St. Stephen's Episcopal Church, Santa Clarita
The Twenty-fifth Sunday after Pentecost — Proper 28
10:30 AM — November 15, 2026
Instructed Eucharist

The Altar flowers are given to the glory of God.

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

The source of hope is God. We will never lose hope. We can lose touch with hope or misplace our experience of hope, but hope is never lost. Hope abides with us, because hope is of God.

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St. Stephen's Instructed Eucharist

Amended from St. Peter's Church, Cambridge, MA, & Grace Church, Colorado Springs, CO.

Liturgy is not a document, but an enacted, sung and spoken event in the life of the people of God. This outline for an Instructed Eucharist, according to Rite II in the Book of Common Prayer of the Episcopal Church, is, therefore, simply an extended footnote to the actual liturgy.

An Instructed Eucharist

Today's service is an opportunity to learn more about the worship we experience every Sunday. Verbal explanations of the parts of the service will be offered throughout, in place of a sermon. The explanations in this booklet supplement what you will hear. Feel free to take it home with you for further reading and reflection.

About the Service

The Holy Eucharist (also called the Mass, the Holy Communion, the Lord's Supper, or the Divine Liturgy) has been the central act of Christian worship since New Testament times. In it we give thanks — the Greek word *eucharistia*, means thanksgiving — as we celebrate God's saving acts in Christ. We participate in Christ by receiving the consecrated bread and wine which are, according to his own words, his Body and Blood.

Throughout the centuries, the Holy Eucharist has been regarded as both awesome and intimate, both majestic and homely. Christians have developed ceremonies and devotions to express both these aspects, emphasizing sometimes one, sometimes the other. We draw upon these rich traditions in order both to dramatize our reverence before the awesome majesty of God and to bring home to all worshipers the loving intimacy of our Savior. Our worship continues the ancient rituals of western Christianity and grows out of the practice of the reformed catholic Church of England, beginning with the First Book of Common Prayer of 1549.

About Worship Posture and Gestures

Worshiping God with our bodies as well as our minds and emotions, the congregation changes posture according to the content of the worship. "Kneel for prayer, stand for praise, sit for instruction" is one Anglican adage, but there is considerable variation among Episcopalians and among worshipers at St. Stephen's. For instance, it has become customary to stand for the Prayers of the People, but kneeling and standing are both acceptable during the eucharistic prayer or Great Thanksgiving. Many people use personal gestures of devotion, such as bowing, genuflecting, and making the sign of the cross. Some notes on these gestures follow, but remember that you are welcome to use those gestures that aid your worship, and free to omit those that do not.

Bowing may be a low reverence from the waist to recognize God's presence when passing an altar or at the mention of the Incarnation in the Nicene Creed. Bowing may at other times be a simple inclination of one's head, as is customarily done when the Cross passes by one during a procession, when the Holy Trinity is praised at the end of a psalm or hymn, when the Gospel is announced and

concluded, at the opening words of the Sanctus, and in general whenever the holy Name of Jesus is said or heard.

The *Sign of the Cross* is typically made with the right hand, from forehead to chest, then from left shoulder to right. This sign symbolizes God's blessings on us through Christ's self-giving on the cross, and it expresses our trust in God and the hope that we hope we receive from our baptism, wherein we were born again in Christ and made one with him in his resurrection. The sign of the cross is both a reminder and renewal of our baptism. It is often made at the Opening Acclamation, at the mention of baptism and resurrection in the Creed, at the Absolution, at the time of receiving Communion, and at the Blessing.

Genuflection is kneeling briefly on the right knee and returning upright. People often genuflect as they leave their pew to go to communion and as they return.

Again, remember that these gestures are entirely optional. All are welcome to use whatever gestures aid their worship and free to omit any that do not.

The Liturgy of the Word

The Eucharist consists of two parts, the Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word comes to us almost unchanged from the early worship of the Jewish synagogues and was originally a series of lessons, or readings from Scripture alternating with responses from the Psalms and other songs in Scripture. The number of lessons gradually was reduced until only two were read. With the new lectionary of the 1979 BCP, an optional third lesson from the Old Testament was restored. The current pattern of the Liturgy of the Word provides for an Old Testament lesson, a psalm, a New Testament lesson, a hymn, and the proclamation of the Holy Gospel.

Entrance Hymns

The Eucharist has had many different openings in its history. The earliest opening was simply to begin with a prayer, the collect of the day. Soon it became desirable to have a hymn or chant to accompany the entrance of the clergy and other ministers, and the acclamation that was used at the passage of royalty was employed to acclaim the royal priesthood. This acclamation was the Kyrie ("Lord, have mercy on us"), not really a penitential lament, as it sounds to us, but in its origins a joyful praise of the King of Creation.

After a time, the Kyrie became part of the liturgy, which then needed another entrance song, and the Gloria in Excelsis, the angels' song from Christmas, was added. The Gloria soon came to be omitted during penitential seasons and was moved to follow the Kyrie, and another entrance song again was needed. An Introit, or passage from the psalms came to cover the entrance, but in the more Puritan reforms of the prayerbook, the Introit was eliminated.

The rise of modern hymnody came to the rescue, and the common practice today is for the entrance to be accompanied by a hymn. The result, of course, is that a parish that uses the full options available could have three entrance songs, one after the other: a hymn, the Kyrie, and the Gloria!

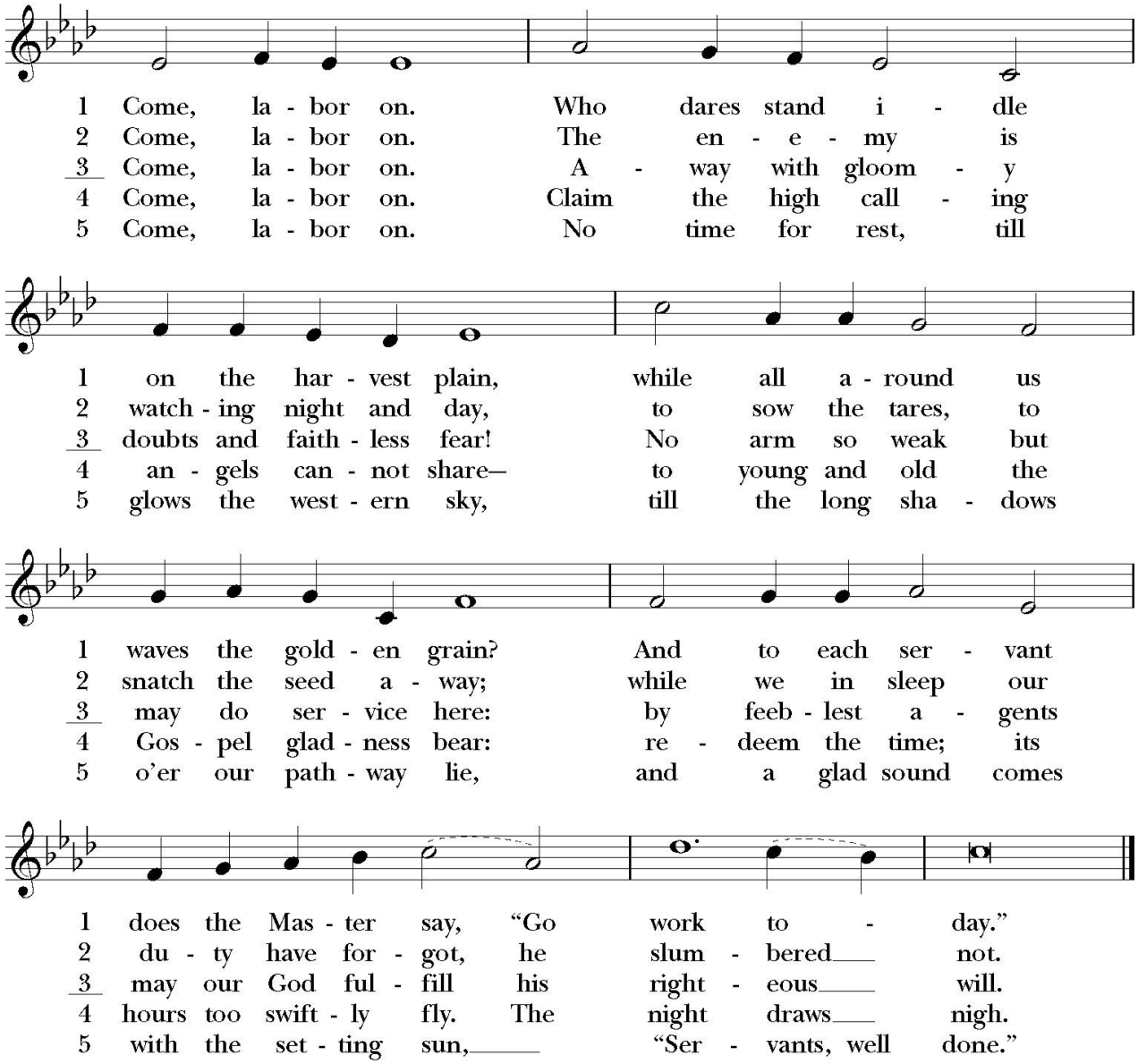
To Prepare for Worship

In the Episcopal Church, meditative quiet is our custom before the service. This is a good time for personal prayer time with God, opening yourself to God's presence and offering to God your concerns from the past week and for the coming week. Helpful resources include Psalm 43 (BCP p. 644), Psalm 84 (BCP p. 707), and the devotional prayers found in BCP pp. 832-35. The instrumental Prelude, usually on the piano or organ, is designed to enhance meditative preparation, so resisting conversation with pew-mates helps everyone!

Prelude *When You Believe* Stephen Schwartz

Please stand as you are able.

Entrance Hymn #541 "Come, labor on" (vs. 1-3) *Ora Labora*



THE LITURGY OF THE WORD

The Opening Acclamation

The Celebrant and people begin not by exchanging "good mornings", but by stating briefly but beautifully what we have come together to do. First, we have come to bless God, which means to give offer honor and worship. Second, we proclaim and remember that God is one in three persons, Father, Son, and Holy Spirit. Third, we celebrate God's reign in the universe and our commitment to become part of it and to help it grow.

Priest: Blessed be the one, holy, and living God.
People: **Glory to God for ever and ever.**
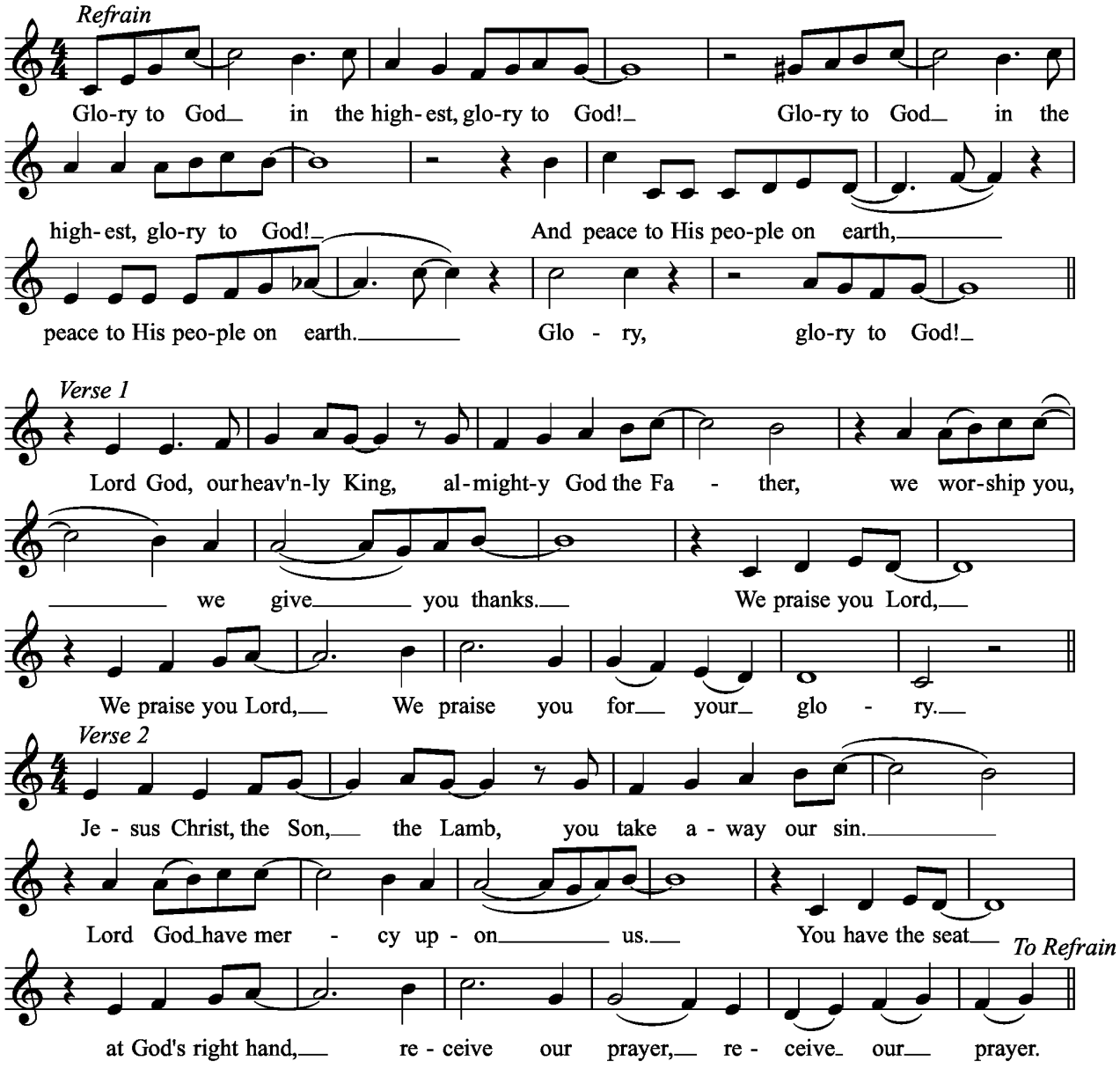
The Collect for Purity
This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship God.
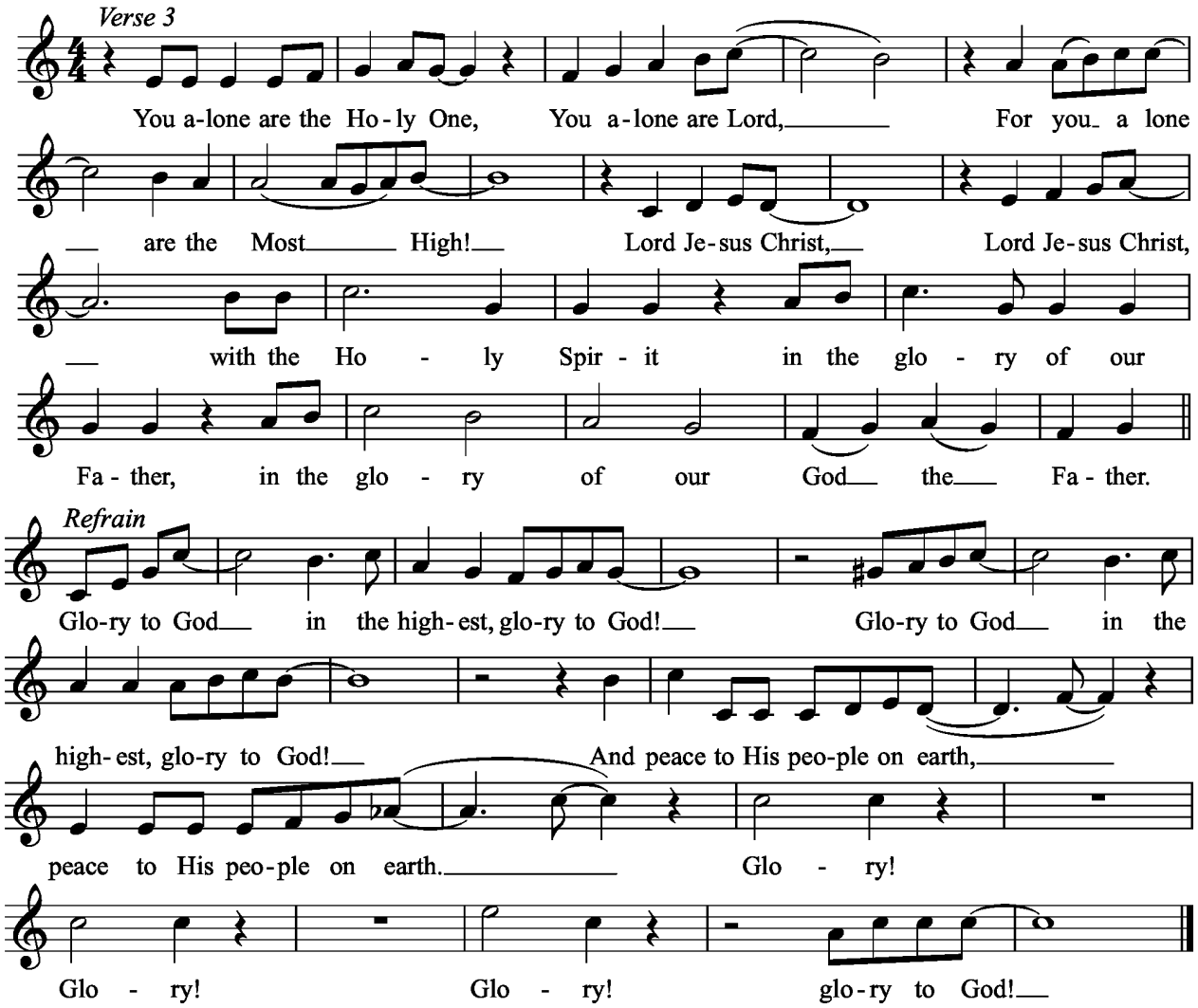
Collect for Purity

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

Judith Baity





The Collect of the Day
The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then form the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows. Today's collect highlights God's work in and through the holy scriptures.

The Collect of the Day

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

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Lessons
Christians are people of The Book in the sense that we regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" asks the Catechism, and answers, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible." It is with this understanding that the reader concludes the reading with the declaration, "Hear what the Spirit is saying to God's people," to which we respond, "Thanks be to God."

Please be seated.

THE LESSONS

The First Reading Zephaniah 1:7,12-18

Reader: John Fortman

A Reading from the Book of Zephaniah.

Be silent before the Lord God! For the day of the Lord is at hand; the Lord has prepared a sacrifice, he has consecrated his guests. At that time I will search Jerusalem with lamps, and I will punish the people who rest complacently on their dregs, those who say in their hearts, "The Lord will not do good, nor will he do harm." Their wealth shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink wine from them. The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter, the warrior cries aloud there. That day will be a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. I will bring such distress upon people that they shall walk like the blind; because they have sinned against the Lord, their blood shall be poured out like dust, and their flesh like dung. Neither their silver nor their gold will be able to save them on the day of the Lord's wrath; in the fire of his passion the whole earth shall be consumed; for a full, a terrible end he will make of all the inhabitants of the earth.

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

The Psalm
As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. As songs, they are appropriately set to music, and a rich choral tradition has grown around them. At St. Stephen's, we tend to speak the psalm except on major feast days.

Psalm 90:1-8, 12

Reader: Marv Aardahl

1 Lord, you have been our refuge *
from one generation to another.
2 Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God.
3 You turn us back to the dust and say, *
"Go back, O child of earth."
4 For a thousand years in your sight are like yesterday when it is past *
and like a watch in the night.
5 You sweep us away like a dream; *
we fade away suddenly like the grass.

6 In the morning it is green and flourishes; *
in the evening it is dried up and withered.
7 For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.
8 Our iniquities you have set before you, *
and our secret sins in the light of your countenance.
12 So teach us to number our days *
that we may apply our hearts to wisdom.

The Second Reading 1 Thessalonians 5:1-11

Reader: Marv Aardahl

A Reading from the First Letter of Paul to the Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.
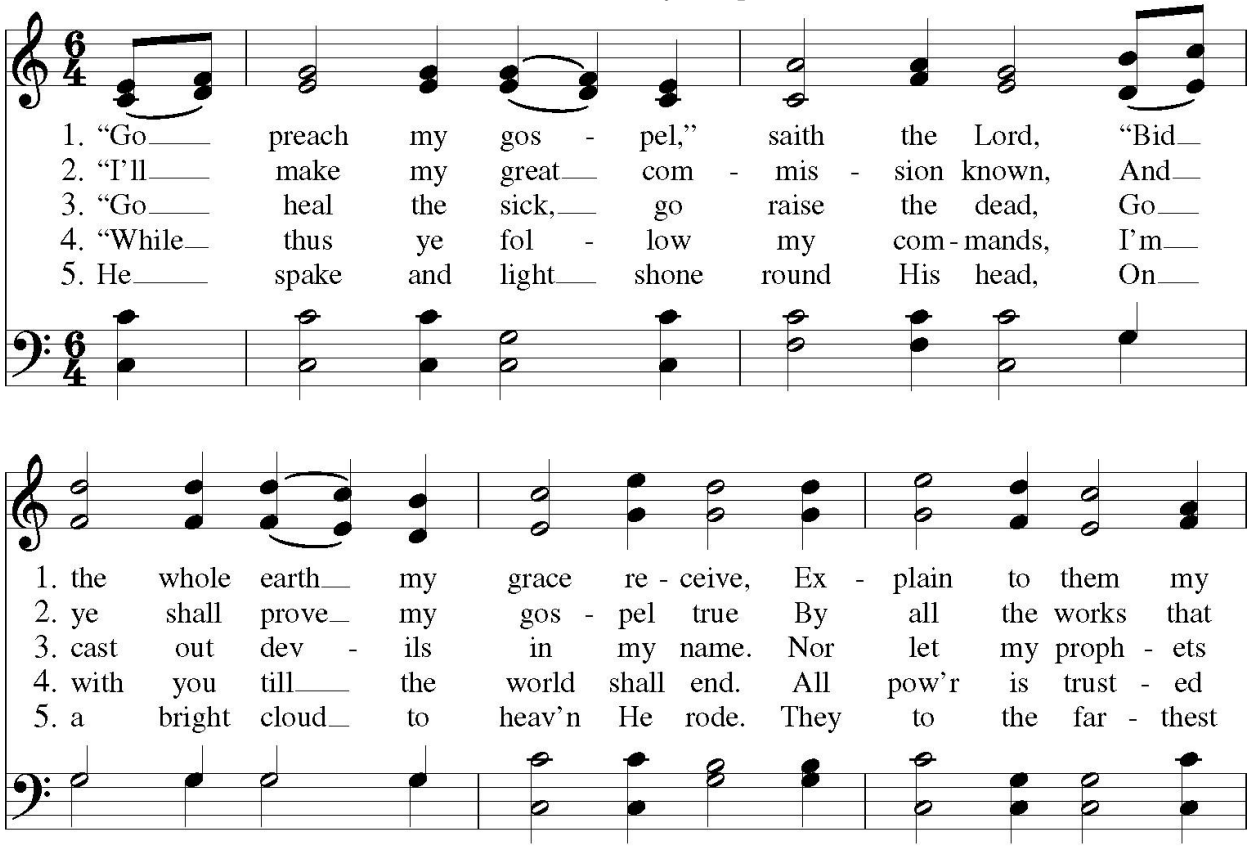
Reader: Hear what the Spirit is saying to God's people.
People: Thanks be to God.
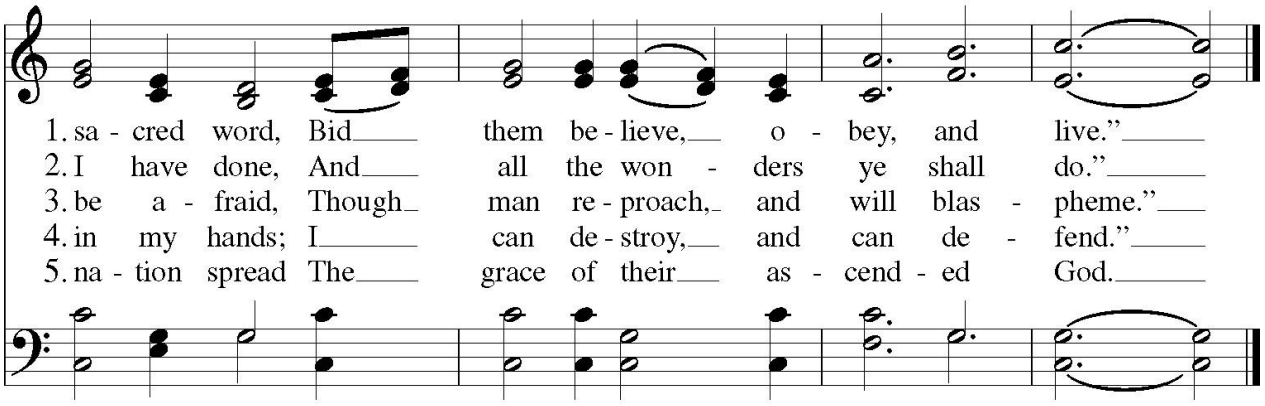
Please stand as you are able.

Gradual LEVAS #161

Go Preach My Gospel

Thomas Hastings





The Gospel
The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the 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 that the Gospel may live in their understanding, on their lips, and in their hearts.

The Gospel Reading Matthew 25:14-30

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

Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

Priest: The Gospel of the Savior.
People: Praise to you, O Christ.

Please be seated.

The Sermon
The Homily or Sermon follows the Gospel with no interruption and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives. Today, commentary on the liturgy takes the place of the sermon, but normally one hears a sermon at every eucharist.

The Creed
The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century's struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians.

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.

The Prayers of the People
The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. At St. Stephen's we use different forms of prayers each week that have been crafted to align with the themes lifted up in our scriptures. Each week there are one or more petitions that invite worshipers' own particular prayers to be offered either silently or aloud.

Prayers of the People

Reader: Sally Drake

Dear friends, in love let us encourage one another and build each other up. Let us pray saying, "Have mercy upon us, O God, have mercy.

O God, you have destined us not for wrath but for obtaining salvation through Jesus Christ: strengthen your Church to confidently share your gospel throughout the world.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

O God, have mercy on all who are shown contempt and scorn: Hear the cries of the needy and lift up the downtrodden and lowly.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

O God, you rule the day and the night: Bless and sustain the works of your hands. Restore your creation.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

O God, you are enthroned in the heavens: may we trust not our own schemes but lift up our eyes to you. Lead and guide our city and its leaders in all justice and truth.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

O God, you are a merciful God: hear the prayers of those who cry out to you for help. Be present with the suffering in their waking and their sleeping. We lift up to you all those struggling due to the threat of violence, starvation and the devastation of war at home and throughout the world. We pray for all those on the prayer list, especially Raph, Kelly, Julie, and Ron.
The congregation may add their own petitions and thanksgivings.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

O God, your Son Jesus died for us that we might dwell in your light forever: give to the dying and the dead, especially Bonnie Valvo, Christopher Hoffman, Frank Sanchez, and Joy Singletary, the hope of salvation.
Silence
Intercessor: Have mercy upon us, O God,
People: Have mercy.

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 and Absolution
It is important that, before we approach the Lord's Table, we remember that God is all-righteous and holy as well as all-merciful and forgiving. We stand or kneel in penitence to acknowledge our sins and need God's forgiveness. Repentance is an essential movement in faithfully receiving God's grace. We seek to have the relationship between ourselves and God set right as we approach the altar for communion. In the penitential season of Lent, the Penitential Order begins the Eucharist.

Not only a prayer asking or hoping for our forgiveness, the absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop. On some occasions, the confession and absolution may be omitted.

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 our sins through the grace of Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

The Peace
Greeting one another with the peace of Christ is the fruit of the peace between us and God that has been declared in the Absolution. In the Peace we affirm our reconciliation with one another prior to receiving communion. 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.

Announcements
There is no good place for announcements, whether at the liturgy's opening or end or in the middle, and it might be better to reserve them to the Coffee Hour! Yet there are always matters important for all to hear, and at St. Stephen's we share them after the Peace. This is also a time when we recognize birthdays, anniversaries and commission new ministries.

Welcome and Announcements

We are pleased to celebrate the following birthdays: Nick Vestuto on Nov. 17th and Ginny Gregor on Nov. 21st. We also celebrate the anniversary of Carol & Nick Vestuto on November 18th.

Stewardship Reflection

The Hunt Family

Offertory Prayer
As we turn our attention to the table for Holy Eucharist we offer up a prayer acknowledging that God is the giver of all we have been given and we ask for God's help to continually give of ourselves in service to each other, the Church and the world.

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 HOLY EUCHARIST
The second half of the Eucharist was originally reserved only for the baptized and confirmed. Those who were preparing for membership in the Church were called "Catechumens" and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word had centered around the pulpit and lectern, but the Liturgy of the Holy Eucharist moves our attention to the Altar. At this time the torches are moved from the ambo to the altar of a symbol of our shifting focus.

The Offertory
The Offertory begins the second half of the Eucharist. The term "offertory" does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. Typically done by a deacon or a subdeacon, the Ministry of Ceremony (MC) prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. At the end of the Offertory, the server washes the hands of the celebrant, who recalls words Psalm 51: "Create in me a clean heart O God; and renew a right spirit within me."

The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

THE LITURGY OF THE TABLE

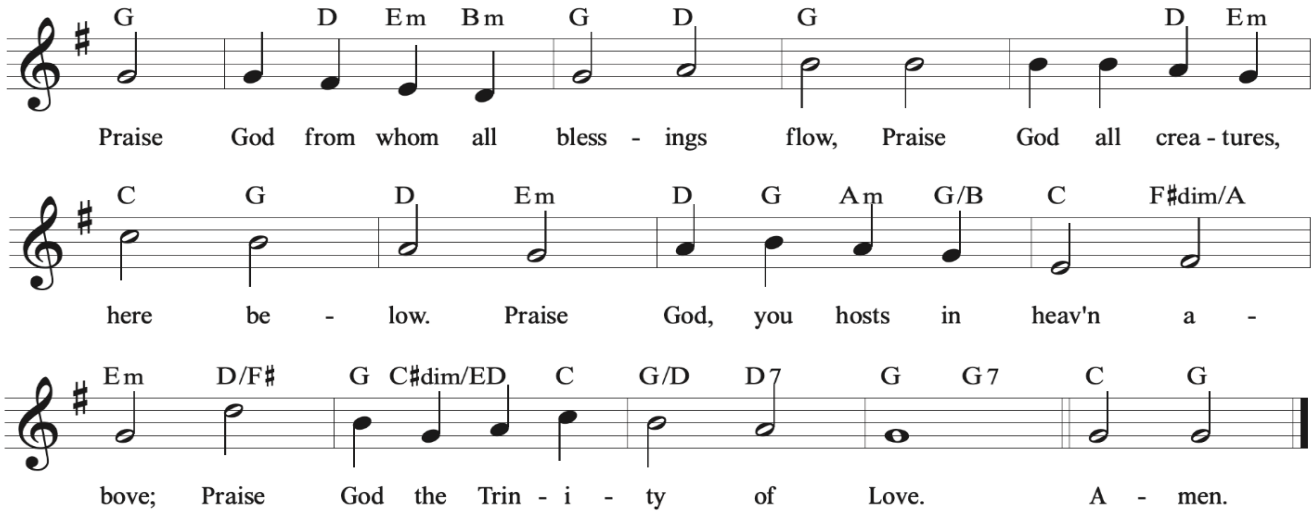
Offertory

Praise His Holy Name — Keith Hampton
St. Stephen's Parish Choir

Please stand as you are able.

Presentation

Old 100th



The Great Thanksgiving

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he *took*, *blessed*, *broke*, and *gave* bread and wine as sacraments of his body and blood.

The Book of Common Prayer has four eucharistic prayers, and there are supplemental materials that also include authorized prayers for use. At St. Stephen's we draw from all available authorized resources to enhance our worship, offer expansive images of God and allow for variety in our worship life.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, *Sursum Corda*, which means simply "upwards hearts!"

There are various occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, or we may want to remember God's saints. The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly host's song, the Sanctus, which is Latin for "holy."

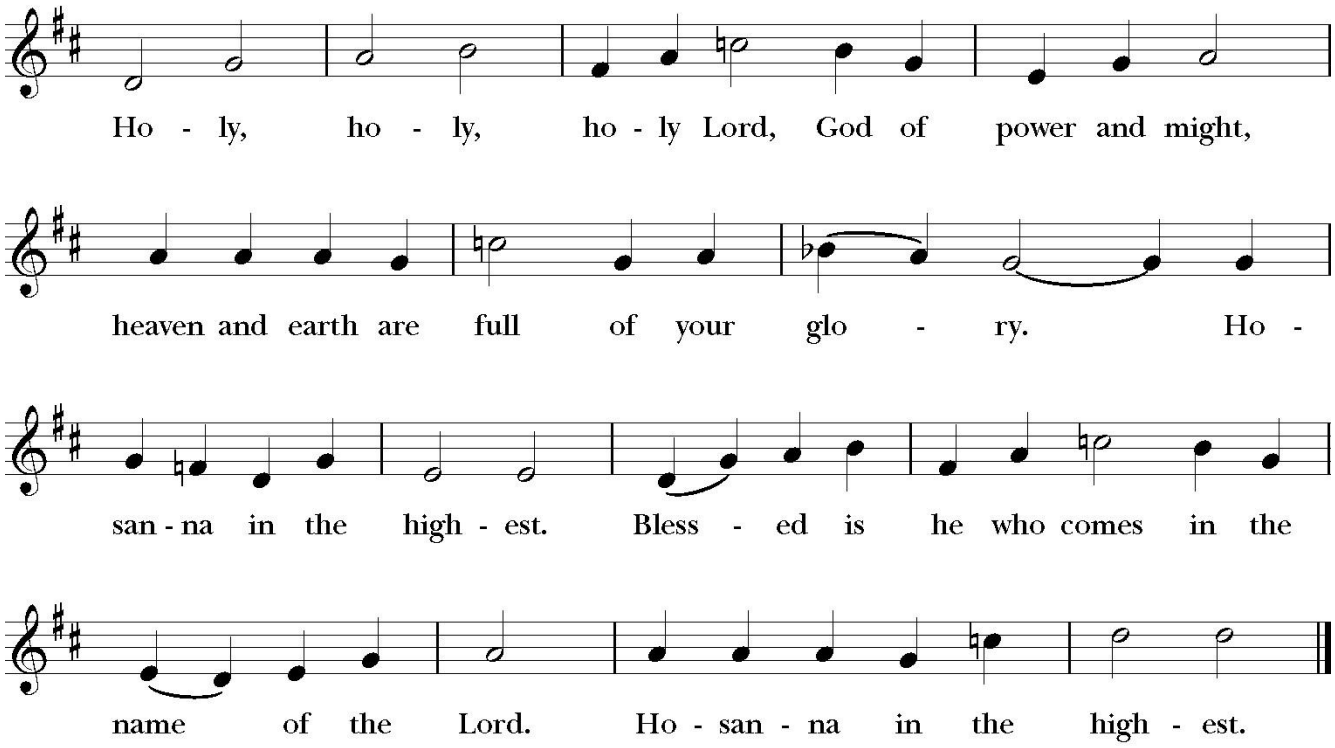
Priest: God be with you.
People: And also with you.
Priest: Lift up your hearts.
People: We lift them to God.
Priest: Let us give thanks.
People: It is right to give God thanks and praise.

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

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

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

Sanctus Hymn #S131 Near



God's Saving Acts
Each of the eucharistic prayers rehearses in different ways crucial outlines of God's saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God's work in overcoming the power of sin and death.

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.

The Institution
Recitation of Jesus' words and acts has been central in all eucharistic prayers throughout Christian history. At this point the Prayerbook directs: "At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated." These actions focus the invocation of God's presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

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."

The Memorial Acclamation: The Mystery of Faith
At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time.

Therefore we proclaim the mystery of faith:

Christ has died.
Christ is risen.
Christ will come again.

The Oblation
In this portion of the prayer we offer to God the bread and wine fruits of both God's creation and human labor. God then offers these gifts back to us as sacraments of God's being in the body and blood of Christ.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine.

The Invocation
The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. This moment also refers to the community's role in invoking the Holy Spirit. This participation is not just a passive act but is understood as a communion and a co-offering with Christ, making the community itself into a living sacrifice. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. The final Amen is the only one in the Prayerbook printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

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.**

The Lord's Prayer
At this solemn moment we return to the prayer we all know, the one Jesus taught. It has not always appeared at this point in the liturgy, but its placement here always brings us back to basics.

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
The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

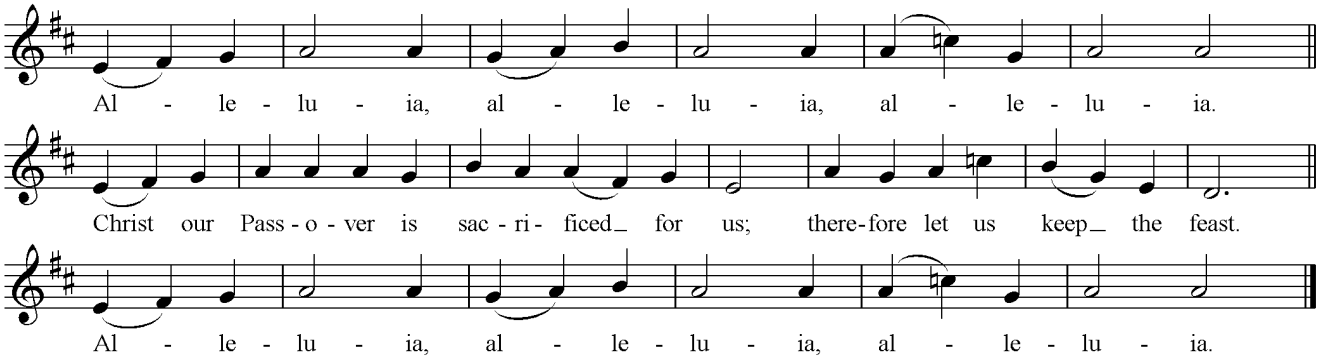
The Breaking of the Bread

A period of silence is kept.

Please remain standing during the Fraction Anthem.

Fraction Hymn #S155

Near



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 Ministration of Communion

In communion we are joined not only with one another, but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time to pray the prayers of your heart. Prayers of devotion before and after receiving communion are found on BCP p. 834.

It is the custom of The Episcopal Church that all baptized persons who come in faith and penitence are welcome to receive the sacrament of Holy Communion. At St. Stephen's everyone is welcome at this table whoever you are and wherever you are on your spiritual journey, come. If you wish to know more and possibly explore baptism in the Church, please reach out to me. If you wish not to receive the bread or the wine simply cross your arms over your chest which will signify your desire for a blessing.

At this time we offer special wafers and a special chalice for those who are gluten free.

A reverent and respectful way to receive Communion is as follows:
To receive the Body of Christ, come to the altar rail as directed by the ushers and either standing or kneeling place one hand over the and hold them palm up so that the eucharistic Minister can easily place the bread on the palm of your hand. (Please do not hold up your thumb and forefinger for receiving.) if you wish to drink from the chalice please consume your wafer immediately as a cue to the chalice bearer to present you with the drinking chalice. Otherwise you may hold it for intinction.

To receive the Blood of Christ from the drinking chalice, gently grasp the base of the chalice and guide it to your mouth. For intinction, the chalice bearer will retrieve the wafer from your hands, dip the wafer in the intinction cup and present it back to you for consumption. Wait to leave the rail until the person after you has received the chalice, to avoid jostling.

After receiving the Body and Blood of Christ, return to your seat. It is customary in the Episcopal Church that we spend some moments in personal prayer after receiving communion. Choir anthems and congregational communion hymns are chosen to assist such devotion, and worshipers are encouraged to join in the latter.

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

Post Communion Prayer
This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. You will notice the words about the door of the center aisle which command "Go ye into all the world...."

Please stand as you are able.
Post Communion Prayer

Let us pray.

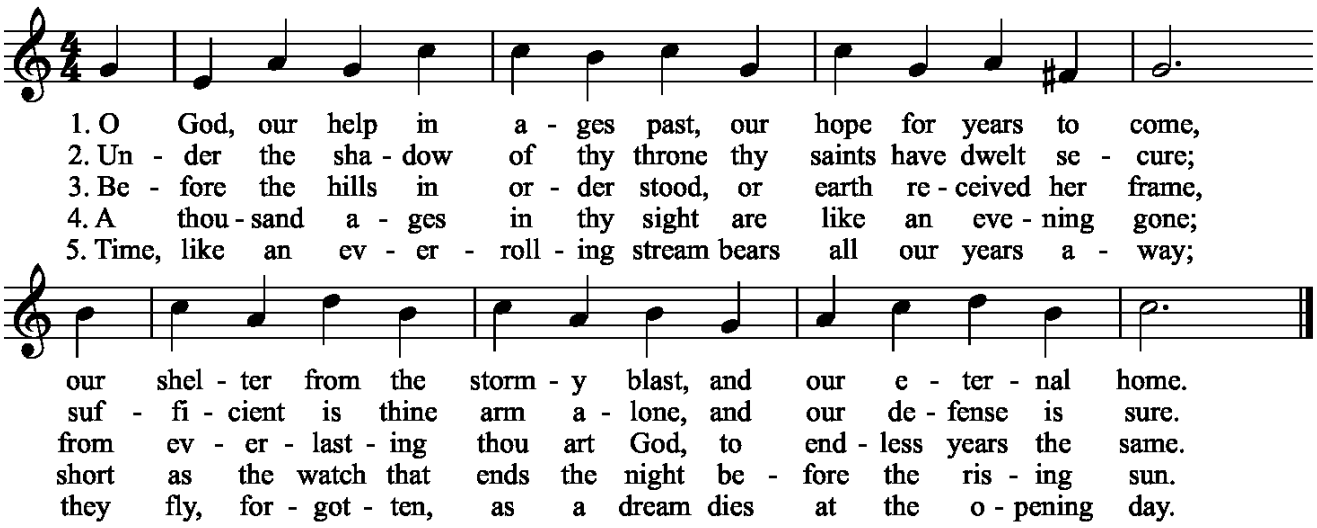
Holy and Eternal God,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Savior. Amen.

Blessing and Dismissal
Historically, various prayers, hymns, readings and blessings have been added on to the end of the liturgy until periodically they need to be removed. Today, very little obscures the ending of the liturgy. The priest blesses the people, using a form that changes from season to season. After an exit hymn, the deacon dismisses us, and we respond with the thanks that is the very meaning of eucharist.

Blessing

May God give you grace never to sell yourself short;
Grace to risk something big for something good;
Grace to remember that the world is too dangerous
for anything but truth, and too small for anything but Love.
And the blessing of God Almighty, the one, holy and
undivided Trinity be among you and
remain with you always. **Amen.**

Closing Hymn #680 "O God, our help in ages past" *St. Anne*



6. O God, our help in ages past,
our hope for years to come,
be thou our guide while life shall last,
and our eternal home.

Dismissal

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

After Eucharist
Just as it is ill advised to leap into worship without preparation, so too is it ill advised to leap out of the pew and dash off to Coffee Hour without spending a few moments alone with God. One helpful prayer is found on BCP p. 834: "Grant, we beseech you, Almighty God, that the words which we have heard this day with our outward ears, may, through your grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your Name; through Jesus Christ our Lord."

Postlude
Like the Prelude, the Postlude is intended to assist in worship. You will find it edifying to yourself, as well as respectful to the musician, to remain quietly seated until the conclusion.

Postlude *Lift Up Your Voice* Stan Pethel

About Vestments

Before the worship begins, the choir, acolytes, altar servers and clergy all put on special clothing. The Eucharistic vestments have developed over the centuries from ordinary garments of the ancient Roman world. As fashions changed, the Church retained the older styles of garments and reserved them for particular functions in worship.

Choir members and Torch bearers wear:

Cassock — An ankle-length black garment, the cassock is the basic garment of those who minister in the church. It is not itself a vestment, but vestments are worn over it.

Cotta — A waist-length white vestment with large sleeves and usually a yoke shaped neck. The name comes from the Latin for "coat."

Crucifer & Thurifer:

Cassock-Alb — An ankle-length white garment with narrow sleeves, the cassock-alb is the basic undergarment of vestments. The traditional vesting prayer associates it with the whiteness of purity. The word *alb* comes from a Latin word meaning *white thing*

Cincture — The cord or band used as a belt to gird the alb. The cincture represents the virtue of chastity, and recalls the cords that tied Jesus' hands at his trial.

Clergy wear an alb and eucharistic vestments:

Stole — The scarf-like vestment bears the color of the season or day, which today is green, for the Season After Pentecost also known as Ordinary Time. Worn over both shoulders by bishops and priests and over the left shoulder by deacons, the stole is the distinctive sign of the authority granted in ordination and is worn for all sacramental functions and blessings.

Chasuble — The outer vestment put on over the others, originally a poncho-like garment, now the primary sign of priestly ordination. Representing the yoke of Christ, it is worn only when the Eucharist is celebrated.

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*: #541 "Come, labor on", Words: Jane Laurie Borthwick (1813-1897), alt. Music: *Ora Labora*, Thomas Tertius Noble (1867-1953). #680 "O God our help in ages past" Words: Isaac Watts (1674-748), alt.; para of Psalm 90:1-5 Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (18233-1889). #S 131 Title: The Holy Eucharist II, Holy, holy, holy Lord: *Sanctus* Music: Gerald R. Near (b. 1942) Copyright: © 1985 by Aureole Editions, Dallas, Texas. #S 155 Title: The Holy Eucharist, Fraction Anthem: Christ our Passover Music: Gerald R. Near (b. 1942) Copyright: © 1985 by Aureole Editions, Dallas, Texas.
Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).
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