

St. Stephen's Episcopal Church, Santa Clarita

The Second Sunday of Pentecost — Proper 5

10:30 AM — June 7, 2026

The Altar flowers are given to the glory of God.

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

Work is not bad, but work serves an end. Even the holiest work of your life is not your purpose — it facilitates your purpose. Your purpose is encounter: the welcoming of the eternal, living God into your midst. Br. Lucas Hall, 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

Come to Us, Lord

John Helgen

-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 #401

"The God of Abraham praise" (vs. 1-3)

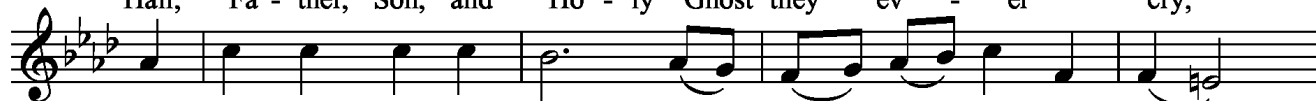
Leoni



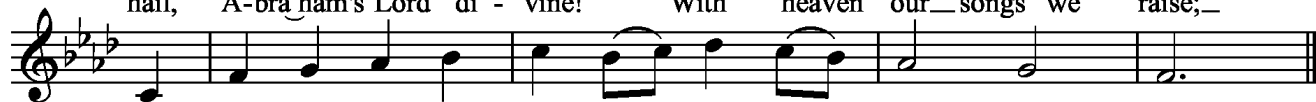
1. The God of A-bra-ham praise, who reigns en-throned a - bove;
 2. He by him - self hath sworn: we on his oath de - pend;
 3. There dwells the Lord, our King, the Lord, our Right-eous - ness,
 4. The God who reigns on high the great arch - an - gels sing,
 5. The whole tri - um - phant host give thanks to God on high;



An - cient of ev - er - last - ing days, and God of love;
 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 tri - um - phant o'er the world and sin, the Prince of Peace;
 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 "Hail, Fa - ther, Son, and Ho - ly Ghost" they ev - er cry;



the Lord, the great I AM, by earth and heaven con - fessed:
 we shall be - hold his face, we shall his power a - dore,
 on Zi - on's sa - cred height his king - dom he main - tains,
 Who was, and is, the same, and ev - er - more shall be:
 hail, A-bra-ham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

-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._____
We praise you Lord, We praise you for your glo - ry._____
We praise you Lord, We praise you for your glo - ry._____
We praise you Lord, We praise you for your glo - ry._____
We praise you Lord, We praise you for your glo - ry._____
We praise you Lord, We praise you for your glo - ry._____
We praise you Lord, We praise you for your glo - ry._____
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. *To Refrain*

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.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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 Hosea 5:15-6:6

Reader: Sally Drake

A Reading from the Book of Hosea.

Thus says the Lord: "I will return again to my place until they acknowledge their guilt and seek my face. In their distress they will beg my favor: 'Come, let us return to the Lord; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the Lord; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.' What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes away early. Therefore I have hewn them by the prophets, I have killed them by the words of my mouth, and my judgment goes forth as the light. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."

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 50:7-15

Reader: Dave Warburton

- 7 Hear, O my people, and I will speak:
"O Israel, I will bear witness against you; *
for I am God, your God.
- 8 I do not accuse you because of your sacrifices; *
your offerings are always before me.
- 9 I will take no bull-calf from your stalls, *
nor he-goats out of your pens;
- 10 For all the beasts of the forest are mine, *
the herds in their thousands upon the hills.
- 11 I know every bird in the sky, *
and the creatures of the fields are in my sight.
- 12 If I were hungry, I would not tell you, *
for the whole world is mine and all that is in it.
- 13 Do you think I eat the flesh of bulls, *
or drink the blood of goats?
- 14 Offer to God a sacrifice of thanksgiving *
and make good your vows to the Most High.
- 15 Call upon me in the day of trouble; *
I will deliver you, and you shall honor me."

The Second Reading Romans 4:13-25

Reader: Dave Warburton

A Reading from the Letter of Paul to the Romans.

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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 #75

Jesu, Joy of Our Desiring

William B. Cooper



1. Je - su, joy of our de - sir - ing, Ho - ly wis - dom love most bright.
2. This the way where hope is guid - ing, Hear what peace - ful - mu - sic rings.



5 Drawn by - thee our souls as - pir - ing, Soar to un - cre - a - ted light.
There the flock in thee con - fid - ing, Drink of joy from breath - less springs.



9 Word of God our flesh that fash - ioned. With the fire of life im - pas - sioned.
Theirs is beau - ty's fair - est pleas - ure. Theirs is wis - dom's ho - liest trea - sures.



13 Striv - ing still to truth un - known, Soar - ing dy - ing 'round thy throne.
Thou dost ev - er lead thine own, In the love of - joys un - known.

-The Gospel is comprised primarily of the words Christ himself spoke, and so we stand out of reverence for the good news that has been brought for us and all people.

Those who wish, make the sign of the cross with the right-thumb on the forehead, the lips, and the heart when the Gospel is announced, praying silently, God be in my head and in my thinking. God be in my lips and in my speaking. God be in my heart and my departing.-

The Gospel Reading Matthew 9:9-13, 18-26

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

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

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners." While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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: Marilyn Pisa

Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. Call on the Savior, saying, "O God, we long to see your face; show us your favor."

Forgive us, O God. You desire steadfast love and yet too often our hearts are fickle. You long for us to be people of mercy and yet it is much easier to simply go through the motions. Help your Church, O God.

Silence

Intercessor: O God, we long to see your face;

People: **Show us your favor.**

God of Abraham, you have made of one blood all the peoples of the earth. Restore us to unity. Help your people, O God.

Silence

Intercessor: O God, we long to see your face;

People: **Show us your favor.**

Most High, every wild animal of the forest is yours; all that moves in the field is yours. The world and all that is in it is yours. Make us good stewards of your creation. Help us, O God.

Silence

Intercessor: O God, we long to see your face;

People: Show us your favor.

Mighty God, come to us like the spring rains that water the earth. Restore this community; refresh its people. Help our city, O God.

Silence

Intercessor: O God, we long to see your face;

People: Show us your favor.

Holy Jesus, you have come to heal the sick. Heal us. Bind us up. Help those who are suffering, O God. We pray for all those on our prayer list, especially Vince, Fran, Phyllis, Stu, Linda, Charlie, Madelyn, and Maria.

The congregation may add their own petitions and thanksgivings.

Silence

Intercessor: O God, we long to see your face;

People: Show us your favor.

Living God, your Holy Child was raised for our justification. We pray for the dead. Raise them up on the last day, that they may live before you in eternity. Help the dying and the dead, O God.

Silence

Intercessor: O God, we long to see your face;

People: Show us your favor.

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: Rosa Holdredge on June 7th, Elise Macky & Sharon Stephens on June 8th, Grace Pendleton on June 10th, Nette Fortman on June 11th, and Lucy Baird & Shireen Walker on June 13th. We also celebrate the wedding anniversary of Elaine & Charles King on June 8th.

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

Walking in the Spirit
St. Stephen's Parish Choir

Mark Hayes

-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.-

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

-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.

Holy and Eternal God,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through 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

May God give you grace never to sell yourself short;
Grace to risk something big for something good;
Grace to remember that the world is too dangerous
for anything but truth, and too small for anything but Love.
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 #686

“Come, thou fount of every blessing”

Nettleton

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy grace!
 2. Here I find my great - est trea - sure; hith - er, by thy help, I've come;
 3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!

Streams of mer - cy ne - ver ceas - ing, call for songs of loud - est praise.
 and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
 Let thy good - ness, like a fet - ter, bind my wan - dering heart to thee:

Teach me some mel - o - dious son - net sung by flam - ing tongues a - bove.
 Je - sus sought me when a stran - ger wan - dering from the fold of God;
 prone to wan - der, Lord, I feel it, prone to leave the God I love;

Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
 he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 here's my heart, oh, take and seal it, seal it for thy courts a - bove.

-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: St. Alphonsus de Liguori, 1696-1787
 From *The Hymnal 1982* #401 "The God of Abraham praise", Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt. #S-129 Title: The Holy Eucharist II, Holy, holy, holy Lord; *Sanctus* Music: Robert Powell (b. 1932). #686 "Come, thou fount of every blessing" Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813.
 From *Lift Every Voice and Sing II* #75 *Jesu, Joy of Our Desiring*, Words: Martin Janus. Music: William B. Cooper. Copyright © 1978 Dangerfield Music Co. & William B. Cooper, 760 S. Robin Way, Satellite Beach, FL 32937.
 From *Wonder, Love and Praise*: #877 Title: Fraction Anthem: The disciples knew the Lord Jesus Music: Mark Sedio (b. 1954)
Doxology — Music: Old 100th, melody from *Pseumes octante trois de David*, 1551, alt; harm. After Louis Bourgeois (1510?-1561?).
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