

*The Altar flowers are given to the glory of God by Shari & Brett Schlaman
in thanksgiving for their daughter Claire on her 25th birthday.*

*Upon being seated we ask that you extend a respectful courtesy
to others by speaking quietly and silencing all cell phones.*

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

We carry within ourselves our own seed bank, a reservoir of sparks of faith that when planted, grow us closer to God and to making the Kingdom of God present in our midst. Some of those seeds of faith germinate quickly because the right conditions are present. Other seeds lie dormant for years, germinating unexpectedly after the devastation of a spiritual wildfire which brings the searing heat needed to free those seeds. Br. Jamie Nelson, 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

Jupiter, from The Planets, Op. 32"

Gustav Holst

Introit

Come Christians, Join to Sing
St. Stephen's Parish Choir

Christian H. Bateman

-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 #400

"All creatures of our God and King" vs. 1, 2, 3, 7

Lasst uns erfreuen

1. All crea - tures of our God and King, lift
 2. Great rush - ing winds and breez - es soft, you
 3. Swift flow - ing wa - ter, pure and clear, make
 4. Dear mo - ther earth, you day by day un -
 7. Let all things their cre - a - tor bless, and

up your voic - es, let us sing; Al - le -
 clouds that ride the heav'ns a - loft, O _____
 mu - sic for your Lord to hear, Al - le -
 fold your bless - ings on our way, O _____
 wor - ship him in hum - ble - ness, O _____

lu - ia, al - le - lu - ia! Bright burn - ing sun with gold - en
 praise him, Al - le - lu - ia! Fair ris - ing morn, with praise re -
 lu - ia, al - le - lu - ia! Fire, so in - tense and fierce - ly
 praise him, Al - le - lu - ia! All flow'rs and fruits that in you
 praise him, Al - le - lu - ia! Praise God the Fa - ther, praise the

beams, pale sil - ver moon that gen - tly gleams,
 joice, stars night - ly shin - ing, find a voice,
 bright, you give to us both warmth and light,
 grow, let them his glo - ry al - so show:
 Son, and praise the Spi - rit, Three in One:

Refrain:
 O _____ praise him, O _____ praise him, Al - le - lu - ia, al - le -
 lu - ia, al - le - lu - ia!

-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.**

Hymn of Praise #376

“Joyful, joyful”

Ode to Joy

1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2. All thy works with joy sur - round thee, earth and heaven re - flect thy rays,
3. Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,
hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.
well - spring of the joy of liv - ing, o - cean depth of hap - py rest!
Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,
Thou our Fa - ther, Christ our Bro - ther, all who live in love are thine;
giv - er of im - mor - tal glad - ness, fill us with the light of day.
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.
teach us how to love each o - ther, lift us to the joy di - vine.

-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, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, 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 Genesis 50:15-21

Reader: Michael Richards

A Reading from the Book of Genesis.

Realizing that their father was dead, Joseph's brothers said, "What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?" So they approached Joseph, saying, "Your father gave this instruction before he died, 'Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.' Now therefore please forgive the crime of the

servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

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 103:1-13

Reader: Ryan Hubbard

- 1 Bless the Lord, O my soul, *
and all that is within me, bless his holy Name.
- 2 Bless the Lord, O my soul, *
and forget not all his benefits.
- 3 He forgives all your sins *
and heals all your infirmities;
- 4 He redeems your life from the grave *
and crowns you with mercy and loving-kindness;
- 5 He satisfies you with good things, *
and your youth is renewed like an eagle's.
- 6 The Lord executes righteousness *
and judgment for all who are oppressed.
- 7 He made his ways known to Moses *
and his works to the children of Israel.
- 8 The Lord is full of compassion and mercy, *
slow to anger and of great kindness.
- 9 He will not always accuse us, *
nor will he keep his anger for ever.
- 10 He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.
- 11 For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west, *
so far has he removed our sins from us.
- 13 As a father cares for his children, *
so does the Lord care for those who fear him.

The Second Reading Romans 14:1-12

Reader: Ryan Hubbard

A Reading from the Letter of Paul to the Romans.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the

Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

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 #516

"Come down, O Love divine"

Down Ampney

1. Come down, O Love di - vine, seek thou this soul of mine,
 2. O let it free - ly burn, till earth - ly pas - sions turn long,
 3. And so the yearn - ing strong, with which the soul will long,
 and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;
 O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place
 and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

-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 18:21-35

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

People: Glory to you, O Christ.

Peter came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times. "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children

and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

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. Canon Anne Tumilty
Former Rector, St. James Episcopal Church, South Pasadena

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

Each of us is finally accountable to God, so let us pray, saying, “God, we are in need of your mercy; have patience with us.”

God, we acknowledge that we all sin against our siblings in Christ. Forgive us even as we forgive each other. Help us to be merciful to each other in the Church.

Silence

Intercessor: God, we are in need of your mercy;

People: Have patience with us.

God, we acknowledge that we desire to repay violence with violence. Open our hearts to forgive even those who commit evil acts towards us and those we love. Help us to live mercifully in our world.

Silence

Intercessor: God, we are in need of your mercy;

People: Have patience with us.

God, we acknowledge we do not always appreciate the diversity of your creation. Teach us to live in peace with each other and with your creation. Help us to live mercifully with our world.

The congregation may add their own thanksgivings.

Silence

Intercessor: God, we are in need of your mercy;

People: Have patience with us.

God, we acknowledge that we do not love our neighbors as you love us. Forgive us for placing ourselves as judge over others when judgment belongs to you alone. Help us to accept the great mercy you choose to show others.

Silence

Intercessor: God, we are in need of your mercy;

People: Have patience with us.

God, we pray for those whose lives are broken by evil. Because of your mercy we believe that whatever befalls them, they belong to you; you care for the brokenhearted. Help us to share your love with all those who are hurting. We pray for all those on the prayer list, especially, Brad, Julie, Patty, Juan, Jim and family, Ann Marie, Jeff, and Patti.

The congregation may add their own petitions.

Silence

Intercessor: God, we are in need of your mercy;

People: **Have patience with us.**

God, we remember those who have died in violence. We remember especially those men and women of the armed services, innocent bystanders, first responders, and even those we have called enemies. The dead belong to you, O God. Even as we seek your mercy for ourselves, judge all those who have died with mercy, especially Christina.

Silence

Intercessor: God, we are in need of your mercy;

People: **Have patience with 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 you, forgive you all our sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you 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: Jeremy Johnson, Daniel & Gabriella Rosser on Sept. 13th, Clair Schlaman on Sept. 14th, Porfirio Bernabe on Sept. 15th, Fran Cantella on Sept. 16th, Lisa Browne, Tom Spencer-Walters & John Nelson on Sept. 17th and Kara Satterfield on Sept. 19th.

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

Seventy Times Seven
St. Stephen's Parish Choir

arr. by Joel Raney

-A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great sacraments: Eucharist and Baptism.

As continuation of thousands of years of spiritual practice, talent, treasure, and oblations are offered before the altar in our response to God's care and nurture.-

Please stand as you are able.

Doxology

Old 100th

Praise God from whom all blessings flow, Praise God all creatures,
here be - low. Praise God, you hosts in heav'n a -
bove; Praise God the Trin - i - ty of Love. A - men.

-The Sursum Corda (Lift up your hearts) is a form of introduction to prayer handed down over the centuries. This dialogue is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God."-

Priest: God be with you.
People: **And also with you.**
Priest: Lift up your hearts.
People: **We lift them to God.**
Priest: Let us give thanks.
People: **It is right to give God thanks and praise.**

-We praise God for the long arc of salvation history. We do not approach with petition but simply with grateful remembrance of all that God has done.-

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

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

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

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

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

Sanctus

Nettleton, arr. by T. Vozzella

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

Standing or kneeling as you are able.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

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

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human

family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your beloved children, that with Stephen and all your saints, past, present, and yet to come, we may praise your Name for ever.

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

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.

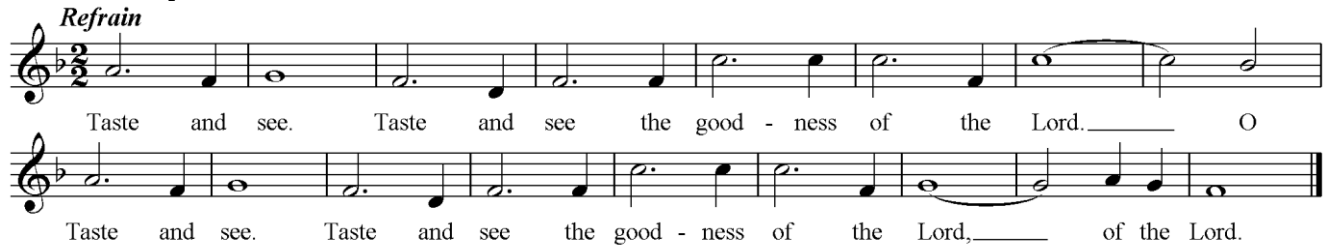
-The fraction (breaking of the bread) is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life.-

Please remain standing during the Fraction Hymn.

Fraction Hymn LEVAS #154

"Taste and See"

James E. Moore



-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

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

Please stand as you are able.
Post Communion Prayer

Let us pray.

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

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

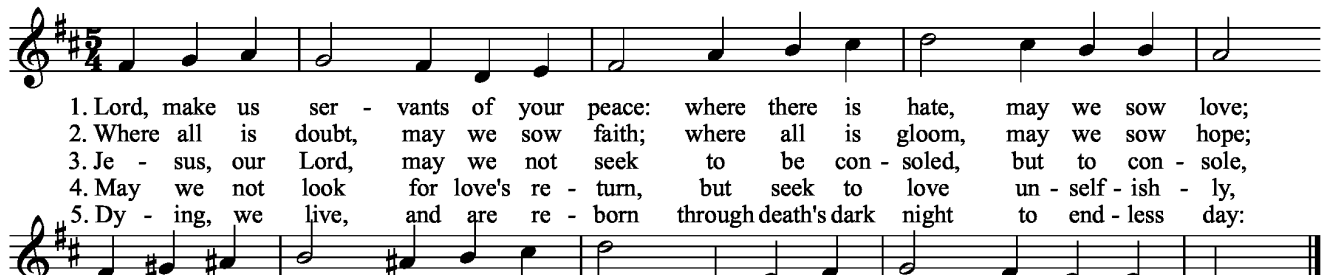
Blessing

*-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 #593

“Lord, make us servants of your peace”

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 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.

rs 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 Liturgical* 1982 #593 "Lord, make us servants of your peace". Words: James Quinn (fl. 1919) based on prayer alt. Francis of Assisi (1182-1226). Music: Dickinson College Lee Hastings Bristol, Jr. (1923-1979) #400 "All creatures of our God and King". Words: Francis of Assisi (1182-1226); tr. William H. Draper (1855-1933) alt. Music: *Last mass reference*, melody from *Auserewene Catholische Gesellige Kirchengesang* 1623; adap. Ralph Vaughan Williams (1872-1958) #516 "Come down, O Love divine". Words: Bianco da Siena (d. 1434) tr. Richard Frederick Littledale (1833-1890) alt. Music: *Down Anyway*, Ralph Vaughan Williams (1872-1958).
Dismissal - Music: 18d 1009, melody from *Psalms or cantate grande de David* 1551, alt. harm. Alfred Louis Bougeois (1510?-1561?).
Sacros #4 - Judith M. Baity, Copyright ©2009 - Celestial Melodies Publishing Company. All Rights Reserved.