

Sixteenth Sunday after Pentecost Sunday, September 09, 2018 Track 1

The Collect: 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.**

Old Testament: Proverbs 22:1-2, 8-9, 22-23 read from the New Revised Standard Version Bible Anglicised

A good name is to be chosen rather than great riches, and favour is better than silver or gold. The rich and the poor have this in common: the Lord is the maker of them all.

Whoever sows injustice will reap calamity, and the rod of anger will fail. Those who are generous are blessed, for they share their bread with the poor.

Do not rob the poor because they are poor, or crush the afflicted at the gate; for the Lord pleads their cause and despoils of life those who despoil them.

The Word of the Lord

Psalm 125 read from The Episcopal Church Book of Common Prayer

1 Those who trust in the Lord are like Mount Zion, * which cannot be moved, but stands fast for ever.

2 The hills stand about Jerusalem; * so does the Lord stand round about his people, from this time forth for evermore.

3 The scepter of the wicked shall not hold sway over the land allotted to the just, * so that the just shall not put their hands to evil.

4 Show your goodness, O Lord, to those who are good * and to those who are true of heart.

5 As for those who turn aside to crooked ways, the Lord will lead them away with the evildoers; * but peace be upon Israel.

Epistle: James 2:1-17 read from the Revised Standard Version Bible

My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please," while you say to the poor man, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court? Is it not they who blaspheme the honorable name which was invoked over you?

If you really fulfil the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. 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 guilty of all of it. For he who said, "Do not commit adultery," said also, "Do not kill." If you do not commit adultery but do kill, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment.

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.

The Word of the Lord

Gospel: Mark 7:24-37 read from the God's Word Bible

Jesus left that place and went to the territory of Tyre. He didn't want anyone to know that he was staying in a house there. However, it couldn't be kept a secret.

A woman whose little daughter had an evil spirit heard about Jesus. She went to him and bowed down. The woman happened to be Greek, born in Phoenicia in Syria. She asked him

to force the demon out of her daughter.

Jesus said to her, "First, let the children eat all they want. It's not right to take the children's food and throw it to the dogs."

She answered him, "Lord, even the dogs under the table eat some of the children's scraps."

Jesus said to her, "Because you have said this, go! The demon has left your daughter."

The woman went home and found the little child lying on her bed, and the demon was gone.

Jesus then left the neighborhood of Tyre. He went through Sidon and the territory of the Ten Cities to the Sea of Galilee. Some people brought to him a man who was deaf and who also had a speech defect. They begged Jesus to lay his hand on him.

Jesus took him away from the crowd to be alone with him. He put his fingers into the man's ears, and after spitting, he touched the man's tongue. Then he looked up to heaven, sighed, and said to the man, "Ephphatha!" which means, "Be opened!" At once the man could hear and talk normally.

Jesus ordered the people not to tell anyone. But the more he ordered them, the more they spread the news. Jesus completely amazed the people. They said, "He has done everything well. He makes the deaf hear and the mute talk."

The Gospel of the Lord

Closing prayer: On September 10th we remember Alexander Crummell, Priest, Missionary and Educator. Read from *A Great Cloud of Witnesses*.

Born March 3rd, 1819, in New York City, Alexander Crummell struggled against racism all his life. As a young man of color, he was driven out of an academy in New Hampshire, dismissed as a candidate for Holy Orders in New York, and rejected for admittance to General Seminary. Ordained in 1844 as a priest in the Diocese of Massachusetts, he left for England after being

excluded from participating in diocesan convention.

After receiving a degree from Cambridge University, he went to Liberia as a missionary. Africans, Crummell believed, possessed a “warm, emotional, and impulsive energy,” which in America had been corrupted by oppression. A model Christian republic seemed possible in Liberia. European education and technology, combined with traditional African communal culture, and undergirded by a national Episcopal Church, headed by a black bishop, was the vision espoused by Crummell. He traveled extensively in the United States urging blacks to emigrate to Liberia and support the work of the Church there.

On returning to Liberia, he worked to establish a national Episcopal Church. Political opposition and a loss of funding finally forced him to return to the United States, where he concentrated his efforts on establishing a strong urban presence of independent black congregations that would be centers of worship, education, and social service. When Southern bishops proposed that a separate missionary district be created for black congregations, Crummell created a national convocation to defeat the proposal. The Union of Black Episcopalians is an outgrowth of that organization.

Crummell's ministry spanned more than half a century and three continents. Everywhere, at all times, he labored to prepare black people and to build institutions that would serve them and provide scope for the exercise of their gifts in leadership and creativity. His faith in God, his perseverance in spite of repeated discouragement, his perception that the Church transcended the racism and limited vision of its leaders, and his unflinching belief in the goodness and greatness of black people are the legacy of this African American pioneer.

He died in Red Bank, New Jersey, in 1898.

Let us pray: Almighty and everlasting God, we thank you for your servant Alexander Crummell, whom you called to preach the Gospel to those who were far off and to those who were near. Raise up in this and every land evangelists and heralds of your kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen**