



4TH SUNDAY AFTER PENTECOST

HOLY EUCHARIST, JUNE 20, 2021 - 10AM

*Welcome! We're so glad to have you joining us for worship today.
Please remember that non-household members must maintain a six foot distance.
Masks are optional outdoors.*

saint mark's episcopal church, palo alto

Welcome to Saint Mark's!

All are welcome to join in worship.

We encourage you to sing along with the hymns, remaining distant from those not in your household.

Newcomers and visitors are encouraged to fill in a Welcome Card or sign the visitor book, which will be on the welcome table (where these bulletins are, near the nametag rack). If there are things about our worship that are new to you or do not make sense, try to embrace the unfamiliarity. Consider that you are entering a conversation with God and the faithful which began centuries before we were here and will continue after we are gone. Just join in as you are, and bear with us as we are, and we will all be transformed as we go.

We are thrilled to sing together and to celebrate the Eucharist, the Sacrament of Christ's Body and Blood. Please read instructions for receiving Communion on p. 13. All who seek to draw near to Christ are invited.

Adapted from Holy Eucharist Rite II, the Book of Common Prayer and Enriching our Worship, The Episcopal Church

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We are a community dedicated to deepening our relationship with God and embodying the Spirit of Christ through faithful expressions of love, service, compassion, and justice.

LITURGY OF THE WORD

Please stand in body or spirit when the song begins.

OPENING HYMN: Don't be Afraid, *John Bell and the Iona Community*

Don't be a - fraid. My love is strong - er,
my love is strong - er than your fear.
Don't be a - fraid. My love is strong - er and
I have prom - ised, prom - ised to be al - ways near.

Text: John L. Bell, b.1949
Tune: John L. Bell, b.1949
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OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

COLLECT OF THE DAY

God be with you.

And also with you.

Let us pray.

We begin with a call to worship or acclamation.

The collect (n. *call-ect*) gathers our prayers together and unites the readings and feast of the day.

Almighty and most loving God, through your Son Jesus, who came among us as a slave choosing rather to serve his disciples than to be served by them; help us in our weakness not to seek to oppress others, nor to make peace with any form of exploitation, but in all things earnestly and of our own free will to seek to serve each other following Christ's good example, this we ask in the name of Jesus Christ our Lord. **Amen.**

Please be seated.

A READING FROM THE FIRST BOOK OF SAMUEL.

David said to Saul, "Let no one's heart fail because of him; your servant will go and fight with this Philistine." Saul said to David, "You are not able to go against this Philistine to fight with him; for you are just a boy, and he has been a warrior from his youth." But David said to Saul, "Your servant used to keep sheep for his father; and whenever a lion or a bear came, and took a lamb from the flock, I went after it and struck it down, rescuing the lamb from its mouth; and if it turned against me, I would catch it by the jaw, strike it down, and kill it. Your servant has killed both lions and bears; and this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God." David said, "The Lord, who saved me from the paw of the lion and from the paw of the bear, will save me from the hand of this Philistine." So Saul said to David, "Go, and may the Lord be with you!" Saul clothed David with his armor; he put a bronze helmet on his head and clothed him with a coat of mail. David strapped Saul's sword over the armor, and he tried in vain to walk, for he was not used to them. Then David said to Saul, "I cannot walk with these; for I am not used to them." So David removed them. Then he took his staff in his hand, and chose five smooth stones from the wadi, and put them in his shepherd's bag, in the pouch; his sling was in his hand, and he drew near to the Philistine. The Philistine came on and drew near to David, with his shield-bearer in front of him. When the Philistine looked and saw David, he disdained him, for he was only a youth, ruddy and handsome in

This collect comes from a liturgy composed by the Vivian Traylor Chapter of the Union of Black Episcopalians and approved for use in DioCal for the celebration of Juneteenth.

The two books of Samuel (originally one piece) were written in the 6th century BCE, and are concerned with the rise of the monarchy in ancient Israel. Samuel is prophet and judge; Saul and then David are kings, and their stories figure prominently in these works and in the memories of the Hebrew people.

appearance. The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the wild animals of the field." But David said to the Philistine, "You come to me with sword and spear and javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This very day the Lord will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not save by sword and spear; for the battle is the Lord's and he will give you into our hand." When the Philistine drew nearer to meet David, David ran quickly toward the battle line to meet the Philistine. David put his hand in his bag, took out a stone, slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell face down on the ground.

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

Thanks be to God.

PSALM OF THE DAY: PSALM 9:9-20

- 9 You will be a refuge for the oppressed,
a refuge in time of trouble.**
- 10 Those who know your Name will put their trust in you,
for you never forsake those who seek you, O God.**
- 11 Sing praise to the Holy One who dwells in Zion;
proclaim to the peoples the things God has done.**
- 12 The Avenger of blood will remember them
and will not forget the cry of the afflicted.**
- 13 Have pity on me, O God;
see the misery I suffer from those who hate me,
O you who lift me up from the gate of death,**

We will read the psalm *antiphonally*, meaning back and forth by side, beginning on the south/chapel side of the labyrinth.

Psalms are ancient songs, that include prayers of hope, sadness, anger, and almost all other human emotions. Jews and Christians have prayed the psalms for centuries.

- 14 So that I may tell of all your praises
and rejoice in your salvation
in the gates of the city of Zion.
- 15 The ungodly have fallen into the pit they dug,
and in the snare they set is their own foot caught.
- 16 You are known, O God, by your acts of justice;
the wicked are trapped in the works of their own hands.
- 17 The wicked shall be given over to the grave
and also all the peoples that forget God.
- 18 For the needy shall not always be forgotten,
and the hope of the poor shall not perish for ever.
- 19 Rise up, O God; let not the ungodly have the upper hand;
let them be judged before you.
- 20 Put fear upon them, O God;
let the ungodly know they are but mortal.

GOSPEL ACCLAMATION: Alleluia, *Mode VI*

Please repeat after the cantor:



THE GOSPEL

Please stand in body or spirit.

The Holy Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Christ.

When evening had come, Jesus said to his disciples, “Let us go across to the other side.” And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” He woke up and rebuked the wind, and

said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

The Gospel of the Lord.

Praise to you, Lord Christ.

SERMON: The Rev. Dr. Rebecca Lyman

Please be seated.

SILENT REFLECTION

THE NICENE CREED

Please stand in body or spirit.

**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.**

“Alleluia” is a proclamation of joy, “Praise the Lord!”

The Gospel of Mark is probably the earliest of the 4 Gospels in our Bible. It was likely written around 70CE, under a period of persecution of the new Christian communities.

The sermon helps us to reflect on the Scriptures we have heard and to connect them to the Good News present in our lives now.

The Nicene Creed comes to us from the Councils of Nicea (325) and Constantinople (381, where they edited it). It is, therefore, a very ancient statement of faith that we hold in common with many Christian denominations. It is a statement of belief, that is, of communal trust (not an intellectual assertion of how these things could be), and we recite it collectively as a prayer, ending with Amen.

The *filioque* (“and the Son”) was added in the 6th century by many Western churches, deepening a rift (or *schism*) with Eastern churches.

**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.**

PRAYERS OF THE PEOPLE

Let us offer prayers to God for the needs, concerns, and hopes of the world.

For peace and tranquility in the world, and for the salvation of all, let us pray: **Christ, have mercy.**

For Michael our Presiding Bishop, for Marc our own Bishop, and for the welfare all the People of God, especially those in the dioceses of Chotanagpur (North India); Christ the King (Southern Africa); Christchurch (Aotearoa, New Zealand and Polynesia); Chubu (Nippon Sei Ko Kai); Clogher (Ireland); Diocese on the Coast (Nigeria); and The Church of North India (United);

For our clergy and our bishops,
For the many lay people who serve the church,
and serve the world through the church.
For those gathered in worship and prayer;
let us pray: **Christ, have mercy.**

For Joe, our President; for the leaders of the nations;
and for all in authority, let us pray. **Christ, have mercy.**

For the good earth which God has given us; for the wisdom and will to conserve it; and for the first peoples of this place, the Ramaytush and Muwekma/Ohlone tribes, let us pray: **Christ, have mercy.**

Enriching Our Worship returns to the earlier version of the Nicene Creed without this phrase, leaving room for varied understandings of the Trinity.

This list comes from the Anglican Cycle of Prayer; over the year, we pray for the 843 dioceses and 41 provinces of the worldwide Anglican Communion.

For those in need; the suffering and oppressed; the imprisoned; for those who are unemployed or experiencing homelessness; and for all who remember and care for them. For those we love, especially Vassar; Carl; Yo; Andy; Talia; Agustin; Kiran; Ron; Rebecca; Leland, Pamela, and their families; Fran; Lorna; Kevin; Cosette; Michelle; Carrie; Amy; Bob and Kathy; Jerry; for all who continue to battle COVID-19; and for those we name now:

let us pray: **Christ, have mercy.**

For those who rest in the peace of Christ, and for all the departed, especially Marjorie Smith (Teresa Downing's mother); Margaret Boyd (David Weller's aunt); let us pray: **Christ, have mercy.**

Blessed are you, O Lord our God, for you transform our lives and makes us new: Hear our prayers which we offer in confidence and breathe upon us with your Holy Spirit. Glory to you for ever and ever. **Amen.**

CONFESSIO

Remembering our siblings in Texas who on this Juneteenth weekend received the glad tidings of their emancipation, and seeking forgiveness for the many grave sins that delayed that liberating word, let us confess our sins against God and one another.

**Almighty God, Source of all that is,
Giver of every good gift:
You create all people in your image
and call us to love one another as you love us.
We confess that we have failed to honor you
in the great diversity of the human family.
We have desired to live in freedom,
while building walls between ourselves and others.
We have longed to be known and accepted for who we are,
while making judgements of others based on the color of skin,**

We invite you to add your own prayers – for other people, places, and situations, and for yourself – aloud or silently. (Thanksgivings will be offered later in the service.)

To **confess** is to acknowledge where we have missed the mark, fallen short, or broken relationships.

This **confession** comes from the Juneteenth liturgy composed by the Vivian Traylor Chapter of the Union of Black Episcopalians and approved for use in Diocese of California.

or the shape of features, or the varieties of human experience.
**We have tried to love our neighbors individually
 while yet benefitting from systems that hold
 those same neighbors in oppression.**

Forgive us, Holy God.

Give us eyes to see you as you are revealed in all people.

Strengthen us for the work of reconciliation rooted in love.

**Restore us in your image, to be beloved community,
 united in our diversity,**

even as you are one with Christ and the Spirit,

Holy and undivided Trinity, now and forever. Amen.

ABSOLUTION

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.**

THE PEACE

The peace of Christ be always with you!

And also with you.

OFFERTORY

Offer to God a sacrifice of thanksgiving, and make good your vows
 to the Most High.

OFFERTORY HYMN: It is Well with My Soul; *LEVAS #188*

1. When peace, like a riv - er, at - tend - eth my
 2. Though sa - tan should buf - fet, though tri - als should
 3. My sin— oh, the bliss of this glo - ri - ous
 4. And, Lord, haste the day when the faith shall be

A priest pronounces
 absolution, God's
 forgiveness, over the
 people.

The gathered Body
 greeting one another
 with a kiss or other
 gesture of peace
 comes from Jesus'
 appearance to his
 disciples after his
 Resurrection, and
 from early church
 letters (Romans, 2
 Corinthians, 1 Peter).

The Offertory is
 when we offer our
 lives, labors, and
 gifts (monetary and
 those elements of
 bread and wine to be
 consecrated) to God's
 use in the world.

1. way, When sor - rows like sea - bil - lows roll;
 2. come, Let this blest as - sur - ance con - trol,
 3. thought— My sin— not in part, but the whole—
 4. sight, The clouds be rolled back as a scroll,

1. What - ev - er my lot, thou hast taught me to
 2. That Christ has re - gard - ed my help - less es -
 3. Is nailed to the cross and I bear it no
 4. The trump shall re - sound and the Lord shall de -

1. say, It is well, it is well with my soul.
 2. tate, And has shed His own blood for my soul.
 3. more, Praise the Lord, praise the Lord, O my soul!
 4. scend, "E - ven so"— it is well with my soul.

It is well with my soul,
 It is well with my
 It is well with my soul,
 It is well with my
 It is well, it is well with my soul.
 soul,

LITURGY OF THE TABLE

THE GREAT THANKSGIVING

We invite your thanksgivings, spoken aloud or held silently in your heart.

May God be with you.

All
And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The prayer continues... and the Presider chants:

...sing this hymn to proclaim the glory of your Name:

SANCTUS: *Hymnal 1982 #S-129*

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. Blest is the one who
comes in the name of the Lord. Ho - san - na in the high - est.

We offer thanks for all the blessings of our lives.

This opening dialogue between presider and congregation is an ancient invitation to prayer. "Lift up your hearts" comes to us from Jewish prayers of blessing.

The Sanctus, "Holy," is the song of the angels (Isaiah 4 and Revelation 4). It has been an acclamation of the congregation since around the 4th century.

The prayer continues... and the Presider says

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The prayer concludes as the Presider chants

now and for ev - er. A - men.

THE LORD'S PRAYER

As our Savior Christ has taught us we now pray,

Our Father in heaven,

hallowed be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and for ever. Amen.

THE BREAKING OF THE BREAD

The Presider breaks the consecrated Bread. A period of silence is kept.

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

The Gifts of God for the People of God.

The memorial acclamation remembers what Christ has done and what Christ has promised.

The Great Amen is the people's consent to and affirmation of the Eucharistic prayer.

The Gospels of both Matthew and Luke record Jesus teaching this prayer, called the "Our Father," or the "Lord's prayer."

All who seek God and are drawn to Christ are welcome at this, Christ's table.

For COVID safety, we will be receiving the bread only. Maintain a 6' physical distance between members of the congregation as you wait. Step forward, receive the Eucharist into your cupped hands, and return to your seat before taking off your mask to consume.

Gluten-free is available.

1 Tell out, my soul, the great-ness of the Lord!
 2 Tell out, my soul, the great-ness of his Name!
 3 Tell out, my soul, the great-ness of his might!
 4 Tell out, my soul, the glo-ries of his word!

Un-num-bered bless-ings give my spi-rit voice;
 Make known his might, the deeds his arm has done;
 Powers and do-min-ions lay their glo-ry by.
 Firm is his prom-ise, and his mer-cy sure.

ten-der to me the prom-ise of his word;
 his mer-cy sure, from age to age the same;
 Proud hearts and stub-born wills are put to flight,
 Tell out, my soul, the great-ness of the Lord

in God my Sa-vior shall my heart re-joice.
 his ho-ly Name—the Lord, the Might-y One.
 the hun-gry fed, the hum-ble lift-ed high.
 to chil-dren's chil-dren and for ev-er-more!

POST-COMMUNION PRAYER

Please stand in body or spirit.

Let us pray.

**Gracious and loving God,
 you have made us one in the body of Christ,
 and nourished us at your table with holy food and drink.
 Now send us forth to be your people in the world.
 Grant us strength to persevere in resisting evil,
 and to proclaim in all we say and do your Good News
 in Christ Jesus our Savior. Amen.**

BLESSING

Go forth into the world in peace.
 Be of good courage.
 Hold fast to that which is good.
 Strengthen the fainthearted.
 Support the weak.
 Comfort the afflicted.
 Be patient with all,
 but make no peace with oppression.
 Love and serve the Lord,
 rejoicing in the power of the Holy Spirit. **Amen.**

ANNOUNCEMENTS

*Due to COVID precautions, we are not passing an offertory (collection) plate.
 There are two available for you to drop in donations: one on the table with the
 bulletins, and another on a stand on the opposite side of the labyrinth.*

*You can give online at saint-marks.com/give
 or by going directly to Titheby by scanning this QR Code.*

Thanks for your support.



This Post- (after) Communion prayer offers thanks to God for the gifts we have received in the Eucharist, and requests of God that we may fully live as the Body of Christ which we are.

Blessings invoke or call upon the presence of God, while also prompting us to open ourselves to what God would give us and how God invites us to respond.

CLOSING HYMN: Many and Great; *Hymnal 1982 #385*

1 Man - y and great, O God, are thy works, mak - er of
2 Grant un - to us com - mun - ion with thee, thou star - a -

earth and sky; thy hands have set the hea - vens with stars;
bid - ing one; come un - to us and dwell with us;

thy fin - gers spread the moun - tains and plains. Lo, at thy
with thee are found the gifts of life. Bless us with

word the wa - ters were formed; deep seas o - bey thy voice.
life that has no end, e - ter - nal life with thee.

DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

servicing today

LECTOR: Anna Klay

CANTOR: Adam Wood

KEYBOARDIST: Laura Green

ALTAR GUILD: Shin-Mee Chang

FLOWER GUILD: Dan Brower

TECHNICAL ASSISTANT:

Zareen Ahmad

SET UP: Don Bennett

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RECTOR: The Rev. Matthew McDermott

ASSOCIATE RECTOR: The Rev. Nikky Wood

MINISTER OF LIFELONG FORMATION: Debie Thomas

CHILDREN AND YOUTH MINISTER: Lily Dodge

ASSISTING CLERGY: The Rev. Dr. Rebecca Lyman,
The Rev. Liz Milner

OFFICE ADMINISTRATORS: Kate Clover, Katie Yates

BUSINESS ADMINISTRATOR: LeeAnne McDermott

TREASURER: Susan Pines

TECHNICAL PRODUCER: Daniel Walker

