

St. Stephen's Episcopal Church, Santa Clarita

The Third Sunday in Lent

10:30 AM — March 8, 2026

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

With the growing stresses in the world around us, we are always in danger of thinking that love is not worth the effort, that self-reliance is the only way to protect ourselves. To love and be loved is certainly a risk, but Jesus was clear that we must love one another. And the good news is that God loves us. Start by vulnerably accepting the love of God. Br. Jack Crowley, 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

Goodnight You Kings of New England

Rachel Portman

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 #490

"I want to walk as a child of the light"

Lyrics & music by Kathleen Thomerson



1. I want to walk as a child of the light. I want to fol - low Je - sus.
2. I want to see the bright-ness of God. I want to look at Je - sus.
3. I'm look-ing for the com - ing of Christ. I want to be with Je - sus.



God set the stars to give light to the world. The star of my life is Je - sus.
Clearsun of right-ous-ness, shine on my path, and show me the way to the Fa - ther.
When we have run with pa-tience the race, we shall know the joy of Je - sus.



In him there is no dark-ness at all. The night and the day are both a - like.



The Lamb is the light of the ci - ty of God. Shine in my heart, Lord Je - sus.

-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, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." Mark 12:29-31

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 know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; 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 17:1-7

Reader: Fred Chavez

A Reading from the Book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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 95

Reader: Shari Schlaman

- 1 Come, let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.
- 2 Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.
- 3 For the Lord is a great God, *
and a great King above all gods.
- 4 In his hand are the caverns of the earth, *
and the heights of the hills are his also.
- 5 The sea is his, for he made it, *
and his hands have molded the dry land.
- 6 Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.
- 7 For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice!
- 8 Harden not your hearts,
as your forebears did in the wilderness, *
at Meribah, and on that day at Massah,
when they tempted me.

- 9 They put me to the test, *
 though they had seen my works.
- 10 Forty years long I detested that generation and said, *
 "This people are wayward in their hearts;
 they do not know my ways."
- 11 So I swore in my wrath, *
 "They shall not enter into my rest."

The Second Reading Romans 5:1-11

Reader: Shari Schlaman

A Reading from the Letter of Paul to the Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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

“Take my life and let it be”

Lyrics: Frances R. Havergal

1. Take my life and let it be Con - se - crat - ed, Lord, to thee.
2. Take my hands and let them move At the im - pulse of thy love.
3. Take my voice and let me sing Al - ways, on - ly, for my King.
4. Take my sil - ver and my gold; Not a mite would I with - hold.

Take my mo - ments and my days; Let them flow in end - less praise.
Take my feet and let them be Swift and beau - ti - ful for thee.
Take my lips and let them be Filled with mes - sag - es from thee.
Take my in - tel - lect and use Eve - ry pow'r as thou shalt choose.

-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 4:5-42

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

People: Glory to you, O Christ.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said

to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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 Rev. Canon Anne Tumilty
Former Rector, St. James Episcopal Church, South Pasadena

-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.-

A Litany of Remembrance

Reader: Kelsey Raub

Let us remember and give thanks for faithful women of God, that their lives may inspire ours. For Miriam, prophet who led the women of Israel in rejoicing at their deliverance from Egypt; For the unnamed woman who acted as prophet and anointed Jesus before his burial.

Intercessor: God of abundant life,
People: **We give you thanks.**

That we may claim our gifts of leadership and have courage to announce your truth by our words and actions.

Intercessor: God of graceful power,
People: **We offer our prayer.**

For Joanna and Susanna, disciples who followed Jesus and supported him in his ministry; For Mary Magdalene, disciple and first witness to the Resurrection, who proclaimed the Good News; For women leaders in the early Church: for Phoebe, Prisca, and Junia.

Intercessor: God of abundant life,
People: **We give you thanks.**

That we and all your Church may follow Christ faithfully and bear witness to the good news of God in Christ Jesus.

Intercessor: God of graceful power,
People: **We offer our prayer.**

For the woman who had hemorrhaged for twelve years and dared to touch the hem of your garment; For the woman who had been bent over for eighteen years and came to you for healing.

Intercessor: God of abundant life,
People: **We give you thanks.**

That we may recognize your healing grace and be healed from all that weakens or cripples us; That your healing grace may be with any who are sick or suffering. We pray for all those on the prayer list, especially Ken, Sara and Rebecca.

Intercessor: God of graceful power,

People: We offer our prayer.

For all those who have died, especially Kathy Hannigan, that they may know the comfort and joy of your eternal embrace.

Intercessor: God of graceful power,

People: We offer our prayer.

For women mystics of the Middle Ages including Hildegard of Bingen, Teresa of Avila, and Julian of Norwich, who used many names and images to praise you and tell of your goodness and love;

Intercessor: God of abundant life,

People: We give you thanks.

That we may know you more deeply and praise you as one God with many names.

Intercessor: God of graceful power,

People: We offer our prayer.

For the women of this country who fought against slavery and worked for justice for all people including Sojourner Truth, Harriet Tubman, Rosa Parks; for the women who struggled for women's rights, including Elizabeth Cady Stanton, Amelia Bloomer, and Susan B. Anthony.

Intercessor: God of abundant life,

People: We give you thanks.

That we may be empowered to strive for justice and peace among all people;

Intercessor: God of graceful power,

People: We offer our prayer.

For women of the Episcopal Church who were leaders in mission and ministry including Mary Abbott Emery Twing, & Julia Chester Emery, of the Women's Auxiliary, Susan Knapp, deaconess and Dean of the New York Training School for Deaconesses, the women of the Philadelphia Eleven, the first women ordained as priests in the Episcopal Church and Barbara Clementine Harris, the first woman consecrated as Bishop.

Intercessor: God of abundant life,

People: We give you thanks.

That we may be faithful to the ministries to which you call us.

Intercessor: God of graceful power,

People: We offer our prayer.

Priest:

Life-giving God, you have healed and empowered women throughout all ages. Grant that we may follow their examples and live faithfully as your people in the world, in the name of 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: Christopher Montella, Christina Troupe and Sherry Young on March 11th, Julia Nelson on March 12th, Claudia Alexopoulos on March 13th, and Greg Waugh on March 14th. We also celebrate the anniversary of Laura & Ryan Hubbard on March 10th.

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

Nearer My God to Thee
St. Stephen's Parish Choir

Sarah Flower Adams

Sarah Flower Adams wrote the iconic hymn "Nearer, My God, to Thee" in 1841 as a poetic retelling of the biblical story of Jacob's dream (Genesis 28:11–19), where a fugitive uses a stone for a pillow and sees a stairway to heaven. Commissioned for a sermon, it reflects themes of finding God amidst sorrow and hardship. While rooted in Jacob's dream, the poem also reflected the personal spiritual struggles of Adams and was intended to provide comfort to the brokenhearted, essentially acting as a prayer to be closer to God regardless of life's struggles.

-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 below. Praise God, you hosts in heav'n above; Praise God the Trinity of Love. Amen.

-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

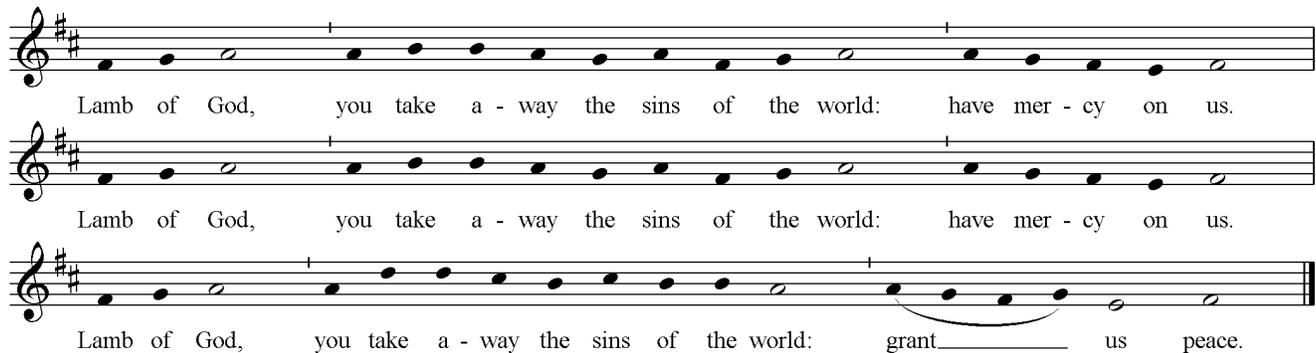
A period of silence is kept.

-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.

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.

Communion Music

Laus Trinitati
Sheri Flay, soloist

Hildegard of Bingen

Laus Trinitati, que sonus et vita
ac creatrix omnium in vita ipsorum est,
et que laus angelice turbe
et mirus splendor archanorum,
que hominibus ignota sunt, est,
et que in omnibus vita est

Praise to the Trinity—the sound and life
and creativity of all within their life,
the praise of the angelic host
and wondrous, brilliant splendor hid,
unknown to human minds, it is,
and life within all things.

Bio - Hildegard of Bingen knew that she was a visionary from an early age. The tenth child of noble parents, she was offered at age eight as an oblate to a Benedictine monastery in Germany. Her considerable gifts for leadership and her visions led her to establish a convent at Rupertsberg. She was a poet and composer, a dramatist, a doctor, and a scientist. Known throughout northern Europe by her four preaching missions - highly unusual for a woman at the time - she became sought after for counsel by royalty, archbishops, and popes. This antiphon in praise of the Trinity is representative of Hildegard's liturgical music, which was highly regarded as innovative and beautiful. Her creative imagery and feminine expression of Divinity, *creatrix omnium* (Mother of all), have helped establish her as a contemporary voice for women.

-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

-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.-



1. Bless - ed as - sur - ance, Je - sus is mine! O what a fore - taste of glo - ry di - vine!
 2. Per - fect sub - mis - sion, per - fect de - light, Vi - sions of rap - ture now burst on my sight;
 3. Per - fect sub - mis - sion, all is at rest, I in my Sav - ior am hap - py and blest;



Heir of sal - va - tion, pur - chase of God, Born of God's spi - rit, washed in God's blood.
 An - gels de - scend - ing, bring from a - bove, Ech - oes of mer - cy, whis - pers of love.
 Watch - ing and wait - ing, look - ing a - bove, Filled with God's good - ness, lost in God's love.

Refrain



This is my sto - ry, this is my song, Prais - ing my Sav - ior all the day long;



This is my sto - ry, this is my song, Prais - ing my Sav - ior all the day long.

-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.

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 From *Lift Every Voice and Sing II* #184 *Blessed Assurance*, Words: Fanny J. Crosby (1820-1915), Music: Phoebe P. Knapp (1839-1908).
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Doxology — Music: Old 100%, melody from *Pœuvres ecclésiastiques (travaux de David)* 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).
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