



SERVANTS OF CHRIST
ANGLICAN CHURCH

The Ninth Sunday after Pentecost July 25, 2021

[Order of Service](#)

[Recessional Hymn Lyrics](#)

[Mission Spotlight](#)

[Prayer Reminders](#)

[Announcements](#)

[Financial Update](#)

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.

linktr.ee/servantsanglican

#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.

2 Kings 2:1-15

1 Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. 2 And Elijah said to Elisha, “Please stay here, for the Lord has sent me as far as Bethel.” But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.” So they went down to Bethel.

3 And the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the Lord will take away your master from over you?” And he said, “Yes, I know it; keep quiet.”

4 Elijah said to him, “Elisha, please stay here, for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho. 5 The sons of the prophets who were at Jericho drew near to Elisha and said to him, “Do you know that today the Lord will take away your master from over you?” And he answered, “Yes, I know it; keep quiet.”

6 Then Elijah said to him, “Please stay here, for the Lord has sent me to the Jordan.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on.

7 Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan.

8 Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

9 When they had crossed, Elijah said to Elisha, "Ask what I shall do for you, before I am taken from you." And Elisha said, "Please let there be a double portion of your spirit on me." 10 And he said, "You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so." 11 And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. 12 And Elisha saw it and he cried, "My father, my father! The chariots of Israel and its horsemen!" And he saw him no more.

Then he took hold of his own clothes and tore them in two pieces. 13 And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. 14 Then he took the cloak of Elijah that had fallen from him and struck the water, saying, "Where is the Lord, the God of Elijah?" And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

15 Now when the sons of the prophets who were at Jericho saw him opposite them, they said, "The spirit of Elijah rests on Elisha." And they came to meet him and bowed to the ground before him.

Psalm 114

421

1 When Israel came out of Egypt, *

and the house of Jacob from among a people of a foreign tongue,

2 Judah was God's sanctuary, *

and Israel his dominion.

3 The sea beheld it and fled; *

Jordan was driven back.

4 The mountains skipped like rams, *

and the little hills like young sheep.

5 What ailed you, O sea, that you fled? *

O Jordan, that you were driven back?

6 You mountains, that you skipped like rams, *

and you little hills like young sheep?

7 Tremble, O earth, at the presence of the Lord, *

at the presence of the God of Jacob,

8 Who turned the hard rock into a pool of water, *

and the flint stone into a springing well.

Ephesians 3:1-21

1 For this reason I, Paul, a prisoner of Christ Jesus on behalf of you Gentiles— 2 assuming that you have heard of the stewardship of God's grace that was given to me for you, 3 how the mystery was made known to me by revelation, as I have written briefly. 4 When you read this, you can perceive my insight into the mystery of Christ, 5 which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. 6 This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

7 Of this gospel I was made a minister according to the gift of God's

grace, which was given me by the working of his power. 8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, 9 and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, 10 so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. 11 This was according to the eternal purpose that he has realized in Christ Jesus our Lord, 12 in whom we have boldness and access with confidence through our faith in him. 13 So I ask you not to lose heart over what I am suffering for you, which is your glory.

14 For this reason I bow my knees before the Father, 15 from whom every family in heaven and on earth is named, 16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, 18 may have strength to comprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

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 6:45–52

45 Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. 46 And after he had taken leave of them, he went up on the mountain to pray. 47 And when evening came, the boat was out on the sea, and he was alone on the land. 48 And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them, 49 but when they saw him walking on the sea they thought it was a ghost, and cried out, 50 for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.” 51 And he got into the boat with them, and the wind ceased. And they were utterly astounded, 52 for they did not understand about the loaves, but their hearts were hardened.

The Sermon

The Nicene Creed

126

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

Congregants may add specific prayers during the pauses. Please speak loudly so that we can hear and agree with you.

For the peace of the whole world, and for the well-being and unity of the people of God. (Please offer your own thanksgivings.)

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. Give us meek and reverent hearts to hear and trust your Holy Word, devoting our lives to your righteous service. May our daily labor be an offering to you and reflect your coming kingdom. Lord, in your mercy, *hear our prayer.*

For all those who proclaim the Gospel and seek to fulfill your great commission at home and abroad. We pray especially for our local mission partner Gainesville Community Ministries. We also pray for the least reached people groups of the world, especially Yerwa Kanuri of West & Central Africa. Lord, in your mercy, *hear our prayer.*

For our brothers and sisters in Christ who are persecuted for their faith, especially in Burkina Faso; we pray you would give them strength in their time of trouble. 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, and for all in authority, especially our President, our Congress, and our Courts. May they administer justice, govern wisely, and strive for the welfare and peace of the whole world. We also pray for first responders, relief workers, and those in the armed forces connected to our parish. 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, praying you would grant us grace to follow their good examples, that with them we might partake in your heavenly kingdom, in thanksgiving let us pray. Lord, in your mercy, *hear our prayer.*

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 next 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.

The Ministration of Communion

All baptized Christians may receive Communion when worshiping with us. 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 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.

The Blessing

Hymn for Processing into the World

“Blessed Be Your Name”

Words and music by Beth Redman, Matt Redman. ©2002 Thankyou music, Survivor Records. Used by permission
CCLI#2246845

Blessed be Your name in the land that is plentiful
Where Your streams of abundance flow, blessed be Your name
Blessed be Your name when I'm found in the desert place
Though I walk through the wilderness, blessed be Your name

*Every blessing You pour out I'll turn back to praise
When the darkness closes in Lord, still I will say
Blessed be the name of the Lord
Blessed be Your name
Blessed be the name of the Lord
Blessed be Your glorious name*

Blessed be Your name when the sun's shining down on me
When the world's all as it should be, blessed be Your name
Blessed be Your name on the road marked with suffering
Though there's pain in the offering, blessed be Your name **Chorus**

You give and take away, You give and take away
My heart will choose to say, "Lord, blessed be Your name"
You give and take away, You give and take away
My heart will choose to say, "Lord, blessed be Your name" *Chorus*

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

Summer is always a time of high need for Gainesville Community Ministries. We're collecting donations and non-perishable items to give throughout the month of July. You can donate at gcmhelp.org/donate or make checks out to Servants with GCM on the memo line. \$25 will feed a family of 4 for two days. Drop non-perishable items in the basket in the narthex. The most-needed items are: canned meats, vegetables, fruits, and soups; boxes of macaroni or rice; hot/cold cereals; powdered milk; evaporated milk; peanut butter. You can also donate dish soap or any personal care items you like, including diapers and feminine hygiene products.

Prayer Reminders for the Week

The least reached people group: Yerwa Kanuri of West & Central Africa

The persecuted church in: Burkina Faso

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: Christ Church Anglican, Crawfordville, FL; Paramount Church, Jacksonville, FL; Celebration Anglican Chapel, Celebration, FL

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

Announcements

Acolyte Training: Next Sunday after church, all those who are or wish to become acolytes are requested to attend training. Please RSVP to Kim Harris at kim@servantsanglican.org as lunch will be provided after the service.

Healing Miracles in Acts: Rev. Susan Rhodes's class on Thursdays on Zoom at 7:00pm is still going strong. There will be no class this week, but the remaining classes are: August 5, 12, & 19.

Ichetucknee Springs Trip: All are invited for a float down the Ichetucknee River this Saturday. Be sure to arrive at the state park by 8:00am – capacity on the river is reached quickly and they close as soon as it is full! RSVP on [Facebook](#) or look for an email invitation in your inbox. If you don't yet get emails from Servants,

send a request to hello@servantsanglican.org to be added!

Fall Kick Off: Mark your calendar for Sunday, August 29! We'll be kicking off all our fall programs and beginning new groups. Be on the lookout for more information as the time approaches.

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 July 18.

2022 Budget YTD: \$18,532

2022 Giving YTD: \$15,041