St. Stephen's Episcopal Church, Santa Clarita
All Saints' Day
10:30 AM — November 1, 2026

The Altar flowers are given to the glory of God.

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

Forgiveness springs from a changed heart, a heart that recognizes the overwhelming generosity of the divine initiative that has forgiven it, and now seeks to respond with a similar generosity by offering forgiveness to others. -Br. David Vryhof

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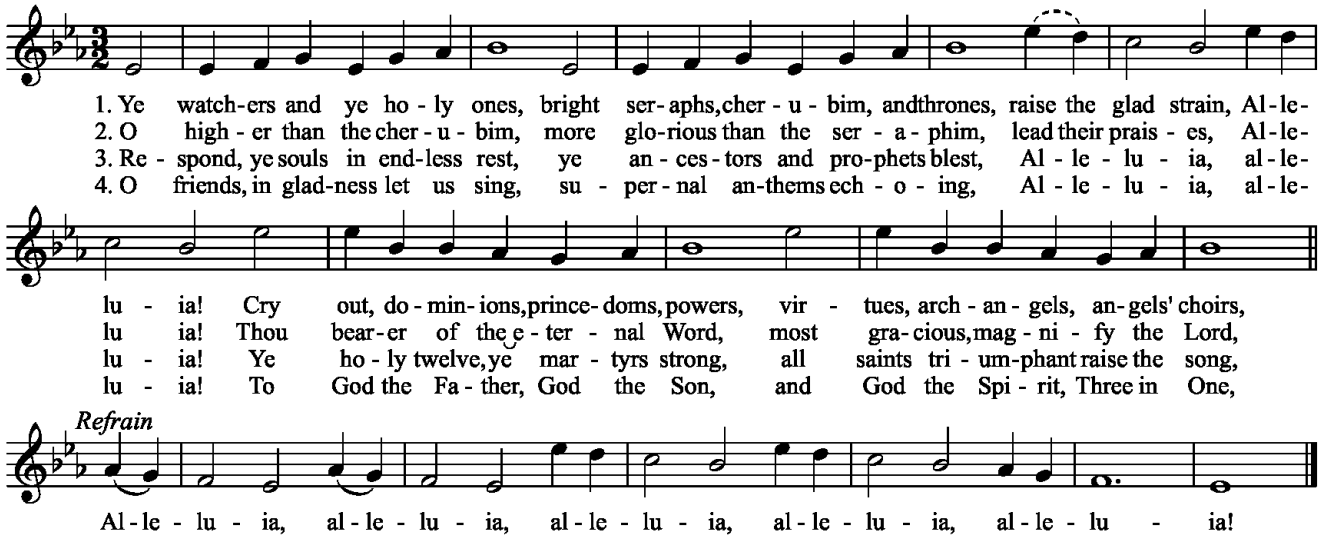
-Generally, we stand to give praise, sit to listen (to scripture and sermon), and stand or kneel to pray. These postures help us stay focused on the worship, but there are no strict rules and you should take whatever posture is appropriate to your needs.-

Prelude *Let It Rain* David Angerman

-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 #618 "Ye watchers and ye holy ones" *Lass tuns erfreuen*



-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.**

Priest: There is one Body and one Spirit;
People: **There is one hope in God's call to us;**
Priest: One Lord, one Faith, one Baptism;
People: **One God and Father of all.**

-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.

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Savior: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Savior, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

Please be seated.

THE LESSONS

The First Reading Revelation 7:9-17

Reader: Marilyn Pisa

A Reading from the Revelation to John.

After this I, John, looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, robed in white, and where have they come from?" I said to him, "Sir, you are the one that knows." Then he said to me, "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. "For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them. They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes."

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 34:1-10,22

Reader: Richard Holdredge

1 I will bless the Lord at all times; *
his praise shall ever be in my mouth.
2 I will glory in the Lord; *
let the humble hear and rejoice.
3 Proclaim with me the greatness of the Lord; *
let us exalt his Name together.
4 I sought the Lord, and he answered me *
and delivered me out of all my terror.

5 Look upon him and be radiant, *
and let not your faces be ashamed.
6 I called in my affliction and the Lord heard me *
and saved me from all my troubles.
7 The angel of the Lord encompasses those who fear him, *
and he will deliver them.
8 Taste and see that the Lord is good; *
happy are they who trust in him!
9 Fear the Lord, you that are his saints, *
for those who fear him lack nothing.
10 The young lions lack and suffer hunger, *
but those who seek the Lord lack nothing that is good.
22 The Lord ransoms the life of his servants, *
and none will be punished who trust in him.

The Second Reading 1 John 3:1-3

Reader: Richard Holdredge

A Reading from the First Letter of John.

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

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

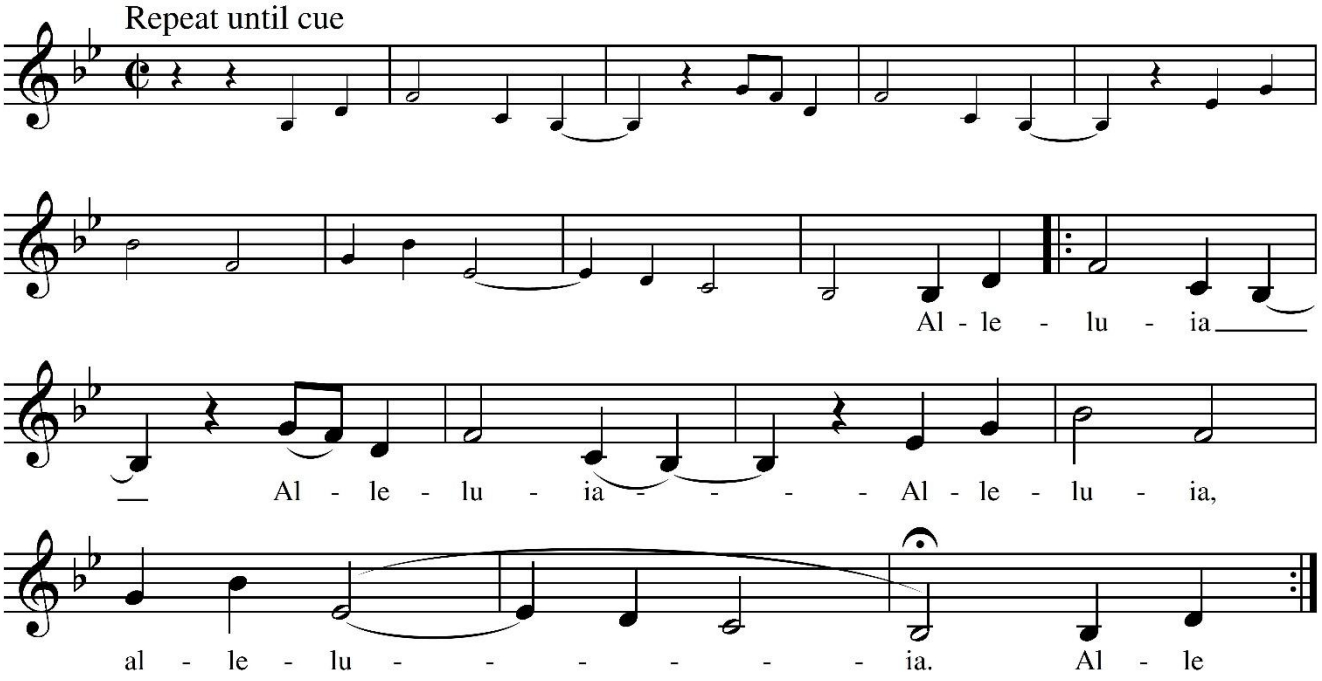
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual Hymn

A Repeating Alleluia

Hampton



-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 Matthew 5:1-12

Priest: The Holy Gospel of our Savior Jesus Christ according to Matthew.
People: Glory to you, O Christ.

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they will be comforted. "Blessed are the meek, for they will inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they will be filled. "Blessed are the merciful, for they will receive mercy. "Blessed are the pure in heart, for they will see God. "Blessed are the peacemakers, for they will be called children of God "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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 Very Rev. Christopher Montella
Rector

A period of silent reflection follows the sermon.

The Presentation and Examination of the Candidates

Priest: The Candidates for Holy Baptism will now be presented.

Sponsors: We present Jacqueline Cameneti to receive the Sacrament of Baptism.

Priest: Do you desire to be baptized?
Candidate: I do.

Priest: Will you by your prayers and witness help this person grow into the full stature of Christ?
Sponsors: I will, with God's help.

Priest: Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?
Candidate: I renounce them.

Priest: Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?
Candidate: I renounce them.

Priest: Do you renounce all sinful desires that draw you from the love of God?
Candidate: I renounce them.

Priest: Do you turn to Jesus Christ and accept him as your Savior?
Candidate: I do.

Priest: Do you put your whole trust in his grace and love?
Candidate: I do.

Priest: Do you promise to follow and obey him as your Lord?
Candidate: I do.

Priest: Will you who witness these vows do all in your power to support these persons in their life in Christ?
People: We will.

Priest: Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

Please stand or kneel as you are able.

Baptismal Covenant

Priest: Do you believe in God the Father?
People: I believe in God, the Father almighty, creator of heaven and earth.

Priest: Do you believe in Jesus Christ, the Son of God?
People: I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

Priest: Do you believe in God the Holy Spirit?
People: I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Priest: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
People: I will, with God's help.

Priest: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
People: I will, with God's help.

Priest: Will you proclaim by word and example the Good News of God in Christ?
People: **I will, with God's help.**

Priest: Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People: **I will, with God's help.**

Priest: Will you strive for justice and peace among all people, and respect the dignity of every human being?
People: **I will, with God's help.**

Prayers for the Candidate

Reader: Fred Chavez

Let us now pray for Jacqueline who is to receive the Sacrament of new birth.

Intercessor: Deliver her, O God, from the way of sin and death.
People: **O God, hear our prayer.**

Intercessor: Open her heart to your grace and truth.
People: **O God, hear our prayer.**

Intercessor: Fill her with your holy and life-giving Spirit.
People: **O God, hear our prayer.**

Intercessor: Keep her in the faith and communion of your holy Church.
People: **O God, hear our prayer.**

Intercessor: Teach her to love others in the power of the Spirit.
People: **O God, hear our prayer.**

Intercessor: Send her into the world in witness to your love.
People: **O God, hear our prayer.**

Intercessor: Bring her to the fullness of your peace and glory.
People: **O God, hear our prayer.**

The Priest says:
Grant, O God, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.
Amen.

Please be seated.

Thanksgiving over the Water

Priest: God be with you.
People: **And also with you.**
Priest: Let us give thanks.
People: **It is right to give God thanks and praise.**

Priest
We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Loving God, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

The Baptism

Jacqueline, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Let us pray.

Holy God, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised her to the new life of grace. Sustain her, O God, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

Jacqueline, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Let us welcome the newly baptized.
We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

-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: Debbie Richards on Oct. 29th, Elizabeth Mackey on Nov. 1st, Avery Vestuto on Nov. 2nd, Elaine King on Nov. 3rd, Tom Jensen on Nov. 4th, Michelle Satorhelyi on Nov. 5th, and Clara Nold on Nov. 7th. We also celebrate the wedding anniversaries of Tracy & John Stapp on Nov. 6th, and Julie & Jeremy Johnson on Nov. 7th.

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

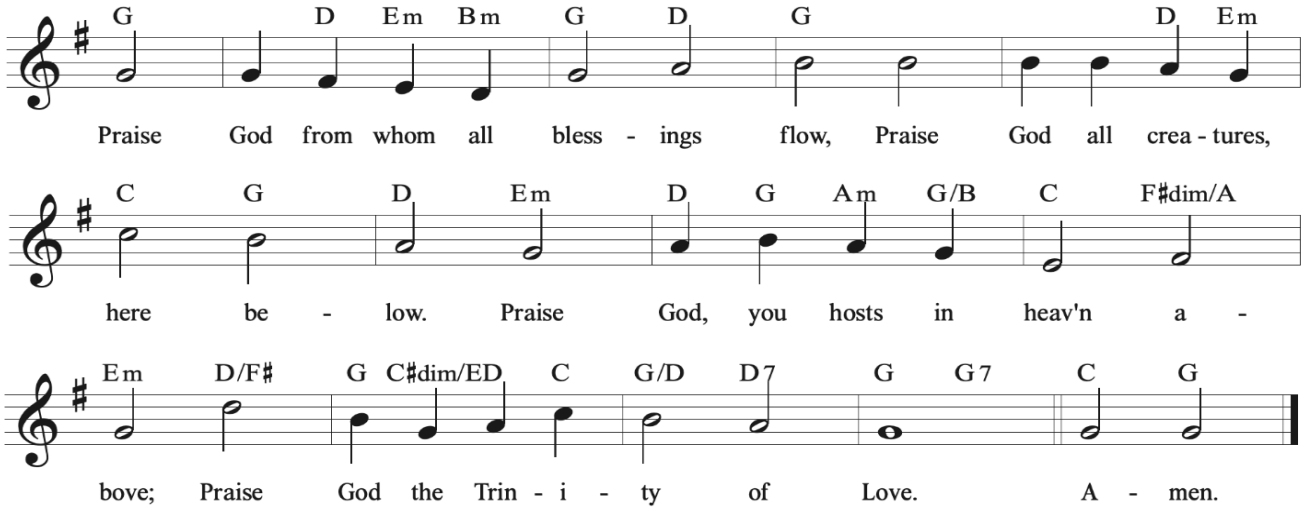
Offertory *And I Saw a New Heaven* Edgar Bainton
St. Stephen's Parish Choir

-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*



-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 to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

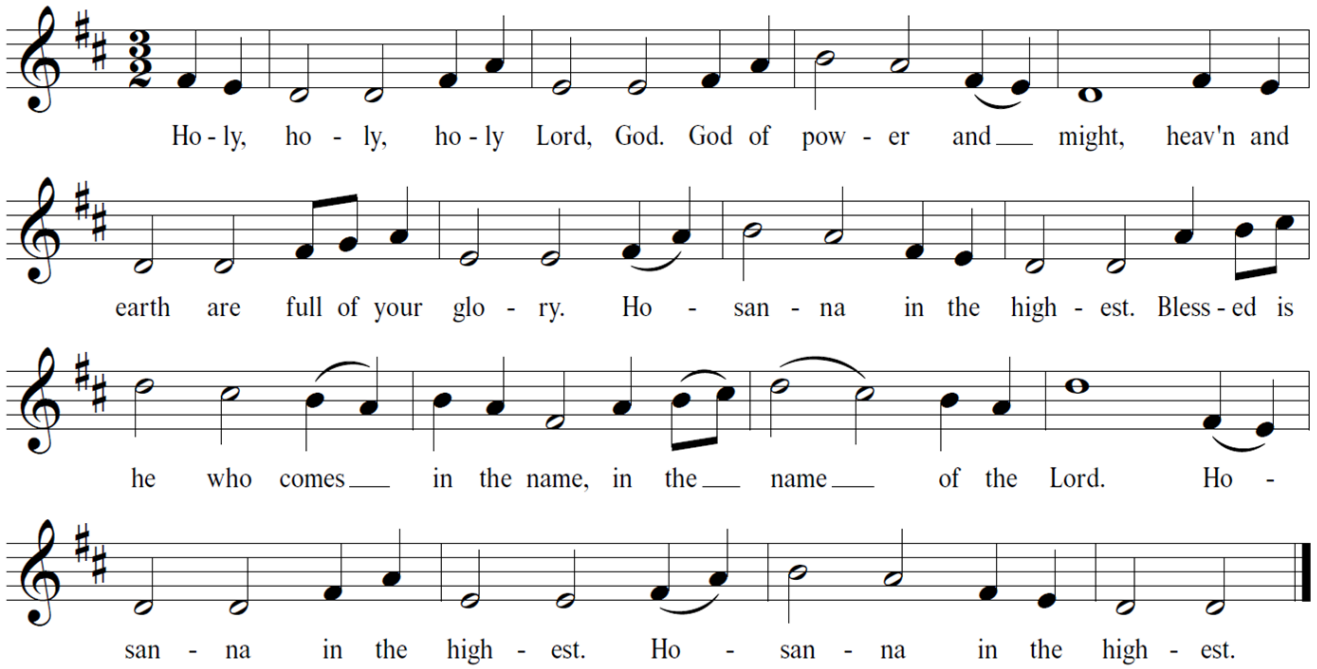
For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, 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



Standing or kneeling as you are able.
We acclaim you, holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People
We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

-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.-

God, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, God, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

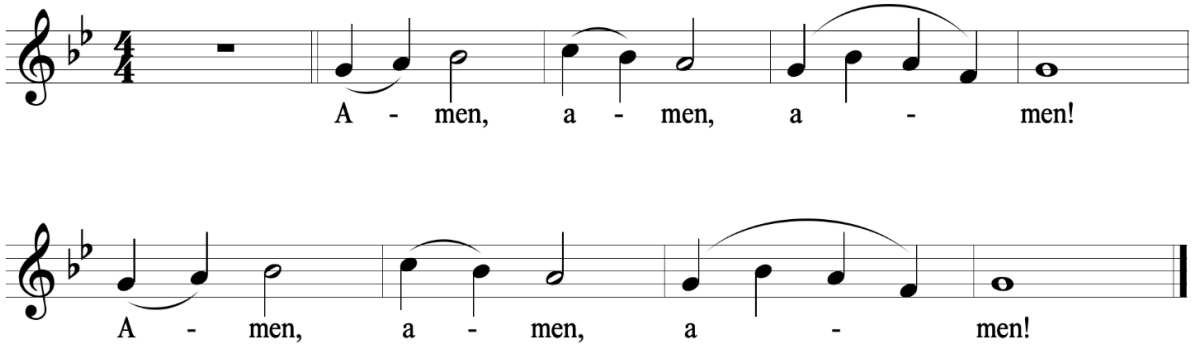
Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. Remember

Mel DeWeerd, Kim Bailey, Bishop Chester Talton, Dan McLaughlin, Gary Jones, Michael Leeper, Pat Schwark, Julianna Witter, Bart Story, Jose Tejada, Delores Martinz, Dan Lewis, Dr. Robert Nolet, Kassinia Frenzelas, Dole Joaquin, Maria J. Ventura, Wilhelm Grotheer, Lella Dorak, Russell Boyington, Jim Schneider, Carlos Benitez, Ken Tuck, Nancy Atkins-Klein, Alfredo Mendez, Elena Grace Simley, Ellen Ardman, Diana Fauf, Jeff Krueger, Jeff Barlow, Sue Johnson, Kay Daniels, Nancy Burkly, Helen Walton, Carlos Gonzales, James Finn, Delores Huerta, Dolfin Cabuya, Johnnie Miles.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs and matriarchs, prophets, apostles, and martyrs, with Stephen and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Savior.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

Great Amen from *Mass of Creation* Marty Haugen



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.

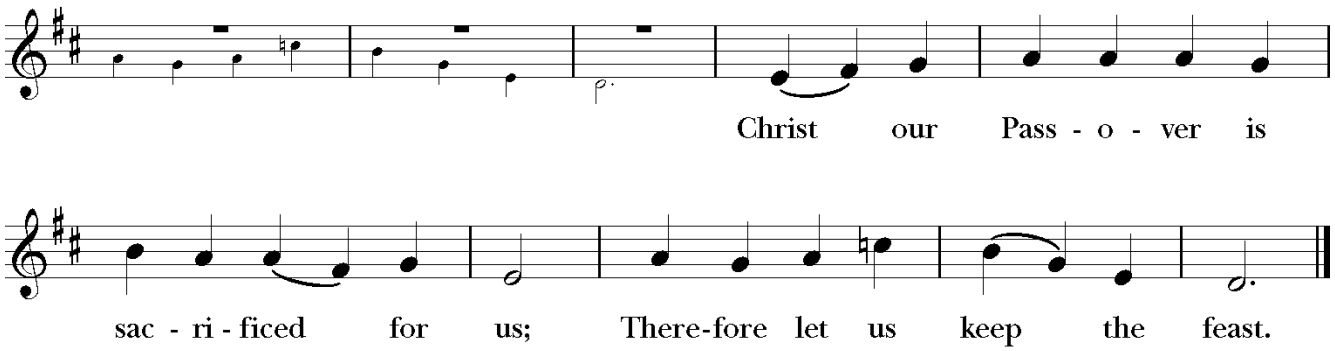
The Breaking of the Bread

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.-

Please remain standing during the Fraction Hymn.

Fraction Hymn #S 156 Near



-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.

Please be seated.

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.

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

May God, who kindled the fire of Holy Love in the hearts of the saints,
pour upon you the riches of holy grace.

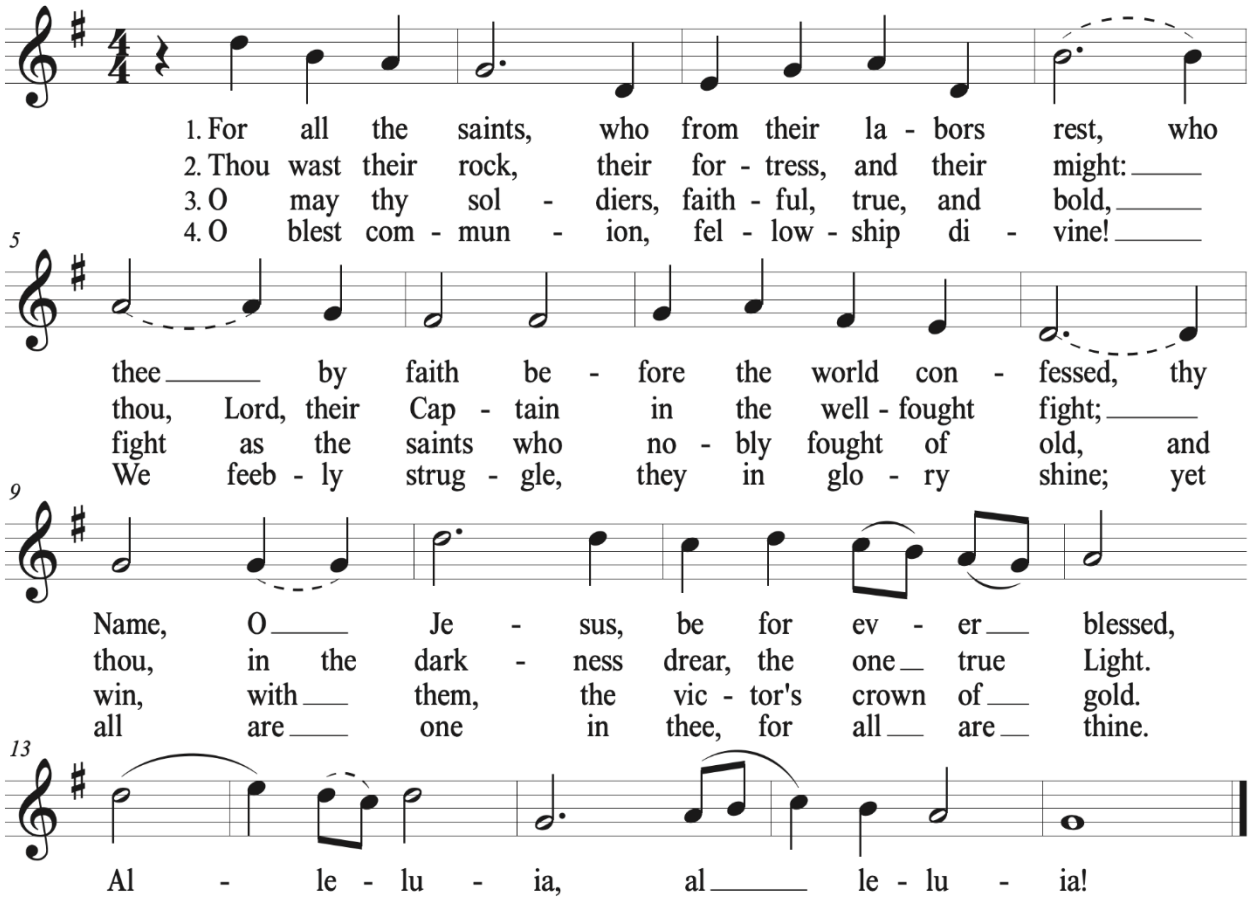
May God give you joy in their fellowship
and a share in their praises.

May God strengthen you to follow them in the way of holiness
and to come to the full radiance of glory.

And the Blessing of God the one holy and undivided trinity
be among you, and remain with you always. Amen.

-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 #287 "For all the saints" *Sine Nomine*

-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: Alleluia, alleluia! Let us go forth into the world, rejoicing in the power of the Spirit.
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.
Spiritual Communion Prayer: St. Alphonsus de Liguori, 1696-1787
From *The Hymnal 1982* #287 "For all the saints", Words: William Walsham How (1823-1897) Music: *Sine Nomine*, Ralph Vaughan Williams (1872-1958). #18 "Ye watchers and ye holy ones" Words: John Athelstan Laurie Riley (1858-1945) Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengesang*, 1623; adapt. and harm. Ralph Vaughan Williams (1872-1958). #S127 The Holy Eucharist: Sanctus, Setting: Calvin Hampton (1938-1984). #S 236 Canticle 13 A Song of Praise, Setting: John Rutter (b. 1945).
A Repeating Alleluia, Written by Calvin Hampton, arr. by Sheldon Curry. Copyright ©1983, 2011 Belwin-Mills Publishing Corp., a Division of Alfred Music Publishing Co., Inc. All Rights Reserved including Public Performance.
Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).
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