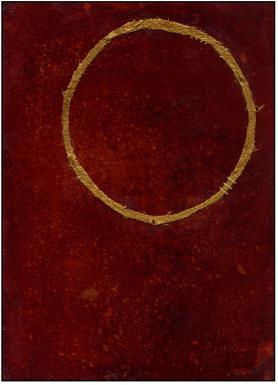


THE TWENTY-SIXTH SUNDAY AFTER PENTECOST HOLY EUCHARIST



'The End is Not the End', © 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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NOVEMBER 17 2024

THE ENTRANCE RITE

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 Excerpts from 'Fantasia in G.'

J.S. Bach

(Please stand)



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

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.

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. 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.

People Amen.



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

The Lord be with you.

People And also with you.

Let us pray -Blessed Lord,

who caused all holy Scriptures to be written for our learning:

grant us so to hear them,

read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life,

which you have given us in our Savior Jesus Christ; 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 1 Samuel 1:4-20

Samuel's birth and dedication.

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?"

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: "O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head."

As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, "How long will you make a drunken spectacle of yourself? Put away your wine." But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time."

Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him." And she said, "Let your servant find favor in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshiped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, "I have asked him of the Lord."

The Word of the Lord.

People 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 Psalm 16 The Lord will show me the path of life.

Protect me, O God, for I take refuge in you; * I have said to the Lord, "You are my Lord, my good above all other."

All my delight is upon the godly that are in the land, * upon those who are noble among the people.

But those who run after other gods * shall have their troubles multiplied.

Refrain

Their libations of blood I will not offer, * nor take the names of their gods upon my lips.

O Lord, you are my portion and my cup; * it is you who uphold my lot.

My boundaries enclose a pleasant land; * indeed, I have a goodly heritage.

Refrain

I will bless the Lord who gives me counsel; * my heart teaches me, night after night.

I have set the Lord always before me; * because he is at my right hand I shall not fall.

My heart, therefore, is glad, and my spirit rejoices; * my body also shall rest in hope.

Refrain

For you will not abandon me to the grave, * nor let your holy one see the Pit.

You will show me the path of life; * in your presence there is fullness of joy, and in your right hand are pleasures for evermore.

Refrain

Glory to God, Source of all being, Eternal Word and Holy Spirit:

People

As it was in the beginning, is now, and shall be for ever. Amen.

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 Hebrews 10:11-25

A call to persevere.

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified.

And the Holy Spirit also testifies to us, for after saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

The Word of the Lord.

People Thanks be to God.

(Please stand) The Gradual Hymn 'Lord, Enthroned in Heavenly Splendor' - Hymn 307 (H-1982) throned 1 Lord, en in heaven - ly splen dor, first - be -2 blest Here our hum hom here in age pay we, 3 Though the low liest form doth veil thee of as 4 thine of - fering, fi nished Pas chal Lamb, once for 5 Life - im part ing heaven - ly Man na, smit - ten got ten from the dead. Thou a lone, our strong de -2 lov ing rev - erence bow; here for faith's dis cern - ment 3 old inBeth le hem, here as there thine an - gels 4 all when thou wast slain, in its full ness un - di -Rock with stream - ing side, heaven and earth with loud ho -



Words: George Hugh Bourne (1840-1925), alt. Music: *Bryn Calfaria*, melody William Owen (1813-1983); harm. *Christian Hymns*, 1977.

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 Mark 13:1-8

The Lord be with you.

People And also with you.

■ The Holy Gospel of our Lord Jesus Christ according to Mark.

People Glory to you, Lord Christ.

As Jesus came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

The Gospel of the Lord.

People Praise to you, Lord Christ.

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.

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.

An intercession is a prayer for another or others. Intercession "brings before God the needs of others" (BCP, p. 857). It is one of the seven principal kinds of prayer (BCP, p. 856).

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.

₩ 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

Let us pray -

Gracious Father,

People 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 Confession of Sin

We pray 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.

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

The peace of the Lord be always with you.

People And also with you.

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



Words: William Walsham How (1823-1897), alt. Music: Munich, melody from Neu-vermehrtes und zu Übung Christl. Gottseligkeit eingerichtetes Meiningisches Gesangbuch, 1693; adapt. and harm. Felix Mendelssohn (1807-1847).

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.

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. 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.

THE HOLY COMMUNION

Book of Common Prayer, pp. 361-66

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 our God.

People It is right to give him thanks and praise.

The Eucharistic Preface

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God.

From sunrise to sunset this day is holy, for Christ has risen from the tomb and scattered the darkness of death with light that will not fade.

This day the risen Lord walks with your gathered people, unfolds for us your word, and makes himself known in the breaking of the bread.

And though the night will overtake this day you summon us to live in endless light, the never-ceasing sabbath of the Lord.

And so with choirs of angels, with all the heavenly host, we proclaim your glory and join their unending song of praise:

[11]

with saints and angels and all of creation in a

song of praise and thanksgiving to God.

In the Sanctus we join

In the words of the Sur-

sum Corda (meaning 'lift up your hearts') 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

The Eucharistic Preface to

begin the Eucharistic Pray-

er expresses the great richness of the liturgical

seasons - Advent, Christ-

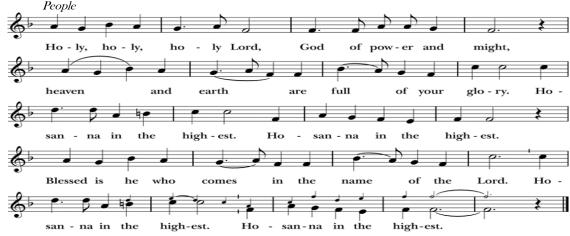
mas, Epiphany, Lent, and

so on. They are theological lyrics, sometimes of

great beauty.

AMEN.





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 reenactment 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.

Words of Institution

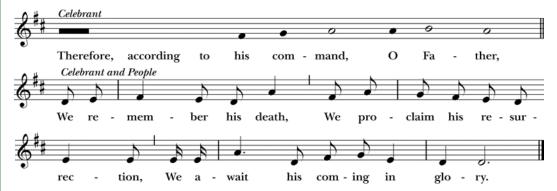
Holy and gracious Father: in your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and 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



Music: McNeil Robinson II (b. 1943). Copyright © 1984 Theodore Presser Co. Used by permission of the publisher.

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. 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.

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

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.

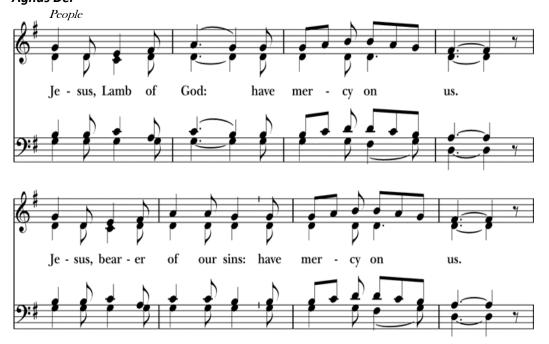
The Fraction

Christ our Passover is sacrificed for us.

People Therefore let us keep the feast.

Amen.

Agnus Dei





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.

(Please kneel)

The Post-communion Prayer

Let us pray -

People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son,

and heirs of your eternal kingdom.

And now, Father, send us out to do the work you have given us to do,

to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit, be honor and glory, now and for ever.

Amen.

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.

The Blessing

The Lord Jesus Christ, Son of the living God, teach you to walk in his way more trustfully, to accept his truth more faithfully, and to share his life more lovingly; that, by the power of the Holy Spirit, you may come as one family to the kingdom of the Father.

♣ And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you, and all those whom you love, this day and always.

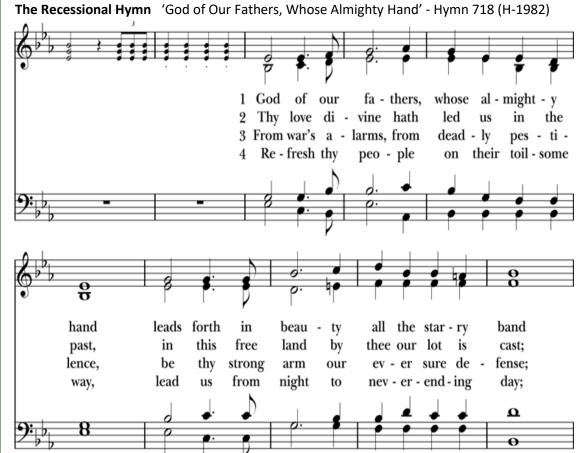
People

(Please sit)

Welcome, Parish Announcements

Amen.

(Please stand)





Words: Daniel Crane Roberts (1841-1907). Music: National Hymn, George William Warren (1828-1902).

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

sending."

Postlude is the lesserknown 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

Go in peace to love and serve the Lord.

People Thanks be to God.

The Postlude 'Nun danket alle Gott'

G. Kaufmann

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, Charlie Kessler, 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.

TodayNext SundayUsherBarb LinnenbaughAnne TrumplerLector - The First LessonMarie RobsonMarty TrumplerLector - The Second LessonBarb LinnenbaughDick Stacy