



SERVANTS OF CHRIST

ANGLICAN CHURCH

The Fourth Sunday after Pentecost

June 20, 2021

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Get Started At Servants

If you're visiting with us online or in person today, we'd love to get to know you better. Email hello@servantsanglican.org or fill out our [digital connect card](#) and we will gladly answer any questions you have and introduce you to our community.

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#ServantLifeGNV #ServantsAtHome

Text to Give: (352) 505-4600

Order of Worship

We invite you to follow the service in the Book of Common Prayer by referencing the page numbers listed. If you do not have a Prayer Book but would like one, you may order one [here](#). All parts of the service are projected in-house or subtitled in our live video, except for the sermon. A guideline for Anglican worship generally: we stand to praise God, we sit for instruction, and we kneel to pray.

Processional Hymn

The ministers for the service enter preceded by a cross and some choose to bow as the cross passes; they are not bowing to the ministers, nor are they worshipping the cross. It is a way some choose to honor Jesus's atoning death for us.

The Acclamation 123

These opening lines vary according to the seasons of the church calendar.

The Collect for Purity 124

This 11th-century prayer begins almost every Anglican worship service.

The Summary of the Law 124

On specific penitential Sundays, we replace the "Summary of the Law" with the 10 Commandments (or Decalogue). In both instances, hearing God's law reminds us of God's expectations for our lives.

The Kyrie 124

Literally "Lord, have mercy," this Greek prayer is the oldest prayer in our liturgy and comes from the age of the apostles. On entering the presence of God, we ask for mercy.

The Gloria in Excelsis 125

This 2nd-century prayer, written in the poetic form of a Psalm, proclaims that we have entered into the presence of God as we have worshiped him.

Collects “collect” our thoughts and focus them on a theme found in the Lessons and Gospel as the service shifts our attention to listening to God’s Word.

These readings usually come from the lectionary, a schedule of readings that many churches around the world follow every Sunday. In using the lectionary, we worship with them and they with us. We use the English Standard Version.

Job 38:1-18

1 Then the Lord answered Job out of the whirlwind and said:

2 “Who is this that darkens counsel by words without knowledge?

3 Dress for action like a man;

I will question you, and you make it known to me.

4 “Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

5 Who determined its measurements—surely you know!

Or who stretched the line upon it?

6 On what were its bases sunk,

or who laid its cornerstone,

7 when the morning stars sang together

and all the sons of God shouted for joy?

8 “Or who shut in the sea with doors

when it burst out from the womb,

9 when I made clouds its garment

and thick darkness its swaddling band,

10 and prescribed limits for it

and set bars and doors,
11 and said, 'Thus far shall you come, and no farther,
and here shall your proud waves be stayed'?

12 "Have you commanded the morning since your days began,
and caused the dawn to know its place,
13 that it might take hold of the skirts of the earth,
and the wicked be shaken out of it?

14 It is changed like clay under the seal,
and its features stand out like a garment.

15 From the wicked their light is withheld,
and their uplifted arm is broken.

16 "Have you entered into the springs of the sea,
or walked in the recesses of the deep?

17 Have the gates of death been revealed to you,
or have you seen the gates of deep darkness?

18 Have you comprehended the expanse of the earth?
Declare, if you know all this.

Psalm 107:1-3, 23-32

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1 O give thanks unto the Lord, for he is gracious, *
and his mercy endures for ever.

2 Let those whom the Lord has redeemed give thanks, *
whom he has delivered from the hand of the enemy,

3 And gathered them out of the lands, from the east and from the

west, *

from the north and from the south.

23 Those who go down to the sea in ships, *

who carry out their business in great waters,

24 They behold the works of the Lord *

and his wonders in the deep.

25 For at his word the stormy wind arises, *

which lifts up the waves.

26 They are carried up to heaven and down again to the deep; *

their soul melts away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, *

and are at their wits' end.

28 So when they cry unto the Lord in their trouble, *

he delivers them out of their distress.

29 For he makes the storm to cease, *

so that the waves are still.

30 Then they are glad, because they are at rest, *

and so he brings them into the haven where they desire to be.

31 Oh, that they would therefore praise the Lord for his goodness *

and declare the wonders that he does for the children of men!

32 That they would exalt him also in the congregation of the
people *

and praise him in the seat of the elders!

2 Corinthians 5:14-21

14 For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; 15 and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

16 From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. 18 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Gradual Hymn

The medieval practice of singing before the Gospel reading was restored in American Anglicanism in 1928.

The Gospel

Since at least the 4th century, the Church has asked those able to do so to stand during the reading of the Gospel.

Mark 4:35-5:20

35 On that day, when evening had come, he said to them, "Let us go across to the other side." 36 And leaving the crowd, they took him

with them in the boat, just as he was. And other boats were with him. 37 And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. 38 But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?" 39 And he awoke and rebuked the wind and said to the sea, "Peace! Be still!" And the wind ceased, and there was a great calm. 40 He said to them, "Why are you so afraid? Have you still no faith?" 41 And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

5 They came to the other side of the sea, to the country of the Gerasenes. 2 And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. 3 He lived among the tombs. And no one could bind him anymore, not even with a chain, 4 for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. 5 Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and fell down before him. 7 And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." 8 For he was saying to him, "Come out of the man, you unclean spirit!" 9 And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." 10 And he begged him earnestly not to send them out of the country. 11 Now a great herd of pigs was feeding there on the hillside, 12 and they begged him, saying, "Send us to the pigs; let us enter them." 13 So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand,

rushed down the steep bank into the sea and drowned in the sea. 14 The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. 15 And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. 16 And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. 17 And they began to beg Jesus to depart from their region. 18 As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. 19 And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." 20 And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

The Sermon

The Nicene Creed

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This 4th-century statement summarizes our Christian faith. If you do not share our faith, please stand with us silently as a gesture of respect to us, just as we respect your silence.

The Prayers of the People

Prayer reminders are listed after the order of service, below the Mission Spotlight. Congregants may add specific prayers during the pauses. Please speak loudly so that we can hear and agree with you.

Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Lord, in your mercy: ***Hear our prayer.***

For Foley, our Archbishop, and Neil, our Bishop, and for all the

clergy and people of our Diocese and Congregation.

Lord, in your mercy: *Hear our prayer.*

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Lord, in your mercy: *Hear our prayer.*

For our brothers and sisters in Christ who are persecuted for their faith. We also pray for those who persecute your people; forgive them and turn their hearts toward you through the faithful witness of those they persecute.

Lord, in your mercy: *Hear our prayer.*

For our nation, for those in authority, and for all in public service.

Lord, in your mercy: *Hear our prayer.*

For all those who are in trouble, sorrow, need, sickness, or any other adversity.

Lord, in your mercy: *Hear our prayer.*

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

Lord, in your mercy: *Hear our prayer.*

The Confession and Absolution of Sin 129

The Comfortable Words 130

The Peace 131

Here the congregation takes time before Communion to make sure that there are no broken relationships within the community, and to seek forgiveness if there are. COVID has changed this part of the service to a passing wave for those worshiping in-person, which means the opportunity for reconciliation is missed. We heartily encourage you to seek out those with whom you may need to mend relationships before the service so that when taking Communion, you may do so with a clear conscience. Those worshiping at home should take the opportunity to offer forgiveness to one another.

[Announcements](#)

The Offertory 131

To give, visit servantsanglican.org/give.

Offertory Song

The Sursum Corda 132

Literally “Lift up your hearts.” This command is from the 2nd century and opens the Communion service in every ancient liturgy known today.

The Sanctus 132

Syrian Christians in the 3rd century adopted this prayer from the Jewish synagogues. It combines imagery from the Psalms and the prophet Isaiah.

The Prayer of Consecration 132

The Lord’s Prayer 134

The Fraction 135

This action symbolically pictures Christ’s body broken on the cross for us.

The Agnus Dei 136

Literally “Lamb of God,” this ancient prayer, written by Syrian Christians, was adopted by western Christianity in the 7th century.

Communion

All baptized Christians may receive Communion when worshiping with us. For online viewers, the Prayer for Spiritual Communion (BCP 677) will scroll across the screen and we invite you to pray. If you’re at Servants, ushers will direct you by row up to the altar rail (of course, just remain seated if you do not desire to come forward). Please stay with your family/friend group and take your place in front of a cushion at the rail. You may kneel if you wish. If you are not baptized and would like to receive a blessing, come forward, crossing your arms over your chest. The priest will quietly pray God’s blessing upon you. If you prefer a gluten-free wafer, please inform the celebrant at the altar.

Communion Song

The Post-Communion Prayer

This prayer from 1549 summarizes all the themes of the Communion service: thanksgiving, mystery, unity with Christ, spiritual nurture, mission, and the

coming Kingdom of God.

Hymn for Processing into the World

“Whom Shall I Fear/God of Angel Armies”

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You hear me when I call, You are my morning song
Though darkness fills the night, it cannot hide the light
Whom shall I fear
You crush the enemy underneath my feet
You are my sword and shield though troubles linger still
Whom shall I fear

**I know who goes before me
I know who stands behind
The God of angel armies is always by my side
The One who reigns forever
He is a friend of mine
The God of angel armies is always by my side**

My strength is in Your name for You alone can save
You will deliver me, Yours is the victory
Whom shall I fear, whom shall I fear *Refrain*

Nothing formed against me shall stand
You hold the whole world in Your hands

I'm holding on to Your promises
You are faithful, You are faithful
Nothing formed against me shall stand
You hold the whole world in Your hands
I'm holding on to Your promises
You are faithful, You are faithful, You are faithful *Refrain*

I know who goes before me, I know who stands behind
The God of angel armies is always by my side
The One who reigns forever, He is a friend of mine
The God of angel armies is always by my side
The God of angel armies is always by my side

The Blessing

The Dismissal

To honor this parish's origins in the Anglican Church of Kenya we use the dismissal form from the Kenyan Prayer Book.

Mission Spotlight

Camp Araminta is a very active week with ongoing, exciting programs and activities that keep our kids busy from the crack of dawn until the evening. Camp is open to all rising 4th-12th grade students. Camp works to build Christian community through fellowship, living the Christian ideal from day to day, and learning to hold each other accountable. Discipleship is encouraged by teaching students how to filter the culture around us and discern what we listen to, say, and do. To learn more or register your

student(s), visit camparaminta.org. Contact Beth Kirby with questions at bkirby7195@gmail.com.

Prayer Reminders for the Week

Those who labor for our common good: receptionists and researchers

The least reached people group: the Vanniyan of South Asia

The persecuted church in: Morocco

First responders, relief & healthcare workers, and armed forces personnel connected to Servants: Tom Benton, Jeannie Bey, Sarah Chandler, Scottie Daquila, Danielle Elswick, Ethan Gibson, Rick Guerry, Annette Hall, John Harris, Lisa Kincaid, Libby King, Peter King, Chris Lewis, Barbara Matthews, Tiebout McCrea, Steve McCready, Tom McGee, Taylor Moore, Kate Norton, Josh Pothen, and Andrew Thompson

Clergy of our parish: Foley, our Archbishop; Neil, our Bishop; Alex, our Rector; Bob and James, assisting clergy; and Sherry in Live Oak

Churches in our diocese: St. Andrews Anglican Church, Douglas, GA; Resurrection Anglican, Shalimar, FL

Specific needs in our parish: Healing—Tim Austin, Don Hearn, Karen Langer, Sandra Mixson, and Stan Reigger; Servants at home—Barbara & Tim Austin, Charlotte Barrett, Judi Burger & Rick Mulligan, Jan Campana-Schrottke & Gus Schrottke, Walter & Alice Crosby, Kathleen Crosby, Andrew & Claudia Hanson, Bob Lyons & Rae Maren-Lyons, Jim Moulthrop, Nan Szypulski-Lewis

Announcements

Beach Day with Servants: Saturday, June 26, at Butler Beach (5860 A1a S, St. Augustine, FL). Servant Kids is heading to the beach with their families and all are invited to join them! Contact Kim Harris to let her know to look for you at kim@servantsanglican.org.

Summer Fun with Servants Kids: Beginning this Monday, 9:30-11:30am, and every Monday through July 12, at Servants. All K-5th graders are invited to a fun morning with Mrs. Kim! Students will learn and grow closer to Christ through stories related to a weekly theme. Then on Thursdays, 9:30-11:30am at various parks, families are invited to bring a picnic lunch and play. Contact Kim Harris at kim@servantsanglican.org and visit servantsanglican.org/servantkids for the calendar and details.

Miracles in Acts: The class on Healing Miracles in Acts will be on hiatus this coming Thursday and will resume on July 1, 2021.

Service of Lament and Hope: Sunday, July 11, 6:30pm, we will gather to lament the losses brought about by COVID-19 – including the loss of life, the loss of time with family and friends, the loss of “normalcy,” and more. We will mourn together, and then remind ourselves of the hope we have that nothing and no one can take away. If you have any questions about this service, contact Fr. Michael Mayo at michael@servantsanglican.org. The service will be live streamed.

Camp Araminta: Camp is back in person this year! Registration is open and space is limited. Click [here](#) to register your rising 4th-12th grader today!

Financial Update

We know that money talk can be a real turn-off. We rarely talk about it, but we always include this as a way to be transparent to our parish. Amounts are current as of June 13.

May Budget: \$26,555

May Giving: \$22,094

2021 Budget YTD: \$338,179

2021 Giving YTD: \$317,825