

## Thirteenth Sunday after Pentecost

August 22<sup>nd</sup>, 2021

**Readings:** 1 Kings 8:22-30, 41-43; Psalm 84; Ephesians 6:10-20; John 6:56-69



*Gracious God,  
although we once were strangers,  
you receive us as friends  
and draw us home to you.  
Set your living bread before us,  
so that we may be strengthened  
to continue the work  
your Son has commissioned us to do. Amen.*

Revised Common Lectionary Prayers (2002) all.

### **First Reading:** 1 Kings 8:22-30, 41-43

*This Sunday's excerpt is from the narrative of the dedication of Solomon's temple. The optional verses speak of the procession to the temple and the presence of God in the cloud. Solomon's temple, which was built by slave labor, was similar to other ancient Near Eastern and Egyptian temples, except that instead of housing a statue of the deity, it housed the ark of the covenant. Not God, but "the name of" God, resided therein. The prayer, written in the late sixth century as Solomon's prayer, includes both praise to God and sustained pleas that God would answer the prayers of those who would pray in the temple. In the omitted verses, a full intercessory prayer lists many of the sorrows and needs of humankind. Gladly, the lectionary includes the petition that God will hear also the prayer of the foreigner, who prays "toward," although not in, the temple. Although by the time of this writing the temple had been destroyed, Jews retained a deep reverence for its memory and held to a promise that in time God would rebuild the temple. This prayer has served as a model for Christians in their rites of dedication, and the beauty and comprehensiveness of the chapter might inspire our assemblies to far more well-crafted and sustained intercessions each Sunday.*

**T**hen 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."

## Psalm 84

*We respond to Solomon's prayer at the temple with our own singing of Psalm 84, which likens God's dwelling place to a swallow nesting with her young. So in our nest we are fed by the mother bird Christ. Christians see the reference to pools of water as imaging baptism. As if we are King Solomon on the Day of Dedication, we praise God for bestowing favor on us (v. 11).*

How dear to me is your dwelling, O Lord of hosts! My soul has a desire and longing for the

courts of the Lord; my heart and my flesh rejoice in the living God.

**The sparrow has found her a house and the swallow a nest where she may lay her young; by the side of your altars, O Lord of hosts, my Sovereign and my God.**

Happy are they who dwell in your house! They will always be praising you.

**Happy are the people whose strength is in you, whose hearts are set on the pilgrims' way!**

Those who go through the desolate valley will find it a place of springs, for the early rains have covered it with pools of water.

**They will climb from height to height, and you, the God of gods, will reveal yourself in Zion.**

Lord God of hosts, hear my prayer; hearken, O God of Jacob.

**Behold our defender, O God; and look upon the face of your anointed.**

For one day in your courts is better than a thousand in my own room, and to stand at the threshold of the house of my God than to dwell in the tents of the wicked.

**For you, Lord God, are both sun and shield; you will give grace and glory;**

no good thing will you withhold, O Lord, from those who walk with integrity.

**O Lord of hosts, happy are they who put their trust in you!**

## **Second Reading:** Ephesians 6:10-20

*The military imagery of the armor of God stresses protection and peace, not violent response. Even the “sword,” as the word of God, is the gospel of peace. Since the first century, Christians have debated the morality of their involvement in the military, which indicates that there is no easy answer to this question. In the complex descriptions typical of the author of Ephesians, we speak the “mystery” of the gospel with “boldness.” This passage concludes the lectionary’s semicontinuous reading of Ephesians. Preceding this passage is the household codes, which advocate ethics in terms of the patriarchal slave culture of the Roman Empire; in both past and present a Christian ethical quicksand, the household codes have been omitted from the lectionary’s selections.*

**B**e strong in the Lord and in the strength of his power. Put on the whole armour 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 armour 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.

## **Gospel: John 6:56-69**

*In concluding a chapter that speaks repeatedly of eating Christ's flesh, the fourth evangelist writes that the flesh is useless. Thus he has elaborated on a metaphor, yet then reminds the reader that it was only a metaphor. The metaphors are the vehicles that proclaim the "words of eternal life." The gospel calls also us, along with the Twelve, to receive Christ, to live in him.*

**J**esus 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."

**Those ill or in Hospital, and those in need:** Joan & Les Halsey , Rick, Jean Thompson, Edith, Melba, Bob, Susan, Deborah Story, Art McInnis, Robin, Gordon McLauchlan, and Residents of the Admiral, Oakwood, Oceanview, Parkland, and all in Care Homes.

**Christ Church Prayers and Intercessions:** Juanita Witham, Judy & Steve Wood, Heather & Michael Wood, Janet & Tom Wortman, Joy Young & Amanda & David, and Beverley & John Zinck

**Diocesan Prayer Cycle: Valley Region**

Christ Church, Windsor , Nova Scotia; Rev. David Curry and Marilyn

Annapolis , Nova Scotia; Rev. Juanita Barteaux and Tim; & Rev. Canon Donald Neish and Sarah

**Anglican Church of Canada:** The Rt. Rev. Michael Hawkins, Bishop; The Rt. Rev Adam Halkett, Suffragan Bishop, and the clergy and people of the Diocese of Saskatchewan

**Evangelical Lutheran Church in Canada:** South West Area of the Synod of Alberta and the Territories

**Worldwide Anglican Communion:** The Anglican Church of South America



**Annual School Supply Drive**  
**Christ Church Pastoral Ministry and**  
**Christ Church Food Bank are both**  
requesting school supplies be dropped off in  
the church during August. Food Bank are  
looking for gender neutral pencil cases, etc.,  
for grades Primary to Grade 9 for 30 of the  
children we serve.

Your generous donations are greatly appreciated. Items for the  
Food Bank are needed by August 22 and items for Pastoral  
Ministry will be collected into September.

## Dartmouth Cole Harbour All Candidates Forum

Q<sub>10</sub> U<sub>1</sub> E<sub>1</sub> S<sub>1</sub> T<sub>1</sub> I<sub>1</sub> O<sub>1</sub> N<sub>1</sub> S<sub>1</sub>

Please submit a concise question by e-mail  
to [DartmouthAllCandidates@gmail.com](mailto:DartmouthAllCandidates@gmail.com)

**Before noon on August 30**

**Forum to be held in early September – stay  
tuned for details**



Sponsored by Christ Church Anglican and Grace United



## Directory of Parish Officers

### Rector

The Rev. Dr. Kyle Wagner, BA, MDiv, DMin

### Pastoral Visitor

The Rev. Bonnie Baird, BJ, MDiv

### Parish Administrator

John Gallant, BA

### Music Leadership

Tessa Short, Joey Dowell, John MacDonald

### Sexton

Mark Murphy

### Honorary Assistants

The Rev. Canon Dr. Jody Clarke  
(Theologian in Residence)

The. Rev. Canon David Greenwood

### Lay Reader

Vanessa Turner

### Wardens

Steve Smith, Don Murray, Cathy Connors

### Altar Guild

Marg Seaman

### Chair of Finance

John MacDonald

### Youth Ministry

The Rev. Dr. Kyle Wagner

### Parish Contacts:

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**Parish Office Hours:** Monday,  
Wednesday, Friday 9am-4pm\*

### Pastoral Ministry

Carolyn Chenhall

### Historical

Janice Silver

### Property

Larry Graham

### Anglican Church Women

ACW Isabel Creighton Unit:

Lindsay Patriquin; ACW Ethel F.

Stevens Unit: Carolyn Chenhall

### Perpetual Care Committee

Marg Seaman

### Food and Clothing Ministry

Christine Hoehne

### Heritage Oak Columbarium

902-466-2443

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