



CELTIC EVENSONG AND COMMUNION

at St. Stephen's Episcopal Church

The Ninth Sunday after Pentecost

July 21, 2024 at 5:30 p.m.

Welcome to St. Stephen's Episcopal Church. We welcome and include all people without exception and invite you to participate fully in worship and after the service to enjoy the community supper in the fellowship hall. Throughout this bulletin, helpful guidance is printed in italics. Nursery care is available (infant-4); speak with a door greeter. A "soft space" is also available in the Chapel of the Good Shepherd, one of the two side chapels in the church. It is offered so that children and parents can continue to participate in the service if and when they need more room than a church pew provides. Children must be accompanied by a parent while using the soft space. Visitor Guides are found at entrances. When you want to be known here, place a Welcome card (in all pews, or submit online) in the basket by the baptismal font. The church is open for prayer from 7 a.m. to 6 p.m., Monday through Friday.

From 5:10, the church is ready for prayer and rest. Please observe silence inside the church and remember to silence all devices.

Prelude Nocturne in B-flat Major, H. 37: Andantino

John Field

Please stand at the sound of the bell.

Opening Having Come This Far

James Broughton

I've been through what my through was to be
I did what I could and couldn't
I was never sure how I would get there

I nourished an ardor for thresholds
for stepping stones and for ladders
I discovered detour and ditch

I swam in the high tides of greed
I built sandcastles to house my dreams
I survived the sunburns of love

No longer do I hunt for targets
I've climbed all the summits I need to
and I've eaten my share of lotus

Now I give praise and thanks
for what could not be avoided
and for every foolhardy choice

I cherish my wounds and their cures
and the sweet enervations of bliss
My book is an open life

I wave goodbye to the absolutes
and send my regards to infinity
I'd rather be blithe than correct

Until something transcendent turns up
I splash in my poetry puddle
and try to keep God amused

Silence is held after the reading.

Hymn

Gracious spirit, dwell with me

*Sung by all, standing.**Adoro devote*

1. Gra - cious Spi - rit, dwell with me, I would gra - cious be;
 2. Truth - ful Spi - rit, dwell with me, I would truth - ful be;
 3. Ho - ly Spi - rit, dwell with me, I would ho - ly be;
 4. Might - y Spi - rit, dwell with me, I would might - y be;

help me now thy grace to see, I would be like thee;
 help me now thy truth to see, I would be like thee;
 show thy mer - cy ten - der - ly, make me more like thee;
 help me now thy pow'r to see, I would be like thee;

And, with words that help and heal, thy life would mine re - veal;
 and, with wis - dom kind and clear, thy life in mine ap - pear;
 sep - a - rate from sin I would, and cher - ish all things good,
 'gainst all wea - pons hell can wield be thou my strength and shield;

and, with ac - tions bold and meek, for Christ, my Sa - vior, speak.
 and, with ac - tions bro - ther - ly, speak Christ's sin - cer - i - ty.
 and what - ev - er I can be give him who gave me thee.
 let thy word my wea - pon be, Lord, thine the vic - to - ry.

A Prayer for the Evening

God be in my head, and in my understanding;

God be in my eyes, and in my looking;

God be in my mouth, and in my speaking;

God be in my heart, and in my thinking;

God be at my end, and at my departing. **Amen.****The Reading** Mark 6:30-34, 53-56 *Please sit.***Reader** A Reading from the Gospel according to Mark.

The apostles gathered around Jesus, and told him all that they had done and taught. 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. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 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.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. 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.

Silence is held for one minute of reflection.

Reflection Pat Githens

Silence is held for two minutes of reflection.

Music for Meditation *Beannaigh sinn a Athair* (Bless us, O God)

Seán O’Riada

Prayers for Ourselves and Others *Please stand.*

Deacon Let us pray for the church and the world.

In the silence following each petition, please offer your own prayers, silently or aloud.

Leader Let us first of all pray for those who have no one to pray for them.

Leader Let us pray for the concerns of our community, our families and friends, and all who have requested our prayers.

Leader Let us pray for the Christian Church and for all people of faith.

Leader Let us pray for our nation and for leaders around the world.

Leader Let us pray for those who grieve and for those who have died, [especially ____].

Leader Finally, let us give thanks for all that is lovely, true, and gracious in our world and in our lives and those of others, [especially ____].

Leader May God still our minds, calm our hearts, breathe fresh life into us, and make us instruments of Christ to share the peace that the world cannot give. **Amen.**

Candle Lighting, Additional Prayers

Lighting candles is as potent a symbol of offering one’s prayer to God as candlelight is of God’s abiding presence. All may light one votive at any station, now and hereafter. This Church is open daily for prayer and rest, and a permanent votive station is located near the piano in the Chapel of the Holy Spirit.

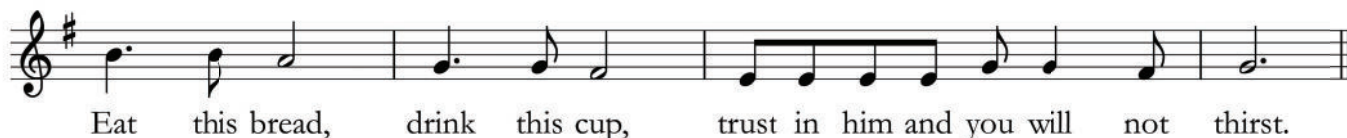
Music for Meditation *Shikararete*
Holy Manna

Hirota Ryūtarō

American folk hymn, arr. Anne Krentz Organ

Hymn Eat this bread, drink this cup Jacques Berthier

This refrain will be sung by the cantor, then by all, and repeated after each verse.



Cantor:

1. Christ is the bread of life, the true bread sent from the Father.
2. Our ancestors ate manna in the desert, but this is the bread come down from heaven.

The Grace See that ye be at peace among yourselves, and love one another. Follow the example of good men and women of old and God will comfort you and help you, both in this world and in the world which is to come. In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Peace May Christ, the Good Shepherd, bind us with a bond of love that cannot be broken. The peace of our Lord Jesus Christ be with you. **And also with you.**

All greet one another in the name of the Lord, saying “peace.”

The Holy Communion

Welcome and Announcements

All comes from God, so from all God has given into our care, we offer gifts from our gratitude. Please place offerings (or scan QR) into the basket near the baptismal font or food pantry items into the baskets by the main entrance.



At the Offertory *Clair de lune* (Moonlight)

Gabriel Fauré

The Great Thanksgiving

Please stand.

Iona Worship Book, adapted

Celebrant The Lord is here.

People **God's spirit is with us.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Celebrant We praise you for the prophets who in spite of persecution spoke your challenging word. We praise you that in Christ you chose to be born in a stable and revealed to poor shepherds. We praise you for Mary Magdalene, first witness of the resurrection; and for all the women and men who have been trusted and empowered by you. With all the unremembered and outcast, with the poor and needy, with the trusting and hopeful in all the ages, we praise you, singing:

Sanctus

Sung by all.

Banks and Braes

Ho - ly, Ho - ly, Ho - ly Lord, God of pow-er and God of might,
Hea-ven and earth are full of your glo-ry, Ho - san - na in the high - est.
Bless-ed is the One who comes in the name of the Lord, Ho -
san - na in the high - est, Ho - san - na in the high - est.

Celebrant We praise you for Jesus Christ, born of peasant parents, friend of lepers and tax collectors, who chose a life given up for others. On the night before he died, he shared a meal with his friends. He took bread, gave thanks and broke it, and gave it to them saying:

All **“This is my own body given for you. Do this to remember me.”**

Celebrant After supper he took a cup of wine, blessed it and gave it to them saying:

All **“This is my life-blood poured out for you. Do this to remember me.”**


Celebrant Therefore according to his command, O Father,

All **We remember his death,**
We proclaim his resurrection,
We await his coming in glory;

Celebrant Come now Holy Spirit of God. Come upon us and upon these gifts of bread and wine, that in sharing this feast we may become the body of Christ. Break down walls of selfishness and fear and bring us all to the new age in which none go hungry and all are fed. Through Christ, with Christ and in Christ in the unity of the holy Spirit be all honor and glory now and forever. **AMEN.**

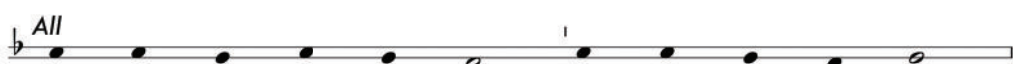
The Lord's Prayer

Cantor

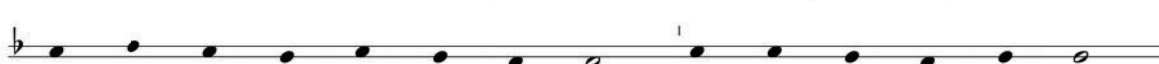


As our Sa - vior Christ has taught us, we now pray,


All




Our Fa - ther in hea - ven, hal - lowed be your Name,




your king - dom come, your will be done, on earth as in hea - ven.




Give us to - day our dai - ly bread.




For - give us our sins as we for - give those who sin a - gainst us.



Save us from the time of tri - al, and de - liv - er us from e - vil.



For the king - dom, the power, and the glo - ry are yours,



now and for ev - er. A - men.

The Breaking of the Bread *The Celebrant breaks the bread. A period of silence is held.*

Celebrant We break this bread to share in the body of Christ.

All **We who are many are one body, for we all share the one bread.**

This refrain will be sung by the cantor, then by all, and repeated after each verse.

Gary James



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

Cantor:

1. The bread which we break, alleluia, is the communion of the body of Christ. (*Antiphon*)
2. One body are we, alleluia, for though many we share one bread. (*Antiphon*)

The Invitation

Celebrant This is the table, not of the Church, but of the Lord. It is made ready for those who love him and for those who want to love him more. So, come, you who have much faith and you who have little, you who have been here often and you who have not been here long, you who have tried to follow and you who have failed. Come, because it is the Lord who invites you. It is his will that those who want him should meet him here.

At the Communion of the People

All who seek God's presence through Communion or God's blessing are welcome to come forward. *Extend your hands, one upon another, to receive a bread wafer (request gluten-free) or, to receive God's blessing instead, cross your arms over your chest in an "X". Wine for sipping is offered next to the bread or dip the edge of your wafer in the small cup by the pillars. Healing prayer and anointing are offered to all at the side chapels from the beginning of Communion through the end of the service. More information is found at the end of this bulletin.*

Music for Communion	Come, let us eat (<i>A va de</i>) Scottish Legend, Op. 54, No. 1 Sandpainting No. 13: Jet	Billema Kwillia, arr. John Carter Amy Beach Connor Chee
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After Communion *Please stand.*

Celebrant Let us pray.
All **Lord Jesus Christ,**
you have put your life into our hands;
now we put our lives into yours.
Take us, renew us and remake us.
What we have been is past;
what we shall be, through you,
still awaits us.
Lead us on.
Take us with you. Amen.

The Blessing

Celebrant Now, may the Lord Christ go before you to prepare your way;
Christ beside you, be companion to you everywhere you go;
Christ beneath you, strengthen and uphold you when you fall or fail;
Christ behind you, finish and complete what you must leave undone;
Christ within you, give you faith and courage, love and hope;
And Christ above you, bless and keep you, now and evermore. **Amen.**

Hymn

The day thou gavest, Lord, is ended

Sung by all, standing.

St. Clement

1. The day thou gavest, Lord, is ended, the dark-ness
2. We thank thee that thy Church, un-sleep-ing while earth rolls
3. As o'er each con-ti-nent and is-land the dawn leads
4. So be it, Lord; thy throne shall nev-er, like earth's proud
falls at thy be-hest; to thee our morn-ing hymns as-
on-ward in-to light, through all the world her watch is
on-an-oth-er day, the voice of prayer is nev-er
em-pires, pass a-way; thy king-dom stands and grows for
cend-ed, thy praise shall sanc-ti-fy our rest.
keep-ing and rests not now by day or night.
si-lent, nor dies the strain of praise a-way.
ev-er, till all thy crea-tures own thy sway.

Dismissal

Deacon

Go out into the world in peace, have courage, hold on to what is good, return no one evil for evil, strengthen the faint-hearted, support the weak, help the suffering, honor everyone, love and serve God, rejoicing in the power of the Spirit.

People

Thanks be to God.

Music for Meditation Lady Athenry

trad. Irish/Turlough O' Carolan

Postlude *Blott en Dag* (Day by day)

Swedish hymn, arr. Rachel Porter/David Cherwien

Please feel free to depart during or after the Postlude, holding silence.



Memorials

The flowers are given to the glory of God and in memory of Brad Parrish by his family; William Ross Walker by his family; and George H. Williams, M.D., by his family. The vigil candle in the Chapel of the Holy Spirit is given in memory of Judith Youngblood Lane.

Participants

Celebrant: The Rev. John Jenkins; **Deacon:** The Rev. Bill Sachs; **Reflector:** Pat Githens; **Subdeacon:** Sam Davis;

Reader/Intercessor: Guy Frank; **Chalice Bearers:** Kathy Brock, Pat Githens, Gabrielle Maes, Susan Wilkes;

Musicians: Lauren Clay, *cantor*; Treesa Gold, *violin*; Ingrid Keller, *piano*

The Ministry of Healing Prayer at St. Stephen's Church

TO PRESENT YOURSELF FOR HEALING PRAYER OR ANOINTING: Healing ministers are located in both side chapels from the time people receive communion until after the service concludes. Go to either side chapel either after receiving communion or a blessing, or at any time following irrespective of what else is happening in the service. Because these ministries will continue through the end of the service, please respect those in prayer by exiting in silence from any of the rear doors. Whether or not you participate in these ministries tonight, you may contribute to the work of healing prayer by offering your personal prayers for yourself and that all who worship here may experience the healing love of God in their lives and bear that love into the world for its healing.

continued

HEALING PRAYER: If you wish to sit for a moment with a healing prayer minister, it is helpful if you share your name and the concern for which you ask God's healing. The minister will lay hands on your shoulders, join with you in silently opening ourselves to God, and offering your prayer concern to the healing One who is with us always. This is not a ministry of magical incantations. It is simply about fellow pilgrims opening ourselves more completely to God's presence and healing love.

ANOINTING: If you wish to receive anointing with healing oil, approach the anointer with you palms open and extended. She or he will mark your hand with the sign of the cross and offer a simple prayer for your healing.

Healing ministries of prayer and anointing have practiced by Christians from the very beginning. God's grace is freely given to all people for the healing of spirit, mind, and body, and these practices provide ways for us to present ourselves just as we are with open hands and open hearts. We do not believe in magical incantations. Instead, these sacramental acts are simply about fellow pilgrims opening ourselves more completely to the healing love of God.

The Parish Prayer List

Charles Adams, Becky Anthony, Abigail Palmer Anthony, Rubylane Armstrong, Robert Baker, Elizabeth Bannerman, Lash Barksdale, Sandra Barnthouse, Eileen Baxter, Nancy Beale, Nancy Beeler, Kay Best, Christine Boeteger, Denise Bondy, Genie Borum, Julia Bouck, Liz Brengel, Pat Brown, Turner Bruneau, *Michaux Buchanan*, Patti Bullen, Ann Campbell, Scott Carnohan, Percy Cochran, Stephanie Coleman, Susan Collier, Caswell Cooke, Mary Cooke, Prior Cooper, Gail Copeland, Randy Correll, Michelle Crim, the Most Rev. Michael Curry, Steven Dalle Mura, Hedley Hines Davey, Chris Davis, Ham DeRosa, Ken Dibble, Dane DiEugenio, Guy Frank, Nancy Gauldin, Frank Ginty, Mary Hancock, Rodger Hardy, Marion Hargrove, Marianne Harmuth, Reese Harrington, Katie Hellebush, Bob Hines, Tom Hodges, Deborah Hodgson-Lyons, Anna Hurdle, Esther Hutchison, Julie and Tom Imeson, the Rt. Rev. Shannon Johnston, Gouthum Karadi, Jane Kelly, Donna Kessler, Dana King, King Charles III, Jim and Diedra Kriewald, Hanns Kuttner, Caleb Lambert, Brenda Lorenz, Genie Lucyk, Joy Luke, Margaret Lyle, Ross Mackenzie, Vergie Madison, Peggy Maguire, Nick Martina, Barbara Mathison, Richard Maxwell, Virginia Maxwell, Michael McCabe, Stratton and Robin McCrady, Jack Miller, Mary Miller, Hoyt Minyard, Susan Minyard, Sallie Moncol, Caroline Hughes Neal, Anne P, Tricia Payne, Jim Picton, Wilde Poole and family, Bob Pope, Bryson Raquet, Wick Raquet, Paul Raver, Richard Rennolds, Stephanie Roberts, Linda Robinson, Paul Roper, Art Royals, Brenda Quinn, James Saunders and Harriet Covey, Frances Scales, T. Logan Scott, Charlie Seilheimer, Margie Sesler, Jane Settle, Jim and Mary Beth Shannon, Aiden Thomas Smith, Josh Spain, Reilly Starr, Joy Stevenson, Hew Stith, Regena Stith, Dorothy Suskind, Ron Swain, Jim Teachey, Margaret Thompson, Will Thompson, Tim, Nelson Toebe, Langdon Tollett, Kenneth Valke, Crystal Vines, Cordelia Vogel, Timothy W., *Mac Wade*, Ozzie Wade, Suzanne Wallace, Baird Weisleder, Tom White, Nelson Williams, Mary Wiltshire, Susie Wiltshire, Trevor Wingate, Paul Leddingdon Wright, Karen Young, Margaret P. Young. **For the blessings of this life, especially for the choirs of St. Stephen's and River Road Church, Baptist as they embark on a pilgrimage in England. For those expecting a child, especially Sarah and Nathan Smith. For our missionaries,** Heidi Schmidt and Monica Vega, and the people they serve in Argentina. **In the Anglican Cycle of Prayer,** we pray for *the Nippon Sei Ko Kai*. **For the women, men, and staff of the City Jail. For racial reconciliation and healing. For ReWork Richmond. For an end to gun violence. For peace and reconciliation** in Haiti, Iraq, Israel/Palestine, North Korea, South Sudan, Syria, and Ukraine, and at our borders. **For those serving overseas in the military or diplomatic service:** CPT Anna Broadbent-Evelyn. *Names in italics were added to the prayer list this week.*

In order to keep our prayer list current and facilitate the intentionality and mindfulness with which we pray, we print names on the list for three months or less. If you would like for someone to remain on the list for more (or less) time, please call the office or email Mary Feldman at mfeldman@ststephensRVA.org.

Prayers and blessings adapted from the following sources: The Northumbria Community, Celtic Daily Prayer: Prayers and Readings from the Northumbria Community, Harper Collins, © 2002; Intercessions for the Christian People, The Liturgical Press, ©1990; A New Zealand Prayer Book, Harper Collins, © 1997; Philip Newell, Celtic Benediction: Morning and Night Prayer, William B. Eardmans Publishing Company, © 2000; Iona Community, Iona Community Worship Book. Glasgow: Wild Goose Publications, © 2017; Wild Goose Worship Group, Big Book of Liturgies, Glasgow: Wild Goose Publications, © 2023. Rite Planning, © 2021, by Church Publishing Incorporated, all rights reserved, used by permission. All copyrighted music by permission, under OneLicense #A710911. Opening from *Packing Up for Paradise* by James Broughton. Copyright © 1997 by James Broughton. Reprinted by permission of Black Sparrow Press, an Imprint of David R. Godine, Publisher. .

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