

St. Stephen's Episcopal Church, Santa Clarita

The Nineteenth Sunday of Pentecost — Proper 22

10:30 AM — October 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.

What would it mean for you to use the earthly treasures you have been given — money, possessions, talents and gifts — with an eye to the future . . . not just your future, but God's future? How could you use what you have been given to build up the kingdom of God and thus lay up for yourself treasure in heaven? Br. David Vryhof, SSJE

-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

Sonata K545, 2nd Movement, Andante

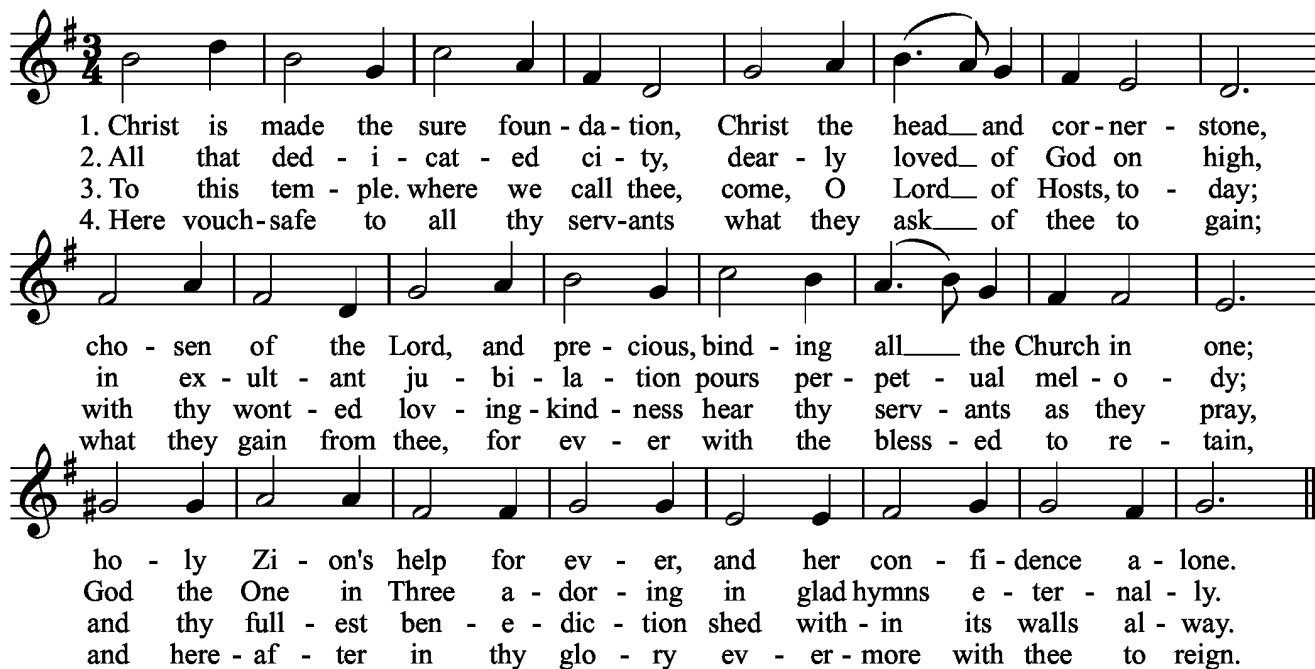
WA Mozart

-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.-

Entrance Hymn #518

"Christ is made the sure foundation"

Westminster Abbey



1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
3. To this tem - ple. where we call thee, come, O Lord of Hosts, to - day;
4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;
cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
with thy wont - ed lov - ing - kind - ness hear thy serv - ants as they pray,
what they gain from thee, for ev - er with the bless - ed to re - tain,
ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
and thy full - est ben - e - dic - tion shed with - in its walls al - way.
and here - af - ter in thy glo - ry ev - er - more with thee to reign.

-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: Blessed be the one, holy, and living God.

People: Glory to God for ever and ever.

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.**

Gloria #S 280

Powell

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.

-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:-

Priest: God be with you.

People: **And also with you.**

Priest: Let us pray.

The Collect for St. Francis

Most high, omnipotent God, grant your people grace to renounce gladly the vanities of this world; that, following the way of blessed Francis, we may for love of you delight in your whole creation with perfectness of joy. O God, you have made us and all living things. You are even more wonderful than what you have made. We thank you for giving us these pets who bring us joy. As you take care of us, so also we ask your help that we might take care of those who trust us to look after them. By doing this, we share in your own love for all creation. We ask this in Jesus' name. **Amen.**

Please be seated.

THE LESSONS

The First Reading Job 39:1-18

Reader: Cheryl Sena

A Reading from the Book of Job.

“Do you know when the mountain goats give birth? Do you observe the calving of the deer? Can you number the months that they fulfill, and do you know the time when they give birth, when they crouch to give birth to their offspring and are delivered of their young? Their young ones become strong; they grow up in the open; they go forth and do not return to them. “Who has let the wild ass go free? Who has loosed the bonds of the swift ass, to which I have given the steppe for its home, the salt land for its dwelling place? It scorns the tumult of the city; it does not hear the shouts of the driver. It ranges the mountains as its pasture, and it searches after every green thing. “Is the wild ox willing to serve you? Will it spend the night at your crib? Can you tie it in the furrow with ropes, or will it harrow the valleys after you? Will you depend on it because its strength is great, and will you hand over your labor to it? Do you have faith in it that it will return and bring your grain to your threshing floor? “The ostrich’s wings flap wildly, though its pinions lack plumage. For it leaves its eggs to the earth and lets them be warmed on the ground, forgetting that a foot may crush them and that a wild animal may trample them. It deals cruelly with its young, as if they were not its own; though its labor should be in vain, yet it has no fear; because God has made it forget wisdom and given it no share in understanding. When it spreads its plumes aloft, it laughs at the horse and its rider.

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 121

Reader: Richard Holdredge

- 1 I lift up my eyes to the hills; *
from where is my help to come?
- 2 My help comes from the Lord, *
the maker of heaven and earth.
- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
- 5 The Lord himself watches over you; *
the Lord is your shade at your right hand,
- 6 So that the sun shall not strike you by day, *
nor the moon by night.
- 7 The Lord shall preserve you from all evil; *
it is he who shall keep you safe.

8 The Lord shall watch over your going out and
your coming in, *
from this time forth for evermore.

The Second Reading Acts 4:32-35, 5:1-11

Reader: Richard Holdredge

A Reading from the Acts of the Apostles.

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. But a man named Ananias, with the consent of his wife Sapphira, sold a piece of property; with his wife's knowledge, he kept back some of the proceeds and brought only a part and laid it at the apostles' feet. "Ananias," Peter asked, "why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us but to God!" Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. The young men came and wrapped up his body, then carried him out and buried him. After an interval of about three hours his wife came in, not knowing what had happened. Peter said to her, "Tell me whether you and your husband sold the land for such and such a price." And she said, "Yes, that was the price." Then Peter said to her, "How is it that you have agreed together to put the Spirit of the Lord to the test? Look, the feet of those who have buried your husband are at the door, and they will carry you out." Immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her beside her husband. And great fear seized the whole church and all who heard of these things.

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 #448 "O love, how deep, how broad, how high" (vs. 1-3) *Deus tuorum militum*



1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
3. For us he prayed, for us he taught; for us his dai - ly works he wrought:
4. For us to wick - ed hands be - trayed, scourged, mocked, in pur - ple robe ar - rayed,
5. For us he rose from death a - gain; for us he went on high to reign;
6. All glo - ry to our Lord and God for love so deep, so high, so broad;



that God, for Son of God, should take our mor - tal form for mor - tal's sake.
for us temp - ta - tions sharp he knew; for us the tempt - er o - ver - threw.
by words and signs and ac - tions, thus still seek - ing not him - self, but us.
he bore the shame - ful cross and death; for us gave up his dy - ing breath.
for us he sent his Spi - rit here to guide, to strength - en, and to cheer.
the Tri - ni - ty whom we a - dore for ev - er and for ev - er - more.

-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 12:13-21

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

People: Glory to you, O Christ.

Someone in the crowd said to him, "Teacher, tell my brother to divide the family inheritance with me." But he said to him, "Friend, who set me to be a judge or arbitrator over you?" And he said to them, "Take care! Be on your guard against all kinds of greed, for one's life does not consist in the abundance of possessions." Then he told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God."

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.-

The Sermon

The Rev. Canon Anne Tumilty
Former Rector, St. James Episcopal Church, South Pasadena

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.-

The Prayers of the People

Reader: Marv Aardahl

My friends, God's law is perfect and revives the soul! So let us appeal to our God, saying, "Let the words of our mouths and the meditations of our hearts be acceptable in your sight, O God, our strength and our redeemer."

O God, you command us to have no other gods before you: give your Church such singleness of mind that we might not be distracted by the rubbish of our lives, but may strive to know Christ and the power of his resurrection.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

O God, you command us to bear not false witness against others: Help us to live in peace with one another. In a world of harmful rhetoric, may we use our words to encourage and love — especially those whom we consider different.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

O God, you command us to keep a holy Sabbath: make us generous stewards of this planet that it may be renewed and refreshed.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

O God, you command us to covet nothing that belongs to our neighbors: give us kind and generous hearts for those with whom we share our neighborhoods. May a loving spirit rule this region.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

O God, you desire that your people be not afraid: Pour on the sick, suffering and struggling the abundance of your mercy. Bless them with goodness and healing through Jesus the Christ. We pray for all those on the prayer list, especially Ava Maria, Debbie, Garrett, Jeff and Margo.

The congregation may add their own petitions and thanksgivings.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

O God, you have made us your own: may we, and those who have run the race of faith before us, attain the resurrection from the dead through the abundant mercy of your Son. We pray for all who have died, especially Patricia McFarlane.

Silence

Intercessor: Let the words of our mouths and the meditations of our hearts be acceptable in your sight,

People: O God, our strength and our redeemer.

Priest:

O Gracious God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, the one, holy and undivided Trinity; God, Son & Spirit now and for ever. **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 you, forgive you all your sins through our Savior Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you 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 are pleased to celebrate the following birthdays: Bill Nold, Peggy Stabile & Katelyn Waugh on Oct. 5th, Cameron Brintnall on Oct. 9th and Beth Vo on Oct. 10th.

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

All Things Bright and Beautiful
St. Stephen's Parish Choir

John Rutter

-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 blessings flow, Praise God all creatures,
here be - low. Praise God, you hosts in heav'n a -
bove; Praise God the Trin - i - ty of Love. A - men.

Chord symbols: G, D, Em, Bm, G, D, G, D, Em, C, G, D, Em, D, G, Am, G/B, C, F#dim/A, Em, D/F#, G, C#dim/ED, C, G/D, D7, G, G7, C, G.

-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.-

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Because you are greatly glorified in the assembly of your saints. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say:

-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

Nettleton, arr. by T. Vozzella

Ho - ly, ho - ly, ho - ly Lord, God. God of pow - er and ___ might, heav'n and
 earth are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is
 he who comes ___ in the name, in the ___ name ___ of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

Standing or kneeling as you are able.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

-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.-

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your beloved children, that with Stephen and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **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:

In union, O Christ, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, O Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I beseech you to come spiritually into my heart. Cleanse and strengthen me with your grace, Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. 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.

Loving God,
we give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;

that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. 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 #495

"Hail, thou once despised Jesus!"

In Babilone



1. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid:
3. Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide;
4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive;
Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
by al - might - y love a - noint - ed, thou hast full a - tone - ment made.
all the heav - en - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.
high - est prais - es, with - out ceas - ing, right it is for us to give.
Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
All thy peo - ple are for - giv - en through the vir - tue of thy blood:
There for sin - ners thou art plead - ing: there thou dost our place pre - pare;
Help, ye bright an - gel - ic spi - rits, all your no - blest an - thems raise;
By thy mer - it we find fa - vor: life is giv - en through thy Name.
o - pened is the gate of hea - ven, re - con - ciled are we with God.
ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

-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.-

The Dismissal

Priest: Let us go forth into the world, rejoicing in the power of the Spirit.
People: Thanks be to God.