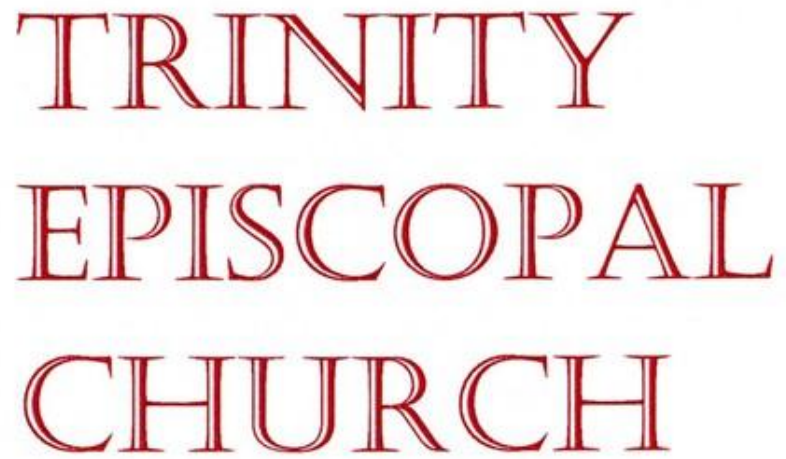




September 27, 2026
10am

Trinity Episcopal Church
11575 Belleville Rd.
Belleville MI 48111
www.trinitybell.org
www.facebook.com/TrinityBell
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734.699.3361

INTRODUCTION

Christians have gathered for the past twenty centuries to celebrate the Eucharist. Before there was a Bible as we know it now, or Creeds, there was a Eucharist. Beliefs, practices, and customs have changed over time. There have always been two common elements of Christian life: Baptism and the Holy Eucharist. Today we will celebrate and explore together our service of Eucharist. It is known with names such as The Holy Eucharist, Holy Communion, the Holy Mass, The Lord's Supper, the Divine Liturgy, and other names.

The word Liturgy is a Greek word meaning 'the work of the people' and Eucharist is a Greek word meaning 'to give thanks'.

There are times in the worship service where worshippers may perform ceremonial actions, like making the sign of the cross. The actions invite us to embody our worship with an action. They are not required or expected of everyone. They are invitations for each of us to consider.

The Eucharist is a time for us to pray individually and as a community. We hear God's Word and answer with prayer as well as encounter the real presence of Christ in the consecrated bread and wine. We are all part of the service; congregation, choir and musicians, stream team, eucharistic ministers, readers, celebrant.

PREPARING FOR WORSHIP

In the Episcopal Church, quiet meditation is customary before worship. Reflection on a Psalm, such as Psalm 43 (BCP p.644), or praying devotionals on BCP pp.832-35, may be helpful for this.

PRELUDE

LEVAS, #205

The congregation stands

PROCESSIONAL HYMN

The Hymnal 1982, Blue Hymn book, #686 vs. 1-3

The congregation stands

THE WORD OF GOD

ACCLAMATION

The congregation remains standing

This is a greeting that states what we have come together to do. The invocation (the calling upon the name of God) states an offer of honor and worship. Next, we state that God is one in three persons, Father, Son, and Holy Spirit. Finally, we proclaim God's reign now and forever.

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

COLLECT FOR PURITY

This is a prayer that the church has spoken in worship for centuries. In it, we acknowledge who God is and ask for help to fully love and fully worship God.

In unison

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. *Amen.*

THE HYMN OF PRAISE

A song of praise, a setting of Gloria. Or, in Lent and Advent, the Kyrie Eleison (Lord, have mercy), or the Trisagion.

GLORIA

The Hymnal 1982, Blue Hymn book, #S278

Glory to God (Canticle 20)

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - 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.

Celebrant The Lord be with you
People And also with you
Celebrant Let us pray

The Collect of the Day was the original beginning of the Eucharist. It is usually one sentence long, beginning with an address that names an attribute of God that forms a basis of a request. On many Sundays, the Collect unites all of the worship themes together. Today's Collect says; Grant us fullness of God's Grace and to be partakers of God's heavenly treasure.

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. *Amen.*

THE LESSONS

Christians regard the Bible as a revelation from God that offers us insight into God's nature and God's purpose in the human story. Why do we call the Holy Scriptures the Word of God? The Catechism, aka An Outline of the Faith, says; "We call them the Word of God because God inspired their human authors and because God speaks to us through the Bible." Thus, the reader concludes the reading with, The Word of the Lord, and we respond, Thanks be to God. In the Episcopal Church we use the Revised Common Lectionary which leads us through Hebrew (Old) Testament, the Psalms, and the Christian (New) Testament.

Ezekiel 18:1-4,25-32

The word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, "The parents have eaten sour grapes, and the children's teeth are set on edge"? As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

Yet you say, "The way of the Lord is unfair." Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, "The way of the Lord is unfair." O house of Israel, are my ways unfair? Is it not your ways that are unfair?

Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a

new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

Reader The Word of the Lord
People Thanks be to God

Psalm 25:1-8

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 triumph over me.

Let none who look to you be put to shame; let the treacherous be disappointed in their schemes.

Show me your ways, O Lord, and teach me your paths.

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.

Remember, O Lord, your compassion and love, for they are from everlasting.

Remember not the sins of my youth and my transgressions; remember me according to your love and for the sake of your goodness, O Lord.

Gracious and upright is the Lord; therefore he teaches sinners in his way.

He guides the humble in doing right and teaches his way to the lowly.

Philippians 2:1-13

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.
And being found in human form,
he humbled himself
and became obedient to the point of death--
even death on a cross.
Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

<i>Reader</i>	The Word of the Lord
People	Thanks be to God

THE GOSPEL

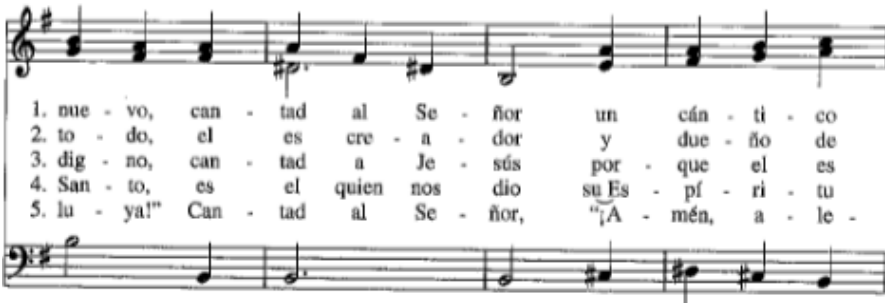
The Gospel portion is read from one of four scriptural gospels that proclaim some word or act of Jesus. The Gospel is sung or said in the midst of the people as a demonstration that our Lord came into the world. The Gospel proclamation is one of the special duties of a deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire to have the Gospel in their understanding, on their lips and in their heart, body and soul."

Cantad al Señor

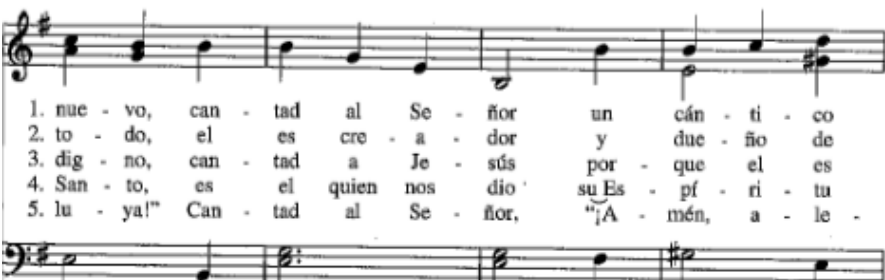
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1. Can - tad al Se - ñor un cán - ti - co
 2. El es cre - a - dor y due - ño de
 3. Can - tad a Je - sús por - que el es
 4. Es el quien nos dio su Es - pí - ri - tu
 5. Can - tad al Se - ñor, "¡A - mén, a - le -



1. nue - vo, can - tad al Se - ñor un cán - ti - co
 2. to - do, el es cre - a - dor y due - ño de
 3. dig - no, can - tad a Je - sús por - que el es
 4. San - to, es el quien nos dio su Es - pí - ri - tu
 5. lu - ya!" Can - tad al Se - ñor, "¡A - mén, a - le -



1. nue - vo, can - tad al Se - ñor un cán - ti - co
 2. to - do, el es cre - a - dor y due - ño de
 3. dig - no, can - tad a Je - sús por - que el es
 4. San - to, es el quien nos dio su Es - pí - ri - tu
 5. lu - ya!" Can - tad al Se - ñor, "¡A - mén, a - le -



1. nue - vo, can - tad al Se - ñor, can - tad al Se - ñor. _____
 2. to - do, can - tad al Se - ñor, can - tad al Se - ñor. _____
 3. dig - no, can - tad al Se - ñor, can - tad al Se - ñor. _____
 4. San - to, can - tad al Se - ñor, can - tad al Se - ñor. _____
 5. ly - ya!" Can - tad al Se - ñor, can - tad al Se - ñor. _____

Translation

1. Sing to the Lord a new song.
2. He is the creator and owner of all.
3. Sing to the Lord because he is almighty.
4. It is he who gave us his Holy Spirit.
5. Sing to the Lord, Amen! Alleluia!

Words: Anonymous, Brazilian

Music: *Cantad al Señor*, Brazilian; arr. Felipe Blycker J.;
lyrics: Samuel Pascoe © Samuel Pascoe

11.11.11.10

THE GOSPEL

All standing,

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew

People Glory to you, Lord Christ

Matthew 21:23-32

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."

Celebrant The Gospel of the Lord

People Praise to you, Lord Christ

THE SERMON

The Reverend Chip Dischinger

The Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has been read. It is intended to help us make the Word of God a living and transforming reality in our lives. Today's instruction on the liturgy takes the place of a sermon. Normally one hears a sermon at every Eucharistic liturgy.

A Homiletic impression from today's Gospel reading
(Matthew 21:23-27)

Jesus is teaching in the temple and the chief priests and elders confront Jesus with a question: by what authority are you doing these things, and who gave you this authority? Jesus does not answer directly. As a result, the temple authorities are snared in their own trap. By not answering their question directly, Jesus is stating what followers have seen, repeatedly.

Authority is given to those who do the work of God. In Jesus's case, teaching, healing, doing miracles as our Savior's life was about. Authority is not simply given by a body, particularly one as lustful with power as the Roman Empire.

Jesus's non-answer speaks volumes! Brilliant!

Rev. Chip+

THE NICENE CREED

The congregation stands and speaks in unison

The people's response to the Gospel is the faith of the Church, expressed in the Nicene Creed, which dates from the Fourth Century. The Creed sums up essential beliefs held by all orthodox Christians and is always said on Sundays and Principal Feasts (including All Saints Day, the Epiphany)

The Nicene Creed is a historical statement agreed upon by the First Council of Nicea that was convened by Constantine in order to seek consensus regarding the core doctrines of Christian faith.

Celebrant and People

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

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God, begotten, not made, of one Being with
the Father. Through him all things were made.**

**For us and for our salvation he came down from heaven: by the power of the Holy Spirit
he became incarnate from the Virgin Mary, and was made man.**

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

**On the third day he rose again in accordance with the Scriptures; he ascended into heaven
and is seated at the right hand of the Father.**

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the
Son. With the Father and the Son he is worshiped and glorified. He has spoken through the
Prophets.**

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

This is the people's response to God's word by asking for intercession. The prayer is offered for the Church, the nation, the welfare of the world, for those who suffer and are in any trouble, and those who have died.

Leader

Let us pray for the Church and for the world.

God of love, we pray for your church: For Sean, our Presiding Bishop; Bonnie, our bishop; Chip, our rector; and for all who share their gifts to serve you in community. In the diocesan cycle of prayer, we pray for St. Peter's, Detroit, and St. Luke's, Ypsilanti. Empower us all to walk in love, welcome the excluded, care for the vulnerable, and work for justice.

God of love,

Hear our prayer.

God of freedom, we pray for our nation, and for all nations: For peace and unity across barriers; for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred, to actively resist evil. Unite the human family in bonds of love and respect.

God of freedom,

Hear our prayer.

God of creation, we pray for the world you have made, and for all life in it: for all who are affected by and are caring for wildfires in Canada, the western US, and other parts of the world; for people who are losing homes or livelihoods, or do not have a place to stay out of the elements; for wildlife and pets, forests and gardens, farms and cities. Bring a spirit of action for the health and protection of all.

God of creation,

Hear our prayer.

God of peace, we pray for this community: for our neighborhoods and schools, markets and workplaces, and for all of our local leaders. Create in every heart a desire to work together for peace.

God of peace,

Hear our prayer.

God of joy, we thank you for every blessing. We rejoice with all who have birthdays this week, especially Reggie Miller and Carole Wepler (People add names silently or aloud.)

God of joy,

Hear our prayer.

God of mercy, we pray for all in any kind of need or trouble: For the sick and suffering, the lonely and despairing; for those facing violence; for all held down by prejudice or injustice. Awaken in us compassion and assurance of your spirit. We pray especially for Barb and those we now name. (People add names silently or aloud.)

God of mercy,

Hear our prayer.

God of grace, we pray for those who have died: For the faithful in every generation who have worked for peace; for prophets who called us to justice; and for all the communion of saints. We pray especially for family members and loved ones (People add names silently or aloud.)

Silence

God of grace,

Hear our prayer.

Celebrant

Hear our prayers, Holy God. Breathe your Spirit over us and all the earth, that barriers would crumble and divisions cease. Make us more fully your co-healers of the broken world. Unite us with all people in bonds of love, that the whole earth and all its peoples may be at peace; through Jesus Christ our Lord.

Amen.

CONFESSION OF SIN

As we approach the Lord's Table, we remember that God is steadfast and holy as well as all-merciful and forgiving. We acknowledge, in penance, that we are sinful and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. The absolution is a declaration of forgiveness, in God's name, offered by the presiding priest. On some occasions, during Easter season, for example, the confession and absolution are omitted.

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

Silence may be kept.

Minister and 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

Through the cross of Christ, God have mercy on you, pardon you and set you free. Know that you are forgiven and be at peace. God strengthen you in all goodness and keep you in eternal life. In the name of One God Creator, Redeemer Christ, and Sustaining Spirit. Amen.

THE PEACE

Greeting each other with the peace of Christ is the fruit of the peace between us and God that is declared in the Absolution. We affirm our reconciliation with one another before receiving Communion. It is a sacred gesture that expresses this right relationship ahead of receiving Communion.

Celebrant Que la paz de Christo este siempre con ustedes

Celebrant The peace of Christ be always with you.

People And also with you.

Important matters of our community are announced at this time. At Trinity Episcopal, we recognize and bless those who are celebrating a birthday and anniversary, milestones in sobriety or other important event. The Offertory Sentence follows the announcements and it begins the Liturgy of Holy Communion.

ANNOUNCEMENTS

THE LITURGY OF THE TABLE

The first half of the Eucharist, the Liturgy of the Word centered around the pulpit and the lectern. The Liturgy of the Holy Communion moves our attention to the Altar or Table. Our sacramental theology welcomes all at the table.

OFFERING OF OUR GIFTS

Collection plates will be passed

The Offertory begins the second half of the Eucharist. It is not a break between the worship parts; rather it is a key component of worship. The term offertory does not mean taking a collection but instead taking a collection of ourselves together with our monetary gifts and an offering of the elements of bread and wine. Enough bread for all is placed on the altar along with a little water which is added to the wine as a sign of the union of Christ's human and divine nature. The offertory anthem from the choir, or hymn, is chosen to highlight worship days and seasons of the church season. It also inspires us as we make ready for communion.

OFFERTORY SENTENCE

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

OFFERING OF OUR GIFTS

Collection plates will be passed

Our Offering (Offertory) is to acknowledge God as the source of all we have and to make a thankful response, trusting that what God provides will be enough. We offer monetary gifts, and we offer ourselves, our souls, and bodies, to serve God here on earth. **Please stand and sing the DOXOLOGY when the offerings are brought forward.**

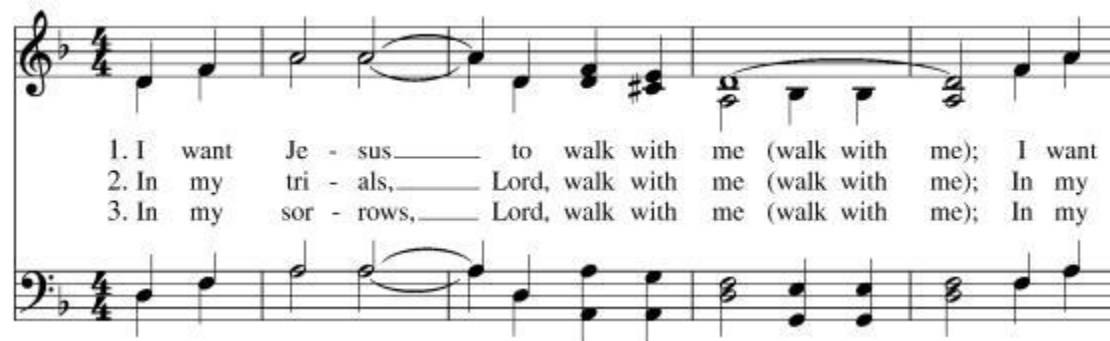
THE OFFERTORY ANTHEM

LEVAS, #136

THE DOXOLOGY

LEVAS, #70 vs. 1

I Want Jesus to Walk with Me



1. I want Je - sus _____ to walk with me (walk with me); I want
 2. In my tri - als, _____ Lord, walk with me (walk with me); In my
 3. In my sor - rows, _____ Lord, walk with me (walk with me); In my



1. Je - sus _____ to walk with me (walk with me); All a -
 2. tri - als, _____ Lord, walk with me (walk with me); When the
 3. sor - rows, _____ Lord, walk with me (walk with me); When my



1. long my _____ pil - grim jour - ney, _____ Lord, I want
 2. shades of _____ life _____ are fall - ing, _____ Lord, I want
 3. heart with - in _____ is ach - ing, _____ Lord, I want



1. Je - sus _____ to walk with me (walk with me).
 2. Je - sus _____ to walk with me (walk with me).
 3. Je - sus _____ to walk with me (walk with me).

THE GREAT THANKSGIVING

The congregation stands

Eucharistic Prayer B

The Sursum Corda

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

The Common Preface

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

A Proper Preface for the season after Pentecost

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

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:

Celebrant and People

SANCTUS

WLP, #785

Santo, Santo, Santo

San - to, san - to, san - to, mi cor - a - zon te a - do - ra! Mi
Ho - ly, ho - ly, ho - ly, my heart, my heart a - does you! My

cor - a - zon te sa - be de - cir: san - to e - res Se - ñor.
heart is glad to say the words: you are ho - ly, Lord.

The people stand or kneel.

God's Salvation History is Retold

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.

The Institution Narrative

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."

The Memorial Acclamation

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

The Oblation

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 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.

The Doxology

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.

The Great Amen

AMEN.

The Lord's Prayer

At this solemn time, we pray a prayer that is familiar and one which Jesus taught the disciples.

And now, as our Savior
Christ has taught us,
We now pray,

THE LORD'S PRAYER <i>People and Celebrant</i> 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.	PADRE NUESTRO <i>People and Celebrant</i> Padre nuestro que estás en el cielo, santificado sea tu Nombre, venga tu reino, hágase tu voluntad, en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder, y tuya es la gloria, ahora y por siempre. Amén.
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THE BREAKING OF THE BREAD

The breaking of the bread, called the Fraction, recalls Jesus's breaking bread at the Last Supper and is a reminder that Jesus's body was broken on the cross for us. The anthem, sung or said, speaks of Jesus as the "Passover Lamb, sacrificed to take away our sins."

The blessed or consecrated Bread is broken.

A moment of silence is kept.

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Behold the Body of Christ.

People May we become what we receive.

FRACTION

Blue Hymnal, #S164

Jesus, Lamb of God

Je - sus, Lamb of God: have mer - cy on us.

The first line of the hymn is written on a grand staff (treble and bass clefs). The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#). The lyrics are: "Je - sus, Lamb of God: have mer - cy on us."

Je - sus, bear - er of our sins: have mer - cy on us.

The second line of the hymn continues the melody and bass line. The lyrics are: "Je - sus, bear - er of our sins: have mer - cy on us."

Je - sus, re - deem - er, re - deem - er of the world:

The third line of the hymn continues the melody and bass line. The lyrics are: "Je - sus, re - deem - er, re - deem - er of the world:"

give us your peace, give us your peace.

The fourth line of the hymn concludes the melody and bass line. The lyrics are: "give us your peace, give us your peace."

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 heart by faith with Thanksgiving.

All are welcome to receive Holy Communion at Trinity. People are invited to the altar rail, beginning with the front rows and moving toward the back. Exit the pew on the center aisle and return down the outside aisle. If you wish to have your piece of bread dipped in the cup, keep it on your open palm and the Eucharistic Minister will dip it into the cup of wine and return it to your palm. If you prefer to receive a blessing, come forward to the rail and cross your arms on your chest as the priest approaches.

COMMUNION HYMNS

The Hymnal 1982, Blue Hymn book, #344 vs. 1-3

The Hymnal 1982, Blue Hymn book, #343 vs. 1-4

The Hymnal 1982, Blue Hymn book, #435

The Ministration of Communion

In communion, we are joined with God as well as with one another. The Body of the Church is joined with the Body of Christ, the consecrated bread. This is a prayerful time of sharing the gifts of bread and wine. Prayers of devotion before receiving and after receiving communion are found on page 834."

To reverently receive the Body of Christ, place your palms facing up, right hand over left hand so that the bread may be easily placed by the priest in your hand. To receive the Blood of Christ, guide the chalice to your lips to sip from the cup. If you want to have your bread intincted (dipped), keep the bread in your hand and the Eucharistic Minister will dip it in the cup and return it to your open palm. If you prefer not to receive the wine, after receiving bread, cross your arms across your chest. If you prefer not to receive communion, but you want a blessing, simply cross your arms across your chest when you first kneel or stand at the communion rail.

The Post Communion Prayer

This prayer sums up what God has done with us in the liturgy by preparing us for our daily mission in the world.

THE POST COMMUNION PRAYER

Please stand as able

Celebrant Let us pray.

Celebrant and People

God of abundance, you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people in heaven and on earth.
Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life of Christ our Savior. Amen.

The Blessing and the Dismissal

The priest blesses the people. After the closing hymn, the priest or a deacon dismisses the people, and we respond with thanksgiving, in Greek, Eucharistian, which is the meaning of eucharist.

THE BLESSING

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no person evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all people; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, Creator, Redeemer Christ, and Sustaining Spirit be with you and remain in you always. Amen.

RECESSIONAL HYMN

The Hymnal 1982, Blue Hymn book, #450 vs. 1-3

THE DISMISSAL

Celebrant: Let us go forth in the name of Christ

People: Thanks be to God

POSTLUDE

Blue Hymnal, #574

The candles are extinguished.

ANNOUNCEMENTS

Starting in October we will be re-instituting/starting up the *First Sunday Special Collection*. For the first Sunday collection in October, we will collect money for the Friday Fill Up Ministry.

We are in need of welcomers. Please reach out to Michelle Powell to volunteer.

Trinity Choir will meet at 9am the following Sundays: 9/27, 10/25, 11/22, 12/20 and 12/24! If you have any questions please contact Juliette after the service or by email at jloveharrison@gmail.com.

We have started on our Healing Garden! It has a variety flowers, herbs, and vegetables. Come by and check out the little seedlings that are popping up! We want to fill up our compost bin so that we can feed the plants! Bring your compost (peels, fruit and veggie scraps, eggshells). If you have any questions, ideas on how to use the produce, or would like to help please reach out to Hannah Diaz or Deb Green.

For more information, check out our Healing Garden Website

<https://sites.google.com/view/thehealinggarden/home>

or Scan the QR Code below



HAPPENING THIS WEEK

Lunch Bunch Meets Tuesdays from 11:30 am - 1:30 pm Bring a friend – all are welcome!

For more information or if you would like a ride, call Jeanne 734-787-9048.

Tuesdays at 11:30 a.m.

September 29th – We're meeting at Sam's Place in downtown Belleville.

UPCOMING

Feast of St. Francis of Assisi, with pet blessings, will be happening Sunday October 4. Bring your cat or dog, turtle or hamster, or other animals in carriers, to Trinity to worship (dogs welcome in the Nave). After worship, Rev. Chip will pray blessings on our pet friends!

ONLINE GIVING

Fulfill your pledge or support the many other ministries of Trinity using your card or checking account. It's fast and easy. Set up recurring payments for the year all at once. There is a guide sheet. You'll find them on a table in the narthex, or click on the "Ways to Donate" tab on the website to get started. Contact the office with questions, either by or 734-699-3361.

PRAYERS AND CELEBRATIONS *(Please email your prayer requests to office@trinitybell.org. We will remove people from the prayer list monthly, unless otherwise notified by email at office@trinitybell.org).*

For those in need of healing:

Gabby Burton	Dorothy Simons	Tricia Fairman Riley
Nancy Copeland	Ron Wepler	Steve Copeland
Emmy Keene	Barb Fairman	Mary Hill
Barbara Adler	Brian Beckham	Carleen McCloud
Bob Sears	Kathryn (Truesdell) Bates	David Tremper
Jim Poethke	Helene Neely	Tamara Roberts
Keith Zilinski	Joshua	Gary Marshall

For those who have passed away

Richard Charles LeMoyné

Other:

Storms
All areas worldwide where conflict exists

For those in the military:

Ethan Fulton, Alex Miret, Jr., Joshua Muse

<u>TRINITY VESTRY</u> <i>Please keep the Vestry in your prayers</i>
Sharon Peters, Sr. Warden
Ron Wepler, Jr. Warden
Kathryn Bieda
Gabby Burton
Hannah Diaz
Deb Green
Alex Harrison
Vance Power
Appointed: Treasurer - Fiona Gray, Vestry Secretary - Hannah Diaz

For our worshipping communities:

St. Peter's, Detroit
St. Luke's, Ypsilanti

For those celebrating birthdays/anniversaries this week:

Birthdays
October 2nd - Reggie Miller
October 3rd - Carole Wepler

Anniversaries
October 3rd - Ed & Gabby Burton

REV. CHIP DISCHINGER'S CONTACT INFORMATION

Rev. Chip's office hours are Tuesday, Wednesday, Thursday, & Friday 9:30am-3:30pm,
office phone: 734-699-3361, cell phone: 248-329-2089.

MINISTERS FOR THE SERVICE

Celebrant: Rev. Chip Dischinger

Musician: Juliette Harrison

Welcomers: Alex Harrison, Deb Green

Streaming: Amber Chadwick, Nancy Copeland,
Deb Williams, Daryl Royal

Crucifer/EM: Randy Hotton

Lector: Hannah Diaz

Altar Guild: Kathy Graham, Moulda, on call: Erica Fulton

Flower Guild: Patrice Anderson, Gabby Burton

A Current Roster of Trinity's Ministries	
Ministry	Leader
Vestry	Sharon Peters
Groundskeeping/Building Care	Ron Wepler
Altar Guild	Erica Fulton
Eucharistic Ministers and Lectors	Currently Vacant
Finance and Endowment	Harry Van Gelder
Stewardship	Randy Hotton
Welcomers	Michelle Powell
Flower Guild	Erica Fulton
Communion Bread	Erica Fulton
The Lunch Bunch	Jeanne Power
Stream Team	Amber Chadwick
Coffee Hour	Fiona Gray
Music (choir)	Juliette Harrison
Emergency Preparedness Committee	Mary Finn, Rev. Chip
Worshipful Team	Kate McCutchen
Education (Bible Study/formation groups)	Rev. Chip
Memorial Garden	Gabby Burton
Friday Fill-Up Food Ministry	Fiona Gray
Childrens/Youth Worship	Gabby Burton
Outreach Committee (includes food pantries, vegetable garden, connecting with other churches and community organizations)	TBD
Interested in volunteering in these ministries or starting a new one? Please reach out to any vestry member or send an email to vestry@trinitybell.org	