



TRINITY *Episcopal* CHURCH  
GULPH MILLS

THE EIGHTEENTH SUNDAY AFTER PENTECOST

**HOLY EUCHARIST**



'Rise', © 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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OCTOBER 12 2025

# THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

In the Episcopal Church, the Prelude typically refers to a piece of music that is played immediately before the beginning of a service and generally reflects the theme, liturgical season, or occasion of the day.

## The Prelude

‘Prière à Notre Dame’

L.. Boëllmann

(Please stand)

## The Processional Hymn ‘Father, We Praise Thee, Now the Night is Over’ - Hymn 1 (H-1982)

1 Fa - ther, we praise thee, now the night is  
2 Mon - arch of all things, fit us for thy  
3 All - ho - ly Fa - ther, Son, and e - qual  
o - ver, ac - tive and watch - ful, stand we all be -  
man - sions; ban - ish our weak - ness, health and whole - ness  
Spi - rit, Trin - i - ty bless - ed, send us thy sal -  
fore thee; sing - ing we of - fer prayer and med - i -  
send - ing; bring us to hea - ven, where thy saints u -  
va - tion; thine is the glo - ry, gleam - ing and re -  
ta - tion: thus we a - dore thee.  
nit - ed joy with - out end - ing.  
sound - ing through all cre - a - tion.

Words: Latin, 10th cent.; tr. Percy Dearmer (1867-1936). Music: *Christe sanctorum*, melody from *Antiphoner*, 1681; harm. Ralph Vaughan Williams (1872-1958).

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.

## Welcome

### Opening Bidding and Acclamation

✠ We meet in the name of the Father, the Son, and the Holy Spirit.

People Amen.

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and forever.  
Amen.

### The Collect for Purity

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

People Amen.

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.

## 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.

## The Salutation and Collect

*People*

The Lord be with you.

And also with you.

Let us pray -

Lord, we pray that your grace  
 may always precede and follow us,  
 that we may continually be given to good works;  
 through Jesus Christ our Lord,  
 who lives and reigns with you and the Holy Spirit,  
 one God, now and for ever.

Amen.

*People*

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

(Please sit)

## The Lessons

### The First Lesson

2 Kings 5:1-3, 7-15c

The healing of Naaman.

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy."

When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean."

But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage.

But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel."

The Word of the Lord.

People

Thanks be to God.

### The Psalm


Psalm 111

Mode 4

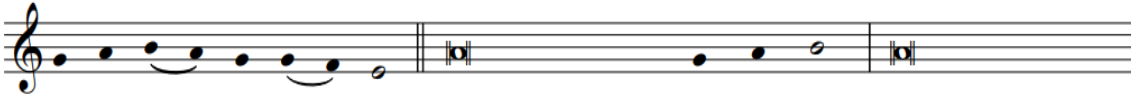
**Refrain**



The fear of the Lord is the be-gin - ning of wisdom.



1. Hal - le - lujah! I will give thanks to the Lord with my whole heart, in the assembly of the upright,



in the con - gre - ga - tion. 2. Great are the deeds of the Lord! they are studied by

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.

all who de - light in them. **Refrain** 3. His work is full of majes - ty and splen - dor,  
 and his righteousness en - dures for ev - er. 4. He makes his marvelous works  
 to be re - mem - bered; the Lord is gracious and full of com - pas - sion. **Refrain**  
 5. He gives food to those who fear him; he is ever mind - ful of his cov - e - nant.  
 6. He has shown his people the pow'r of his works in giving them the lands of  
 the na - tions. **Refrain** 7. The works of his hands are faithful - ness and jus - tice;  
 all his com - mand - ments are sure. 8. They stand fast for ev - er and ev - er,  
 because they are done in truth and e - qui - ty. **Refrain** 9. He sent redemption  
 to his people; he commanded his cove - nant for ev - er;  
 holy and awe - some is his Name. 10. The fear of the Lord is the  
 begin - ning of wis - dom; those who act accordingly have a good understanding;  
 his praise en - dures for ev - er. **Refrain**

**Refrain**  
 Mode 4  
 The fear of the Lord is the be - gin - ning of wisdom.

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 2 Timothy 2:8-15

The salvation that is in Christ.

Remember Jesus Christ, raised from the dead, a descendant of David – that is my gospel, for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.

The saying is sure: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he will also deny us; if we are faithless, he remains faithful – for he cannot deny himself.

Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

The Word of the Lord.

People Thanks be to God.

(Please stand)

### The Gradual Hymn 'O Jesus, I Have Promised' - Hymn 655 (H-1982)

1 O Je - sus, I have prom-ised to serve thee to the end;  
 2 O let me hear thee speak-ing in ac - cents clear and still,  
 3 O Je - sus, thou hast prom-ised to all who fol - low thee,  
 be thou for ev - er near me, my Mas - ter and my friend;  
 a - bove the storms of pas-sion, the mur-murs of self - will;  
 that where thou art in glo - ry there shall thy ser - vant be;  
 I shall not fear the bat - tle, if thou art by my side,  
 O speak to re - as - sure me, to has - ten or con - trol;  
 and, Je - sus, I have prom - ised to serve thee to the end;  
 nor wan - der from the path - way, if thou wilt be my guide.  
 O speak, and make me lis - ten, thou guard-ian of my soul.  
 O give me grace to fol - low, my Mas - Ter and my friend.

Words: John Ernest Bode (1816-1874), alt. Music: *Nyland*, Finnish folk melody; adapt. and harm. David Evans (1874-1948).  
 Harmonization by permission of Oxford University Press.



*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

Luke 17:11-19

The Lord be with you.

And also with you.

*People*

✠ The Holy Gospel of our Lord Jesus Christ according to Luke.

*People*

Glory to you, Lord Christ.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean.

Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan.

Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

The Gospel of the Lord.

*People*

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



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

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

## The Absolution

✠ Almighty God have mercy on you,  
forgive you all your sins  
through our Lord Jesus Christ,  
strengthen you in all goodness,  
and by the power of the Holy Spirit  
keep you in eternal life.  
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 'The Head that Once was Crowned with Thorns' - Hymn 483 (H-1982)

1 The head that once was crowned with thorns is crowned with glo - ry now;  
2 The high - est place that heaven af - fords is his, is his by right,  
3 the joy of all who dwell a - bove, the joy of all be - low,  
4 To them the cross with all its shame, with all its grace is given;  
5 They suf - fer with their Lord be - low, they reign with him a - bove,

1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.  
2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;  
3 to whom he man - i - fests his love and grants his name to know.  
4 their name, an ev - er - last - ing name; their joy, the joy of heaven.  
5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,  
though shame and death to him:  
his people's hope, his people's wealth,  
their everlasting theme.

Words: Thomas Kelly (1769-1855). Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm, William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.).

### The Offertory Sentence

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

### The Offertory Blessing

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

*People* ✠ Blessed be God for ever.

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

*People* ✠ Blessed be God for ever.

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

*People* ✠ Blessed be God for ever.

## THE HOLY COMMUNION

Book Of Common Prayer, pp. 361-66

*In the words of Sursum Corda we give thanks for the life, death and resurrection of Christ, in whom and through whom creation is restored in God's perfect likeness and all creation is united to God and each other. The consecratory prayer concludes with the Great AMEN.*

*The Eucharistic Preface to begin the Eucharistic Prayer expresses the great richness of the liturgical seasons - Advent, Christmas, Epiphany, Lent, and so on. They are theological lyrics, sometimes of great beauty.*

### Sursum Corda

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

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

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

### The Eucharistic Preface

It is indeed right, 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:

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

### **Sanctus and Benedictus**

*People*

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth -

— in the name of the Lord. Ho - san - na in the high - est.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). By permission of Oxford University Press.

*(Please kneel)*

### **Words of Institution**

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.”

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

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

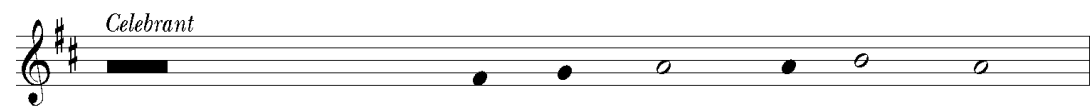
After supper he took the cup of wine;  
and when he had given thanks,  
he gave it to them, and said,  
“Drink this, all of you:  
this is my Blood of the new Covenant,  
which is shed for you and for many  
for the forgiveness of sins.  
Whenever you drink it,  
do this for the remembrance of me.”

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

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

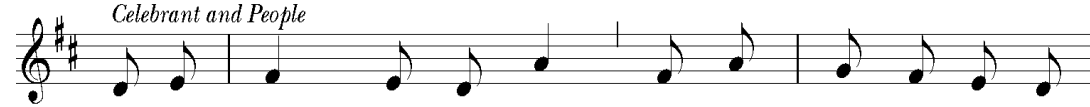
### The Memorial Acclamation

*Celebrant*




Therefore, according to his com - mand, O Fa - ther,

*Celebrant and People*



We re - mem - ber his death, We pro - claim his re - sur -



rec - tion, We a - wait his com - ing in glo - ry.

### Epiclesis

We celebrate the memorial of our redemption, O Father,  
in this sacrifice of praise and thanksgiving.

Recalling his death,  
resurrection,  
and ascension,  
we offer you these gifts.

- ✠ Sanctify them by your Holy Spirit  
to be for your people  
the Body and Blood of your Son,  
the holy food and drink  
of new and unending life in him.

Sanctify us also  
that we may faithfully receive this holy Sacrament,  
and serve you in unity, constancy, and peace;  
and at the last day bring us with all your saints  
into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ.

By him,  
and with him,  
and in him,  
in the unity of the Holy Spirit  
all honor and glory is yours,  
Almighty Father,  
now and for ever.

*People*

Amen.

The Lord's Prayer forms the natural climax of our participation in Christ's self-offering. Our corporate recitation binds us together at a focal point in the celebration and expresses our unity with one another in Christ.

Bread is broken in order to be shared. Symbolically Christians have seen in the breaking of the bread a reminder of the Lord's body broken on the cross and of our own need to be broken in order both to share in the life of Christ and to share that life with others.

Agnus Dei is the Latin name under which the "Lamb of God" is honored within the Eucharist and, by extension, other Christian liturgies descending from the Latin tradition.

## The Lord's Prayer

*People*

And now,  
as our Savior Christ has taught us,  
we are bold to say -

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom  
and the power,  
and the glory,  
for ever and ever.  
Amen.

## The Fraction

*People*

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

## Agnus Dei

*People*

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

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



Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.

*Ecce Agnus Dei ('Behold the Lamb of God') was spoken by John the Baptist immediately before he baptized Christ.*

### ***Ecce Agnus Dei***

- ✠ Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Happy are we who are called to his supper.
- People Lord, I am not worthy to receive you;  
but speak the word only and my soul shall be healed.

### **The Invitation**

The Gifts of God for the People of God.  
Take them in remembrance that Christ died for you,  
and feed on him in your hearts by faith, with thanksgiving.  
Come.

*The 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 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**

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

People



(Please sit)

## Welcome, Parish Announcements

(Please stand)

### The Recessional Hymn 'Now Thank We All Our God' - Hymn 396 (H-1982)

1 Now thank we all our God, with heart, and hands, and voice,  
2 O may this bounteous God through all our life be near us!  
3 All praise and thanks to God the Father now be given,  
who wondrous things hath done, in whom his world rejoices;  
With ever-joyful hearts and blessed peace to cheer us;  
the Son, and him who reigns with them in highest heaven,  
who from our mother's arms hath blessed us on our way  
and keep us in his grace, and guide us when perplexed,  
eternal, Triune God, whom earth and heaven adore;  
with count-less gifts of love, and still is ours to-day.  
and free us from all ills in this world and the next.  
for thus it was, is now, and shall be, ever-more.

Words: Martin Rinkart (1586-1649); tr. Catherine Winkworth (1827-1878), alt. Music: *Nun danket alle Gott*, melody Martin Rinckart (1586-1649); harm. Johann Crüger (1598-1662).

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

Postlude is the lesser-known counterpart to "prelude". At the root of both terms is the Latin verb 'ludere' ("to play"), and a postlude is essentially "something played afterward."

### The Dismissal

Let us bless the Lord.  
Thanks be to God.

People

### The Postlude

'Prelude in F'

J.S. Bach



# TRINITY *Episcopal* CHURCH GULPH MILLS

## WELCOME TO TRINITY

Grace to you and peace from God our Father and the Lord Jesus Christ. Everyone at Trinity welcomes you and rejoices in sharing together. For more than a century this congregation from Gulph Mills, King of Prussia and Conshohocken has been worshiping, celebrating, and serving this community. We hope you will come again and join us in our faith-inspired hospitality and discipleship.

## OUR CALLING

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

## OUR VALUES

Trinity is a church that values: reverent sacramental worship, gracious hospitality and care, generous and spontaneous outreach and comprehensive Christian formation.

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## IN OUR PRAYERS THIS WEEK

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We hold before God our parish, praying especially for those who are sick, homebound or in an pastoral need, especially Patty McBride, Lorna Nixon, Fatima Wall, Bill McGary, Jeni Green, Erin Wright, Ronald James Spence, Brody Matthew Beasley, David Shoemaker, Christopher Prante and Patrick Prante.

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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>Crucifer</b>	Alejandro Trumpler	-
<b>Eucharistic Minister</b>	Barb Linnenbaugh	Barb Linnenbaugh
<b>Usher</b>	Anne Trumpler	Bill McGary
<b>Lectors</b>	Kathie Uhler	Anne Trumpler
	Bill McGary	Barb Linnenbaugh

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## ACKNOWLEDGEMENTS

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

**ORDER OF SERVICE DESIGN** TOM NATALINI

## MUSIC

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