

# ST. JAMES EPISCOPAL CHURCH

## THIRTEENTH SUNDAY AFTER PENTECOST, PROPER SIXTEEN

5:30 p.m., Saturday, Aug. 21, 2021

9:30 a.m., Sunday, Aug. 22, 2021

*The use of masks is required at in-person worship. Masks should cover the nose and mouth.*

*Out of an abundance of caution, we are not singing at this time.*

*All directions about standing and kneeling are for those who are able.*

*The nursery is open and available but not staffed.*

## THE HOLY EUCHARIST

### THE WORD OF GOD

#### PRELUDE

*Hyfrydol*

ARR. BY GERHARDT KRAPP

*The People stand as the ministers enter.*

#### PROCESSIONAL MUSIC

#### WELCOME AND OPENING ACCLAMATION

*Presider*      Whoever you are and wherever you find yourself on your journey of faith, you are welcome here.

*Presider*      Blessed be God: most holy, glorious, and undivided Trinity.

*People*          **And blessed be God's reign, now and for ever. Amen.**

#### THE COLLECT OF THE DAY

*Presider*      God be with you.

*People*          **And also with you.**

*Presider*      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 Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated.*

## THE FIRST LESSON

1 KINGS 8:1, 6, 10-11, 22-30, 41-43

*Reader*      A reading from the First Book of Kings.

Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the ancestral houses of the Israelites, before King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Then the priests brought the ark of the covenant of the Lord to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim. And when the priests came out of the holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, “O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart, the covenant that you kept for your servant my father David as you declared to him; you promised with your mouth and have this day fulfilled with your hand. Therefore, O Lord, God of Israel, keep for your servant my father David that which you promised him, saying, ‘There shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before

me as you have walked before me.’ Therefore, O God of Israel, let your word be confirmed, which you promised to your servant my father David. “But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant’s prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, ‘My name shall be there,’ that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive. “Likewise when a foreigner, who is not of your people Israel, comes from a distant land because of your name — for they shall hear of your great name, your mighty hand, and your outstretched arm — when a foreigner comes and prays toward this house, then hear in heaven your dwelling place, and do according to all that the foreigner calls to you, so that all the peoples of the earth may know your name and fear you, as do your people Israel, and so that they may know that your name has been invoked on this house that I have built.

*Reader*      The Word of the Lord.    or    Hear what the Spirit is saying to God’s people.  
*People*      **Thanks be to God.**

## THE SECOND LESSON

EPHESIANS 6:10-20

*Reader* A reading from The Letter to the Ephesians.

Be 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. *or* Hear what the Spirit is saying to God's people.

*People* **Thanks be to God.**

*Please stand.*

## THE HOLY GOSPEL

JOHN 6:56-69

*The Deacon (or a Priest) reads the Gospel*

*Reader* 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.”

*Reader*        The Gospel of our Savior.  
*People*        **Praise to you, Lord Christ.**

### **THE SERMON**

**THE REV. DAWN M. FRANKFURT, RECTOR**

*A period of silence is observed following the sermon.*

*The people stand for the confession of faith according to The Nicene Creed.*

### **THE NICENE CREED**

*All*            **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 FOR ABBREVIATED SERVICES OF HOLY EUCHARIST**

*The people may stand or kneel.*

*Reader* Please join your heart with ours as we offer prayers together.

*Reader* We pray for the Church universal, for Michael, our Presiding Bishop, and Cathleen our Bishop; for the Episcopal Diocese of Kansas, the Southwest Convocation, the Wichita Minster, Breakthrough ESS and our beloved parish.

*Reader* God of love and mercy,

*People* **Hear our prayer.**

*Reader* We pray for the well-being of people everywhere, for those who suffer, for anyone who is sick or in trouble, and for people around the world whose needs are known to you. We ask you, Lord, lift their misery and fit us for life which spreads your abundance and compassion.

*Reader* God of love and mercy,

*People* **Hear our prayer.**

*Reader* We offer prayers for the health of Creation. With longing we pray for the wisdom to be on earth, among all creatures, with gentle, loving kindness. We pray for our country and leaders around the world that violence, want, desperation, and selfishness may cease. We pray (*either silently or aloud*) for those who are particularly on our hearts and in our minds: \_\_\_\_\_.

*Reader* God of love and mercy,

*People* **Hear our prayer.**

*Reader* We pray for peace in the world, that we may be fortified with gratitude. We pray for the salvation of all.

*Reader* God of love and mercy,

*People* **Hear our prayer.**

## THE CONFESSION OF SIN AND ABSOLUTION

*Clergy* Let us confess our sins against God and our neighbor.

*A moment of silence is observed for personal reflection and so that those who choose to kneel may do so.*

*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 our Savior 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 the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

*Please stand.*

**THE PEACE** *Please greet each other, but do not make physical contact with people outside your safety bubble.*

*Celebrant* The peace of Christ be always with you.

*All* **And also with you.**

## THE HOLY COMMUNION

### THE OFFERTORY SENTENCE

*Presider* Our God has bestowed us with favor and honor through Christ, who has given us the words of eternal life.

*People* **From this fullness, let us now offer our gifts of thanksgiving in the name of Jesus Christ, our Savior and Lord.**

### MUSIC AT THE OFFERTORY

*Liebster Jesu*

ARR. BY THOMAS GIESCHEN

### THE PRESENTATION

*Presider* All things come of you, O God.

*People* **And of your own have we given you.**

## **EUCCHARISTIC PRAYER A**

*The people remain standing. The Celebrant faces them and says:*

*Celebrant*      The Lord be with you.      *or*      God 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.**

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord. 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 to the glory of your Name:

## **THE SANCTUS**

*All*                **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.**

*The people may stand or kneel.*

Holy and gracious God: 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 maker and of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world. At the following words concerning the bread, the Celebrant is to hold it or 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.

On the night he was handed over to suffering and death, our Savior 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 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 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:

*Celebrant and People*

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

*The Celebrant continues*

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Christ. 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 Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

*Presider  
All*

As our Savior Christ has taught us, we now pray,  
**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 Presider breaks the consecrated Bread. A period of silence is kept.*

## **THE FRACTION**

*Presider* Alleluia. Christ our Passover is sacrificed for us;

*People* **Therefore let us keep the feast. Alleluia.**

## **INVITATION TO COMMUNION**

*Presider* The Gifts of God for the People of God.

*The people may be seated.*

## **SPIRITUAL COMMUNION**

*Spiritual Communion is the devotional practice receiving the inward and spiritual grace of Holy Communion when circumstances prevent us from actually receiving the consecrated bread and wine. The following prayer is provided for personal use by those who for the sake of safety worship online or do not physically receive the Bread and the Wine.*

*Silently* Risen Jesus, we believe that you are truly present in the Blessed Sacrament of the Altar. We desire to offer you praise and thanksgiving and to proclaim your resurrection. We love you above all things, and long for you in our souls. Since we cannot receive you in the Sacrament of your Body and Blood, come spiritually into our hearts. Cleanse and strengthen us with your grace and let us never be separated from you. **Amen.**

**MUSIC AT COMMUNION** *Rhapsody on American Folke Hymns*

ARR. BY CHARLES CALLAHAN

*At the conclusion of Communion, a moment of silence is observed.*

## **POST COMMUNION PRAYER**

*Presider* Let us pray.

*The people may stand or kneel.*

*All* **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of Christ, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

## THE BLESSING

*Presider*      The blessing of God Almighty, the Father, the Son, and the Holy Spirit be among you and remain with you always. **Amen.**

## CLOSING MUSIC

## DISMISSAL

*The People respond*      **Thanks be to God.**

## POSTLUDE

*St. Thomas*

ARR. BY HEALEY WILLAN

## SERVICE PARTICIPANTS

The Rev. Dawn M. Frankfurt, Rector  
Mary Halley, Verger  
Marlene Hallstrom, Music Director and Organist  
Alexis Walter-Fletcher, Acolyte/Crucifer  
Mary Druding, Emily Ottaway and Joan Moore, Lectors  
Adrienne Edwards and Danny Blair, Ushers  
Zoe Maletz, violin; Nils Maletz, recorder  
Derek Landwehr, Videographer

## MUSIC NOTES

Hyfrydol. *Arranged by Gerhardt Krapf; ©1980 Concordia Publishing House; performed by permission OneLicense #A-721636.*

Liebster Jesu. *Arranged by Thomas Gieschen; ©1984 Concordia Publishing House; performed by permission OneLicense #A-721636.*

Rhapsody on Amerian Folk Hymns. *Arranged by Charles Callahan; ©1993 MorningStar Music Publishers/ Birnamwood Publications; performed by permission OneLicense #A-721636.*

St. Thomas. *Arranged by Healey Willan; ©1963 Concordia Publishing House; performed by permission OneLicense #A-721636.*

## FOR OUR NEWCOMERS

Please be sure to grab a welcome card at the front desk or in a pew. If you're a first-time visitor, you are invited to take a welcome bag, which is available at the entrance to the sanctuary. You may become a recipient of our weekly eTower, a digital newsletter. Sign up on our website, call the church at 316-683-5686 or email [office@stjameswichita.org](mailto:office@stjameswichita.org).

## SUMMER WORSHIP SCHEDULE

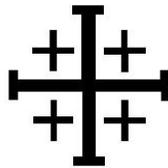
We are worshipping together at 5:30 p.m. Saturdays and 9:30 a.m. Sundays.

Beginning Sept. 12, we will offer two worship services on Sunday at 8:30 a.m. and 10:45 a.m. The 5:30 p.m. Saturday service will continue.

## COVID-19 PRECAUTIONS

*Established by The Rev. Dawn M. Frankfurt, Rector, and the Vestry on Aug. 19, 2021*

- Masks are to be worn whenever there is a gathering at church.
- In-person church services: no singing, no touching at the Peace, and abbreviated services.
- Clergy will say farewell to people outside under the porte-cochere near the red front doors.
- There is no nursery.
- Beginning Sept.12, we will offer two worship services on Sunday — one at 8:30 a.m. and one at 10:45 a.m. The lightly attended 5:30 p.m. Saturday service will remain.
- The benefit of offering more services is that it makes social distancing more likely.
- No indoor social gatherings with food and drink.
- September Breakfast and the Ministry Fair (to be held between the 8:30 a.m. and 10:45 a.m. services Sept. 12) will be held outside.
- The Wednesday 12:15 p.m. service will not resume at this point.
- In-person classes at church (up to 20) are still OK. Masks must be worn. We recommend meeting in the Guild Hall or Church because those are large spaces that can accommodate social distancing. Meetings, of course, may be held on Zoom. It is up to the preference of the group.



## **ST. JAMES EPISCOPAL CHURCH**

The Rev. Dawn M. Frankfurt, Rector  
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