



SAINT STEPHEN'S EPISCOPAL AND  
 BETHLEHEM LUTHERAN CHURCHES  
 HOLY EUCHARIST: *ENRICHING OUR WORSHIP*  
 SUNDAY, APRIL 26, 2026  
 FOURTH SUNDAY OF EASTER



Processional Hymn: *Hymnal 1982 #205* – Good Christians all, rejoice and sing! (v. 1 – 3)



1 Good Chris - tians all, re - joice and sing! Now is the  
 \*2 The Lord of life is risen to - day! Sing songs of  
 3 Praise we in songs of vic - to - ry that love, that



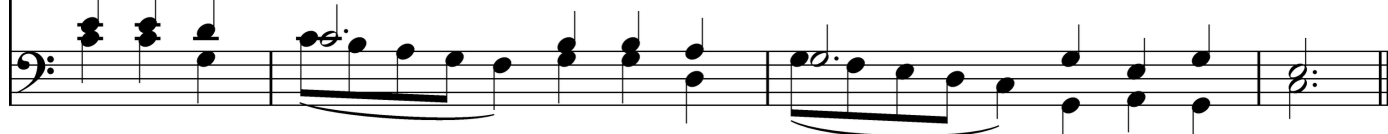
1 tri - umph of our King! To all the world glad news we bring:  
 2 praise a - long his way; let all the earth re - joice and say:  
 3 life which can - not die, and sing with hearts up - lift - ed high:

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



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

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



Words: Cyril A. Alington (1872-1955), alt. St. 5, Norman Mealy (1923-1987). Copyright © 1958, renewal 1986, by Hope Publishing company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. St.5, Copyright © 1971 by Walton Music Corporation. Used by permission. Music: *Gelobt sei Gott*, Melchior Vulpius (1560?-1616).

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

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.

Music: Robert Powell (b. 1932), rev. Setting: Copyright © Church Publishing Inc.

## The Collect of the Day

*Celebrant* God be with you.

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

*Celebrant* Let us pray.

O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear His voice we may know Him who calls us each by name, and follow where He leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. *Amen.*

## **The Word of God**

### **A Reading from the Book of Acts (2:42 – 47),**

Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

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

*People*        *Thanks be to God*

### **Psalm 23**

1 The Lord is my shepherd; \*  
I shall not be in want.

*2 He makes me lie down in green pastures \*  
and leads me beside still waters.*

3 He revives my soul \*  
and guides me along right pathways for his Name's sake.

*4 Though I walk through the valley of the shadow of death,  
I shall fear no evil; \*  
for you are with me;  
your rod and your staff, they comfort me.*

5 You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil,  
and my cup is running over.

*6 Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of the Lord for ever.*

**A Reading from the First Letter of Peter (2:19 – 25),**

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

“He committed no sin,  
and no deceit was found in his mouth.”

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

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

*People* **Thanks be to God**

**Sequence Hymn: *Hymnal 1982* #645 – The King of love my shepherd is (v. 1 – 3)**



1 The King of love my shep-herd is, whose good-ness  
2 Where streams of liv-ing wa-ter flow, my ran-somed  
\* 3 Per-verse and fool-ish oft I strayed, but yet in



1 fail-eth nev-er; I noth-ing lack if  
2 soul he lead-eth, and where the ver-dant  
3 love he sought me, and on his shoul-der



1 I am his, and he is mine for ev-er.  
2 pas-tures grow, with food ce-les-tial feed-eth.  
3 gent-ly laid, and home, re-joic-ing, brought me.

Words: Henry Williams Baker (1821-1877); para. Psalm 23. Music: *St. Columba*, Irish melody, harm. *Hymnal 1982*.

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

*Priest*            The Holy Gospel of our Lord Jesus Christ according to John (10:1 - 10)

*People*            ***Glory to you, Lord Christ.***

Jesus said, “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

*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 II [The people may be seated]**

*In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.*

I ask your prayers for God's people throughout the world; for our Bishops, Marty and Ben; for this gathering; and for all ministers and people.

Pray for the Church.

*Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.

Pray for justice and peace.

*Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

*Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him.  
Pray that they may find and be found by him.

*Silence*

I ask your prayers for the departed.  
Pray for those who have died.

*Silence*

*Members of the congregation may ask the prayers or the thanksgivings of those present*

Within our parish family, we pray for **Rob, DeVona & family, Leon & family, Lyle, Lisa & Lindsey, Pastor Kim & Terri, Eva, Josh, Sally, Bill & Lisa, Amanda & family, Danielle, Jamie & family, Jennifer, Karly, Katie, Laura, Lyndsee & family, Libby, and Lynn.** We also pray for the staff and community members of Saint John's United.

*Silence*

Praise God for those in every generation in whom Christ has been honored.  
Pray that we may have grace to glorify Christ in our own day.

*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**

*For Prisons and Correctional Institutions*

Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy's sake. **Amen.**

*Silence*

*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.**

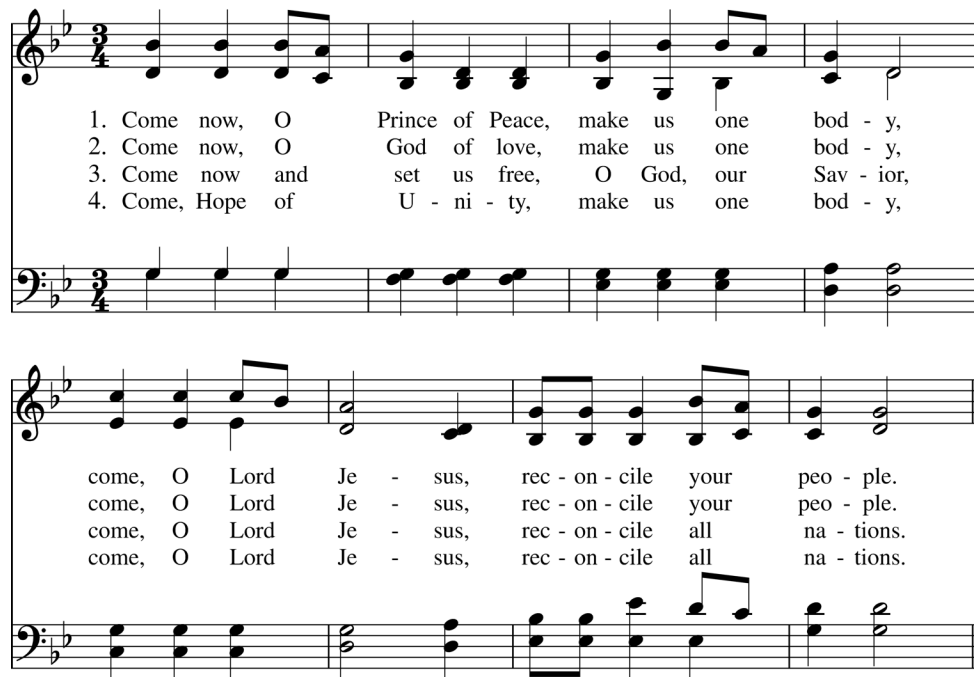
## The Peace

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

*Celebrant* The peace of Christ be always with you.

*People* *And also with you.*

## Offertory Hymn: Wonder, Love and Praise #795 – Come now, O Prince of Peace

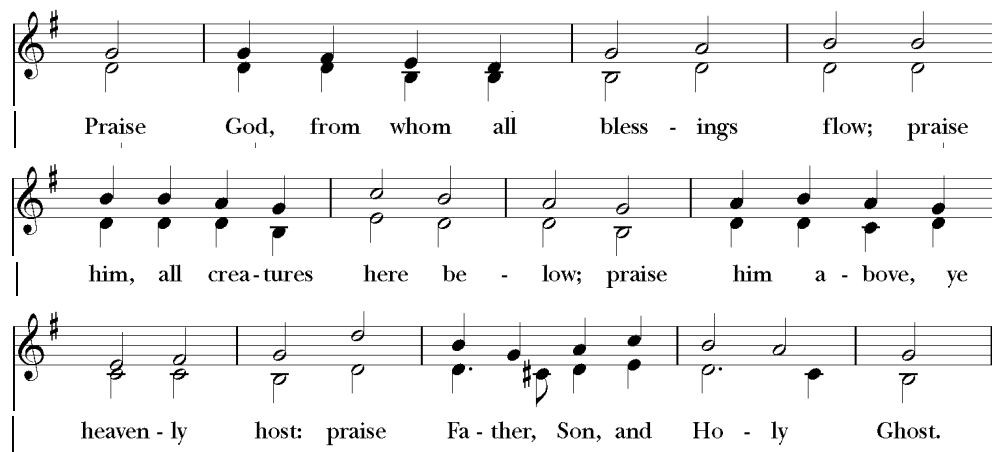


1. Come now, O Prince of Peace, make us one bod - y,  
2. Come now, O God of love, make us one bod - y,  
3. Come now and set us free, O God, our Sav - ior,  
4. Come, Hope of U - ni - ty, make us one bod - y,

come, O Lord Je - sus, rec - on - cile your peo - ple.  
come, O Lord Je - sus, rec - on - cile your peo - ple.  
come, O Lord Je - sus, rec - on - cile all na - tions.  
come, O Lord Je - sus, rec - on - cile all na - tions.

Words: Geonyong Lee; para. Marion Pope, alt. Music: *O-so-so*, Geonyong Lee.

## 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 3 [Please stand, as you are able]

*Presider* The Lord be with you.

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

*Presider* Lift up your hearts.

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

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

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

*Presider*

All thanks and praise  
are yours at all times and in all places,  
our true and loving God;  
through Jesus Christ, your eternal Word,  
he Wisdom from on high by whom you created all things.  
You laid the foundations of the world  
and enclosed the sea when it burst out from the womb;  
You brought forth all creatures of the earth  
and gave breath to humankind.

Wondrous are you, Holy One of Blessing,  
all you create is a sign of hope for our journey;  
And so, as the morning stars sing your praises  
we join the heavenly beings and all creation  
as we shout with joy:

*Celebrant and People*

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

*The Presider continues*

Glory and honor are yours, Creator of all,  
your Word has never been silent;  
you called a people to yourself, as a light to the nations,  
you delivered them from bondage  
and led them to a land of promise.

Of your grace, you gave Jesus  
to be human, to share our life,  
to proclaim the coming of your holy reign  
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:  
“Take, eat, this is my Body, broken for you.  
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

*Presider and People*

***Dying, you destroyed our death.***

***Rising, you restored our life.***

***Christ Jesus, come in glory!***

*The Presider continues*

Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit's power,  
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with all your people  
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.

*Presider and People*

***Blessed are you now and for ever. AMEN.***

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

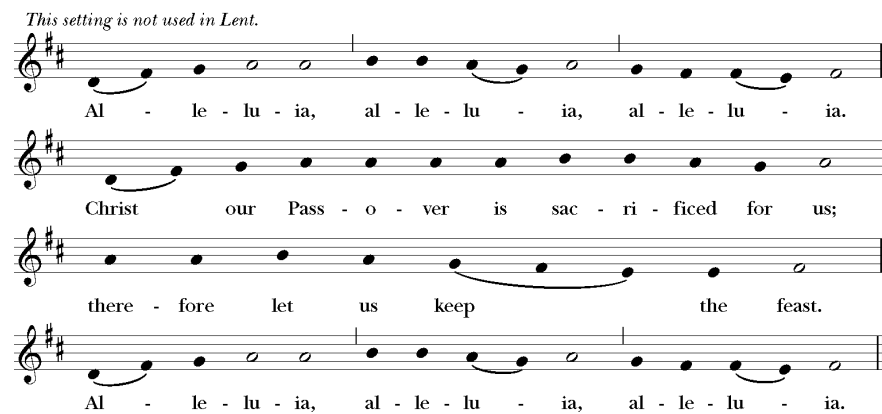
*Officiant and People*

***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]**

*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.*

**Blessing**

God bless you with reckless hope, that in the shadow of deep despair you may be a spark of light.

God bless you with radical peace, that in the tempest of chaos you may be an island of calm.

God bless you with ridiculous faith, that in the storm of certitude you may be a shore of truth.

God bless you with relentless joy, that in the discord of hate you may be a song of Love.

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

*Blessing courtesy of Bishop Deon K. Johnson of the Episcopal Diocese of Missouri*

# Recessional Hymn: *Wonder, Love, and Praise* #801 – God be with you till we meet again

*Unison* *Harmony*

1. God be with you till we meet a - gain; by wise coun - sels  
 2. God be with you till we meet a - gain; 'neath bright wings pro -  
 3. God be with you till we meet a - gain; when life's pe - rils  
 4. God be with you till we meet a - gain; keep love's ban - ner

guide, up - hold you, with the sheep se - cure - ly fold you:  
 tect - ing hide you, dail - y man - na still pro - vide you:  
 thick con - found you, put strong arms un - fail - ing round you:  
 float - ing o'er you, smite death's threat - 'ning wave be - fore you:

*Unison*

God be with you till we meet a - gain.  
 God be with you till we meet a - gain.  
 God be with you till we meet a - gain.  
 God be with you till we meet a - gain.

Words: Jeremiah Eames Rankin (1828-1904), alt. John L. Hooker (b. 1944). Music: Randolph, Ralph Vaughan Williams (1872-1958), alt.

*Celebrant*  
*People*

Let us go forth into the world, rejoicing in the power of the Spirit.  
*Thanks be to God.*

## WHAT IS THIS LITURGY?

### **Churchy Term of the Week - *Enriching Our Worship***

A collection of supplemental liturgical materials prepared by the Standing Liturgical Commission (1997) and published by Church Publishing Incorporated. It includes resources and forms for Morning and Evening Prayer, Order of Worship for the Evening, the Great Litany, and the Holy Eucharist. The canticles and prayers represent the recovery of ancient biblical and patristic images, including the identification of Christ with Wisdom and language for God that does not use familiar masculine terms. The liturgical texts reflect the influence of the prayer experience of women, and a desire to honor that experience while remaining faithful to the norms of liturgical prayer as received by the Episcopal Church. Supplemental liturgical texts may only be used with the permission of the diocesan bishop, or the appropriate ecclesiastical authority in the absence of the diocesan bishop. These texts may be used in conjunction with Rite 2 liturgies of the BCP, or supplemental texts may be used to develop an entire liturgy. Copyright is extended to congregations for reproduction of texts included in *Enriching Our Worship*.

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

## WHAT IS GOOD SHEPHERD SUNDAY?

### **What It Is**

The Fourth Sunday of Easter is always called "Good Shepherd Sunday," and every year the church is invited into pastoral images of shepherding — green pastures, safety, guidance, and care. It's observed by Episcopalians, Lutherans, Catholics, Presbyterians, and most other denominations using the Revised Common Lectionary.

### **The Theological Heart**

This passage continues directly out of the healing of the man born blind in John 9. When Jesus begins speaking about sheep, shepherds, thieves, and gates, he is not offering a pastoral abstract metaphor — he is interpreting what has just happened. The man born blind heard the voice of the shepherd and followed, even without physical sight. The religious leaders, by contrast, functioned like those who would exclude and cast out.

What is unexpected in this particular passage is that Jesus does not immediately name himself the *shepherd* — instead, he says "I am the gate," an image that can feel secondary or confusing at first, but within the flow of John's Gospel carries significant weight.

### **Connection to Easter**

Good Shepherd Sunday is still squarely in the Easter season. Easter is not just about comfort — it's about movement. Resurrection is not static. The risen Christ is always on the move, appearing on roads, in locked rooms, by the sea. Calling people out of fear and into something new. So this Sunday isn't just about being passively cared for by a shepherd — it's about what it means to be led somewhere, brought through something: through death, through fear, through confinement, and into life.

*According to Claude AI...*



*“Landscape with Shepherd and Sheep” by Anton Mauve, 1880*



Saint Stephen’s Episcopal Church is a part of the Episcopal Diocese of Montana

Office and Mailing Address:

40 Tenth Street West

Billings, Montana 59102

Office Phone: (406) 248 - 6427

Email: [ststephensmt@gmail.com](mailto:ststephensmt@gmail.com)

Visit us on the web at [ststephensbillings.org](http://ststephensbillings.org)

All hymns used under license using *ritesong* from Church Publishing, Inc. CCLI License #1370116

