

St. Stephen's Episcopal Church, Santa Clarita

The Seventh Sunday of Easter

10:30 AM — May 17, 2026

The Altar flowers are given to the glory of God.

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

Even when God's ways are hidden from us, and God seems to be silent in the face of our trouble, we hold fast, believing and trusting in the goodness and power of God, and confident that God's love will win out over evil. We must never stop loving. We must never stop trusting. We must never, ever give up. Br. David Vryhof, SSJE

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

Prelude

Ode to Joy

Ludwig van Beethoven

-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.-

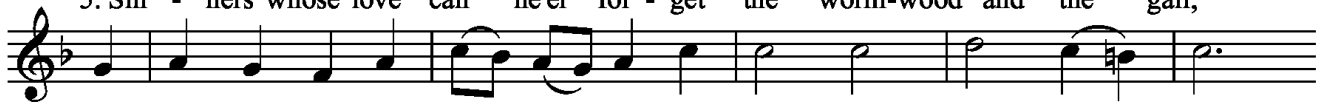
Entrance Hymn #450

"All hail the power of Jesus' Name"

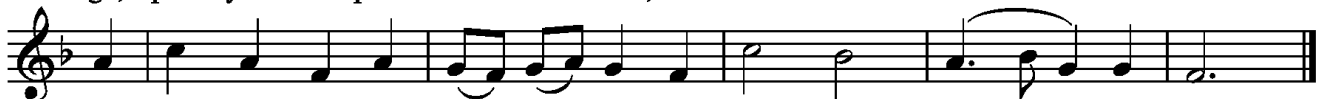
Finnian



1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;
 2. Crown him ye mar - tyrs of our God, who from his al - tar call;
 3. Hail him, the Heir of Da - vid's line, whom Da - vid Lord did call,
 4. Ye heirs of Is - rael's cho - sen race, ye ran - somed of the fall;
 5. Sin - ners whose love can ne'er for - get the worm - wood and the gall;



bring forth the roy - al di - a - dem, and crown him Lord of all!
 praise him whose way of pain ye trod, and crown him Lord of all!
 the God in - car - nate, Man di - vine, and crown him Lord of all!
 hail him who saves you by his grace, and crown him Lord of all!
 go, spread your tro - phies at his feet, and crown him Lord of all!



bring forth the roy - al di - a - dem, and crown him Lord of all!
 praise him whose way of pain ye trod, and crown him Lord of all!
 the God in - car - nate, Man di - vine, and crown him Lord of all!
 hail him who saves you by his grace, and crown him Lord of all!
 go, spread your tro - phies at his feet, and crown him Lord of all!

6. Let every kindred, every tribe,
 on this terrestrial ball,
 to him all majesty ascribe,
 and crown him Lord of all!

-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.

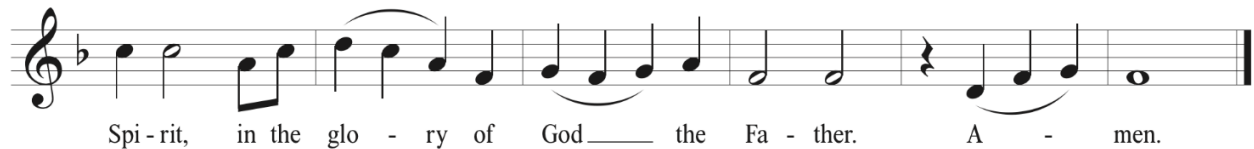
Collect for Purity

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



-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, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

Please be seated.

THE LESSONS

The First Reading Acts 1:6-14

Reader: Dave Warburton

A Reading from the Acts of the Apostles.

When the apostles had come together, they asked Jesus, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

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 68:1-10, 33-36

Reader: Ken Higginbotham

1 Let God arise, and let his enemies be scattered; *
 let those who hate him flee before him.

- 2 Let them vanish like smoke when the wind drives it away; *
as the wax melts at the fire, so let the wicked perish at the presence of God.
- 3 But let the righteous be glad and rejoice before God; *
let them also be merry and joyful.
- 4 Sing to God, sing praises to his Name;
exalt him who rides upon the heavens; *
YAHWEH is his Name, rejoice before him!
- 5 Father of orphans, defender of widows, *
God in his holy habitation!
- 6 God gives the solitary a home and brings forth prisoners into freedom; *
but the rebels shall live in dry places.
- 7 O God, when you went forth before your people, *
when you marched through the wilderness,
- 8 The earth shook, and the skies poured down rain,
at the presence of God, the God of Sinai, *
at the presence of God, the God of Israel.
- 9 You sent a gracious rain, O God, upon your inheritance; *
you refreshed the land when it was weary.
- 10 Your people found their home in it; *
in your goodness, O God, you have made provision for the poor.
- 33 Sing to God, O kingdoms of the earth; *
sing praises to the Lord.
- 34 He rides in the heavens, the ancient heavens; *
he sends forth his voice, his mighty voice.
- 35 Ascribe power to God; *
his majesty is over Israel;
his strength is in the skies.
- 36 How wonderful is God in his holy places! *
the God of Israel giving strength and power to his people!
Blessed be God!

The Second Reading 1 Peter 4:12-14; 5:6-11

Reader: Ken Higginbotham

A Reading from the First Letter of Peter.

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert. Like a roaring

lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen.

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 #495

"Hail, thou once despised Jesus"

In Babilone



1. Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i - le - an King!
 2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid:
 3. Je - sus, hail! en - throned in glo - ry, there for ev - er to a - bide;
 4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive;



Thou didst suf - fer to re - lease us; thou didst free sal - va - tion bring.
 by al - might - y love a - noint - ed, thou hast full a - tone - ment made.
 all the heaven - ly hosts a - dore thee, seat - ed at thy Fa - ther's side.
 high - est prais - es, with - out ceas - ing, right it is for us to give.



Hail, thou u - ni - ver - sal Sa - vior, bear - er of our sin and shame!
 All thy peo - ple are for - giv - en through the vir - tue of thy blood:
 There for sin - ners thou art plead - ing; there thou dost our place pre - pare;
 Help, ye bright an - gel - ic spi - rits, all your no - blest an - thems raise;



By thy mer - it we find fa - vor: life is giv - en through thy Name.
 o - pened is the gate of hea - ven, re - con - ciled are we with God.
 ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
 help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

-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 17:1-11

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

People: Glory to you, O Christ.

Jesus looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world

existed. "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."

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: Kelsey Raub

Children of God, praise be! Our God is faithful and hears our prayers, so let us pray, "In your great mercy, O God, answer us with your unfailing help."

To the baptized, O God, grant newness of life. Strengthen us to follow in the footsteps of your Son.

Silence

Intercessor: In your great mercy, O God,

People: Answer us with your unfailing help.

To the nations of earth, O God of hosts, grant freedom and peace. Deliver the lives of the needy from the hands of evildoers.

Silence

Intercessor: In your great mercy, O God,

People: Answer us with your unfailing help.

To your created order, O God, grant your help. May the waters, soil, and air be made clean and healthy again.

The congregation may add their own thanksgivings.

Silence

Intercessor: In your great mercy, O God,

People: Answer us with your unfailing help.

To this city, O God, grant your deliverance. Set us free from violence and destruction. Make safe our streets.

Silence

Intercessor: In your great mercy, O God,

People: Answer us with your unfailing help.

To those who feel the deep about to swallow them, O God, grant your salvation. In your great compassion, turn to all those in need. We pray for all those on the prayer list, especially Flo, Judy and Claudia.

The congregation may add their own petitions.

Silence

Intercessor: In your great mercy, O God,

People: Answer us with your unfailing help.

To the dead, O God, grant life eternal with Christ. May all those who have been baptized into the death of Christ be united with him in his resurrection.

Silence

Intercessor: In your great mercy, O God,

People: **Answer us with your unfailing help.**

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: Conor Deuschle-Webb on May 17th, Steve Plote on May 20th, Jim George & Shari Schlaman on May 21st. We also celebrate the wedding anniversary of Donna and Derek Maldonado on May 20th.

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

St. Teresa's Prayer
St. Stephen's Parish Choir

arr. Christina M. Laberge

-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

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 Hymn #603

"When Christ was lifted from the earth"

St. Botolph

1. When Christ was lift - ed from the earth, his arms stretched out a - bove
2. Still east and west his love ex - tends and al - ways, near or far,
3. Where gen - er - a - tion, class, or race di - vide us to our shame,
4. Thus free - ly loved, though ful - ly known, may I in Christ be free
through ev - ery cul - ture, ev - ery birth, to draw an an - swering love.
he calls and claims us as his friends and loves us as we are.
he sees not la - bels but a face, a per - son, and a name.
to wel - come and ac - cept his own as Christ ac - cept - ed me.

-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!

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

From *The Hymnal 1982 #450* "All hail the power of Jesus' Name", Words: Edward Perronet (1726-1792), alt. Music: *Coronation*, Oliver Holden (1765-1844) alt; desc. Michael E. Young (b. 1939). #S 125 Title: The Holy Eucharist, Holy, holy, holy Lord: *Sancus* 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.L.A. Publications, Inc. #S-280 Glory to God, *Gloria in excelsis*, Cantic 20, Setting Robert Powell (b. 1932). #495 "Hail thou once despised Jesus" Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt. Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradansou*, 1710. #603 "When Christ was lifted from the earth", Words: Brian A. Wren (b. 1936) Music: *St. Botolph*, Gordon Slater (1896-1979) Words: Copyright 1960 by Hope Publishing Company. All Rights Reserved. Used by Permission.

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