

# St. Stephen's Episcopal Church, Santa Clarita

## The Tenth Sunday of Pentecost — Proper 13

### 10:30 AM — August 2, 2026

*The Altar flowers are given to the glory of God by Miriam and Marv Aardahl  
in thanksgiving for their 52<sup>nd</sup> wedding anniversary on August 3<sup>rd</sup>.*

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

In almost the same breath that Jesus speaks about our taking up our cross, he also speaks about living in peace... but with a qualification. Jesus does not say we will know peace because all the political terror will calm down. Quite to the contrary. Jesus says: "I do not give you peace as the world gives." The gift of peace Jesus is talking about is from the inside out. Br. Curtis Almquist, 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

*All Things Bright and Beautiful*

John Rutter

*-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 #51

"We the Lord's people"

*Decatur Place*

1. We the Lord's peo - ple, heart and voice u - nit - ing, praise him who called us  
2. This is the Lord's house, home of all his peo - ple, school for the faith-ful,  
out of sin and dark - ness in - to his own light,  
re - fuge for the sin - ner, rest for the pil - grim,  
that he might a - noint us a roy - al priest - hood.  
ha - ven for the wea - ry; all find a wel - come.  
3. This is the Lord's day, day of God's own mak - ing, day of cre - a - tion,  
4. In the Lord's ser - vice bread and wine are of - fered, that Christ may take them,  
day of re - sur - rec - tion, day of the Spi - rit,  
bless them, break, and give them to all his peo - ple,  
sign of hea - ven's ban - quet, day for re - joic - ing.  
his own life im - part - ing, food ev - er - last - ing.

*-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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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 Isaiah 55:1-5

Reader: Marilyn Pisa

A Reading from the Book of Isaiah.

Thus says the Lord: "Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the LORD your God, the Holy One of Israel, for he has glorified you."

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 145: 8-9, 15-22

Reader: Dave Warburton

- 8 The Lord is gracious and full of compassion, \*  
slow to anger and of great kindness.
- 9 The Lord is loving to everyone \*  
and his compassion is over all his works.
- 15 The Lord upholds all those who fall; \*  
he lifts up those who are bowed down.
- 16 The eyes of all wait upon you, O Lord, \*  
and you give them their food in due season.
- 17 You open wide your hand \*  
and satisfy the needs of every living creature.
- 18 The Lord is righteous in all his ways \*  
and loving in all his works.
- 19 The Lord is near to those who call upon him, \*  
to all who call upon him faithfully.
- 20 He fulfills the desire of those who fear him; \*  
he hears their cry and helps them.
- 21 The Lord preserves all those who love him, \*  
but he destroys all the wicked.
- 22 My mouth shall speak the praise of the Lord; \*  
let all flesh bless his holy Name for ever and ever.

## The Second Reading Romans 9:1-5

Reader: Dave Warburton

A Reading from the Letter of Paul to the Romans.

I am speaking the truth in Christ-- I am not lying; my conscience confirms it by the Holy Spirit-- I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

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 #309

"O Food to pilgrims given"

*O Welt, ich muss dich lassen*



1. O Food to pil - grims giv - en, O Bread of life from hea - ven, O Man-na from on high!  
2. O stream of love past tel - ling, O pur - est foun - tain, well - ing from out the Sa - vior's side!  
3. O Je - sus, by thee bid - den, we here a - dore thee, hid - den in forms of bread and wine.



We hun - ger; Lord, sup - ply us, nor thy de - lights de - ny us, whose hearts to thee draw nigh.  
We faint with thirst; re - vive us, of thine a - bun - dance give us, and all we need pro - vide.  
Grant when the veil is riv - en, we may be - hold, in hea - ven, thy coun - te - nance di - vine.

*-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 14:13-21

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

People: Glory to you, O Christ.

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Priest: The Gospel of the Savior.  
People: Praise to you, O Christ.

*Please be seated.*

*-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-*

## The Sermon

The Rev. Payton Hoegh

*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: Cheryl Sena

Friends, God our Savior is our refuge! So let us pray to God, saying, "Incline your ear to us; hear our words."

God our Savior, show us your face. Satisfy your Church in your presence. Reveal to us your ways so that we might walk in the light of your truth.

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

O God, your eyes are fixed on justice. We pray for all victims of war and violence and famine. Give heed to the cries of those in need throughout the world.

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

God of abundance, you have blessed the earth with bountiful resources, but we have taken them for granted and mistreated what you made good. Have mercy on us and on our waters. In this time of anxiety, give us eyes to recognize the abundance in our own lives so that those with little, those who are vulnerable, may also have their fill.

*The congregation may add their own thanksgivings.*

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

O God, have compassion on the people of our region. Show us your marvelous loving-kindness so that trust in your goodness might replace our fears.

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

God of blessing, we call upon you, for you answer us in our need. We pray this day for all those desperate for your blessing. Moved by compassion, heal the sick and suffering ones we hold in our hearts this day. We pray for all those on the prayer list, especially Joy and Dennis, Raye, Richard, and Collette.

*The congregation may add their own petitions.*

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

God our vindicator, justify the dead through the mercy of your Messiah. We pray that in the fullness of time, they may awake, beholding your likeness. We pray for those who have died.

*Silence*

Intercessor: Incline your ear to us;

**People: Hear our words.**

*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: Kimberly Torres on Aug. 3<sup>rd</sup>, Heather Bernabe on Aug. 7<sup>th</sup>, and Brett Schlaman on Aug. 8<sup>th</sup>. We also celebrate the wedding anniversary of Miriam and Marv Aardahl on August 3<sup>rd</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

*O Lord Most Holy (Panis Angelicus)*  
Josh Wentz, Brandon Coprich, vocalists

Cesar Franck

-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.-

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

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!

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.-*

Priest: Alleluia. Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast. Alleluia.**

*-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 Music**      *Adagio by Franz Schubert & Reverie by Claude Debussy*  
Josh Wentz, pianist, Brandon Coprich, flute

*-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.-*

Verses:

1. Great is thy faith - ful - ness, O God my Fa - ther,  
2. Sum - mer and win - ter, and spring - time and har - vest,  
3. Par - don for sin and a peace that en - dur - eth,

There is no shad - ow of turn - ing with thee;  
Sun, moon and stars in their cours - es a - bove,  
Thine own dear pres - ence to cheer and to guide;

Thou chang - est not, thy com - pas - sions, they fail not,  
Join with all na - ture in man - i - fold wit - ness,  
Strength for to - day and bright hope for to - mor - row,

As thou hast been thou for - ev - er wilt be.  
To thy great faith - ful - ness, mer - cy and love.  
Bless - ings all mine, with ten thou - sand be - side!

Chorus:

Great is thy faith - ful - ness! Great is thy faith - ful - ness! Morn - ing by  
morn - ing new mer - cies I see; All I have need - ed thy  
hand hath pro - vid - ed, Great is Thy faith - ful - ness, Lord un - to me!

*-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.**