

ST. JAMES EPISCOPAL CHURCH  
COLLEGE HILL, WICHITA, KS

THE HOLY TRIDUUM 2022

MAUNDY THURSDAY 7:00 p.m., April 14

GOOD FRIDAY 12:00 p.m., April 15

THE GREAT VIGIL OF EASTER 6:00 a.m., Sunday, April 17

ABOUT THE HOLY TRIDUUM AND THIS BOOKLET

You have before you a service bulletin for worship at St. James Church during the Paschal Triduum. When services conclude, kindly leave your bulletin for continued use. After the Easter Vigil, if you would like to take one of these booklets home, you are welcome to do so.

These sacred services are presented in one booklet to communicate that the Paschal Triduum is one extended experience carried out over several days. Maundy Thursday, Good Friday and The Great Vigil of Easter are three pieces of what was once one event. They are not three days observing three distinct historical events, but one three-day-long event celebrating one saving dynamic.

The meaning of the once undivided celebration is not lost to the past. This is a transformation accessible in the present. We do not merely remember what happened at the time of its origins, we experience it again in ritual, and recognize it working in our lives.

**Our message won't speak the truth to real people living real lives if we say that the day will come when their suffering will finally end, at least not short of death.** Instead, our good news is that in the midst of suffering, the transformative hand of God is often most active and most able to change lives. This is the message of the Triduum. When observed not as a sequence of historic commemorations, but as a three-day celebration of inextricably interwoven realities of suffering and salvation, of death and life, the Paschal Triduum forms the church for living authentic Christian life. The Triduum is the annual ritual enactment (not reenactment) of the core Christian message in all its practicality — that even in the midst of death there is life.

ABOUT OUR WORSHIP

*You are invited to take part in the service in a way that feels right to you.  
All directions about standing and kneeling are for those who are able.  
Please silence all electronic devices.*

BCP-Book of Common Prayer (red book);

Hymnal (blue book), Hymn numbers beginning with **'S'** are found in the front of the Hymnal.

The Reader concludes lessons from the Old and New Testaments by saying, "The Word of the Lord," or "Hear what the Spirit is saying to God's People."

The People respond, "Thanks be to God."

Offering plates, if not passed during the service, are available at the back of the church, for ease of access as you depart.

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## TRIDUUM

A triduum is a period of three days of preparation for a feast day. The term is most frequently used in the church for Maundy Thursday, Good Friday, and Holy Saturday, the three days prior to Easter Sunday that are the concluding days of Holy Week, also known as the Easter Triduum. At St. James, our usage of the Easter Triduum includes the days from the evening of Maundy Thursday through The Great Vigil of Easter at dawn on Sunday morning.

## MAUNDY THURSDAY

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The word “Maundy” comes from the Latin *mandatum novum*, “new commandment,” from John 13:34. The Maundy Thursday service includes the ceremony of the washing of feet. It recalls Jesus’ teaching that “strength and growth in the life of the Kingdom of God come not by power, authority, or even miracle, but by such lowly service” as the washing of feet. On this evening we also celebrate Jesus introducing the Eucharist at the Last Supper with his disciples when he identified the bread with his body and the wine with his blood. Jesus commanded his disciples to “do this” in remembrance of him. At St. James, after Holy Communion, we do not reserve consecrated bread and wine to be administered on Good Friday. The altar is stripped and all decorative furnishings are removed from the church to put us in the mind of the desolation of Jesus who was arrested, stripped and beaten. Worshipers may keep watch in the Garden of Gethsemane (the chapel) through the night.

## GOOD FRIDAY

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The church commemorates the crucifixion of Jesus on Good Friday. It is a day of fasting, special acts of discipline, and self-denial. In the early church candidates for baptism, joined by others, fasted for a day or two before the Paschal feast. The liturgy of the day includes John’s account of the Passion gospel, a solemn form of intercession known as the solemn collects (dating from ancient Rome), and optional devotions before the cross (commonly known as the veneration of the cross). Veneration is the reverence or honor paid by Christians to saints, crosses, altars, images, etc. It is an outward and visible sign of an inward and spiritual grace.

## THE GREAT VIGIL OF EASTER

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The first celebration of Easter and Holy Communion after the Maundy Thursday liturgy. Absence of reserved sacrament reflects the inaccessibility of Christ once he was arrested, crucified, died and was buried. The Great Vigil begins in darkness, sometime between sunset on Holy Saturday and sunrise on Easter, and consists of four parts: The Service of Light (kindling of new fire, lighting the Paschal candle, the Exsultet); The Service of Lessons (readings from the Hebrew Scriptures); Christian Initiation (Holy Baptism or Renewal of Vows if necessary); and the Eucharist. Through this liturgy, we recover the ancient practice of keeping the Easter feast when believers once gathered in the hours of darkness ending at dawn on Easter to hear scripture and offer prayer. Their night-long service of prayerful watching anticipated the baptisms that would come at first light and the Easter Eucharist. Easter was the primary baptismal occasion for the early church to the practical exclusion of all others. This practice linked the meanings of Christ’s dying and rising to the understanding of baptism.

# MAUNDY THURSDAY

7:00 P.M., APRIL 14, 2022

THE PRELUDE *It Happened on That Fateful Night*

*arr. Charles Ore*

*Please stand.*

THE OPENING HYMN 313

*Let thy Blood in mercy poured*

JESU, MEINE ZUVERSICH

*Remain standing.*

## THE PENITENTIAL ORDER

### WELCOME AND OPENING ACCLAMATION

*Presider* Blessed be the God of our salvation:

*People* Who bears our burdens and forgives our sins.

### THE SUMMARY OF THE LAW

*Presider* 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*

### HOLY SCRIPTURE

*Presider* If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

*1 John 1:8,9*

### THE CONFESSION OF SIN AND ABSOLUTION

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

*Please kneel as able.*

*All* Most 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.*

KYRIE ELEISON - Hymn S91

WILLAN

### THE COLLECT OF THE DAY

*Presider* God be with you.

*People* And also with you.

*Presider* Let us pray.

*Presider* Almighty God, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Savior, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

# THE WORD OF GOD

## THE FIRST LESSON

EXODUS 12:1-14

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. [Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw

or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.] This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

*The Lector concludes the reading and the People respond:* Thanks be to God.

## THE RESPONSE

*The refrain is first sung once by the choir and repeated by the congregation  
The choir sings the verses followed by the congregational refrain as indicated.*

PSALM 116:1, 10-17

*Refrain*



- 1 I love the LORD, because he has heard the voice of my supplication, \*  
because he has inclined his ear to me whenever I called upon him.
- 10 How shall I repay the LORD \*  
for all the good things he has done for me? *Refrain*
- 12 I will fulfill my vows to the LORD \*  
in the presence of all his people.
- 13 Precious in the sight of the LORD \*  
is the death of his servants. *Refrain*
- 14 O LORD, I am your servant; \*  
I am your servant and the child of your handmaid; you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving \*  
and call upon the Name of the LORD. *Refrain*
- 16 I will fulfill my vows to the LORD \*  
in the presence of all his people,
- 17 **In the courts of the LORD'S house, \***  
in the midst of you, O Jerusalem. *Refrain*

THE SECOND LESSON

1 CORINTHIANS 11:23-26

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took

the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

*The Lector concludes the reading and the People respond* Thanks be to God.

*Please stand.*

THE GOSPEL HYMN - 577

*God is love*

UBI CARITAS

*To honor the teachings of Jesus, all turn to face the Gospel procession.*

THE HOLY GOSPEL

JOHN 13:1-17, 31B-35

*Deacon* The Holy Gospel of our Savior Jesus Christ according to John.  
*People* Glory to you, Lord Christ.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was

to betray him; for this reason he said, "Not all of you are clean." After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord--and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.' I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

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

THE SERMON

THE REV. JEFF H. ROPER, DEACON

*Remain seated.*

## INVITATION TO PARTICIPATE IN FOOTWASHING

*Presider* Fellow servants of our Lord Jesus Christ: On the night before his death, Jesus set an example for his disciples by washing their feet. He taught that strength and growth in the life of the Kingdom of God come not by power, authority, or even miracles, but by humble service to one another. Let us follow the example of our Master as we remember his service to all.

## CEREMONY OF FOOTWASHING

*All are invited to, though none must, participate in the ritual of foot washing.*

*The Altar party have their feet washed before the congregation.*

*If you choose to participate in the ceremony of foot washing, remove your shoes and socks and leave them at your seat.*

*Line up on the aisles on the outside of the pews.*

*First, wash the feet of another; second, have your feet washed; then return to your seat.*

*To wash feet: kneel at the basin. Hold your neighbor's foot, one at a time, and pour water over each of them. Thoroughly dry each foot with towels provided. Then, to have your feet washed, sit in the chair with your feet over the basin. Give the person washing your feet one foot at a time. After your feet are washed and dried, return to your seat by way of the center aisle.*

## MUSIC AT THE FOOTWASHING

Hymn 581	<i>Where charity and love prevail</i>	CHESHIRE
Hymn 602	<i>Jesu, Jesu, fill us with your love</i>	CHEREPONI

## CONCLUSION OF FOOTWASHING

*Please stand.*

*Presider* The Lord Jesus, after he had supped with his disciples and had washed their feet, said to them, “Do you know what I, your Master, have done to you? I have given you an example, that you should do as I have done.”

*People* Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

*Presider* I give you a new commandment: Love one another as I have loved you.

*People* Peace is my last gift to you, my own peace I now leave with you; peace which the world cannot give, I give to you.

*Presider* By this shall the world know that you are my disciples: That you have love for one another.

*You may kneel or stand.*

## THE PRAYERS OF THE PEOPLE

*Reader* The remembrance of your mercy, O God, is from generation to generation. We join our voices to those of our forbears in faith and with all who seek your face:

*All* I will lift up the cup of salvation and call upon the Name of the Lord.

*Reader* We have received from our Savior the broken bread and raised cup, a covenant in his body and blood, that we may proclaim his death and resurrection through the fullness of time:

*All* I will offer the sacrifice of thanksgiving and call upon the Name of the Lord.

*Reader* As Jesus stooped to wash the feet of his disciples, grant us servant hearts:

*All* I will lift up the cup of salvation and call upon the Name of the Lord.

*Reader* Make us to strive for the poor and disenfranchised, for the hungry and oppressed, the captive and the imprisoned:

*All* I will offer the sacrifice of thanksgiving and call upon the Name of the Lord.

*Reader* Make us labor for the reign of true justice and genuine peace, and buffet our conscience whenever we grow slack:

*All* I will lift up the cup of salvation and call upon the Name of the Lord.

*Reader* May our service to one another in the Body of Christ prepare us for service in the wider world:

*All* I will offer the sacrifice of thanksgiving and call upon the Name of the Lord.

*Reader* As we celebrate Eucharist this Maundy Thursday grant us the sorrow of the world's wounds born by our Savior, and kindle within us the embers of Easter hope and promise:  
*All* I will lift up the cup of salvation and call upon the Name of the Lord.

*Please stand.*

#### THE PEACE

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

*People* And also with you.

*Please be seated.*

MUSIC AT THE OFFERTORY

*Thou, who at Thy Eucharist Did'st Pray*

MOGENS WÖLDLIKE

## THE HOLY COMMUNION

*Please stand.*

#### THE GREAT THANKSGIVING, PRAYER A

*Presider* God be with you.

*People* And also with you.

*Presider* Lift up your hearts.

*People* We lift them to the Lord.

*Presider* Let us give thanks to the Lord our God.

*People* It is right to give our thanks and praise.

*Presider* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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 the glory of your Name:

#### THE SANCTUS

Hymn S114

WILLAN

*The people kneel or stand.*

*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.

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 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.

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:

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

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.

#### THE LORD'S PRAYER

*Presider* And now as our savior Christ has taught us, we are bold to say:

All 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 AGNUS DEI

Hymn S158

WILLAN

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 INVITATION TO COMMUNION

*Presider* 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.

*Be seated.*

*All may come to kneel or stand at the rail. Those who would like to receive a blessing instead of the bread and wine, should cross their hands over their chest. If you need to receive Communion at your seat, notify an usher. We serve real wine in the chalice. Gluten free wafers are available upon request at the rail.*

MUSIC AT COMMUNION *Stricken, Smitten and Afflicted*

ARR. KEVIN HILDEBRAND

#### POST COMMUNION PRAYER

*The people 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.

#### SOLEMN PRAYER OVER THE PEOPLE

*Deacon* Bow down before the Lord

*Presider* Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. *Amen.*

*Please be seated. The lights in the church are dimmed.*

*The choir joins the congregation seated in the nave.*

## THE STRIPPING OF THE ALTAR

*Members of the St. James altar guild strip the altar in remembrance of Jesus who was arrested, stripped and beaten.*

## PSALM 22

*The Psalm is read by the Presider. Silence follows.*

*Once lights are raised in the nave the choir recesses in silence.*

*Worshippers may remain in the church for silent prayer following the service and depart in silence as they feel moved to go. There is no dismissal. The service resumes at noon on Good Friday.*

*The vigil (also known as "The watch") begins in silence in the chapel immediately following the service. You are invited to participate in the vigil of silent prayer which will be kept through the night. The vigil concludes at noon with the start of the Good Friday service in the church following the 11:00 a.m. service of The Stations of the Cross.*

## SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector

The Rev. Jeff Roper, Deacon

Marlene Hallstrom, Organist

The St. James Altar Guild

The St. James Choir

Acolyte: Deb Bagby

Lectors: Rick Milhon, Margi Young, Dana Foley



# GOOD FRIDAY

12:00 P.M., APRIL 15, 2022

THE PRELUDE

*Jesus, in thy Dying Woe*

MARGRETHE HOKANSON

*A bell tolls at noon.*

## THE GOOD FRIDAY LITURGY

*The ministers enter in silence.*

*All kneel for silent prayer. After some moments, the Presider and People stand.*

### OPENING ACCLAMATION

*Presider* Blessed be our God,  
*People* For ever and ever. Amen.  
*Presider* Let us pray.

Eternal God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

*Please be seated.*

### THE OLD TESTAMENT

ISAIAH 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him --so marred was his appearance, beyond human semblance, and his form beyond that of mortals--so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all

turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

*The Lector concludes the reading and the People respond* Thanks be to God.

### THE RESPONSE

PSALM 69:1-23

*Spoken in unison*

- 1 Save me, O God, \*  
for the waters have risen up to my neck.
- 2 I am sinking in deep mire, \*  
and there is no firm ground for my feet.

3 I have come into deep waters, \*  
 and the torrent washes over me.  
 4 I have grown weary with my crying; my throat is inflamed; \*  
 my eyes have failed from looking for my God.  
 5 Those who hate me without a cause are more than the hairs of my head;  
 my lying foes who would destroy me are mighty. \*  
 Must I then give back what I never stole?  
 6 O God, you know my foolishness, \*  
 and my faults are not hidden from you.  
 7 Let not those who hope in you be put to shame through me, Lord GOD of hosts; \*  
 let not those who seek you be disgraced because of me, O God of Israel.  
 8 Surely, for your sake have I suffered reproach, \*  
 and shame has covered my face.  
 9 I have become a stranger to my own kindred, \*  
**an alien to my mother's children.**  
 10 Zeal for your house has eaten me up; \*  
 the scorn of those who scorn you has fallen upon me.  
 11 I humbled myself with fasting, \*  
 but that was turned to my reproach.  
 12 I put on sack-cloth also, \*  
 and became a byword among them.  
 13 Those who sit at the gate murmur against me, \*  
 and the drunkards make songs about me.  
 14 But as for me, this is my prayer to you, \*  
 at the time you have set, O LORD:  
 15 **"In your great mercy, O God, \***  
 answer me with your unfailing help.  
 16 Save me from the mire; do not let me sink; \*  
 let me be rescued from those who hate me and out of the deep waters.  
 17 Let not the torrent of waters wash over me, neither let the deep swallow me up; \*  
 do not let the Pit shut its mouth upon me.  
 18 Answer me, O LORD, for your love is kind; \*  
**in your great compassion, turn to me."**  
 19 **"Hide not your face from your servant; \***  
 be swift and answer me, for I am in distress.  
 20 Draw near to me and redeem me; \*  
 because of my enemies deliver me.  
 21 You know my reproach, my shame, and my dishonor; \*  
**my adversaries are all in your sight."**  
 22 Reproach has broken my heart, and it cannot be healed; \*  
 I looked for sympathy, but there was none, for comforters, but I could find no one.  
 23 They gave me gall to eat, \*  
 and when I was thirsty, they gave me vinegar to drink.

#### THE NEW TESTAMENT

HEBREWS 10:16-25

The Holy Spirit testifies saying, "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," he also adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Je-

sus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consid-

er how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*The Lector concludes the reading and the People respond* Thanks be to God.

*Please stand.*

THE GOSPEL HYMN 168      *O sacred head, sore wounded (st. 1-3)*

PASSION CHORALE

*Please be seated*

THE GOSPEL

JOHN 18:1-19:42

*The People's customary responses before and after the Gospel are omitted.*

*The congregation is seated for the first part of the Passion. At the verse which mentions Golgotha, all stand.*

*Reader*      The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a

charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did

others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your

King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha (*please stand*). There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so

that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first

come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

#### THE SERMON

THE REV. DAWN FRANKFURT, RECTOR

*Silence is observed following the sermon.*

*Please stand.*

HYMN 168

*O sacred head, sore wounded (st. 4-5)*

PASSION CHORALE

*Remain standing.*

#### THE SOLEMN COLLECTS

*Presider* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life. We pray, therefore, for people everywhere according to their needs.

*Please kneel.*

*Priest* Let us pray for the holy catholic Church of Christ throughout the world;  
For its unity in witness and service  
For all bishops, priests, deacons and lay ministries, and the people whom they serve  
For our Bishop, Cathleen, and the people of the Diocese of Kansas, the Southwest Convocation, and the Wichita Minster.  
For all Christians in this community.  
That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*Silence*

*Presider* Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Savior Jesus Christ. Amen.

*Priest* Let us pray for all nations and peoples of the earth, and for those in authority among them;  
For the President of the United States, the North American Treaty Organization, and the International Criminal Court in the Hague.  
For the Congress and the Supreme Court  
For the Members and Representatives of the United Nations  
For all who serve the common good  
**That by God's help they may seek justice and truth, and live in peace and concord.**

*Silence*

*Presider* Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Savior. Amen.

*Priest* Let us pray for all who suffer and are afflicted in body or in mind;  
For the hungry and the homeless, the destitute and the oppressed  
For the sick, the wounded, and the crippled  
For those in loneliness, fear, and anguish

For those who face temptation, doubt, and despair  
For the sorrowful and bereaved  
For prisoners and captives, and those in mortal danger  
**That God's mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.**

*Silence*

*Presider* Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of the one who suffered for us, your Son Jesus Christ our Savior. Amen.

*Priest* Let us pray for all who have not received the Gospel of Christ;  
For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For the contemptuous and the scornful  
For those who wage war  
For those who are enemies of the cross of Christ and persecutors of his disciples  
For those who in the name of Christ have persecuted others  
That God will open their hearts to the truth, and lead them to faith and obedience.

*Silence*

*Presider* Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Savior. *Amen.*

*Priest* Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our God, and receive the crown of life in the day of resurrection.

*Silence*

*Presider* O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Savior; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

*Remain kneeling.*

#### THE VENERATION OF THE CROSS

*The cross may be approached in moments of silence or music for personal adoration and signs of devotion to the sacred instrument of Jesus' death.*

CHORAL ANTHEM *Agnus Dei*

EUGENE BUTLER

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

*Presider* We glory in your cross, O Lord,  
*People* And praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.

*Presider* May God be merciful to us and bless us,  
**show us the light of God's countenance, and come to us.**

*People* Let your ways be known upon earth, your saving health among all nations.

*Presider* Let the peoples praise you, O God; let all the peoples praise you.

*The Veneration of the Cross continues.*

CHORAL ANTHEM

*Ah, Holy Jesus*

ARR GARY MATHENY

*Ah holy Jesus, how has thou offended, that man to judge thee hath in hate pretended?  
By foes derided, by thine own rejected, O most afflicted.*

*For me, kind Jesus, was thine incarnation, thy mortal sorrow, and thy life's oblation;  
Thy death of anguish and thy bitter passion, for my salvation.*

*Therefore, kind Jesus, since I cannot pay thee, I do adore thee, and will every pray thee,  
Think on thy pity and thy love unswerving, not my deserving.*

*Presider* We adore you, O Christ, and we bless you,

*People* Because by your holy cross you have redeemed the world.

*Presider* If we have died with Christ, we shall also live with Christ;  
If we endure, we shall also reign.

*People* We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

*Presider* O Savior of the world, who by thy cross and precious blood hast redeemed us:

*People* Save us and help us, we humbly beseech thee, O Lord.

THE CLOSING HYMN - 172

*Were You There*

WERE YOU THERE

*The veneration of the cross is ended.*

THE LORD'S PRAYER

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

*All* 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 CLOSING COLLECT

*Presider* Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. Amen.

*The ministers depart in silence. There is no dismissal. The people may be seated, staying in silence until prompted by the Spirit to take leave.*

*As it was from noon to 3:00 p.m. when our Lord hung on the most holy cross, worshippers may remain in the church for silent prayer until 3:00 p.m.*

*and may approach the cross for personal adoration and veneration as desired.*

*The service continues Sunday morning at 6:00 a.m. with The Great Vigil of Easter.*

## THE GOOD FRIDAY OFFERING

The history of the Good Friday Offering reaches back to 1922 when, in the aftermath of World War I, The Episcopal Church sought to create new relationships with and among Christians of the Middle East. From these initial efforts, which focused on a combination of relief work and the improvement of ecumenical and Anglican relations, the Good Friday Offering was created.

Through the years, many Episcopalians have found the Good Friday Offering to be an effective way to express their support for the ministries of the four dioceses of the Province of Jerusalem and the Middle East. Pastoral care, education and health care continue to be primary ministries through which the reconciling spirit of Christ serves all in need. Participation in this ministry is welcome. The generous donations of Episcopalians help the Christian presence in the Land of the **Holy One to be a vital and effective force for peace and understanding among all of God's children.**

To make a direct donation to the Offering  
please write a check payable to the  
**Domestic and Foreign Missionary Society, with "Good Friday Offering" in the memo line,**  
and mail to:

DFMS Protestant Episcopal Church  
US, P.O. Box 958983,  
St. Louis, MO 63195-8983;  
or

you may write a check to St. James (write: "Good Friday Offering" in your memo) and the parish office will send it.

Everything contributed in the alms basins at St. James (unless otherwise designated) on Good Friday supports this ministry.

### SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector  
The Rev. Dillon Green, Curate  
Marlene Hallstrom, Organist  
The St. James Altar Guild  
The St. James Choir

# THE GREAT VIGIL OF EASTER and HOLY EUCHARIST

6:00 A.M., SUNDAY, APRIL 17, 2022

## THE LIGHTING OF THE PASCHAL CANDLE

*Hand candles are distributed as the People gather.*

*In the darkness, fire is kindled. All are standing as able.*

*People* We glory in your cross, O Lord, and praise and glorify your holy resurrection;  
for by virtue of your cross joy has come to the whole world.

*Presider* Dear friends in Christ: On this most holy night, in which our Savior Jesus passed over from death to life, the Church invites her members, dispersed throughout the world, to gather in vigil and prayer. For this is the Passover of the Lord, in which, by hearing the Word and celebrating the Sacraments, **we share in Christ's victory over death.**

*Presider* Let us pray.  
O God, through your Son you have bestowed upon your people the brightness of your light: Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light; through Jesus Christ our Savior. Amen.

*The Paschal Candle is lighted from the newly kindled fire; the fire is passed to the congregation once they have gone inside. The Leader bearing the Candle leads the procession to the chancel, pausing three times to sing.*

*Leader* The light of Christ.

*People* Thanks be to God.

*Worshippers take their places in the pews and remain standing.*

## THE EXSULTET

*The ancient text of the Exsultet is sung*

Rejoice now, heavenly hosts and choirs of angels,  
and let your trumpets shout Salvation  
for the victory of our mighty King.  
Rejoice and sing now, all the round earth,  
bright with a glorious splendor,  
for darkness has been vanquished by our eternal King.  
Rejoice and be glad now, Mother Church,  
and let your holy courts, in radiant light,  
resound with the praises of your people.  
All you who stand near this marvelous and holy flame,  
pray with me to God the Almighty  
for the grace to sing the worthy praise of this great light.

*Leader* The Lord be with you.

*People* And also with you.

*Leader* Lift up your hearts

*People* We lift them to the Lord

*Leader* Let us give thanks to the Lord our God.

*People* It is right to give him thanks and praise.

*Leader* It is truly right and good, always and everywhere, with our whole heart and mind and voice, to praise you, the invisible, almighty, and eternal God, and your only-begotten Son, Jesus Christ our Lord; for **he is the true Paschal Lamb, who at the feast of the Passover paid for us the debt of Adam's sin, and by his blood delivered your faithful people.** Now therefore, we sacrifice our Paschal feast, in which, for us the very Lamb of God is slain, by whose blood his people are made holy.  
This is the night, when you brought our forebears, the children of Israel, out of bondage in Egypt,

and led them through the Red Sea on dry land.

This is the night, when all who believe in Christ are delivered from the gloom of sin, and are restored to grace and holiness of life.

This is the night, when Christ broke the bonds of death and hell, and rose victorious from the grave. How wonderful and beyond our knowing, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son. O happy fault, O necessary sin of Adam, which gained for us so great a Redeemer.

How holy is this night, when wickedness is put to flight, and sin is washed away. It restores innocence to the fallen, and joy to those who mourn. It casts out pride and hatred, and brings peace and concord.

How blessed is this night, when earth and heaven are joined and we are reconciled to God.

Therefore, O Holy Father, accept the evening sacrifice of this lighted candle, which your holy Church makes before you, and offers to you by the hands of your servants, the work of the bees your creatures. May it shine continually to drive away all darkness, as we celebrate the glad solemnity of our redemption. May Christ, the Morning Star who knows no setting, find it ever burning, who gives his light to all creation, and who lives and reigns for ever and ever. Amen.

## THE LITURGY OF THE WORD

*All are seated.*

*Presider* Let us hear the record of God's saving deeds in history, how people were saved in ages past; and let us pray that God will bring each of us to the fullness of redemption.

*There is no announcement at the beginning of the readings, nor is there a conclusion or response by the People.*

FIRST LESSON The Story of Creation

GENESIS 1:1-2:4a

PSALM 136:1-9, 23-26 *Spoken responsively by half verse.*

- 1 Give thanks to the LORD, for he is good, \*  
his mercy endures for ever.
- 2 Give thanks to the God of gods, \*  
for his mercy endures for ever.
- 3 Give thanks to the Lord of lords, \*  
for his mercy endures for ever.
- 4 Who only does great wonders, \*  
for his mercy endures for ever;
- 5 Who by wisdom made the heavens, \*  
for his mercy endures for ever;
- 6 Who spread out the earth upon the waters, \*  
for his mercy endures for ever;
- 7 Who created great lights, \*  
for his mercy endures for ever;
- 8 The sun to rule the day, \*  
for his mercy endures for ever;
- 9 The moon and the stars to govern the night, \*  
for his mercy endures for ever.
- 23 Who remembered us in our low estate, \*  
for his mercy endures for ever;
- 24 And delivered us from our enemies, \*  
for his mercy endures for ever;

- 25 Who gives food to all creatures, \*  
for his mercy endures for ever.
- 26 Give thanks to the God of heaven, \*  
for his mercy endures for ever.

*Please stand.*

*Presider* Let us pray.

*Silence.*

*Presider* O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of the one who humbled himself to share our humanity, your Son Jesus Christ our Savior. *Amen.*

SECOND LESSON The Flood

GENESIS 7:1-5, 11-18, 8:6-18, 9:8-13

PSALM 46 *Spoken in unison.*

- 1 God is our refuge and strength, \*  
a very present help in trouble.
- 2 Therefore we will not fear, though the earth be moved, \*  
and though the mountains be toppled into the depths of the sea;
- 3 Though its waters rage and foam, \*  
and though the mountains tremble at its tumult.
- 4 The Lord of hosts is with us; \*  
the God of Jacob is our stronghold.
- 5 There is a river whose streams make glad the city of God, \*  
the holy habitation of the Most High.
- 6 God is in the midst of her; she shall not be overthrown; \*  
God shall help her at the break of day.
- 7 The nations make much ado, and the kingdoms are shaken; \*  
God has spoken, and the earth shall melt away.
- 8 The Lord of hosts is with us; \*  
the God of Jacob is our stronghold.
- 9 Come now and look upon the works of the Lord, \*  
what awesome things he has done on earth.
- 10 It is he who makes war to cease in all the world; \*  
he breaks the bow, and shatters the spear, and burns the shields with fire.
- 11 **“Be still, then, and know that I am God; \*  
I will be exalted among the nations; I will be exalted in the earth.”**
- 12 The Lord of hosts is with us; \*  
the God of Jacob is our stronghold.

*Please stand.*

*Presider* Let us pray.

*Silence.*

*Presider* Almighty God, you have placed in the skies the sign of your covenant with all living things: Grant that we, who are saved through water and the Spirit, may worthily offer to you our sacrifice of thanksgiving; through Jesus Christ our Lord. Amen.

*Please be seated.*

THIRD LESSON Abraham’s Sacrifice of Isaac

GENESIS 22:1-18



- 1 Protect me, O God, for I take refuge in you; \*  
I have said to the Lord, "You are my Lord, my good above all other."
- 2 All my delight is upon the godly that are in the land, \*  
upon those who are noble among the people.
- 3 But those who run after other gods \*  
shall have their troubles multiplied.
- 4 Their libations of blood I will not offer, \*  
nor take the names of their gods upon my lips.
- 5 O Lord, you are my portion and my cup; \*  
it is you who uphold my lot.
- 6 My boundaries enclose a pleasant land; \*  
indeed, I have a goodly heritage.
- 7 I will bless the Lord who gives me counsel; \*  
my heart teaches me, night after night.
- 8 I have set the Lord always be-fore me; \*  
because he is at my right hand I shall not fall.
- 9 My heart, therefore, is glad, and my spirit re-joices; \*  
my body also shall rest in hope.
- 10 For you will not abandon me to the grave, \*  
nor let your holy one see the Pit.
- 11 You will show me the path of life; \*  
in your presence there is fullness of joy, and in your right hand are pleasures for  
evermore.

*Please stand.*

*Presider* Let us pray.

*Silence*

*Presider* God of all believers, for the glory of your Name multiply, by the grace of the Paschal sacrament, the number of your children; that your Church may rejoice to see fulfilled your promise to Abraham; through Jesus Christ our Savior. Amen.

*Please be seated.*

FOURTH LESSON *Israel's Deliverance at the Red Sea*

EXODUS 14:10-31; 15:20-21

CANTICLE 8 *Spoken responsively by whole verse.*

I will sing to the Lord, for he is lofty and uplifted; \*  
the horse and its rider has he hurled into the sea.  
The Lord is my strength and my refuge; \*  
the Lord has become my Savior.  
This is my God and I will praise him, \*  
the God of my people and I will exalt him.  
The Lord is a mighty warrior; \*  
Yahweh is his Name.

The chariots of Pharaoh and his army has he hurled into the sea; \*  
the finest of those who bear armor have been drowned in the Red Sea.  
The fathomless deep has overwhelmed them; \*  
they sank into the depths like a stone.  
Your right hand, O Lord, is glorious in might; \*  
your right hand, O Lord, has overthrown the enemy.  
Who can be compared with you, O Lord, among the gods? \*  
who is like you, glorious in holiness, awesome in renown, and worker of wonders?  
You stretched forth your right hand; \*  
the earth swallowed them up.  
With your constant love you led the people you redeemed; \*  
with your might you brought them in safety to your holy dwelling.  
You will bring them in and plant them \*  
on the mount of your possession,  
The resting-place you have made for yourself, O Lord, \*  
the sanctuary, O Lord, that your hand has established.  
The Lord shall reign \*  
for ever and for ever.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

*Please stand.*

*Presider* Let us pray.

*Silence.*

*Presider* O God, whose wonderful deeds of old shine forth even to our own day, you once delivered by the power of your mighty arm your chosen people from slavery under Pharaoh, to be a sign for us of the salvation of all nations by the water of Baptism: Grant that all the peoples of the earth may be numbered among the offspring of Abraham, and rejoice in the inheritance of Israel; through Jesus Christ our Savior. *Amen.*

*Please be seated.*

FIFTH LESSON The Valley of Dry Bones

EZEKIEL 37:1-14

PSALM 143 *Spoken responsively by whole verse.*

- 1 LORD, hear my prayer, and in your faithfulness heed my supplications; \*  
answer me in your righteousness.
- 2 Enter not into judgment with your servant, \*  
for in your sight shall no one living be justified.
- 3 For my enemy has sought my life; he has crushed me to the ground; \*  
he has made me live in dark places like those who are long dead.
- 4 My spirit faints within me; \*  
my heart within me is desolate.
- 5 I remember the time past; I muse upon all your deeds; \*  
I consider the works of your hands.
- 6 I spread out my hands to you; \*  
my soul gasps to you like a thirsty land.
- 7 O LORD, make haste to answer me; my spirit fails me; \*  
do not hide your face from me or I shall be like those who go down to the Pit.
- 8 Let me hear of your loving-kindness in the morning, for I put my trust in you; \*  
show me the road that I must walk, for I lift up my soul to you.
- 9 Deliver me from my enemies, O LORD, \*  
for I flee to you for refuge.

- 10 Teach me to do what pleases you, for you are my God; \*  
let your good Spirit lead me on level ground.
- 11 Revive me, O LORD, for your Name's sake; \*  
for your righteousness' sake, bring me out of trouble.
- 12 Of your goodness, destroy my enemies and bring all my foes to naught, \*  
for truly I am your servant.

*Please stand.*

*Presider* Let us pray.

*Silence*

*Presider* Almighty God, by the Passover of your Son you have brought us out of sin into righteousness and out of death into life: Grant to those who are sealed by your Holy Spirit the will and the power to proclaim you to all the world; through Jesus Christ our Lord. Amen.

*The altar candles are lit.*

*The lights in the church are illuminated.*

*Hand candles are extinguished.*

## THE HOLY EUCHARIST

*Remain standing.*

*Alleluia is sung.*

### EASTER ACCLAMATION

*Presider* Alleluia! Alleluia! Christ is risen.

*People* The Lord is risen indeed. Alleluia! Alleluia!

### THE GLORIA - Hymnal S278

### COLLECT OF THE DAY

*Presider* God be with you.

*People* And also with you.

*Presider* Let us pray.

*Presider* **O God, who made this most holy night to shine with the glory of our Savior's resurrection: Stir up** in your Church that Spirit of adoption which is given to us in Baptism, that we, being renewed both in body and mind, may worship you in sincerity and truth; through Jesus Christ our Savior, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

### NEW TESTAMENT READING

ROMANS 6:3-11

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be

destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

*The Lector concludes the reading and the People respond:* Thanks be to God.

*Please stand.*

THE GOSPEL HYMN 199      *Come, ye faithful, raise the strain*

ST. KEVIN

*Remain standing.*

THE HOLY GOSPEL

LUKE 24:1-12

Deacon:      The Holy Gospel of our Lord Jesus Christ according to Luke.

All            Glory to you, Lord Christ.

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee,

that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Deacon      The Gospel of the Lord.

All            Praise to you, Lord Christ.

*Be seated.*

THE SERMON

THE REV. DILLON GREEN, CURATE

*A moment of silence may be observed following the sermon.*

THE PRAYERS OF THE PEOPLE

*Presider*      Living God, by your Holy Spirit, open our eyes to see the new light of this day; open our lips to tell of the empty tomb; open our hearts to believe the good news; through Jesus Christ our Savior.

*People*            Amen.

*Reader*            Before we call, you answer, O Lord. Before we speak, you know our words. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Reader*            Let there be joy in Jerusalem, and peace among all nations. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Reader*            Let sounds of weeping and cries of distress turn to shouts of joy and laughter. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Reader*            Let infants grow and thrive; let the old dance like children. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Reader*            Let every person find a home and enjoy the fruit of their labor. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Reader*            Let the wolf and the lamb live in peace; let no one hurt or destroy another. Living God, hear our prayer:

*People*            Make of this world your new creation.

*Presider*          Show us, O God, the holy mountain you have prepared, the new heaven and new earth you have promised, so that we may be glad and rejoice in your presence forever; through Jesus Christ, our risen Lord.

*People*            Amen! Amen! Amen!

## THE PEACE

*Priest* The peace of Christ be always with you.  
*People* And also with you.

*The ministers and people greet one another in the name of the Lord.*

*Please be seated.*

## THE OFFERTORY

### MUSIC AT THE OFFERTORY

*With High Delight Let Us Unite*

ARR JOHN LEAVITT

*Remain seated as the oblation bearers bring forward the bread and the wine while ushers pass alms basins in the pews.*

*In your Easter joy and gratitude, please be generous in your giving, if you can. Our ministry can touch more lives and move more deeply among us with your gifts of money, participation and prayer. Money placed in the offering plate (not otherwise designated) supports the many ministries of St. James Church.*

*Please stand as the ushers bring the alms basins holding the People's gifts to the altar.*

## HOLY COMMUNION

PRESENTATION HYMN - 198

*Thou hallowed chosen morn of praise*

MACH'S MIT MIR, GOTT

### THE PRESENTATION

*Presider* All things come of you O God.  
*All* And of your own have we given you.

*Remain standing.*

### THE GREAT THANKSGIVING, PRAYER A

#### THE SURSUM CORDA

*Presider* God be with you.  
*People* And also with you.

*Presider* Lift up your hearts.  
*People* We lift them to the Lord.

*Presider* Let us give thanks to the Lord our God.  
*People* It is right to give our thanks and praise.

*Presider* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life. 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 the glory of your name.

### THE SANCTUS - HYMN S128

*Remain standing.*

*Presider* 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 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.

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:

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

*Presider* 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.

#### THE LORD'S PRAYER

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

*All* 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 FRACTION

*A period of silence is kept.*

#### THE FRACTION ANTHEM - HYMN S154

*Presider* Alleluia! Christi our Passover sis 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 congregation is seated.*

*You are invited to stand to receive Communion as the Ministers bring the Bread and Wine into the Nave. The wine is offered by way of sipping from the common cup only. There will be no Intinction. Receiving the bread only is communion in full. Those who would like to receive a blessing instead of the bread and the wine may cross their hands over their chest. Tell an usher if you need to receive communion gluten free or at your seat.*

#### MUSIC FOR COMMUNION

*Victimae Paschali Laudes (Easter Sequence)*

MICHAEL BEDFORD

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

#### POST COMMUNION PRAYER

*Presider* Let us pray.

*Please stand.*

*All* Eternal God, you have graciously accepted us as living members of 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 Savior. Amen.

#### EASTER BLESSING

*Presider* May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of blessing. Amen.

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever. Amen.

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance. Amen.

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you for always. Amen.

THE CLOSING HYMN 210 *The day of resurrection*

ELLACOMBE

#### THE DISMISSAL

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

*People* Thanks be to God. Alleluia, alleluia.

#### POSTLUDE

*Jesus Christ is Risen Today, Alleluia!*

HEALEY WILLAN

#### SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector

The Rev. Dillon Green, Curate

The Rev. Jeff Roper, Deacon

Marlene Hallstrom, Organist

The St. James Altar Guild

The St. James Choir

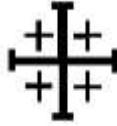
Acolyte: Jared Rowland, Joses Clotfelter,

Jason Walters-Fletcher, Alexis Walters-Fletcher

Lectors: Mary Halley, Adrienne Edwards, John Robison

Ushers: Racine Zackula Barbara Orsak, Clay Bastian

Chalice Bearers: Mary Halley, Deb Bagby



EASTER FLOWERS ARE GIVEN TO THE GLORY OF GOD AND . . .

In honor of Diana by Ken and Tammy Breeden;

In memory of Myia and Kenneth Williams by Marjorie Williams, Diana Williams, Jim and JoAnn Williams;

In loving memory of Marcia Thudium and In honor of Joy Johnson by Gary Thudium;

In loving memory of Patricia Bayles by Joseph Bayles;

In thanksgiving for Grandma and Grandpa Schmeidler, In loving memory of Colin Lee Carroll and In appreciation for all youth group leadership by Lauren and Cheryl Schmeidler;

In loving memory of John and Jan Siefkes and Dennis and Janie Moore by Joan, Gracie, Eve and Noelle Moore;

In loving memory of our departed loved ones by Mary and Delmar Klocke;

In loving memory of Dick Williams by Diana Williams;

**In thanksgiving for St. James Parish's generosity and commitment to outreach by Judy and Hew Goodpasture;**

In thanksgiving for family and friends by Tom and Peggy Zerger;

In thanksgiving for my family and In loving memory of Dennis Evans by Deedee Evans;

In loving memory of Horace Edwards by his children Adrienne, Paul and Michael;

In loving memory of Art and Sallie Hager and Marjorie Skinner Scott by Deb Hager and Paula Skinner;

In loving memory of Colin Carroll by the Carroll Family

**In loving memory of my Grandparents, Harry and Bob Christopher and Jose' Angulo and Caridad Angulo Fernandez by Susan Angulo Stallings;**

In loving memory of Charles and Evelyn Tanner and Arley and Avis House by Terry and Gerry House;

**In honor of Phil Speary and the cast and crew of "His Passover" by Louise Brinegar and Gene Carr;**

In loving memory of Bill Taylor by Marilyn Taylor;

In thanksgiving for our family, In loving memory of our departed loved ones by Terry and Janet Newlin;

In thanksgiving for my Mom and my children and In loving memory of Joseph, Lucille, Bruce and others dear to me by Diane Schawe;

In thanksgiving for our children and grandchildren by Paul and Necia Rillema;

In thanksgiving for our Granddaughters: Claire and Charlotte Blake by Todd and Katherine Miller;

In thanksgiving for our loving family, St. James clergy, staff and church community by Robin and Jane Spurrier;

In honor of the Ukrainian people by Joan and Gene Bledsoe;

Donation to St. James Easter Flower and Palms by:

Amber and Jeff Newlin;

Bernhard and Andrew Mutzke Jr.

## PARISH PRAYERS

In the Anglican Cycle of Prayer:

*Maundy Thursday* - Pray for The Diocese of Kurunegala – Extra Provincial to the Archbishop of Canterbury (The Church of Ceylon);

*Good Friday* - Pray for The Diocese of Kushtia – The (United) Church of Bangladesh;

*Holy Saturday* - Pray for The Diocese of Kutigi – The Church of Nigeria (Anglican Communion) (Lokoja Province);

*Easter Sunday* - Pray for The Church of Pakistan (United) Pray for the Peace of Jerusalem

In the World Council of Churches Cycle of Prayer: - Pray for the people of Bulgaria, Hungary, Romania and Belarus, Moldova, Russia, Ukraine;

In the Kansas Cycle of Prayer: Pray for Trinity, Arkansas City.

Our seminarian, Maddy Bishop

Those serving in the military: J. David Anderson-Lusk, Will Corkins, Maureen Tanner;

Those who have died: Craig Cowdery (son of Bob and Sue), Gary Fast (husband of Taci and son-in-law of **Eddie Huitt**), **Glenna Kleinkauf**, **Jan Moreland (Jarl's mother)**, Mike (brother of Cathy Wu), Horace Edwards (father of Adrienne Edwards) Jean Showalter Lehr, Sallie Hager, (mother of Deb Hager);

Those in trouble, sorrow, need, sickness or any other adversity: Ron H., Susie R., Taci F., Sue R., Ashley M., Phil S., Isabella, Cathy W., Helen B., Marcia & Lowell, Bill & Carolyn, Dave W., Carole, Kitty, Luree, Laura S., Bob & Sue, Marge, Pam M., Dal, Gus, Joan J., Martha, Betty, Sage, Joseph, Sam & Beth, Jerry, Robin S., Joy J., Judy T.

If your prayers have been answered, we would love to rejoice with you. Please contact the office at [office@stjameswichita.org](mailto:office@stjameswichita.org) or 316-683-5686 to let us know that we can remove your prayer request.

If you have prayers you would like added to the prayer list, please call or email the office. Office hours are 10 a.m. to 4 p.m. Monday-Friday.

## A PRAYER FOR UKRAINE

Lord of all the earth, be present with the people of Ukraine.

Grant that wise and peaceable counsels may yet prevail.

We pray for all who fear for tomorrow, that your Spirit will comfort them. And we pray for those who have influence over tomorrow, that your Spirit will convict them and call them into compassion.

We ask this through Jesus Christ our Lord. Amen.

## PARISH ANNOUNCEMENTS

**If you're visiting, we welcome you and ask that you fill out a newcomer card.** You can place it in the offering plate or give it to a clergy member on your way out. We'll make you a name tag for your next visit.

Easter celebrations for the children - On Easter day, the annual Easter Egg Hunt will be at 10:00 a.m. on the front lawn (weather permitting).

The Church office will be closed Monday, April 18.

Tickets are now on sale for the 92nd Annual Old English Tea. There will be a morning seating from 10 a.m. to noon and an afternoon seating from 12:30 to 2:30 p.m. Tickets can be purchased at the welcome desk during from 10 a.m. to 4 p.m. Monday through Thursday and from 10 a.m. to 2 p.m. on Friday. or on-line at [oldeenglishtea.eventsmart.com](http://oldeenglishtea.eventsmart.com).

The St. James Outreach Committee will meet a week earlier and a half hour earlier on Tuesday, April 19 at 3:30 p.m. in the lounge. We will plan our suitcase drive for foster children, and our work for the *100 Year Project*, the restoration of several Family Visitation rooms at St. Francis Ministries. You are invited to come and share your ideas.

Wine Returns to the Common Cup On Easter, and thereafter, we will share Communion in both kinds: the blessed bread and the wine. Worshipers may partake of the blessed wine by sipping from the common cup. Intinction (the practice of dipping the wafer into the wine) will not be used. will not be permitted. Dipping the consecrated bread into the chalice carries a high likelihood of fingers touching or plunging into the wine itself. This is an unclean and unsafe practice. While many people have waited anxiously for consecrated wine to return to use, others may come to it with a deep sense of apprehension. We are fully supportive of anyone who still chooses to wear a face mask, keep their distance, or refrain from the common cup.

Earth Day Earth Day will be celebrated on Saturday, April 23 and Sunday, April 24. Special prayers for Creation will be included in the liturgy.

As we approach Earth Day on April 22, the St. James Creation Care Committee continues to explore options for St. James to consider regarding energy efficiency, native plants, recycling, and other ways that we can make a positive impact. Check our St. James webpage.

Ted Lasso!? – Yes! “**The Theology of Ted Lasso**” will be offered Wednesdays at 7:00 p.m. April 27 – June 15. Each week we will watch an episode of Ted Lasso (season one) and discuss the Christian points it suggests. Whether or not you have seen the popular show before, you are invited. The show includes adult language and content, so all students under 18 must attend with a parent. At the first session we will watch 2 half-hour episodes. All sessions thereafter we will watch one episode and then talk about it together. We will meet in the Guild Hall at St. James Church and no masks are required (for the time being). This discussion series requires no preparation. Mother Dawn leads the discussion.

New Acolyte Training Anyone desiring to begin service as an acolyte is invited to an introductory training session on Sunday, May 1st. The training will be held in the church and will begin shortly after the 10:45 service. Acolytes carry torches (candles), carry the cross, ring the bells, and assist clergy at the altar. Lectors and chalice bearers are trained separately.

WHOEVER YOU ARE AND WHEREVER YOU FIND YOURSELF  
ON YOUR JOURNEY OF FAITH, YOU ARE WELCOME HERE.

You will hear these words every week at St. James as we invite you to join us for the Word and Sacraments that are God's gifts to all. It does not matter who you are, what you look like, what you have done in the past, or who you love. God's grace is not petty; it is not earned. It is radical and universal. We at St. James seek to mirror God's healing love by making this community a safe place for skeptics, doubters, seekers, those who have been wounded by the church, those who have never darkened its doors, those who have wandered, as well as new believers and those who have never left. As a diverse community we have discovered in God a oneness greater than our differences. We have come to know that our variety reflects the divine comprehensiveness of God. Engaging God is a lifelong process. Wherever you find yourself on your journey of faith, we believe

God invites you to keep traveling. In some subtle or profound way, the Spirit of God drew you here. Our hearts are open to God and to you.

## ST. JAMES EPISCOPAL CHURCH

Loving ~ Liberating ~ Life-Giving

The Rev. Dawn M. Frankfurt, Rector

The Rev. Dillon Green, Curate

The Rev. Jeff Roper, Deacon

Marlene Hallstrom, MM, Organist and Director of Music

Chelsea Whipple, Director of Programs

Susie Stallings, Parish Bookkeeper

Deb Bagby, Administrative Assistant

Jose Alonso, Sexton

The Rev. Joseph Bayles, The Rev. Sam Criss, Associated Priests

The Rev. Deedee Evans, Deacon Deacon Emerita

3750 E. Douglas Ave. ~ Wichita, KS ~ 67208

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*Have you remembered the work of St. James in your planned giving?*