

St. Stephen's Episcopal Church, Santa Clarita

The Eighteenth Sunday of Pentecost — Proper 21

9:00 AM — September 27, 2026

*The Altar flowers are given to the glory of God by Miriam & Marvin Aardahl
in thanksgiving for Marvin's birthday on Sept. 28th.*

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

God is here with and for you. God will hold you, as on eagles' wings. Let go, like a leaf falling into the divine wind. May the beauty of this season encourage our common call. Take up your cross. Welcome fall. Br. Luke Ditewig, 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

Valley of the Shadow

Thomas Newman

-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 #690

"Guide me, O thou great Jehovah"

Cwm Rhondda

1. Guide me, O thou great Je - ho - vah, pil - grim through this bar - ren land;
2. O - pen now the crys - tal foun - tain, whence the heal - ing stream doth flow;
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;
I am weak, but thou art might - y; hold me with thy power - ful hand;
let the fire and cloud - y pil - lar lead me all my jour - ney through;
death of death, and hell's de - struc - tion, land me safe on Ca - naan's side;
bread of hea - ven, bread of hea - ven, feed me now and ev - er
strong de - liv - erer, strong de - liv - erer, be thou still my strength and
songs of prais - es, songs of prais - es, I will ev - er give to
more, shield, feed me now and ev - er more.
thee. be thou still my strength and shield.
I will ev - er give to 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.**

Gloria #S 280

Powell

1. Glo-ry to God in the high - est, and peace to his peo-ple on
earth. 2. Lord God, heaven-ly King, al - might - y God and Fa - ther, we
wor - ship you, we give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the
sin of the world: have mer - cy on us; 5. you are seat - ed at the right hand of the
Fa - ther: re - ceive our prayer. 6. For you a - lone are the Ho - ly One, —
you a - lone are the Lord, 7. you a - lone are the Most High, Je - sus Christ, with the Ho - ly
Spi - rit, in the glo - ry of God the Fa - ther. A - men.

-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, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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 Ezekiel 18:1-4, 25-32

Reader: Marianne Zinkewicz

A Reading from the Book of Ezekiel.

The Word of the Lord came to me: What do you mean by repeating this proverb concerning the land of Israel, "The parents have eaten sour grapes, and the children's teeth are set on edge"? "As I live," says the Lord God, "this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die. Yet you say, 'The way of the Lord is unfair.' Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, 'The way of the Lord is unfair.' O house of Israel, are my ways unfair? Is it not your ways that are unfair? Therefore I will judge you, O house of Israel, all of you according to your ways," says the Lord God. "Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone," says the Lord God. "Turn, then, and live."

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 25:1-8

Reader: Dave Warburton

1 To you, O Lord, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.
2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.
3 Show me your ways, O Lord, *
and teach me your paths.

1 A ti, Señor, elevo el alma;
Dios mío: Pongo mi confianza en ti; *
no permitas que sea avergonzado
ni que mis enemigos me derroten.
2 Que nadie que en ti confía sea
humillado; *
que sea humillado el traidor en sus
ardides.

4 Lead me in your truth and teach me, *
 for you are the God of my salvation;
 in you have I trusted all the day long.
 5 Remember, O Lord, your compassion and love, *
 for they are from everlasting.
 6 Remember not the sins of my youth and my
 transgressions; *
 remember me according to your love
 and for the sake of your goodness, O Lord.
 7 Gracious and upright is the Lord; *
 therefore he teaches sinners in his way.
 8 He guides the humble in doing right *
 and teaches his way to the lowly.

3 Muéstrame, Señor, tus sendas *
 y enséñame todos tus caminos.
 4 Enseña y guíame con tu verdad *
 porque tú eres mi Dios de salvación
 y en ti he confiado el día entero.
 5 Recuerda, Señor, tu compasión y
 amor *
 porque perduran para siempre.
 6 No recuerdes mis pecados juveniles
 ni mis culpas; *
 recuérdame conforme a tu piedad,
 por amor de tu bondad, Señor.
 7 Dios es bondadoso y recto; *
 le enseña su camino al pecador;
 8 lleva al humilde a hacer lo justo *
 y al sumiso le muestra su sendero.

The Second Reading **Philippians 2:1-13**

Reader: Dave Warburton

A Reading from the Letter of Paul to the Philippians.

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

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

People: **Thanks be to God.**

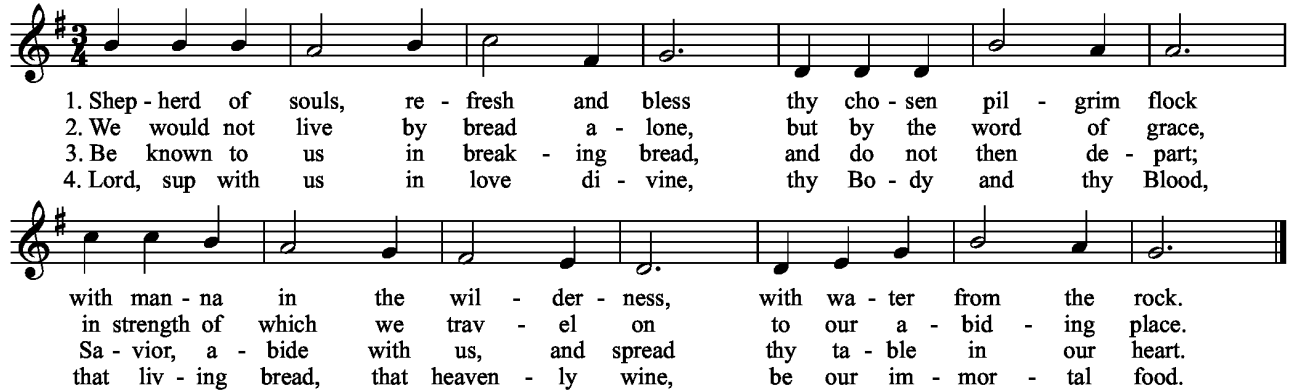
-The Gospel procession moves into the congregation as a liturgical reminder that Jesus walked among us.-

Please stand as you are able.

Gradual Hymn #343

"Shepherd of souls, refresh and bless"

St. Agnes



1. Shep - herd of souls, re - fresh and bless thy cho - sen pil - grim flock
2. We would not live by bread a - lone, but by the word of grace,
3. Be known to us in break - ing bread, and do not then de - part;
4. Lord, sup with us in love di - vine, thy Bo - dy and thy Blood,

with man - na in the wil - der - ness, with wa - ter from the rock.
in strength of which we trav - el on to our a - bid - ing place.
Sa - vior, a - bide with us, and spread thy ta - ble in our heart.
that liv - ing bread, that heaven - ly wine, be our im - mor - tal food.

-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 21:23-32

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

People: Glory to you, O Christ.

When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

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. Dr. Cynthia Jew

A period of silent reflection follows the sermon.

Please stand as you are able.

Affirmation of Faith

We believe in God, the love that holds the world together;
We believe in Love, known to us in Jesus;
We believe in Jesus, who fed the multitudes,
Who taught God's kingdom of justice and peace,
Who breathed God's very spirit upon his friends;
We believe in God's Spirit, who moves in the world
To lead us, teach us, and empower us
To do the work of love today.
There are no barriers to love.
There is always more than enough love.
Love makes us, love heals us, love makes us grow.
God's love comes to us on its way to someone else.
We believe in God, who creates us in the image of Love.
Since God loves us so much,
We ought also to love one another. 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: Marv Aardahl

Siblings in Christ, in humility regard others as better than yourselves. Humbly then, let us approach our God, saying, "To will and work for your good pleasure, Christ Jesus, enable us."

Christ Jesus, strengthen our tongues to declare you as the Ruler of our lives. May we, your Church, glorify your Heavenly Parent in word and deed.

Silence

Intercessor: To will and work for your good pleasure,

People: Christ Jesus, enable us.

Christ Jesus, you chose not to exploit your equality with God, but humbled yourself to be with us. Give us your heart for the marginalized and poor. May all people, especially those in power, follow your example of humility.

Silence

Intercessor: To will and work for your good pleasure,

People: Christ Jesus, enable us.

Christ Jesus, by your birth in human likeness you blessed all of creation. Remind us that your feet have trod our soil and tasted our waters. Give us the will to care for this precious planet.

Silence

Intercessor: To will and work for your good pleasure,

People: Christ Jesus, enable us.

Christ Jesus, you rule the world with love and compassion. Give to our local leaders compassion and vision that the people of our region might live as neighbors, looking out for each other's interests.

Silence

Intercessor: To will and work for your good pleasure,

People: Christ Jesus, enable us.

Christ Jesus, you became obedient to the point of death that we might have abundant life. Work marvels in the lives of the sick and sorrowful. May they recount to generations the wonderful deeds you have done in their lives. We pray for all those on the prayer list, especially Trish.

The congregation may add their own petitions and thanksgivings.

Silence

Intercessor: To will and work for your good pleasure,

People: **Christ Jesus, enable us.**

Christ Jesus, through death and resurrection you were highly exalted by God. Continue your good work in those who now rest from their labors. May all the dead find new and lasting life in you.

Silence

Intercessor: To will and work for your good pleasure,

People: **Christ Jesus, enable 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 and Absolution

Priest: We reflect on the difficult times of the past week and seek the strength to become our most compassionate selves.

Silence for reflection.

Priest: We have wounded your love.

People: **O God, heal us.**

We stumble in the darkness.

Light of the world, transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Eternal Spirit, living God, in whom we live and move and have our being,

all that we are, have been, and shall be is known to you,

to the very secret of our hearts and all that rises to trouble us.

Living flame burn into us; cleansing wind, blow through us;

fountain of water, well up within us,

that we may love and praise in deed and in truth. Amen.

Priest: God's grace is for you; you are loved and forgiven. 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: Denise Engles on Sept. 27th, Marv Aardahl on Sept. 28th, Megan Bernabe & Juliet Branch on Oct. 2nd, and Kira Hays & Katarina Nelson on Oct. 3rd.

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

Ave Maria
St. Stephen's Parish Choir

arr. by Nathaniel Dett

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

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

Please stand as you are able.

Doxology

Old 100th

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

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

Priest: God be with you.

People: And also with you.

Priest: Lift up your hearts.

People: We lift them to God.

Priest: Let us give thanks.

People: It is right to give God thanks and praise.

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

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we say:

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

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

Sanctus WLP #785

"Santo, santo, santo"

San - to, san - to, san - to, mi cor - a - zon te a - do - ra! Mi
 Ho - ly, ho - ly ho - ly, my heart, my heart a - dores you! My
 cor - a - zon te sa - be de-cir: san - to e-res Se - ñor.
 heart is glad to say the words: you are ho - ly, Lord.

Standing or kneeling as you are able.

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.**

Now, as Jesus taught us, we pray,

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:
The hallowing of your name echoes through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and
come on earth. With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever. Amen.

Espíritu Eterno,
Creador de la tierra, Portador del dolor, Dador de la vida,
Fuente de todo lo que es y de lo que será,
Padre y Madre de todos nosotros,
Dios amoroso, en quien está el cielo:
¡La santificación de tu nombre resuena por el universo!
¡Que el camino de tu justicia sea seguido por los pueblos del mundo!
¡Que tu voluntad celestial sea cumplida por todos los seres creados!
Que tu reino de paz y libertad sostenga nuestra esperanza
y venga a la tierra. Con el pan que necesitamos hoy, aliméntanos.
En las heridas que absorbemos unos de otros, perdónanos.
En tiempos de tentación y prueba, fortalécenos.
De pruebas demasiado grandes para soportar, líbranos.
Del dominio de todo lo que es maligno, libéranos.
Porque tú reinas en la gloria del poder que es amor, ahora y por siempre. Amén.

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.

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.

Todos son bienvenidos a recibir la comunión. La mesa que preparamos pertenece a Dios. Sin importar en qué punto de su camino espiritual se encuentren, son bienvenidos a recibir el Pan y el Vino santificados.

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:

O Jesus Christ, you have instituted for us a great sacrament in your promise of life and love, which we remember now as we hear your words again: "This is my body; this is my blood — given for you." Feed us in our hearts with faith and trust, draw us closer to you and to each other, and strengthen us for service to our neighbor. We come before you now, with hearts you have fed all our lives with the promise that you have given yourself for us. Keep us strong in that faith until we can meet at your table again. 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

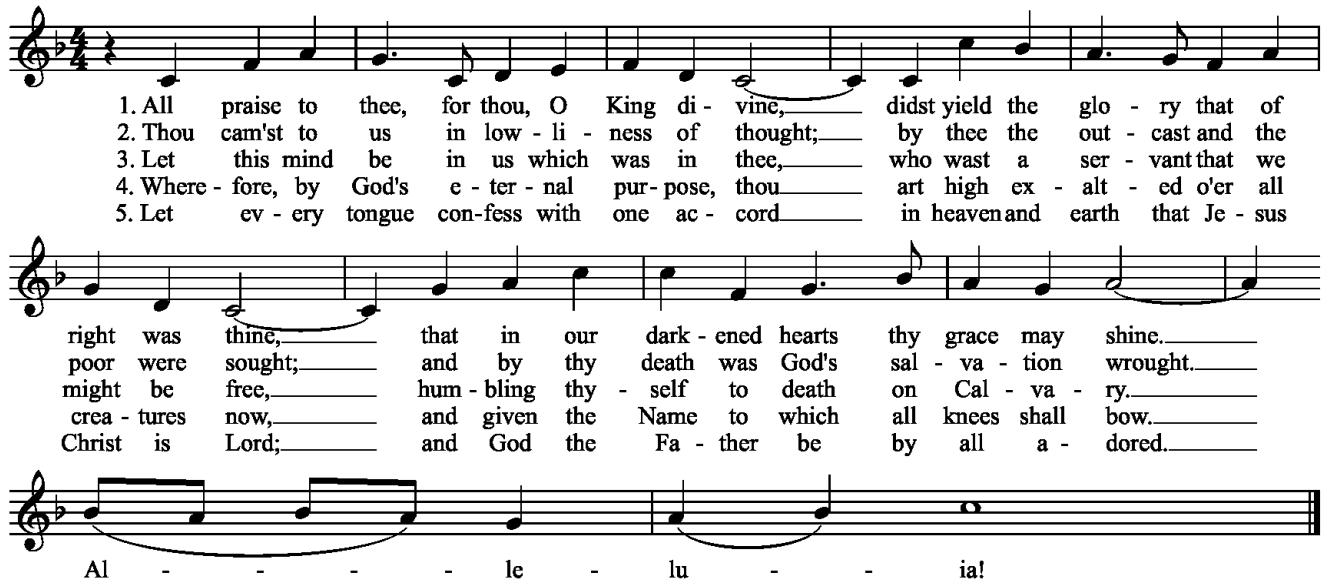
-Processions have long been an important part of liturgical worship. At the conclusion of the service the retiring procession represents the carrying of the Gospel message into the world.

Those who wish to may bow in reverence as the cross passes to acknowledge Christ's sacrifice upon it.-

Closing Hymn #477

"All praise to thee, for thou"

Engleberg



1. All praise to thee, for thou, O King di-vine, didst yield the glo-ry that of
2. Thou cam'st to us in low-li-ness of thought; by thee the out-cast and the
3. Let this mind be in us which was in thee, who wast a ser-vant that we
4. Where-fore, by God's e-ter-nal pur-pose, thou art high ex-alt-ed o'er all
5. Let ev-ery tongue con-fess with one ac-cord in heaven and earth that Je-sus
right was thine, that in our dark-ened hearts thy grace may shine.
poor were sought; and by thy death was God's sal-va-tion wrought.
might be free, hum-bling thy-self to death on Cal-va-ry.
crea-tures now, and given the Name to which all knees shall bow.
Christ is Lord; and God the Fa-ther be by all a-dored.
Al-le-lu-ia!

-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.