

St. Stephen's Episcopal Church, Santa Clarita
The Sunday Sunday after Christmas
10:30am — January 4, 2026

The Altar flowers are given to the glory of God.

Before the service begins, we encourage you to use the following for meditation.

In loving Christ, we reach forward beyond ourselves, beyond our own life, into the greater life of Christ. From lesser into greater...Love, in all its manifestations is the ultimate reaching beyond ourselves. -Br. Mark Brown

-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-

Prelude

Jesu, Joy of Man's Desiring
Alexander Georgakis, piano

Johann Sebastian Bach

-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Please stand as you are able.

Entrance Hymn #109

"The first Nowell" vs. 1-3

The First Nowell

1. The first No - well the an - gel did say was to cer - tain poor
2. They look - ed up and saw a star shin - ing in the
3. And by the light of that same star three wise men

shep - herds in fields as they lay; in fields as they lay,
east be - yond them far, and to the earth it
came from coun - try far; to seek for a king was

keep - ing their sheep, on a cold win - ter's night that was so deep.
gave great light, and so it con - tin - ued both day and night.
their in - tent, and to fol - low the star wher - ev - er it went.

Refrain
No - well, No - well, No - well, No - well,
born is the King of Is - ra - el.

-The liturgy is God's community gathered to actively share the Word and the Eucharist. We invite and encourage your participation in this community. Please join in the spoken responses and hymns shown in the service bulletin.-

THE LITURGY OF THE WORD

-The opening acclamation is the greeting of the people by the presider and their response, which begins the service. Its purpose is to bring the congregation corporately into dialogue with the presider and set a tone for the celebration.-

Priest: Alleluia! Alleluia! To us, a child is born.

People: Come, Let us adore him. Alleluia! Alleluia!

Collect for Purity

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 Savior. **Amen.**

Hymn of Praise #S 236

Rutter

1. Glo - ry to you, Lord God of our fa- thers; you are wor- thy of praise; glo- ry to you. 2. Glo - ry to you for the ra - di-ance of your ho - ly Name; we will praise you and high- ly ex - alt you for ev - er. 3. Glo - ry to you in the splen- dor of your tem- ple; on the throne of your ma - jes- ty, glo- ry to you. 4. Glo - ry to you, seat- ed be - tween the Cher - u - bim; we will praise you and high- ly ex - alt you for ev - er. 5. Glo - ry to you, be - hold- ing the depths; in the high vault of hea- ven, glo- ry to you. 6. Glo - ry to you, Fa- ther, Son, and Ho - ly Spi- rit; we will praise you and high- ly ex - alt you for ev - er.

-A Collect is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People. The Collect of the Day is a specific prayer that reflects upon the lectionary readings for the given day of the liturgical year:-

The Collect of the Day

Priest: God be with you.
People: **And also with you.**
Priest: Let us pray.

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

THE LESSONS

The First Reading Jeremiah 31:7-14

Reader: Marianne Zinkewicz

A Reading from the Book of Jeremiah.

Thus says the Lord: Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, "Save, O Lord, your people, the remnant of Israel." See, I am going to bring them from the land of the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here. With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have become a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, "He who scattered Israel will gather him, and will keep him as a shepherd a flock." For the Lord has ransomed Jacob, and has redeemed him from hands too strong for him. They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again. Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy, I will comfort them, and give them gladness for sorrow. I will give the priests their fill of fatness, and my people shall be satisfied with my bounty, says the Lord.

Reader: Hear what the Spirit is saying to God's people.
People: **Thanks be to God.**

-The Book of Common Prayer has always placed great importance on the Psalms in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.

Psalm 84:1-8

Reader: Fred Chavez

- 1 How dear to me is your dwelling, O Lord of hosts! *
My soul has a desire and longing for the courts of the Lord;
my heart and my flesh rejoice in the living God.
- 2 The sparrow has found her a house
and the swallow a nest where she may lay her young; *
by the side of your altars, O Lord of hosts,
my King and my God.

- 3 Happy are they who dwell in your house! *
they will always be praising you.
- 4 Happy are the people whose strength is in you! *
whose hearts are set on the pilgrims' way.
- 5 Those who go through the desolate valley will find it a place of springs, *
for the early rains have covered it with pools of water.
- 6 They will climb from height to height, *
and the God of gods will reveal himself in Zion.
- 7 Lord God of hosts, hear my prayer; *
hearken, O God of Jacob.
- 8 Behold our defender, O God; *
and look upon the face of your Anointed.

The Second Reading Ephesians 1:3-6,15-19a

Reader: Fred Chavez

A Reading from the Letter of Paul to the Ephesians.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. 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.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual Hymn #247

"Lully, lullay"

Coventry Carol

Burden (Refrain):



Lul-ly, lul - lay, thou lit-tle tin - y child, bye-bye, lul - ly lul - lay.

8 *Verses:*



1. O sis - ters, too, how may we do for to pre - serve this day this
2. He - rod the King, in his rag - ing charg - ed he hath this day his
3. That woe is me, poor child for thee! And eve - ry morn and day, for

15 *Sing Burden (refrain) after verse 3 and end.*



poor young - ling for whom we sing bye - bye, lul - ly lul - lay?
men of might, in his own sight, all young chil - dren to slay.
thy part - ing nor say nor sing bye - bye, lul - ly lul - lay.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

The Gospel Reading Luke 2:41-52

Priest: The Holy Gospel of our Savior Jesus Christ according to Luke.

People: Glory to you, O Christ.

The parents of Jesus went to Jerusalem every year for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

Priest: The Gospel of the Savior.

People: Praise to you, O Christ.

Please be seated.

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

A period of silent reflection follows the sermon.

-The Nicene Creed is the statement of what we believe. It is one of the most ancient and corporate confession of our faith, having been adopted by the first ecumenical council in the year 325. When we recite this creed we are joining a great heritage of the holy universal Church through the centuries.

Some people may choose to bow their heads at the verse, For us and for our salvation...and was made man. This gesture marks the mystery of the Incarnation as the central Christian message of God's love for the world.-

Please stand as you are able.

Nicene Creed

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.

-Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, concerns of the local community, for those who suffer or who are in any trouble, and for the departed.-

Prayers of the People

Reader: Helen Barlow

The Lord God is both sun and shield; God will give grace and glory. In the house of our God, let us pray, "Lord God of hosts, hear our prayer."

We give thanks for your Church, O God. Bless it with every spiritual blessing in the heavenly places. May we be made happy in the knowledge of the hope to which we are called.

The congregation may add their own thanksgivings.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

We give thanks for this nation, O God. Give to our leaders a spirit of wisdom. Deliver them from selfish ambition and give all the people a heart for your children, especially those little ones living in poverty or exile.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

We give thanks for your creation, O God. Where there is desolation, bring forth springs of clean water. Where your creatures are without a place, may they find a place with you.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

We give thanks for this city, O God. Set us on a straight path where we shall not stumble. Bring new life to languishing areas.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

We give thanks for all those in our lives, O God. We pray especially for those who know weeping and tears. Turn their mourning into joy, comfort them, and give them gladness for sorrow. We pray for all those on the prayer list, especially Melissa, Peggy and Angela.

The congregation may add their own petitions.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

We give thanks for the saints at rest, O God. Gather them into your great heavenly company. May they enjoy forever the riches of your glorious inheritance.

Silence

Intercessor: Lord God of hosts,

People: Hear our prayer.

Priest:

O Emmanuel, God-with-us, You show us the face of divinity, and reveal the fullness of our humanity. Come: renew your creation, restore us all in Christ, and enable us to become who we are, your faithful and loving people. We pray in the name of Jesus. **Amen.**

Confession

Let us confess our sins to God.

God of all mercy,

**we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves, and in the world you have created.**

We repent of the evil that enslaves us,

the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Absolution

Almighty God have mercy on us, forgive us all your sins through our Savior Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

-The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. Members are encouraged to greet one another with a sign of God's peace with the clasping of hands, a reverential bow, a hug, or a peace sign.-

The Peace

Priest: The peace of Christ be always with you.
People: **And also with you.**

Members of the congregation who are joining us via livestream are encouraged to post "Peace be with you" in the comments or to use the "like" or "love" reaction button to take part in the virtual exchange of God's peace with the rest of the congregation at this time.

Please be seated.

Welcome and Announcements

We also celebrate the wedding anniversary of Victoria Bennett and Sheri Flay on January 6th.

Offertory Prayer

The People remain seated and say together:

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

THE LITURGY OF THE TABLE

Offertory

In the Bleak Midwinter
St. Stephen's Parish Choir

Harold Drake

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-

Please stand as you are able.

Doxology

Old 100th

Praise God from whom all bless - ings flow, Praise God all crea - tures,
here be - low. Praise God, you hosts in heav'n a -
bove; Praise God the Trin - i - ty of Love. A - men.

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."-

Priest: God be with you.
People: **And also with you.**
Priest: Lift up your hearts.
People: **We lift them to God.**
Priest: Let us give thanks.
People: **It is right to give God thanks and praise.**

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

Worship and praise belong to you, God our maker. Out of nothing, you called all worlds into being and still you draw the universe to its fulfilment. Day and night celebrate your glory till time shall be no more.

In Jesus Christ, your Word became flesh, when he was born of the Virgin Mary. He emptied himself, taking our human form, that through his incarnation and passion we might come to share in his divine nature.

Filled with the Spirit, who at the first Creation moved over the face of the waters, and who overshadowed the blessed Virgin at Nazareth, we await with joy the fulfilment of your new Creation.

As children of your redeeming purpose who celebrate the birth of your Son, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."-

Sanctus Hymn #S 114

Willan

1. Ho - ly, ho - ly, ho - ly, Lord God of Hosts:

8 Hea - ven and earth are full of thy glo - ry. Glo - ry be to

14 thee, O Lord Most High. Bless - ed is he that com - eth

19 in the name of the Lord, Ho - san - na in the high - est.

Standing or kneeling as you are able.

Glory and thanksgiving be to you, most loving God. In Jesus the Messiah you have come to us, and live among us, that we might forever live with you. In the manger at Bethlehem, in his flight to Egypt, and as the carpenter's son, the Only Begotten humbled himself to meet us.

Obedient to your calling, he accepted death on the cross. When you exalted him on the third day, and bestowed on him the name above all names, he opened the gate of glory that we might be your children, and share in his kingdom of Peace.

Before he was given up to suffering and death, desiring to complete the work for which he came into the world, at supper with his disciples he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

We now obey your Son's command.

Priest and people say together.

We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom.

Made one with him, we offer you these gifts with them ourselves, a single, holy, living sacrifice.

-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.

Hear us, most merciful God, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by your Spirit's life-giving power, they may be kindled with the fire of your love and renewed for the service of your Kingdom.

Help us who are baptized into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, Stephen and all your saints, the apostles and prophets, and all of our siblings living and departed.

Through Jesus Christ our Savior, with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be to you, O God of all ages, world without end. **Amen.**

As our Savior Christ has taught us, we now pray,

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. **Amen.**

The Breaking of the Bread

A period of silence is kept.

-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

Priest: Alleluia. Christ our Passover is sacrificed for us;
People: **Therefore let us keep the feast. Alleluia.**

-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-

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.

*All are welcome to receive communion. The table we set belongs to God.
Wherever you find yourself on your spiritual journey you are welcome to receive
the Bread and Wine made holy.*

*The church teaches that temporal isolation cannot constrain the sacrament's ineffable power.
Calling us to "massive, corporate, spiritual communion,"*

The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

Priest and People say together:

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Please be seated.

Please follow usher instructions for taking communion.

Communion

-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-

Please stand as you are able.

Post Communion Prayer

Let us pray.

Infinite, intimate God,
in this Eucharist
we have celebrated your presence with us.
May we grow in the divine life of Christ
who humbly shared our human life.
Fill us with joy and send us out
to share this good news with others.
We ask this through Jesus Christ Emmanuel. Amen.

-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-

Blessing

-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Closing Hymn #128

“We three kings of Orient are”

Three Kings of Orient



1. We three kings of O - ri - ent are, bear - ing gifts we tra - verse a - far,
 2. Born a King on Beth - le - hem's plain, gold I bring to crown him a - gain,
 3. Frank - in - cense to of - fer have I: in - cense owns a De - i - ty nigh;
 4. Myrrh is mine; its bit - ter per - fume breathes a life of gath - er - ing gloom;
 5. Glo - rious now be - hold him a - rise, King and God and Sac - ri - fice;



field and foun - tain, moor and moun - tain, fol - low - ing yon - der star.
 King for ev - er, ceas - ing nev - er, o - ver us all to reign.
 prayer and prais - ing, glad - ly rais - ing, wor - ship him, God Most High.
 sor - rowing, sigh - ing, bleed - ing, dy - ing, sealed in the stone - cold tomb.
 heaven sings al - le - lu - ia: al - le - lu - ia the earth re - plies.

Refrain



O ——— star of won - der, star of night, star with roy - al



beau - ty bright; west - ward lead - ing, still pro - ceed - ing, guide us to thy per - fect light!

-The dismissal asserts the relationship between worship and living. It is a call to mission, a call to live the baptismal and Eucharistic life in the world.-

Dismissal

Priest: Alleluia, alleluia! Let us go forth in the name of Christ.

People: Thanks be to God. Alleluia, alleluia!

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.
 From: *The Hymnal 1982* #109 “The first Nowell”, Words: English Carol, 18th cent., Music: *The First Nowell*, English carol, 17th cent.; John Stainer (1840-1901).
 #S114 “Sanctus”, Setting: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968). #S 236 Title: Cantic 13, A Song of Praise: *Benedictus es, Domine* Music: John Rutter (b. 1945) Copyright: © 1985, Oxford University Press, Inc.
 #247 “Lully, lullay”, Words: Coventry carol, 15th cent. Music: *Coventry Carol*, melody from Pageant of the Shearmen and Tailors, 15th cent.; harm. Martin Fallas Shaw (1875-1954). #128 “We three kings”, Words: John Henry Hopkins, Jr. (1820-1891), alt. Music: *Three Kings of Orient*, John Henry Hopkins, Jr. (1820-1891).
Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).