

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 Music permissions: OneLicense.net A-714107, CCLI License #20790944

> 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



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 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. 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 $% \left({{{\left({{{}}}}} \right)}}}} \right.$

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.

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

843 dioceses and

Communion.

41 provinces of the

worldwide Anglican

year, we pray for the

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**.

CONFESSION

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**.

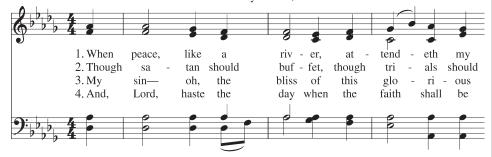
THE PEACE

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



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.

A priest pronounces **absolution**, God's

forgiveness, over the

The gathered Body

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).

greeting one another

people.



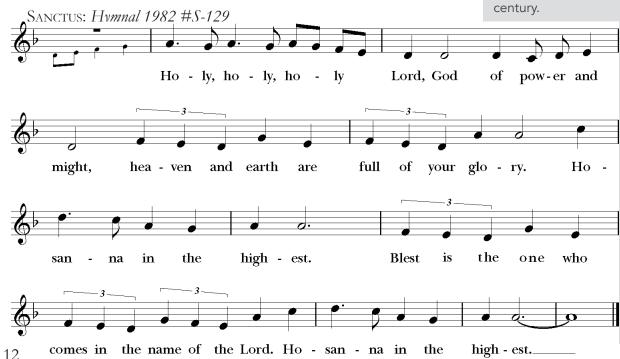
LITURGY OF THE TABLE

The Great Thanksgiving $% \mathcal{F}_{\mathcal{F}}^{(1)}(\mathcal{F}_{\mathcal{F}})$

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



The prayer continues... and the Presider chants: ...sing this hymn to proclaim the glory of your Name:



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 praver 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.



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

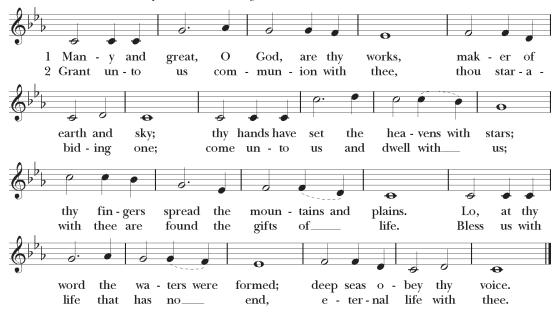
Due to COVID precautions, we are not passing an offertory (collection) plate. There are two available for you to drop in donations: one on the table with the bulletins, and another on a stand on the opposite side of the labyrinth. You can give online at saint-marks.com/give or by going directly to Tithely by scanning this OR 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



DISMISSAL Go in peace to love and serve the Lord. **Thanks be to God.**

serving 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



saint mark's episcopal church

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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 Administrators: LeeAnne McDermott Treasurer: Susan Pines Technical Producer: Daniel Walker