

July 18, 2021
Eighth Sunday after Pentecost, B Proper 11
St. Mary's-in-the-Valley Episcopal Church
Ramona, CA

Opening Hymn: In the Sweet by and by
Played by Stanley Smith on the Hammer Dulcimer

There's a land that is fairer than day
And by faith we can see it a-far
For the Father waits over the way
To prepare us a dwelling place there

In the sweet by and by
We shall meet on that beautiful shore
In the sweet by and by
We shall meet on that beautiful shore

We shall sing on that beautiful shore
The melodious songs of the blessed
And their spirits shall sorrow no more
Not a sigh for the blessings of rest

In the sweet by and by
We shall meet on that beautiful shore
In the sweet by and by
Oh, we shall meet on that beautiful shore

Blessed be God, Father, Son and Holy Spirit.
People And Blessed be God's kingdom now and forever. Amen.

The Celebrant may say
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.

Three-fold Trisagion

Holy God, Holy and Mighty, Holy Immortal One.
Have Mercy on us.

The Celebrant then says
The Lord be with you.

People And also with you.
Celebrant Let us pray.

Collect

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Jeremiah 23:1-6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

Hear what the Spirit is saying to God's People
Thanks be to God

Psalm 23

Dominus regit me

- 1 The LORD is my shepherd; * I shall not be in want.
- 2 He makes me lie down in green pastures * and leads me beside still waters.
- 3 He revives my soul * and guides me along right pathways for his Name's sake.
- 4 Though I walk through the valley of the shadow of death, I shall fear no evil; * for you are with me; your rod and your staff, they comfort me.
- 5 You spread a table before me in the presence of those who trouble me; * you have anointed my head with oil, and my cup is running over.
- 6 Surely your goodness and mercy shall follow me all the days of my life, * and I will dwell in the house of the LORD for ever.

Ephesians 2:11-22

Remember that at one time you Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision” —a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

The Holy Gospel of our Lord Jesus Christ according to Mark
Glory to you, Lord Christ

Mark 6:30-34, 53-56

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.

The Gospel of the Lord
Praise to you Lord Christ

Sermon:

8 Pentecost P.11 July 18, 2021
Jeremiah 23: 1-6. Psalm 23
Ephesians 2:11-22 Mark 6:30-34, 53-56

One of the best known metaphors for God is the found in Psalm 23 where the Psalmist declares, "The Lord is my Shepherd."

To know that one is cared for by God is the ideal spiritual state of humanity.

The attributes of God as a good Shepherd can also be seen in the presentations of the healing ministry of Jesus as these stories are used to illustrate that Jesus, like God his Father, was a Good Shepherd.

And we in the metaphor, are represented by the sheep as those who can have "sheep-like" behaviors. What do sheep do? They wander from the herd, going it alone in search of experiences beyond the heard. But sheep get lost and alienated from the herd and the shepherd. People live in states of alienation and separation from God and from each other. Sin is being alienated from God and from each other, even to the point of hurting each other or exploiting each other.

Sheep also get sick; they have birthing events. Sheep can get attacked, get hungry and be in need of water. The shepherd has to be also a lay veterinarian in applying oil and medicine to the wounds and tend to the illnesses of the sheep.

The Shepherd has to be a protector and rescuer for the sheep because there are predators and thieves. A Good Shepherd is also an animal psychologists and attends to the moods of the sheep to cheer them up and keep them playfully involved.

One of the chief presentations of Jesus by the Gospels of the early Christ-based communities in the ten decades after Jesus left this earth, is Jesus as a healing shepherd.

We sometimes get hung up on the scientific efficacy of the healing miracles of Christ. We forget that health and healing and medicine is different in each society at different times. We should be understanding medical anthropologists as we regard the healings of Christ in the salvation message of the Christ-based communities. We might get trapped into worry about healing. Why did Jesus just heal a few people and not everyone? Why doesn't everyone get healed who is sick today? Doesn't Jesus and the Risen Christ want everyone to be completely healthy all of the time? Because these questions are troublesome to us regarding who gets healed and who does not, it is better to ponder the message of healing Salvation which the Christ-based Gospel communities presented to their members. The long and short of it is that the Risen Christ is present in sickness and in health, in all life situations and at our deaths and beyond. If the Risen Christ is present in all life situations, then we can bear the fact that some people get healed and some don't, simply because of the free conditions of the world.

In the healing stories of Jesus we can find some crucial features of Jesus as the Good Shepherd offering the healthful salvation to our world. Many of the healing stories of Jesus are associated

with the forgiveness of sin. This does not mean that a person's sin necessarily causes sickness. Sin is the general condition of alienation from God. When Jesus declares forgiveness of sin, Jesus is trying to say "little lamb, do not run away from God's fold, you belong to God the shepherd." Forgiveness is the declarative knowledge to a person that he or she belongs to God's fold and is included in the family of God.

The second aspect of health and salvation in the healing ministry of Jesus, is the declaration that because each person is created by God, they are not "dirty, impure, defiled, or mistakes" and thus to be shunned and separated from the community; rather they are declared clean, pure, and righteous as people with clean hearts and right spirits renewed within them. Many of the healing stories of Jesus involve getting rid of the notion of person being one with an unclean spirit and being put into a right spirit. The healing of Jesus is deep and it is spiritual because the Indwelling Holy Spirit is the clean heart and right spirit renewed within us.

The third aspect of health and salvation in the healing ministry of Jesus, is distinctly social and communal. Jesus restores wandering and shunned sheep to the herd, the community of faith. Religious communities often shun and segregate for very biased reasons. Sick persons, declared as such by the religious public health authorities, were quarantined and shunned. Health is always communal and social. You might say that a person who dies in the loving embrace of family, church and friend is sickness, but it is not; it is the holy health of dying because being loved and accepted by a community of people within all of the conditions of life that any of us must face, is the greatest expression of the salvation and health of Christ. Jesus did not come to stop time and aging; otherwise no one would ever get sick and die. The health of Jesus is the salvation of people knowing they are God's children, knowing that God declares them clean and righteous, and knowing that God's people fully include them within the love fellowship of the community.

My cup flows over; surely your goodness will follow me all the days of my life and I will dwell in the house of the Lord forever.

This is the Eucharistic church, at banquet, feasting on the salvation of Christ, together, in communion and fellowship and knowing that we belong to God forever. Amen.

The Nicene Creed (page 357)

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:

Let us confess our sins against God and our Neighbor

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Absolution

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

The Peace of the Lord be always with you.
People: And also with you

Hymn: # 657. Love Divine, All loves Excelling
Sung and played by Rob and Deb Lewallen

1-Love divine, all loves excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling;
All thy faithful mercies crown!
Jesus, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation;
Enter every trembling heart.

2-Come, Almighty to deliver,
Let us all Thy life receive;
Suddenly return and never,
Never more Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy perfect love.

3-Finish, then, Thy new creation;
Pure and spotless let us be.
Let us see Thy great salvation
Perfectly restored in Thee;
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

Doxology: Sung by Rob and Deb Lewallen

Eucharistic Prayer B

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 him thanks and praise.

The Celebrant proceeds

It is right, and a good and joyful thing, always and every- where to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Sung and played by Rob and Deborah Lewallen

Holy, Holy, Holy Lord, God of power of power and might,
heaven and earth are full of your glory.

Holy, Holy, Holy Lord, God of power of power and might,
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the ever blessed Virgin Mary, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. *Amen.*

Sung and played by Rob and Deborah Lewallen

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 that is evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen. Amen. Amen.

The Breaking of the Bread

Celebrant: Alleluia! Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast. Alleluia

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn: Hymn # 305. Come Risen Lord and Deign to be Our Guest

Sung and played by Joshua Charney, Ph.D

1 Come, risen Lord, and deign to be our guest;
nay, let us be thy guests; the feast is thine;

thyself at thine own board make manifest,
in thine own sacrament of bread and wine.

2 We meet, as in that upper room they met;
thou at the table, blessing, yet dost stand:
"This is my body": so thou givest yet:
faith still receives the cup as from thy hand.

3 One body we, one body who partake,
one church united in communion blest;
one name we bear, one bread of life we break,
with all thy saints on earth and saints at rest.

4 One with each other, Lord, for one in thee,
who art one Saviour and one living Head;
then open thou our eyes, that we may see;
be known to us in breaking of the bread.

Post Communion Prayer (BCP, page 365)

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Benediction:

Dismissal:

Alleluia! Go in peace to love and serve the Lord.
People: Thanks be to God!

Closing Hymn: I Love to Tell the Story
Sung and played by Rob and Deb Lewallen

1 I love to tell the story of unseen things above:
of Jesus and his glory, of Jesus and his love.
I love to tell the story, because I know 'tis true.
It satisfies my longings as nothing else could do.

Refrain:

I love to tell the story,
'twill be my theme in glory,
to tell the old, old story
of Jesus and his love.

2 I love to tell the story. 'Tis pleasant to repeat
what seems, each time I tell it, more wonderfully sweet.
I love to tell the story, for some have never heard
the message of salvation from God's own holy word. [Refrain]

3 I love to tell the story, for those who know it best
seem hungering and thirsting to hear it, like the rest.
And when, in scenes of glory, I sing the new, new song,
'twill be the old, old story that I have loved so long. [Refrain]