



CELTIC EVENSONG AND COMMUNION

at St. Stephen's Episcopal Church

The Ninth Sunday after Pentecost ☩ July 25, 2021 at 5:30 p.m.

Welcome. To prepare for worship and allow for private prayer, please observe silence upon entering and exiting the church. We know that many who attend this service come from other faith traditions, or none at all; it is our honor to welcome you. This is a community we cherish and we are very glad you are here.

Prelude *The Stone*

The Chieftains

Please stand at the sound of the bell.

Opening *Reverence*

Julie Cadwallader-Staub

The air vibrated
with the sound of cicadas
on those hot Missouri nights after sundown
when the grown-ups gathered on the wide back lawn,
sank into their slung-back canvas chairs
tall glasses of iced tea beading in the heat
and we sisters chased fireflies
reaching for them in the dark
admiring their compact black bodies
their orange stripes and seeking antennas
as they crawled to our fingertips
and clicked open into the night air.

In all the days and years that have followed,
I don't know that I've ever experienced
that same utter certainty of the goodness of life
that was as palpable
as the sound of the cicadas on those nights:
my sisters running around with me in the dark,
the murmur of the grown-ups' voices,
the way reverence mixes with amazement
to see such a small body
emit so much light.

Silence is kept.

Hymn Lord, make us servants of your peace

O Waly Waly



1. Lord, make us ser - vants of your peace: where there is
2. Where all is doubt, may we sow faith; where all is
3. Je - sus, our Lord, may we not seek to be con -
4. May we not look for love's re - turn, but seek to
5. And when we die, we are re - born through death's dark



hate, may we sow love; where there is hurt, may we for -
gloom, may we sow hope; where all is night, may we sow
soled, but to con - sole, nor look to un - der - stand - ing
love un - self - ish - ly, for in our giv - ing we re -
night to end - less day. Lord, make us ser - vants of your



give; where there is strife, may we make one.
light; where all is tears, may we sow joy.
hearts, but look for hearts to un - der - stand.
ceive, and in for - giv - ing are for - giv'n.
peace to wake at last in heav - en's light.

A Prayer for the Evening

Enduring presence, goal and guide, you go before and await our coming. Our thirst compels us beyond complaint to conversation, beyond rejection to relationship. Pour your love into our hearts that, refreshed and renewed, we may invite others to the living water given to us in Jesus Christ our Lord. **Amen.**

The Reading John 6:1-21 *Please sit.*

Reader A Reading from the Gospel according to John.

Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

Silence is observed after the reading.

Reflection Betsy Tyson

Two minutes of silence follow.

Music for Meditation *River Dawn*

Amy and Cory Blake

The Prayers of the People *Please stand as you are able.*

Officiant Let us pray for the church and the world.

Leader In the work we do this day,
People **May the risen Christ teach us.**

Leader In the challenges we face this day,
People **May the risen Christ guide us.**

Leader Through the people we meet this day,
People **May the risen Christ renew us.**

Leader As we respond to the hungers and hurts of this world,
People **May the risen Christ strengthen us.**

Leader O God of grace and glory, we remember before you this day all who have died.

Silence

Leader Give us grace to see in death the gate of eternal life,

All **so that in quiet confidence
we may continue our course on earth,
until, by your call,
we are reunited with those who have gone before.**

Officiant May our lips praise you, O God, our hearts bless you, and our lives glorify you,
through Jesus Christ our Savior. Amen.

Additional Prayers of Intercession and Thanksgiving Please sit.

During the music that follows, and any time thereafter, you may proceed to any station of votives and light a candle as a symbol of your prayers.

Music for Meditation As I Roved Out
Poor Wayfaring Stranger

arr. Tabor/Blake
arr. Al Petteway

Hymn Christ be beside me

Bunnessan



1.Christ be be - side me; Christ be be - fore me; Christ be be - hind
2.Christ on my right hand, Christ on my left hand, Christ all a - round
3.Christ be in all hearts think - ing a - bout me; Christ be on all



me, King of my heart. Christ be with - in me; Christ be be -
me, shield in the strife. Christ in my sleep - ing, Christ in my
tongues tell - ing of me. Christ be the vi - sion in eyes that



low me; Christ be a - bove me, nev - er to part.
sit - ting, Christ in my ris - ing, light of my life.
see me; in ears that hear me Christ ev - er be.

The Grace

Luke 6:35-38a

Love your enemies, and do good, expecting nothing in return. Be merciful, just as God is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Amen.

The Peace

Christ, the Good Shepherd, bind us with a bond of love that cannot be broken. My sisters and brothers, the peace of our Lord Jesus Christ be with you. **And also with you.**

The Ministers and People greet one another in the name of the Lord.

Welcome and Announcements Please be seated.

The Holy Communion

For your offerings, alms basins are located at each entrance to the church.

At the Offertory *Wild Mountain Thyme*

arr. Scott Tennant

Eucharistic Prayer *Please stand.*

Canon G

Celebrant The Lord be with you.

People And also with you.

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 O God of mystery and promise, you invite us to discover you in the intimate places of ourselves and our lives. You invite us to discover you within the complexities of our humanity, in passionate and tender loving, in struggle and pain, in confusion and unknowing, in flashes of insight and wisdom. You also call us beyond ourselves to places of imagination, beyond the silent stars, in the deep rhythms of the ocean, in the unending cycles of day and night, seasons of life and death. With saints and ancestors, with the seas and earth and sky, with animals and birds, with our friends and those unknown to us, with all creation we join in the song of your unending glory:

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 that in Jesus you make known to us the wonder and richness of our humanity. We give thanks for his life-giving love, for his healing touch, for his vulnerability and for his gentleness. Before he gave up his life, he shared his humanity, his flesh and blood with his friends. He took bread, gave thanks for it, broke it and gave it to them saying:

All "This is my own body given for you. Do this to remember me."

Celebrant So too after they had eaten, he took wine, gave thanks for it and gave it to them saying:

All "This is my blood, poured out in love for you. Do this to remember me."

Celebrant So we proclaim the mystery of faith:

All Christ has died.

Christ is risen.


Christ will come again.

Celebrant

Come now, Spirit of God, and as we eat and drink these material things, make us one body, food for the world, one blood to be poured out for the life of all. Touch us with your gentle creativity and fire us with longing for the new age of justice and peace. We ask this through Jesus who gave his body that we might be one and his blood that we might find new life. With him, and through him, and in him, in the unity of the Holy Spirit, be to you, O God, all honor and glory forever.
AMEN.

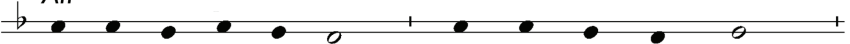
The Lord's Prayer

Cantor

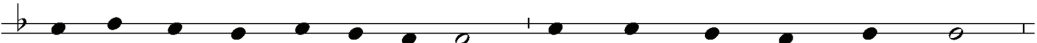


As our Sa - vior Christ has taught us, we now pray,

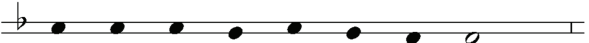
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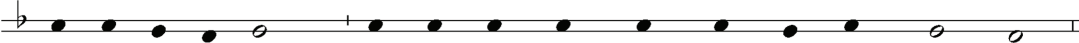
Our Fa - ther in hea - ven, hal - lowed be your Name,



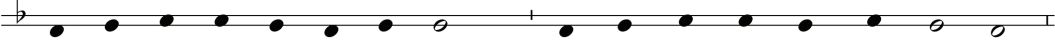
your king - dom come, your will be done, on earth as in hea - ven.




Give us to - day our dai - ly bread.



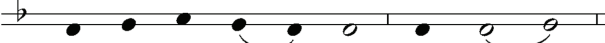
For - give us our sins as we for - give those who sin a - gainst us.



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

A period of silence is kept.

Lamb of God

Be known to us

Gary James

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



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

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 are welcome to receive the bread at the chancel steps. If you prefer a gluten-free wafer, please tell the minister.

Music for Communion *Barr na Sraide* arr. Danu
My Shepherd Will Supply My Need arr. Blake
There in God's garden arr. Anne Krentz Organ
Break bread together arr. Anne Krentz Organ

After Communion *Please stand.*

Celebrant Let us pray.
God our creator,

All You feed your children with the true manna,
The living bread from heaven.
Let this holy food sustain us through our earthly pilgrimage
Until we come to that place
Where hunger and thirst are no more;
Through Jesus Christ our Lord. Amen.

The Blessing

Celebrant Let us take care as we move through God's creation, for it does not belong to us. And may we be gentle with ourselves and with one another, for we are all the dwelling place of the most High. And the blessing of God Almighty, Father, Son and Holy Spirit be among you and remain with you always. Amen.

Hymn The duteous day now closeth *Innsbruck*



1. The du-teous day now clos-eth, each flow'r and tree re-pos-eth, shade
2. Now all the heav'n-ly splen-dor breaks forth in starlight ten-der from
3. Though long our mor-tal blind-ness has missed God's lov-ing-kind-ness and



creeps o'er wild and wood: let us, as night is fall-ing, on
my-riad worlds un-known; and we, this mar-vel see-ing, for-
plunged us in-to strife; yet when life's day is o-ver, shall



God our Ma-ker call-ing, give thanks to him, the Giv-er good.
get our sel-fish be-ing for joy of beau-ty not our own.
death's fair night dis-cov-er the fields of ev-er-last-ing life.

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.

Please sit for the Music for Meditation.

Music for Meditation *Blooming Heather* arr. Kate Rusby

Postlude *Come All Ye Fair & Tender Ladies* Appalachian ballad

Please feel free to depart in silence during the Postlude, as you wish.

Following the Service

Please join us for the Sunday Community Supper after the service. This meal is lovingly prepared for any and all who come, using locally-sourced ingredients, many from our farmers market, natural and organic whenever possible. We consider this supper an extension of God's generous provision for all at the altar in Holy Communion. Please come—your presence is the most important thing—and contribute only as you are able, if at all; like all our ministries at St. Stephen's, the Community Supper is sustained by donations from those able to give.

If you would like to know more about this church and how you might become more involved, we would love to tell you. We're glad you're here and hope you will come back often.

Participants

Celebrant: John Jenkins; **Deacon:** Will Stanley; **Reflector:** Betsy Tyson; **Lay Reader and Intercessor:** Sal Anselmo; **Musicians:** Stephanie Hill, *cantor*; Amy Blake, *flute*; Cory Blake, *guitar*; Greg Vick, *piano*; **Setup Team:** Jessica Lange, Marty McIntosh, Darla Perry, Rogers Toms

The Parish Prayer List

Chris Abbot, Burns Ackerly, William Angus, Sr., Lucja Aniol, Anne Arrington, Beth Avery, Robert Baker, Jennifer Ryan Ball, Lash Barksdale, Sandra Barnthouse, Caroline Brandt, Mary Holly Bigelow, Randy Berrios, Lewis Best, Hannah and Zachary Bevis, Liz Brengel, Turner Bruneau, Charles Bryan, Andrew Bryant, Nancy Burns, Bill Bynum, Gary Cheeseman, Percy Cochran, Stephanie and Ron Coleman and family, Caswell Cooke, Mary Cooke, Nancy Davis, Virginia Davis, Hoyt Ellis, Silas Generelly, George Ginn, Judy Halsey, Rodger Hardy, Pat Harp, Emily Hart, Pat Hartsock, Lolly Hetherington, Bob Hines, Tom Hodges, Carol Cooke Holland, Virginia Hopper, Mary Hunter and Chuck Townsend, Champ Johnson, Janice Johnson, Ann O. Jones, Amy Youngblood Karnolt, Gouthum Karadi, Donna Kessler, Gail Kirby, Marilyn Kirkpatrick, Judy Knauf, Caleb Lambert, Helen Lewis, Ashley McFadden, Susan Minyard, Anne Natoli, Caroline Hughes Neal, Tolar Nolley, Lea O'Sullivan, Anne Owens, Gail Mayo Paredes, Ruth Partlow, Chrissie Payne, Brooke Pettitt, Jim and Sarah Cooke Picton, Wilde Poole and family, Ray Robertson, Linda Robinson, Paul Roper, Rosalia Ross, Jon Schmidt, Gordon Schmidt, Josie Schmidt, Jane Settle, Claire Shaffner, T. Logan Scott, Mary Frances Siersema, Jimmy Smith, Mike, Linda, and Jessica Soukup, Josh Spain, Reilly Starr, Graden Stewart, William Stewart, Lucy Stockdell, Arnold Strulson, Mary Taylor Walsh and Samuel Taylor Sosnowski, LaSheka Thomas, Carol Todd, Mark Trawizki, Durwood Usry, Peter Von Szilassy, Donny White, Calvin Winn, Gene Wrenne, Peggy Wright, Karen Young, Alex, Anthony and family, Christen, Colin and Allison, Dan, John, Martin, Paul, Stephen, Taylor, Tonya. **For those expecting a child,** especially Paul Willson and Maggie Hunter, Jeff and Kate Willson Donowitz, Allison Seay and Joshua Epley, Jenny and Lee Speight, Brent and Jenny te Velde and *Stephie and Jimmy Meadows*. **For all the blessings of this life. For those who have died** *William Cadenhead*. **For our missionaries,** Heidi Schmidt and Monica Vega, serving in Argentina. **In the Anglican Cycle of Prayer,** we pray for *the Scottish Episcopal Church*. **For the women, men, and staff of the City Jail. For racial reconciliation and healing. For ReWork Richmond. For peace and reconciliation** in Iraq, Israel/Palestine, North Korea, South Sudan, Syria, and Ukraine, and at our borders. **For those serving overseas in the military or diplomatic service:** Cooper Murphy, Captain David G. Shuford, Jr., USMC, and MASN Ian M. Witschey. *Names in italics were added to the prayer list this week.*

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, 1991; Wild Goose Worship Group, *A Wee Worship Book*, Glasgow: Wild Goose, 1999. The Rite Stuff, ©1998, by Church Publishing Incorporated, all rights reserved, used by permission. All copyrighted music by permission, under OneLicense #A710911. Opening: "Reverence" by Julie Cadwallader-Staub; Friends Publishing Corporation © 2009. Reprinted with permission.

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

Jesus was known for many things in the first century. He was considered a social prophet and a rabbi. He was known as a teacher of wisdom and the leader of a new movement. And he was known far and wide as a healer. As one New Testament scholar has pointed out, "More healing stories are told about Jesus than about any other figure in the Jewish tradition" (Borg, *The Heart of Christianity*). Jesus also sent his disciples out to heal others, and he promised that they would do greater things than he had done. The ministries of healing prayer and anointing have been part of the Christian experience from the very beginning.

Before the pandemic, as a part of our Sunday evening service, we offered the ministries of healing prayer or anointing in the side chapels, during the administration of Communion. We look forward to being able to offer these ministries again. After such a difficult time in our community's life, we believe that healing will be more important than ever for many of us—those with much faith and those with little. Parish staff and healing prayer ministers are at work now on plans to incorporate these opportunities into the Celtic service again as soon as it is practical to do so.

If you have not been at this service during the time when healing prayer and anointing took place, you may be curious about it, so we are taking this opportunity to describe what happens at St. Stephen's Church, and what will happen again in the future. The invitation to take part in these ministries is for all, but you should not feel as if your participation is expected. The choice is yours and we simply encourage you to stay open; one never knows how God might reach us.

After you have received Communion, you may approach either a healing prayer minister or an anointer. If you would like to rest for a moment in silent prayer with a minister who will lay hands on your shoulders, we invite you to approach one of the vested healing prayer ministers who will be standing next to a chair at the head of either side chapel. Alternatively, you may choose to present yourself for a briefer anointing offered by a vested anointer who will be standing at the outside wall of each chapel.

If you wish to sit for a moment with a healing prayer minister, it is often helpful if you tell the person your name and the concern for which you are asking prayer. The healing prayer minister will lay hands on you and join with you in silently opening ourselves to God and offering our prayer concern to the healing One who is with us always. This is not a ministry of magical incantations. Instead, it is simply about fellow pilgrims opening ourselves more completely to the healing love of God. Much as a group of friends once brought a paralytic to Jesus so that Jesus might heal him, so we sometimes benefit from the loving care and company of others who bring us more fully into the presence of God.

If you would like to receive anointing with healing oil, you may simply approach the anointer with open hands. In keeping with ancient tradition, he or she will anoint your forehead and hands, as an act of healing and consecrating your life anew to God. This sacramental act is briefer than the time of healing prayer, but there are over 400 instances of such anointing with fragrant oil in the Bible. When we present ourselves in this way, we are joining in a longstanding, sacred act of union with the Divine.

Healing prayer and anointing will continue after the service ends, so we welcome any who wish to remain in prayer to do so. When you leave, therefore, we invite you to leave silently, in order to maintain an atmosphere that is conducive to prayer. Whether or not you choose to present yourself for healing prayer or anointing on any given night, you can contribute to the climate of healing by offering your personal prayers. Pray for yourself, of course, and please pray that all who worship here may know the healing love of God in their lives.