

# THE FIFTEENTH SUNDAY AFTER PENTECOST

Sunday 5 September 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

### WELCOME

HYMN (Stanzas 1, 4-6)

“O For a Thousand Tongues to Sing”

AZMON

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
be now and ever given  
by saints below and saints above,  
the Church in earth and heaven.

## 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.

Grant us, O Lord, to trust in you with all our hearts;  
for, as you always resist the proud who confide in their own strength,  
so you never forsake those who make their boast of your mercy;  
through Jesus Christ our Lord, who lives and reigns with you  
and the Holy Spirit, one God, now and for ever. **Amen.**

## A COLLECT FOR LABOR DAY

Almighty God, you have so linked our lives with one another  
that all we do affects, for good or ill, all other lives: So guide us  
in the work we do, that we may do it not for self alone, but for the  
common good; and, as we seek a proper return for our own labor,  
make us mindful of the rightful aspirations of other workers,  
and arouse our concern for those who are out of work;  
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

Isaiah 35:4-7a

**S**ay to those who are of a fearful heart,  
'Be strong, do not fear!  
Here is your God.

He will come with vengeance,

with terrible recompense.

He will come and save you.'

Then the eyes of the blind shall be opened,

and the ears of the deaf unstopped;

then the lame shall leap like a deer,

and the tongue of the speechless sing for joy.

For waters shall break forth in the wilderness,

and streams in the desert;

the burning sand shall become a pool,

and the thirsty ground springs of water;

*Reader*            The Word of the Lord.

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

*Silence for reflection is kept.*

## THE PSALM

Psalm 146

*The cantor sings the odd-numbered verses, the congregation sings the even-numbered verses.*



1 Hal - le - lu - jah! Sing praise to God, my soul, give God your praise;  
2 Do not re - ly on hu - man help, in ru - lers place no trust,  
3 How hap - py those whose hope is in the God whom Ja - cob knew,  
4 To those op-pressed, the Lord our God gives jus - tice con-stant - ly;  
5 The Lord lifts up all those bowed down and gives the blind new sight;  
6 God brings the wick - ed to their doom; the Lord will reign al - ways;



Through-out my life will I praise God, sing praise through all my days.  
For when they die, they and their plans re - turn a - gain to dust.  
Who made the heav-ens, earth, and sea, whose prom - is - es are true.  
God feeds the hun-gry, and all those in pri - son are set free.  
The stran-ger, wi-dow, or - phan, all are streng-thened by God's might.  
From age to age, O Zi - on sing to God un - end - ing praise.

**M**y brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

*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

"Jesu, Jesu, Fill Us With Your Love"

CHEREPONI





2 Neigh-bors are rich\_\_\_ and poor, neigh-bors are black\_\_\_ and  
 3 These are the ones we should serve, these are the ones we should  
 4 Lov-ing puts us on our knees, serv-ing as though we were



white, neigh-bors are near-by and far a-way.  
 love. All\_\_\_ are neigh-bors to us and you.  
 slaves; this is the way we should live with you.

*Repeat Chorus*

## THE GOSPEL

Mark 7:24-37

*Preacher* The Holy Gospel of our Savior Jesus Christ according to Mark.  
*People* **Glory to you, Lord Christ.**

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded

beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

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

## REFLECTION

Christian Pierce

## THE BLESSING OF HANDS

*Presider*      O God, through human labors you continually perfect the immense work of your Creation. Listen to the prayers of your people, and grant to everyone employment that calls us to our best and unites us with each other, so that we can serve our brothers and sisters, and your world, through our work. This we ask through your Son, Jesus Christ, who lives in unity with you and the Holy Spirit, one God, for ever and ever. **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.*

Holy One, you bring your people together in worship. Enliven your church. Guide all evangelists, preachers, prophets, and missionaries who seek to share your love through word and deed. Lord, in your mercy, **hear our prayer.**

You provide water for thirsty ground and sunshine to feed hungry plants. Bless all who advocate for healthy forests, unpolluted air, and clean waterways. Inspire all people to show care for the world you have made. Lord, in your mercy, **hear our prayer.**

You show no partiality. Increase justice in all nations. Encourage leaders and governments to work with one another for the good of our common

world. Unite us in seeking the health, safety, and dignity of all. Lord, in your mercy, **hear our prayer.**

You accompany those who are most in need. Shelter all fleeing violence or persecution, protect any who are in danger, and sustain them through uncertain and unstable times. Lord, in your mercy, **hear our prayer.**

You support the work of your disciples. Continue to nurture the leadership and ministries of this congregation. Lord, in your mercy, **hear our prayer.**

*Here other intercessions may be offered.*

You embrace all who have died in the faith and brought them into your glorious presence. We thank you for their example and rejoice in their lives. 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,





*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 When Christ was lift - ed from the earth, his  
 2 Still east and west his love ex - tends and  
 3 Where gen - er - a - tion, class, or race di -  
 4 Thus free - ly loved, though ful - ly known, may

arms stretched out a - bove through ev - ery cul - ture,  
 al - ways, near or far, he calls and claims us  
 vide us to our shame, he sees not la - bels  
 I in Christ be free to wel - come and ac -

ev - every birth, to draw an an - swering love.  
 as his friends and loves us as we are.  
 but a face, a per - son, and a name.  
 cept his own as Christ ac - cept - ed me.

## SENT FORTH TO THE WORLD

## THE DISMISSAL

*The preacher offers a dismissal, and the people respond*

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

## POSTLUDE

## **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

“O For a Thousand Tongues to Sing,” Text: Charles Wesley (1707-1788), alt. Tune: AZMON, Carl G. Gläser (1784-1829); adapt. Lowell Mason (1792-1872). Psalm 146: from *A New Metrical Psalter, RCL Edition*, ©2008, Christopher L. Webber, publ. Church Publishing, Inc. “Jesu, Jesu, Fill Us With Your Love,” Text: Ghanaian; tr. Tom Colvin (1925-2000), alt., © 1969, Hope Publishing Co. Tune: CHEREPONI, Ghanaian folk song; adapt. Tom Colvin. “When Christ Was Lifted,” Text: Brian Wren (b. 1936), © 1980, Hope Publishing Co. Tune: ST. BOTOLPH, Gordon Slater (1896-1979). 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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