



The Season After
PENTECOST

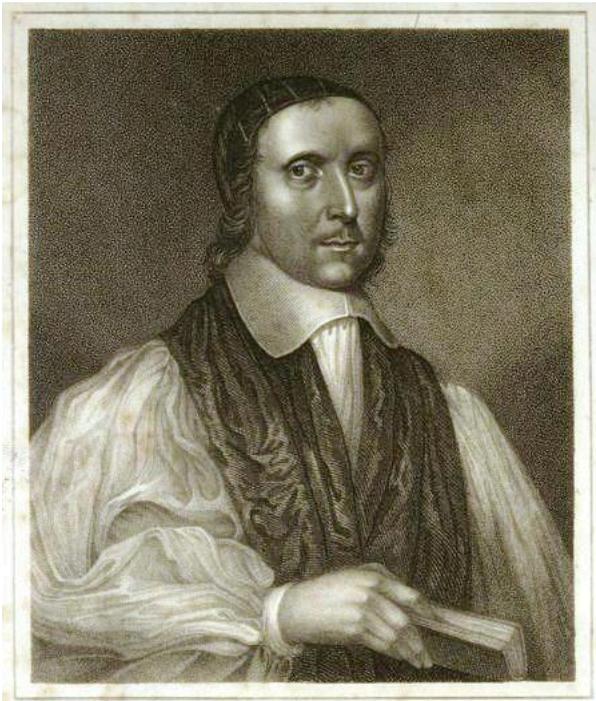
St. Stephen's Episcopal Church

Saint Stephen's welcomes everyone who wishes to follow Christ, worship together, grow in faith and share God's love through service to others.

FEAST OF JEREMY TAYLOR

9:30 am Wednesday, 13 August 2025

[From Lessor Feasts & Fasts](#)



Jeremy Taylor, one of the most influential of the “Caroline Divines,” was educated at Cambridge and, through the influence of William Laud, became a Fellow of All Souls at Oxford. He was still quite young when he became chaplain to Charles I and later, during the Civil War, a chaplain in the Royalist army. The successes of Cromwell’s forces brought about Taylor’s imprisonment and, after Cromwell’s victory, Taylor spent several years in forced retirement as chaplain to the family of Lord Carberry in Wales. It was during this time that his most influential works were written, especially *Holy Living* and *Holy Dying* (1651). The opening of *Holy Living* reveals the impact that the Civil War, fought in part over religious concerns, had on him:

“I have lived to see religion painted upon banners, and thrust out of churches; and the temple turned into a tabernacle, and that tabernacle made ambulatory, and covered with

[Continued Pg 11](#)

Opening Acclamation:

Presider: Blessed be God: Father, Son, and Holy Spirit.

People: And blessed be his kingdom, now and for ever. Amen.

Presider: Let us pray:

All: 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.

GLORIA

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King, almighty
God and Father,
we worship you, we give you
thanks,
we praise you for your glory.
Lord Jesus Christ,
only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;**

**you are seated at the right hand of
the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the
Father. Amen.**

The Collect:

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray

All: O God, whose days are without end, and whose mercies cannot be numbered: Make us, like your servant Jeremy Taylor, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

LITURGY OF THE WORD: *(Please be seated for the lessons)*

The First Lesson - A Reading from Ecclesiastes (3:1-15):

For everything there is a season, and a time for every matter under heaven:

a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to throw away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to throw away;
a time to tear, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.

What gain have the workers from their toil? I have seen the business that God has given to everyone to be busy with. He has made everything suitable for its time; moreover he has put a sense of past and future into their minds, yet they cannot find out what God has done from the beginning to the end. I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; moreover, it is God's gift that all should eat and drink and take pleasure in all their toil. I know that whatever God does endures forever; nothing can be added to it, nor anything taken from it; God has done this, so that all should stand in awe before him. That which is, already has been; that which is to be, already is; and God seeks out what has gone by.

Reader The Word of the Lord

People **Thanks be to God**

The Psalm

Psalm 114

1 Hallelujah!

When Israel came out of Egypt,

*** the house of Jacob from a people of strange speech,**

2 Judah became God's sanctuary

*** and Israel his dominion.**

3 The sea beheld it and fled;

- * **Jordan turned and went back.**
- 4 The mountains skipped like rams,**
* **and the little hills like young sheep.**
- 5 What ailed you, O sea, that you fled?**
* **O Jordan, that you turned back?**
- 6 You mountains, that you skipped like rams?**
* **you little hills like young sheep?**
- 7 Tremble, O earth, at the presence of the Lord,**
* **at the presence of the God of Jacob,**
- 8 Who turned the hard rock into a pool of water**
* **and flint-stone into a flowing spring.**

The Second Lesson - A Reading from Romans (14:7-12):

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

Gospel Lesson: Mark (13:32-37)

Deacon: The Holy Gospel of Our Lord Jesus Christ according to Mark

People: Glory to you, Lord Christ.

Jesus said, "About that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

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

Homily

Nicene Creed (Traditional) All say together

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.

Prayers of the People Form VI

Leader: In peace, we pray to you, Lord God. For all people in their daily life and work;

People: For our families, friends, and neighbors, and for those who are alone.

Leader: For this community, the nation, and the world;

People: For all who work for justice, freedom, and peace.

Leader: For the just and proper use of your creation;

People: For the victims of hunger, fear, injustice, and oppression.

Leader: For all who are in danger, sorrow, or any kind of trouble;

People: For those who minister to the sick, the friendless, and the needy.

Leader: For the peace and unity of the Church of God;

People: For all who proclaim the Gospel, and all who seek the Truth.

Leader: For Sean, our Presiding Bishop, and, Jennifer our Bishop; and for all bishops and other ministers;

People: For all who serve God in his Church.

Leader: In the Diocesan cycle of prayer, we pray for *St. Mark's, in Mesa.*

In the Anglican cycle of prayer, we pray for *The Diocese of Nsukka – The Church of Nigeria (Anglican Communion).*

We pray also for the Apache and Tahono O'odom first-peoples who call this area their home

People: For neighbors near and far that God may bless and keep them.

Leader: For the special needs and concerns of this congregation.

(The People may add their own petitions, aloud or silently)

Leader Hear us, Lord;

People For your mercy is great.

Leader: We thank you, Lord, for all the blessings of this life.

(The People may add their own thanksgivings, aloud or silently)

Leader We will exalt you, O God our King;

People: And praise your Name for ever and ever.

Leader: We pray for all who have died, that they may have a place in your eternal kingdom. (people remember those who have died)

Leader: Lord, let your loving-kindness be upon them;

People: Who put their trust in you.

Confession of Sin

Deacon: We pray to you also for the forgiveness of our sins.

(a short pause)

All: Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

Absolution

Presider: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness and by the power of the Holy Spirit keep you in eternal life. **Amen**

Exchange of the Peace

Presider: The peace of the Lord be always with you.

All And also with you.

The Ministers and People may greet one another in the name of the Lord.

The Offertory

Presider: Walk in love as Christ loved us and gave himself as a offering and sacrifice to God.

Doxology (Hymn #380 v. 3)

**Praise God from whom all blessings flow
Praise him all creatures here below
Praise him above ye heavenly host
Praise Father, Son, and Holy Ghost. Amen.**

The Holy Communion

The Great Thanksgiving

Rite II C

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: God of all power, Ruler of the Universe, you are worthy of glory and praise.

People: Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus -

**Holy, Holy, Holy my Heart, my Heart, adores you!
My Heart is glad to say the words,
You are Holy, Lord.**

Presider continues:

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them (+) by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, 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."

After supper, he took the cup of wine, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving:

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers: God of Sarah and Abraham, Rebekah and Isaac, Rachel and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal.

Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

Lord's Prayer(Traditional)

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

(Presider breaks the consecrated bread)

Fraction Anthem

G #825 Refrain only Now in this banquet

Now in this ban - quet, Christ is our bread;
Here shall all hun - gers be fed.
Bread that is bro - ken, wine that is poured,
Love is the sign of our Lord.

Invitation to Communion:

Presider: Come to this table, you who have much faith and you who would like to have more; you who have been to this sacrament often and you who have not been for a long time; you who have tried to follow Jesus and you who have failed. Come, it is Jesus the Christ who invites us to meet him here.

All are welcome and invited to come to The Lord's Supper and receive communion in this church. It is gluten free bread and real wine. To dip/intinct your bread into the wine and then consume it, please come to the left altar rail. To eat your bread and then sip wine from the cup, please come to the right altar rail. To receive a blessing instead of the bread and wine, come to either rail and cross your arms over your chest and we will give you a blessing.

Prayers for Birthdays, Anniversaries, Healing, Travel, and Gratitude

Post Communion Prayer

Presider: Let us pray:

All: Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Benediction:

Presider: May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all, now and forever more. **Amen.**

Dismissal

Deacon: People of St. Stephen's, what does God call us to do?

People: We are called to love and serve.

Deacon: Let us go forth into the world, rejoicing in God's Spirit. Alleluia! Alleluia!

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

[Continued from front:](#)

skins of beasts and torn curtains; and God to be worshipped, not as he is ‘the Father of our Lord Jesus,’ (an afflicted Prince, the King of sufferings,) nor as the ‘God of Peace,’ (which two appellatives God newly took upon him in the New Testament, and glories in forever,) but he is owned now rather as ‘the Lord of Hosts,’ which title he was preached by the Prince of Peace. But when religion puts on armor, and God is not acknowledged by his New Testament titles, religion may have in it the power of the sword, but not the power of godliness; and we may complain of this to God, and amongst them that are afflicted, but we have no remedy but what we must expect from the fellowship of Christ’s sufferings and the returns of the God of peace. In the meantime, and now that religion pretends to stranger actions upon the new principles; and men are apt to prefer a prosperous error before an afflicted truth; and some will think they are religious enough, if their worshippings have in them the great earnestness and passion, with much zeal and desire; that we refuse no labor; that we bestow upon it much time; that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion.”

Among Taylor’s other works, *Liberty of Prophecy* proved to be a seminal work in encouraging the development of religious toleration in the seventeenth century. The principles set forth in that book rank with those of Milton’s *Areopagitica* in its plea for freedom of thought.

In later life, Taylor and his family moved to the northeastern part of Ireland where, after the restoration of the monarchy, he became Bishop of Down and Connor. To this was later added the small adjacent diocese of Dromore. As bishop, he labored tirelessly to rebuild churches, restore the use of the Prayer Book, and overcome continuing Puritan opposition. As Vice-Chancellor of Trinity College, Dublin, he took a leading part in reviving the intellectual life of the Church of Ireland. He died in 1667, having remained to the end a man of prayer and a pastor.

[More From Wikipedia the free encyclopedia](#)

[Jeremy Taylor](#) (1613–1667) was a cleric in the Church of England who achieved fame as an author during the Protectorate of Oliver Cromwell. He is sometimes known as the "Shakespeare of Divines" for his poetic style of expression, and he is frequently cited as one of the greatest prose writers in the English language.[1][2]

Taylor was under the patronage of William Laud, Archbishop of Canterbury. He went on to become chaplain in ordinary to King Charles I as a result of Laud's sponsorship. This made him politically suspect when Laud was tried by Parliament and executed in January 1644/5 during the English Civil War. After the parliamentary victory over the King, he was briefly imprisoned several times.

Eventually, he was allowed to live quietly in Wales, where he became the private chaplain of the Earl of Carbery. After the Restoration, he was made Bishop of Down and Connor in Ireland. He also became Vice-Chancellor of the University of Dublin.

He is remembered in the liturgical calendars of the Church of England and other Anglican churches.

Early life

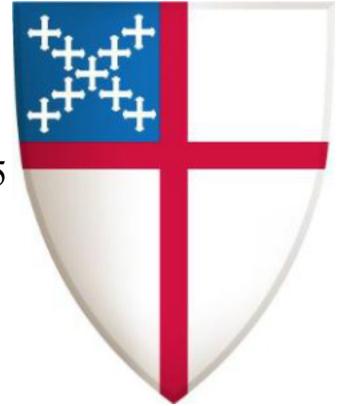
Taylor was born in Cambridge, the son of a barber, Nathaniel.[3] He was baptised, as a child, on 15 August 1613 at Holy Trinity Church, Cambridge. His father was educated and taught him grammar and mathematics. He was then educated at the Perse School, Cambridge,[4] before going to Gonville and Caius College, Cambridge, where he gained a Bachelor of Arts degree in 1630/1631 and a Master of Arts degree in 1634.[5]

[Continued online](#)

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Welcome Visitor!!!

Please leave your name and contact info below. If you'd like to speak with someone, please check here

Or you can also use the QRC here to fill this out online.



Info Update Giving Envelopes Mail News Letter

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