

St. Stephen's Episcopal Church, Santa Clarita

The Fifth Sunday of Pentecost — Proper 8

10:30 AM — June 28, 2026

*The Altar flowers are given to the glory of God by Shari & Brett Schlaman
in thanksgivings for their 37th wedding anniversary.*

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

As followers of Jesus, our purpose is to be Christ's witnesses: to state "what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life." After that, we need to get out of the way and allow the Spirit to do its work in bringing people into an encounter with the living Lord. Br. James Koester, 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

I Could Sing of Your Love Forever

Martin Smith

-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 #525

"The Church's one foundation" (vs 1-3)

Aurelia



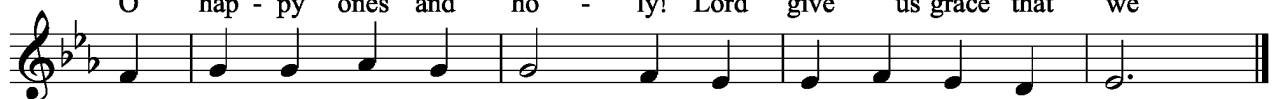
1. The Chur - ch's one foun - da - tion is Je - sus Christ her Lord;
 2. E - lect from ev - ery na - tion, yet one o'er all the earth,
 3. Though with a scorn - ful won - der men see her sore op - pressed,
 4. Mid toil and tri - bu - la - tion, and tu - mult of her war
 5. Yet she on earth hath un - ion with God, the Three in One,



she is his new cre - a - tion by wa - ter and the word:
 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 she waits the con - sum - ma - tion of peace for ev - er - more;
 and mys - tic sweet com - mun - ion with those whose rest is won.



from heaven he came and sought her to be his ho - ly bride;
 one ho - ly Name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing, their cry goes up, "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blessed,
 O hap - py ones and ho - ly! Lord give us grace that we



with his own blood he bought her, and for her life he died.
 and to one hope she press - es, with ev - ery grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great Church vic - to - rious shall be the Church at rest.
 like them, the meek and low - ly, on high may dwell with thee.

-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.**

Priest and People:

Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. **Amen.**

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

The Collect of the Day

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

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 Jeremiah 28:5-9

Reader: John Fortman

A Reading from the Book of Jeremiah.

The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet."

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 89:1-4,15-18

Reader: Sally Drake

- 1 Your love, O Lord, for ever will I sing; *
from age to age my mouth will proclaim your faithfulness.
- 2 For I am persuaded that your love is established for ever; *
you have set your faithfulness firmly in the heavens.
- 3 "I have made a covenant with my chosen one; *
I have sworn an oath to David my servant:
- 4 'I will establish your line for ever, *
and preserve your throne for all generations.'"
- 15 Happy are the people who know the festal shout! *
they walk, O Lord, in the light of your presence.
- 16 They rejoice daily in your Name; *
they are jubilant in your righteousness.
- 17 For you are the glory of their strength, *
and by your favor our might is exalted.
- 18 Truly, the Lord is our ruler; *
the Holy One of Israel is our King.

The Second Reading Romans 6:12-23

Reader: Sally Drake

A Reading from the Letter of Paul to the Romans.

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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 #641

“Lord Jesus, think on me”

Southwell



1. Lord Je - sus, think on me, and purge a - way my sin;
2. Lord Je - sus, think on me, with care and woe op - pressed;
3. Lord Je - sus, think on me, nor let me go a - stray;
4. Lord Je - sus, think on me, that, when the flood is passed,



from harm - ful pas - sions set me free, and make me pure with - in.
let me thy lov - ing ser - vant be, and taste thy pro - mised rest.
through dark - ness and per - plex - i - ty point thou the heaven - ly way.
I may the e - ter - nal bright - ness see, and share thy joy at last.

-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 10:40-42

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

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

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.

Please stand as you are able.

Affirmation of Faith

**We believe in God, the love that holds the world together;
We believe in Love, known to us in Jesus;
We believe in Jesus, who fed the multitudes,
Who taught God's kingdom of justice and peace,
Who breathed God's very spirit upon his friends;
We believe in God's Spirit, who moves in the world
To lead us, teach us, and empower us
To do the work of love today.
There are no barriers to love.
There is always more than enough love.
Love makes us, love heals us, love makes us grow.
God's love comes to us on its way to someone else.
We believe in God, who creates us in the image of Love.
Since God loves us so much,
We ought also to love one another. 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: Ken Higginbotham

Siblings in Christ, present yourselves to God as those who have been brought from death to life. And with humble hearts, pray to God, saying, "Look upon us; answer us, O God our Savior."

O God, you have freed your Church from sin: sanctify us that we may be wholly dedicated to you and your purposes.

Silence

Intercessor: Look upon us;

People: **Answer us, O God our Savior.**

Incarnate God, help us to welcome Christ by welcoming the other. Give us eyes to seek and serve Christ in all persons, loving our neighbors as ourselves.

Silence

Intercessor: Look upon us;

People: Answer us, O God our Savior.

Righteous God, just as you provided a ram for Abraham, you have given us all we need. Encourage us to share what we have so that all may have their needs met.

The congregation may add their own thanksgivings.

Silence

Intercessor: Look upon us;

People: Answer us, O God our Savior.

O God, we put our trust in your mercy. We pray you make joyful the hearts of our neighbors — especially the displaced and sorrowful.

Silence

Intercessor: Look upon us;

People: Answer us, O God our Savior.

O God, answer those who cry out in their pain. Comfort those who feel forgotten. Give peace to those who are perplexed and grieving. We pray for all those on the prayer list, especially Carolyn, Karen, Angeline, Vickie, Judy, and Laurie.

The congregation may add their own petitions.

Silence

Intercessor: Look upon us;

People: Answer us, O God our Savior.

Gracious God, your free gift is eternal life in Christ Jesus our Savior. Bless and keep the dying and the dead, especially Linda Lott and Ellen Ardman.

Silence

Intercessor: Look upon us;

People: Answer us, O God our Savior.

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 and Absolution

Priest: We reflect on the difficult times of the past week and seek the strength to become our most compassionate selves.

Silence for reflection.

Priest: We have wounded your love.

People: O God, heal us.

We stumble in the darkness.

Light of the world, transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Eternal Spirit, living God, in whom we live and move and have our being,

all that we are, have been, and shall be is known to you,

to the very secret of our hearts and all that rises to trouble us.

**Living flame burn into us; cleansing wind, blow through us;
fountain of water, well up within us,
that we may love and praise in deed and in truth. Amen.**

Priest: God's grace is for you; you are loved and forgiven. 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 clasp 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.

Commissioning of the Director of Children's Education

The Director of Children's Education and the priest stand before the congregation:

Priest: Siblings in Jesus Christ, we are baptized by the one Spirit into one Body, and given gifts for a variety of ministries for the common good. Our purpose is to commission Michelle Satorhelyi in the Name of God and of this congregation to the special ministry of Director of Children's Education.

The priest addresses the representatives of the community:

Is this person whom you present fully prepared through education, experience and by her knowledge of her duties, to exercise her ministry to the honor of God, and the well-being of the Church and Preschool?

Representatives of the community: We believe she is.

Priest: You have been called to a ministry in this congregation. Will you, as long as you are engaged in this work, perform it with diligence?

Michelle: I will.

Priest: Will you faithfully and reverently execute the duties of your ministry to the honor of God, and the benefit of the members of this congregation, its preschool, and its children.

Michelle: I will.

Priest: Let us pray. God of all wisdom and knowledge, give your blessing and guidance to Michelle as she begins her ministry to the children of our parish and preschool, that by word and example she may lead those who teach and the students they serve to knowledge, to love of each other and of love of you; through Jesus Christ our Savior. **Amen.**

Priest: Michelle, in the Name of God and of this congregation, I commission you as Director of Children's Education.

Creator, you are the source of all Life, all Truth, and all Beauty.

Bless Michelle with FAITH, for wisdom of self is rooted in faith and educated in mind.

Bless her with LOVE, a calling to be compassionate in heart to all those she encounters along the path.

Bless her with TRUTH, the commitment to a justice won from truth and the courage to respond to an ever-changing world.
 Bless her with PEACE, to witness the unfolding souls of our children as she accompanies them along their way.

Collect for Education

Almighty God, the fountain of all wisdom: Enlighten by your Holy Spirit those who teach and those who learn, that rejoicing in the knowledge of your truth, they may worship you and serve you from generation to generation; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Welcome and Announcements

We are pleased to celebrate the following birthdays: Sara Anne Nelson on June 30th, Helen Rieckhoff on July 1st, and Dave Melton & Diane Shaw on July 3rd. We also celebrate the anniversaries of Shari & Brett Schlaman on July 2nd, and Cheryl Sena & Peter Cario on July 4th.

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

Take My Hand, Precious Lord
 Josh Wentz, baritone

Thomas A. Dorsey

-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.-

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Savior, to show forth your glory in all the world.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say:

-The holiness of God is a strong theme in the Old Testament, present here in the Sanctus, which echoes the words of the high angels in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).

Our worshipful cry, "Holy, Holy, Holy," is coupled with the acclamation "Blessed is he who comes in the name of the Lord. Hosanna in the highest."

Sanctus

Baity

Ho - ly Lord, Ho - ly Lord, God of pow-er and might,-
Ho - ly Lord, Ho - ly Lord, God of pow-er and might.. Heav'n and
earth are full of your glo - ry, heav'n and earth are full of your glo - ry. Ho
san-na, ho-san-na, ho - san - na, ho - san - na in the high - est!-
Blest is he, blest is he who comes in the name of the Lord,-
Blest is he, blest is he whocomes in the name of the Lord.- Ho -

san - na in the high - est, ho - san - na in the high - est. Ho -
 san - na, ho - san - na, ho - san - na, ho - san - na in the high est. Ho
 san - na, ho - san - na, ho - san - na, ho - san - na in the high - est. Ho
 san - na, ho - san - na, ho - san - na, ho - san - na in the high - est!

Standing or kneeling as you are able.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.
Christ is risen.
Christ will come again.

-The epiclesis is the point at which the church, through the voice of the Celebrant, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and also the gathered community.-

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your beloved children, that with Stephen and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

Now, as Jesus taught us, we pray,

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:
The hallowing of your name echoes through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and
come on earth. With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever. Amen.

The Breaking of the Bread

A period of silence is kept.

-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

Please remain standing during the Fraction Anthem.

Fraction Hymn #S 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:

Grant, O Christ, that as the hem of your garment, touched in faith, healed the woman who could not touch your body, so the soul of your servant may be healed by like faith in you, whom I cannot now sacramentally receive; through your tender mercy and love. Amen.

Please be seated.

Please follow usher instructions for taking communion.

Communion

-In the post communion prayer we give thanks for the sacramental signs of Christ's presence to us and we ask God to empower and accompany us into the world to witness to God's love.-

Please stand as you are able.

Post Communion Prayer

Let us pray.

God of abundance,
you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

-The blessing is God's promise to be with us as we leave communal worship and return to the world to serve God and God's people.-

Blessing

Support one another, encourage one another,
Wait for the weak, pick up the fallen.
When you are together, remember what it is like to travel alone.
When you are alone, remember what it is like to travel together.
And wherever you are, may you remember the God who always goes
before you and with you; God Almighty, the one holy and undivided Trinity. **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 #609

"Where cross the crowded ways of life"

Gardiner

1 Where cross the crowd - ed ways of life, where sound the
 2 In haunts of wretch - ed - ness and need, on sha - dowed
 3 The cup of wa - ter given for thee still holds the
 4 O Mas - ter, from the moun - tain side, make haste to
 5 till all the world shall learn thy love, and fol - low

1 cries of race and clan, a - bove the noise of
 2 thresh - olds dark with fears, from paths where hide the
 3 fresh - ness of thy grace; yet long these mul - ti -
 4 heal these hearts of pain; a - mong these rest - less
 5 where thy feet have trod; till glo - rious from thy

1 self - ish strife, we hear thy voice, O Son of Man.
 2 lures of greed, we catch the vi - sion of thy tears.
 3 tudes to see the true com - pas - sion of thy face.
 4 throngs a - bide, O tread the ci - ty's streets a - gain;
 5 heaven a - bove, shall come the ci - ty of our God.

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

People: Thanks be to God.

Prayers of the People taken from *Praying the Scriptures* by Jeremiah D. Williamson, ©2014 by Jeremiah D. Williamson. All Rights Reserved.
Spiritual Communion Prayer Amended from *A Form of Spiritual Communion Compiled by The Bishop of Melanesia* (Bishop Cecil John Wood, 1916)
 From *The Hymnal 1982 #529* "The Church's one Foundation," Words: Samuel John Stone (1819-1900) Music: Aurelia, Samuel Sebastian Wesley (1810-1836) #541 "Lord Jesus, think on me" Words: Synesius of Cyrene (175?-414?) or Allen, William Chaffield (1808-1896), alt. Music: *Southwell*, from *Damon's Psalter*, 1579; adapt. Hymnal 1982, #5 154 Title: Fraction Anthem:
 Christ Our Passover, Spring, from *New Hymns*, David Hand II, 1920, #609 "Where cross the crowded ways of life," Words: Frank Mason North (1850-1935), alt. Music: *Gardiner*, from *Sacred Melodies*, 1835, arr. William Gardiner (1710-1853)
Dunaway — Music: Old 100s, melody from *Psaumes oraisons traits de David*, 1551, alt. harm. After Louis Bourgeois (1510?-1561?)
Sancus #4 — Judith M. Bair, Copyright ©2009 — Celestial Melodies Publishing Company. All Rights Reserved.