



SAINT STEPHEN'S EPISCOPAL CHURCH  
HOLY EUCHARIST: RITE II  
SUNDAY, MAY 25, 2025  
THE SIXTH SUNDAY OF EASTER

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Opening Hymn: *Hymnal 1982 #405 - All things bright and beautiful*

*Descant*

All things bright and beau - ti - ful, crea-tures great and small,

*Refrain*

All things bright and beau - ti - ful, all crea-tures great and small,

all things wise and won - der - ful, God made them all.

all things wise and won - der - ful, the Lord God made them all.

1 Each lit - tle flower that o - pens, each lit - tle bird that sings,  
2 The pur - ple - head - ed moun-tain, the riv - er run - ning by,  
3 The cold wind in the win - ter, the pleas - ant sum - mer sun,  
4 He gave us eyes to see them, and lips that we might tell

*Repeat Refrain*

he made their glow-ing col - ors, he made their ti - ny wings.  
the sun - set, and the morn - ing that bright - ens up the sky,  
the ripe fruits in the gar - den, he made them ev - ery one.  
how great is God Al - might - y, who has made all things well.

Words: Cecil Frances Alexander (1818-1895). Music: *Royal Oak*, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958), desc. Richard Proulx (b. 1937). Used by arrangement with G. Schirmer, Inc. Descant, Copyright © 1979, G.I.A. Publications, Inc.

*Celebrant* Alleluia. Christ is risen.  
*People* ***The Lord is risen indeed. Alleluia.***

*The Celebrant may say*

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 Lord. ***Amen.***

*When appointed, the following hymn or some other song of praise is sung or said, all standing*

*Glory to God in the highest,  
and peace to God's 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.*

### **The Collect of the Day**

*Celebrant*     The Lord be with you.  
***People***     ***And also with you.***  
*Celebrant*     Let us pray.

O God, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. ***Amen.*** [The people may be seated for the readings]

### **A Reading from the Acts of the Apostles (16:9 – 15),**

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia

and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

*Reader*            *The Word of the Lord*

*People*            *Thanks be to God*

### **Psalm 67**

1 May God be merciful to us and bless us, \*  
show us the light of his countenance and come to us.

2 Let your ways be known upon earth, \*  
your saving health among all nations.

3 Let the peoples praise you, O God; \*  
let all the peoples praise you.

4 Let the nations be glad and sing for joy, \*  
for you judge the peoples with equity  
and guide all the nations upon earth.

5 Let the peoples praise you, O God; \*  
let all the peoples praise you.

6 The earth has brought forth her increase; \*  
may God, our own God, give us his blessing.

7 May God give us his blessing, \*  
and may all the ends of the earth stand in awe of him.

### **A Reading from the Book of Revelation (21:10, 22 - 22:5),**

In the spirit the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day-- and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

*Reader*            *The Word of the Lord*  
*People*            *Thanks be to God*

# Sequence Hymn: *Hymnal 1982 #292 - O Jesus, crowned with all renown*



1 O Je - sus, crowned with all re - nown, since thou the earth hast  
2 Lord, in their change, let frost and heat, and winds and dews be  
3 that we may feed the poor a - right, and, gath - ering round thy

trod, thou reign - est and by thee come down hence -  
given; all fos - tering power, all in - fluence sweet, breathe  
throne, here, in the ho - ly an - gels' sight, re -

forth the gifts of God. Thine is the health and  
from the bount - eous heaven. At - tem - per fair with  
pay thee of thine own: That we may praise thee

thine the wealth that in our halls a - bound, and  
gen - tle air the sun - shine and the rain, that  
all our days, and with the Fa - ther's Name, and

thine the beau - ty and the joy with which the years are crowned.  
kind - ly earth with time - ly birth may yield her fruits a - gain:  
with the Ho - ly Spi - rit's gifts, the Sa - vior's love pro - claim.

Words: Edward White Benson (1829-1896), alt. Music: *Kingsfold*, English melody; adapt. and harm. Ralph Vaughan Williams (1872-1958).

**[Please stand for the proclamation of the Gospel]**

*Priest*            The Holy Gospel of our Lord Jesus Christ according to John (14:23 - 29)  
*People*            ***Glory to you, Lord Christ.***

Jesus said to Judas (not Iscariot), "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

"I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe."

*Reader*            The Gospel of the Lord  
*People*            ***Praise to you, Lord Christ***

**Sermon**

**The Nicene Creed** (from *Enriching Our Worship*) **[Please stand, as you are able]**

***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,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
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,  
who with the Father and the Son is worshiped and glorified,  
who 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.*

## **The Prayers of the People – Form IV [The people may be seated]**

*Deacon or other leader*

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

On the Anglican Cycle of Prayer, we pray for The Anglican Church of Kenya.

In the Diocese of Montana, we pray for the Church of the Trinity, Jeffers and the Rev. Jaime Leonard, Rector. We also pray for Camp Marshall.

In the Saint Stephen's community, we pray for The Harchariks and Joe Huckle.

*Silence*

Lord, in your mercy

***Hear our prayer.***

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

*Silence*

Within our parish family, we pray for Brian, Christi, Danielle, Darlene, Ellie, Joe, Justin, Katie, Laura, and Libby. We also pray for our hosts and partners - the staff and community members of Saint John's United.

*Silence*

Lord, in your mercy

***Hear our prayer.***

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

*Silence*

*Prayer In Times of Conflict*

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. **Amen** (*Book of Common Prayer* pg. 824)

Lord, in your mercy

***Hear our prayer.***

*The Celebrant adds a concluding Collect.*

O Lord our 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, Father, Son, and Holy Spirit, now and for ever. **Amen.**

**The Peace**

*All stand. The Celebrant says to the people* **[Please stand, as you are able]**

The peace of the Lord be always with you.

***People***      ***And also with you.***

**Offertory Sentences**

Ascribe to the Lord the honor due His Name; bring offerings and come into His courts.

Walk in love, as Christ loved us and gave Himself for us, an offering and sacrifice to God. *Psalm 96:8, Ephesians 5:2*

**If you need or prefer a gluten-free communion wafer, please let the usher or reader know at this time.**



Offertory Hymn: *Hymnal 1982* #345 - Savior, again to thy dear Name we raise (verses 1-2)

1 Sa - vior, a - gain to thy dear Name we raise  
 \*2 Grant us thy peace up - on our home - ward way;

with one ac - cord our part - ing hymn of praise;  
 with thee be - gan, with thee shall end the day:

guard thou the lips from sin, the hearts from shame,  
 from harm and dan - ger keep thy chil - dren free,

that in this house have called up - on thy Name.  
 for dark and light are both a - like to thee.

Words: John Ellerton (1825-1893), alt. Music: *Ellers*, Edward John Hopkins (1818-1901).

Anthem

Praise God, from whom all bless - ings flow; praise  
 him, all crea - tures here be - low; praise him a - bove, ye  
 heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)

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

## HOLY COMMUNION - Eucharistic Prayer A [Please stand, as you are able]

*Celebrant* The Lord be with you.

*People* ***And also with you.***

*Celebrant* Lift up your hearts.

*People* ***We lift them to the Lord.***

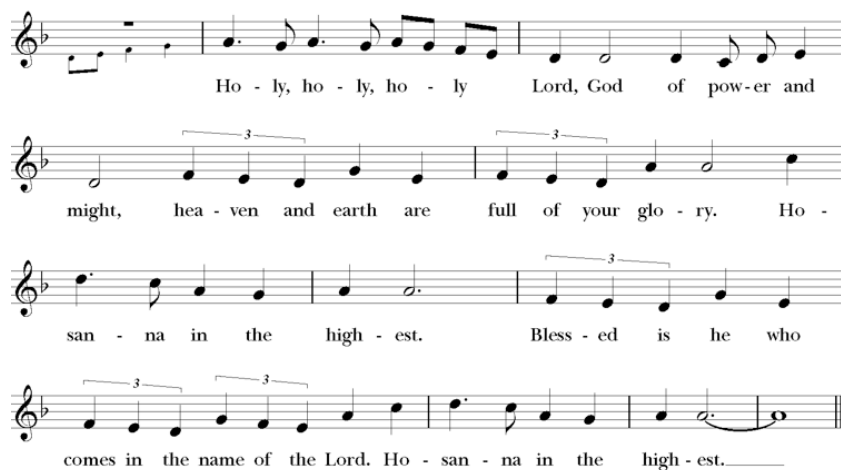
*Celebrant* Let us give thanks to the Lord our God.

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for He is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By His death He has destroyed death, and by His rising to life again He has won for us everlasting life.

Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*Celebrant and People*



*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out His arms upon the cross, and offered Himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night He was handed over to suffering and death, our Lord Jesus Christ took bread; and when He had given thanks to you, He broke it, and gave it to His disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper He 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, we proclaim the mystery of faith:

*Celebrant and People*

***Christ has died.***

***Christ is risen.***

***Christ will come again.***

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling His death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By Him, and with Him, and in Him, in the unity of the Holy Spirit all honor and glory are yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

*Officiant and People*

*Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our trespasses,  
as we forgive those  
who trespass against us.*

*And lead us not into temptation,  
but deliver us from evil.*

*For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.*

### **The Breaking of the Bread**

*This setting is not used in Lent.*

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.

*Celebrant then says*

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 at the Lord's Table.***

*Communion in one kind (the bread or the wine) is just as valid as communion in both kinds.*

*If you would like to receive a blessing instead of receiving communion, simply come forward with your arms crossed.*

*After Communion, the Celebrant says*  
Let us pray.

**Post-Communion Prayer [People may stand or kneel]**

*Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To Him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.*

**Blessing**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

**Announcements**

# Recessional Hymn: *Hymnal 1982 #400* - All creatures of our God and King (verses 1-3)



1 All crea - tures of our God and King, lift up your voic - es, let us  
 \*2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -  
 \*3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing  
 2 loft, O\_\_ praise him, Al - le - lu - ia! Fair ris - ing  
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,  
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,  
 3 tense and fierce - ly bright, you give to us both warmth and light,

## Refrain



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

*The refrain may be sung antiphonally, by phrase; all join in the final Alleluia.*

Words: St. Francis of Assisi (1182-1226); tr. William H. Draper (1855-1933), alt. Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 123; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

*Celebrant* Alleluia, Alleluia! Let us go forth into the world, rejoicing in the power of the Spirit!

*People* Thanks be to God. Alleluia, Alleluia!

## Churchy Term of the Week – The Peace

A liturgical exchange of greeting through word and gesture. It is a sign of reconciliation, love, and renewed relationships in the Christian community. It is initiated by the celebrant, who says, “The peace of the Lord be always with you.” The people respond, “And also with you.” The ministers and people may greet one another in the name of the Lord (BCP, pp. 332, 360). Any appropriate words of greeting may be used in the exchange of peace that follows between individuals (BCP, p. 407). The gesture of greeting has been expressed in a variety of ways, including a kiss on the cheek, an embrace, a handclasp, or a bow. The peace is also known as the kiss of peace and the Pax (from the Latin, “peace”).

The peace is an ancient Christian practice. It has been associated with Rom 16:16, “Greet one another with a holy kiss,” and similar passages such as 1 Cor 16:20, 2 Cor 13:12, 1 Thes 5:26, and 1 Pt 5:14. The earliest references to the peace may be found in writings concerning the baptismal liturgies. After the baptism and the laying on of hands and anointing by the bishop, the newly baptized were included in the exchange of the peace for the first time. Justin Martyr indicates that during the second century the peace took place before the presentation of the gifts at the eucharist. It appears that the peace originally concluded the liturgy of the word. However, the peace was moved to the end of the eucharistic prayer in the Roman rite during the fifth century. The peace was exchanged at the time of the breaking of the bread prior to communion. The peace was exchanged at this time in the eucharistic liturgy of the 1549 BCP, and it continues in this position in the Roman rite. The peace was deleted in the 1552 BCP. The 1979 BCP restored the peace at the eucharist to its ancient position at the end of the liturgy of the word. The BCP still allows the peace to be exchanged at the time of the administration of communion, before or after the sentence of invitation (p. 407).

At baptism, the peace follows the baptism and the welcome for the newly baptized by the celebrant and people (BCP, p. 308). At Confirmation, Reception, or Reaffirmation, it follows the bishop’s concluding prayer and precedes the prayers of the people or the offertory (BCP, pp. 310, 419). The peace concludes the service for the Celebration and Blessing of a Marriage, although communion may follow (BCP, p. 431). The new minister’s first action at the Celebration of a New Ministry is to initiate the peace (BCP, p. 563). The bishop initiates the peace at the end of the liturgy for the Consecration and Dedication of a Church, prior to the eucharist (BCP, p. 574). In the Order for Celebrating the Holy Eucharist, the peace may be exchanged after the prayers for the world and the church and before preparing the table, “or elsewhere in the service” (BCP, p. 401). Depending on the pastoral needs of the situation, it might be more appropriate to exchange the peace at the end or the beginning of this more informal eucharistic liturgy. The peace may be intoned by the celebrant and the people. *The Hymnal 1982* provides musical settings for the peace (S 110–111).

In the late Middle Ages, a wooden plaque or plate with a projecting handle was used to pass the peace without direct personal contact. It had an image of the crucifixion or another religious subject on the face. It was known as a Pax Board, Pax Brede, or Osculatorium. It was first kissed by the celebrant, and then passed to other ministers and members of the congregation who also kissed it. The custom of passing the peace by use of a Pax Board is now obsolete.

Adapted from Don S. Armentrout’s *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.



*"Christ at the Pool of Bethesda" by Artus Wolffort, 17th century*



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