

St. Stephen's Episcopal Church, Santa Clarita
The Sixth Sunday of Easter
10:30 AM — May 10, 2026

The Altar flowers are given to the glory of God.

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

We cannot fully grasp God or each other. Playfully pray with God, who is mystery, and playfully live with one another. Our Risen Lord keeps coming in surprising and unexpected ways in the ordinary.
Br. Luke Ditewig, 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

Mama, a Rainbow

Larry Grossman

-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 #492

“Sing ye faithful, sing with gladness”

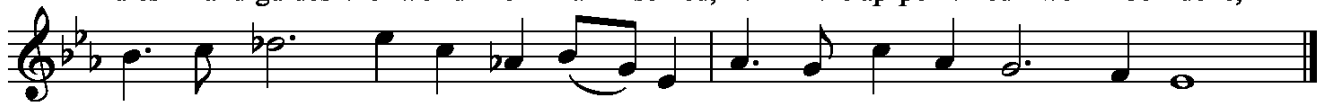
Finnian



1. Sing, ye faith - ful, sing with glad - ness, wake your no - blest, sweet - est strain,
2. Sing how he came forth from hea - ven, bowed him-self to Beth-lehem's cave,
3. So, he tast - ed death for mor - tals, he, of hu - man - kind the head,
4. Now on high, yet ev - er with us, from his Fa - ther's throne the Son



with the prais - es of your Sa - vior let his house re - sound a - gain;
stooped to wear the ser - vant's ves - ture, bore the pain, the cross, the grave,
sin - less one, a - mong the sin - ful, Prince of life, a - mong the dead;
rules and guides the world he ran - somed, till the ap - point - ed work be done,



him let all your mu - sic hon - or, and your songs ex - alt his reign.
passed with - in the gates of dark - ness, thence his ban - ished ones to save.
thus he wrought the full re - demp - tion, and the cap - tor cap - tive led.
till he see, re - newed and per - fect, all things gath - ered in - to one.

-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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; 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 Acts 17:22-31

Reader: Sally Drake

A Reading from the Acts of the Apostles.

Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.' Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

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 66:7-18

Reader: Carla Crancer

- 7 Bless our God, you peoples; *
make the voice of his praise to be heard;
- 8 Who holds our souls in life, *
and will not allow our feet to slip.
- 9 For you, O God, have proved us; *
you have tried us just as silver is tried.
- 10 You brought us into the snare; *
you laid heavy burdens upon our backs.

- 11 You let enemies ride over our heads;
we went through fire and water, *
but you brought us out into a place of refreshment.
- 12 I will enter your house with burnt-offerings
and will pay you my vows, *
which I promised with my lips
and spoke with my mouth when I was in trouble.
- 13 I will offer you sacrifices of fat beasts
with the smoke of rams; *
I will give you oxen and goats.
- 14 Come and listen, all you who fear God, *
and I will tell you what he has done for me.
- 15 I called out to him with my mouth, *
and his praise was on my tongue.
- 16 If I had found evil in my heart, *
the Lord would not have heard me;
- 17 But in truth God has heard me; *
he has attended to the voice of my prayer.
- 18 Blessed be God, who has not rejected my prayer, *
nor withheld his love from me.

The Second Reading 1 Peter 3:13-22

Reader: Carla Crancer

A Reading from the First Letter of Peter.

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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 #705

“As those of old their first fruits brought”

Forest Green



1. As those of old their first fruits brought of vine- yard, flock, and field
2. A world in need now sum - mons us to la - bor, love, and give;
3. With grat - i - tude and hum - ble trust we bring our best to thee

to God, the giv - er of all good, the source of boun-teous yield;
to make our life an of - fer - ing to God that all may live;
to serve thy cause and share thy love with all hu - man - i - ty.

so we to - day our first fruits bring, the wealth of this good land,
the Church of Christ is call - ing us to make the dream come true:
O thou who gave - est us thy - self in Je - sus Christ thy Son,

of farm and mar - ket, shop and home, of mind, and heart, and hand.
a world re-deemed by Christ - like love; all life in Christ made new.
help us to give our - selves each day un - til life's work is done.

-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 14:15-21

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

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

Jesus said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you." "I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

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: Fred Chavez

Bless our God, you peoples; make the voice of God's praise to be heard, saying, "We call out to you with our mouths; your praise is on our tongues."

O God, you have not left us orphaned, but have given your Church an Advocate. May that same Holy Spirit teach us to keep your commandments and comfort us with divine love.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

Loving God, bless the suffering. May those who suffer for doing good find a friend in Christ Jesus. May those who suffer from disasters beyond their control find you attentive to the voice of their prayers.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

God of heaven and earth, you made the world and everything in it. You give to all mortals life and breath and all things. May we be faithful stewards of all you have created.

The congregation may add their thanksgivings.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

Merciful God, bless the people of this city with a spirit of gentleness and reverence. May we be set free from fear to live, instead, in hope.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

God, you are not far from each one of us. You love us as your children. Reveal your love, especially this day, to the sick and sorrowful. We pray for all those on the prayer list, especially Vickie, Rae, Susan, Yesenia, Samantha, Nate and the Klein family

The congregation may add their own petitions.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

Heavenly God, you hold our souls in life. You have saved us in baptism. Because your Son Jesus lives, so do we rejoice in the hope of unending life in you. We pray for all those who have died, especially Alfredo Mendez, Nancy Atkins-Klein and Elena Grace Simley.

Silence

Intercessor: We call out to you with our mouths;

People: Your praise is on our tongues.

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.**

Priest: On this Mother's Day, we give thanks to God for the divine gift of motherhood in all its diverse forms.

Priest and People

Let us pray for all the mothers among us today; for our own mothers, those living and those who have passed away; for the mothers who loved us and for those who fell short of loving us fully; for all who hope to be mothers some day and for those whose hope to have children has been frustrated; for all mothers who have lost children; for all those who have mothered others in any way—those who have been our substitute mothers and we who have done so for those in need; for the earth that bore us and provides our sustenance. We pray this all in the name of God, our great and loving Mother. 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: Drue Josephs on May 10th, Victoria Bennett on May 11th and Marian Krabach on May 14th. We also celebrate the wedding anniversary of Helen and Jeff Barlow on May 14th.

Offertory Prayer

The People remain seated and say together:

Loving God, you alone are the source of every good gift. Everything we have, and all that we are, comes from you. Now, help us to be grateful, accountable, and, with praise and thanksgiving, to give of ourselves generously, through Jesus Christ, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

THE LITURGY OF THE TABLE

Offertory

If Ye Love Me, Keep My Commandments
St. Stephen's Parish Choir

Thomas Tallis

-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.

-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

Cantor will sing the refrain first, followed by the congregation.

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, who gives patience and encouragement,
give you a spirit of unity to live in harmony.

May Christ, who out of defeat brings new hope and a new future,
fill you with his new life; so that with one voice you may glorify God.

May the Spirit give to you and to all you love
comfort and peace, light and joy, safety and wisdom.

And the blessing of God Almighty, the one,
holy and undivided Trinity be among you
and remain with you always. **Amen.**

-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

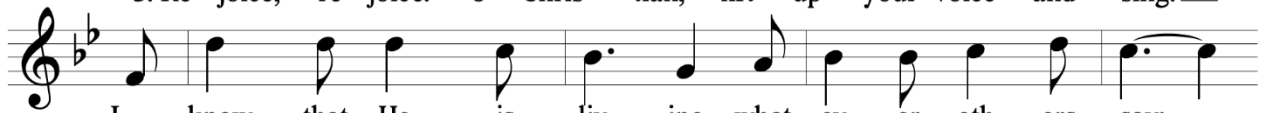
Closing LEVAS #42

He Lives

Alfred H. Ackley



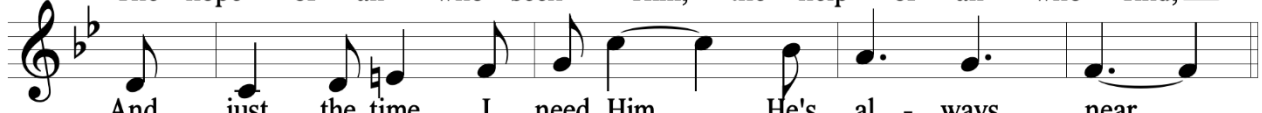
1. I serve a ris - en Sav - ior, He's in the world to - day; ___
2. In all the world a - round me I see His lov - ing care, ___
3. Re - joice, re - joice. O Chris - tian, lift up your voice and sing. ___



I know that He is liv - ing, what - ev - er oth - ers say; ___
And though my heart grows wea - ry I nev - er will de - spair; ___
E - ter - nal hal - le - lu - jahs to Je - sus Christ the King! ___



I see His hand of mer - cy, I hear his voice of cheer,
I know that He is lead - ing through all the storm - y blast. ___
The hope of all who seek Him, the help of all who find, ___



And just the time I need Him, ___ He's al - ways near. ___
The day of His ap - pear - ing ___ will come at last. ___
None oth - er is so lov - ing, ___ so good and kind.



Chorus:

He lives, ___ He lives, ___ Christ Je - sus lives to - day! ___

He walks with me and talks with me a - long life's nar - row way. —

He lives, — He lives, — sal - va - tion to im - part! —

You ask me how I know He lives? He lives with-in my heart. —

-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!**

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* #492 "Sing ye faithful, sing with gladness", Words: John Ellerton (1826—1893), alt. Music: *Finnian*, Christopher Dearnley (b. 1930) Copyright: Music: By permission of Oxford University Press. #S 125 Title: The Holy Eucharist, Holy, holy, holy Lord. *Sanctus* Setting: From *A Community Mass*, Richard Proulx (b. 1937). #S 154 Title: The Holy Eucharist, Fraction Anthem: Christ our Passover Music: From *New Plainsong*, David Hurd (b. 1950) Copyright: Copyright © 1981, G.I.A. Publications, Inc. #S-280 Glory to God, *Gloria in excelsis*, Canticle 20, Setting Robert Powell (b. 1932). #705 "As those of old their first fruits bought" Words: Frank von Christierson (1900—1996), alt. Music: *Forest Green*, English melody; adapt. and harm. Ralph Vaughan Williams (1872—1958) Copyright: Words: Copyright © 1976, by The Hymn Society of America, Texas Christian University, Fort Worth, TX 76129. All Rights Reserved. Used by permission. Music: By permission of Oxford University Press.

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