

St. Stephen's Episcopal Church, Santa Clarita

The Third Sunday of Easter

10:30 AM — April 19, 2026

*The Altar flowers are given to the glory of God by Sally Drake
in thanksgiving for St. Stephen's.*

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

We too will rise again. Until we get there, we have lives to live. Lives mixed with action and contemplation. Lives full of running and realization. The good news is that we know the good news, and we have more than a lifetime to figure it all out. 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

What a Wonderful World

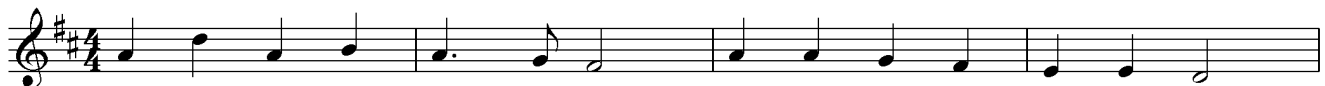
Bob Thiele and George David Weiss

-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.-

Entrance Hymn #174

"At the Lamb's high feast we sing"

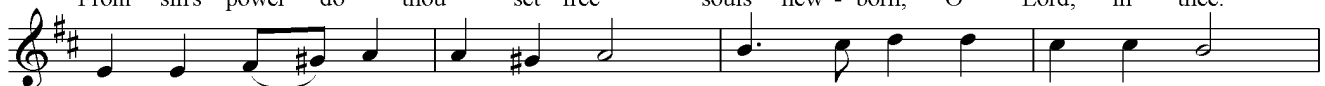
Salzburg



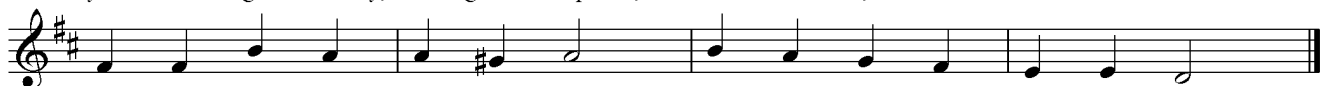
1. At the Lamb's high feast we sing praise to our vic - to - rious King,
 2. Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
 3. Might - y vic - tim from on high, hell's fierce powers be - neath thee lie;
 4. Eas - ter tri - umph, Eas - ter joy, these a - lone do sin de - stroy.



who hath washed us in the tide flow - ing from his pierc - ed side;
 Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
 thou hast con - quered in the fight, thou hast brought us life and light:
 From sin's power do thou set free souls new - born, O Lord, in thee.



praise we him, whose love di - vine gives his sa - cred Blood for wine,
 Praise we Christ, whose blood was shed, Pas - chal vic - tim, Pas - chal bread;
 now no more can death ap - pall, now no more the grave en - thrall;
 Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise:



gives his Bo - dy for the feast, Christ the vic - tim, Christ the priest.
 with sin - cer - i - ty and love eat we man - na from a - bove.
 thou hast o - pened par - a - dise, and in thee thy saints shall rise.
 ris - en Lord, all praise to thee with the Spi - rit ev - er be.

-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: Alleluia. Christ is risen!
People: Christ is risen indeed. Alleluia.

Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Savior. **Amen.**

Hymn of Praise #S 280

Powell

1. Glo-ry to God in the high - est, and peace to his peo-ple on
earth. 2. Lord God, heaven-ly King, al - might - y God and Fa - ther, we
wor - ship you, we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the
sin of the world: have mer - cy on us; 5. you are seat - ed at the right hand of the
Fa - ther: re - ceive our prayer. 6. For you a - lone are the Ho - ly One, —
you a - lone are the Lord, 7. you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spi - rit, in the glo - ry of God — the Fa - ther. A - men.

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

The Collect of the Day

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.
THE LESSONS

The First Reading Acts 2:14a,36-41

Reader: Marv Aardahl

A Reading from the Acts of the Apostles.

Peter, standing with the eleven, raised his voice and addressed the crowd, "Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified." Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." So those who welcomed his message were baptized, and that day about three thousand persons were added.

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 116:1-3, 10-17

Reader: Ryan Hubbard

- 1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
- 2 The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.
- 3 Then I called upon the Name of the Lord: *
"O Lord, I pray you, save my life."
- 10 How shall I repay the Lord *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.

- 12 I will fulfill my vows to the Lord *
in the presence of all his people.
- 13 Precious in the sight of the Lord *
is the death of his servants.
- 14 O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people,
- 17 In the courts of the Lord's house, *
in the midst of you, O Jerusalem.
Hallelujah!

The Second Reading 1 Peter 1:17-23

Reader: Ryan Hubbard

A Reading from the First Letter of Peter.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

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

People: **Thanks be to God.**

-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual LEVAS #3

In the Garden

C. Austin Miles

Verses:



1. I come to the gar - den a - lone, While the dew is still on the ros - es; And the
2. He speaks and the sound of His voice Is so sweet the birds hush their sing - ing; And the
3. I'd stay in the gar - den with Him — Though the night a - round me be fall - ing; But He
voice I hear, fall - ing on my ear, The Son of God dis - clos - es.
me - lo - dy that He gave to me With - in my heart is ring - ing.
bids me go through the voice of woe, His voice to me is call - ing.

Refrain:

And He walks with me, and He talks with me, And He tells me I am His own, — And the
joy we share as we tar - ry there, None oth - er has ev - er — known.

-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 Luke 24:13-35

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

People: Glory to you, O Christ.

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the

Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

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.

-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.-

The Prayers of the People

Reader: Marianne Zinkewicz

How shall we repay God for all the good that has been done for us? Let us offer the prayers of our hearts, saying, "Stay with us, O Jesus; and set our hearts on fire."

Blessed Jesus Christ, you have ransomed us by your own precious blood. Once again, as a holy community, we place our faith and hope in you.

Silence

Intercessor: Stay with us, O Jesus;

People: And set our hearts on fire.

Save us, O God, from corruption. Deliver the nations and peoples from greed and hatred. Place in your children hearts of repentance.

Silence

Intercessor: Stay with us, O Jesus;

People: And set our hearts on fire.

O God, you are the giver of good things. We thank you for this planet; we thank you for its gifts. We pray a blessing on the seeds that were sown this spring that the harvest might be bountiful.

The congregation may add their own thanksgivings.

Silence

Intercessor: Stay with us, O Jesus;

People: And set our hearts on fire.

O God, you are made known in the breaking of bread and so we pray for all those who lack bread. We pray for the hungry. You feed us generously at your table. Help us to generously feed the world.

Silence

Intercessor: Stay with us, O Jesus;

People: And set our hearts on fire.

Whenever we call upon you, gracious God, you incline your ear to us. We raise our voices for those whom we care; those who are ill, those who are struggling, those who are in need of your mercy. We pray for all those on the prayer list, especially Ivy, Keith, Mary, Samantha and Nate.

The congregation may add their own petitions.

Silence

Intercessor: Stay with us, O Jesus;

People: And set our hearts on fire.

Precious in your sight, O God, is the death of your servants. We trust you with our dead, especially Felipa de Leon Pérez, and with our dying. Jesus, be gracious with them, we pray.

Silence

Intercessor: Stay with us, O Jesus;

People: **And set our hearts on fire.**

Priest

O Christ, lead us away from the tomb toward the new thing you are doing; improve our vision until we can see nothing but you, in everyone and everything. May we seek and serve you daily. We pray because you show us the way. **Amen.**

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

The Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

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

Please be seated.

Welcome and Announcements

We are pleased to celebrate the following birthdays: John Fortman April 19th, and Carla Crancer on April 21st. We also celebrate the 1st wedding anniversary of Ismael and Erick Castro-Gaeta on April 22nd.

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

If You Love Me

Joel Ranney

St. Stephen's Parish Choir
Pyrec Parker, guest conductor

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

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-

Please stand as you are able.

Doxology

Old 100th

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

Chords: G, D, Em, Bm, G, D, G, D, Em, C, G, D, Em, D, G, Am, G/B, C, F#dim/A, Em, D/F#, G, C#dim/ED, C, G/D, D7, G, G7, C, G

-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.-

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

-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 #S 125

Proulx

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

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Priest and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

-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.-

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Stephen, and all your people, into the joy of our true eternal home.

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.

A - men, a - men, a - men!

A - men, a - men, a - men!

And now, as our Savior Christ has taught us, we are bold to say,

Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done, on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those
 who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and 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 154

Hurd

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Christ our Pass - o - ver is sac - ri - ficed for us; there - fore let us keep the feast.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

-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 and Wine made holy.

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

The Invitation to Holy Communion

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

Priest and People say together:

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

Please be seated.

Please follow usher instructions for taking communion.

Communion

-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.

**O God our Redeemer,
through our Savior Jesus Christ
you have assured your children of eternal life
and in baptism have made us one with him:
deliver us from the death of sin
and raise us to new life in your love,
in the fellowship of the Holy Spirit,
by the grace of our Savior Jesus Christ. 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, by whose love Christ was raised from the dead, open to you who believe the gates of everlasting life.

May Jesus, who in bursting from the grave won a glorious victory, give you joy as you share the Easter faith.

May the Holy Spirit, who filled the disciples with the life of the risen Christ, empower you and fill you with his 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 Hymn #343

"Shepherd of souls"

St. Agnes



1. Shep - herd of souls, re - fresh and bless thy cho - sen pil - grim flock
2. We would not live by bread a - lone, but by the word of grace,
3. Be known to us in break - ing bread, and do not then de - part;
4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,



with man - na in the wil - der - ness, with wa - ter from the rock.
in strength of which we trav - el on to our a - bid - ing place.
Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
that liv - ing bread, that heaven - ly wine, be our im - mor - tal food.

-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: Alleluia, Alleluia. Let us go forth into the world, rejoicing in the power of the Spirit.

People: Thanks be to God. Alleluia, Alleluia!

Thank you to our guest conductor, Pyrec Parker, Music Education Major, CSUN, for being with us today.

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.

Spiritual Communion Prayer: St. Alphonsus de Liguori, 1696-1787

From *The Hymnal 1982*: #174 "At the Lamb's high feast we sing", Words: Latin, 1632; tr. Robert Campbell (1814-1868), alt. Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750). #S 125 Title: The Holy Eucharist, Holy, holy, holy Lord: *Sanctus* Setting: From *A Community Mass*, Richard Proulx (b. 1937). #S 154 Title: Fraction Anthem: Christ Our Passover, Setting: From *New Plain Song*, David Hurd (b. 1950). #343 "Shepherd of souls", Words: James Montgomery (1771-1854), alt. Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937), after John Bacchus Dykes (1823-1876). #S-280 Glory to God, *Gloria in excelsis*, Canticle 20, Setting Robert Powell (b. 1932).

From *Lift Every Voice and Sing II*: #69 *In the Garden*, Words and Music: C. Austin Miles (1868-1946).

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Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt.; harm. After Louis Bourgeois (1510?-1561?).