

The Altar flowers are given to the glory of God.

Upon being seated we ask that you extend a respectful courtesy to others by speaking quietly and silencing all cell phones.

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

It is in places and experiences that seem insignificant, dark, or empty, that not only will we find grace, but we will find the kingdom. Br. James Koester, 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

Vesper Voluntaries Op. 14, No. 2

Edward Elgar

Joe Chrisman, organ

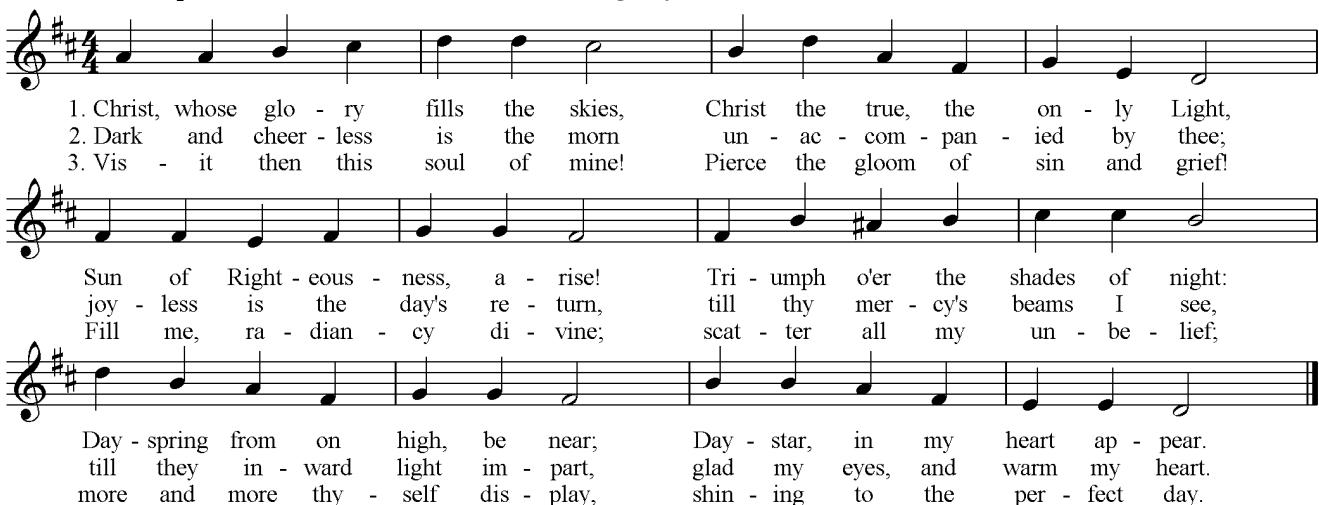
-Processions have long been an important part of liturgical worship. At the beginning of the service they signify an intention to move toward the altar and into direct relationship to worship God. Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Please stand as you are able.

Entrance Hymn #7

"Christ whose glory fills the skies"

Ratisbon



-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

Rutter

1. Glo - ry to you,____ Lord God of our fa - thers;____ you are
wor - thy of praise; glo - ry to you.____ 2. Glo - ry to you____ for the ra - di - ance
of your. ho - ly Name; we will praise you and high - ly ex - alt you for ev - er.____

3. Glo - ry to you____ in the splen - dor of your tem - ple;____ on the throne of your
ma - jes - ty, glo - ry to you.____ 4. Glo - ry to you, seat - ed be - tween the
Cher - u - bim;____ we will praise you and high - ly ex - alt you for ev - er.____

5. Glo - ry to you,____ be - hold - ing the depths;____ in the high vault of hea - ven,
glo - ry to you.____ 6. Glo - ry to you, Fa - ther, Son, and Ho - ly Spi - rit;
____ we will praise you and high - ly ex - alt you for ev - er.____

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

The Collect of the Day

Priest: God be with you.

People: And also with you.

Priest: Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

THE LESSONS

The First Reading Exodus 24:12-18

Reader: James Webb

A Reading from the Book of Exodus.

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

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 2

Reader: Marv Aardahl

- 1 Why are the nations in an uproar? *
Why do the peoples mutter empty threats?
- 2 Why do the kings of the earth rise up in revolt,
and the princes plot together, *
against the Lord and against his Anointed?
- 3 "Let us break their yoke," they say; *
"let us cast off their bonds from us."
- 4 He whose throne is in heaven is laughing; *
the Lord has them in derision.
- 5 Then he speaks to them in his wrath, *
and his rage fills them with terror.
- 6 "I myself have set my king *
upon my holy hill of Zion."
- 7 Let me announce the decree of the Lord: *
he said to me, "You are my Son; this day have I begotten you.
- 8 Ask of me, and I will give you the nations for your inheritance *
and the ends of the earth for your possession.

9 You shall crush them with an iron rod *
and shatter them like a piece of pottery."

10 And now, you kings, be wise; *
be warned, you rulers of the earth.

11 Submit to the Lord with fear, *
and with trembling bow before him;

12 Lest he be angry and you perish; *
for his wrath is quickly kindled.

13 Happy are they all *
who take refuge in him!

The Second Reading 2 Peter 1:16-21

Reader: Marv Aardahl

A Reading from the Second Letter of Peter.

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

Repeat until cue

Al - le - lu - ia

Al - le - lu - ia,

al - le - lu - ia.

Al - le

-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 17:1-9

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

People: **Glory to you, O Christ.**

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone. As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

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

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

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

Please stand as you are able.

Nicene Creed

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

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

For us and for our salvation
 he came down from heaven:
by the power of the Holy Spirit
 he became incarnate from the Virgin Mary,
 and was made man.
For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again
 in accordance with the Scriptures;
he ascended into heaven
 and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
 and the life of the world to come. Amen.

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

Prayers of the People

Reader: Cheryl Sena

When we call, God will answer us. So let us come before God in prayer, saying, "Majestic God, show us your glory."

O God, move your Church by your Holy Spirit. May we proclaim your greatness in the world. Inspire in us a prophetic message and let us not be overcome by fear.

Silence

Intercessor: Majestic God,
People: Show us your glory.

We pray especially today for our bishop, John. May he, like your servant Moses, lead your people into a deeper experience of you.

Silence

Intercessor: Majestic God,
People: Show us your glory.

O mighty God, lover of justice, may this and every nation strive for justice and peace. We pray that the leaders of the nations trust and care for those in their charge.

Silence

Intercessor: Majestic God,
People: Show us your glory.

Holy One, you have chosen to wear the clouds and meet our forebears on the mountains. In doing so, you remind us that you created all things good, and continue to manifest your glory through those things you have created. Remind us to also honor your creation.

The congregation may add their own thanksgivings.

Silence

Intercessor: Majestic God,
People: **Show us your glory.**

O God, after they witnessed your majesty, Jesus led his disciples back down the mountain to minister to the people. Lead us to proclaim the Good News of God in Christ to our neighbors — to be your lamps shining in dark places.

Silence

Intercessor: Majestic God,
People: **Show us your glory.**

God our Savior, touch those who are overcome by fear, sickness or any other adversity. Overshadow them with the healing power of your love. We pray for all those on the prayer list, **especially...**

The congregation may add their own petitions.

Silence

Intercessor: Majestic God,
People: **Show us your glory.**

God of Light, we pray for the dying and the dead, **especially...** May all those who experience death also come to know the new day of resurrection that comes through your Risen Son.

Silence

Intercessor: Majestic God,
People: **Show us your glory.**

Priest:

O Jesus, Light of the World, hear our prayers, and make us reflections of your Light, that the places of darkness in our world would be pierced by your Light, and that all nations would be drawn to you and be overwhelmed with joy. **Amen.**

Confession

Let us confess our sins to God.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Absolution

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

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

The Peace

Priest: The peace of Christ be always with you.

People: And also with you.

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

Please be seated.

Welcome and Announcements

We are pleased to celebrate the following birthday: Jon Albert on Feb. 15th and Victor During on Feb. 21st. We also celebrate the wedding anniversary of Colette Trygg and Fred Chavez on Feb. 14th.

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

Every Time I Feel the Spirit
St. Stephen's Parish Choir

William L. Dawson

Black Composer William L. Dawson - After running away from home as a teenager to study music at Tuskegee University, William Dawson (1899-1990) established an esteemed career as a composer, music educator, and conductor. His work includes transcriptions of traditional African American Spirituals, chamber repertoire, choral music, and orchestral works. His famous Negro Folk Symphony was premiered by the Philadelphia Orchestra in 1934.

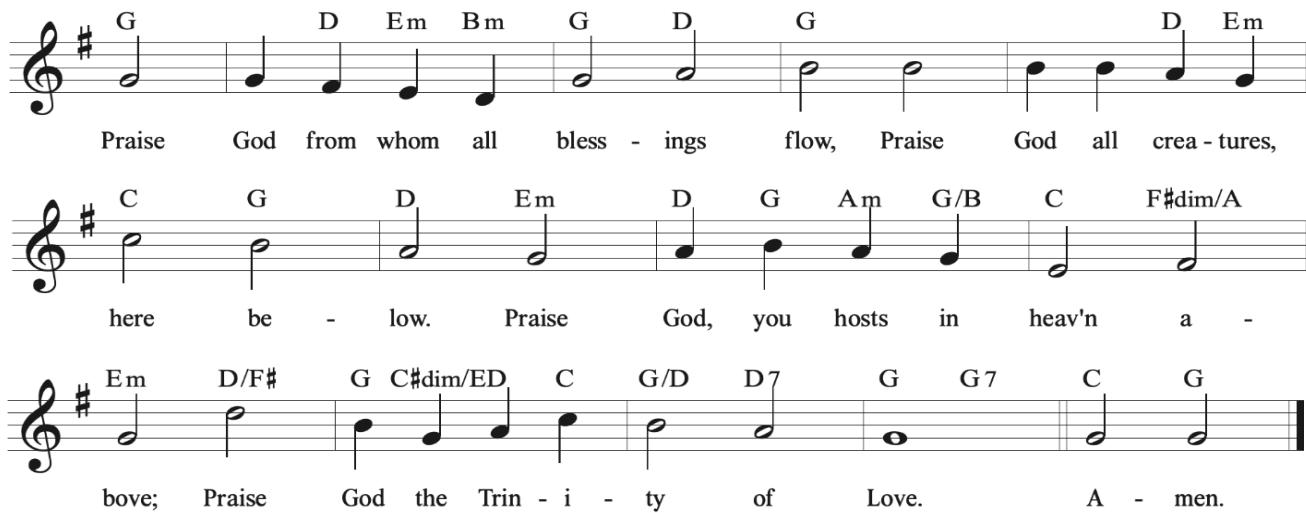
-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

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 above; Praise God the Trinity of Love.

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

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to God.**

Priest: Let us give thanks.

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

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

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

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

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

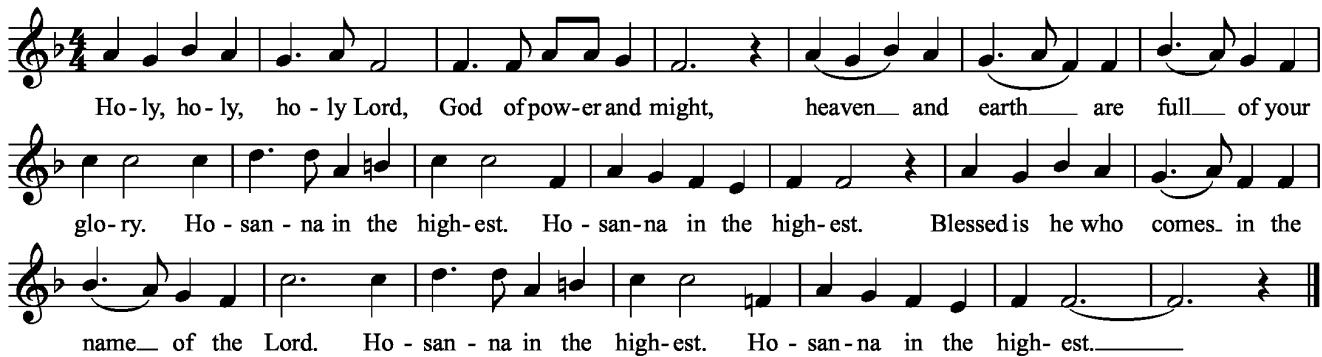
As children of your redeeming purpose who celebrate the birth of your Son, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

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

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

Sanctus

Proulx



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heaven and earth are full of your glo-ry. Ho-san-na in the high-est. Ho-san-na in the high-est. Blessed is he who comes 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.

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

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

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

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

We now obey your Son's command.

Priest and people say together.

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

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

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

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

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

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

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

**Our Father in heaven,
hallowed be your Name,
your kingdom come,**

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

The Breaking of the Bread

A period of silence is kept.

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

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

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

The Gifts of God for the People of God.
Take them in remembrance that Christ died for you,
and feed on him in your hearts by faith, with thanksgiving.

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

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

The Invitation to Holy Communion

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

Priest and People say together:

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

Please be seated.

Please follow usher instructions for taking communion.

Communion Music

Four Pieces for Flute Clocks: Andante
Alexander Georgakis, organ

Franz Joseph Haydn

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

Please stand as you are able.

Post Communion Prayer

Let us pray.

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

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

Blessing

May God,
who led the wise men by the shining of a star
to find the Christ, the Light from light,
lead you also in your pilgrimage to find Him.

May Jesus,
who turned water into wine at the wedding feast at Cana
transform your lives and make glad your hearts

May the Holy Spirit,
who came upon the beloved Son
at his baptism in the river Jordan,
pour holy gifts upon you
who have come to the waters of new birth.

And the blessing of God Almighty,
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 LEVAS #64

I Love to Tell the Story

William G. Fischer

1. I love to tell the sto - ry Of un - seen things a - bove,
 2. I love to tell the sto - ry, For those who know it best

1. Of Je - sus and His glo - ry, Of Je - sus and His love.
 2. Seem hun - ger-ing and thirst-ing To hear it, like the rest.

1. I love to tell the sto - ry, Be - cause I know it's true;
 2. And when, in scenes of glo-ry, I sing the new, new song,

1. It sat - is - fies my long-ings As noth - ing else would do.
 2. 'Twill be the old, old sto - ry That I have loved so long.

I love to tell the sto - ry; 'Twill be my theme in glo - ry.

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

Dismissal

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

Postlude

Preludio
 Sabrina Maldonado, organ

C. Adolfo Bossi

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.
 From: *Wonder, Love and Praise* #735 "Santo, santo, santo", Words: variation on a traditional liturgical text, Music: Composer of melody unknown; arr. based on a two part version as taught by Pablo D. Sosa (b. 1933). Copyright: Music: © 1990 Iona Community, admin. by GIA Publications, Inc.
 From *Lift Every Voice and Sing II* #58 *The Lord is My Light*, Words: Lillian Bouknight, Music: Lillian Bouknight; arr. Paul Gainer. Copyright © 1980 Savgoes Music, Inc. International Copyright Secured. All Rights Reserved. Used by Permission.

Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt; harm. After Louis Bourgeois (1510?-1561?).
I Saw the Light, Author: Hank Williams, Sr. 1948. Renewed 1975 Sony/ATV Acuff Rose Music (Admin. by Sony/ATV Music Publishing). CCLI Song Number # 45064. *Thy Word*, Authors: Amy Grant, Michael W. Smith, 1984 Word Music, LLC (a div. of Word Music Group, Inc.), Meadowgreen Music Company, (Admin. by Capitol CMG Publishing). CCLI Song Number # 14301. *All of My Days*, Author: Mark Stevens, 2000 Hillsong Music Publishing (Admin. by Capitol CMG Publishing). CCLI Song Number # 3258208. All of My Days, Hillsong Music Publishing UK Copyrights © 2000 Hillsong Music Publishing UK, Administrators: Hillsong Music Publishing USA CCLI song number 3258208