

THE ELEVENTH SUNDAY AFTER PENTECOST

Sunday 8 August 2021 ♦ 9:00 AM

Grace Episcopal Church, Hinsdale, IL



GATHERING TOGETHER

PRELUDE

Récit

Pierre Dumage (1674-1751)

WELCOME

HYMN

“Joyful, Joyful, We Adore Thee”

HYMN TO JOY



1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2 All thy work with joy sur - round thee, earth and heav'n re - flect thy rays,
3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,



hearts un - fold like flow'rs be - fore thee, prais - ing thee, their sun a - bove.
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.
well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!



Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, blooming mea - dow, flash - ing sea,
Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;



giv - er of im - mor - tal glad - ness, fill us with the light of day.
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.
teach us how to love each o - ther, lift us to the joy di - vine.

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.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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

1 Kings 19:4-8

Elijah went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

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

Silence for reflection is kept.

Response



I will bless the Lord at all times, God's praise always on my lips;
In the Lord my soul shall make its boast. The humble shall hear and be glad. *Response*

Glorify the Lord with me. Together let us praise God's name.
I sought the Lord and was heard; from all my terrors set free. *Response*

Look towards God and be radiant; let your faces not be abashed.
When the poor cry out the Lord hears them and rescues them for all their distress. *Response*

The angel of the Lord is encamped around those who fear God, to rescue them.
Taste and see that the Lord is good. They are happy who seek refuge in God. *Response*

THE SECOND READING

Ephesians 4:25-5:2

Putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil. Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

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.



1 Bless-ed Je - sus, Liv - ing Bread, by your self our souls are fed:
 2 Word of God by which we live: what we hun - ger for you give—
 3 All we ev - er need and more, flow - ing from your bound - less store;
 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.
 for the bod - y and the soul, life with God, life new and whole.
 at your ta - ble ev - 'ry guest sees your mer - cy man - i - fest.
 Moved by ev - 'ry hu - man care, bless the Bread we eat and share.

THE GOSPEL

John 6:35, 41-51

Preacher The Holy Gospel of our Savior Jesus Christ according to John.
People **Glory to you, Lord Christ.**

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

Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

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

REFLECTION

Christian Pierce

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.

For the church of Christ in all its diverse forms. For mission developers, new mission starts, and all communities of faith exploring new models of ministry for the sake of the gospel. For congregations facing difficult decisions about their future. God, in your mercy, **hear our prayer.**

For the health and well-being of creation. For shade trees that provide refuge from the hot summer sun. For lakes, rivers, and oceans contaminated by pollution and all who lack clean water. God, in your mercy, **hear our prayer.**

For those called to positions of authority in our legal system, we pray. For judges, lawyers, law clerks, and court employees who ensure the fair administration of justice. For corrections officers and prison chaplains, that they would deal mercifully with those who are incarcerated. God, in your mercy, **hear our prayer.**

For all who cry out to you in their affliction. For exiles, refugees, and others who face long and difficult journeys, uncertain about the future. For all who mourn the death of a loved one. For all who are sick. God, in your mercy, **hear our prayer.**

For this assembly gathered around your table, we pray. For those among us who prepare the vessels for our celebration of the Eucharist. For those who bring the food from this table to those who are homebound or hospitalized. God, in your mercy, **hear our prayer.**

Here other intercessions may be offered.

For those who have been raised to eternal life, we give thanks. With all the saints we praise you for the bread of life that keeps us in your love forever. God, in your mercy, **hear our prayer.**

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

“Guide Me, O Thou Great Jehovah”

CWM RHONDDA



1 Guide me, O thou great Je - ho - vah, pil - grim through this
2 O - pen now the crys - tal foun - tain, whence the heal - ing
3 When I tread the verge of Jor - dan, bid my anx - ious



bar - ren land; I am weak, but thou art might - y; hold me with thy
stream doth flow; let the fire and cloud - y pil - lar lead me all my
fears sub - side; death of death, and hell's de - struc - tion, land me safe on



pow'r - ful hand; bread of hea - ven, bread of hea - ven,
jour - ney through; strong de - liv - erer, strong de - liv - erer,
Ca - naan's side; songs of prais - es, songs of prais - es,



feed me now and ev - er - more, feed me now and ev - er - more.
be thou still my strength and shield, be thou still my strength and shield.
I will ev - er give to thee, I will ev - er give to thee.

SENT FORTH TO THE WORLD

THE DISMISSAL

The preacher offers a dismissal, and the people respond

Thanks be to God. Alleluia, alleluia.

POSTLUDE

Grand Plein Jeu et Fugue

Gaspard Corrette (c. 1671-before 1733)

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

“Joyful, Joyful, We Adore Thee,” Text: Henry Van Dyke (1852-1933). Tune: HYMN TO JOY, Ludwig van Beethoven (1770-1827); adapt. Edward Hodges (1796-1867), alt. Psalm 34: setting by Michel Guimont (b. 1950), © GIA Publications, Inc. “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). “Guide Me, O Thou Great Jehovah,” Text: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Tune: CWM RHONDDA, John Hughes (1873-1932). 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 (p. 4), “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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