

St. Peter's Episcopal Church – Principal Service

Season after Pentecost, Proper 14

Sunday, August 8, 2021

Liturgy of the Word

Entrance Rite

At the sound of the bell, all stand for the Entrance of the Ministers into the church.

Hymn

*Here, O Lord, your servants gather [Sekai no tomo
to te o tsunagi]*

WLP 793

1. Here, O Lord, your ser - vants gath - er, hand we link with hand;
1. Se - ka - i - no to - mo to te o tsu - na - gi,
2. Man - y are the tongues we speak, scat - tered are the lands,
3. Na - ture's se - crets o - pen wide, chang - es nev - er cease.
4. Grant, O God, an age re - newed, filled with death - less love;

Look - ing toward our Sav - ior's cross, joined in love we stand.
Jyu - ji - ka no mo - to ni ta - tsu wa - re - ra,
yet our heart are one in God, on in love's de - mands.
Where, oh where, can wea - ry soul find the source of peace?
help us as we work and pray, send us from a - bove

As we seek the realm of God, we u - nite to pray:
Ka - mi no mi - ku - ni o me a te to shi,
 E'en in dark - ness hope ap - pears, call - ing age and youth:
 Un - to all those sore dis - tressed, torn by end - less strife:
 truth and cour - age, faith and power, need - ed in our strife:

Je - sus Sav - ior, guide our steps, for you are the Way.
Shu Ye - su no mi - chi o su - su - mi ju - kan.
 Je - sus, teach - er, dwell with us, for you are the Truth.
 Je - sus, heal - er, bring your balm, for you are the Life.
 Je - sus, Mas - ter, be our Way, be our Truth, our Life.


All standing, the Celebrant says

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be his kingdom, now and for ever.**

The Celebrant says

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.***

The following is sung, all standing as you are able



1. Glo-ry to God in the high-est, and



peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -



might - y God and Fa-ther, we wor-ship you, we give you thanks, we




praise you for your glo - ry. 3. Lord Je - sus Christ,



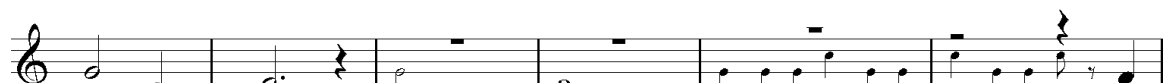
on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you



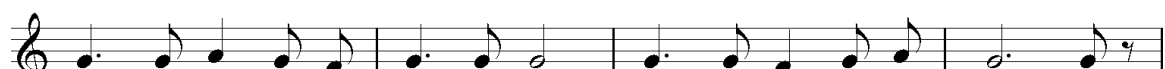
take a - way the sin of the world: have mer - cy on us;



5. you are seat - ed at the right hand of the Fa - ther: re -



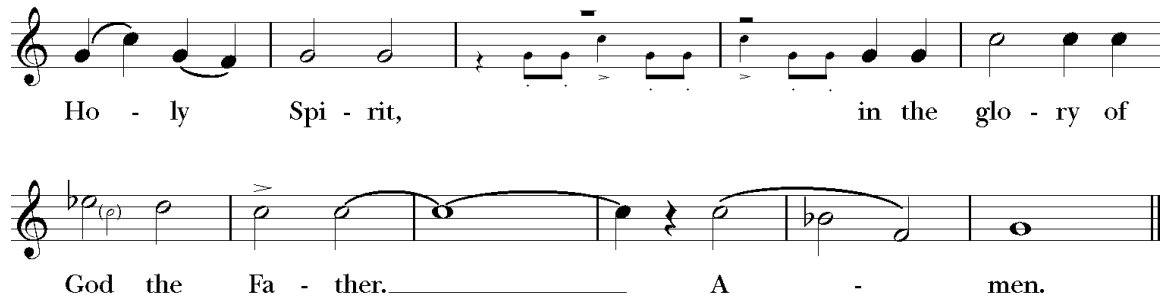
ceive our prayer. 6. For



you a - lone are the Ho - ly One, you a - lone are the Lord,



7. you a - lone are the Most High, Je - sus Christ, with the



Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant 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.

First Reading

2 Samuel 18:5-9,15,31-33

All sit.

A Reading from the Second book of Samuel.

The king ordered Joab and Abishai and Ittai, saying, “Deal gently for my sake with the young man Absalom.” And all the people heard when the king gave orders to all the commanders concerning Absalom. So the army went out into the field against Israel; and the battle was fought in the forest of Ephraim. The men of Israel were defeated there by the servants of David, and the slaughter there was great on that day, twenty thousand men. The battle spread over the face of all the country; and the forest claimed more victims that day than the sword. Absalom happened to meet the servants of David. Absalom was riding on his mule, and the

mule went under the thick branches of a great oak. His head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on. And ten young men, Joab's armor-bearers, surrounded Absalom and struck him, and killed him. Then the Cushite came; and the Cushite said, "Good tidings for my lord the king! For the Lord has vindicated you this day, delivering you from the power of all who rose up against you." The king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "May the enemies of my lord the king, and all who rise up to do you harm, be like that young man." The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!"

Reader The Word of the Lord.

People Thanks be to God.

Psalm

Remain seated.

Psalm 130

BCP p. 784

De profundis

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him; *
in his word is my hope.

- 5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

Second Reading

Ephesians 4:25–5:2

A Reading from Paul's letter to the Church in Ephesus.

So then, 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.

Sequence

All stand.

Out of the depths I call

Hymnal 666

1 Out of the depths I call, to God I send my cry; Lord,
2 My soul with pa - tience waits for thee, the liv - ing Lord, my
3 My long - ing eyes look out for thy en - liv - ening ray, more
4 Let Is - rael trust in God; no bounds his mer - cy knows; the

hear my sup - pli - cat - ing voice and gra - cious - ly re - ply.
hopes are on thy prom - ise built, thy nev - er - fail - ing word.
du - ly than the morn - ing watch to spy the dawn - ing day.
plen - teous source and spring from whence re - demp - tion ev - er flows.

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are printed below the vocal line. The first system contains the first four lines of the hymn, and the second system contains the remaining lines. The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

Holy Gospel

John 6:35,41-51

All stand.

Priest The Holy Gospel of our Lord 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.”

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

Sermon

Nicene Creed

All stand as you are able and together say

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

Celebrant

With all our heart and with all our mind, let us pray to the Lord, saying,
“Lord, have mercy.”

Intercessor

For the peace of the world, for the welfare of the holy Church of God, and
for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For N., Archbishop of Canterbury, N., our Presiding Bishop, N., our
Bishop, N., our Priest, and for all the clergy and people of the Diocese of
Indianapolis, in the Diocesan Weekly Cycle praying for N., for our
companion congregation, N., for our companion diocese N. and N., and
their Bishops N., and N., for our emerging partnership N., let us pray to the

Lord.

Lord, have mercy.

For our President, for the leaders of the nations, and for all in authority, let us pray to the Lord.

Lord, have mercy.

For this city of Lebanon, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For seasonable weather, and for an abundance of the fruits of the earth, let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For those who travel on land, on water, or in the air, let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, remembering those on our prayer list,..., let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute, for prisoners and captives, and for all who remember and care for them, let us

pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, [remembering N.,] let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

In the communion with the Blessed Virgin Mary, St. Peter, our Patron, [_____] and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

To thee, O Lord our God.

Celebrant

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. **Amen.**

Confession of Sin

All kneel.

The Celebrant says

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this:

Love your neighbor as yourself. There is no other commandment greater than these.” *Mark 12:29-31*

The Celebrant then says

Let us confess our sins against God, our neighbor, and Creation.

Silence.

Minister and People

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.

The Priest stands and says

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.

Peace

All stand as you are able.

Celebrant The peace of the Lord be always with you.

People And also with you.

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

Announcements may be made at this point in the service.

Holy Communion

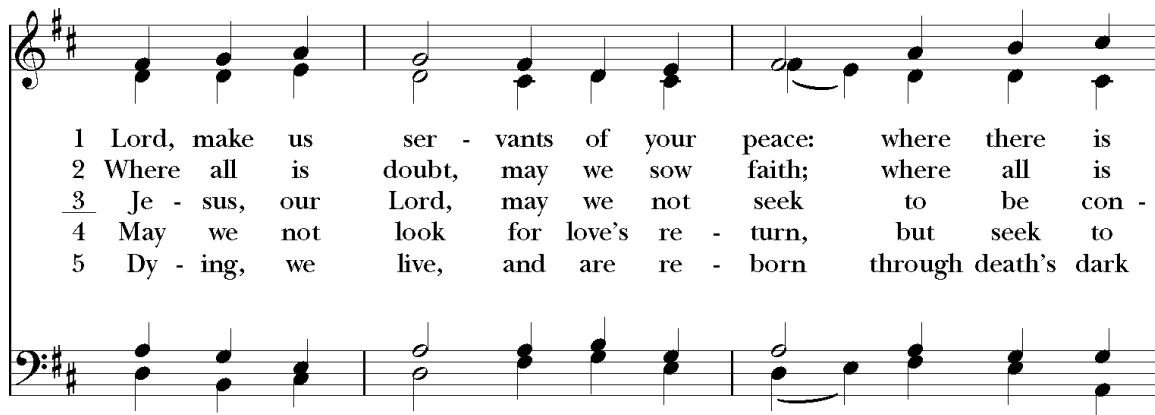
The Celebrant says

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High

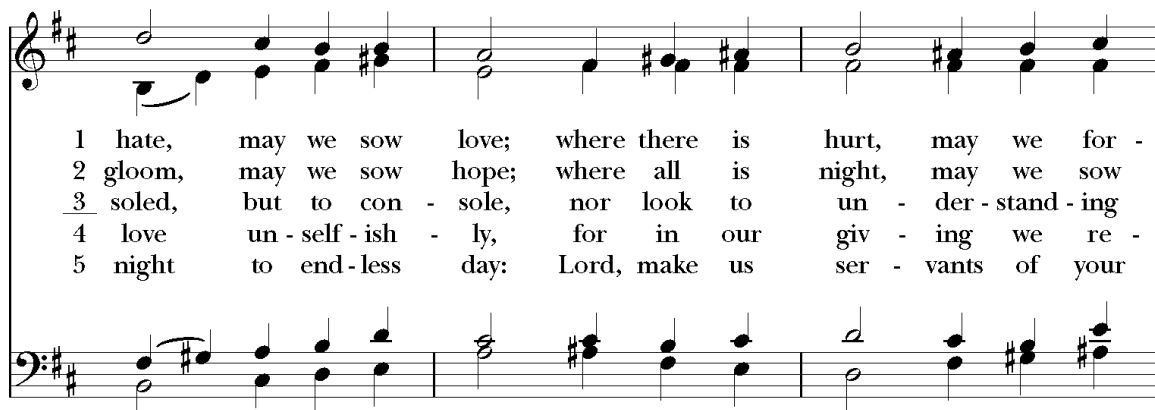
Offertory Hymn

Lord, make us servants of your peace

Hymnal 593



1 Lord, make us ser - vants of your peace: where there is
2 Where all is doubt, may we sow faith; where all is
3 Je - sus, our Lord, may we not seek to be con -
4 May we not look for love's re - turn, but seek to
5 Dy - ing, we live, and are re - born through death's dark



1 hate, may we sow love; where there is hurt, may we for -
2 gloom, may we sow hope; where all is night, may we sow
3 soled, but to con - sole, nor look to un - der - stand - ing
4 love un - self - ish - ly, for in our giv - ing we re -
5 night to end - less day: Lord, make us ser - vants of your



1 give; where there is strife, may we make one.
2 light; where all is tears, may we sow joy.
3 hearts, but look for hearts to un - der - stand.
4 ceive, and in for - giv - ing are for - given.
5 peace, to wake at last in hea - ven's light.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand as they are able while the offerings are presented and placed on the Altar.

Holy Communion

The people remain standing as they are able.



Celebrant The Lord be with you. *People* And al - so with you.
Celebrant Lift up your hearts. *People* We lift them to the Lord.
Celebrant Let us give thanks to the Lord our God.
People It is right to give him thanks and praise.

The Celebrant proceeds

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 he who
comes in the name of the Lord. Ho-san-na in the high-est.

The people stand or kneel as they are able.

The Celebrant continues

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 Miriam, Ruth, and Tamar; God of Abraham and Sarah, Isaac and Rebecca, and Jacob, Leah and Rachel; 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.**

The Celebrant then continues

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

People and Celebrant

**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.**

Breaking of the Bread

A period of silence is kept.

The Celebrant and People

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.

The Celebrant says

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.

All baptized persons are welcome to receive Holy Communion.

Communion may be taken in one form or both forms. All are welcome to come forward and receive a blessing if you do not desire to receive Communion.

The larger chalice contains consecrated wine. The crystal chalice contains non-alcoholic wine. Please indicate

to the Chalice Administrators which you would prefer.

Communion Hymn

This Is My Body

LEVAS 155

This is my bod - y — giv - en up for you, — this is my

The first system of music features a vocal line in the upper staff and a piano accompaniment in the lower two staves. The key signature has one flat (Bb) and the time signature is 6/8. The lyrics are: "This is my bod - y — giv - en up for you, — this is my".

blood — poured out for you. — This is my bod - y — giv - en

The second system continues the vocal line and piano accompaniment. The lyrics are: "blood — poured out for you. — This is my bod - y — giv - en".

up for you, — this is my blood — poured out for you. —

The third system concludes the piece with a double bar line. The lyrics are: "up for you, — this is my blood — poured out for you. —".

Bod-y of Christ, A - men, Blood of

Christ, A - men, Bod-y of Christ,

A - men, Blood of Christ, A - men.

After Communion, the Celebrant says

Let us pray.

The people may stand, kneel or sit as they are able.

Celebrant and People

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.

Blessing

The priest blesses the people, saying

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Recessional Hymn

O day of radiant gladness

Hymnal 48



1 O day of ra - diant glad - ness, O day of joy and
2 This day at the cre - a - tion, the light first had its
3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture
4 That light our hope sus - tain - ing, we walk the pil - grim

light, O balm of care and sad - ness, most
 birth; this day for our sal - va - tion Christ
 hear; his liv - ing pres - ence greet - ing, through
 way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and
 rose from depths of earth; this day our Lord vic -
 Bread and Wine made near. We jour - ney on, be -
 end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,
 to - rious the Spi - rit sent from heaven, and
 liev - ing, re - newed with heaven - ly might, from
 prais - es, O Fa - ther, Spi - rit, Son; the

“Ho - ly, ho - ly, ho - ly,” to the great God Tri - une.
 thus this day most glo - rious a tri - ple light was given.
 grace more grace re - ceiv - ing on this blest day of light.
 Church her voice up - rais - es to thee, blest Three in One.

Dismissal

Celebrant Alleluia, alleluia. Let us go forth in the name of Christ.

People Thanks be to God. Alleluia, alleluia.

A Note on Today's Readings

Proper 14: Sunday closest to August 10—Year B

Welcome to our parish. We continue to hear Jesus' discourse on the bread of life today. Continuing last week's theme of Jesus himself as the source of nourishment for our new life in him, a further level of meaning is introduced. This was astounding to Jesus' hearers (and would be to us if we were not already so used to it), for he is not simply speaking of a "spiritual" communion with him. He is speaking of his own flesh, his own life. He is the food of eternal life.

As the prophet Nathan foretold after David's adultery with Bathsheba, his family falls apart. A son of David rapes his own sister, setting the brothers at each other's throats. Then David's son, Absalom, starts a rebellion against his father and almost wins. David still loves the young man and orders that his life be spared. His generals, however, kill Absalom. David grieves the death of his son and the great kingdom is never the same again.

Today's reading from the Letter to the Ephesians continues from last week's discussion of our unity in the Spirit, to the new way of living which is the result of that unity, and to its deepest and most profound implication: namely, our new life is one identity, both as individuals and as a people, with Jesus himself. What he is, we are becoming.

In the Eucharist we take the material things of this world and, in giving thanks over them, we offer them to be taken up into the life of God. And this is true also of our selves who are represented by the bread and wine. We are part of a people whose story goes back to the ancient Hebrews: a

people who have at the center of our existence God calling us to be
bearers of the divine presence in the world. From *The Rite Light: Reflections on the Sunday Readings
and Seasons of the Church Year*. Copyright © 2007 by Michael W. Merriman. Church Publishing Incorporated, New York.

H 375 - Words: © The Church Pension Fund. H 663 - Words: © The Church Pension Fund.