

St. Patrick's Episcopal Church Incline Village, Nevada



Leah and Rachel Nasreddine Dinet

Seeking Light and Sharing Love

We welcome you to Saint Patrick's Church. We are truly pleased that you have chosen to worship with us today.

If you are searching for a new church home and community, please introduce yourself to our Rector as you depart.

Ninth Sunday in Pentecost

July 26, 2026

Prelude *People Get Ready*

SERVICE OF THE WORD

Opening Hymn *Shine, Jesus, Shine* Spirit & Song #202

REFRAIN

Melody *mp-mf*

Shine, Je - sus, shine; fill this land with the Fa - ther's glo - ry.

Harmony

Blaze, Spir - it, blaze; set our hearts on fire.

Flow, riv - er, flow; flood the na - tions with grace and mer - cy.

Send forth your Word, Lord, and let there be light.

VERSES

1. Lord, the light of your love is shin - ing, in the midst of the
2. Lord, I come to your awe - some pres - ence, from the shad - ows in -
3. As we gaze on your king - ly bright - ness, so our fac - es dis -

1. dark - ness, shin - ing. Je - sus, Light of the world, shine up -
2. to your ra - diance. By the blood I may en - ter your
3. play your like - ness, ev - er chang - ing from glo - ry to

1. on us. Set us free by the truth you now bring us.
2. bright - ness. Search me, try me, con - sume all my dark - ness.
3. glo - ry. Mir - rored here, may our lives tell your sto - ry.

1-3. Shine on me, shine on me.

D.S.

Opening Acclamation

Blessed by God: Father, Son, and Holy Spirit

And blessed be God's kingdom, now and for ever. Amen.

Collect for Purity

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.

Song of Praise: LEVAS #245

1. We have come in - to His house and gath - ered in His name to
2. So for - get a - bout your - self and con - cen - trate on Him and
3. Let us lift up ho - ly hands and mag - ni - fy His name and

1. wor - ship Him, We have come in - to His house and
2. wor - ship Him, So for - get a - bout your - self and
3. wor - ship Him, Let us lift up ho - ly hands and

1. gath - ered in His name to wor - ship Him; We have
2. con - cen - trate on Him and wor - ship Him; So for -
3. mag - ni - fy His name and wor - ship Him; Let us

1. come in - to His house and gath - ered in His name to
2. get a - bout your - self and con - cen - trate on Him and
3. lift up ho - ly hands and mag - ni - fy His name and

wor - ship Christ, the Lord, Wor-ship Him, Christ the Lord.

The Lord be with you.

And also with you.

Let us pray.

Collect of the Day: O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

The First Reading: *Genesis 29:15-28*

Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah’s eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, “I will serve you seven years for your younger daughter Rachel.” Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” Laban said, “This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years.” Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

The word of the Lord.

Thanks be to God.

Psalms 105:1-11, 45b

- 1 Give thanks to the LORD and call upon his Name; *
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, *
and speak of all his marvelous works.
- 3 Glory in his holy Name; *
let the hearts of those who seek the LORD rejoice.
- 4 Search for the LORD and his strength; *
continually seek his face.
- 5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, *
O children of Jacob his chosen.
- 7 He is the LORD our God; *
his judgments prevail in all the world.
- 8 He has always been mindful of his covenant, *
the promise he made for a thousand generations:

9 The covenant he made with Abraham, *
the oath that he swore to Isaac,
10 Which he established as a statute for Jacob, *
an everlasting covenant for Israel,
11 Saying, "To you will I give the land of Canaan *
to be your allotted inheritance."
45b Hallelujah!

Second Reading: *Romans 8:26-39*

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

“For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.”

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

The word of the Lord.

Thanks be to God.

Sequence Hymn *Thy Word is a Lamp* Spirit & Song #211

INTRO (♩ = ca. 80) **REFRAIN**

Capo 1: (D) E_b mp 2 E_b $mp-mf$ (A) B_b

Thy word is a lamp un-to my feet.

(D) E_b (G) A_b (A) B_b 1 (D) E_b 2 (D) E_b to Verses

and a light un-to my path. path.

VERSES 1-2

(D) E_b (A) B_b (Em) F_m (Bm) C_m (F#m) G_m

1. 7 When I feel a - fraid, think I've lost my way,
2. Now I will not for - get your love for me, and yet my

(G) A_b (A) B_b (G) A_b (D) E_b

1. still you're there right be - side me. And
2. heart for - ev - er is wan - der - ing. 7

(A) B_b (Em) F_m (Bm) C_m (F#m) G_m

1. noth - ing will I fear as long as you are near.
2. Je - sus, be my guide, and hold me to your side.

(G) A_b (A) B_b (Bsus4) C (B) C (F#) G (A) B_b D.S.

1. You are near me to the end.
2. I will love you to the end.

VERSE 3

(D) E_b (A) B_b (Em) F_m (Bm) C_m (F#m) G_m

3. Noth - ing will I fear as long as you are near.

(G) A_b (A) B_b (Bsus4) C (B) C

3. You are near me to the end.

FINAL REFRAIN

(D) E_b (A) B_b (D) E_b (G) A_b

Thy word is a lamp un-to my feet and a light un-to

(A) B_b 1 (D) E_b 2 (D) E_b (G) A_b (A) B_b

my path. path, and a light un-to my

(D) E_b (G) A_b (A) B_b (D) E_b

path. You're the light un-to my path.

The Holy Gospel: *Matthew 13:31-33, 44-52*

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Jesus put before the crowds another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”

“The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

“Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

The Gospel of the Lord.

Praise to you, Lord Christ

Sermon

The Very Rev. Marla Asson

Nicene Creed: 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: Form VI

In peace, we pray to you, Lord God.

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Sean our Presiding Bishop; Elizabeth, our Bishop; and for all bishops and other ministers;

For all who serve God in his Church.

For the special needs and concerns of this congregation, Barbara, Jamie, Jean, Cindy, Sarah, Trina, Anaya, Andy, Rachel, Eric, Christine, Victoria, Jim, Dylan, Jon, Debra Kay, Marsha, Everett.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

(Moment of silence so people can add their own prayers of thanksgiving.)

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom;

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Have mercy upon us, most merciful Father;

In your compassion forgive us our sins,

Known and unknown, Things done and left undone;

And so uphold us by your Spirit

That we may live and serve you in newness of life,

To the honor and glory of your Name;

Through Jesus Christ our Lord. Amen.

Absolution: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace:

The peace of the Lord be always with you.

And also with you.

Announcements

Special Blessings

Music at the Offertory: *Christ, Be Our Light Spirit & Song #105*

Offertory:

Thank you for your gift. If you prefer to donate by mail, send your donations to: St. Patrick's Church, 341 Village Blvd., Incline Village, NV -or- scan the following QR code using your smart device. Thank you!



Doxology Hymnal 1982 #380:

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise

the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye

Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711). Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

SERVICE OF THE TABLE: Eucharistic Prayer C

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 God thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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 the one who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

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

Christ our Passover is sacrificed for us.

Therefore let us keep the feast.

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving

Music at Communion: *Bread for the World* Spirit & Song #157

Let us pray: ***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.***

Congregational Blessing

Now, let us depart this place in peace. As we go, remember the poor, pray for the sick, make no peace with oppression, and love one another as Christ has loved you. And the blessing of God, Father, Son, and Holy Spirit, rest upon you and remain with you always.

Hymn *We Are the Light* Spirit & Song #141

Refrain



We are the light, light of the world
shin-ing for the world to see! We are the light,
light of the world shin-ing for the world to see!

Verses



1. Dark-ness grow-ing ev - 'ry - where, hid - ing in the light!
2. Some-one calls us each by name, know-ing our dis-guise,
3. Lis - ten to that still, small voice call - ing us to life,
to Refrain
1. How can our hope en - dure this end-less night? 7
2. to hear and act in faith, to re - al - ize that
3. to make a con-scientious choice to live in Christ. 7

© 1997, Jesse Manibusan. Published by Spirit & Song®, a division of OCP. All rights reserved.

Let us go forth rejoicing in the power of the Spirit!

Thanks be to God!

Postlude *Shine, Jesus, Shine Reprise*



Please join us for refreshments on the deck following worship!



We remember those who are in our Columbarium.

Worship Assistants

Minister of Music: Donna Axton

Choir: Gwendalyn Gilliam, Nora Behrens, Daniel Gollery, Suzanne & Marty Gollery, Larry Harrison, Kay Lehr, Bret Logan, Donna Dekker-Robertson, Paula Chapman, Thea Reed, Steve Barney

Readers: Ian Temple & Nancy Rawie
Usher: Cherry Barney
Counters: Bob Skidmore & Thea Reed
Altar Guild: Nora Behrens
Lay Eucharistic Minister: Lucille Wang

Clergy

The Very Rev. Marla Asson, Rector

Members of the Vestry

Mike Wang, Senior Warden; Suzanne Gollery, Junior Warden
Paula Chapman, Treasurer
Suzanne Gollery, Dick Jackson, Connie Skidmore (2024-2027 term)
Paula Chapman (2025-2028 term)
Thea Reed (2026-2029 term)

Nora Behrens, *Parish Administrator*

Saint Patrick's Church,

341 Village Boulevard, Incline Village, Nevada 89451, 775.831.1418,
www.tahoeepiscopal.org

Notes on Cover Art: Nasreddine Dinét: The painter who changed the shape of Orientalist art

In the nineteenth and early twentieth centuries, European imperialism in the Global South was justified and glorified by many in the West. Racist ideology, such as Kipling's "white man's burden", was used by Europeans to clear their conscience of the crimes and injustices committed by them in various colonies. However, Algeria, which endured over a century of brutal French rule until 1962, became the permanent residence of Etienne Dinét, a painter of the "Orientalist" school who truly knew and loved the region he studied and painted. The artist not only embraced what was then known as the "Orient" with open arms but also planted his roots firmly in the Algerian Town of Bou Saada, which eventually became the artist's permanent place of residence.

Alphonse Etienne Dinét was born in 1861 in Paris and, when aged ten, joined the prestigious Lycee Henri IV, and later went on to study in the Ecole des Beaux-Arts (Karaoglu, 2018, p. 11). He visited Algeria for the first time in the year 1884. After his first trip, Dinét decided to come back the next year, and this time after securing a handsome scholarship. For the next three years of his life, he kept coming back to Bou Saada, during summers, while painting vivid scenes of the landscapes and realistic depictions of its inhabitants. Dinét belonged to the celebrated circle of French Orientalist painters which included stalwarts like Paul Leroy and Baron Arthur Chasseriau.

Through his paintings, he beautifully depicted desert life, with an obvious touch of realism in showing the candid emotions of people. Roger Benjamin writes, "Dinét painted the religious life, daily habits and fables dear to the desert people with a familiarity and sympathy unparalleled in the history of Orientalism" (Benjamin, 2001, p. 20). He made sincere efforts to make the French people understand and appreciate the Algerians and the manner in which they led their lives. He "helped facilitate cultural exchanges from the other side of the porous Orientalist divide," by teaching the local and indigenous artists the techniques employed by European artists. He is known to have helped Mohammed Racim (father of Algerian miniature) achieve "the correct

perspective used in figurative scenes which Racim inserted into his elaborate arabesque borders” (Benjamin, 2001, p. 29). Racim wrote about Dinét, crediting him with all the support he extended as “Dinét’s presence was important to me” (Beaulieu & Roberts, 2002, p. 7). Dinét’s love and fascination for the Orient can be understood by the fact that he learnt Arabic and made Bou Saada his permanent home. One of the major turning points in Dinét’s life was his encounter with the religious scholar Sliman ben Ibrahim who eventually became his closest friend and companion. Through Sliman, Dinét learnt about Arab culture, including various fascinating legends, which eventually culminated in the publishing of illustrated books by the duo. Their most celebrated project was the illustrated biography of Prophet Mohammed, published in 1918 (Beaulieu & Roberts, 2002, p. 7). It is believed that this was the first biography of the Prophet Mohammed written in French. Another important project undertaken by Dinét along with Sliman was *L’Orient Vu de l’Occident* (“The Orient Seen from the Occident”). It is asserted by many scholars that this was the first book which used the term “Islamophobia”, without going into much detail about it. Seyda Nur Karaoglu writes, that “Often, Dinét uses the terms “Islamophobe,” “bitter enemy of Islam,” “ignorant” interchangeably to generally designate anyone who makes incorrect generalizations about Muslims, misinterprets the religion of Islam or displays an unfounded hostility towards it” (Karaoglu, 2018, p. 25).

Sliman’s religious leanings had a huge impact on Dinét, who inculcated in his heart love and reverence towards the Islamic faith. During the latter phase of his life, he in fact converted to Islam, changed his first name to Nasreddine, and made a pilgrimage to Mecca (Buonaventura, 1998, p. 93). Dinét wrote *Le pèlerinage à la maison sacrée d’Allah* (The Pilgrimage to the Sacred House of Allah), where he states that his conversion to Islam was the consequence of “thirty years of study, meditation and contemplation”. In the Preface, he wrote that this “small book, by restoring the truth about the pilgrimage to Mecca [dissipates] the misunderstandings that are dangerous to the future of peace in the orient, and thus contribute, in a modest measure, to the establishment of a cordial understanding between Judaism, Christianity and Islam, an understanding that civilization has a duty to forge” (Karaoglu, 2018, p. 19).

He was named Chevalier of the Legion of Honour in 1896. He died in 1930 and his funeral was attended by 5,000 people in Bou Saada, testament to his fame and popularity in that part of Algeria. Fredrick W. Morton wrote in his article, ‘Etienne Dinét, Painter of the Orient,’ published in 1904, “no other painter had evidenced such an intimate understanding of the East, no other has caught and recorded with such fidelity the spirit of the Orient.... Others have essayed the same task with halting, often ludicrous results—they have given us transcripts of the East from an Occidental standpoint. Dinét gives us the East as an Oriental sees it” (Morton, 1904, p 251).

<https://omerjournal.com/2024/01/24/nasreddine-dinet-the-painter-who-changed-the-shape-of-orientalist-art/>