearts.
People	We lift them to the Lord.
	Let us give thanks to the Lord.
People	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.

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.

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.

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."

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.

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.

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.

Euclesis

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.

The Fraction

People

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

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 power.

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

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 'God is Love, Let Heaven Adore Him' - Hymn 379 (H-1982)

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace: with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er o'er the u - ni - verse must reign.

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."

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The Dismissal

People

Let us bless the Lord.
Thanks be to God.

The Postlude

'Chaconne'

G. Young



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, John Wilks, and Dick Stacy.

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
Crucifer	-	Alejandro Trumpler
Usher	Bill McGary	Barb Linnenbaugh
Lectors	Anne Trumpler	Janet Fissel
	Lorna Nixon	Tiffany Mclean

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ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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