

# Holy Eucharist

Season after Pentecost, Proper 17

Sunday, August 29, 2021

## Liturgy of the Word

### Entrance Rite

*At the sound of the bell, all stand for the Entrance of the Ministers into the church.*

### Hymn

*Blest are the pure in heart*

Hymnal 656

1 Blest are the pure in heart, for they shall see our God; the  
2 The Lord, who left the heavens our life and peace to bring, to  
3 he to the low - ly soul will still him - self im - part and  
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.  
dwell in low - li - ness with us, our pat - tern and our King;  
for his dwell - ing and his throne will choose the pure in heart.  
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.


*All standing, the Celebrant says*

*Celebrant* Blessed are you, holy and living One.  
*People* You come to your people and set them free.


*The Celebrant says*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

*The following is sung, all standing*




1. Glo-ry to God in the high-est, and



peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -



might - y God and Fa - ther, we wor - ship you, we give you thanks, we




praise you for your glo - ry. 3. Lord Je - sus Christ,



on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you



take a - way the sin of the world: have mer - cy on us;



5. you are seat - ed at the right hand of the Fa - ther: re -

ceive our prayer. 6. For

you a-lone are the Ho-ly One, you a-lone are the Lord,

7. you a-lone are the Most High, Je-sus Christ, with the

Ho-ly Spi-rit, in the glo-ry of

God the Fa-ther. A-men.

### Collect of the Day

*Celebrant*      The Lord be with you.  
*People*          And also with you.  
*Celebrant*      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.*

### First Reading

Song of Solomon 2:8-13

*All sit.*

A Reading from the Song of Solomon.

The voice of my beloved! Look, he comes, leaping upon the mountains, bounding

over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away."

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

## **Psalm**

*Remain seated.*

### **Psalm 45:1-2,7-10**

BCP p. 647

*Eructavit cor meum*

- 1 My heart is stirring with a noble song;  
let me recite what I have fashioned for the king; \*  
my tongue shall be the pen of a skilled writer.
- 2 You are the fairest of men; \*  
grace flows from your lips,  
because God has blessed you for ever.
- 7 Your throne, O God, endures for ever and ever, \*  
a scepter of righteousness is the scepter of your kingdom;  
you love righteousness and hate iniquity.
- 8 Therefore God, your God, has anointed you \*  
with the oil of gladness above your fellows.
- 9 All your garments are fragrant with myrrh, aloes, and cassia, \*  
and the music of strings from ivory palaces makes you glad.
- 10 Kings' daughters stand among the ladies of the court; \*  
on your right hand is the queen,  
adorned with the gold of Ophir.

## **Second Reading**

James 1:17-27

A Reading from the letter of James.

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.

## Sequence

*All stand.*

*Lord Jesus, think on me*

WLP 798

The musical score is written for voice and piano. It features a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature is B-flat major (two flats) and the time signature is 4/4. The vocal line consists of five measures, each corresponding to a line of lyrics. The piano accompaniment provides harmonic support with chords and moving lines in both the right and left hands.

1. Lord Je - sus, think on me, and purge a - way my sin; from  
 2. Lord Je - sus, think on me, with care and woe op - pressed; let  
 3. Lord Je - sus, think on me, nor let me go a - stray; through  
 4. Lord Je - sus, think on me, that, when the flood is past, I

earth-born pas-sions set me free, and make me pure with - in.  
 me thy lov - ing ser - vant be, and taste thy prom - ised rest.  
 dark - ness and per - plex - i - ty point thou the heav' - nly way.  
 may the e - ter - nal bright-ness see, and share thy joy at last.

## Holy Gospel

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

*All stand.*

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

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, 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.”

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

## Sermon

### Nicene Creed

*All stand and together say*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## Prayers of the People

*The Celebrant says*

Let us bow before Almighty God, offering our thanksgiving and making known our requests for the whole human family and for all the world, saying: O God, in your goodness, hear our prayer.

*Intercessor*

*(The Prayers of the People will change each week to reflect the readings and needs of the world. They will end with the phrase below and the congregation is asked to respond with the words in bold.)*

..... O God, in your goodness, **hear our prayer.**

*The Celebrant says*

Hear these words, O Lord, as you hear and understand the unspoken thoughts of our hearts and minds, and grant their fulfillment through Christ our Lord. **Amen.**

## Confession of Sin

*All kneel.*

*The Celebrant says*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

*The Celebrant then says*

Let us confess our sins against God, our neighbor, and Creation.

*Silence.*

*Minister and People*

God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.



We have denied your goodness in each other,  
in ourselves, and in the world you have created.

We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.

Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.

*The Priest stands and says*

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.*

## **Peace**

*All stand.*

*Celebrant*           The peace of the Lord be always with you.  
*People*               And also with you.

*Then the Ministers and the People may greet one another in the name of the Lord.*

## **Announcements**

*Announcements may be made at this point in the service.*

## **Holy Communion**

*The Celebrant says*

Let us with gladness present the offerings and oblations of our life and labor to the  
Lord.

# Offertory Hymn

*Immortal, invisible, God only wise*

Hymnal 423

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are arranged in four numbered parts. The piano accompaniment features a steady bass line with chords that support the vocal melody.

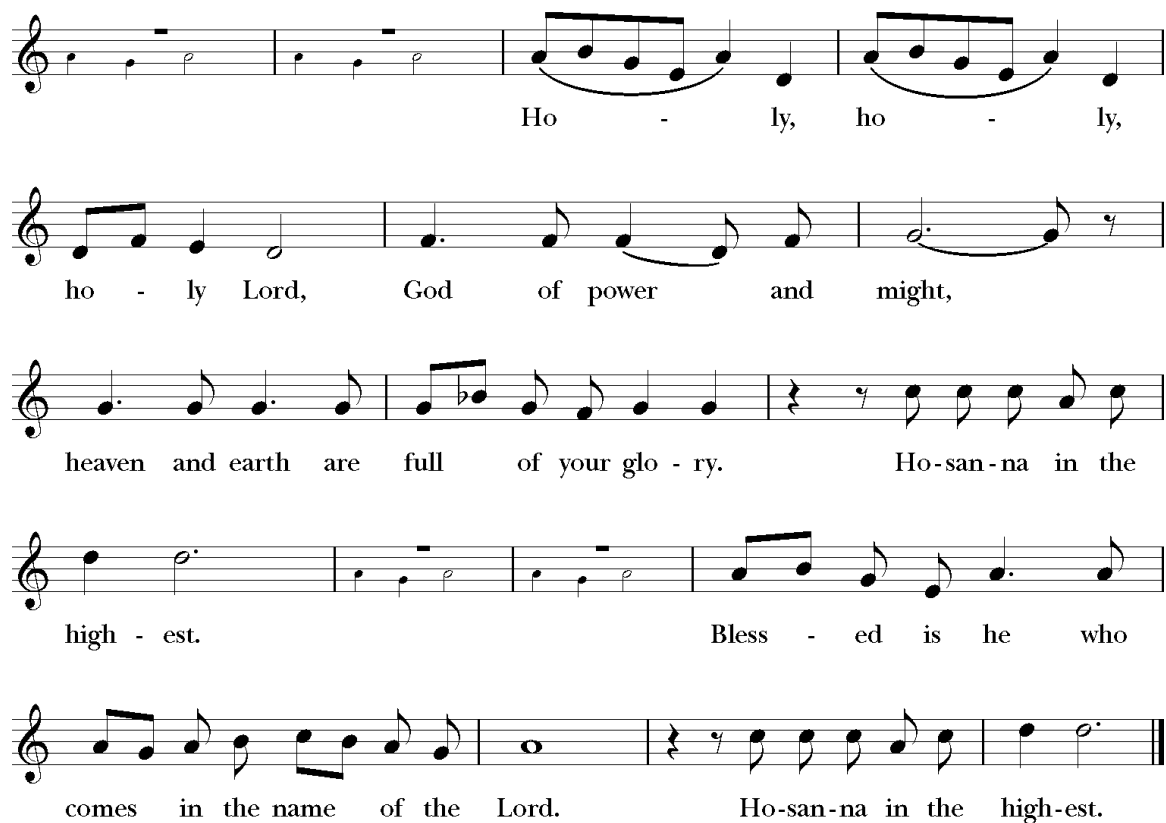
1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
2 Un - rest - ing, un - hast - ing, and si - lent as light,  
3 To all life thou giv - est, to both great and small;  
4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,  
nor want - ing, nor wast - ing, thou rul - est in might;  
in all life thou liv - est, the true life of all;  
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,  
thy jus - tice like moun - tains high soar - ing a - bove  
we blos - som and flour - ish, like leaves on the tree,  
all laud we would ren - der: O help us to see



all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



Ho - ly, ho - ly,  
ho - ly Lord, God of power and might,  
heaven and earth are full of your glo - ry. Ho-san-na in the  
high - est. Bless - ed is he who  
comes in the name of the Lord. Ho-san-na in the high-est.

*The people stand or kneel.*

*The Celebrant continues*

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:

*Celebrant and People*

Christ has died.

Christ is risen.

Christ will come again.

*The Celebrant continues*

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.



*The Celebrant then continues*

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

*People and Celebrant*

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.

### Breaking of the Bread

*A period of silence is kept.*

*Antiphon*  
*Cantor, then all*

The dis - ci - ples knew the Lord — Je - sus — in the break - ing —

*Fine* *Verses*

— of the bread.      1. The bread which we break, Al - le - lu -  
 2. One bo - dy are we, Al - le - lu -

*All repeat Antiphon*

ia, is the com - mun-ion of the Bod - y of Christ.  
ia, for though ma - ny we share one bread.

*The Celebrant says*

The Gifts of God for the People of God.

*All baptized persons are welcome to receive Holy Communion.*

### **Communion Hymn**

*Take my life, and let it be*

Hymnal 707

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 - ery power 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.

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

God of abundance,  
 you have fed us with the bread of life  
 and cup of salvation;  
 you have united us  
 with Christ and one another;  
 and you have made us one  
 with all your people in heaven and on earth.  
 Now send us forth  
 in the power of your Spirit,  
 that we may proclaim your redeeming love to the world  
 and continue for ever  
 in the risen life of Christ our Savior. Amen.

## **Blessing**

*The priest blesses the people, saying*

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the



blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

## Recessional Hymn

*Praise to the living God*

Hymnal 372

1 Praise to the liv - ing God! All prais - ed be his Name  
2 Form - less, all love - ly forms de - clare his love - li - ness;  
3 His Spi - rit flow - eth free, high surg - ing where it will:  
4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be for ay the same.  
ho - ly, no ho - li - ness of earth can his ex - press.  
in pro - phet's word he spoke of old; he speak - eth still.  
his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:  
Lo, he is Lord of all. Cre - a - tion speaks his praise,  
Es - tab - lished is his law, and change - less it shall stand,  
Praise to the liv - ing God! All prais - ed be his Name

The image shows a musical score for a hymn. It consists of three systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The key signature is three flats (B-flat, E-flat, A-flat). The first system contains four lines of lyrics. The second system contains three lines of lyrics. The third system contains four lines of lyrics. The music is written in a simple, hymn-like style with block chords and single notes.

the first, the last, be - yond all thought his time - less years!  
 and ev - ery - where a - bove, be - low, his will o - beys.  
 deep writ up - on the hu - man heart, on sea, on land.  
 who was, and is, and is to be, for ay the same.

## Dismissal

*Celebrant* Alleluia, alleluia. Go in peace to love and serve the Lord.  
*People* Thanks be to God. Alleluia, alleluia.

## A Note on Today's Readings

*Proper 17: Sunday closest to August 31—Year B*

Welcome to our parish. The Sunday Gospel readings return to Mark's Gospel today. This passage recounts one of the occasions when Jesus took the Pharisees and other experts on the Law to task for putting more emphasis on ceremonial and dietary rules than on the "weightier" requirements of God. It is not outer conformity to the Law but an inner change that brings us into a right relationship with God and with others.

For the remainder of this Church year, we read portions of the "Wisdom Literature" of the Hebrew scriptures. Even though some of the books are ascribed to writers of an earlier time, these books come from the last few centuries before Christ. The Song of Solomon is a wedding song in which a bride and groom are portrayed expressing their love and desire. In the Wisdom tradition these passages are taken as allegories of God's love for the people and our love for God. God comes to us to ravish us with the divine love and to join us in the divine life.

Today we begin reading through the letter of James. This epistle encourages us to live our faith in concrete actions of love and mercy. True religion is based on carrying out its faith in lives of righteousness and mercy.

As the people of God we gather to remember what God has done, to remember God's principles for living, and to realign ourselves with God. Out of our

relationship with God, re-established in our liturgical and sacramental encounter, comes the power to confront and overcome evil, and the righteousness which draws others to God.

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