

# St. Stephen's Episcopal Church, Santa Clarita

## The Sixth Sunday after Pentecost — Proper 11

### 10:30am — July 20, 2025

*The Altar flowers are given to the glory of God.*

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

Who are you? Maybe you're a farmer, or a banker, or a teacher. Maybe you also sing, or love the outdoors, or foster puppies, or juggle. Any number of factors make you the you created by God, gifted by God to be a singular part of Christ's Body. You are invited to live into your gifts, to own your giftedness, and to offer that back to God in thanks and praise. Br. Lain Wilson, SSJE

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*-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

*Land of the Misty Giants*  
Harry Christiansen, guest musician

Oscar Peterson

*-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 #382

"King of glory, King of peace"

*General Seminary*

1. King of glo - ry, King of peace, I will love thee;  
2. Where - fore with my ut - most art, I will sing thee;  
3. Seven whole days, not one in seven, I will praise thee;  
and that love may ne - ver cease, I will move thee.  
and the cream of all my heart, I will bring thee.  
in my heart, though not in heaven, I can raise thee.  
Thou hast grant - ed my re - quest, thou hast heard me;  
Though my sins a - gainst me cried, thou didst clear me;  
Small it is in this poor sort to en - roll thee;  
thou didst note my work - ing breast, thou hast spared me.  
And a - lone, when they re - plied, thou didst hear me.  
e'en e - ter - ni - ty's too short to ex - tol 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, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son 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 Amos 8:1-12

Reader: James Webb

A Reading from the Book of Amos.

This is what the Lord God showed me-- a basket of summer fruit. He said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the Lord said to me, "The end has come upon my people

Israel; I will never again pass them by. The songs of the temple shall become wailings in that day," says the Lord God; "the dead bodies shall be many, cast out in every place. Be silent!" Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, "When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat." The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds. Shall not the land tremble on this account, and everyone mourn who lives in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt? On that day, says the Lord God, I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth on all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day. The time is surely coming, says the Lord God, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the Lord, but they shall not find it.

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 52

Reader: Mark Bridgeford

- 1 You tyrant, why do you boast of wickedness \*  
against the godly all day long?
- 2 You plot ruin;  
your tongue is like a sharpened razor, \*  
O worker of deception.
- 3 You love evil more than good \*  
and lying more than speaking the truth.
- 4 You love all words that hurt, \*  
O you deceitful tongue.
- 5 Oh, that God would demolish you utterly, \*  
topple you, and snatch you from your dwelling,  
and root you out of the land of the living!
- 6 The righteous shall see and tremble, \*  
and they shall laugh at him, saying,
- 7 "This is the one who did not take God for a refuge, \*  
but trusted in great wealth  
and relied upon wickedness."
- 8 But I am like a green olive tree in the house of God; \*  
I trust in the mercy of God for ever and ever.
- 9 I will give you thanks for what you have done \*  
and declare the goodness of your Name in the presence of the godly.

## The Second Reading Colossians 1:15-28

Reader: Mark Bridgeford

A Reading from the Letter of Paul to the Colossians.

Christ Jesus is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him-- provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel. I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. I became its servant according to God's commission that was given to me for you, to make the word of God fully known, the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

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 #440

"Blessed Jesus, at thy word"

*Liebster Jesu*

1. Bless - ed Je - sus, at thy word we are gath - ered all to hear thee;  
2. All our know - ledge, sense, and sight lie in deep - est dark - ness shroud - ed,  
3. Gra - cious Lord, thy - self im - part! Light of Light, from God pro - ceed - ing,  
let our hearts and souls be stirred now to seek and love and fear thee;  
till thy Spi - rit breaks our night with the beams of truth un - cloud - ed;  
o - pen thou our ears and heart, help us by the Spi - rit's plead - ing.  
by thy teach - ings pure and ho - ly, drawn from earth to love thee sole - ly.  
thou a - lone to God canst win us; thou must work all good with - in us.  
Hear the cry thy Church up - rais - es; hear, and bless our prayers and prais - es.

*-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 Luke 10:38-42

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

People: Glory to you, O Christ.

As Jesus and his disciples went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

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. Gary Hall  
Retired Dean, Washington National Cathedral

*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, let us come before God in prayerful reverence saying, "God of Glory, reveal yourself to us."

Grant, Almighty God, that we your Church, the body of your Son in the world, may present ourselves holy and blameless and irreproachable before you.

*Silence*

Intercessor: God of Glory,

**People: Reveal yourself to us.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may generously welcome both friend and stranger.

*Silence*

Intercessor: God of Glory,

**People: Reveal yourself to us.**

O God, open our hearts. Inspire us to be generous with all we have and all we are. May our own generosity reflect the generosity that you show us.

*The congregation may add their own thanksgivings.*

*Silence*

Intercessor: God of Glory,

**People: Reveal yourself to us.**

Bless all those we have long loved and those we are learning to love and those who are yet strangers in our lives; grant that we may honor the Christ in them, that our kindness may refresh and bless all we meet.

*Silence*

Intercessor: God of Glory,

**People: Reveal yourself to us.**

Comfort and heal all those who suffer any affliction; give them strength and courage in their troubles, and remind them of the hope of glory they find in Christ. We pray for all those on the prayer list.

*The congregation may add their own petitions.*

*Silence*

Intercessor: God of Glory,

**People: Reveal yourself to us.**

We commend to your mercy all who have died, that they may be eternally reconciled to you through Jesus Christ; and we pray that we may forever dwell with Mary and Martha and all your faithful servants in your blessed presence.

*Silence*

Intercessor: God of Glory,

People: **Reveal yourself to us.**

*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: Jeff Stabile on July 17<sup>th</sup>, Donna Maldonado on July 20<sup>th</sup>, and Linda Weifenbach on July 23<sup>rd</sup>. We also celebrate the wedding anniversary of Peggy & Jeff Stabile on July 17<sup>th</sup>.

## 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

*Ride On King Jesus*

arr. Hall Johnson

Harry Christiansen, guest musician

Pyrec Parker, Baritone

*-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 100<sup>th</sup>*

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 Hym #S 154

Hurd

*Cantor will sing the refrain first, followed by the congregation.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us; there-fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*-The outward and visible sign in the sacrament of the Eucharist is the bread and the wine. We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.-*

The Gifts of God for the People of God.  
Take them in remembrance that Christ died for you,  
and feed on him in your hearts by faith, with thanksgiving.

*Please be seated.*

*All are welcome to receive communion. The table we set belongs to God. Wherever you find yourself on your spiritual journey you are welcome to receive the Bread and Wine made holy.*

*The church teaches that temporal isolation cannot constrain the sacrament's ineffable power. Calling us to "massive, corporate, spiritual communion,"*

## The Invitation to Holy Communion

A spiritual communion is a personal devotional that anyone can pray at any time to express their desire to receive Holy Communion at that moment, but in which circumstances impede them from actually receiving Holy Communion.

*Priest and People say together:*

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

*Please be seated.*

*Please follow usher instructions for taking communion.*

## **Communion**

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

*Please stand as you are able.*

### **Post Communion Prayer**

Let us pray.

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**

*-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 #423

"Immortal, invisible"

St. Denio

1. Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2. Un - rest - ing, un - hast - ing, and si - lent as light,  
 3. To all life thou giv - est, to both great and small;  
 4. Thou reign - est in glo - ry, thou rul - est in light,  
 in light in - ac - ces - si - ble hid from our eyes,  
 nor want - ing, nor wast - ing, thou rul - est in might;  
 in all life thou liv - est, the true life of all;  
 thine an - gels a - dore thee, all veil - ing their sight;  
 most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice like moun - tains the high soar - ing a - bove  
 we blos - som and flour - ish, like leaves on a tree,  
 all laud we would ren - der: O help us to see  
 al - might - y, vic - tor - ious, thy great Name we raise.  
 thy clouds, which are foun - tains of good - ness and love.  
 then with - er and per - ish; but nought chan - geth thee.  
 'tis on - ly the splen - dor of light hid - eth thee.

-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*: #495 "Hail thee once despised Jesus", Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt. Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Roy. F. Kehl (b. 1935) Copyright: Music: Harmonization © 1984, Roy F. Kehl.  
 #467 "Sing my soul" Words: Anon., 1800, alt. Music: *St. Bees*, John Bacchus Dykes (1823-1876). #S 154 Title: The Holy Eucharist, Fraction Anthem: Christ our Passover Music: From *New Plainson*, David Hurd (b. 1950) Copyright: Copyright © 1981, G.I.A. Publications, Inc.

From *Lift Every Voice and Sing II* # 72 Title: *Just a Closer Walk with Thee* Words: Anonymous Music: American Folk Song.

*Sanctus* #4 — Judith M. Baity. Copyright ©2009 — Celestial Melodies Publishing Company. All Rights Reserved.

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