

St. Stephen's Episcopal Church, Santa Clarita

The Third Sunday of Pentecost — Proper 6

10:30 AM — June 14, 2026

*The Altar flowers are given to the glory of God by Robin and Dave Morrow
in memory of Peg and Bill Morrow.*

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

The healing of our own personal demons takes work, grace, and time. There will be tears, there will be frustration, and there will be setbacks; but there will also be glory. Glory is knowing we are going to get through this and come out the other side stronger than ever. That is the hope of Jesus Christ, the Son of God, who came here to heal this crazy world. 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

Prelude, Op. 28, No. 4

Frédéric Chopin

-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 #539

"O Zion haste"

Tidings

1. O Zi - on, haste, thy mis - sion high ful - fill - ing,
2. Pro - claim to ev - ery peo - ple, tongue, and na - tion,
3. Send her - alds forth to bear the mes - sage glo - rious;
4. He comes a - gain! O Zi - on, ere thou meet him,

to tell to all the world that God is Light;
that God, in whom they live and move, is Love;
give of thy wealth to speed them on their way;
make known to ev - ery heart his sav - ing grace;

that he who made all na - tions is not will - ing
tell how he stooped to save his lost cre - a - tion,
pour out thy soul for them in prayer vic - to - rious
let none whom he hath ran - somed fail to greet him,

one soul should fail to know his love and might.
and died on earth that all might live a - bove.
till God shall bring his king - dom's joy - ful day.
through thy ne - glect, un - fit to see his face.

Pub - lish glad ti - dings: ti - dings of peace,
ti - dings of Je - sus, re - demp - tion and re - lease.

-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 one, holy, and living God.
People: Glory to God for ever and ever.

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.**

Gloria

Baity

Refrain

Glo-ry to God in the high-est, glo-ry to God! Glo-ry to God in the high-est, glo-ry to God! And peace to His peo-ple on earth, peace to His peo-ple on earth. Glo - ry, glo-ry to God!

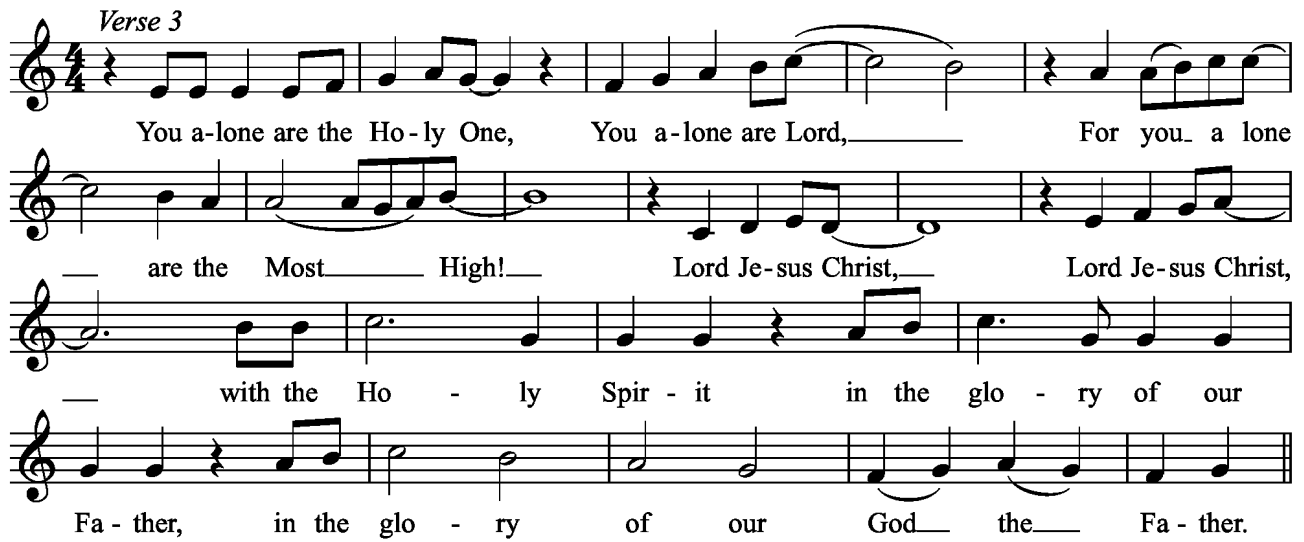
Verse 1

Lord God, our heav'n-ly King, al-might-y God the Fa - ther, we wor-ship you, we give you thanks. We praise you Lord, We praise you Lord, We praise you for your glo - ry.

Verse 2

Je - sus Christ, the Son, the Lamb, you take a - way our sin. Lord God have mer - cy up - on us. You have the seat at God's right hand, re - ceive our prayer, re - ceive our prayer.

Verse 3



You a-lone are the Ho-ly One, You a-lone are Lord, For you a lone
 are the Most High! Lord Je-sus Christ, Lord Je-sus Christ,
 with the Ho-ly Spir-it in the glo-ry of our
 Fa-ther, in the glo-ry of our God the Fa-ther.

Refrain



Glo-ry to God in the high-est, glo-ry to God! Glo-ry to God in the
 high-est, glo-ry to God! And peace to His peo-ple on earth,
 peace to His peo-ple on earth. Glo-ry!
 Glo-ry! Glo-ry! glo-ry to God!

-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.

Keep, O God, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

Please be seated.
THE LESSONS

The First Reading Exodus 19:2-8a

Reader: Mark Bridgeford

A Reading from the Book of Exodus.

The Israelites had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites." So Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. The people all answered as one: "Everything that the Lord has spoken we will do."

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 100

Reader: John Fortman

- 1 Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.
- 2 Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.
- 3 Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.
- 4 For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

The Second Reading Romans 5:1-8

Reader: John Fortman

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.

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 #126

Here I Am, Send Me

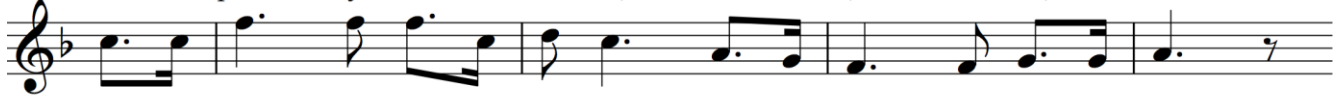
J.C. Lenderman



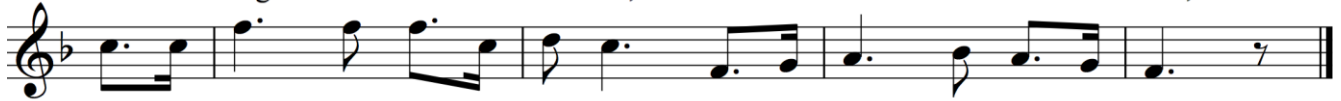
1. Hark! the voice of Je - sus call - ing, who will go and work to - day?
2. Let none hear you i - dly say - ing, there is noth - ing I can do;
3. Take the task he gives you glad - ly, let his work your plea - sure be;



Fields are ripe, the har - vest wait - ing, who will bear the sheaves a - way?
while the souls of some are dy - ing, and the Mas - ter calls for you.
an - swer quick - ly when he call - eth, "Here am I, send me, send me."



Loud and long the Mas - ter call - eth, rich re - ward he of - fers free;



who will an - swer, glad - ly say - ing, "Here am I, send me, send me."

-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 Matthew 10:9-23

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

People: Glory to you, O Christ.

Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes."

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. Cynthia Jew

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

My siblings in Christ, worship God with gladness. Let us pray, with joyful hearts, "We give you thanks! We bless your name!"

O God, you are good; while we were yet sinners Christ died for us. Send us out to share your love. Send your Church out to gather in a plentiful harvest.

Silence

Intercessor: We give you thanks!

People: We bless your name!

O God, you are good; your faithfulness endures to all generations. To those who suffer, give hope. And visit the lonely with your peace.

Silence

Intercessor: We give you thanks!

People: We bless your name!

O God, you are good; all the earth praises you with joyful noise. And we join the song of creation: you are worthy to be praised!

The congregation may add their own thanksgivings.

Silence

Intercessor: We give you thanks!

People: We bless your name!

O God, you are good; you offer us your peace. We pray that you would go about our city — speak a word of good news and healing.

Silence

Intercessor: We give you thanks!

People: We bless your name!

O God, you are good; while we were still weak, Christ died for us. Touch us in our weakness even now. And heal those afflicted with disease or sickness. We pray for all those on the prayer list, especially Neville, Jeff, Helen, Jim, Donna, Clarence and Family, and Tom.

The congregation may add their own petitions.

Silence

Intercessor: We give you thanks!

People: We bless your name!

O God, you are good; hope placed in you does not disappoint. We hope for the resurrection of the body and the life everlasting. We pray for those who have died, especially Susanna Saulog.

Silence

Intercessor: We give you thanks!

People: We bless your name!

Priest:

O Gracious God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, the one, holy and undivided Trinity; God, Son & Spirit now and for ever. **Amen.**

Confession

Let us confess our sins to God.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. 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.**

-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: Douglas Aston, Mark Bridgeford and Bill Gannon on June 17th, and Cathy Clark on June 20th. We also celebrate the wedding anniversary of Claudia and John Alexopoulos on June 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

Who Is This?
St. Stephen's Parish Choir

John Ferguson

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

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

Please stand as you are able.

Doxology

Old 100th

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

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."

Priest: God be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: **We lift them to God.**

Priest: Let us give thanks.

People: **It is right to give God thanks and praise.**

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you 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 Hymn #S 129

Powell

Ho - ly, ho - ly, ho - ly— Lord, God of pow-er and might, hea-ven and earth are full of your glo- ry. Ho -
san - na in the high- est. Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high- est._____

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Priest and people say together:

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

-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.-

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Stephen and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. 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 WLP #876

“The disciples knew the Lord Jesus”

Burnham

Antiphon

Cantor, then all

The dis - ci - ples knew the Lord Je - sus
in the break - ing of the bread.

1. The bread which we break, Alleluia,
is the communion of the Body of Christ. (*Antiphon*)
2. One body are we, Alleluia,
for though many we share one bread. (*Antiphon*)

-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

Hymn #321

“My God, thy table now is spread”

Rockingham

1. My God, thy table now is spread,
 2. O let thy table honored be,
 3. Drawn by thy quickening grace, O Lord,
 4. Nor let thy spread ing Gos pel rest

thy cup with love doth o ver flow;
 and fur nished well with joy ful guests;
 in count less num bers let them come
 till through the world thy truth has run,

be all thy chil dren thith er led,
 and may each soul sal va tion see,
 and gath er from their Fa ther's board
 till with this Bread shall all be blessed

and let them thy sweet mer cies know.
 that here its sa cred pledg es tastes.
 the Bread that lives be yond the tomb.
 who see the light or feel the sun.

-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.

Loving God, we thank you for feeding us with bread from heaven.
 Give us strength in this holy meal to do the work of love today, and every day.
 Be with us now as we go forth, shining with your light;
 let your joy be visible in us, and your grace manifest in us.
 We pray because of Jesus, who shows us the way. 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.-

