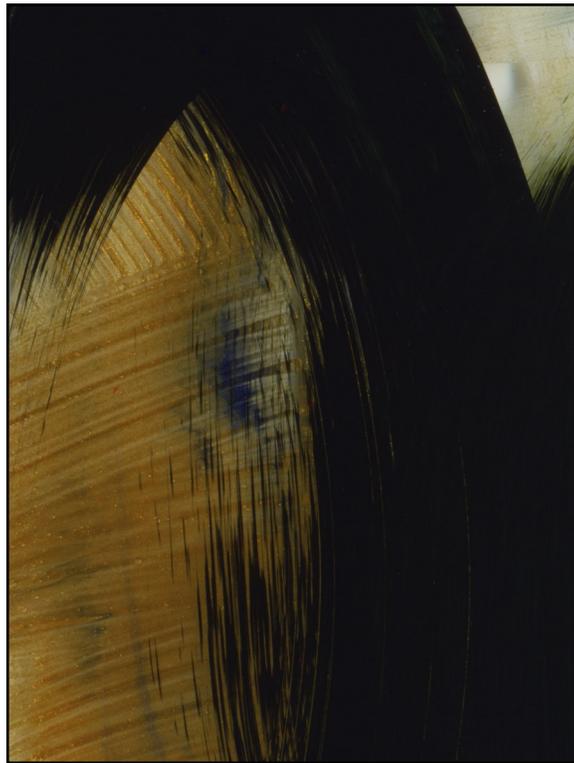




TRINITY *Episcopal* CHURCH
GULPH MILLS

THE THIRD SUNDAY OF EASTER

HOLY EUCHARIST



"And Love Will Rise Up and Call Us By Name" © Jan Richardson, cf. Luke 24:36b-48

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

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APRIL 18 2021

THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

Prelude

'Christ the Lord is Risen Again!'

Christus ist erstanden

(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.

The Processional Hymn 'Christ Jesus Lay in Death's Strong Bands' - Hymn 186 (H-1982)

1 Christ Je - sus lay in death's strong bands for
2 It was a strange and dread - ful strife when
3 So let us keep the fes - ti - val to
4 Then let us feast this ho - ly day on

our of - fens - es giv - en; but now at God's right
life and death con - tend - ed; the vic - to - ry re -
which the Lord in - vites us; Christ is him - self the
the true bread of hea - ven; the word of grace hath

hand he stands and brings us life from hea - ven;
mained with life, the reign of death was end - ed;
joy of all, the sun that warms and lights us;
purged a - way the old and wick - ed lea - ven;

there - fore let us joy - ful be, and sing to
stripped of power, no more he reigns, an emp - ty
by his grace he doth im - part e - ter - nal
Christ a - lone our souls will feed, he is our

God right thank - ful - ly loud songs of al - le -
form a - lone re - mains; his sting is lost for
sun - shine to the heart; the night of sin is
meat and drink in - deed; faith lives up - on no

lu - ia! Al - le - lu - ia!
 ev - er! Al - le - lu - ia!
 end - ed! Al - le - lu - ia!
 o - ther! Al - le - lu - ia!

Words: Martin Luther (1483-1546); tr. Richard Massie (1800-1887), alt.
 Music: *Christ lag in Todesbanden*, melody from *Geystliche gesangk Buchleyn*, 1542; adapt. and harm. Johann Sebastian Bach (1685-1750)

Welcome

The Opening Acclamation

Celebrant ✕ Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

The Collect for Purity

Celebrant 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.

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.

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.

Framed in Greek with early roots in the liturgy, preceding even the use of Latin, the verses are possibly based on Psalm 51:1 or Matthew 15:25. The Kyrie was used by both Martin Luther and John Calvin as an act of contrition.

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

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray -
 O God, whose blessed Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.
People Amen.

Kyrie

The Kyrie musical notation consists of three staves. The first staff has two parts: 'Celebrant' with the lyrics 'Lord, have mer - cy.' and 'People' with the lyrics 'Lord, have mer - cy.'. The second staff also has two parts: 'Celebrant' with 'Christ, have mer - cy.' and 'People' with 'Christ, have mer - cy.'. The third staff has two parts: 'Celebrant' with 'Lord, have mer - cy.' and 'People' with 'Lord, have mer-cy.'. The music is written in a simple, melodic style with a treble clef and a key signature of one flat.

The Lessons

(Please sit)

The First Reading Acts 3:12-19

Witnesses to the resurrection

Peter addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead.

"To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

"And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out."

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

For Jews and Christians, this ancient songbook of prayers is one of the primary resources for worship. They were also Jesus' prayers—recall his allusions various psalms throughout the Gospels, such as Psalm 22:1 in Matt. 27:46 and Mk. 15:34, Pss. 42:5, 11, and 43:5 in Matt. 26:38, Jn. 12:27. The psalms are emotive, repetitious, contradictory, earthy, angry and full of wonder at simple things.

The Psalm*

Psalm 4

(Please stand)

Refrain

Mode 7 

You have put glad-ness in my heart, O Lord.

1. An - swer me when I call, O God, de - fen - der of my cause; you set me free
 when I am hard - pressed; have mercy on me and hear my prayer. 2. "You mortals,
 how long will you dis - hon - or my glo - ry; how long will you worship
 dumb idols and run af - ter false gods?" **Refrain** 3. Know that the Lord does wonders
 for the faith - ful; when I call upon the Lord, he will hear me.
 4. Tremble, then, and do not sin; speak to your heart in si - lence up - on your bed.
 5. Offer the appointed sac - ri - fic - es and put your trust in the Lord. **Refrain**
 6. Ma - ny are saying, "Oh, that we might see bet - ter times!" Lift up the light
 of your countenance up - on us, O Lord. 7. You have put glad -ness in my heart,
 more than when grain and wine and oil in - crease. 8. I lie down in peace;
 at once I fall a-sleep; for only you, Lord, make me dwell in safe - ty. **Refrain**

The Epistles are read in sequence and the readings from the Jewish Scriptures are related to either the Gospel or the Epistle readings. During the season of Easter, readings from the Acts of the Apostles may take the place of the Jewish Scripture reading.

The Epistle

1 John 3:1-7

(Please sit)

We are God's children

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Baptized in Water' - Hymn 121 (LEVAS)

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of a vocal line and a piano accompaniment. The piano part is written in grand staff notation (treble and bass clefs). The lyrics are arranged in three systems, each with three numbered verses. The first system covers the first two lines of lyrics, the second system covers the next two lines, and the third system covers the final line. The piano accompaniment provides a steady harmonic and rhythmic foundation for the vocal line.

1. Bap - tized in wa - ter, sealed by the Spi - rit, Cleansed by the
 2. Bap - tized in wa - ter, sealed by the Spi - rit, Dead in the
 3. Bap - tized in wa - ter, sealed by the Spi - rit, Marked with the

1. blood of Christ our King: Heirs of sal - va - tion,
 2. tomb with Christ our King: One with his ris - ing,
 3. sign of Christ our King: Born of one Fa - ther,

1. trust - ing his prom - ise, Faith - ful - ly now God's praise we sing.
 2. freed and for - giv - en, Thank - ful - ly now God's praise we sing.
 3. we are his child - ren, Joy - ful - ly now God's praise we sing.

The Gospel Acclamation

Refrain

Al - le - lu - ia, Al - le - lu - ia, give thanks to the ris - en Lord. Al - le - lu - ia, al - le - lu - ia, give praise to his Name.

Verses

1. Je - sus is Lord of all the earth.
2. Come, let us praise the liv - ing God,
He is the King of cre - a - tion.
Joy - ful - ly sing to our Sav - ior.

Refrain
Refrain

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 Holy Gospel

Luke 24:36b-48

(Please stand)

Celebrant

The Lord be with you.

People

And also with you.

Celebrant

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

People

Glory to you, Lord Christ.

Jesus himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have."

And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you – that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."

Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things."

The Gospel of the Lord.

People

Praise to you, Lord Christ.

The Sermon

(Please sit)

The Nicene Creed

(Please stand)

Celebrant

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

People

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.

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.

The Prayers of the People

(Please kneel)

The Parish Prayer

*Celebrant
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 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.

Confession of Sin

*Celebrant
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

Celebrant

✠ 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.

The Peace

(Please stand)

Celebrant

The peace of the Lord be always with you.

People

And also with you.

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

The Offertory Hymn 'Come, Risen Lord, and Deign to be Our Guest' - Hymn 306 (H-1982)



1 Come, ris - en Lord, and deign to be our guest;
2 We meet, as in that up - per room they met;
3 One bo - dy we, one Bo - dy who par - take,
4 One with each o - ther, Lord, for one in thee,



may, let us be thy guests; the feast is thine;
thou at the ta - ble, bless - ing, yet dost stand:
one Church u - ni - ted in com - mun - ion blest;
who art one Sa - vior and one liv - ing Head;



thy - self at thine own board make man - i - fest
"This is my Bo - dy"; so thou giv - est yet:
one Name we bear, one Bread of life we break,
then o - pen thou our eyes, that we may see;



in thine own Sac - ra - ment of Bread and Wine.
faith still re - ceives the cup as from thy hand.
with all thy saints on earth and saints at rest.
be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. Copyright © by permission of Oxford University Press.

Music: *Sursum Corda*, Alfred Morton Smith (1879-1971) Copyright ©1941, Mrs. Alfred M. Smith. All rights reserved. Used with permission.

There - fore we praise you, joining our voices with Angels and Arch - an - gels and
with all the company of hea - ven, who for ev - er sing this hymn to pro -
claim the glo - ry of your Name;

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

Sanctus

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.

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.

Benedictus

(Please kneel)

Celebrant

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."

Celebrant

There - fore, ac - cord - ing 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.

Celebrant 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.

The priest asks God to send the Holy Spirit to make the bread and wine holy so that it will be the body and blood of Jesus Christ. This is called the Eucharist.

Celebrant

By him and with him and in him, in the u - ni - ty of the Ho - ly Spi - rit

all ho - nor and glo - ry is yours, Al - migh - ty Fa - ther, now and for ev - er.

People

A - men.

The Lord's Prayer

Celebrant

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

People

Our Fa - ther, who art in hea - ven, hal - low - ed

be thy Name, thy king - dom come, thy will be done,

on earth as it is in hea - ven. Give us this day our

dai - ly bread. And for - give us our tres - pas - ses,

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.

as we for - give those who tres - pass a - gainst us. And lead
 us not in - to temp - ta - tion, but de - liv - er us
 from e - vil. For thine is the king - dom, and the power,
 and the glo - ry, for ev - er and ev - er. A - men.

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. It is the name given to a specific prayer that occurs in these liturgies.

The Fraction

Celebrant
 Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
People
 There-fore let us keep the feast. Al - le - lu - ia.

Agnus Dei

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.

Ecce Agnus Dei

Celebrant ☩ 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

Celebrant 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.

(All are welcome at God's table.
 If you do not wish to receive the sacraments, please come forward for a blessing)

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

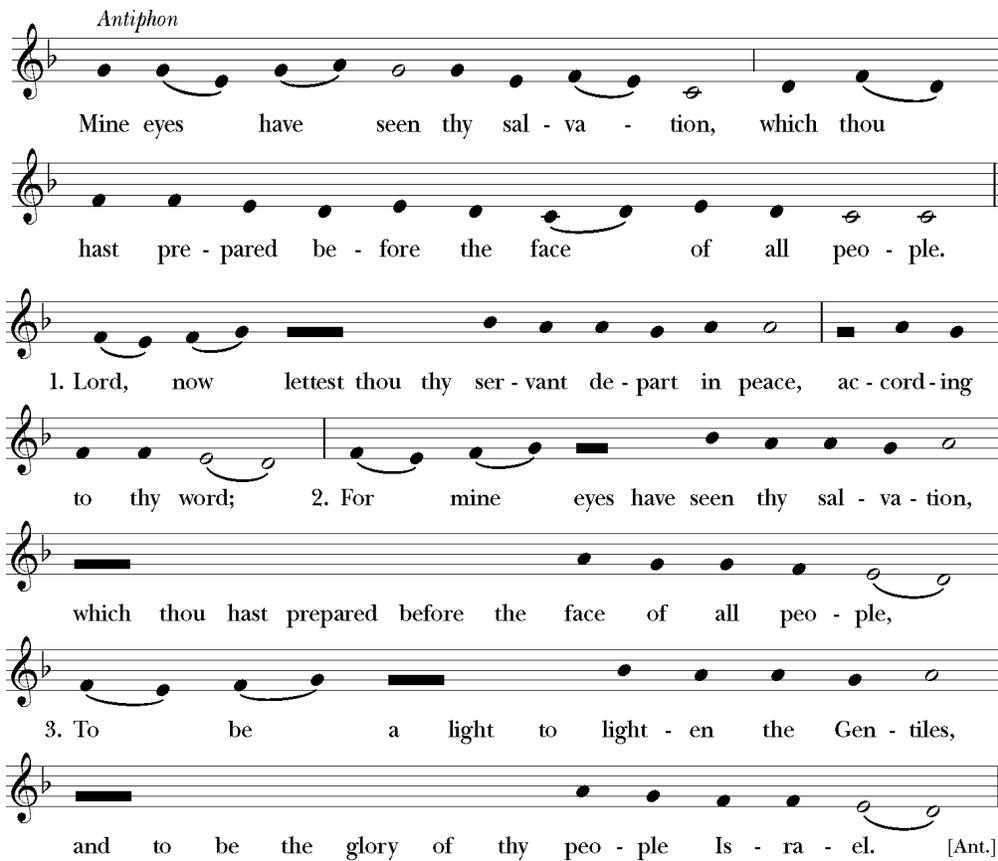
(Please kneel)

Celebrant
People

Let us pray -
Lord, we pray that these gifts we have received may teach us how to walk in this passing world while cherishing the hope of heaven and holding fast the blessings that shall never pass away.
We ask this through Jesus Christ our Lord.
Amen.

Nunc dimittis

Antiphon



Mine eyes have seen thy sal - va - tion, which thou
hast pre - pared be - fore the face of all peo - ple.

1. Lord, now lettest thou thy ser - vant de - part in peace, ac - cord - ing
to thy word; 2. For mine eyes have seen thy sal - va - tion,
which thou hast prepared before the face of all peo - ple,
3. To be a light to light - en the Gen - tiles,
and to be the glory of thy peo - ple Is - ra - el. [Ant.]

The Blessing

Celebrant

The Lord bless you and keep you.
The Lord make his face to shine upon you and be gracious to you.
The Lord lift up his countenance upon you and give you peace.

✠ 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.

People

Amen.

Parish Announcements

(Please sit)

(Please stand)

The Recessional Hymn 'Shepherd of Souls, Refresh and Bless' - Hymn 343 (H-1982)

1 Shep - herd of souls, re - fresh and bless thy cho - sen
2 We would not live by bread a - lone, but by thy
3 Be known to us in break - ing bread, and do not
4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim flock with man - na in the
word of grace, in strength of which we
then de - part; Sa - vior, a - bide with
and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.
trav - el on to our a - bid - ing - place.
us, and spread thy ta - ble in our heart.
heaven - ly wine, be our im - mor - tal food.

Words: James Montgomery (1771-1854), alt. Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937), after John Bacchus Dykes (1823-1876) Copyright ©1985, G.I.A. Publications, Inc. All rights reserved. Used with permission.

The Dismissal

Celebrant

Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.

People

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

The Postlude 'The Strife is O'er, the Battle Done'

Victory

WELCOME TO TRINITY

Fr. Stephen and everyone at Trinity are glad you are worshiping with us today. We invite you to participate fully in today's service, and we offer this pew bulletin to help you to do so. If the Episcopal liturgy is new to you, we hope that you will participate to the extent you feel comfortable. Very soon you will find that the rhythm of this worship will become your own. If you are a visitor to Trinity, welcome! Come again and join our special Trinity family.

IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound, or in pastoral need: Jane Holloway, Della Deakins, Lorna Nixon, Val Korba, Debi Nossier, Bob Grimm, Joe Abbruzzi, Helen Surman, and Marie Scully.

We also remember in our prayers relatives and friends in need: Jacquelyn, Ronald James Spence, the Metz family, Tony K., Janice Norsworthy, Beverly Hamilton, Amy, Patrick Prante, Ann, Peter Berger, Nasrine Zanganeh, Allison Mitchel, Tom LoPresti, Bob Carroll, Brody Matthew Beasley, John Loftus III, and David Shoemaker.

LAY LEADERS

	<i>This Week</i>	<i>Next Week</i>
Acolyte	Julie Petraglia	Julie Petraglia
Usher	Bill McGary	Anne Trumpler
Lectors	Sally Abbruzzi	Julie Harris
Lectors	Bill McGary	Julie Petraglia
Vestry Lockup	Bill McGary	-

LEND A HAND

The upcoming Buildings and Grounds project is to replace the fence rails. This is going to be a project that is "the more, the merrier". Personally, I cannot wait to see the improvement! We need a date that pleases a group. Please let me know what Saturday works for you over the next month (before things get really heated). The rails will be delivered sometime after April 17. The 54 rails, 18 sections times 3 rails per section, (please challenge me on this number if I miscounted) will be delivered to the rear parking area grass lot. We need hands on to swap out the old rails for new. Our numbers and fellowship will save a lot of labor expense for a task that requires only basic skills and some physical exercise. Don't forget your fit-bit! There will be plenty of cool water and fun. Please let me know your available Saturdays (and your preferred AM start time). - *Bill McGary*

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