

***Prior to the start of the service,
we invite silence, prayer and preparation.***

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and those who are near. This week we pray for:

Djibouti, Somalia; Eglise Anglicane du Rwanda; Christ Church, Redding; St. Stephen's, Ridgefield; St. Paul's, Riverside; St. Andrew the Apostle, Rocky Hill; Wardens, treasurers, clerks, and all vestry members; elected delegates; annual parish meetings, committees, staff, and volunteers who oversee and maintain buildings and grounds.

Heavenly Father, giver of life and health: comfort and heal those who suffer in mind, body or spirit, and give your power of healing to those who minister to their needs. Grant that they may be strengthened and have confidence in your loving care. This week we pray for:

Sabin Streeter, Blair, Eleanor Robinson, Woody Anderson, Ashley, Burt Devine, Marcy, Todd Lefurge, Whitney, Charlotte Shales-Clarke, Claudia Reynolds, Maggie, Suzy, Huntley, Helena, Ben, Tony Piccirillo, Irma Duval, Art Sibley, Ray Padegenis, Jean Howard, Charlotte Danly, Keath

Receive our supplications and prayers, which we offer before you for all members of your holy Church.

. . . our parish families:

Monday: Mac Mummert

Tuesday: Ted & Sallie Mundy

Wednesday: Alden Rockwell Murphy

Thursday: Penny Nelson

Friday: John & Carol Newsome

. . . those having birthdays this week:

Sunday:

Monday:

Tuesday:

Wednesday: Lynn Farrell

Thursday:

Friday:

Saturday: George Mathanool

We pray for those who have died:

All victims of COVID-19

All victims of violence

For the people of Haiti, including the Episcopal Church in Haiti

For the people of Cuba, including the Episcopal Church in Cuba

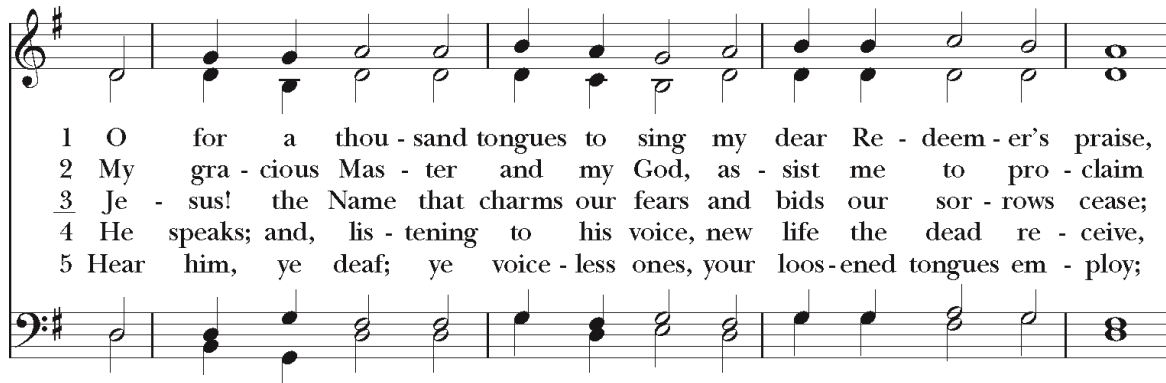
For the Community of Surfside Florida for the loss of human life, for the families and friends who grieve the loss of human life and livelihood from the condominium collapse; in thanksgiving for first responders for tending to those affected by this tragedy.

Prelude

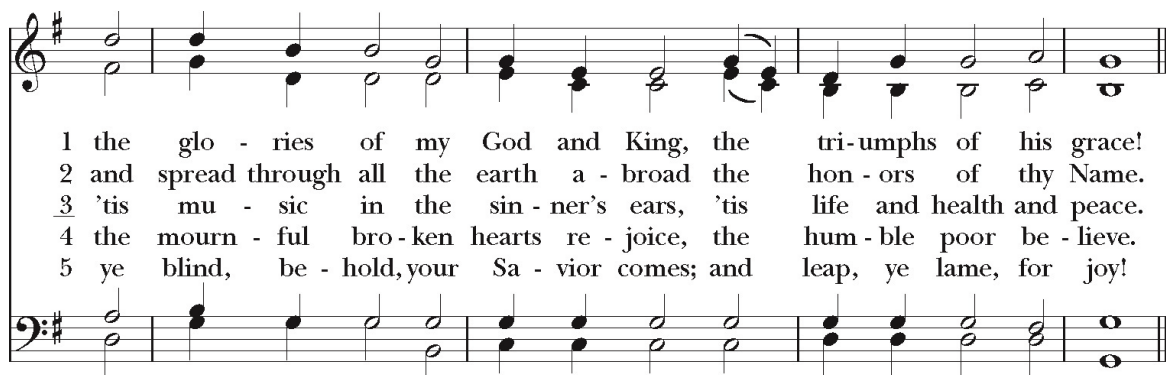
THE WORD OF GOD

Opening Hymn: O for a thousand tongues to sing ~ *Azmon*

Hymnal 493



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heaven.

Welcome

Opening Sentences

BCP p. 355

Celebrant: Blessed be God: Father, Son and Holy Spirit.
 People: **And blessed be his kingdom, now and for ever. Amen.**

Collect for Purity

BCP p. 355

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.

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.

Collect of the Day

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

1 Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. 2 Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. 3 Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord. 5 The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

The Word of the Lord.

Thanks be to God.

Psalm 23 (*said in unison*)

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 Ephesians

2:11-22

11 So then, remember that at one time you Gentiles by birth, called "the uncircumcision" by those who are called "the circumcision"—a physical circumcision made in the flesh by human hands— 12 remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. 15 He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, 16 and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. 17 So he came and proclaimed peace to you who were far off and peace to those who were near; 18 for through him both of us have access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, 20 built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. 21 In him the whole structure is joined together and grows into a holy temple in the Lord; 22 in whom you also are built together spiritually[e] into a dwelling place for God.

The Word of the Lord.

Thanks be to God.

1 Shep - herd of souls, re - fresh and bless thy cho - sen
 2 We would not live by bread a - lone, but by thy
 3 Be known to us in break - ing bread, and do not
 4 Lord, sup with us in love di - vine thy Bo - dy

pil - grim of flock with man - na in the
 word of grace, in strength of which we
 then de - part; Sa - vior, a - bid with
 and thy Blood, that liv - ing bread, that

wil - der - ness, with wa - ter from the rock.
 trav - el on to our a - bid - ing - place.
 us, and spread thy ta - ble in our heart.
 heaven - ly wine, be our im - mor - tal food.

Words: James Montgomery (1771-1854), alt. Music: *St. Agnes*, melody John Bacchus Dykes (1823-1876); harm. Richard Proulx (b. 1937), after John Bacchus Dykes (1823-1876) Copyright ©1985, G.I.A. Publications, Inc. All rights reserved. Used with permission.

The Holy Gospel of our Lord Jesus Christ according to St. Mark
Glory to you, Lord Christ.

6:30-34, 53-56

30 The apostles gathered around Jesus, and told him all that they had done and taught. 31 He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. 32 And they went away in the boat to a deserted place by themselves. 33 Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 34 As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

53 When they had crossed over, they came to land at Gennesaret and moored the boat. 54 When they got out of the boat, people at once recognized him, 55 and rushed about that whole region and began to

bring the sick on mats to wherever they heard he was. 56 And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Celebrant: The Gospel of the Lord.

People: Praise to you, Lord Christ

The Sermon

The Rev. Dr. Anita Louise Schell

The Nicene Creed

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

In Jesus' name we offer our prayers to God, who was and is and is to come saying: **Lord, hear our prayer.**

For a world filled with computers and playgrounds, art museums and mud huts, jet planes and ox carts, green fields and barren deserts, we beg for your mercy. For a world filled with the sophisticated and the simple, the fruitful and the withered, the whole and the maimed, we beg for your mercy. For the joy that comes from respecting how each contributes to the whole, let us pray to the Lord. **Lord, hear our prayer.**

For the church filled with teachers and dock workers, the disabled and the unemployed, the dying and the infants, the homemakers and the artists, we beg for your mercy. For a church filled with the sophisticated and the simple, the fruitful and the withered, the whole and the maimed, we beg for your mercy. For the hope that comes from respecting how each contributes to the whole, let us pray to the Lord. **Lord, hear our prayer.**

For people whose lives are filled with anxiety and despair, happiness and health, pain and trouble, wonder and challenge, honest or bitter isolation, we beg for your mercy. For human lives filled with the sophisticated and the simple, the fruitful and the withered, the whole and the maimed, we beg for your mercy. For the peace that comes from respecting how each contributes to the whole, let us pray to the Lord. **Lord, hear our prayer.**

*The congregation is invited to add their own
prayers and thanksgivings, either silently or aloud.*

The leader concludes the litany:

Fill us, almighty God, with joy, hope and peace. Grant that hostilities may cease, strangers become friends, and all humanity discover the world as your household. We pray this through Jesus Christ our Lord, who reigns in unity with you and the Holy Spirit, now and forever. **Amen.**

*from Intercessions for the Christian People
edited by Gail Ramshaw*

The Confession and Absolution

p. 360

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Peace

p. 360

Announcements

Offertory Sentence

Doxology: From all that dwell below the skies, vs. 3 ~ *Old 100th*

Hymnal 380

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.

The collection is brought forward by the ushers. The congregation is invited to stand as able.

THE HOLY COMMUNION

The Great Thanksgiving, Prayer A

p. 361

Sanctus - *Powell*

Hymnal S129

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 Lord's Prayer

p. 364

The Breaking of the Bread

p. 364

Agnus Dei - *Powell*

Hymnal S163

Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God, you
take a - way the sins of the world: have mer - cy on us.
Lamb of God, you take a - way the sins of the world: grant us peace.

Communion of the People

*All are welcome at the Lord's table. To receive a blessing, simply cross your arms over your chest.
Baptized Christians are invited to receive the sacrament of bread of Holy Communion.*

Post Communion Hymn: Let us break bread together on our knees

LEVAS II

1. Let us break bread to - geth - er on our knees (on our
2. Let us drink wine to - geth - er on our knees (on our

1. knees); Let us break bread to - geth - er on our knees (on our
2. knees); Let us drink wine to - geth - er on our knees (on our

1. knees). When I fall on my knees, with my face to the ris - ing
2. knees). When I fall on my knees, with my face to the ris - ing

sun, Oh Lord, have mer - cy on me (on me). me).

Let us praise God to - geth - er on our knees (yes, on our knees); Let us



praise God to - geth - er on our knees (yes, on our knees). When I

fall on my knees, with my face to the ris - ing sun, Oh

Lord, have mer - cy on me (on me).

The Postcommunion Prayer

p. 365

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.

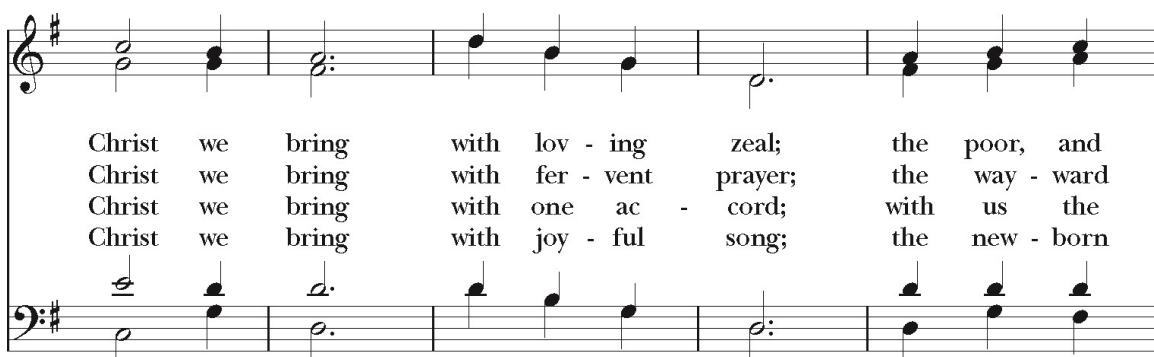
The Blessing

Closing Hymn: Christ for the world we sing! ~ *Moscow*

Hymnal 537



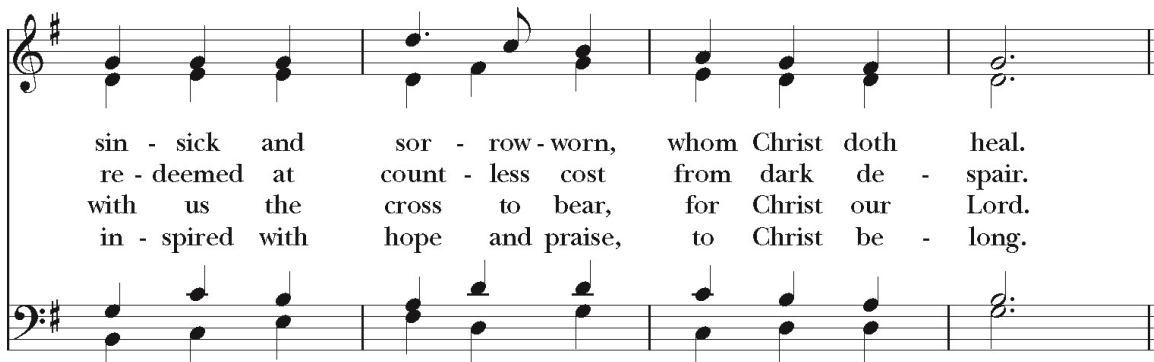
1 Christ for the world we sing! The world to
 2 Christ for the world we sing! The world to
 3 Christ for the world we sing! The world to
 4 Christ for the world we sing! The world to



Christ we bring with lov - ing zeal; the poor, and
 Christ we bring with fer - vent prayer; the way - ward
 Christ we bring with one ac - cord; with us the
 Christ we bring with joy - ful song; the new - born



them that mourn, the faint and o - ver - borne,
 and the lost, by rest - less pas - sions tossed,
 work to share, with us re - proach to dare,
 souls, whose days, re - claimed from er - ror's ways,



sin - sick and sor - row - worn, whom Christ doth heal.
 re - deemed at count - less cost from dark de - spair.
 with us the cross to bear, for Christ our Lord.
 in - spired with hope and praise, to Christ be - long.

Dismissal

Postlude

Scripture Reflection: A Mark Sandwich

When reading the stories from Mark's Gospel appointed for this summer author, Daniel Harrell made the following observation that really stuck with me as we continue to look at how discipleship is described in Mark's Gospel. Daniel Harrell says that we have the "makings of a Mark sandwich." I don't think it is because I'm hungry that I raise this image of the sandwich, though certainly the disciples seem to be eating and traveling a lot this summer. Today's Gospel shows us the challenge to both care for others and tend to our own spiritual lives in the process. This challenge was experienced by Jesus and his disciples as well as seen in today's Gospel. Now to that sandwich imagery!

Throughout his Gospel, Mark sandwiches one story (or stories) of Jesus inside another in order to amplify the meaning of each. The beginning of today's Gospel provides the first slice of bread – the part about being called away. After all that work of healing, casting out demons and traveling on foot, the apostles try to get away for a bite to eat in peace on the boat. The crowds press in on them and Jesus has great compassion for the crowds (It seems that Jesus rarely needs to eat – maybe that is the divine side of him) and we read a line that is too often treated like a throwaway line, "And he had compassion for them, because they were like sheep without a shepherd." According to Harrell, that's the bottom part of the sandwich.

The second slice of bread is when Jesus arrives on the other side of the shore. The people recognize their shepherd, and again, they rush for a healing and beg to touch the fringe of his cloak, as the unnamed woman in the Gospel story three weeks ago had done.

Now, what's in the middle of the sandwich? Notice the big gap in the verses listed in your service sheet. We jump from vs. 34 to vs. 53. What is in between then? The meat, the middle, is the story of a miraculous feeding and the miraculous walk on water, both signs of divine power. We will read those familiar accounts of Jesus feeding 5,000 and walking on water next Sunday from John's Gospel. The whole sandwich is an answered prayer. God in Christ is the long-wanted Shepherd of his people. And if there remains any question concerning Jesus' identity, Mark adds the line, "All who touched even the fringe of his cloak were healed," and fed, and loved. What a combination of stories, or a Mark sandwich, indeed!

Mother Anita

Today's Featured Hymn: "Let us break bread together on our knees"

From *Hymnary* we learn of the deep and rich history of today's beloved Communion hymn. Some of the stanzas of this African American spiritual may date back to the eighteenth century. Other stanzas have been added by oral tradition. A look through modern hymnals will reveal an array of variations on the text. The most notable alteration in the *Psalter Hymnal* is the phrase "to the Lord of life" in place of the original "to the rising sun," in which "sun" was an ambiguous metaphor referring to God. The song's use at communion services probably dates from after the American Civil War. Miles Mark Fisher notes in *Negro Slave Songs in the United States* (1953), the hymn relates hardly at all to Holy Communion, which does not necessarily require early morning administration or a devotee who faces east. It seems this was a signal song of Virginia slaves during the eighteenth century who used it and similar ones to convene their secret meetings.

The text discerns participation in the Lord's Supper as a humble act in which we not only eat the bread (st. 1) and drink the wine (st. 2) but also praise our God (st. 3) "on our knees." The refrain ends with a prayer for mercy that reminds us of the tax collector's prayer in Luke 18:13.

The tune "Break Bread Together," like the text, has been subject to variation. It became widely known after publication in *The Second Book of Negro Spirituals* (1926), compiled by James Weldon Johnson and Rosamond Johnson. The tune gained further popularity through a variety of choral arrangements. It can be found in many hymnals dating after 1955, when it was published in the American Presbyterian/Reformed *Hymnbook*.

Arranged without the call-and-response pattern that often characterizes African American spirituals, "Break Bread Together" in the *Psalter Hymnal* takes the shape of a regular hymn, with part singing on the stanzas and refrain. A higher melody line for stanza 3 is published in *The Hymnal 1982*. Today's version is reproduced from our hymnal, *Lift Every Voice and Sing*.

Mother Anita

Education Piece: Why do we genuflect?

In the Eucharistic service we consecrate the bread & wine as the Body and Blood of Christ with the belief that the bread and wine truly become the Body & Blood of Christ. This doctrine is called "Transubstantiation," and is a core belief in some Christian churches.

In most Episcopal churches, there is either an aumbry, or tabernacle, in which to store any remaining consecrated elements after communion of the faithful. This aumbry, or tabernacle, is usually indicated by a lamp indicating the presence of the consecrated elements in the sanctuary, or sometimes by a burning candle in an appropriate fixture. Look for Saint Ann's aumbry on the pulpit side of the altar.

The light indicates not only the presence of the reserved Sacrament but more specifically the Real Presence of Our Lord & Saviour in the reserved elements. This is why we genuflect. We are acknowledging the Real Presence of Jesus Christ in the elements of the Reserved Sacraments. We venerate the cross or crucifix (if there is one) by bowing prior to entering our pews. If an aumbry is present, and has reserved sacraments in it (the light will indicate that) the custom is to genuflect.

Mother Anita & Brother Bill