

# THE THIRTEENTH SUNDAY AFTER PENTECOST

Sunday 22 August 2021 ♦ 9:00 AM

Grace Episcopal Church, Hinsdale, IL



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## GATHERING TOGETHER

*For your safety and the comfort of those around you,  
masks are required at all times,  
keeping your nose and mouth fully covered, until you are outside.*

### PRELUDE

Aria (from Concerto Grosso No. 12) G. F. Handel, arr. C. H. Trevor

### WELCOME

### HYMN

“Word of God, Come Down on Earth”

LIEBSTER JESU



1 Word of God, come down on earth, liv - ing rain from heav'n de-scend - ing;  
2 Word e - ter - nal, throned on high, Word that brought to life cre - a - tion,  
3 Word that speaks God's ten - der love, one with God be - yond all tell - ing,



touch our hearts and bring to birth faith and hope and love un - end - ing.  
Word that came from heav'n to die, cru - ci - fied for our sal - va - tion,  
Word that sends us from a - bove God the Spir - it, with us dwell - ing,



Word al - might - y, we re - vere you; Word made flesh, we long to hear you.  
sav - ing Word, the world re - stor - ing, speak to us, your love out - pour - ing.  
Word of truth, to all truth lead us; Word of life, with one bread feed us.

## 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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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

Joshua 24:1-2a, 14-18

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel:

"Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord."

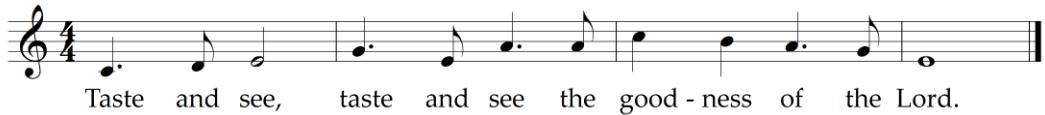
Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

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

*Silence for reflection is kept.*

## THE PSALM

Psalm 34:15-22



The eyes of the Lord are on the righteous; the ears of God hear their cry;  
The face of the Lord is turned from the wicked to wipe their remembrance from the earth.

The righteous cry out and God hears; they are delivered their distress.  
God is near to the brokenhearted and saves the crushed in spirit. *Response*

Though misfortunes of the good abound, they are delivered from them all;  
They keep all their bones; not one is broken.

Their own evil brings death to the wicked,  
and those who hate good will be brought to ruin.  
The Lord ransoms the souls of the servants,  
and none will be condemned who trust in God. *Response*

## THE SECOND READING

Ephesians 6:10-20

**B**e strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

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

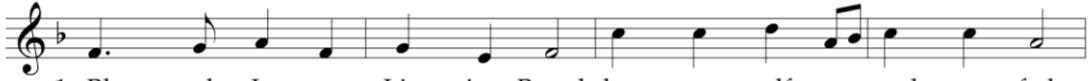
*Silence for reflection is kept.*

*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 Ah, what wel - come words you speak: com - fort to re - vive the weak,  
3 Word In - car - nate, Word di - vine, Word that comes in bread and wine:  
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.  
God's own wis - dom, hope, and cheer starv - ing souls are blest to hear.  
Love that we have come to know: Lord, to whom else shall we go?  
Moved by ev - 'ry hu - man care, bless the Bread we eat and share.

**THE GOSPEL**

John 6:56-69

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

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

Jesus said, “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.” He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also wish to go away?” Simon Peter answered him, “Lord, to whom

can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.”

*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*         Made children and heirs of God's promise, we pray for the church, the  
world, and all in need.

*A brief silence.*

God of courage, bless all leaders of your church. Make them ready to proclaim the gospel of peace and strengthen them to preach your loving word. Lord, in your mercy, **hear our prayer.**

God of creation, bless fields and orchards. Protect the land from drought and bring life-giving rain to support growth. Instruct your people in wise treatment of the world you have provided for all your creatures. Lord, in your mercy, **hear our prayer.**

God of community, bless all who seek justice between nations and peoples. Give guidance to bridge-builders, heal divisions, and inspire cooperation in times of crisis, disaster, and war. Lord, in your mercy, **hear our prayer.**

God of compassion, bless all who are in any need. Accompany all who are lonely and feeling abandoned and remind them of your abiding presence. Accompany all who are persecuted and exploited and open us to their cries. Lord, in your mercy, **hear our prayer.**

God of change, bless our transitions. Guide all who are embarking on new stages in life such as a new job, new school, or new community. Sustain enduring friendships and kindle new relationships and interests. Lord, in your mercy, **hear our prayer.**

*Here other intercessions may be offered.*

God of comfort, bless all who mourn the deaths of their beloved ones. We give you thanks for the saints who have gone before us, remembering this week St. Louis and St. Augustine. Renew our confidence in your promise of resurrection and life in the world to come. Lord, in your mercy, **hear our prayer.**

*Presider* Receive these prayers, O God, and those in our hearts known only to you; 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**

“Lord Dismiss Us with Thy Blessing”

SICILIAN MARINERS



1 Lord, dis - miss us with thy bless-ing; fill our hearts with joy and peace;  
2 Thanks we give and a - dor - a - tion for thy Gos - pel's joy - ful sound:  
3 so that when thy love shall call us, Sa - vior, from the world a - way,



let us each thy love pos - sess - ing, tri - umph in re - deem - ing grace:  
may the fruits of thy sal - va - tion in our hearts and lives a - bound:  
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.



O re - fresh us, O re - fresh us, trav - 'ling through this wil - der - ness.  
ev - er faith - ful, ev - er faith - ful to thy truth may we be found.  
May we ev - er, may we ev - er reign with thee in end - less day.

## SENT FORTH TO THE WORLD

### THE DISMISSAL

*The preacher offers a dismissal, and the people respond*

**Thanks be to God. Alleluia, alleluia.**

### POSTLUDE

Voluntary No. 1: *Allegro* and *Allegro*

18th Cent. English composer

## **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

“Word of God, Come Down on Earth,” Text: © James Quinn, SJ (1919-2010), admin. Selah Publishing Co. Tune: LIEBSTER JESU, Johann R. Ahle (1625-1673). Psalm 34, response setting by Robert E. Kreutz (1922-1996), © 1973, St. Meinrad Archabbey. “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). “Lord Dismiss Us with Thy Blessing,” Text: attr. John Fawcett (1739/40-1817). Tune: SICILIAN MARINERS, Sicilian melody (c. 1792), alt. 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 for three weeks before that!). But “no,” we sing it this week with different second and third stanzas. Notice how the hymn has been different each Sunday, with unique stanzas 2 and 3 each week, and how they reflect the other readings and 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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