

Whoever you are, wherever you are on your journey of faith, you are welcome here.

Saint Jude's is a spiritual oasis where lives are transformed.

I am
the Bread
of Life

John 6:35



August 5, 2018

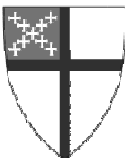
The Eleventh Sunday after Pentecost

The Holy Eucharist, Rite II, 9:30 am

St. Jude the Apostle Episcopal Church

20920 McClellan Road, Cupertino, CA 95014 (408) 252-4166

www.saintjudes.org office@saintjudes.org



Welcome

Welcome visitors! We're happy you're here today. Please sign the guest iPad or connection card at the greeters table near the front entrance so we can get to know you.

The flowers today are given to the glory of God by:

Mike & Marcia Landis, in honor of their grandson Brandon's first birthday

Vance & Valerie Nau, in celebration of their marriage

Shanie George, in celebration of her son Allen's 18th birthday

Please keep the following people in your prayers. Do you need prayers? Email: prayers@saintjudes.org

For those who have died and the ones who loved them: Terri Sharp

Prayer for the Episcopal Transition Process in The Diocese of El Camino Real

Gracious and loving God we pray for grace, guidance, and faithfulness to follow your leadership of our lives and of this discernment process for our fourth bishop of the Diocese of El Camino Real. We pray for Bishop Mary and her family and give thanks for the health her leadership has brought our diocese. We pray for those whom you have called to serve on our Standing Committee, Search Committee, and Transition Committee. Give them listening and prayerful hearts for this most important process. This we ask in the name of the one who said, "Come, follow me." Amen.

Those serving today:

Clergy: Bruce Bramlett (bruce@saintjudes.org), Jani Wild (revjaniwild@gmail.com)

Acolytes: Juliet Shearin

Altar Guild: Bet Messmer, Jill Batterson

Bread: Dan Putler

Eucharistic Ministers: Carolyn Bowker, Dan Putler, Mary Hultquist

Coffee Hosts: Jan & Paul Panell

Greeters: Dennis & Kathy Lee

Greeter Host: Jennifer Stern

Lay Eucharistic Visitors: Emily Holton, Gordon Mullin

Lay Reader: Chris Moylan

Sound: Carlos Estrada

Ushers: Andy DeBaets, Tim Iben

Our liturgy at St Jude's is taken from the Episcopal Book of Common Prayer and the Enriching our Worship series, authorized for use in our diocese by Bishop Mary Gray-Reeves. The prayer of meditation found on the inside cover, prayers of the people and the blessing are drawn from these and other sources, including the New Zealand Book of Common Prayer, Feasting on the Word Worship Companion: Liturgies for Year B, edited by Kimberley Bracken Long, Worship for All Seasons, edited by Thomas Harding, Common Worship in the Church of England, and St. Gregory of Nyssa.

Today's service is an opportunity to learn more about the worship we experience every Sunday. Written explanations of the service are offered here above the related section with verbal explanations provided during the service.

Welcome (*Announcements will follow the Blessing*)

Whoever you are, wherever you are on your journey of faith, you are welcome here.

The Liturgy of the Word

(Please stand as able)

Hymn: "How Great Thou Art"

verses 1, 3, 4 **LEVAS 60**

The Opening Acclamation

The Celebrant and people begin by stating what we have come together to do. First, we have come to bless God, which means to give, offer, honor, and worship. Second, we proclaim and remember that God is one in three persons: Father, Son, and Holy Spirit. Third, we celebrate God's reign in the universe and our commitment to become part of it and to help it grow.

Celebrant: Blessed be God: Father, Son and Holy Spirit.

People: And blessed be God's kingdom, now and for ever. Amen.

The Collect for Purity

This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need help and grace in order to love and worship God. At St. Jude's we say it together.

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 Collect of the Day

The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then forms the basis of a request. On many Sundays, the Collect sets forth a theme that unifies all the worship that follows.

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: 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.**

(Please be seated)

The Lesson

Christians are people of The Book. We regard the Bible as a revelation from God that offers us special insight into God's nature and God's purposes in the human story. "Why do we call the Holy Scriptures the Word of God?" asks the Catechism, and answers, "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible." It is with this understanding that the reader concludes the reading with the declaration, "Hear what the Spirit is saying to God's people," to which we respond, "Thanks be to God."

The Lesson: Ephesians 4:1-16

I, 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.

After the lesson the reader says: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

The Psalm

As prayers addressed to God, the psalms have always been fundamental in Jewish and Christian worship. As songs, they are appropriately set to music, and a rich choral tradition has grown around them.

Psalm 78:23-29

- 23 So God commanded the clouds above * and opened the doors of heaven.
- 24 God rained down manna upon them to eat * and gave them grain from heaven.
- 25 So mortals ate the bread of angels; * God provided for them food enough.
- 26 God caused the east wind to blow in the heavens * and led out the south wind by his might.
- 27 God rained down flesh upon them like dust * and wingéd birds like the sand of the sea.
- 28 God let it fall in the midst of their camp * and round about their dwellings.
- 29 So they ate and were well filled, * for God gave them what they craved.

(Please stand as able)

Hymn: *"I am the Bread of Life"*

verse 1 Hymnal 335

The Gospel

The liturgical Gospel is a reading from one of the four scriptural gospels that proclaims some word or act of our Lord. The Gospel may be sung or said in the midst of the people as a symbol that Christ came into the world. Proclaiming the Gospel is one of the special tasks of the deacon; because all priests have also been ordained deacons, if no deacon is present, a priest may read the Gospel. At the announcement of the Gospel, some people sign themselves with a small cross on the forehead, lips, and breast to signify their desire that the Gospel may live in their understanding, on their lips, and in their hearts.

The Gospel: John 6:24-35

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

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

On 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."

Minister: The Gospel of the Savior.

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

The Sermon

The Sermon or Homily follows the Gospel and is intended to be an exposition of the Word that has just been read. It is to help us make the Word a living and transforming reality in our lives.

Sermon

Bruce Bramlett

(Silence is observed after the sermon for meditation or reflection.)

(Please stand as able)

The Creed

The people's response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century's struggles against several heresies, or false teachings. The Creed sums up the essential beliefs held by all faithful Christians.

Nicene Creed

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. 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, who with the Father and the Son is worshiped and glorified, who 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.

The Prayers of the People

The people's response to God's Word continues with intercession. Prayer is offered for the Church, the nation, the welfare of the world, those who suffer and who are in any trouble, and those who have gone on to glory. There are different forms used throughout the year. In today's form worshipers' own particular prayers are invited, and participants are encouraged to pray loudly and distinctly enough to be heard by all.

Prayers of the People

Let us offer our prayers and thanksgivings to God who knows us, hears us, and cares for us. For whom or what shall we pray today... *(please share your petitions, each petition will be followed by the response,)* **Lord hear our prayer.**

(The leader will conclude prayers.) For all our prayers and concerns, **Lord hear our prayer. Amen.**

The Peace

Greeting one another with the peace of Christ is the fruit of the peace between us and God. In the Peace we affirm our reconciliation with one another prior to receiving communion. If one knows of an unreconciled relationship one has with another worshiper, it would not be inappropriate to go to that person and briefly share apologies and forgiveness at this time.

The Peace *(Please offer the Peace to those nearby.)*

Celebrant: The peace of the Lord be always with you. **People: And also with you.**

Prayer for Healing (*kneel as you are able*)

Those who are unable to get to the altar rail are invited to stand in their places and others around them are invited to lay hands on them during the prayer.

O God, the source of all health: So fill our hearts with faith in your love, that with calm expectancy we may make room for your power to possess us, and gracefully accept your healing; through Jesus Christ our Lord. Amen.

Blessing for Celebrations (*kneel as you are able*)

Loving Creator, You are the source of life and the source of love. We thank you for all who celebrate birthdays, anniversaries, and special events today. Watch over them as their days increase, bless and guide them wherever they may be. May your peace which passes understanding abide all the days of their lives, and may your love for the world shine through them and the deep relationships they cherish, through Jesus Christ our Savior. Amen.

A Liturgy of Holy Communion

The second half of the Eucharist was originally reserved only for the baptized and confirmed. Those who were preparing for membership in the Church were called “Catechumens” and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word had centered around the pulpit and lectern, but the Liturgy of the Holy Communion moves our attention to the Altar. An Offertory Sentence at the end of Healing Prayers and Blessings and Thanksgivings begins the Liturgy of the Holy Communion.

The Offertory

The Offertory begins the second half of the Eucharist. The term “offertory” does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. The deacon or a subdeacon prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ. During this time the server washes the hands of the celebrant, who recalls verses from Psalm 26: “I will wash my hands in innocence, before I go unto the altar of the Lord.”

The Offertory Anthem sung by the Choir is a major music presentation chosen to enhance our worship, highlight themes of the day and season, and inspire us as we approach communion.

Offertory Sentence

Choir Offertory: “*Panis Angelicus*” (Bread of the Angels)

C. Franke, arr. Lothar Bander mann

(Please stand as the usher presents the gifts at the altar.)

Presentation Hymn: “*Doxology*”

words: Carolyn B.

Praise God from whom all blessings flow. Praise God all creatures here below. Praise God above ye heavenly hosts. Praise Creator, Son and Spirit One. Amen.

The Great Thanksgiving

In the Great Thanksgiving we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda, which means simply “up [your] hearts!”

There are various occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, like the season of Advent, or we may want to remember God’s saints. The Proper Preface is the portion of the prayer in which we name the occasion and thank God for it. After the Preface, we join in with the heavenly hosts song, the Sanctus, which is Latin for “holy.”

Celebrant: The Lord be with you.

People: And also 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 our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we say:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory, hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.

God’s Saving Acts

Each Eucharistic prayer rehearses in different ways crucial outlines of God’s saving acts in history from creation through the saga of Israel. Jesus is represented as the culmination of God’s work in overcoming the power of sin and death.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

The Institution

Recitation of Jesus' words and acts has been central in all Eucharistic prayers throughout Christian history. At this point the Book of Common Prayer directs: "At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated." These actions focus the invocation of God's presence. It is important to remember that, although a priest or bishop alone presides, the prayer is offered on behalf of the entire congregation, whose members corporately are the celebrant.

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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."

As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The Mystery of Faith

At the very heart of this celebration, we acclaim the heart of the Christian faith, the means by which God accomplishes our salvation. By our baptisms we are made one with Christ in his death and in his resurrection. Note that past, present and future are included in the acclamation: God, dwelling in eternity, is beyond our limitations of time.

The Oblation

In this portion of the prayer we offer to God the bread and wine fruits of both God's creation and human labor. God then offers these gifts back to us as sacraments of God's being in the body and blood of Christ.

The Celebrant continues, "And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine."

The Invocation

The prayer for the Holy Spirit here is called the Epiclesis, Greek for "the calling upon," for it is through God's own Spirit that the gifts we offer become for us Christ's body and blood. It is through the Spirit that Christ's real presence is received and we are united with Christ in his death and resurrection. The prayer concludes with an anticipation of the consummation of all things in Christ and a doxology. The final Amen is the only one in the Book of Common Prayer printed entirely in capital letters, signifying that hearty participation by the congregation is expected!

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with St. Jude and all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN!**

The Lord's Prayer

At this solemn moment we return to the prayer we all know, the one Jesus taught.

As our Savior Christ has taught us, we pray in the language or version of our choice:

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

Lord's Prayer in Korean

하늘에 계신 우리 아버지, 아버지의 이름을 거룩하게 하시며 아버지의 나라가 오게 하시며, 아버지의 뜻이 하늘에서와 같이 땅에서도 이루어지게 하소서. 오늘 우리에게 일용할 양식을 주시고, 우리가 우리에게 잘못된 사람을 용서하여 준 것같이 우리 죄를 용서하여 주시고, 우리를 시험에 빠지지 않게 하시고 악에서 구하소서. 나라와 권능과 영광이 영원히 아버지의 것입니다. Amen.

Lord's Prayer in Chinese

我們在天上之父，願人都尊父的名為聖，願父的國降臨，願父的旨意行在地，如同在天。我們日用的飲食，求父今日賜給我們。又求饒恕我們的罪，如我們饒恕得罪我們的人。不叫我們遇見試探；拯救我們脫離凶惡。因為國度、權柄、榮耀，全是父的，從現在至到永遠。阿們。

Lord's Prayer in Spanish

Padre nuestro que estás en los cielos, santificado sea tu nombre. Venganos tu Reino. Hágase tu voluntad, como en el cielo, así también en la tierra. El pan nuestro de cada día, dánoslo hoy. Perdónanos nuestras deudas, como también nosotros perdonamos a nuestros deudores. No nos metas en tentación, sino líbranos del mal, porque tuyo es el Reino, el poder y la gloria, por siempre. Amén

The Breaking of the Bread

The breaking of the bread, called the Fraction, both recalls Jesus breaking bread at the Last Supper and reminds us that Jesus' body was broken on the cross for us. The anthems sung or said at the breaking of the bread all speak of Christ as the Passover Lamb, sacrificed to take away our sins.

The Invitation Celebrant: "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."

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

Celebrant: The Gifts of God for the People of God.

The Ministration of Communion

In communion we are joined not only with one another, but also with God. It is the Body of Christ (the bread), given to the Body of Christ (the Church), in order to make us one body. This is a time to pray the prayers of your heart. Prayers of devotion before and after receiving communion are found on BCP p. 834.

It is the custom at St. Jude's that all are welcome at the Lord's Table to receive Communion of bread and wine, and/or to receive a blessing. If you do not wish to receive the wine, or want to receive a blessing, cross your arms in front of your chest when the priest comes to you. Gluten-free wafers are available; please ask the priest.

After receiving the Body and Blood of Christ, return to your seat. It is customary in the Episcopal Church that we spend some moments in personal prayer after receiving communion. Choir anthems and congregational communion hymns are chosen to assist such devotion, and worshipers are encouraged to join in the latter.

Communion Music: "Taste and See"
"Ubi Caritas"

LEVAS 154

The image shows a musical score for the hymn "Ubi Caritas" in 2/4 time, key of B-flat major. It consists of two systems of music, each with a treble and bass staff. The lyrics are written below the notes. The first system covers the first four measures, and the second system covers measures 5 through 8. There are some annotations in the score, including a circled note in the first system and a circled note in the second system. The lyrics are: "U - bi ca - ri - tas et a - - - mor, / Live in char - i - ty and stead - fast love, ____ / u - bi ca - ri - tas De - us i - bi est. / live in char - i - ty; ____ God will dwell ____ with you."

(Please stand as able)

Sending of Eucharistic Visitors

Celebrant: In the name of Christ and this congregation, we send you forth bearing these holy gifts to those who cannot be with us today: (*names*)Let them know that they are in our prayers and that this is holy food for holy people.

People: We who are many are one Body because we share one bread, one cup.

Post Communion Prayer

This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world. St. Jude's has a sign at the main door saying, "Servant's Exit".

Celebrant: Let us give thanks together:

People: God of all, we give you thanks and praise that when we were still far off you met us in Jesus the Christ and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights, give light to the world. Keep us firm in the hope you have set before us, so we and all your children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.

Blessing

The priest will give us God's blessing.

We now prepare to leave. The procession leads us out into the world around us so that we may do the work that God has called us to do, wherever we may be: in our homes, in our schools, in our work and in our play. We have been fed with spiritual Food. God has given us the strength to live our lives as faithful followers of Christ.

The Processional

We have concluded the Eucharist where we began, in the midst of life, in a world where there is suffering and need. But we are centered, as Christ was, in a life to be lived and shared. The Eucharist is the work of the people of God together. It is not a service confined to Sunday morning. Rather, it is a way of life. It is the essence of life itself.

The Dismissal

The word "mass" comes from the Latin word for dismissal. We are not allowed to linger; we are called to get back out into the world and do the work we are given to do.

Blessing

Celebrant: May the blessings of our faithful and ever-present God, Life-giver, Pain-bearer, Love-maker, be upon you and remain with you always. **Amen.**

(Please be seated)

Announcements

Closing Hymn: "Guide Me, O Great Jehovah"

verses 1-3 Hymnal 690

The Dismissal

Eucharistic Minister: Let us bless the Lord.

People: Thanks be to God.

You are invited to join us for fellowship and coffee in the hall following the service.