

TRINITY EPISCOPAL CHURCH
GULPH MILLS, PENNSYLVANIA

THE SEVENTEENTH SUNDAY AFTER PENTECOST

HOLY EUCHARIST



"Parable of the Two Sons", Andrei Mironov, 2013.

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

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SEPTEMBER 27 2020

THE WORD OF GOD

Book Of Common Prayer, pp. 355-60

The Prelude

'Shepherd of Souls, Refresh and Bless'

St. Agnes

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

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
* 4 Ye heirs of Is - rael's cho - sen race, ye ran - somed of the

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
4 fall, hail him who saves you by his grace, 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,
4 crown him Lord of all! hail him who saves you

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!
4 by his grace, and crown him Lord of all!

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.

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 Salutation and Collect

Celebrant The Lord be with you.
People And also with you.
Celebrant Let us pray -
 O God, you declare your almighty power chiefly in showing mercy and pity: grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
People Amen.

The Lessons

(Please sit)

The Old Testament Exodus 17:1-7

Reader Water from the rock.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?"

But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me."

The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

The Word of the Lord.

People Thanks be to God.

The Psalm Psalm 25:1-8

Mode 2

Refrain

Re - mem - ber, O Lord, your com - pas - sion and love; for they
 are from ev - er - last - ing.

1. To you, O Lord, I lift up my soul; my God, I put my trust in you;
 let me not be humiliated, nor let my enemies tri - umph ev - er me.

2. Let none who look to you be put to shame; let the treacherous be disappointed in their schemes. Refrain 3. Show me your ways, O Lord, and teach me your paths.

4. Lead me in your *truth* and teach me, for you are the God of my salvation; in you have I trusted all the day long. Refrain 5. Remember, O Lord, your compassion and love, for they are from ever-lasting. 6. Remember not the sins of my *youth* and my trans-gres-sions; remember me according to your love, and for the sake of your good-ness, O Lord. Refrain 7. Gracious and upright is the Lord; therefore he teaches sin-ners in his way.

8. He guides the humble in doing right and teaches his way to the low-ly. Refrain

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford,
Church Publishing Incorporated.

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

Philippians 2:1-13

Reader

Imitating Christ's humility.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.

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. *Refrain*
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 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

Matthew 21:23-32

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.

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?"

Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?"

And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first."

Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

The Gospel of the Lord.

People

Praise to you, Lord Christ.

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)

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 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.

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.
Amen.

People

The Peace

(Please stand)

*Celebrant
People*

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

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

The Offertory Hymn 'Come, Thou Fount of Every Blessing' - Hymn 686 (H-1982)



1 Come, thou fount of ev - ery bless - ing, tune my
2 Here I find my great - est trea - sure; hith - er,
3 Oh, to grace how great a debt - or dai - ly



heart to sing thy grace! Streams of mer - cy nev - er
by thy help, I've come; and I hope, by thy good
I'm con - strained to be! Let thy good - ness, like a



ceas - ing, call for songs of loud - est praise.
plea - sure, safe - ly to ar - rive at home.
fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by
Je - sus sought me when a stran - ger wan - dering
prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me
 from the fold of God; he, to res - cue me from
 leave the God I love; here's my heart, oh, take and



on it, mount of God's un - chang - ing love.
 dan - ger, in - ter - posed his pre - cious blood.
 seal it, seal it for thy courts a - bove.

Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813;
 harm. Gerre Hancock (b. 1934) Copyright ©1971 by Walton Music Corporation. International Copyright secured. All rights reserved. Used with permission.

The Offertory Blessing

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.

Celebrant 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.

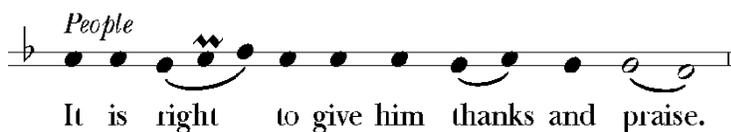
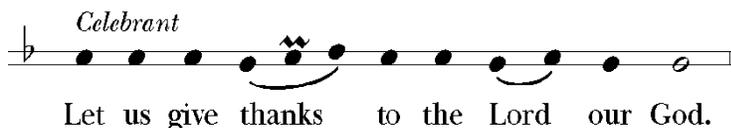
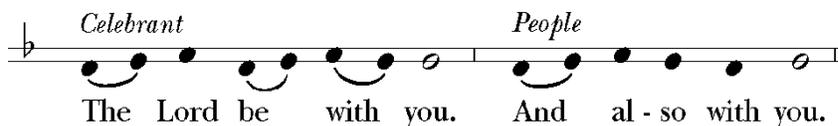
People ☩ Blessed be God for ever.

THE HOLY COMMUNION

Book Of Common Prayer, pp. 367-369

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.

Sursum Corda



The Seasonal Preface

Celebrant

It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
Father Almighty, Creator of heaven and earth.

For you are the source of light and life,
you made us in your image,
and called us to new life in Jesus Christ our Lord.

Therefore we praise you,
joining our voices with Angels and Archangels
and with all the company of heaven,
who for ever sing this hymn to proclaim the glory 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

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.

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."

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

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

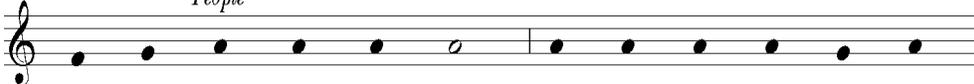
After supper he took the cup of wine;
 and when he had given thanks, he gave it to them,
 and said, "Drink this, all of you:
 This is my Blood of the new Covenant,
 which is shed for you and for many
 for the forgiveness of sins.
 Whenever you drink it,
 do this for the remembrance of me."

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.

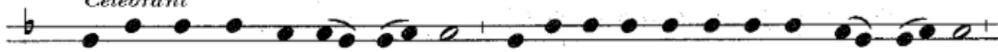
Celebrant And we offer our sacrifice
 of praise and thanksgiving to you, O Lord of all;
 presenting to you, from your creation,
 this bread and this wine.

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 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.

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 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.

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;

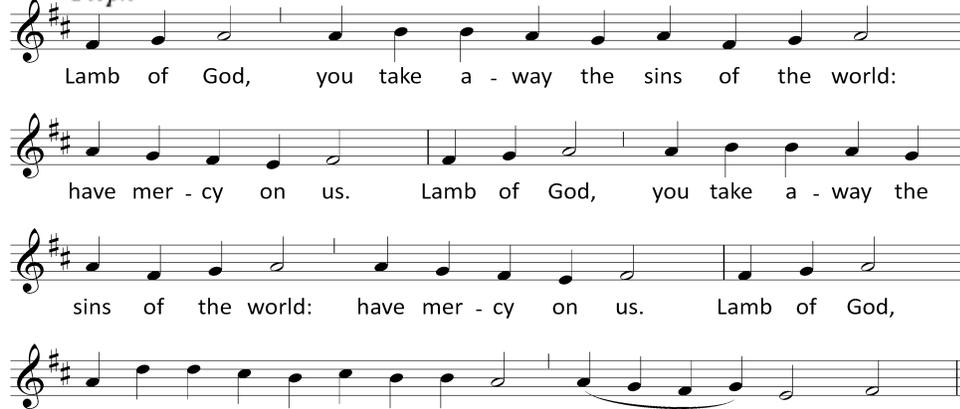
People



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

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

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.

The Recessional Hymn 'Lord, Dismiss Us with Thy Blessing' - Hymn 344 (H-1982)

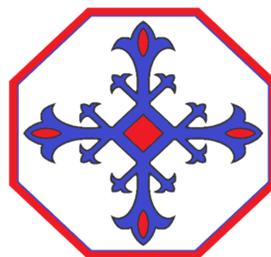
1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

Words: Att. John Fawcett (1739/40-1817) Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.



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 during coffee hour.

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, Mary Raichle, 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, Bobby Pollard, 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, Wyatte, Mary, Marty, Betty Anne, John McDonough, Brody Matthew Beasley, Nancy and John Heerlein, Anthony Petraglia, and Suzie and Ryan Jones.

BIRTHDAYS & ANNIVERSARIES

Birthday blessings to Jennifer Levy who celebrates Wednesday and Jeff May who celebrates Saturday. Blessings to Val and Lynn Korba on their anniversary this Saturday.

OUR SUPPLY PRIEST

The Rev. Jill L. McNish, Ph.D., will be presiding at our services today and next Sunday while Fr. Stephen takes a brief holiday. Jill was ordained in the Diocese of Newark in 1997 after a long career as a lawyer. She was awarded her doctorate from Union Theological Seminary in Manhattan in the field of psychology and religion, and has taught pastoral care and pastoral theology at Union Seminary, Princeton Seminary, General Seminary, and Lancaster Seminary as well as written two books: "Transforming Shame" and "Getting Real about a God, Sin, Suffering and Evil." She retired from St. Stephen's in Clifton Heights in 2016 and since then has been engaged in spiritual direction and supply ministry.



LAY LEADERS

	<i>This Week</i>	<i>Next Week</i>
Crucifer	Bill McGary	Bill McGary
Lectors	Anne Trumpler	Julie Harris
Lectors	Dick Stacy	Bill McGary
Vestry Lockup	Anne Trumpler	Bill McGary