

St. Stephen's Episcopal Church, Santa Clarita

The Fifth Sunday in Lent

10:30 AM — March 22, 2026

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

Jesus states that he has “other sheep that do not belong to this fold.” Its implication is that the kingdom of God extends beyond the usual national and cultural boundaries of Judaism. In the same way, we must not limit the work of Christ to a particular people, but instead must ask ourselves, “Who are the scattered people for whom Christ died in order that they, too, might be reconciled with God?”

Br. David Vryhof, SSJE

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

Prelude

Lead Me to Calvary

William Kirkpatrick

Welcome and Announcements

-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

I Am the Resurrection

Ray Repp

Chorus:

I am the res - ur - rec - tion and the life;

5 He who be - lieves in Me will nev - er die.
He who be - lieves in Me will live a new life.

9 Verses:

1. I have come to bring the truth,
2. In My Word all men will come to know,
3. Keep in mind the things that I have said,

I have come to bring you life;
It is love which makes the Spir - it grow,
Re - mem - ber Me in the break - ing of the bread,

13

I have come to bring you life;
It is love which makes the Spir - it grow,
Re - mem - ber Me in the break - ing of the bread,

17

If you be - lieve then you shall live!

-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 God of our salvation:
People: **Who bears our burdens and forgives our sins.**

Priest

Jesus said, "If anyone would come after me, let them deny themselves and take up their cross and follow me."

Confession

Let us confess our sins against God and our neighbor.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. 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.**

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.

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

The Collect of the Day

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

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ 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 Ezekiel 37:1-14

Reader: Sally Drake

A Reading from the Book of Ezekiel.

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

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 130

Reader: Ryan Hubbard

- 1 Out of the depths have I called to you, O Lord;
Lord, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; *
in his word is my hope.

- 5 My soul waits for the Lord,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the Lord, *
for with the Lord there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

The Second Reading Romans 8:6-11

Reader: Ryan Hubbard

A Reading from the Letter of Paul to the Romans.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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 #147

“Now let us all with one accord”

Bourbon



1. Now let us all with one ac- cord, in com- pa - ny with a - ges past,
2. The cov - e - nant, so long re-vealed to those of faith in for- mer time,
3. Your love, O Lord, our sin - ful race has not re- turned, but fal - si - fied;
4. Re - mem-ber, Lord, though frail we be, in your own im - age were we made;
5. There - fore, we pray you, Lord, for- give; so when our wan - derings here shall cease,



keep vi - gil with our heaven-ly Lord in his temp - ta - tion and his fast.
Christ by his own ex - am - ple sealed, the Lord of love, in love sub- lime.
au - thor of mer - cy, turn your face and grant re - pent - ance for our pride.
help us, lest in anx - i - e - ty, we cause your Name to be be- trayed.
we may with you for - ev - er live, in love and u - ni - ty and peace.

-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 John 11:1-45

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

People: Glory to you, O Christ.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in 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

Catherine Gero
Postulant

-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: Bethani Clark

Siblings in Christ, the Spirit of God dwells in you. Let us appeal to our God, saying, "We call to you, O Lord; Lord, hear our voice."

Breathe new life into your Church, O God. Where our bones are dried up, where our hope is lost, cause your life-giving breath to enter. Give us confidence in the truth that the same Spirit that raised Jesus from the dead dwells in us.

The congregation may add their own thanksgivings.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

Many are they who wait for you, O God. Speak into the souls of those suffering throughout the world, a word of hope.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

Creating God, it is the wind of your Spirit that sweeps across this planet. Renew and refresh your creation; bring forth newness in dead places.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

With you, O God, there is plenteous redemption. Restore the hope of this city. Renew our trust that you have a life-giving future in mind for us.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

With you, O God, there is mercy. Consider well the voice of those who call out from their depths. As they wait for you in their pain and sorrow, give life to their mortal bodies by your healing Spirit. We pray for all those on the prayer list, especially Eve, Roger, Jennie, and Gina.

The congregation may add their own petitions.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

God, we trust your Son Jesus to be for us resurrection and life. Give to the dead your life, especially Judy Putnam, Michael Audino & Lella Dvorak. Assure the living with the promise of resurrection.

Silence

Intercessor: We call to you, O God;

People: Hear our voice.

Priest

Most Holy God, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in our Savior Jesus Christ. **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.

Birthdays and Anniversaries

We are pleased to celebrate the following birthday: Parminder Bhogal on March 22nd, Flo Krejci on March 24th, Mary Jo Higginbotham & Leslie Viera on March 25th, and Malcolm Blue, Jillian Mackey, Robin Morrow & John Stapp on March 27th.

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

Can't Hide
St. Stephen's Stones

Judith M. Baity

-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 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

Waiting for .tiff file

arr. CML

-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:

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.

-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 Music

Amazing Grace
St. Stephen's Stones

John Newton arr. by Frank Browne

-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 in the name of Christ.
People: **Thanks be to God.**

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* #497 "O for a thousand tongues to sing," Words: Charles Wesley (1707-1788), alt. Music: Armon Carl Gotthilf Glaser (1784-1829), adapt. and arr. Lowell Mason (1792-1872), #5 161 Fraction Anthem: Lamb of God, setting from *Acra Praisings* David Hurd (b. 1950), #5 102 Trisagion, Setting Ver. *Hymnal 1982* after Alexander Archangelesky (1846-1924), #7 "O Christ whose glory fills the skies" Words: Charles Wesley (1707-1788) Music: Random, melody from *Cephalotes* song: *Berkeley*, 1524 adapt. Alt. William Henry Havergal (1793-1870), alt. #645 "The King of love, my shepherd is," Words: Henry Williams Baker (1821-1877), para. Of Psalm 23. Music: St. Columba Irish melody.
Sanctus & Hosanna, Judith M. Baily. Copyright © 2009, Celestial Melodies Publishing, Sherman Oaks, CA. All Rights Reserved. Reprinted with permission.
Dominick — Music: 184 109b, melody from *Psaumes octaves traits de David*, 1551, alt.; harm. Alfred Louis Bougron (1510?-1561?).