

The Sixth Sunday after Pentecost

Holy Eucharist | June 30, 2024

8:00 & 9:30 AM

WELCOME!

You are invited to be a part of this community whether you're arriving for the first time or returning. This bulletin is intended to encourage and enable your enthusiastic participation.

The staffed Nursery is available for little ones during the service and the Social Time.

St. David's Welcomes You

St. David's Episcopal Church is committed to following Jesus' example of practicing radical hospitality, seeking to find God in all people because they are of sacred worth. We respect the dignity of all persons, regardless of gender, race, ethnicity, age, physical or mental capacity, education, sexual orientation, gender identity, socioeconomic or marital status. All are invited as full participants in the life and ministries of our community of faith.

Loving God. Loving One Another.

St. David's Mission Statement

We at St. David's Episcopal Church are devoted to loving and serving God, one another and the world. Honoring the dignity and freedom of all to seek God at their own pace, we connect our life stories with the teachings of Jesus. Inspired by the Holy Spirit, we believe our actions transform the world and ourselves.

Please note, this service is livestreamed and recorded on Facebook and YouTube.

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Liturgy from *Enriching Our Worship: Supplemental Liturgical Materials prepared by The Standing Liturgical Commission 1997*

Today we welcome the Rev. Anne Kimball as our celebrant,
and Richard Clarke as our accompanist.

Cover art: The Episcopal Pride Shield. The design retains the upper-left blue corner of The Episcopal Church's shield logo and incorporates elements of the traditional Pride flag as well as the Progress Pride flag and Philadelphia Pride flag. In their use of black, brown, pink, and light-blue diagonal lines, the latter two flags represent intersectional progress in acknowledging people who are often overlooked by the mainstream LGBTQ+ movement: communities of color; the transgender community; and the many thousands harmed by anti-LGBTQ+ policy—from those who lost their lives in the AIDS crisis of the 1980s and '90s, to those still disproportionately impacted today.

THE HOLY EUCHARIST

We Gather in God's Name

Prelude

Opening Hymn

All Are Welcome



1. Let us build a house where love can dwell And all can safe - ly — live,
2. Let us build a house where pro - phets speak, And words are strong and true,
3. Let us build a house where love is found In wa - ter, wine and wheat:
4. Let us build a house where hands will reach Be - yond the wood and stone
5. Let us build a house where all are named, Their songs and vi - sions heard



A — place where saints and child - ren tell How — hearts learn to for - give.
Where all God's child - ren dare — to — seek To — dream God's reign a - new.
A — ban - quet hall on ho - ly — ground, Where peace and jus - tice meet.
To — heal and strength - en, serve and teach, And — live the Word they've known.
And — loved and trea - sured, taught and claimed As — words with - in the Word.



Built of hopes and dreams and vi - sions, Rock of faith and vault of grace;
Here the cross shall stand as wit - ness And as sym - bol of God's grace;
Here the love of God, through Je - sus, Is re - vealed in time and space;
Here the out - cast and the stran - ger Bear the im - age of God's face;
Built of tears and cries and laugh - ter, Prayers of faith and songs of grace,



Here the love of Christ shall end di - vi - sions:
Here as one we claim the faith of Je - sus:
As we share in Christ the feast that frees us: All are wel - come,
Let us bring an end to fear and dan - ger.
Let this house pro-claim from floor to raft - er:



all are we - lcome, all are wel - come in this place.

Opening Acclamation

Celebrant

Blessed be the one, holy, and living God.

People

Glory to God for ever and ever.

Collect for Purity

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.

Song of Praise



1. Glo-ry to you, Lord God of the a - ges; you are wor-thy of praise; glo-ry to



you. 2. Glo-ry to you for the ra - di-ance of your ho - ly name;



we will praise you and high-ly ex - alt you for - ev - er. 3. Glo-ry to you in the



splen - dor of your tem - ple; on the throne of your ma - jes - ty, glo-ry to you.



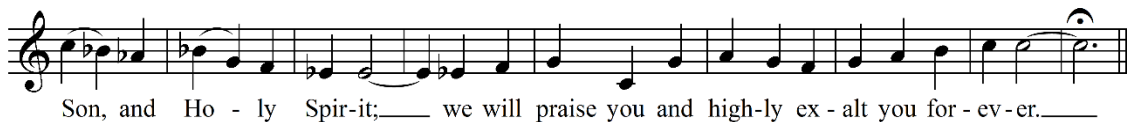
4. Glo-ry to you, seat - ed be - tween the cher - u - bim; we will praise you and



high-ly ex - alt you for - ev - er. 5. Glo-ry to you, be - hold - ing the depths;



in the high vault of heav - en, glo-ry to you. 6. Glo-ry to you, Fa - ther,



Text from the book of Daniel. Music: John Rutter ©1985, Oxford University Press

Collect of the Day

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

We Hear and Respond to God's Word

First Reading **Wisdom of Solomon 1:13-15; 2:23-24**

God did not make death,
And he does not delight in the death of the living.
For he created all things so that they might exist;
the generative forces of the world are wholesome,
and there is no destructive poison in them,
and the dominion of Hades is not on earth.
For righteousness is immortal.

God created us for incorruption,
and made us in the image of his own eternity,
but through the devil's envy death entered the world,
and those who belong to his company experience it.

Reader The Word of the Lord.

People **Thanks be to God.**

Lamentations 3:21-33

The Leader and People pray responsively. Please join in reading the bold text.

This I call to mind,
and therefore I have hope:

**The steadfast love of the LORD never ceases,
his mercies never come to an end;**

they are new every morning;
great is your faithfulness.

**"The LORD is my portion," says my soul,
"therefore I will hope in him."**

The LORD is good to those who wait for him,
to the soul that seeks him.

**It is good that one should wait quietly
for the salvation of the LORD.**

It is good for one to bear
the yoke in youth,

**to sit alone in silence
when the Lord has imposed it,**

to put one's mouth to the dust
(there may yet be hope),

**to give one's cheek to the smiter,
and be filled with insults.**

For the Lord will not
reject for ever.

**Although he causes grief, he will have compassion
according to the abundance of his steadfast love;
for he does not willingly afflict
or grieve anyone.**

Second Reading

2 Corinthians 8:7-15

As you excel in everything-- in faith, in speech, in knowledge, in utmost eagerness, and in our love for you-- so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something-- now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has-- not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

"The one who had much did not have too much,
and the one who had little did not have too little."

Reader The Word of the Lord.

People **Thanks be to God.**

Gospel Hymn

For Freedom Christ Has Set Us Free

Please stand as you are able for the Gospel Hymn and reading of the Gospel.

1. For free - dom Christ has set us free! Do not sub - mit a - gain
2. Christ's free - dom works with - in our lives like yeast works in the dough;
3. So faith, ex - pressed through love, be - comes the Spir - it's fruit - ful tree,

to yokes of bond - age, cells of doubt, or slav - 'ry's bit - ter chain.
then shack - les break and bur - dens fall, life ris - es, heal - ing shows.
a new cre - a - tion in this world to set the cap - tives free.

Text: Sylvia Dunstan, ©1991 GIA Publications, Inc. Music: ST. FLAVIAN

The Gospel

Mark 5:21-43

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

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

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

Deacon The Gospel of the Lord.

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

The Sermon

Anna Belz-Brock, Children and Youth Minister

The Nicene Creed

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: 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

Deacon In thanks for the earth and planets and the universe in which they lie, and for life, breath and hope, we pray to you, Creator God:

Leader For the ones we keep in our hearts and the ones we don't know, our communities and the outsiders, the loved and the hated, we pray:

Glory and praise to you, O living God.

For Michael, our Presiding Bishop, ..., our Presiding Bishop Elect, and Craig, our Bishop, and all clergy and lay leaders, for all the faithful of any religion, and for those who do not follow any, we pray:

Glory and praise to you, O living God.

For those who suffer from abuse, discrimination, dictatorship, war, violence, brutality, and injustice; we pray:

Glory and praise to you, O living God.

For those who suffer from mental illness and grave despair, for prisoners, for those without the safety of home, for the sick and dying, especially for... ,we pray:

Glory and praise to you, O living God.

For our LGBTQIA+ siblings, for those who feel upheld and loved and for those who live under the threat of intimidation, oppression, or violence; for you who created each of us in your holy and divine image and gave us a rainbow as a sign of your hope, blessing and protection, we pray:

Glory and praise to you, O living God.

For the many blessings we see and the blessings we are shielded from seeing, we give thanks, especially for..., we pray:

Glory and praise to you, O living God.

For our country, for freedom and peace, and for the grace and resolve to work with humility in the pursuit of justice for all, we pray:

Glory and praise to you, O living God.

For the person next to me and the person miles away, for every crop in the field, and the grace of God, we pray:

Glory and praise to you, O living God.

For those who have died and for those who mourn, especially for . . . , we pray:

Glory and praise to you, O living God.

Celebrant 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, Creator, Christ, and Holy Spirit, now and for ever. **Amen.**

The Peace

Celebrant

The peace of the Lord be always with you.

People

And also with you.

We Share in Holy Communion

Please stand, as you are able, while the offerings of bread and wine are presented. You may be seated until the singing of the Doxology, when we ask that you stand once more.

Offertory

The Love That Goes Unspoken

See page 18 for a note about this hymn.



1. The love that goes un - spok - en, that fears would force to hide,
2. As po - ets and mu - si - cians, In Pi - e - tàs of grace,
3. In var - ied forms of fam' - ly, In un - ions yet un - blessed,
4. Christ loves with - out dis - tinc - tion, Both joys and sor - rows borne,



still blooms in clos - et spac - es, too strong to be de - nied.
The out - cast of our church - es Cast light on Mys - t'ry's face.
As sis - ters and as broth - ers And kin with earth's op - pressed,
And wel - comes o - pen - heart - ed The ones whom oth - ers scorn.



The Spir - it's wind blows free - ly, To o - pen bolt - ed doors,
They trans - late for our wit - ness The gifts the gos - pel brings,
All dwell with - in God's house - hold, Yet some bear in - sults hurled
We shall not, then, be shack - led By need - less guilt and shame.



and beck - on in - to day - light a love that hate de - plores.
And ce - le - brate God's grand - eur In rare and dap - pled things.
To chide the so - called "bar - ren" Whose child - ren are the world's.
In Christ, the love un - spok - en Now dares to speak its name.

Text: Mary Louise Bringle, ©2006 GIA Publications, Inc. Music: LLANGLOFFAN, trad. Welsh

Doxology

Praise God, the Source of life and birth. Praise God, the Word, who came to earth.

Praise God, the Spir - it, ho - ly flame. All glo - ry, hon - or to God's name!

Text: Ruth Duck, ©2005 GIA Publications, Inc. Music: 'Tallis' Canon

The Great Thanksgiving

Remain standing as you are able.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

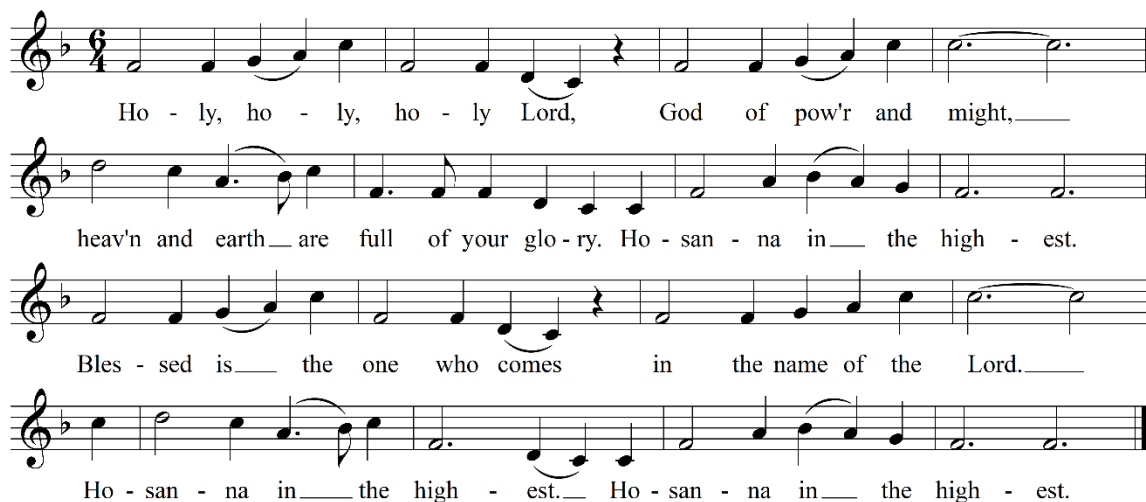
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:



American folk melody, arr. Marcia Pruner, harm. Annabel Morris Buchanan, © Church Pension Fund

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat:

This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with David and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

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

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

Be known to__ us, Lord Je - sus, in the break-ing of the bread.

1. The bread which we break, al-le - lu - ia,__ is a com-mun-ion of the bo-dy of Christ.

Be known to__ us, Lord Je - sus, in the break-ing of the bread.

2. One bo - dy are we, al-le - lu - ia,__ for though ma-ny, we share one bread.

Be known to__ us, Lord Je - sus, in the break-ing of the bread.

Music: Gary James, ©1992 MorningStar Music Publishers

Holy Communion

We invite all people regardless of age or denomination to share in the Holy Communion at the Lord's table. Please come forward to receive the bread and wine. When receiving from the common cup, please do not intinct (dip the bread in the wine). If you wish to receive only the bread, you may remain in place at the rail, crossing your arms across your chest when the chalice bearer presents the cup, or return to your seat after receiving the bread. Gluten-free wafers are available. If you will not be receiving communion you are invited to receive a blessing. Please indicate this desire by crossing your arms over your chest. If you are unable to come forward, please let an usher know and communion will be brought to you.

Communion Hymns

Ubi Caritas

Where there is charity and love,

U - bi ca - ri - tas, et a - - - mor,

God is there. 3

U - bi ca - ri - tas, De - us i - bi est.

Music: Jacques Berthier, © 1979, Les Presses de Taizé, GIA Publications, Inc., agent

Take My Life and Let It Be

Hymnal #707

Sending Forth of Lay Eucharistic Visitors

On those days when the parish sends out Lay Eucharistic Visitors to those who cannot attend the liturgy, the Bread is presented to the Visitors at the altar, using this form.

Deacon In the name of this congregation, I send you forth bearing these holy gifts that those to whom you go may share with us in the communion of Christ's body and blood.

People **We who are many are one body, because we share the one bread and the one cup.**

Prayer after Communion

All **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.**

We Go into the World in God's Name

Announcements

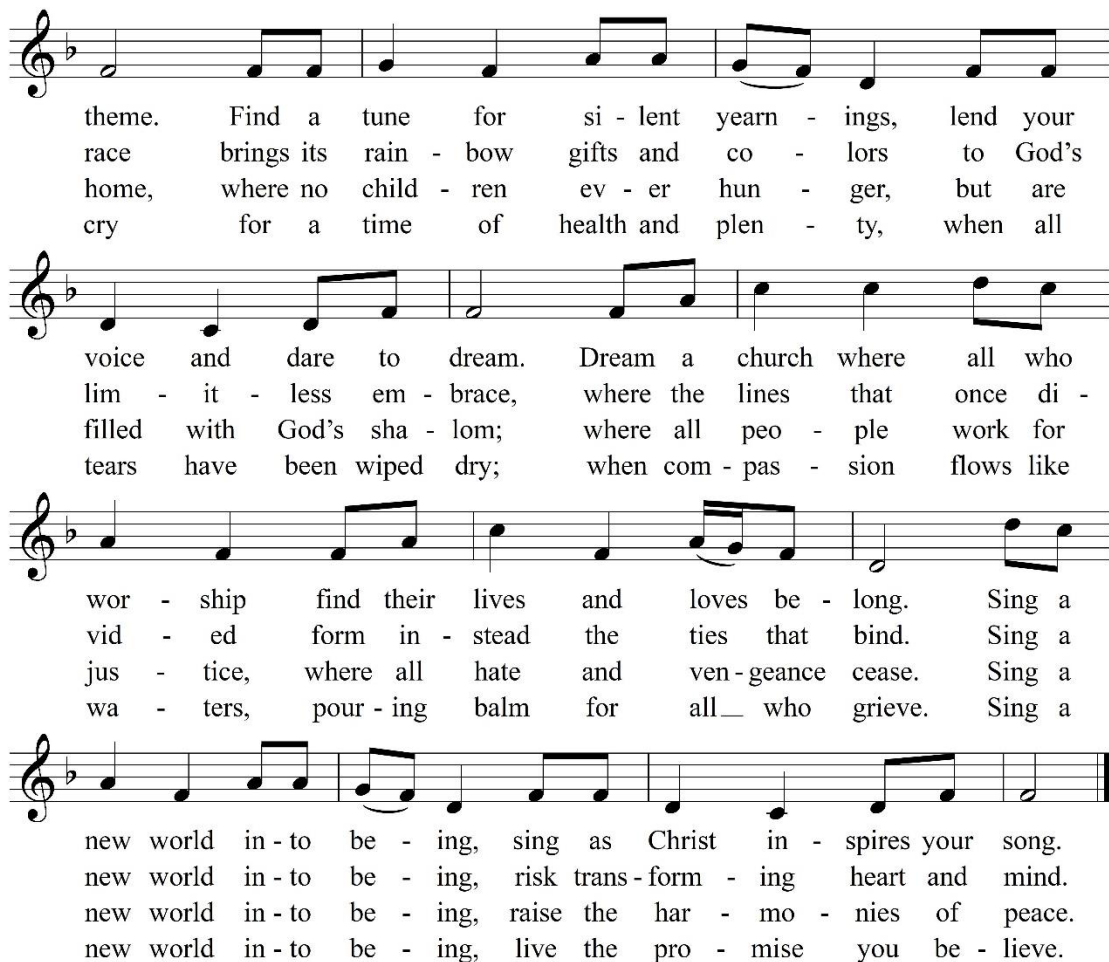
The Blessing

Departing

Sing a New World into Being



1. Sing a new world in-to be - ing, sound a bold and hope - ful
2. Sing a new world in-to be - ing, where each gen - der, class and
3. Sing a new world in-to be - ing, where the home - less find a
4. Sing a new world in-to be - ing, join the an - cient pro - phets'



theme. Find a tune for si - lent yearn - ings, lend your
 race brings its rain - bow gifts and co - lours to God's
 home, where no child - ren ev - er hun - ger, but are
 cry for a time of health and plen - ty, when all
 voice and dare to dream. Dream a church where all who
 lim - it - less em - brace, where the lines that once di -
 filled with God's sha - lom; where all peo - ple work for
 tears have been wiped dry; when com - pas - sion flows like
 wor - ship find their lives and loves be - long. Sing a
 vid - ed form in - stead the ties that bind. Sing a
 jus - tice, where all hate and ven - geance cease. Sing a
 wa - ters, pour - ing balm for all who grieve. Sing a
 new world in - to be - ing, sing as Christ in - spires your song.
 new world in - to be - ing, risk trans - form - ing heart and mind.
 new world in - to be - ing, raise the har - mo - nies of peace.
 new world in - to be - ing, live the pro - mise you be - lieve.

Text: Mary Louise Bringle ©2006 GIA Publications, Inc. Music: BEACH SPRING

Dismissal

Deacon
People

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

Postlude

Poet's note about the offertory hymn, *The Love That Goes Unspoken*:

In the summer of 2002, the Macalester-Plymouth United Church of St. Paul, Minnesota, and the Presbytery of the Twin Cities Area dedicated their seventh international contest of English language hymn writes to the task of seeking "new texts that call the church to affirm gay, lesbian, bisexual and transgender persons and to celebrate their gifts and ministries." "The Love That Goes Unspoken" was one of four hymns chosen as joint winners of that competition. In its title and closing lines, the hymn implicitly acknowledges Alfred Lord Douglas, whose 1894 poem "The Two Loves" writes of "the love that dares not speak its name." Stanza 2 alludes to the many contributions by people of alternate sexual orientations to the life of the Christians faith: the artwork (including the Pietà) of Michelangelol the music that rings through so many of our churches, week after week; the scriptural translations created by Erasmus of Rotterdam or commissioned by King James I of England; the poetry of Gerard Manley Hopkins (specifically "God's Grandeur" and "Glory Be to God for Dappled Things"). Stanza 3 speaks of the varied forms of family that exist within the household of God, critiquing the notion that we could rightly call "barren" any people who work for the betterment of God's children anywhere. The closing stanza reiterates a longing for us all to expand the circle of our loves, welcoming the outcast as Christ himself has called us to do.

- Mary Louise Bringle

Want to read more about what's going on at St. David's? Visit our website stdavidsparish.org
or check out the weekly email for announcements!

*The QR Code below will lead you directly to the website. No app needed!
Simply turn on your smartphone camera and select the rear facing camera.
Hold your device so that the QR Code appears in the viewfinder.
Don't take a picture, just tap the notification to open the link.*



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