

THE FOURTEENTH SUNDAY AFTER PENTECOST

Sunday 29 August 2021 ♦ 9:00 AM

Grace Episcopal Church, Hinsdale, IL



GATHERING TOGETHER

*For your safety and the comfort of those around you,
masks are required at all times,
keeping your nose and mouth fully covered, until you are outside.*

PRELUDE

A Simple Air

Eric H. Thiman (1900-1975)

WELCOME

HYMN

“Sing Praise to God Who Reigns Above”

MIT FREUDEN ZART



1 Sing praise to God who reigns a - bove, the God of all cre -
2 What God's al - might - y power hath made, his gra - cious mer - cy
3 Let all who name Christ's ho - ly Name give God all praise and



a - tion, the God of power, the God of love, the God of
keep - eth; by morn - ing glow or eve - ning shade his watch - ful
glo - ry; let all who know his power pro - claim a - loud the



our sal - va - tion; with heal - ing balm my soul he fills, and
eye ne'er sleep - eth. With - in the king - dom of his might, lo!
won - drous sto - ry! Cast each false i - dol from its throne, the



ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
all is just and all is right: to God all praise and glo - ry.
Lord is God, and he a - lone: to God all praise and glo - ry.

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.

Lord of all power and might, the author and giver of all good things:
Graft in our hearts the love of your Name; increase in us true religion;
nourish us with all goodness; and bring forth in us the fruit of good
works; 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

Deuteronomy 4:1-2, 6-9

Moses said: So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.

You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

Reader The Word of the Lord.
People **Thanks be to God.**

Silence for reflection is kept.

THE PSALM

Psalm 15



- 1 Lord, who may dwell in your tabernacle?
Who may abide upon your holy hill?
- 2 Those who lead a blameless life and do what is right,
who speak the truth from their heart; *Response*
- 3 they do not slander with the tongue, they do no evil to their friends;
they do not cast discredit upon a neighbor.
- 4 In their sight the wicked are rejected, but they honor those who fear the Lord.
They have sworn upon their health and do not take back their word.
- 5 They do not give their money in hope of gain,
nor do they take bribes against the innocent.
Those who do these things shall never be overthrown. *Response*

THE SECOND READING

James 1:17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

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

“Take My Life, and Let It Be”

HOLLINGSIDE



1 Take my life, and let it be con - se - crat-ed, Lord, to thee;

2 Take my voice, and let me sing al - ways, on - ly, for my King;



take my mo-ments and my days, let them flow in cease - less praise.

take my in - tel - lect, and use ev - 'ry pow'r as thou shalt choose.



Take my hands, and let them move at the im-pulse of thy love;

Take my will, and make it thine; it shall be no long - er mine.



take my heart, it is thine own; it shall be thy roy - al throne.

Take my - self, and I will be ev - er, on - ly all for thee.

THE GOSPEL

Mark 7:1-8, 14-15, 21-23

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

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

When the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their

hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written,

'This people honors me with their lips,
but their hearts are far from me;
in vain do they worship me,
teaching human precepts as doctrines.'

You abandon the commandment of God and hold to human tradition."

Then he called the crowd again and said to them, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile." For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person."

Preacher The Gospel of the Lord.
People **Praise to you, Lord Christ.**

REFLECTION

Donna Ialongo

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 Made children and heirs of God's promise, we pray for the church, the world, and all in need.

A brief silence.

We pray for the church, that it is a safe haven for all who seek your presence. Fill it with pastors, deacons, and leaders who echo your expansive and generous welcome. Lord, in your mercy, **hear our prayer.**

We pray for the whole of creation, that plants and animals have the habitat and resources to thrive and flourish. Inspire us to protect threatened habitats and ensure a sustainable future for generations to come. Lord, in your mercy, **hear our prayer.**

We pray for individuals in positions of authority. Raise up wise and discerning leaders in federal, state, and local governments and guide them to seek the benefit of every person. Lord, in your mercy, **hear our prayer.**

We pray for all who are in need. Support and encourage those who are unemployed, underemployed, or experiencing poverty. Bring food, shelter, clothes, and stability for daily life. Lord, in your mercy, **hear our prayer.**

We pray for this congregation, those beginning a new school Year and especially the Grace Academy. Empower teachers and school administrators, especially Academy directors Julie Pierce and Megan Mannor. Guide students in their learning and development. Accompany parents, foster parents, and caregivers who provide encouragement

and love. Lord, in your mercy, **hear our prayer.**

Here other intercessions may be offered.

We give thanks for the faithful departed who showed us how to honor God with our heart. Inspire us by their example and renew our faith, trusting that we will be united with them in glory. Lord, in your mercy, **hear our prayer.**

Presider Receive these prayers, O God, and those in our hearts known only to you; through Jesus Christ our Lord. **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

*We thank God for every gift which helps continue the mission and ministries of Grace Church.
To give electronically, please scan the QR code or follow the link to our giving platform. Thank you!*



<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



1 We all are one in mis - sion; we all are one in call,
 2 We all are called for ser - vice, to wit - ness in God's name.
 3 Now let us be u - nit - ed, and let our song be heard.



our var - ied gifts u - nit - ed by Christ, the Lord of all.
 Our min - i - stries are dif - f'rent; our pur - pose is the same:
 Now let us be a ves - sel for God's re - deem - ing Word.



A sin - gle great com - mis - sion com - pels us from a - bove
 to touch the lives of oth - ers with God's sur - pris - ing grace,
 We all are one in mis - sion; we all are one in call,



to plan and work to - geth - er that all may know Christ's love.
 so ev - 'ry folk and na - tion may feel God's warm em - brace.
 our var - ied gifts u - nit - ed by Christ, the Lord of all.

SENT FORTH TO THE WORLD

THE DISMISSAL

The preacher offers a dismissal, and the people respond

Thanks be to God. Alleluia, alleluia.

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

“Sing Praise to God,” Text: Johann Jacob Schütz (1640-1690); tr. Frances Elizabeth Cox (1812-1897), alt. Tune: MIT FREUDEN ZART, Medieval European tune. Psalm 15, response setting by Richard Proulx, © 1986, GIA Publications, Inc. “Take My Life and Let It Be,” Text: Frances Ridley Havergal (1836-1879), alt. Tune: HOLLINGSIDE, John Bacchus Dykes (1823-1876). “We All Are One in Mission,” Text: Rusty Edwards (b. 1955), © 1986, Hope Publishing Co. Tune: NYLAND, Finnish folk tune. 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!*



GRACE EPISCOPAL CHURCH AND ACADEMY

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