



**ST JAMES' CHURCH, ISLINGTON N1 8PH**  
**28 February 2021 LENT 2 Year B 21/9**

Readers: Ros Ford, Matt Jean-Baptiste  
 Interceder: Lucy Haire  
 Cantor: Isabel Nisbet  
 AV editor: Adam Dickson  
 Music for the day: *Stanford Pray that Jerusalem*  
 AM683 Jerusalem the golden  
 AM 791 The God of Abraham, praise  
 Lou Redd *O what a perfect day*  
 WGS1 *The Day of the Lord*  
 AM725 Make me a channel of your peace

**Collect: Ever-faithful God, who promised descendants to the elderly Abraham and forgiveness to all who became children of your Son; teach us the need for obedience so that as we unite ourselves with Christ's sacrificial love so we may come to share in your eternal glory; through Jesus Christ our Lord. Amen.**



**CHILDREN OF ABRAHAM**

**ABRAHAM** Our Old Testament reading today takes us in two directions: both backwards and forwards. Looking back at the book of Genesis we have a 'who do you think you are?' moment! Here God spells out how two old people, Abraham and his wife Sarah would be transformed into the foundation figures for the greatest dynasty there ever was. They even get a name-change to mark the event! But not before Abraham had sent his servant-girl Hagar and their son Ishmael into the desert to found the Arab line which would be the home of Islam and the birthplace of the prophet Mohammed in 570ad.

The younger, Jewish, line, derives from Abraham and Sarah who, after much difficulty, had just one son together, Isaac. In time Isaac and his wife Rebekah had two

sons of their own, Esau and Jacob, and they became the forebears of King David - and, course of Jesus, the founder of Christianity. Abraham therefore is the father, not just of many nations but also the founding father of three faiths too.

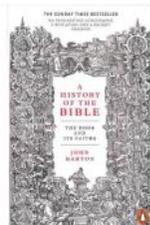
Was this ever in the mind of God? Did he imagine that out of these two very old people, three great religions would emerge? And does it not break his heart to see the way these faiths have found it impossible to live side by side: from the rise of antisemitism throughout Europe, to the hostility between Jews and Palestinians in the Occupied Territories and to the almost total breakdown in relationships between Christians and Muslims around the world today, not least in Nigeria?

So our theme this morning focuses on our roots in Abraham - and our prayers for future healing between the three great Abrahamic faiths. We travel, at least in our imaginations and with the help of some pictures, to the great city of Jerusalem.

Turning to the future we also look at our own community. Given the fact that we live in an overwhelmingly secular community our differences are less to do with religion than with the range of opportunities available: in work and wealth creation, in ethnic backgrounds, in leisure and cultural preferences. What does it mean to say that Abraham would be the 'father' to us all in a community where such ideas seem obsolete? What does it mean for our co-existence and mutual flourishing?

*HISTORY OF THE BIBLE*  
*Thanks to zoom, we hope it will be possible to spend three evenings in Lent looking at passages from this highly recommended book.*

*The three themes are:*  
*The Bible today*  
*The theme of the Bible*  
*The Bible and Faith*



*Copies can be bought from Book Depository at £10.50 including postage and packing.*

*The proposal is to 'meet' on Wednesdays at 7.30pm on March 3rd, March 17th and March 31st.*

*Ken Thompson will be the convener and host.*  
*Please contact Isabel (nisbet.isabel@gmail.com) to receive the zoom link.*

**AT LAST** The news that both primary and secondary schools are to re-open to students on March 8th as the first stage in a four month programme to end the lockdown suggests that it may be the right time to consider resuming opening up St James' for services. Comments in the Visitors Book reflect the appreciation of many that the Church has been open for prayer: now we will use the much delayed baptisms of Ava, Ivy and Bella Wilson on Sunday 14th March to welcome our congregation - while live-streaming for those not yet ready to return.

**CONSISTORY COURT** Please remember the Court in your prayers, sitting this coming Thursday to make a final ruling on the Organ Project. We expect the judgement by Friday March 19th.

**THIS WEEK**

- Sun **LENT 2 Streamed 'Service of the Word' at 10am.**
- Mon 11.30-2pm NHS staff rehearsal for their fund-raising recording.
- Tues 10am Morning Prayer.
- Wed **8am-10pm Church closed.** 6pm *Grace Church, Alvin, Texas: zoom prayers.* 7.30pm Lent Study: the History of the Bible (1)
- Thurs **8am-10pm Church closed.** 11am **Consistory Court hearing by zoom.** 6pm Evening Prayer. 6.15 Basic Christianity course looks at St Mark (3).
- Fri 12-3pm NHS staff fund-raising recording.
- Sun 7 **LENT 3 Streamed 'Service of the Word' at 10am.**

**Calendar and Daily Prayer themes**

- Sun 28 **LENT 2** Sophie Duffy; James, Reggie and Olive Murphy
- Mon 1 **DEL LENT 2** Jade Nicholson, John, Charlie and Henry Green
- Tues 2 **St Chad** Isabel Nisbet, Joyce Owusu, Toni Parker, Jess and Tayah Phillips
- Wed 3 **Feria** Nick, Matilda, Barnaby Powell; John, Hilary and Laura Roden, Hope
- Thurs 4 **Feria** Rosemary Ross; Helen Schofield; Sam, Joe, Charlie and Isla
- Fri 5 **Feria** Nick, Isabelle, Maxwell and Leon Sharples; Susan and Eric Sorensen
- Sat 6 **Feria** Claire, Alex, Kaitlin and Oliver Suksiri; Vera Taggart
- Sun 7 **LENT 3** Fr Stephen Taylor; Ken and Margaret Thompson; Fr Victor de Waal

**PRAYER BOARD/NOTICES Requests for prayer welcome**

**BIRTHDAYS** Very many Happy Returns on Monday to Claire Suksiri as she copes each day with children with severe learning difficulties; on Thursday to Rebecca Allen.

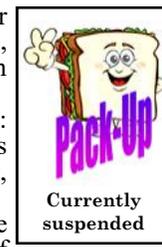
**SICK** Christopher Browne, Jennifer Franich, Mariolina and Peter Freeth, Emily Grainger, Kris Hyde, Hayley Jenkins, John, Kingsley Lewis, John Scott, Charlie Sharpe, Vera Taggart, Lyn Thompson and Melanie Toogood (ICU., UCH).

**ANNIVERSARIES** 29th: Bill Blackmore (1996); 2nd: Paddy Woolard; 5th: Violet Righaleto (1997), Derek Knight (1999), Peter Cozens (2010), Fr Ed Renner (2011); 6th: Bp Edmund Capper (1998), Fr David Charles Edwards (2020).

**INTERNATIONAL CHURCH LINKS** In the US: Suzanne Smith, Rector of Grace Church, Alvin, Texas. Suzanne's husband Travis is Rector of Holy Comforter, Angleton, 14 miles away. Japan: Fr Sebastian and Yuki Naniwa serving in Ehime near Hiroshima.



**PRISONER OF CONSCIENCE** Our prayers continue for **Nazanin Zaghari Radcliffe** whose 5 year sentence is due to be completed on Sunday 7th March. We pray that that some kind of formula can allow her to return to the UK as soon as possible.





## SERVICE OF THE WORD FOR LENT 2

Entry Music: *Pray that Jerusalem* C V Stanford

*Sung by the Choir of Christ Church Cathedral, Oxford, Stephen Darlington, Director, Stephen Farr, organist (Nimbus 1995)*

*Pray that Jerusalem may have peace and felicity;  
let them that love thee and thy peace have still prosperity.  
Therefore I wish that peace may still within thy walls remain,  
and ever may thy palaces prosperity retain.  
Now for my friends' and brethren's sakes, peace be to thee, I'll say;  
and for the house of God our Lord I'll seek thy good alway.* (Scottish Psalter, 1650)

### Introduction

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Peace be with you and welcome to St James' Church, Islington, for this Service of the Word for the second Sunday of Lent.

Our theme today is taken from the Old Testament reading which Ros will read for us. It comes at the end of a lot of heartache for Abraham and Sarah who, if we can believe the numbers, were in their nineties when God told them that they were - finally - to have a child of their own together.

So Isaac was born. But of course Isaac was Abraham's second son as he had already fathered a child with Hagar his servant girl when it became clear that nothing was going to happen with Sarah. His name was Ishmael who Abraham later sent away with his mother when Isaac arrived. By tradition Ishmael went on to head the Arab tribes who later embraced Islam after the rise of the prophet Mohammed in the late 6th century.

And the geographical centre for all this lies in Jerusalem, held throughout the Bible to be the City of God and the City of peace. Yet, springing from Abraham's complicated relationships it was on the great Rock which still dominates the city that Abraham was called to sacrifice his son Isaac, the rock on which the Jewish Temple was first built, the rock where Mohammed was said to have ascended into heaven with Gabriel - and the place for the ministry of Jesus, where he worked, was crucified - and where he rose again.

### *The City of Jerusalem in pictures*

Here is one of the most famous of Jerusalem's 12 'gates', the oldest of them all, the Golden Gate. We see it from the Mount of Olives, looking across the Muslim cemetery. As you can see the gate is sealed. This was done by the Muslims in 810ad because it was said it would be through the Golden Gate that the Messiah would return

The Dome of the Rock dominates the whole of the city. The Islamic shrine with its golden roof was completed in 692ad, 55 years after the Muslim armies captured the Christian Byzantine capital. It is the oldest Muslim shrine in the world but it is also the place where Abraham was prepared to sacrifice his son Isaac.

# SERVICE OF THE WORD for Lent 2

Sunday February 28th 2021

as streamed from  
St James' Church  
Islington N1

But Jerusalem is also a very modern cosmopolitan city - with fast good with a difference... and a vibrant night life near Zion Square!

Jerusalem has been subject to war throughout its history, Arabs against Turks, Crusaders against Saladin, Israelis against the British and the Jordanians. Here the Lion gate of 1538, which leads to the Mount of Olives and the road to Jericho, shows bullet holes, evidence of the Jewish uprising against the British in 1946.

The 'green line' between Jewish and Palestinian settlements, runs for 125 miles. Much of it is reinforced by the 16foot high Security Wall. These concrete barriers separate Jerusalem from Bethlehem and Ramallah. 65,000 Palestinians have to cross through the barriers each day for work.

Most pilgrims to Jerusalem head for the Temple Mount and in particular the Western Wall of the Temple destroyed in AD70 by the Romans. This is often known as the 'wailing wall'.

The major hospital in Jerusalem is the Hadasseh Medical Centre. After the Six Day War in 1967, all the operating theatres were built underground in case of further attack. The stained glass in the chapel was created by Marc Chagall, twelve windows representing the twelve tribes of Israel.

For Muslims the Dome of the Rock is the most iconic symbol of Jerusalem and while the Dome is not a mosque, non Muslims are not allowed inside.

For Christians the Church of the Holy Sepulchre in the Christian quarter of the Old City marks both the place where Jesus was crucified and the place where his body was laid to rest.

Outside the eastern walls of the city, the steep road leads to the Mount of Olives. The Basilica of the Agony, or the Church of All Nations, was built in 1924 on the place where Jesus prayed before his arrest.

Alongside are the olive trees where Jesus left Peter, James and John to pray on his own.

Back in the city, people of every nationality recreate the story of Jesus as he carried his cross along the Via Dolorosa. Here some Korean pilgrims leave the Chapel of the Condemnation.

While others spend time exploring their faith in the holy places of Jerusalem, the city of peace.

*1st Hymn: AM683 Jerusalem the golden*

[t Ewing]

***Jerusalem the golden, with milk and honey blest,  
beneath thy contemplation sink heart and voice opprest.  
I know not, O I know not, what social joys are there,  
what radiancy of glory, what light beyond compare.***

***There stands the throne of David, to greatest and to least,  
the shrine of them that triumph, the shout of them that feast.  
Though death and sin assail us, the Lord shall be our part:  
that we, together faithful, shall know thee as thou art!***

(Words: Bernard of Cluny tr JM Neale, adapted JB)

Jerusalem rightly remains a place of pilgrimage, not just because of its wonderful buildings and its history but because, in such a setting, each of us faces the messiness of our situations and the hope of being able to set them into the overall purposes of God. It is in such a place that we begin to ask the question: who is my brother, who is my sister? What binds us together?

But first, let us call to mind the presence of God - wherever we are - thanking him for all that he has given us this week; thanking him too for the fellowship of the Church which links us not just with other members of St James' but also with our fellow Christians around the world seeking to be obedient to the call of God to follow him wherever he leads.

We start with our Collect:

**Ever-faithful God, who promised descendants to the elderly Abraham and forgiveness to all who became children of your Son; teach us the need for obedience so that as we unite ourselves with Christ's sacrificial love so we may come to share in your eternal glory; through Jesus Christ our Lord. Amen.**

**The Word of God**

*1st reading: (Genesis 17: 1-7, 15-16 CEV) When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am your God, the Lord, the Almighty. Walk before me and do not break the covenant that I will make with you this day. If you do this I will make my covenant between me and you, and I will make your offspring more numerous than the stars in the sky.'*

Then Abram fell on his face; and God said to him, 'No longer shall your name be Abram, but your name shall be Abraham. And this is my pledge to you: you shall be the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations out of you. Kings and monarchs shall come from you.

I will establish an everlasting covenant between me and you, and your offspring after you throughout their generations. I will be God to you and to your children's children after you.

God then said to Abraham, 'As for Sarai your wife, you shall not call her Sarai, but Sarah. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; from her kings and monarchs shall be born.'

This is the Word of the Lord.

**Thanks be to God.**

*2nd hymn: AM791 The God of Abraham, praise*

[t Leoni]

***The God of Abraham, praise  
who reigns enthroned above,  
ancient of everlasting days  
and God of love:  
Jehovah, great I AM,  
by earth and heaven confessed;  
we bow and bless the sacred name  
for ever blest.***

***On Zion's sacred height  
his kingdom he maintains,  
and glorious with his saints in light  
for ever reigns.  
Hail Abraham's God, and mine,  
our endless love we raise;  
all might and majesty are thine,  
and endless praise.***

(Words: Thomas Olivers, based on the Hebrew *Yigdal*)

*Gospel Acclamation:*

**Praise to you, O Christ, King of eternal glory.**

**Whoever would come after me, let them take up their cross and follow me.**

**Praise to you, O Christ, King of eternal glory.**

## Gospel

A Reading from the Gospel according to John

(St John 4: 4-10, 19-26 CEV) Jesus had to go through Samaria and on one occasion he came to a Samaritan city called Sychar. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

Jesus' disciples had gone to the city to buy food when a Samaritan woman came to draw water. Jesus said to her, 'Give me a drink'. The woman said to him, 'You are a Jew and I am a Samaritan woman. How can you ask me for a drink?' (Jews do not associate with Samaritans). Jesus answered her, 'If you knew the gift of God and who it is who asks you for a drink, you would have asked him and he would have given you living water.'

She replied, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.'

Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.'

The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' Jesus said to her, 'I am he, the one who is speaking to you today.'

This is the Gospel of the Lord. **Praise to you, O Christ.**

## Gospel Reflection

So here we have it: Jesus is in alien territory, on his own. As the Gospel says, Jews and Samaritans don't mix. In both ethnic groups men and women would never have been allowed to have a conversation like this, would absolutely never share the same drinking cup - and the idea that a woman could challenge a man about the status of Jerusalem and other religious matters, well that would have been completely unheard of. That's what gives this passage such an edge!

But let's take it at face value for a moment. Here are people from quite different worlds trying to get into the mindset of the other albeit not very successfully! He talks about water in ways she doesn't understand - but in a

sense that doesn't matter, they are fishing for links between them to keep the conversation going. Whenever we meet strangers, that is what we have to do: we try out questions, trying to find connections; what do we have in common that we can build on? Where can this conversation take us?

And we do that all the time. As I was preparing for today I began to think about the community in which we live, the St Peter's Ward (or the Angel area) of south Islington. To help me, as I so often do, I picked up the camera and walked around the boundaries of the parish - as some of us did when we 'beat the bounds' of the parish back in 2015.

And if I may I would like to share some of those pictures, and ask you - as you watch - to 'feel' the diversity that we can so easily take for granted. This isn't Jerusalem of course but the contrasts are stark enough. The music you will hear as we watch is the song '*Perfect Day*', written by Lou Reed and used as the theme song for 1997 'Children in Need' appeal:

## *Our community in pictures*

Having done what we find so easy - to reflect on the differences in the community in which we live - what might we say was the common bond between us ... Christians, Muslims and Jews?

Looking through any number of websites, teachers repeatedly invite us to turn to the 'Golden Rule' as the common standard - expressed in the story of the Good Samaritan for Christians, in the requirement to give to charity among the Five Pillars of Islam, and in the game of Dreidel for Jews, played during the great feast of Hanukkah which emphasises the importance of behaving fairly.

Three different expressions in three very different cultures, but the same commitment to care for others before ourselves.

Christianity, Islam, Judaism: three Abrahamic faiths, often at loggerheads especially in flash points like the city of Jerusalem... or in areas like Finsbury Park or Stamford Hill where the outward signs of religion are most likely not to be Christian.

The truth is that terms like Islamophobia or antisemitism come so easily to our lips - and we use them liberally to describe the actions of 'other people'. Today we ask ourselves: can we actually feel a family bond with those whose religious expression, language and culture is so very different from our own? Can we hear Jesus saying; '*Believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. For God is spirit, and those who worship him must worship in spirit and truth.*'

From Abraham and Sarah can we hear the distant call to love our Muslim and Jewish neighbours as ourselves - because we are actually related.

## Affirmation of Faith

Adapted from the Creed of the United Methodist Church of the USA, 2016

Song: WGS1 The Day of the Lord

Words and music: John Bell

**We believe in God, Creator of the world;  
and in Jesus Christ, the Redeemer of all creation.**

**We believe in the Holy Spirit, giver of all good gifts  
and we repent of our sin in misusing what he has given us.  
We affirm the natural world as God's handiwork  
and we dedicate ourselves to its care and enhancement.**

**We commit ourselves to affirming the dignity  
and rights of every person: men, women, children,  
youth, young adults, the aging and people with disabilities;  
and to the equal sharing of all that our society holds  
on behalf of us all.**

**We believe in the right and duty of us all  
to eliminate economic and social distress.**

**We dedicate ourselves to peace  
to the rule of justice and law among nations,  
and to individual freedom for all peoples everywhere.**

**We believe in the present and final authority of God  
in human affairs  
and we gladly accept our calling  
to show in our lives the Good News of the Gospel  
in every place we go. Amen.**

### Confession

**Father eternal, giver of light and grace, we have sinned against you  
and against our neighbour, in what we have thought, in what we  
have said and done, through ignorance, through weakness, through  
our own deliberate fault.**

**We have wounded your love, and marred your image in us. We are  
sorry and ashamed, and repent of all our sins. For the sake of your  
Son Jesus Christ, who died for us, forgive us all that is past; and lead  
us out from darkness to walk as children of light. Amen.**

The Lord enrich us with his grace and nourish us with his blessing; the Lord  
defend you in trouble and keep you from all evil; the Lord accept our prayer,  
and absolve us from all our offences, for the sake of Jesus Christ, our Saviour.  
**Amen.**

*The Day of the Lord shall come as prophets have told,  
when Christ shall make all thing new, no matter how old;  
and some at the stars may gaze and some at God's word,  
in vain to predict the time, the Day of the Lord.*

*The Day of the Lord shall come, a thief in the night,  
a curse to those in the wrong who think themselves right;  
a pleasure for those in pain or with death at the door;  
a true liberation for the prisoners and poor.*

*The desert shall spring to life, the hills shall rejoice:  
the lame of the earth shall leap, the dumb find a voice;  
the lamb with the lion shall lie, and the last shall be first;  
and nations for war no more shall hunger or thirst.*

*The Day of the Lord shall come and judgement be known,  
as nations, like sheep and goats, come close to the throne.  
Then Christ shall himself reveal asking all to draw near,  
and see in his face all faces once ignored here.*

*The Day of the Lord shall come, but now is the time  
to subvert earth's wisdom with Christ's folly sublime,  
by loving the loveless, turning the tide and the cheek,  
by walking beneath the cross in step with the weak.*

*The desert shall spring to life, the hills shall rejoice:  
the lame of the earth shall leap, the dumb find a voice;  
the lamb with the lion shall lie, and the last shall be first;  
and nations for war no more shall hunger or thirst.*

### Prayers of Intercession

With confidence and trust let us pray to the Father:

Lord, we remember the peoples of Jerusalem in all their diversity: for Jew  
and Arab; for Jews, Muslims and Christians; for Israelis and Palestinians; for  
those inside and outside the occupied territories divided by the Green Line,  
the huge security wall. We pray for all who hold authority in the different  
administrations, that there may be lasting peace and the hope of  
reconciliation.

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

We pray for religious leaders engaged in inter-faith dialogue: we pray for  
the Faith Forum here in Islington and for all projects which allow traditions  
and cultures to be shared, discussed and understood. We pray for RE  
teachers and for those who work to bring different traditions together.

We continue to give thanks for those supporting refugees and migrants across religious divides and for those challenging hate crimes in all their different forms.

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

We pray for our local community: for our Council and ward councillors, for the ARC and its Food Bank; for the Waterside Centre for children; for Shelter from the Storm and for all those struggling to find adequate accommodation; for those furloughed, those unable to keep their businesses and for those made redundant.

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

In love we entrust into your care those who are unwell: Christopher Browne, Jennifer Franich, Mariolina and Peter Freeth, Emily Grainger, Kris Hyde, Hayley Jenkins, John, Kingsley Lewis, John Scott, Charlie Sharpe, Vera Taggart and Lyn Thompson. We pray especially for Melanie Toogood who is recovering from a fall in the Intensive Care Unit at the UCH.

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

Receive into your kingdom the souls of all those who have died, especially those who have no one to pray for them and those whose anniversaries fall about this time: Bill Blackmore, Paddy Woolard, Violet Righaletto, Derek Knight, Peter Cozens, Fr Ed Renner, Bp Edmund Capper and Fr David Charles Edwards. May they rest in peace and rise in glory.

Rejoicing in the fellowship of Mary the Mother of God, St James, St Peter and all the saints, we commend ourselves and all those for whom we have prayed, to God's unfailing love: Merciful Father:

**accept these prayers, for the sake of your Son, our Saviour Jesus Christ, Amen.**

### Lord's Prayer

As our Saviour taught us, so we pray:

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

### Notices

May Christ give you grace to grow in holiness,  
to deny yourselves, take up your cross and follow him;  
and may the blessing of God Almighty,  
the Father, the Son and the Holy Spirit,  
be with us, now and for ever. Amen.

Final Hymn: **AM725 Make me a channel** [t St Francis, arranged William Llewelyn]

**Make me a channel of your peace.  
Where there is hatred, let me bring your love.  
Where there is injury, your pardon, Lord;  
and where there's doubt, true faith in you.  
O, Master, grant that I may never seek  
so much to be consoled and to console,  
to be understood as to understand,  
to be loved as to love with all my soul.**

**Make me a channel of your peace.  
Where there's despair in life, let me bring hope.  
Where there is darkness, only light,  
and where there's sadness, ever joy. O Master...**

**Make me a channel of your peace.  
It is pardoning that we are pardoned,  
in giving to all that we receive,  
and in dying that we're born to eternal life.**

(Words: Sebastian Temple)



May God bless every £1 we give so that St James' will be here, not just for today and for tomorrow, but for the future he wants to create.

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