

St. Stephen's Episcopal Church, Santa Clarita  
The First Sunday in Lent  
10:30 AM — February 22, 2026

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

Lent is upon us. For Jesus, the forty days in the wilderness were a time to re-align himself to why God had given him life: to claim the right purpose, power, and voice God had given him. For us, the focus of Lent can create space anew for the light, and life, and love of Jesus to teem in us and through us to our desperately broken world. Curtis Almquist, SSJE

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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**

*Down to the River to Pray*

Traditional

**Welcome and Announcements**

**THE WORD OF GOD**

*As the Litany begins, please stand as you are able.*

**The Great Litany**

Priest: Holy God, Creator of heaven and earth,

People: **Have mercy on us.**

Priest: Holy and Mighty, Redeemer of the world,

People: **Have mercy on us.**

Priest: Holy Immortal One, Sanctifier of the faithful,

People: **Have mercy on us.**

Priest: Holy, blessed and glorious Trinity, One God,

People: **Have mercy on us.**

Priest: From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent,

People: **Savior deliver us.**

Priest: From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws,

People: **Savior deliver us.**

Priest: From sins of body and mind; from deceits of the world, flesh and the devil,

People: **Savior deliver us.**

Priest: From famine and disaster; from violence, murder, and dying unprepared,

People: **Savior deliver us.**

Priest: In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

People: **Savior deliver us.**

Priest: By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation,  
**People: Savior deliver us.**

Priest: By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,  
**People: Savior deliver us.**

Priest: By your agony and trial; by your cross and passion; by your precious death and burial,  
**People: Savior deliver us.**

Priest: By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,  
**People: Savior deliver us.**

Priest: Hear our prayers, O Christ our God.  
**People: Hear us, O Christ.**

Priest: Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.  
**People: Hear us, O Christ.**

Priest: Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.  
**People: Hear us, O Christ.**

Priest: Enlighten your bishops, priests and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word.  
**People: Hear us, O Christ.**

Priest: Give your people grace to witness to your word and bring forth the fruit of your Spirit.  
**People: Hear us, O Christ.**

Priest: Bring into the way of truth all who have erred and are deceived.  
**People: Hear us, O Christ.**

Priest: Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.  
**People: Hear us, O Christ.**

Priest: Guide the leaders of the nations into the ways of peace and justice. We pray for those with power over war or peace, for wisdom, discernment and compassion to guide their decisions.  
**People: Hear us, O Christ.**

Priest: Give your wisdom and strength to the President of the United States, the Governor of this state, and the Mayor of this city that in all things they may do your will, for your glory and the common good.  
**People: Hear us, O Christ.**

Priest: Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.  
**People: Hear us, O Christ.**

Priest: Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

People: **Hear us, O Christ.**

Priest: Give us the will to use the resources of the earth to your glory and for the good of all.

People: **Hear us, O Christ.**

Priest: Bless and keep all your people,

People: **Hear us, O Christ.**

Priest: Comfort and liberate the lonely, the bereaved and the oppressed.

People: **Hear us, O Christ.**

Priest: Keep in safety those who travel and all who are in peril.

People: **Hear us, O Christ.**

Priest: Heal the sick in body, mind or spirit. We pray for all those on the prayer list, especially Delfred, Rosemary, Trish, Duke, and Ron. Provide for the homeless, the hungry and the destitute.

People: **Hear us, O Christ.**

Priest: Guard and protect all children who are in danger.

People: **Hear us, O Christ.**

Priest: Shower your compassion on prisoners, hostages and refugees, and all who are in trouble.

People: **Hear us, O Christ.**

Priest: Forgive our enemies, persecutors and slanderers, and turn their hearts.

People: **Hear us, O Christ.**

Priest: Hear us as we remember those who have died, especially Rafe and Wilhelm, and grant us with them a share in your eternal glory.

People: **Hear us, O Christ.**

Priest: Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.

## Trisagion Hymn S 102

*Archangelsky*

*Sing 3 times*



Ho - ly God, Ho - ly and Might - y, Ho - ly Im-mor-tal One, Have mer - cy up-on us.

*-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 God of our salvation:

People: **Who bears our burdens and forgives our sins.**

*-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, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Savior, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated.*

## THE LESSONS

### The First Reading Genesis 2:15-17; 3:1-7

Reader: Mark Bridgeford

A Reading from the Book of Genesis.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

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 32

Reader: Sally Drake

- 1 Happy are they whose transgressions are forgiven, \*  
and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, \*  
and in whose spirit there is no guile!
- 3 While I held my tongue, my bones withered away, \*  
because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; \*  
my moisture was dried up as in the heat of summer.
- 5 Then I acknowledged my sin to you, \*  
and did not conceal my guilt.

- 6 I said, "I will confess my transgressions to the Lord." \*  
Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in time of trouble; \*  
when the great waters overflow, they shall not reach them.
- 8 You are my hiding-place;  
you preserve me from trouble; \*  
you surround me with shouts of deliverance.
- 9 "I will instruct you and teach you in the way that you should go; \*  
I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; \*  
who must be fitted with bit and bridle,  
or else they will not stay near you."
- 11 Great are the tribulations of the wicked; \*  
but mercy embraces those who trust in the Lord.
- 12 Be glad, you righteous, and rejoice in the Lord; \*  
shout for joy, all who are true of heart.

## **The Second Reading Romans 5:12-19**

Reader: Sally Drake

A Reading from the Letter of Paul to the Romans.

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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 #142

“Lord, who throughout these forty days”

*St. Flavian*



1. Lord, who through - out these for - ty days for us didst fast and pray,  
2. As thou with Sa - tan didst con - tend and did the vic - tory win,  
3. As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,  
4. And through these days of pen - t - tence, and through thy Pas - sion - tide,  
5. A - bide with us, that so, this life of suf - fering o - ver - past,



teach us with thee to mourn our sins and close by thee to stay.  
O give us strength in thee to fight, in thee to con - quer sin.  
to die to self, and chief - ly live by thy most ho - ly word.  
yea, ev - er - more, in life and death, Je - sus! with us a - bide.  
an Eas - ter of un - end - ing joy we may at - tain at last!

*-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 4:1-11

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

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

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘One does not live by bread alone, but by every word that comes from the mouth of God.’” Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will command his angels concerning you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’” Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, “All these I will give you, if you will fall down and worship me.” Jesus said to him, “Away with you, Satan! for it is written, ‘Worship the Lord your God, and serve only him.’” Then the devil left him, and suddenly angels came and waited on him.

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 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.**

*-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.*

## Commissioning of Wardens and Members of the Vestry

**Presenter** - I present to you these persons to be admitted to the ministry of Wardens and Members of the Vestry in this congregation.

**Priest** - Siblings in Christ Jesus, we are all baptized by the one Spirit into one Body and given gifts for a variety of ministries for the common good. Our purpose is to commission these persons in the name of God and this congregation to the special ministries to which they are called.

Are these persons prepared by a commitment to God, by regular attendance and by the knowledge of their duties, to exercise their ministry to the honor of God and the well-being of St. Stephen's parish and the Diocese of Los Angeles?

**Presenter** - I believe they are.

**Priest** - You have been called to a ministry in this congregation. Will you, as long as you are engaged in this work, perform it with diligence?

**Wardens and Members of the Vestry** - I will, with God's help.

**Priest** - Will you faithfully and reverently execute the duties of your ministry to the honor of God, and the benefit of the members of this congregation?

**Wardens and Members of the Vestry** - I will, with God's help.

**Priest** - *Let us pray.* (silence)

O Eternal God, the foundation of all wisdom and the source of all courage: Enlighten with your grace the Wardens and Members of the Vestry of this congregation, and so rule their minds and guide their counsels, that in all things they may seek your glory and promote the mission of your Church; through Jesus Christ our Savior. Amen.

In the Name of God and of this congregation, I commission you as Wardens and Members of the Vestry in this Parish.

## Birthdays and Anniversaries

We are pleased to celebrate the following birthdays: Sally Drake & Charlie King on Feb. 25<sup>th</sup>, Shannon Murchison & Nadine Peoples on Feb. 26<sup>th</sup>, George Aston on Feb. 28<sup>th</sup> and Mary Beth Knox on Feb. 29<sup>th</sup>.

## 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 GREAT THANKSGIVING

Offertory

*The Truth from Above*  
St. Stephen's Parish Choir

Ralph Vaughan Williams

*-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 100<sup>th</sup>*

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

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

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

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

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy through Jesus Christ our Savior, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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

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

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

# Sanctus

Baity

Ho-ly, ho - ly, ho-ly Lord, God of pow-er and might, — Ho-ly, ho - ly, ho-ly Lord,  
God of pow-er and might, — Heav-en and earth are full of your glo-ry, heav-en and earth are  
full of your glo-ry. Ho-san-na in — the high - est, ho - san - na in — the high - est.  
Blest is he — who comes in the name, comes in the name, comes in the name of the Lord.  
Ho - san-na in — the high - est, ho - san - na in — the high - est.

*Please stand or kneel as you are able.*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

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

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

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

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

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

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

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

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

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

## The Breaking of the Bread

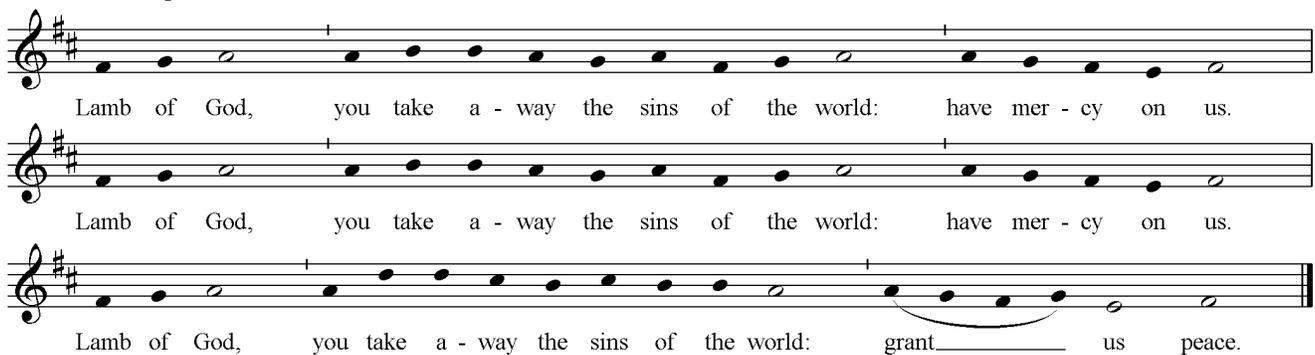
*A period of silence is kept.*

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

*Please remain standing during the Fraction Anthem.*

### Fraction Hymn #S 161

Hurd



Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

*-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 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:*

**Grant, O Christ, that as the hem of your garment, touched in faith, healed the woman who could not touch your body, so the soul of your servant may be healed by like faith in you, whom I cannot now sacramentally receive; through your tender mercy and love. 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.

**God of compassion,  
through your Son Jesus Christ  
you have reconciled your people to yourself.  
As we follow his example of prayer and fasting,  
may we obey you with willing hearts  
and serve one another in holy love;  
through Jesus 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 does not despise the broken spirit,  
give to you a contrite heart.

May Christ,  
who bore our sins in his body on the tree,  
heal you by his wounds.

May the Holy Spirit,  
 who leads us into all truth,  
 speak to you words of pardon and peace.

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 #1

*Lift Every Voice and Sing*

J. Rosamond Johnson

1. Lift ev-'ry voice and sing, Till earth and hea - ven ring, Ring with the  
 2. Sto - ny the road we trod, Bit - ter the chast - 'ning rod, Felt in the  
 3. God of our wear - y years, God of our si - lent tears, Thou who hast  
 har - mo - nies of lib - er - ty; Let our re - joic - ing rise High as the  
 days when hope un - born had died; Yet with a stead - y beat, Have not our  
 brought us thus far on the way; Thou who hast by thy might, Led us in -  
 list - 'ning skies, Let it re - sound loud as the roll - ing sea.  
 wear - y feet Come to the place for which our fa - thers sighed?  
 to the light, Keep us for - ev - er in the path, we pray.  
 Sing a song full of the faith that the dark past has taught us; Sing a song full of the  
 We have come o - ver a way that with tears has been wa - tered; We have come, tread - ing our  
 Lest our feet stray from the pla - ces, our God, where we met thee; Lest our hearts, drunk with the  
 hope that the pre - sent has brought us; Fac - ing the ris - ing sun Of our new  
 path through the blood of the slaugh - tered; Out from the gloom - y past, Till now we  
 wine of the world, we for - get thee, Shad - owed be - neath Thy hand, May we for  
 day be - gun, Let us march on till vic - to - ry is won.  
 stand at last Where the white gleam of our bright star is cast.  
 ev - er stand, True to our God, true to our na - tive land.

Black Composer - *Lift Every Voice and Sing* was written as a poem in 1900 by James Weldon Johnson (1871–1938), a civil rights leader, educator, and poet. His brother, John Rosamond Johnson (1873–1954), a composer and musician, set the lyrics to music. It was first performed by school children in Jacksonville, Florida, to celebrate Abraham Lincoln's birthday.

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

## The Dismissal

Priest: Let us go forth in the name of Christ.

People: **Thanks be to God.**

From *The Hymnal 1982* #142 "Lord, who throughout these forty days", Words: Claudia Frances Hernaman (1838-1898) Music: *St. Flavian*, melody from Days Psalter, 1562; adapt. and harm. Richard Redhead (1820-1901). #S 161 Fraction Anthem: Lamb of God, setting: From *New Plainsong*, David Hurd (b. 1950). #S 102 Trisagion, Setting: Ver. *Hymnal 1982*, after Alexander Archangelsky (1846-1924). From *Lift Every Voice and Sing II*, #1 *Lift Every Voice and Sing* Words: James Weldon Johnson (1871-1938) Music: J. Rosamond Johnson (1873-1954) Copyright: © 1921 by Edward B. Marks Music Company. Copyright Renewed. International Copyright Secured. All Rights Reserved. Used by Permission.  
*Doxology* — Music: Old 100<sup>th</sup>, melody from *Pseumes octante trois de David*, 1551, alt; harm. After Louis Bourgeois (1510?-1561?).  
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