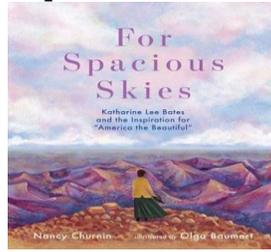


**Order of Service for Sunday July 4, 2021 - 6th Sunday after Pentecost
10 am Holy Communion In-person Indoors
St. Martin's Episcopal Church, Lebanon, OR 97355**



Greeting

Presider:

I thank You God for most this amazing
day: for the leaping greenly spirits of trees
and a blue true dream of sky; and for everything
which is natural which is infinite which is yes.

Celebrants:

i who have died am alive again today,
and this is the sun's birthday; this is the birth
day of life and of love and wings and of the gay
great happening illimitably earth.

e. e. cummings

Opening Hymn 719 "O beautiful for spacious skies"

O beautiful for spacious skies,
for amber waves of grain;
for purple mountain majesties
above the fruited plain!
America! America! God shed his grace on thee,
and crown thy good with brotherhood
from sea to shining sea.

O beautiful for heroes proved
in liberating strife,
who more than self their country loved,
and mercy more than life!
America! America! God mend thine every flaw
Confirm thy soul in self control, thy liberty in law

O beautiful for patriot dream
that sees beyond the years
thine alabaster cities gleam,
undimmed by human tears!
America! America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

The Collect for the Sixth Sunday after Pentecost (*in unison*)

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A reading from the Hebrew Scriptures Ezekiel 2:1-5

The Lord said to me: O mortal, stand up on your feet, and I will speak with you. And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, "Thus says the Lord God." Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them.

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

Psalm 48

1 Great is the Lord, and highly to be praised; *
in the city of our God is his holy hill.

2 Beautiful and lofty, the joy of all the earth, is the hill of Zion, *
the very center of the world and the city of the great King.

3 God is in her citadels; *
he is known to be her sure refuge.

4 Behold, the kings of the earth assembled *
and marched forward together.

5 They looked and were astounded; *
they retreated and fled in terror.

6 Trembling seized them there; *
they writhed like a woman in childbirth, like ships of the sea when the east wind shatters them.

7 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God; *
God has established her for ever.

8 We have waited in silence on your loving-kindness, O God, *
in the midst of your temple.

9 Your praise, like your Name, O God, reaches to the world's end; *
your right hand is full of justice.

10 Let Mount Zion be glad and the cities of Judah rejoice, *
because of your judgments.

11 Make the circuit of Zion; walk round about her; *
count the number of her towers.

12 Consider well her bulwarks; examine her strongholds; *
that you may tell those who come after.

13 This God is our God for ever and ever; *
he shall be our guide for evermore.

Gospel Hymn 482 “Lord of all Hopefulness”

Lord of all hopefulness, Lord of all joy,
Whose trust, ever childlike, no cares could destroy,
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord,
At the break of the day.

Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe,
Be there at our labours and give us, we pray,
Your strength in our hearts, Lord,
At the noon of the day.

Lord of all kindness, Lord of all grace,
Your hands swift to welcome, Your arms to embrace.
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord,
At the eve of the day.

Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm,
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord,
At the end of the day.

A reading from the Gospel of Mark 6:1-13

Glory to you Lord Christ

Jesus came to his hometown, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. Then Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.” And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. And he was amazed at their unbelief.

Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but

to wear sandals and not to put on two tunics. He said to them, “Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

- This is the Gospel of the Lord
- **Praise to You Lord Christ**

Sermon “The Independence of Pentecost” **Bishop +John S. Thornton**

This is the Sixth Sunday after Pentecost AND the Fourth of July. We're Christians AND we're Americans. We like to say, to paraphrase the High Priestly Prayer in John's Gospel, that we're “in but not of the world.” Let me tell you, my loves, we're in it and we're of it, both. We're in it and it's in us. We contribute to its good; and, unthinking, even uncaring, we benefit from its evil. How do we live in the society we've made? We have the freedom to be beautiful OR to become something strange to our souls.

There's no escape into righteousness – except, of course, by lying to ourselves. As the Jesuits say, “A good conscience is the work of the devil.” Jan and I can't stay down on the farm and pretend that we're Adam and Eve before the Fall. Like everybody else, like you, we live outside of Eden too. We can imagine angels with flaming swords barring the return. Besides, we like it out here, where we have to make choices all the time, getting some things right, getting some things wrong, praising the Lord, begging forgiveness, just being blessedly, damnably human.

It's here in the United States of America where we, to quote our Lord, “Render unto Caesar the things that are Caesar's and unto God the things that are God's.”

What is it that we have to “render” unto Caesar (the secular authority)? And what to God (that which is eternal)? We have to ask those questions every minute of our lives. It isn't easy. It's a help to have been nurtured and educated in a great tradition of ethics and morals (the Gospels, the Epistles) and to have the support of a community along the way. And it's essential to know that when something is untruthful, something is unfair, something is unjust, something that does not value the lives of the least of us, it is not of God. It's just Caesar at his worst.

This is Independence Day. The Declaration of Independence proclaims that “all men are created equal.” The politicians are constantly quoting that. We do too, with pride and no qualms or questions. When the Declaration of Independence says, flatly, that “all men are created equal,” it means exactly that, that all males are created equal. And not even that. All white males. All property-owning males. All educated males. All white, property-owning, educated – and, therefore, powerful – males. Not any women. Not any Indians. Not any slaves. Inequality has been in our systems from the start. Oh, and on the Fourth of July, we Episcopalians love to sing “God of our fathers whose almighty hand.” Then the organ goes dum, da dum, da dum, dum. And we sing, “breaks forth in beauty all the starry band....” It's a really good hymn. BUT what about women? Why don't we sing “God of our mothers whose almighty hand”? Aren't women and girls half the population? Don't they have, at least, half the energy for creation? We're not running a patriarchy here. If there's ever going to be a society that's a hint of the Kingdom of God, we ought to consider the ways in which Jesus and Mary Magdalene were equal. Since the 6th Century, the Catholic Church has stopped that consideration, by naming Jesus “God” and Mary Magdalene a

prostitute, contrary to biblical evidence. It was raw sexism. Many Protestants have along with it. It's salacious enough to make homilies interesting.

I must say that, in my lifetime, there has been a lot of progress toward the equality of persons. The goal is far off, but, at least, we can see it. I pray that we can see it the way God sees it.

How did Jesus live in the world into which he was born? It couldn't have been less complex than ours. Likely more so. There were Judeans and Galileans. There were Pharisees and Sadducees and Essenes and Zealots (insurrectionists) and pagans. There were Egyptians passing through on business and Greeks making things look Greek and the Roman occupation army and administration keeping the peace with the threat and routine of crucifixion and on and on. And there were three or four (or five) languages spoken, Babel all over again. And there were the very rich and there were the dirt poor. Of course, I don't know how Jesus could live in the midst of all that. However, there is a clue in today's Gospel (Mark 6:1-13).

Jesus is back in his hometown, Nazareth. The disciples are with him. It's the Sabbath. They're all in the local synagogue. Jesus is teaching. The people are wowed. How come he knows so much? Where'd he get all that? He lives right here. He's a carpenter. We know his mom and his brothers and sisters. (Jesus had four brothers, not step-brothers, not cousins. Brothers. Mark makes it clear. So much for the Perpetual Virginity notion. Mark names the brothers: James, Joses, Judas and Simon. He refers to the sisters, plural, so that's at least two. Jesus came from a big family.) You'd think the folks in the synagogue would have sung his praises. But no. Having been reduced to less than human by every institution of their society, they had to cut Jesus down to size too. He couldn't get anywhere with his own neighbors. "Familiarity breeds contempt." (We have the same problem those Nazarenes had. In order for Jesus to be divine, we, with our doctrines and rituals, take his humanity away, to avoid any familiarity that might breed contempt.)

So Jesus told his disciples to go elsewhere, to scatter all over Galilee, two by two, to tell the people that the "Kingdom of God" was "at hand". Go barefoot, he said. Don't take an extra tunic. Don't take any money. Don't take any food. Trust the liberality of the poor. Don't get into verbal battles with unbelievers. You'd be wasting your time. Move on. Look for the people who are seeking the Kingdom. You'll find them by the dozens. So off they went and, as Mark says, they did find them by the dozens. The race is yearning for the reign of God the Lover of Persons. Jesus knew that.

So that's the clue I was referring to. Jesus was not a reactionary. Nobody set his agenda. He had his own vision of what the world should be and, with great love, can be. Sure, he got much of it from the prophets, Isaiah, Jeremiah, Ezekiel, Amos, Micah, all of them. I'll bet he got some of it from his mom. Probably his dad too. And he wasn't willing to wait forever. Lives were at stake. Submission to the notion that some people aren't worthy of dignity because of gender or nationality or religion or skin color or poverty or physical disability or deformity and anything that makes them "other" than most of us was evil. His mission was for everyone to be able to claim life in its fullness.

Let's get going. We call ourselves The Body of Christ. Let's be it.

Jan and I were having coffee with friends a couple of weeks ago. We were talking, as usual, about religion and politics. During our conversation, one of our friends broke into singing the song we all sang in Sunday School, decades ago: "Jesus loves the little children,/All the

children of the world!/ Red and yellow, black and white,/All are precious in his sight,/Jesus loves the little children of the world.”

And when we sang it in Sunday School, we meant it. “Jesus loves the little children of the world.” “All are precious in his sight.” HOWEVER, it was only we white kids singing. There were no red and yellow and black kids to sing with us. They didn't live in our towns. Or, if they did, we didn't know where. We were never forced to give up our stereotypes, never forced to be transformed. There weren't any poor kids either. They knew how commercial religion could be. They didn't have a dime to offer and sensed that a self-offering wouldn't do. And if the olive-skinned Jesus in some form had turned up, we wouldn't have known what to do with the likes of him.

We have a way to go. Let's go the Way, the Way of Love. Let's not let the dust settle on our shoes. Let's move out, into the world. Remember, we're better than we think we are. The Kingdom of God is “at hand.” **Amen.**

Creed: “Jesus Christ is Lord”

The Prayers of the People are a Thanksgiving for National Life *(BCP, Page 839)*

Almighty God, giver of all good things: We thank you for the natural majesty and beauty of this land. They restore us, though we often destroy them.

Heal us.

We thank you for the great resources of this nation. They make us rich, though we often exploit them.

Forgive us.

We thank you for the men and women who have made this country strong. They are models for us, though we often fall short of them.

Inspire us.

We thank you for the torch of liberty which has been lit in this land. It has drawn people from every nation, though we have often hidden from its light.

Enlighten us.

We thank you for the faith we have inherited in all its rich variety. It sustains our life, though we have been faithless again and again.

Renew us.

Help us, O Lord, to finish the good work here begun. Strengthen our efforts to blot out ignorance and prejudice, and to abolish poverty and crime. And hasten the day when all our people, with many voices in one united chorus, will glorify your holy Name. **Amen.**

Prayers for the Nation *Pray in Unison*

(BCP p. 258)

Lord God Almighty, you have made all the peoples of the earth for your glory, to serve you in freedom and in peace:

Give to the people of our country a zeal for justice and the strength of forbearance, that we may use our liberty in accordance with your gracious will; through Jesus Christ our Lord, who lives reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Peace: The Peace of the Lord be Always with You

And also with you.

**The People's Offering of the Eucharistic Gifts
Eucharistic Prayer II-A**

The Lord be with you.

And also with you

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord.

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

Holy, Holy, Holy Lord, God 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.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: 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 for ever. **AMEN.**

Lord's Prayer *(sing)*

Our Father in heaven,
hallowed be your Name,
your kingdom come,
Your will be done,
on earth as in heaven.
Give us this day our daily bread.
And forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory,
Are yours now and forever. **Amen. Amen.**

The Breaking of the Bread

[Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]

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.

Bishop John will say how we are to come to the Altar to receive the Bread of Life

Thanksgiving: Let us pray. *(unison)*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. **Amen.**

The Blessings

Closing Hymn 711 (“Seek ye first”)

Seek ye first the kingdom of God
And His righteousness;
And all these things shall be added unto you.
Allelu, alleluia!
Al-le-lu-ia, al-le-lu-ia,
al-le-lu-ia, a-le-lu, al-le-lu-ia

Ask, and it shall be given unto you;
Seek, and you shall find.
Knock, and it shall be opened unto you.
Allelu, alleluia!
Al-le-lu-ia, al-le-lu-ia,
al-le-lu-ia, a-le-lu, al-le-lu-ia

Dismissal: **Let us go in peace to love and serve the Lord,
Alleluia, Alleluia.**
Thanks be to God. Alleluia, Alleluia