

# THE SECOND SUNDAY AFTER PENTECOST

Sunday 6 June 2021 • 9:00 AM

Grace Episcopal Church, Hinsdale, IL



## GATHERING TOGETHER

**PRELUDE** Chorale trio on CHRISTUS, DER IST MEIN LEBEN Sigfrid Karg-Elert (1877-1933)

**WELCOME**

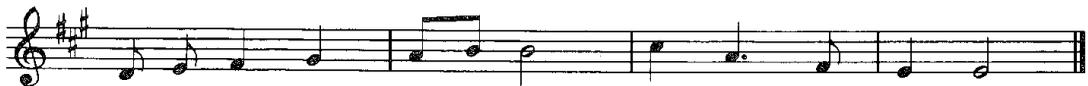
**HYMN** "We the Lord's People" DECATUR PLACE



1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who  
2 This is the Lord's house, home of all his peo - ple, school for the  
3 This is the Lord's day, day of God's own mak - ing, day of cre -  
4 In the Lord's ser - vice bread and wine are of - fered, that Christ may



called us out of sin and dark-ness in - to his own light,  
faith - ful, ref - uge for the sin - ner, rest for the pil - grim,  
a - tion, day of re - sur - rec - tion, day of the Spi - rit,  
take them, bless them, break, and give them to all his peo - ple,



that he might a - noint us a roy - al priest-hood.  
ha - ven for the wea - ry; all find a wel - come.  
sign of hea - ven's ban - quet, day for re - joic - ing.  
his own life im - part - ing, food ev - er - last - ing.

**THE ACCLAMATION**

*Presider* Blessed be God: ✠ Father, Son, and Holy Spirit.

*People* And blessed be God's kingdom, now and for ever. Amen.

## THE COLLECT OF THE DAY

*Presider*      The Lord be with you.

*People*        **And also with you.**

*Presider*      Let us pray.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE WORD OF GOD

### THE FIRST READING

Genesis 3:8-15

**T**hey heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, "Where are you?" He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate." The Lord God said to the serpent,

"Because you have done this,  
    cursed are you among all animals  
    and among all wild creatures;  
upon your belly you shall go,  
    and dust you shall eat  
    all the days of your life.

I will put enmity between you and the woman,  
    and between your offspring and hers;  
he will strike your head,  
    and you will strike his heel."

*Reader*        The Word of the Lord.

*People*        **Thanks be to God.**

*Silence for reflection is kept.*

## THE PSALM

Psalm 130

### Response



Wait for the LORD, for with the LORD there is stead-fast love.

- 1 Out of the depths  
I cry to you, O Lord;
- 2 O Lord, hear my voice!  
Let your ears be attentive to the voice of my supplication. *Response*
- 3 If you were to keep watch over sins,  
O Lord, who could stand?
- 4 Yet with you is forgiveness,  
in order that you may be feared. *Response*
- 5 I wait for you, O Lord; my soul waits;  
in your word is my hope.
- 6 My soul waits for the Lord more than those who keep watch for the morning,  
more than those who keep watch for the morning. *Response*
- 7 O Israel, wait for the Lord, for with the Lord there is steadfast love;  
with the Lord there is plenteous redemption.
- 8 For the Lord shall redeem Israel  
from all their sins. *Response*

## THE SECOND READING

2 Corinthians 4:13-5:1

Just as we have the same spirit of faith that is in accordance with scripture — “I believed, and so I spoke” — we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of

glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

*Reader*            **The Word of the Lord.**

*People*            **Thanks be to God.**

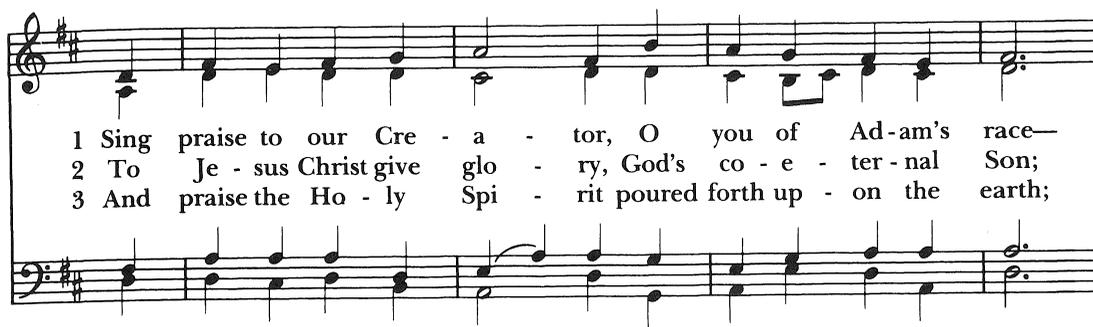
*Silence for reflection is kept.*

*The people stand, as able, for the Sequence Hymn.*

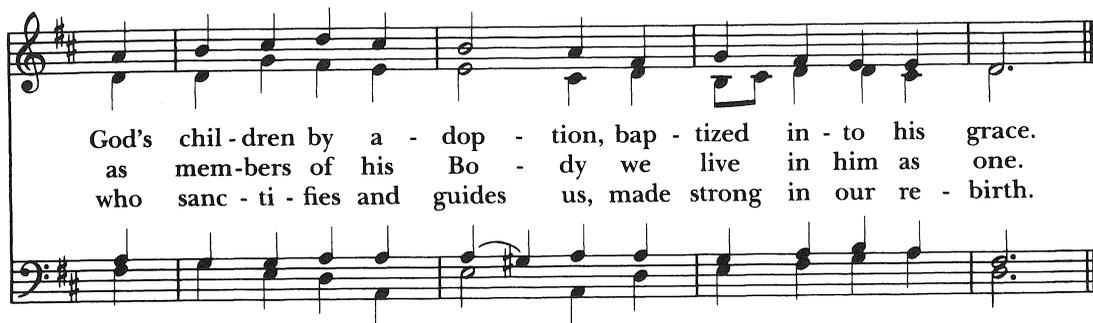
## SEQUENCE HYMN

“Sing Praise to Our Creator”

CHRISTUS, DER IST MEIN LEBEN



1 Sing praise to our Cre - a - tor, O you of Ad-am's race—  
2 To Je - sus Christ give glo - ry, God's co - e - ter - nal Son;  
3 And praise the Ho - ly Spi - rit poured forth up - on the earth;



God's chil - dren by a - dop - tion, bap - tized in - to his grace.  
as mem - bers of his Bo - dy we live in him as one.  
who sanc - ti - fies and guides us, made strong in our re - birth.

## THE GOSPEL

Mark 3:20-35

*Preacher*      The Holy Gospel of our Savior Jesus Christ according to Mark.

*People*         **Glory to you, Lord Christ.**

**T**he crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin” — for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

*Preacher*      The Gospel of the Lord.

*People*         **Praise to you, Lord Christ.**

## REFLECTION

Christian Pierce

## AFFIRMATION OF FAITH

*The Apostles’ Creed*

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,

was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

## THE PRAYERS OF THE PEOPLE

*The people kneel or stand for the Prayers.*

*Reader* Let us come before the triune God in prayer.

*A brief silence.*

God of wholeness, we pray for believers all over the globe. Unify us in service of the gospel, that we may work together as beloved siblings to share your love with all. Lord, in your mercy, **hear our prayer.**

God of the cosmos, we pray for creation; the gardens, waterways and creatures near to us and diverse forms of life that remain unseen. Teach us to treat the natural world with reverence, seeking restoration when human divisions have caused harm to your beloved creation. Lord, in your mercy, **hear our prayer.**

God of all people, we pray for harmony among the nations. Cast out from us unclean spirits of greed and fear, that we may work in solidarity with one another for the common good. Lord, in your mercy, **hear our prayer.**

God of abundance, we pray for those who are oppressed or in any need. Encourage those who have begun to lose heart. Strengthen and renew us with your Spirit. Lord, in your mercy, **hear our prayer.**

God of righteousness, we pray for this holy house of worship. Set our gaze upon things eternal, that in thanksgiving for your mercy, we may extend grace to more and more people. Lord, in your mercy, **hear our prayer.**

*Here other intercessions may be offered.*

God of the ages, in your goodness you have sent us faithful witnesses for every time and place. We give you thanks for those saints who now rest in your eternal mercy. Lord, in your mercy, **hear our prayer.**

*Presider* We lift our prayers to you, O God, trusting in your abiding grace. **Amen.**

## THE CONFESSION AND ABSOLUTION

*Presider* Let us confess our sins against God and our neighbor.

*Silence is kept.*

*All* **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.**

*Presider* 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

*Presider* The peace of Christ be always with you. **And also with you.**

# THE HOLY COMMUNION

## THE OFFERTORY

### Offertory Sentence

*If you wish to give electronically, please scan the QR code,  
or go to [www.gracehinsdale.org/give](http://www.gracehinsdale.org/give)*



### The Iona Invitation

This is the table, not of the Church but of Jesus Christ.  
It is made ready for those who love him and who want to love him more.  
So come, you who have much faith and you who have little;  
you who have been here often  
and you who have not been here for a long time or ever before;  
you who have tried to follow and you who have failed.

Come, not because the Church invites you;  
it is Christ, and he invites you to meet him here.

## THE GREAT THANKSGIVING

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give God thanks and praise.**

*Presider* 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 by water and the Holy Spirit you have made us a new people  
in Jesus Christ our Lord, to show forth your glory in all the world.

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:

*All*           **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.**

*Presider*       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:

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

*Presider*       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.**

## THE LORD'S PRAYER

*Presider* And now, as our Savior Christ has taught us, we are bold to say,

*All* **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, and the power, and the glory,  
for ever and ever. Amen.**

## THE BREAKING OF THE BREAD

*The bread is broken. Silence is kept.*

### Fraction Anthem

*Presider* Alleluia. Christ our Passover is sacrificed for us;  
*People* **Therefore let us keep the feast. Alleluia.**

## The Invitation

*From a sermon by St. Augustine*

*Presider* Behold what you are;  
*People* May we become what we receive.

## THE COMMUNION

### THE POST-COMMUNION PRAYER

*Presider* Let us pray.

*All* 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 BLESSING

### HYMN

“Praise the Lord, Rise Up Rejoicing”

ALLES IST AN GOTTES SEGEN

1 Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de -  
2 Scat - tered flock, one shep - herd shar - ing, lost and lone - ly,  
3 Sins for - giv - en, wrong for - giv - ing, we go forth a -

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The treble staff contains a melody line with notes and rests. The bass staff contains a bass line with notes and rests. Below the treble staff, there are three lines of lyrics, each corresponding to a different voice part (1, 2, and 3). The lyrics are: '1 Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de -', '2 Scat - tered flock, one shep - herd shar - ing, lost and lone - ly,', and '3 Sins for - giv - en, wrong for - giv - ing, we go forth a -'. The notes in the treble staff are mostly quarter and eighth notes, while the bass staff has more sustained notes, likely providing a harmonic accompaniment.

vo - tion voic - ing; glo - ry be to God on high!  
 one voice hear - ing, ears at - ten - tive to your word;  
 lert and liv - ing in your Spi - rit, strong and free.

Christ, your cross and pas - sion shar - ing, by this Eu - cha -  
 by your Blood new life re - ceiv - ing, in your Bo - dy,  
 Part - ners in your new cre - a - tion, seek - ing peace in

rist de - clar - ing yours the fi - nal vic - to - ry.  
 firm be - liev - ing, we are yours, and you the Lord.  
 ev - ery na - tion, may we faith - ful fol - lowers be.

## SENT FORTH TO THE WORLD

### THE DISMISSAL

*The preacher offers a dismissal, the people respond*

**Thanks be to God. Alleluia, alleluia.**

### POSTLUDE

*Præambulum in F*

Vincent Lübeck (1654-1740)

## **How do we deal with difficult Bible passages when we encounter them?**

How do we deal with passages which historically have been used by others to vilify groups of people—passages that may seem to condone exclusion or condemnation of groups we may perceive as “other than us”? Everyone looks at scripture through a lens of some kind—a lens which will subsequently help shape the way they approach a given passage and ultimately interpret it.

We use the Baptismal Covenant as our lens, specifically “to seek and serve Christ in all persons,” and “to strive for justice and peace among all people.” (See the *Book of Common Prayer*, p. 304.) Through the Covenant, we understand how we are called to follow Christ and approach the difficult biblical passages with this knowledge in mind.

## **Why use incense in worship?**

Incense has a long history in Christianity, Judaism and other religions. It adds our noses to the multi-sensory experience of worship. The psalmist expresses the symbolism of incense and prayer: “Let my prayer rise like incense before you; the lifting up of my hands as the evening sacrifice.”

The clouds of incense represent cleansing and purification. The sweet smell suggests Christ's righteousness that covers sin. In some traditions, incense is used to honor holy things and holy people (the gathered people, that is, the body of Christ). The altar/table, the bread and wine, the ministers and the assembly may be “censed” as a way of showing their importance in the liturgy. Incense adds a festive accompaniment to processions, creating “holy clouds” and “holy smells” in the air.

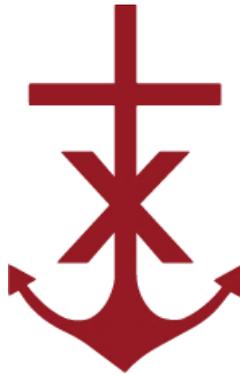
The sweet smell of incense is a doorway to the holy in the same way that beautiful music, flowers, stained glass, or a room/building can lead us to ponder the mystery of God's presence. Incense in worship is an ancient practice that connects us to the Church around the world and through the ages.

## ACKNOWLEDGMENTS

“We the Lord’s People,” Text: John E. Bowers (b. 1923), alt. Tune: DECATUR PLACE, © 1984, Richard Wayne Dirksen (1921-2003). Psalm 130, setting by Robert Buckley Farlee, © 2008, Augsburg Fortress. “Sing Praise to Our Creator,” Text: Omer Westendorf (1916-1997), © 1962, World Library Publications, Inc. Tune: CHRISTUS, DER IST MEIN LEBEN, melody Melchior Vulpius (1560?-1616). “Praise the Lord, Rise Up Rejoicing,” Text: H. C. A. Gaunt (1902-1983). Tune: ALLES IST AN GOTTES SEGEN, melody attr. Johann Balthasar König (1691-1758), alt. Scripture texts are from the New Revised Standard Version Bible, © 1989, Division of Christian Education of the National Council of the Church of Christ in the USA, and used by permission. Music reprinted under OneLicense.net, license # A-720489.



*Welcome to the transformative power  
of Christ's love;  
if you're here, you belong!*



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