

St. Stephen's Episcopal Church, Santa Clarita

The Seventh Sunday of Pentecost — Proper 10

10:30 AM — July 12, 2026

The Altar flowers are given to the glory of God.

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

To be truly religious is to love God and to love those whom God has made in God's own image — not with a vague sentimentality, but with a total commitment that manifests itself in a deep devotion to God and in practical service of others. 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

God is Our Refuge

Allen Pote

-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 #50

"This is the day that the Lord hath made"

London New

Unison or harmony

1 This is the day the Lord hath made, he calls the hours his own;
 2 To - day he rose and left the dead, and Sa - tan's em - pire fell;
 3 Ho - san - na to the a - noint - ed King, to Da - vid's ho - ly Son!
 4 Blest be the Lord, who comes to us with mes - sag - es of grace!
 5 Ho - san - na in the high - est strains the Church on earth can raise;

1 let heaven re - jice, let earth be glad, and praise sur - round the throne.
 2 to - day the saints his tri - umphs spread, and all his won - ders tell.
 3 Make haste to help us, Lord, and bring sal - va - tion from thy throne.
 4 Who comes, in God his Fa - ther's name, to save our sin - ful race.
 5 the high - est heavens in which he reigns shall give him no - bler 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.**

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.

O God, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Savior, 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 Isaiah 55:10-13

Reader: Dave Warburton

A Reading from the Book of Isaiah.

As the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it. For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign that shall not be cut off.

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 65: 1-14

Reader: Sally Drake

- 1 You are to be praised, O God, in Zion; *
to you shall vows be performed in Jerusalem.
- 2 To you that hear prayer shall all flesh come, *
because of their transgressions.
- 3 Our sins are stronger than we are, *
but you will blot them out.
- 4 Happy are they whom you choose
and draw to your courts to dwell there! *
they will be satisfied by the beauty of your house,
by the holiness of your temple.
- 5 Awesome things will you show us in your righteousness,
O God of our salvation, *
O Hope of all the ends of the earth
and of the seas that are far away.
- 6 You make fast the mountains by your power; *
they are girded about with might.
- 7 You still the roaring of the seas, *
the roaring of their waves,
and the clamor of the peoples.
- 8 Those who dwell at the ends of the earth will tremble at your marvelous signs; *
you make the dawn and the dusk to sing for joy.

- 9 You visit the earth and water it abundantly;
you make it very plenteous; *
the river of God is full of water.
- 10 You prepare the grain, *
for so you provide for the earth.
- 11 You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its increase.
- 12 You crown the year with your goodness, *
and your paths overflow with plenty.
- 13 May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.
- 14 May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.

The Second Reading Romans 8:1-11

Reader: Sally Drake

A Reading from the Letter of Paul to the Romans.

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law--indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

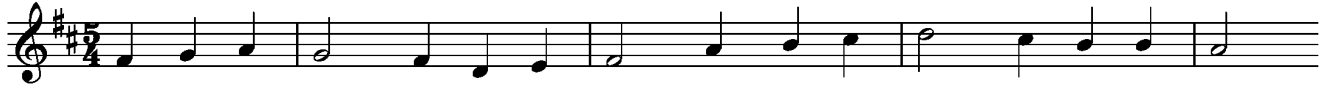
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

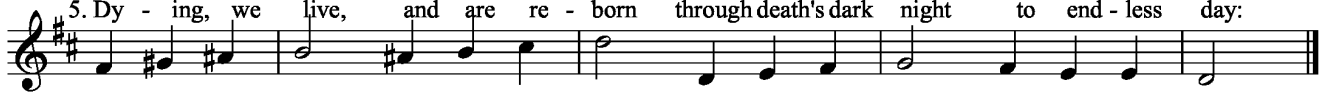
Gradual Hymn #593

“Lord, make us servants of your peace” (vs. 1-3)

Dickinson College



1. Lord, make us ser - vants of your peace: where there is hate, may we sow love;
2. Where all is doubt, may we sow faith; where all is gloom, may we sow hope;
3. Je - sus, our Lord, may we not seek to be con - soled, but to con - sole,
4. May we not look for love's re - turn, but seek to love un - self - ish - ly,
5. Dy - ing, we live, and are re - born through death's dark night to end - less day:



where there is hurt, may we for - give; where there is strife, may we make one.
where all is night, may we sow light; where all is tears, may we sow joy.
nor look to un - der - stand - ing hearts, but look for hearts to un - der - stand.
for in our giv - ing we re - ceive, and in for - giv - ing are for - given.
Lord, make us ser - vants of your peace, to wake at last in hea - ven's light.

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 13:1-9,18-23

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: “Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!” “Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

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

Friends, you are in the Spirit, since the Spirit of God dwells in you. By that same Spirit let us pray, saying. "Accept, O God, the willing tribute of our lips, and teach us your judgments."

Great God, may the word of your kingdom find good soil in your Church. Cause your word to grow in our hearts and bear an abundance of fruit.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

God of our ancestors, we pray that divided nations be united and warring nations find peace. May we recognize that we are created by your will and are all members of one human family.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

God of the harvest, bless the seeds and the soil of the world. Give us the wisdom to bring forth its yield wisely and according to your will, that all people may have enough to eat.

The congregation may add their own thanksgivings.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

Caring God, we are deeply troubled by the scourge of racism and the plague of gun violence in our nation and in the world. May all who set their minds on oppression and death, even now, be converted to the Spirit of life and peace.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

Healing God, preserve the lives of the suffering and sick, according to your word. Speak joy into the hearts of the sorrowful. We pray for all those on the prayer list, especially Brendan, Lynn, Stephen, Cathy and Berta.

The congregation may add their own petitions.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

Eternal God, you preserve all who are in Christ Jesus from condemnation. By the resurrection of your son we trust, that in the fullness of time, you will give life to our mortal bodies through his Spirit dwells in us.

Silence

Intercessor: Accept, O God, the willing tribute of our lips,

People: And teach us your judgments.

Priest:

Holy and Merciful God, open your ears to our call; listen to the cries of our hearts. Accept our prayers and answer them according to your good and perfect will. In the name of Jesus, the Lord of glory, we pray. **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: William Hendley, Daniel Johnson & Charlotte Miller on July 12th, Mike Sayre on July 13th, and Jeff Stabile and Nancy Lee Siwula on July 17th. We also celebrate the wedding anniversary of Peggy & Jeff Stabile on July 17th.

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

Trees of the Field
The Vestuto Family singers, vocalist
Kristie Kubo, bass clarinet

Stuart Dauermann

-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.-

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

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.

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, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Priest and People

Blessed are you now and for 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 #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.

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 Music

Be Thou My Vision

arr. David Abramsky

Kristie Kubo, bass clarinet, Alexander Georgakis, piano

-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 give you thanks
for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth
a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue 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 #589

"Almighty God, your word is cast"

Walden



1 Al - might - y God, your word is cast like seed up - on the ground,
2 Let not our self - ish - ness and hate this ho - ly seed re - move,
3 Let not the world's de - ceit - ful cares the ris - ing plant des - troy,



now let the dew of heaven de - scend and right - eous fruits a - bound.
but give it root in ev - ery heart to bring forth fruits of love.
but let it yield a hun - dred - fold the fruits of peace and joy.

-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* #50 "This is the day that the Lord hath made", Words: Isaac Watts (1674-1748), alt. Music: *London New*, melody from *The Psalms of David in Prose and Meter*, 1635, alt. harm. John Playford (1623-1686). #593 "Lord, make us servants of your peace" Words: James Quinn (b. 1919), based on prayer att. Francis of Assisi (1182-1226). #S 154 Title: Fraction Anthem: Christ Our Passover, Setting: From *New Plainsong*, David Hurd (b. 1950). #589 "Almighty God, your word is cast", Words: John Cawood (1775-1852), alt. Music: *Walden*, Jane Manton Marshall (b. 1924).

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

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