

THE TENTH SUNDAY AFTER PENTECOST



Sunday 1 August 2021 ♦ 9:00 AM
Grace Episcopal Church, Hinsdale, IL

GATHERING TOGETHER

PRELUDE

Duo (from *Mass in the 8th Tone*) Gaspard Corrette (1671-1732?)

WELCOME

HYMN (*Stanzas 1, 2, 4*)

“All People That on Earth Do Dwell”

OLD HUNDREDTH

1 All peo - ple that on earth do dwell, sing to the
2 Know that the Lord is God in - deed; with - out our
3 Oh, en - ter then his gates with praise; ap - proach with
4 For why? The Lord our God is good: his mer - cy
5 To Fa - ther, Son, and Ho - ly Ghost, the God whom

Lord with cheer - ful voice; him serve with mirth, his
aid he did us make. We are his folk, he
joy his courts un - to; praise, laud, and bless his
is for - ev - er sure; his truth at all times
heav'n and earth a - dore, from us and from the

praise forth tell; come ye be - fore him and re - joice.
doth us feed, and for his sheep he doth us take.
name al - ways, for it is seem - ly so to do.
firm - ly stood, and shall from age to age en - dure.
an - gel host be praise and glo - ry ev - er - more.

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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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

2 Samuel 11:26-12:13a

When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

But the thing that David had done displeased the Lord, and the Lord sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man. He said to Nathan, "As the Lord lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

Nathan said to David, "You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and

THE SECOND READING

Ephesians 4:1-16

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said,

"When he ascended on high he made captivity itself a captive;
he gave gifts to his people."

(When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

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

"Blessed Jesus, Living Bread"

ORIENTIS PARTIBUS



1 Bless - ed Je - sus, Liv - ing Bread, by your self our souls are fed:
2 To the House of Bread you came, there re - ceived your sav - ing Name
3 Not by this world's bread a - lone can our life be - come full-grown,
4 We are in that crowd you fed with your blest, a - bun - dant Bread.



Give us all the eyes to see all that you were sent to be.
from that low - ly man - ger bed all the dy - ing world is fed.
but by ev - 'ry word that goes from the mouth of God— one grows.
Moved by ev - 'ry hu - man care, bless the Bread we eat and share.

THE GOSPEL

John 6:24-35

Preacher The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, Lord Christ.**

The next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.”

Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

Preacher The Gospel of the Lord.

People **Praise to you, Lord Christ.**

REFLECTION

Donna Ialongo

AFFIRMATION OF FAITH

The Apostles' Creed

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.

THE PRAYERS OF THE PEOPLE

The people kneel or stand for the Prayers.

Reader Rooted in Christ and sustained by the Spirit, we offer our prayers for the church, the world, and all of creation.

A brief silence.

You call your church to be the body of Christ. Awaken all the baptized to the gifts you provide for carrying out the work of ministry. Where the church is divided, knit us together and restore the unity of the faith. Hear us, O God. **Your mercy is great.**

You command the clouds above and cause the wind to blow in the heavens. Watch over deserts and wilderness places. Regenerate rainforests, defend species at risk of extinction, and strengthen the work

of conservation organizations. Hear us, O God. **Your mercy is great.**

You summon leaders to respond to the needs of your people. Instill those who govern with patience when confronted with grievances and perseverance in seeking what promotes the well-being of the community. Hear us, O God. **Your mercy is great.**

You draw near to those who cry out for help. Feed those who are hungry, reassure those who are despairing, and accompany those who are imprisoned. Rain down the true bread from heaven that gives life to the world. Hear us, O God. **Your mercy is great.**

You receive all who come seeking a sign of grace. Make this congregation a place of hospitality for those accustomed to rejection. To those who have felt excluded here or elsewhere, prepare us to welcome them in the name of Christ. Hear us, O God. **Your mercy is great.**

Here other intercessions may be offered.

You provide food that endures for eternal life. Sustain us each day with the bread of life until we are gathered with all the saints and feast together at your heavenly banquet. Hear us, O God. **Your mercy is great.**

Presider We lift these and all our prayers to you, O God, confident in the promise of your saving love; 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,
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.**

THE PEACE

Presider The peace of Christ be always with you. **And also with you.**

THE HOLY COMMUNION

THE OFFERTORY

Offertory Sentence

*We thank God for every gift which helps continue the mission and ministries of Grace Church.
To give electronically, please scan the QR code or follow the link to our giving platform. Thank you!*



<http://www.gracehinsdale.org/give>

The Iona Invitation

This is the table, not of the Church but of Jesus Christ.
It is made ready for those who love him and who want to love him more.

So come, you who have much faith and you who have little;
you who have been here often
and you who have not been here for a long time or ever before;
you who have tried to follow and you who have failed.

Come, not because the Church invites you;
it is Christ, and he invites you to meet him here.

THE GREAT THANKSGIVING

Presider The Lord be with you.

People **And also with 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

HYMN

“Father, We Thank Thee Who Hast Planted”

RENDEZ À DIEU



1 Fa - ther, we thank thee who hast plant-ed thy ho - ly Name with
2 Watch o'er thy Church, O Lord, in mer-cy, save it from e - vil,
in our hearts. Know-ledge and faith and life im-mor-tal Je - sus thy
guard it still, per - fect it in thy love, u - nite, it, cleansed and con
Son to us im-parts. Thou, Lord, didst make all for thy plea-sure,
-formed un-to thy will. As grain, once scat - tered on the hill - sides,
didst give us food for all our days, giv - ing in Christ the
was in this bro - ken bread made one, so from all lands thy
Bread e - ter - nal; thine is the pow'r, be thine the praise.
Church be gath - ered in - to thy king - dom by thy Son.

SENT FORTH TO THE WORLD

THE DISMISSAL

The preacher offers a dismissal, and the people respond

Thanks be to God. Alleluia, alleluia.

POSTLUDE

Fugue in C

Unknown English composer (18th C.)

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

“All People That on Earth Do Dwell,” Text: William Kethe (d. 1608?); paraph. Of Psalm 100. Tune: OLD HUNDREDTH, melody from *Pseaumes octante trois de David*, 1551, alt. Psalm 78: response by Mark Shepperd, © 2008, Augsburg Fortress. “Blessed Jesus, Living Bread,” Text: Jaroslav Vajda (1919-2008), © 1990, Concordia Publishing House. Tune: ORIENTIS PARTIBUS, French melody, 13th cent., attr. Pierre de Corbeil (d. 1222). “Father, We Thank Thee,” Text: Greek, ca. 110; tr. F. Bland Tucker (1895-1984), rev. Tune: RENDEZ À DIEU, attr. Louis Bourgeois (1510-1561?). 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.

About the Sequence Hymn...

“Didn’t we sing that hymn last week?” someone might ask. The answer to that question is both “yes” and “no.” Read on for the explanation!

Today’s Sequence Hymn (pp. 4-5), “Blessed Jesus, Living Bread” was written by one of the greatest U.S. writers of hymns in the 20th century, Jaroslav J. Vajda (pronounced “VY-duh”). Vajda was a Lutheran pastor, poet, and literary figure who was born to parents of Slovak descent in 1919, and who died in 2008. His father was also a Lutheran pastor.

Vajda was asked in 1990, to write a series of hymn texts to be used with the appointed scripture readings for the Tenth through Fourteenth Sundays after Pentecost in Year B of the lectionary (the book with appointed scripture readings). These readings are rather unique in that the gospel pericopes (appointed selection) all come from the Gospel of John, Chapter 6, in which is found the so-called “Bread of Life Discourse.” That is to say, the gospel readings all have a unified theme, focusing on Jesus Christ as the “Bread of Life.” The other readings—principally the Old Testament readings and appointed psalms—support these gospel selections. (Last Sunday we heard John 6:1-21 as the gospel for the Tenth Sunday after Pentecost, This Sunday we hear John 6:24-35. The next three Sundays we’ll hear respectively, John 6:35, 41-51; John 6:51-58; and finally, John 6:56-69.)

Rev. Vajda’s approach to this unique liturgical-scriptural context is described by him: “...I decided to use a bracketed format consisting of an opening and closing stanza for all five Sundays with two inner stanzas for each of the Sundays focused on some distinctive feature of the particular [appointed reading].”

So “yes,” this hymn was sung last week. But “no,” we sing it this week with different second and third stanzas. And we will, the following three Sundays, sing the hymn with still unique second and third stanzas. Take some time to notice how the hymn is different each Sunday, with these unique stanzas 2 and 3 each week, and see how they may reflect the other readings, and how they re-connect to the Gospel of the day.

Apart from Maundy (Holy) Thursday, this is the only time in the lectionary when we hear such a strong focus on Jesus Christ as the Bread of Life, with all its implications for our communal celebration of the Eucharist (Holy Communion).

*Welcome to the transformative power
of Christ's love;
if you're here, you belong!*



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