



St. Mary the Virgin Anglican Church,

Fourteenth Sunday after Pentecost

August 29, 2021

“The Father brought us forth by the word of truth that we should be a kind of first fruits of his creatures.” *James 1.18*

Welcome

The Parish of St. Mary the Virgin is a member of the Diocese of British Columbia and the Anglican Church of Canada. We are an inclusive and welcoming parish: the sacraments of the church (baptism, communion and marriage) are available to all people on equal terms. Christ welcomes you, and so do we. As a parish we acknowledge with gratitude that we live, work and play on the traditional lands of the Lekwungen speaking people. We commit ourselves, as a settler church and people, to continue with our First Nations hosts on the journey of truth-telling, healing, and reconciliation.

VISITORS *Welcome!* We are delighted that you have joined us for worship.

COMMUNION All are invited to receive communion. For your safety, only the bread will be shared. Be assured that in the Anglican Church of Canada it has always been our tradition that receiving only one of the elements is considered full Communion.

Gluten free wafers for communion are available. Please request it from the person who is distributing the bread.



FLOWER DEDICATIONS

in Memory or Celebration . . .

To make arrangements contact:

Anne Underhill – 250-370-5027

10:00am Service

From the Book of Alternative Services

Presider & Preacher:	The Rev'd Canon Craig Hiebert
Organist:	Curt Bergen
Greeters:	John McCann, Kat McCann
Musicians:	Alexa St. Marie, Regina Rios, Pamela Whiston
Live Stream Managers:	Barry Whiston

*Note: in the service order, words set in **bold italic type** are said by the congregation.*

*Congregational singing is now permitted while wearing a mask indoors,
with or without outdoors this is in order to maintain the safety of all.*

THE COMMUNITY GATHERS BEFORE GOD

WELCOME

PRELUDE & PROCESSION

Prelude: Sheep May Safely Graze, J.S. Bach

GREETING

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

And also with you.

INVITATORY PSALM

Psalm 95. 1-7

Come, sing to the Holy One!

Shout for joy to the Rock who defends us!

Come into the Presence with thanksgiving!

Raise our voices in joyful hymns!

Truly the Holy One is a great God, supreme above all gods,

in whose hands are the ends of the earth and the heights of all the mountains.

The sea belongs to God who made it,

whose hands formed the dry land.

Come, worship and bow down;

kneel in the presence of our Creator.

Truly, truly, our God is the Holy One,
*whose people we are,
all in God's pasture.*

CENTRING STILLNESS

Let us hold this moment open to the Spirit of God.

Silence is kept.

COLLECT OF THE DAY

Blessed are you, **O Lord and Lover, source of beauty and depth of passion. Strengthen and inspire us to do the word we hear and live the faith we confess, through Jesus, our Saviour and Friend.**
Amen.

Revised Common Lectionary Prayers (2002)

THE STORY OF FAITH IS PROCLAIMED

A READING FROM THE NEW TESTAMENT LETTERS

James 1. 17-27, Pauline Samoszynski

¹⁷Every 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. ¹⁸In fulfilment 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.

¹⁹You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; ²⁰for your anger does not produce God's righteousness. ²¹Therefore 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.

²²But be doers of the word, and not merely hearers who deceive themselves. ²³For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; ²⁴for they look at themselves and, on going away, immediately forget what they were like. ²⁵But 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.

²⁶If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. ²⁷Religion 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.

Hear what the Spirit is saying to the Church.

Thanks be to God.

PSALM 15

Lord, who may dwell in your tabernacle?

Who may abide upon your holy hill?

***Those who lead a blameless life and do what is right,
who speak the truth from their heart.***

There is no guile upon their tongue;

they do no evil to a friend;

they do not heap contempt upon a neighbour.

***In their sight the wicked are rejected,
but they honour those who fear the Lord.***

***They have sworn to do no wrong
and do not take back their word.***

They do not give their money in hope of gain,

nor do they take a bribe against the innocent.

Those who do these things shall never be overthrown.

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and will be forever. Amen.

GOSPEL HYMN

Blest are the Pure in Heart (439)

1. Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.
2. The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with us,
our pattern and our King,
3. still to the lowly soul
his presence doth impart,
and for a dwelling and a throne
chooseth the pure in heart.
4. Lord, we thy presence seek;
may ours this blessing be:
give us a pure and lowly heart,
a temple fit for thee.

Before the Gospel is read, the reader says:

God be with you.

And also with you.

The Good News of Jesus according to Mark.

Glory to you, Lord Jesus Christ.

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around Jesus, ² they noticed that some of his disciples were eating with defiled hands, that is, without washing them. ³ (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; ⁴ 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.) ⁵ 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?’ ⁶ He said to them, ‘Isaiah prophesied rightly about you hypocrites, as it is written,

“This people honours me with their lips,

but their hearts are far from me;

⁷in vain do they worship me,

teaching human precepts as doctrines.”

⁸You abandon the commandment of God and hold to human tradition.’

¹⁴Then he called the crowd again and said to them, ‘Listen to me, all of you, and understand:

¹⁵there is nothing outside a person that by going in can defile, but the things that come out are what defile.’

²¹For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, ²² adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly.

²³All these evil things come from within, and they defile a person.’

After the Gospel, the reader says:

The Gospel of Christ

Praise to you, Lord Jesus Christ.

RESPONDING TO THE WORD**SERMON**

ANTHEM

And the Walls Come A'Tumbling Down,
trad. spiritual, arr. Simon Andrews © St. James Press

AFFIRMING OUR FAITH

The Apostles' Creed

Let us confess the faith of our baptism, as we say,

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.

PRAYERS FOR OURSELVES AND THE WORLD

Pauline Samoszynski

In confidence and expectation, let us bring our concerns before God:

Holy and Strong One,

hear our prayer.

In your prayers this week remember the following: those in need of healing and care, including Collin, Janice, Robby, Terry, Ian, Sandy, Brynn, Dorothy, Mary, Rachel, Monty, Brad and Sue; our diocese of islands and inlets and Anna, our bishop, Lynn, our Metropolitan, and Linda, our Primate; the congregation of St. Columba, Tofino. The Diocese of Yukon and Bishop Lesley Wheeler-Dame; the Evangelical Lutheran Church in Canada and Bishop Susan Johnson. In the Church further afield, pray for the Anglican Province of the Episcopal Church of South Sudan. Pray for all of us in our communities as we seek to reverse decades of systemic discrimination. Pray for those who lost loved ones, homes and livelihoods in the fires in BC. Pray for the continued work of vaccination clinics and all health care workers, and for businesses and individuals beginning the economic recovery from the year of the pandemic. Pray for the ongoing work of truth-telling, healing, and reconciliation.

CONFESSION OF SIN AND ASSURANCE OF PARDON

God has promised forgiveness to all who truly repent,
turn to Christ in faith and are themselves forgiving.

In silence, we call to mind our sin.

Silence is kept

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 neighbours 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.

The Presider reminds us of God's healing and forgiveness

PEACE

The congregation stands

The Peace of the Lord be always with you.

And also with you.

Remaining in our places, we share physically-distant signs of Peace with those around us.

THE SACRED MEAL IS SHARED

For safety, the Collection Plate has been placed at the back of the church for use as you arrive. It will be moved to the front of the church during the Offertory hymn and placed in a location where you may place your gifts as you come to receive Communion.

Please also consider one of the other means of giving that do not require our volunteers and staff to handle cash and cheques: electronic donations on our website via CanadaHelps, or bi-weekly or monthly direct debit donations via our diocesan Electronic Collection Plate (details are available in a brochure at the entrance, or on the website: www.stmarysoakbay.ca/donate).

OFFERTORY HYMN

Before I Take the Body of the Lord (610)

Text and music: John L. Bell © 1989WGRG

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1. Before I take the body of my Lord,
before I share his life in bread and wine,
I recognise the sorry things within –
these I lay down.
2. The words of hope I often failed to give,
the prayers of kindness buried by my pride,
the signs of care I argued out of sight,
these I lay down.
3. The narrowness of vision and of mind,
the need for other folk to serve my will,
and every word and silence meant to hurt,
these I lay down.
4. Of those around in whom I meet my Lord,
I ask their pardon and I grant them mine
that every contradiction to Christ's peace
might be laid down.
5. Lord Jesus Christ, companion at this feast,
I empty now my heart and stretch my hands,
and ask to meet you here in bread and wine –
which you lay down.

PRAYER OVER THE GIFTS

God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, so that we might for the world signs of your gracious presence in Jesus Christ, our Saviour and Lord. Amen.

Amen.

Evangelical Lutheran Worship (2006) alt.

THE CELEBRATION OF THE EUCHARIST

The Book of Alternative Services, Eucharistic Prayer 1

The congregation remains standing, as they are able

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right that we should praise you, gracious God, for you created all things. You formed us in your own image: male and female you created us. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people from bondage into freedom; through the prophets you renewed your promise of salvation.

Therefore, with them, and with all your saints who have served you in every age, we give thanks and raise our voices to proclaim the glory of your name.

sung: 735

Holy, holy, holy Lord, God of power and might,

Holy, holy, holy Lord, God of power and might

Heaven and earth are full, full of your glory.

Hosanna in the highest. Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest, hosanna in the highest

Holy God, source of life and goodness, all creation rightly gives you praise. In the fullness of time, you sent your Son Jesus Christ, 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 healed the sick and ate and drank with outcasts and sinners; he opened the eyes of the blind and proclaimed the good news of your kingdom to the poor and to those in need. In all things he fulfilled your gracious will.

On the night he freely gave himself to 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."

Gracious God, his perfect sacrifice destroys the power of sin and death; by raising him to life you give us life for evermore.

Therefore we proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Recalling his death, proclaiming his resurrection, and looking for his coming again in glory, we offer you, Father, this bread and this cup. Send your Holy Spirit upon us and upon these gifts, that all who eat and drink at this table may be one body and one holy people, a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
now and for ever.

Amen.

THE LORD'S PRAYER

Gathering our prayers and praises into one, let us pray as our Saviour taught us,

***Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.***

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

***For the kingdom, the power, and the glory are yours,
now and for ever. Amen.***

Silence is held after the Lord's Prayer

THE BREAKING OF THE BREAD

We break this bread
to share in the body of Christ.

***We, being many, are one body,
for we all share in the one bread.***

THE COMMUNION

Please follow the direction of the greeters as they invite rows to receive communion. Please maintain a single flow: approach via the main aisle and return via the side aisles. If you do not wish to receive communion, but someone else in your aisle wishes to pass by you, please exit your pew temporarily to allow them to pass at a safe distance. You are also welcome to approach the presider for a blessing only—this is traditionally indicated simply by crossing your hands over your chest as you approach.

One of the ministers will bring the Bread out into the garden to serve those worshipping outside.

WE ARE SENT INTO THE WORLD

PRAYER AFTER COMMUNION

O God, we give you thanks that you have set before us this feast, the body and blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord. ***Amen.***

Evangelical Lutheran Worship (2006)

COMMUNITY NOTES

AFFIRMATION

The congregation stands

Glory to God, ***Whose power working in us can do infinitely more than we can ask or imagine. Glory to God, from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.***

BLESSING

HYMN

How Clear is Our Vocation, Lord (466)

Text: Fred Pratt Green. © 1982 Hope Publishing Co.

Music: Charles Hubert Hastings Parry, arr. Michael Fleming.

Arr. ©The Royal School of Church Music

1. How clear is our vocation, Lord,
when once we heed your call:
to live according to your word,
and daily learn, refreshed, restored,
that you are Lord of all,
and will not let us fall.
2. But if, forgetful we should find
your yoke is hard to bear;
if worldly pressures fray the mind
and love itself cannot unwind
its tangles skein of care:
our inward life repair.
3. We mark your saints, how they became
in hindrances more sure,
whose joyful virtues put to shame
the casual way we wear your name,
and by our faults obscure
your power to cleanse and cure.
4. In what you give us, Lord, to do,
together or alone,
in old routines or ventures new,
may we not cease to look to you,
the cross you hung upon,
all you endeavoured done.

DISMISSAL

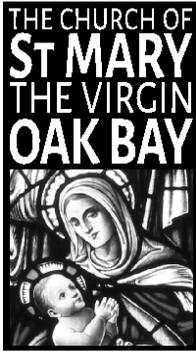
Go in peace, to love and serve the Lord.

Thanks be to God.

POSTLUDE

Carillon Du Westminster, Louis Vierne

The musical postlude is a part of worship, extending the beauty of holiness so that the congregation can remember and give thanks for our encounter with God's Word as it has been experienced this day. You are invited to use this time for reflection, remaining seated.



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