

THE TWELFTH SUNDAY AFTER PENTECOST

Sunday 15 August 2021 ♦ 9:00 AM

Grace Episcopal Church, Hinsdale, IL



GATHERING TOGETHER

PRELUDE

“Finzi’s Rest”

Herbert Howells (1892-1983)

WELCOME

HYMN

“Be Thou My Vision”

SLANE



1 Be thou my vi - sion, O Lord of my heart;
2 Be thou my wis - dom, and thou my true word;
3 High King of hea - ven, when vic - t'ry is won,



all else be nought to me, save that thou art—
I ev - er with thee and thou with me, Lord;
may I reach hea - ven's joys, bright hea - ven's Sun!



thou my best thought, by day or by night,
thou my great Fa - ther; thine own may I be;
Heart of my heart, what - ev - er be - fall,



wak - ing or sleep - ing, thy pres - ence my light.
thou in my dwell - ing, and I one with thee.
still be my vi - sion, O Ru - ler of all.

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.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

THE WORD OF GOD

THE FIRST READING

Proverbs 9:1-6

Wisdom has built her house,
she has hewn her seven pillars.
She has slaughtered her animals, she has mixed her wine,
she has also set her table.
She has sent out her servant-girls, she calls
from the highest places in the town,
"You that are simple, turn in here!"
To those without sense she says,
"Come, eat of my bread
and drink of the wine I have mixed.
Lay aside immaturity, and live,
and walk in the way of insight."

Reader The Word of the Lord.

People **Thanks be to God.**

Silence for reflection is kept.

PSALM 34:9-14

O WALY, WALY



1 Fear God, you cho - sen ones, and then your wants and needs will be sup - plied;
2 Come, chil - dren, lis - ten to my words, and I will teach you ho - ly fear;
3 Your tongue must keep from e - vil speech, your lips from ly - ing words must cease;



young li - ons hun - ger, but God's own lack no - thing, nor will be de - nied.
who seeks to know pros - per - i - ty, de - sires long life, and holds life dear?
turn back from e - vil and do good, seek and pur - sue the way of peace.

THE SECOND READING

Ephesians 5:15-20

Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil. So do not be foolish, but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

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 No more per - fect food is there than the food you came to share,
 3 On that ta - ble made of wood lies our sac - ra - men - tal food:
 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.
 not to be ad - mired a - lone, lest one spurn it for a stone.
 "Take and eat and live" you call, "Here is life for each and all!"
 Moved by ev - 'ry hu - man care, bless the Bread we eat and share.

THE GOSPEL

John 6:51-58

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

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

Jesus said, "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."

The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."

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.

God of wisdom, enlighten your church. Guide theologians, biblical scholars, authors, and seminary professors as they seek greater knowledge and invite others into deeper understanding. Teach us to ask faithful questions and open our minds to new ideas. God, in your mercy, **hear our prayer.**

God of creation, mend the earth. Cool warming oceans and preserve melting ice caps. Increase our awareness of changing climate patterns and

reveal new approaches to the ecological challenges we face. Shield those in the path of tornadoes or violent winds, hurricanes or tropical storms. God, in your mercy, **hear our prayer.**

God of all nations, direct our leaders. Grant them courage to lay aside political grudges and renew their determination to address difficult conflicts. Guide them in the work of reconciliation. God, in your mercy, **hear our prayer.**

God of compassion, tend to the wounded. Rescue those tormented by mental illness or mired in addiction. Ease the anxiety of those struggling with dementia. Come quickly to help all who are grieving and all those who suffer. God, in your mercy, **hear our prayer.**

God of beauty, inspire artists. Bless those whose visual and musical gifts enliven this assembly. Bless the creative work of poets, hymnwriters, composers, painters, sculptors, and others that enrich our worship and daily life. God, in your mercy, **hear our prayer.**

Here other intercessions may be offered.

God of resurrection, bring us to new life. Give us the living bread from heaven through which we abide in your love, and on the last day raise us with Blessed Mary and all the saints to eternal life. 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

“Praise and Thanksgiving”

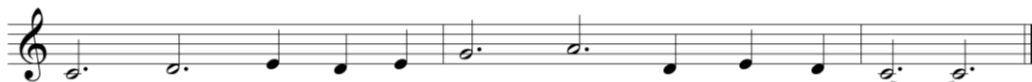
BUNESSAN



1 Praise and thanks-giv - ing, God, we would of - fer for all things
2 God, bless the la - bor we bring to serve you, that with our
3 Fa - ther, pro - vid - ing food for your chil - dren, by Wis - dom's
4 Then will your bless - ing reach ev - 'ry peo - ple, free - ly con -



liv - ing, you have made good: har - vest of sown fields, fruits of the
neigh - bor we may be fed. Sow - ing or till - ing, we would work
guid - ing teach us to share one with an - oth - er, so that, re -
fess - ing your gra - cious hand. Where you are reign - ing, no one will



or - chard, hay from the mown fields, blos - som and wood.
with you, har - vest - ing, mill - ing for dai - ly bread.
joic - ing with us, all oth - ers may know your care.
hun - ger; your love sus - tain - ing show - ers the land.

SENT FORTH TO THE WORLD

THE DISMISSAL

The preacher offers a dismissal, and the people respond

Thanks be to God. Alleluia, alleluia.

POSTLUDE

Allegro maestoso e vivace (Op. 65, Nr. 2c) F. Mendelssohn (1807-1847)

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

“Be Thou My Vision,” Text: Irish, ca. 700; versified Mary Elizabeth Byrne (1880-1931); tr. Eleanor H. Hull (1860-1935), alt. Tune: SLANE, Irish ballad melody. Psalm 34: text © 2008, Christopher L. Webber, from *A New Metrical Psalter, RCL Edition*, publ. by Church Publishing. Tune: O WALY, WALY, English traditional. “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). “Praise and Thanksgiving,” Text: Albert F. Bayly (1901-1984), alt., © Oxford University Press. Tune: BUNESSAN, Gaelic tune. 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 (and a couple weeks before that). But “no,” we sing it this week with different second and third stanzas. And we will, even next Sunday, sing the hymn yet again with 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!*



GRACE EPISCOPAL CHURCH AND ACADEMY

120 East First Street
630-323-4900

Hinsdale, Illinois 60521
gracehinsdale.org