



TRINITY *Episcopal* CHURCH
GULPH MILLS

THE SECOND SUNDAY AFTER THE EPIPHANY

HOLY EUCHARIST



'When He Surprised Us with Wine', © 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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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 'Christ, Whose Glory Fills the Skies' - Hymn 7 (H-1982)

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:
joy-less is the day's re - turn, till thy mer - cy's beams I see,
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.
till they in - ward light im - part, glad my eyes, and warm my heart.
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Charles Wesley (1707-1788). Music: Ratisbon, melody from *Geystliche gesangk Buchleyrn*, 1524; adapt. att. William Henry Havergal (1793-1870); harm. William Henry Havergal (1793-1870), alt.

Worship begins with God. God takes the initiative, calling us together. Our first act of public worship, then, is to heed God's call and to join with others in praising Him. These words remind us that our worship centers in God, not in ourselves.

Sometimes called a Prayer of Illumination, this Collect asks that the Holy Spirit open our minds and our hearts to the Word so that we may not only hear but understand, believe and praise God.

Opening Acclamation

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

People

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 -
 Almighty God,
 whose Son our Savior Jesus Christ is the light of the world:
 grant that your people, illumined by your Word and Sacraments,
 may shine with the radiance of Christ's glory,
 that he may be known, worshipped, and obeyed
 to the ends of the earth;
 through Jesus Christ our Lord,
 who with you and the Holy Spirit lives and reigns,
 one God, now and for ever.
People Amen.

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 Isaiah 62:1-5

The vindication and salvation of Zion.

For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give.

You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married.

For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

The Word of the Lord.

People Thanks be to God.

The Psalm Psalm 36:5-10



In your light, O God, we see light.

Your love, O Lord, reaches to the heavens,
and your faithfulness to the clouds.

Your righteousness is like the strong mountains,
your justice like the great deep;
you save both man and beast, O Lord.

Refrain

How priceless is your love, O God!
your people take refuge under the shadow of your wings.

They feast upon the abundance of your house;
you give them drink from the river of your delights.

For with you is the well of life,
and in your light we see light.

Refrain

Continue your loving-kindness to those who know you,
and your favor to those who are true of heart.



In your light, O God, we see light.

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 Second Lesson 1 Corinthians 12:1-11

Spiritual gifts.

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

The Word of the Lord.

People Thanks be to God.

(Please stand)

The Gradual Hymn 'Immortal, Invisible, God Only Wise' - Hymn 423 (H-1982)

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2 Un - rest - ing, un - hast - ing, and si - lent as light,
 3 To all life thou giv - est, to both great and small;
 4 Thou reign - est in glo - ry, thou rul - est in light,

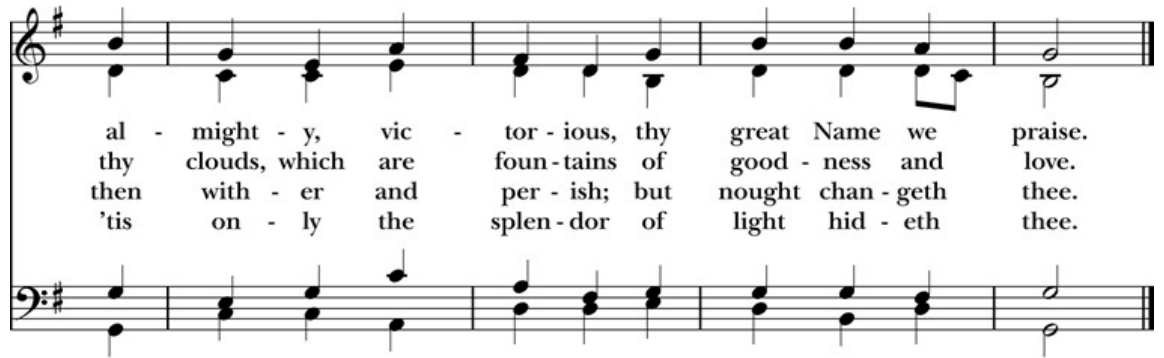
in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see

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.



Words: Walter Chalmers Smith (1824-1908), alt. Music: *St. Denio*, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

The Holy Gospel

John 2:1-11

The Lord be with you.

People And also with you.

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

People Glory to you, Lord Christ.

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you."

Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now."

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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 Prayers of the People

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 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 Prayers of the People

In peace, we pray to you, Lord God.

People For all people in their daily life and work;
For our families, friends, and neighbors,
and for those who are alone.

People For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

People For the just and proper use of your creation;
For the victims of hunger, fear, injustice, and oppression.

People For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick,
the friendless,
and the needy.

People For the peace and unity of the Church of God;
For all who proclaim the Gospel,
and all who seek the Truth.

People For [N. our Presiding Bishop, and N. (N.) our Bishop(s); and
for] all bishops and other ministers;
For all who serve God in his Church.

People For the special needs and concerns of this congregation.

People Hear us, Lord;
For your mercy is great.

People We thank you, Lord, for all the blessings of this life.

People We will exalt you, O God our King;
And praise your Name for ever and ever.

People We pray for all who have died,
that they may have a place
in your eternal kingdom.

People Lord, let your loving-kindness be upon them;
Who put their trust in you.

People We pray to you also for the forgiveness of our sins.

People Have mercy upon us, most merciful Father;
in your compassion
forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you
in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord.
Amen.

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

The Absolution

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

People

Amen.

(Please stand)

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

The Peace

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

People

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

(Please stand)

The Offertory Hymn 'Songs of Thankfulness and Praise' - Hymn 135 (H-1982)

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
2 Man - i - fest at Jor - dan's stream, Pro - phet, Priest, and King su - preme;
3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
4 Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,

man - i - fest - ed by the star to the sa - ges from a - far;
and at Ca - na, wed - ding - guest, in thy God - head man - i - fest;
man - i - fest in val - iant fight, quell - ing all the dev - il's might;
where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
man - i - fest in gra - cious will, ev - er bring - ing good from ill;
When from there thou led - dest them stead - fast to Je - ru - sa - lem,

an - thems be to thee ad - dressed, God in man made man - i - fest.
an - thems be to thee ad - dressed, God in man made man - i - fest.
an - thems be to thee ad - dressed, God in man made man - i - fest.
cross and Eas - ter Day at - test God in man made man - i - fest.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984). St. 4, Copyright © The Church Pension Fund. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750).

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

All honor and praise be yours always and everywhere,
mighty Creator, everliving God,
through Jesus Christ your only Son our Lord:
for at this time we celebrate your glory
made present in our midst.

In the coming of the Magi
the King of all the world was revealed to the nations.
In the waters of baptism
Jesus was revealed as the Christ,
the Savior sent to redeem us.

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 water made wine
the new creation was revealed at the wedding feast.
Poverty was turned to riches, sorrow into joy.

Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise:

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 pow-er and
might, heav - en and earth are full of your glo - ry, Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

The musical score is written on four staves in a single system. It begins with a treble clef and a key signature of one flat (B-flat). The melody is simple and hymn-like, with several triplet markings (indicated by a '3' over a group of three notes) in the second and fourth staves. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes.

Please kneel)

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).

Words of Institution

We give thanks to you, O God,
for the goodness and love
which you have made known to us in creation;
in the calling of Israel to be your people;
in your Word spoken through the prophets;
and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him
to be incarnate from the Virgin Mary,
to be the Savior and Redeemer of the world.

In him, you have delivered us from evil,
and made us worthy to stand before you.
In him, you have brought us out of error into truth,
out of sin into righteousness, out of death into life.

On the night before he died for us,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, and said,
“Take, eat:
This is my Body,
which is given for you.
Do this for the remembrance of me.”

After supper, he took the cup of wine, gave thanks, 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.”

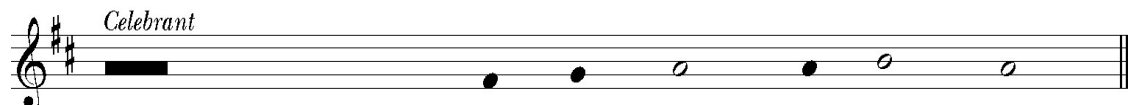
These Words of Institution (‘Do this for the remembrance of me’) are addressed not to the congregation, but to God. This is not a re-enactment of the Last Supper, but a prayer to God.

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 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 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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God,
✠ to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

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 Anthem

Celebrant

Christ our Pass - o - ver is sac - ri - ficed for us;

People

There - fore 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

People

✠ Behold the Lamb of God,
 behold him who takes away the sins of the world.
 Happy are we who are called to his supper.
 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 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.

May God the Father,
 who led the wise men
 by the shining of a star
 to find the Christ,
 the Light from Light,
 lead you also in your pilgrimage to find the Lord:
 ✠ and the blessing of God almighty,
 the Father, the Son, and the Holy Spirit,
 be with you and with those whom you love,
 now and for ever.
 Amen.

People

(Please sit)

Welcome, Parish Announcements

(Please stand)

The Recessional Hymn 'We Shall Overcome' - Hymn 227 (LEVAS)

We shall o - ver - come, _____ We shall o - ver - come, _____

We shall o - ver - come some - day; _____ Oh, _____

deep in my heart, _____ I do be - lieve, _____ (Oh)

We shall o - ver - come some - day. _____ day.

1.-4. 5.

- 2. We'll walk hand in hand, today.
- 3. God is on our side, today.

- 4. We are not afraid, today.
- 5. We shall live in peace, someday.

Words: Traditional. Music: Negro Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Arr. Copyright © 1992 Carl Haywood.

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

As we rejoice in the coming of our Savior,
go in peace to love and serve the Lord.
In the name of Christ.
Amen.

The Postlude

'Only in Thee Lord Christ'

J. Pachelbel



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 pastoral need, especially Patty McBride, Lorna Nixon, Agnes Rash, Fatima Wall, and Sally Abbruzzi.

We also remember in our prayers relatives and friends in need – Ronald James Spence, Beverly Hamilton, Patrick Prante, Brody Matthew Beasley, David Shoemaker, and Beth Hanna.

LAY LEADERS

	<i>Today</i>	<i>Next Sunday</i>
Celebrant & Preacher	Fr. David Green	Fr. David Green
Usher	Bill McGary	Anne Trumpler
Lectors	Barb Linnenbaugh Rick Braendle	Kathie Uhler Anne Trumpler

ACKNOWLEDGEMENTS

ORGANIST ROGER CASTELLANI **CANTOR** TIFFANY NACK

ORDER OF SERVICE DESIGN TOM NATALINI

MUSIC

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