

TRINITY EPISCOPAL CHURCH
GULPH MILLS, PENNSYLVANIA

THE FEAST OF CHRIST THE KING
COMMITMENT SUNDAY

HOLY EUCHARIST



"Christ the King of Kings", c. 1600, Greece.

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

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NOVEMBER 22 2020

THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

The Prelude

'King's Weston'

Vaughan Williams

(Please stand)

The Processional Hymn 'All Hail the Power of Jesus' Name' - Hymn 450 (H-1982)

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.

1 All hail the power of Je - sus' Name! Let an - gels pros-trate
2 Crown him, ye mar - tyrs of our God, who from his al - tar
3 Hail him, the Heir of Da - vid's line, whom Da - vid Lord did

1 fall; bring forth the roy - al di - a - dem, and
2 call: praise him whose way of pain ye trod, and
3 call, the God in - car - nate, Man di - vine, and

1 crown him Lord of all! bring forth the roy - al
2 crown him Lord of all! praise him whose way of
3 crown him Lord of all! the God in - car - nate,

1 di - a - dem, and crown him Lord of all!
2 pain ye trod, and crown him Lord of all!
3 Man di - vine, and crown him Lord of all!

Words: Edward Perronet (1726-1792), alt. Music: *Coronation*, Oliver Holden (1765-1844), alt.; desc. Michael E. Young (b. 1939) Copyright ©1979, G.I.A. Publications, Inc. All right reserved. Used with permission.

Welcome

The Opening Acclamation

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and for ever.
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.

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.

Gloria in Excelsis

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.

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.

Kyrie Eleison

Celebrant Lord, have mer - cy. *People* Lord, have mer - cy.
Celebrant Christ, have mer - cy. *People* Christ, have mer - cy.
Celebrant Lord, have mer - cy. *People* Lord, have mer - cy.

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

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray -
Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever.
People Amen.

The Lessons

(Please sit)

The Old Testament Ezekiel 34:11-16, 20-24

Reader God the true shepherd

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep.

I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness.

I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land.

I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel.

I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

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 100

(Please stand)

Refrain

Mode 1

Be joy-ful in the Lord, all you lands!

1. Be joy-ful in the Lord, all you lands; serve the Lord with gladness and come before his pres-ence with a song. Refrain 2. Know this: The Lord him-self is God; he himself has made us, and we are his; we are his people and the sheep of his pas-ture. Refrain 3. En-ter his gates with thanksgiving; go in-to his courts with praise; give thanks to him and call up-on his Name. 4. For the Lord is good; his mercy is ev-er-last-ing; and his faithfulness en-dures from age to age. 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

Ephesians 1:15-23

(Please sit)

Reader

Paul's prayer

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers.

I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.

God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come.

And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

The Word of the Lord.

People

Thanks be to God.

(Please stand)

The Gradual Hymn 'Lead On, O King Eternal' - Hymn 555 (H-1982)

1 Lead on, O King e - ter - nal, the day of march has come;
 2 Lead on, O King e - ter - nal, till sin's fierce war shall cease,
 3 Lead on, O King e - ter - nal: we fol - low, not with fears;

hence - forth in fields of con - quest thy tents shall be our home:
 and ho - li - ness shall whis - per the sweet a - men of peace;
 for glad - ness breaks like morn - ing wher - e'er thy face ap - pears.

through days of prep - a - ra - tion thy grace has made us strong,
 for not with swords loud clash - ing, nor roll of stir - ring drums,
 Thy cross is lift - ed o'er us; we jour - ney in its light:

and now, O King e - ter - nal, we lift our bat - tle song.
 but deeds of love and mer - cy, the heaven - ly king - dom comes.
 the crown a - waits the con - quest; lead on, O God of might!

Words: Ernest Warburton Shurtleff (1862-1917) Music: Lancashire, Henry Thomas Smart (1813-1879)

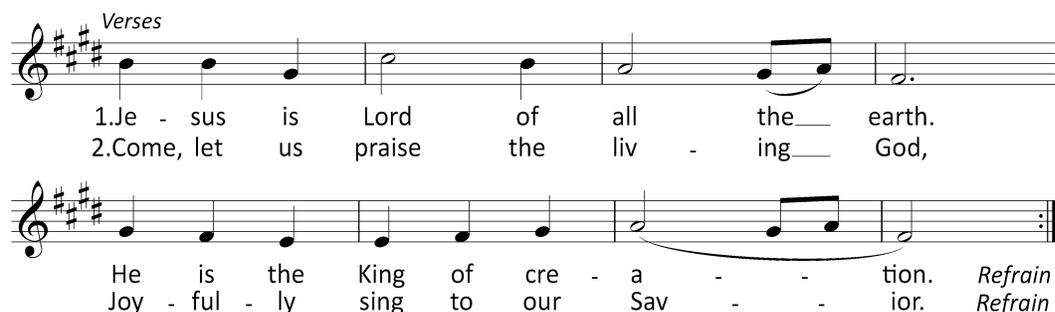
The Gospel Acclamation

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*

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 Holy Gospel

Matthew 25:31-46

Celebrant

The Lord be with you.

People

And also with you.

Reader

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

People

Glory to you, Lord Christ.

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left.

"Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

"Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?'

"And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

"Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?'

“Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ And these will go away into eternal punishment, but the righteous into eternal life.”

People The Gospel of the Lord.
Praise to you, Lord Christ.

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 Sermon

(Please sit)

The Nicene Creed

(Please stand)

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.

The Prayers of the People

(Please kneel)

A Collect for Stewardship

Celebrant Let us pray -
People Heavenly Father and Creator of all we enjoy, we give you thanks for the countless people who have gone before us in the membership of this church.

We know that the Holy Spirit inspired some as they longed for Trinity, others as they built up its congregation, and still others as they lovingly and boldly led it through times of abundance and times of scarcity.

Help us to be confident as we model our giving of time and money to our parish. Make our generous pledge a symbol of both our integrity and our gratitude.

Then help us to help each other in this grace of giving, for you are the lover of our souls and call us to nothing less than transformation in the name of Jesus Christ, our Lord and Savior. Amen.

Confession of Sin

Celebrant Let us confess our sins against God and our neighbor.
People 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

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

(Please stand)

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

Confession of Sin is the corporate acknowledgment 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 Offertory Hymn 'Alleluia! Sing to Jesus! - Hymn 461 (H-1982)

1 Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;
 *2 Al - le - lu - ia! not as or - phans are we left in sor - row now;
 3 Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!

1 Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;
 2 Al - le - lu - ia! he is near us, faith be - lieves, nor ques - tions how:
 3 Al - le - lu - ia! here the sin - ful flee to thee from day to day:

1 Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;
 2 though the cloud from sight re - ceived him, when the for - ty days were o'er,
 3 In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,

1 Je - sus out of ev - ery na - tion hath re - deem - ed us by his blood.
 2 shall our hearts for - get his prom - ise, "I am with you ev - er - more"?
 3 where the songs of all the sin - less sweep a - cross the crys - tal sea.

Words: William Chatterton Dix (1837-1898) Music: *Alleluia*, Samuel Sebastian Wesley (1810-1876)

The Offertory Blessing

Celebrant Blessed are you, Lord God of all creation.
 Through your goodness we have these gifts to offer:
 Yours, O Lord, is the greatness, and the power, and the glory,
 and the victory, and the majesty.
 Yours is the kingdom, O Lord,
 and you are exalted as head above all.
 For all that is in the heaven and in the earth is yours.

People ✠ Blessed be God for ever.

Celebrant 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.

Benedictus

(Please kneel)

Celebrant

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;
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."

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.

Celebrant

There - fore, ac - cord - ing to his com - mand, O Fa - ther,

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

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.

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 Epiclesis.

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.

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 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.

The Lord's Prayer

Celebrant

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

People

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever.
 Amen.

The Fraction

Celebrant

Al-le-lu-ia. Christ our Pass-o-ver is sac-ri-ficed for us;

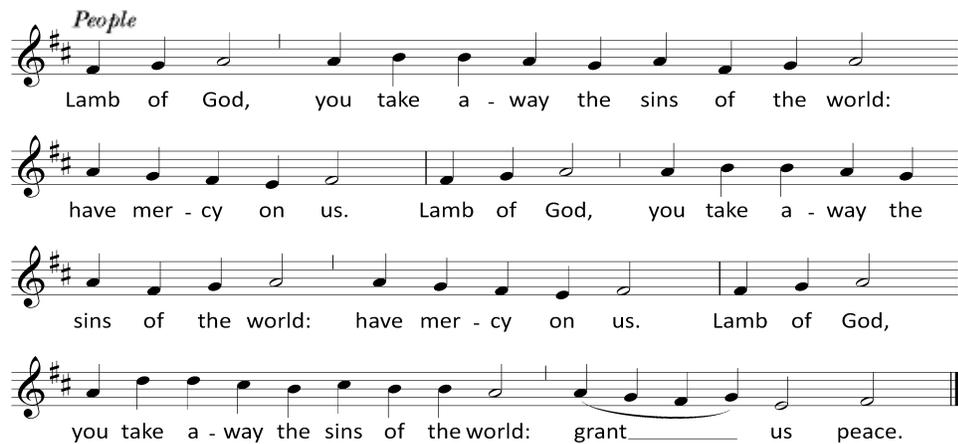
People

There-fore let us keep the feast. Al-le-lu-ia.

The Breaking of the Bread is primarily a utilitarian act. 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

People



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

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

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. Baptized Christians are invited to receive communion. If you do not wish to receive the consecrated host, we invite you to come forward for a blessing. Please cross your arm over your chest to indicate that you would like to be blessed).

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 Let us pray -
People 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.

Post-communion Anthem 'Trust and Obey' (Ron Mallory)

Trinity Bells

The Blessing

Celebrant May Almighty God,
who by the Holy Spirit
caused those of many tongues to proclaim Jesus as Lord,
strengthen your faith
and send you out to bear witness to him in word and deed:

✘ 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.

Parish Announcements

(Please sit)

The Recessional Hymn 'Crown Him with Many Crowns' - Hymn 494 (H-1982)

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!
 2 Crown him the Son of God be - fore the worlds be - gan, and
 3 Crown him the Lord of life, who tri - umphed o'er the grave, and

1 how the heaven - ly an - them drowns all mu - sic but its own; a -
 2 ye, who tread where he hath trod, crown him the Son of man; who
 3 rose vic - to - rious in the strife for those he came to save; his

1 wake, my soul, and sing of him who died for thee, and
 2 ev - ery grief hath known that wrings the hu - man breast, and
 3 glo - ries now we sing who died, and rose on high, who

1 hail him as thy match - less King through all e - ter - ni - ty.
 2 takes and bears them for his own, that all in him may rest.
 3 died, e - ter - nal life to bring, and lives that death may die.

Words: Matthew Bridges (1800-1894) Music: *Diademata*, George Job Elvey (1816-1893); desc, Richard Proulx (b. 1937) Copyright ©1970, Augsburg Publishing House. All rights reserved. Used with permission.

The Dismissal

Celebrant *People*

Go in peace to love and serve the Lord. Thanks be to God.

The Postlude

'Winchester'

Monk

WELCOME TO TRINITY

The clergy and people of 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 follow along with the suggested congregational actions (sitting, kneeling, standing), ask for help if you need it, and 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, we invite you to please introduce yourself to Fr. Stephen following the service.

IN OUR PRAYERS THIS WEEK

We hold before God our parish, praying especially for those who are sick, homebound, or in pastoral need: Russ McLaughlin, Jane Holloway, Marie Scully, Jill Packer, Della Deakins, Lorna Nixon, Val Korba, Debi Nosser, Herb Williams, Bob Grimm, and Joe Abbruzzi.

We also remember in our prayers relatives and friends in need: Sharon, John, Cori Brown, John Bunting, Leo Vauclare, Stephen Malacinski, Barbara, Jacquelyn, Shawna, Brian, Raven, Donna Rogers, Ronald James Spence, the Metz family, Tony K., Janice Norsworthy, Beverly Hamilton, Amy, Patrick Prante, Ann, Bruce Houck, Nasrine Zanganeh, Allison Mitchel, Tom LoPresti, Bob Carroll, Jason and Amanda Lennox, Wyattte, Mary, Marty, Betty Anne, John McDonough, Brody Matthew Beasley, Nancy and John Heerlein, Anthony Petraglia, and Mary Raichle.

LAY LEADERS

	<i>This Week</i>	<i>Next Week</i>
Acolyte	Julie Petraglia	Julie Petraglia
Lectors	Dick Stacy	Anne Trumpler
Lectors	Julie Petraglia	Sally Abbruzzi
Vestry Lockup	Anne Trumpler	Anne Trumpler

ACKNOWLEDGMENTS

Music Director

Jay Chadwick

Cantor

Bryan Umberto Hoyos

Pew Bulletin Design

Tom Natalini

Music

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