

Communion Service 8th August 2021

with Revd. Peter Widdess

The 11th Sunday of Pentecost

Personal preparation before the service begins.



Please take time to remember where you are,
and why you are here.
Give thanks and become still
in the presence of God

Prelude: There is a longing in our hearts

*There is a longing in our hearts, O Lord,
for you to reveal yourself to us.
There is a longing in our hearts for love
we only find in you, our God.*

3. For healing, for wholeness,
for new life: hear our prayer.
In sickness, in death:
be near, hear our prayer, O God.

4. Lord save us, take pity,
light in our darkness.
We call you, we wait:
be near, hear our prayer, O God.

*There is a longing in our hearts, O Lord,
for you to reveal yourself to us.
There is a longing in our hearts for love
we only find in you, our God.*

Words and music: Anne Quigley
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In the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.

The Lord be with you
and also with you.

Song: ACF 65 Inspired By Love And Anger
<https://youtu.be/zijXlgMEg7c>

1. Inspired by love and anger,
disturbed by need and pain,
informed of God's own bias.
we ask Him once again:
'How long must some folk suffer?
How long can few folk mind?
How long dare vain self-interest
turn prayer and pity blind?'

4. To God, who through the prophets
proclaimed a different age,
we offer earth's indifference,
its agony and rage:
'When will the wronged be righted?
When will the kingdom come?
When will the world be generous
to all instead of some?'

6. Amused in someone's kitchen,
asleep in someone's boat,
attuned to what the ancients
exposed, proclaimed and wrote,
a saviour without safety,
a tradesman without tools
has come to tip the balance
with fishermen and fools.

CCLI Song # 1050223
Graham Maule | John L. Bell
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**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:**

**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.**

Our Lord Jesus Christ said:
The first commandment is this:
'Hear, O Israel, the Lord our God is the only Lord.
You shall 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 neighbour as yourself.'
There is no other commandment greater than these.
On these two commandments hang all the law and the prophets.

Amen. Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.
Amen.

Collect for 11th Sunday after Pentecost

Let your merciful ears, O Lord,
be open to the prayers of your humble servants;
and that they may obtain their petitions
make them to ask such things as shall please you;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unit of the Holy Spirit,
one God, now and for ever.
Amen.

The first reading is from the letter of Paul to the Ephesians

...each of you must put off falsehood and speak truthfully to your neighbour, for we are all members of one body. "In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold. Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Follow God's example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

(Ephesians 4:25-5:2)

This is the word of the Lord.

Thanks be to God.

Song: ACF 80 Let Us Talents And Tongues Employ

1. Let us talents and tongues employ,
reaching out with a shout of joy;
bread is broken, the wine is poured,
Christ is spoken and seen and heard.

*Jesus lives again, earth can breathe again
Pass the Word around: loaves abound! (2x)*

2. Christ is able to make us one,
at the table He set the tone,
teaching people to live to bless,
love in word and in deed express.

*Jesus lives again, earth can breathe again
Pass the Word around: loaves abound! (2x)*

3. Jesus calls us in, sends us out
bearing fruit in a world of doubt,
gives us love to tell bread to share:
God-Immanuel everywhere.

*Jesus lives again, earth can breathe again
Pass the Word around: loaves abound! (2x)*

CCLI Song # 178577
Doreen Potter | Fred Kaan
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Hear the Gospel of our Lord Jesus Christ according to John. Glory to you, O Lord.

Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

.....

At this the Jews there began to grumble about him because he said, “I am the bread that came down from heaven.” They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven’?”

“Stop grumbling among yourselves,” Jesus answered. “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. It is written in the Prophets: ‘They will all be taught by God.’ Everyone who has heard the Father and learned from him comes to me. No one has seen the Father except the one who is from God; only he has seen the Father. Very truly I tell you, the one who believes has eternal life. I am the bread of life. Your ancestors ate

the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

(John 6:35, 41-51)

This is the Gospel of the Lord.
Praise to you, O Christ.

Homily

Hunger

A parishioner after months of Zoom services said; “I am hungry for the eucharist.” The eucharist is spiritual food. Does it have anything to do with hunger?

We were new in a parish in the slums of east Manchester. The local kids had been playing in the vicarage garden during the vacancy. We said to the kids: look, the black currants are ripe. Let’s pick them together and make jam. Tomorrow we can eat bread and jam and after that please don’t play in our garden. The children were excited until the moment came when we sat around the table with bread, butter, and our homemade blackcurrant jam. We invited them to dig in, but they sat there perplex. “We cannot do that. At home our parents spread the margarine and jam on the bread and then they divide it between us”. Poverty is living on the borderline to hunger, and hunger is a question of justice, making sure that everybody has enough.

I read in the BZ this week about famine in Tigray, Ethiopia. Is this the fourth or fifth famine there since I have been involved with Ethiopia? The Anglican parish in Ethiopia has been supporting orphaned children in Tigray for years. A former priest of the parish, godfather of our 3rd child, was in Tigray and saw vultures descending onto a heap of something. He

came nearer – it was a woman whom the vultures had begun to approach. She was dead. Lying on her breast was a small child. The child was still alive. Hunger is a question of life and death.

Jesus said to the devil who was trying to tempt him and had offered to turn the stones into bread: ‘you cannot live from bread alone’. This is true, but without bread or food you cannot live at all.

Jesus knew hunger. He lived in a land where 5% of the population had plenty and lorded it over the rest. 55% lived on the borderline to hunger and the rest were slaves and hungry. His parables reflect this situation, which his listeners would have understood rather to well. Our problem is that we spiritualise the parables and ignore the background of hunger, the nagging feeling of emptiness and worry about today and tomorrow.

Jesus teaches his listeners to pray: ‘Father, give us our daily bread’. Another accurate translation is ‘give us our bread for tomorrow’. Most well-fed commentators think that he means the tomorrow of eternity, but perhaps he wants people to have security not only for today but also for the day after. The prayer continues in our traditional translation: forgive us our trespasses, but it can equally well be translated: free us from our debts. The poor and hungry took loans to buy their daily food and finished up as slaves because they could only give themselves or their families as security when they couldn’t pay the loans back. We can read about this in Isaiah, or Nehemiah. It was the theme of sermons in the early church.

Bernie Silverman, mathematician, Anglican priest, professor of statistics in Oxford and former scientific advisor to the British government was asked by the police for advice. The police had arrested several wage slaves and their masters and wanted to know how big the problem was in reality. Bernie’s answer after careful consideration of the statistics was very much bigger than the police expected. It resulted in Parliament passing a new law on modern wage-slavery in Britain.

Hunger and poverty worldwide are driving people into slavery even today. Please understand that poverty is always a synonym for hunger.

In the situation in Israel in which Jesus lived, he knew what he was doing when he said of himself: 'I am the bread of life'. His listeners knew hunger well enough and were well aware that he was describing himself as the answer to their daily need for security and comfort, for a lack of hunger. There is a saying in Haiti: 'Hunger makes people angry'. And certainly, the reaction from those listening to him was at least irritable, if not angry. 'They began to grumble about him because he said, "I am the bread that came down from heaven." They said, "Is this not Jesus, the son of Joseph, whose father and mother we know?'

Jesus answers by talking about the reality of the hunger of the Israelites in the wilderness on the way from Egypt to the promised land. He retells the story of the manna from heaven with which they stilled their hunger. Jesus says however: 'they died nevertheless later', but at least not from hunger.

Jesus continues by talking about what he means by talking of himself as the bread of life. He concludes with:

'This bread is my flesh, which I will give for the life of the world.'

There are many ways of understanding or interpreting this whole passage. I want to offer you an interpretation based on the perspective that even though John doesn't tell the story of the last supper in the way that the other gospels do, a large amount of his writing are sermons which he held at the weekly celebrations of the last supper, holy communion or eucharist.

The question of hunger and the eucharist in the early church are very closely related. We know very little about how the eucharist was actually celebrated, but it is fairly certain that once a week all the Christians came together a meal in which the last supper was re-enacted. It was always a high point of community life and celebration. Very soon after the outpouring of the Holy Spirit at Pentecost, the apostles were

overwhelmed from the problem that the feeding of the old people was going badly wrong. The locals were getting better treated than those from elsewhere. Put bluntly, they were getting more to eat. The apostles solved the problem by creating the office of deacon. A community always needs order and structure

The problem didn't go away.

Paul writes in his 1st letter to the Corinthians about his concern about the way in which they are celebrating the eucharist. He has heard that the congregation meets one evening every week for the parish supper and celebration of the last supper with Jesus. The people who get there first are the upper class, or at least better situated members of the community. They tuck in and enjoy the meal, leaving not much in the way of leftovers for when the poor workers and slaves eventually can get away from work and arrive there. Those who arrive last, remain hungry. Paul reminds the people in Corinth what he has taught them about the last supper with Jesus. This is an important source of information for our understanding the eucharist, but usually we read this passage ignoring the context of satisfaction and hunger in Corinth.

So bearing all this in mind, what is John telling us in this passage?

I suggest the following ideas for you to meditate on:

Yes, the eucharist is a spiritual food with which we can grow both in unity with Jesus, our bread of life, and with each other, becoming more Christlike.

Yes, the bread of life is a question of justice, of everybody receiving their fair portion, both in the celebration of the last supper as also in daily life. The way in which we partake in the eucharist is a marker for the way we partake in daily life, work and society. It is a marker for the way we see ourselves and others.

Yes, Jesus, the bread of life, his body, which he gives for the life of the world, he is for us the question of life or death. Jesus is pointing us to his death on the cross, for us, for all people, for the whole of creation.

When I stumbled over this picture from Oskar Kokoschka, with the title 'Christ helps the hungry children' from the year 1946 I was reminded of my monthly old peoples afternoon in my parish in Maulburg. The old people were reminiscing over their hunger after the war. Many were refugees from Königsberg and the east baltic. They talked about their diet based on 'Mehlsuppe', a soup made from lightly burnt flour with milk, fat and water. A cook from a local restaurant was instructed how to make this soup and we ate it together. The old people wept with their memories. Kokoschka wrote on the cross: 'In memory of the children of Europe who have to die of cold and hunger this Xmas 1946.'

May we so partake of the bread of life that this may not happen again.



Oskar Kokoschka,
Christus hilft den hungernden Kindern

The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

It is indeed right,

it is our duty and our joy,

at all times and in all places

to give you thanks and praise,

holy Father, heavenly King,

almighty and eternal God,

through Jesus Christ your Son our Lord.

For he is your living Word;

through him you have created all things from the
beginning,

and formed us in your own image.

Through him you have freed us from the slavery of sin,
giving him to be born of a woman and to die upon the
cross;

you raised him from the dead

and exalted him to your right hand on high.

Through him you have sent upon us

your holy and life-giving Spirit,

and made us a people for your own possession.

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying:

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Accept our praises, heavenly Father,

through your Son our Saviour Jesus Christ,

and as we follow his example and obey his command,

grant that by the power of your Holy Spirit
these gifts of bread and wine
may be to us his body and his blood;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
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.
Do this, as often as you drink it,
in remembrance of me.

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious
ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

Christ has died:
Christ is risen:
Christ will come again.

As our Saviour taught us, so we pray
Our Father in heaven,

We break this bread
to share in the body of Christ.
Though we are many, we are one body,
because we all share in one bread.

**We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us.
Amen.**

Song during the reception of communion:

SOF 330 Let Us Break Bread Together

1. Let us break bread together, we are one.
Let us break bread together, we are one.

*We are one as we stand with our face to the risen Son.
O Lord, have mercy on us.*

2. Let us drink wine together, we are one.
Let us drink wine together, we are one.

*We are one as we stand with our face to the risen Son.
O Lord, have mercy on us.*

3. Let us praise God together, we are one.
Let us praise God together, we are one.

*We are one as we stand with our face to the risen Son.
O Lord, have mercy on us.*

CCLI Song # 28249
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**Almighty God,
we thank you for feeding us**

with the body and blood of your Son Jesus Christ.
 Through him we offer you our souls and bodies
 to be a living sacrifice.
 Send us out
 in the power of your Spirit
 to live and work
 to your praise and glory.
 Amen.

ACF 45, part ii, God of all the hungry millions
<https://music.youtube.com/watch?v=m-tZq0zR8IE&feature=share>

1. God of all the hungry millions,
 God who suffers with the poor,
 still our greed keeps us from sharing
 with the hungry at our door.
 All who thirst will thirst no longer
 when we do as you would do.
May we care for all your people;
Help us know that they are you.

2. God who travels with the stranger,
 greeted by our apathy,
 teach us to embrace all people;
 all can live with dignity.
 You have bid us clothe the naked,
 bringing hope in all we do.
May we welcome all your people;
Help us know that they are you.

3. God who loves the sick, the dying,
 they are precious in your sight;
 we will bring them your compassion,
 fill their living with your light.
 God who brings the captive freedom,
 free our hearts to love anew.
May we comfort all your people;
Help us know that they are you.



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.

Announcements

(see below)

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

Postlude ACF 27 Eat this bread

*Eat this bread, drink this cup,
 Come to him and never be hungry.
 Eat this bread, drink this cup,
 Trust in him and you will not thirst.*

1. Christ is the bread of life,
 the true bread sent from the Father.
2. Our ancestors ate manna in the desert,
 but this is the bread come down from heaven.

*Eat this bread, drink this cup,
 Come to him and never be hungry.
 Eat this bread, drink this cup,
 Trust in him and you will not thirst.*

3. Eat his flesh and drink his blood,
 And Christ will raise you up on the last day.
4. Anyone who eats this bread
 Will live for ever.

*Eat this bread, drink this cup,
Come to him and never be hungry.
Eat this bread, drink this cup,
Trust in him and you will not thirst.*

Jacques Berthier
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Look forward to our next service

with Helen Rose Wilson

15th August 2021
Twelfth Sunday after Pentecost
11:30 hrs, Zoom link see website
and in person in the church 😊



Evening Prayer on Wednesdays

Wednesday, 11th August 2021
9pm (for 20-30min)

(Please use the usual Sunday
service link.)



Women's Prayer Group

12th August 2021
at 8:00 pm – 9:00 pm

via zoom (Please get in
touch to receive the link.)