



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, JUNE 3, 2023

8:30 AM AND 10:45 AM, SUNDAY, JUNE 4, 2023

THE FIRST SUNDAY AFTER PENTECOST TRINITY SUNDAY

A directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared at 10:45.

“Trio in B Minor”

J.S. BACH

Bells may be rung. The people stand as they are able as the ministers enter.

THE OPENING HYMN

HYMN 371

Please remain standing as you are able. Sung at 10:45.

“Thou, whose almighty word”

MOSCOW

WELCOME AND OPENING ACCLAMATION

Please remain standing as you are able.

Presider Blessed be the one, holy, and living God.

People **Glory to God for ever and ever.**

THE COLLECT FOR PURITY

Please remain standing as you are able.

Leader Almighty God, to you all hearts are open, all desires are known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Savior. **Amen.**

Info for worship

We invite you to follow the service and take part in a way that feels right to you.

BCP - Book of Common Prayer, or Prayer Book, (red book);

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

Julian of Norwich

God showed me in my palm a little thing round as a ball about the size of a hazelnut.

I looked at it with the eye of my understanding and asked myself:

What is this thing?

And I was answered:

It is everything that is created.

I wondered how it could survive since it seemed so little it could suddenly disintegrate into nothing.

The answer came:

It endures, and ever will endure, because God loves it.

And so everything has its being because of God's love.

Summer Variety

In June, July, and August we will make our worship full of life through the use of a variety of songs of praise instead of *The Gloria*. Each Sunday during this time a different version of the Lord's Prayer will be used. We will discuss the version of the week at Adult Forum in June and July.

THE SONG OF PRAISE

CANTICLE S

Please remain standing as you are able. Spoken at all services.

"A Song of Our True Nature"

JULIAN OF NORWICH

Christ revealed our frailty and our falling, *
our trespasses and our humiliations.

Christ also revealed his blessed power, *
his blessed wisdom and love.

He protects us as tenderly and as sweetly when we are in greatest need; *
he raises us in spirit
and turns everything to glory and joy without ending.

God is the ground and the substance, the very essence of nature; *
God is the true father and mother of natures.

We are all bound to God by nature, *
and we are all bound to God by grace.

And this grace is for all the world, *
because it is our precious mother, Christ.

For this fair nature was prepared by Christ
for the honor and nobility of all, *
and for the joy and bliss of salvation.

THE COLLECT OF THE DAY

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Presider Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

Please be seated.

THE WORD OF GOD

THE FIRST LESSON

GENESIS 1:1-2:4A

Reader A reading from the book of Genesis.

In the beginning when God created was a formless void and darkness
the heavens and the earth, the earth covered the face of the deep, while a

wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon

the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day. And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the

Trinity Sunday

On Trinity Sunday we celebrate “the one and equal glory” of Father, Son, and Holy Spirit, “in Trinity of Persons and in Unity of Being” (BCP, p. 380). This Feast is always on the Sunday after Pentecost. Trinity Sunday is one of the seven principal feasts of the church year (BCP, p. 15). The celebration of Trinity Sunday was approved for the western church by Pope John XXII in 1334. This feast is associated with Thomas Becket (c. 1118-1170), who was consecrated bishop on Trinity Sunday, 1162. His martyrdom may have influenced the popularity of the feast in England and the custom of naming the remaining Sundays of the church year “Sundays after Trinity.” The Sarum Missal and editions of the Prayer Book through the 1928 BCP named these Sundays the Sundays after Trinity. The 1979 BCP identifies this portion of the church year as the season after Pentecost, and names these Sundays the Sundays after Pentecost.

Our Language

At St. James Church we use language which we hope expands our sense of God and includes all people as beloved children of God.

Saying the Psalm

Each numbered verse of a psalm has two parts, half verses, which are marked in the middle by an asterisk. When we are not singing or saying the psalm in unison, we say it antiphonally. The Reader announces the way we will say the psalm, either in unison, or responsively by whole or half verse. The Reader always begins the first verse. If we read by half verse, then the congregation says the portion of the verse following the asterisk. When reading by whole verse, the Reader says the first whole verse, and the congregation says the next whole verse. This provides a rhythmical back-and-forth between Reader and the People.

Further information

Antiphonal recitation is verse-by-verse alternation between singers or readers of the Psalter. The term ‘antiphonal’ is from the Greek, meaning “voice against voice.” This is the traditional monastic method of chanting psalms and dates back to the 6th C. Chant was reformed in the Church of England in the 16th C. Today, when we read the psalm between scripture readings, it is called a responsorial psalm.

earth.” So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the

breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. These are the generations of the heavens and the earth when they were created.

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

THE RESPONSE

Domine, Dominus noster

PSALM 8

Please remain seated. Spoken at all services.

The psalm may be spoken in unison, or responsively by whole or half verse.

- 1 O Lord our Governor, *
 how exalted is your Name in all the world!
- 2 Out of the mouths of infants and children *
 your majesty is praised above the heavens.
- 3 You have set up a stronghold against your adversaries, *
 to quell the enemy and the avenger.
- 4 When I consider your heavens, the work of your fingers, *
 the moon and the stars you have set in their courses,
- 5 What is man that you should be mindful of him? *
 the son of man that you should seek him out?
- 6 You have made him but little lower than the angels; *
 you adorn him with glory and honor;
- 7 You give him mastery over the works of your hands; *
 you put all things under his feet:
- 8 All sheep and oxen, *
 even the wild beasts of the field,

9 The birds of the air, the fish of the sea, *
and whatsoever walks in the paths of the sea.
10 O Lord our Governor, *
how exalted is your Name in all the world!

THE SECOND LESSON

1 CORINTHIANS 12: 13:11-13

Reader A reading from the first letter to the Corinthians.

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

Reader The Word of the Lord *or*
Hear what the Spirit is saying to God's people

People **Thanks be to God.**

THE GOSPEL HYMN

HYMN 324

Please stand as you are able. Sung at 10:45.

“Let all mortal flesh keep silence”

PICARDY

Please turn to face the Gospel with reverence for the Word.

THE HOLY GOSPEL

MATTHEW 28: 16-20

Please remain standing as you are able.

Reader The Holy Gospel of our Savior Jesus Christ according to Matthew.

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

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

Reader The Gospel of our Savior

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

THE SERMON

PAUL LEEKER, WORSHIP LEADER

Please be seated. At the conclusion of the sermon a moment of silent reflection is observed.

About the Gospels

The English word ‘gospel’ comes from the Anglo-Saxon *godspel*, or good news, translated from the Greek *euangelion*. In Christian usage, it means the good news of God's saving act in Jesus Christ. The term ‘gospel’ came to designate a literary genre which told the story of the life, death, and resurrection of Jesus Christ. The New Testament contains four gospels: Matthew, Mark, Luke, and John.

Gospel in Liturgy

In the Episcopal liturgy, the gospel is the final reading from Holy Scripture at the Eucharist. It is proclaimed by a gospeler in holy orders. The 2nd Council of Nicaea in 787 decreed that icons, crosses, and gospel books could be venerated as sacred images, just as the incarnate Christ is the image of the invisible God. Today, many still choose to venerate the gospel book by bowing in reverence as it comes near.

The Nicene Creed

After the sermon, on most weekends (at primary worship services of the parish) we rise and say the Nicene Creed, an ancient confession of the church's beliefs. The Creed is a sign of our unity with Christians throughout all times and places. Though originally composed at an ancient time, it expresses key insights into the nature of God and creation. You may like to know that this version follows the Greek original precisely by saying "was incarnate of the Holy Spirit and the Virgin Mary," to emphasize that Mary was an active participant in the Incarnation. It also follows the Greek and Latin (and our English of Rite I) by using "who" rather than "he" in the section about the Holy Spirit. The words "and the Son," were not a part of the original Greek text and have been removed. They were added in some later Latin translations. The Episcopal Church, at General Convention of 1988, placed itself on record as favoring their omission, a decision later approved by Lambeth Conference.

THE NICENE CREED

BCP 358

Please stand as you are able.

All

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Please remain standing as you are able.

Based on the first form of bidding from the New Zealand Prayer Book

Leader

We pray for the church, for all Christians everywhere, for Cathleen our bishop, for Dawn our priest, and for all in our parish (*all pause for silent prayer*). Gracious God, may your Spirit give strength to all your people as they work and witness in your world. Unite us in your truth and love, and help us to show your love to others.

Leader

God of love

People

Grant our prayer.

Leader

We pray for all people, for places where there is war, famine, or oppression (*all pause for silent prayer*). God our creator, help everyone to share all the good gifts you have given to us. May we, and those who lead nations and hold authority in the world, be given wisdom.

Leader

God of love

People

Grant our prayer.

Leader We pray for Wichita and for all who live and work in this area. *(all pause for silent prayer)*. God our friend, we pray for our families and friends. May we be able to help each other just as you love and help us.

Leader God of love

People **Grant our prayer.**

Leader We pray for those in need, for sick people, for those in hospital, and for those with any other problems, *(especially _____, all pause for silent prayer and spoken petitions)*. Compassionate God, give your strength and healing to all those who are sad, lonely, or sick. And bless all those who try and help them.

Leader God of love

People **Grant our prayer.**

Leader We remember all those who have died, *(especially _____, all pause for silent prayer and spoken petitions)*. God of hope, we thank you that not even death can separate us from your love. We pray for all who mourn, that they may feel your care for them.

Leader God of love

People **Grant our prayer.**

Leader We pray for ourselves... all that we will do this week, and all those we will meet *(all pause for silent prayer)*. Loving God, we give this week into your hands. Be with us in all that we will do, may we enjoy this week and learn and grow in it.

Leader God of love

People **Grant our prayer.**

Concluding petition offered by the Presider

Rejoicing in the fellowship of St. James and all your saints, we commend ourselves and all people to your unfailing love. Accept these prayers we pray in the name of our Savior Jesus Christ. **Amen.**

INVITATION TO THE PEACE

Please remain standing as you are able.

Leader Into your hands we entrust all for whom we pray, assured that you hear us and send us your aid; through Jesus Christ our Lord.

Presider The Peace of Christ be always with you.

People **And also with you.**

The People greet one another in Christ while respecting the personal space of neighbors. After greeting, please be seated for the announcements.

That blank space in the PoP

A pause in speaking the prayers is often taken during the Prayers of the People. At such times, you are invited to add your own intercessions to the prayers of the congregation either silently or aloud.

The Peace

This is a liturgical exchange of greeting and is a sign of reconciliation, love, and renewed relationships in the Christian community. Initiated by the Presider, who says, "The peace of Christ be always with you," the people respond, "And also with you." The gesture of Peace has been expressed in a variety of ways, including a kiss on the cheek, an embrace, a handclasp, or a bow. This is an ancient Christian practice. It has been associated with Romans 16:16, "Greet one another with a holy kiss," and similar passages.

Text Giving

You can now give to St. James using your mobile device!

Text **StJamesWichita** and the amount you want to give to **73256**

Click the link that is sent back to you.

Complete your gift using the online form provided.

[Example Message](#)

To: 73256

Text: StJamesWichita \$75

ANNOUNCEMENTS

Please remain seated.

HOLY COMMUNION

INVITATION TO THE OFFERTORY

Please remain seated.

Presider For the sake of those who have yet to hear the word of God, for those who are in need of our bounty,

People **And for the discipline that comes with sacrifice, let us bring our tithes and offerings.**

THE OFFERTORY

On Sunday, please remain seated as the people's offering of bread and wine is brought forward. During the offertory music, the alms basins are passed in the pews.

THE OFFERTORY MUSIC

Please remain seated. Shared at 10:45.

“Fantasia a tre voci”

JOHANN PACHELBEL

THE PRESENTATION HYMN

HYMN 380

Please stand as you are able as the ushers bring the People's offering to the altar. Sung at 10:45.

“From all that dwell below the skies”

OLD 100TH

THE PRESENTATION

Please remain standing as you are able.

Presider All things come of you, O God.

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

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER C

BCP 369

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them up to the Lord.**

Presider Let us give thanks to the Lord our God.

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

Presider God of all power, Ruler of the Universe, you are worthy of glory and praise.

People **Glory to you for ever and ever.**

Presider At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

All **By your will they were created and have their being.**

Presider From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

All **Have mercy, Lord, for we are sinners in your sight.**

Presider Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

All **By his blood, he reconciled us. By his wounds, we are healed.**

Presider And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

THE SANCTUS

Please remain standing as you are able. Spoken at all services.

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

The people remain standing as able.

Presider And so, we who have been redeemed by our Savior Jesus Christ, And made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, 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."

Eucharist

The sacrament of the Eucharist is the principal act of Christian worship in our church. The term is from the Greek, "thanksgiving." Jesus instituted the Eucharist at the Last Supper where he shared bread and wine at a sacred meal with his disciples. Christ's sacrifice is made present in the Eucharist, and in it we are united to his one self-offering. The grace bestowed in Holy Communion augments (deepens, increases) faith, forgives sin, and strengthens of our charity. Everyone who seeks a deeper knowledge of Christ is welcome to receive the sacrament.

Real Presence

The Episcopal Church teaches the real presence of Christ in the sacrament of the Holy Eucharist. Our Catechism notes that the inward and spiritual grace in the eucharist is “the Body and Blood of Christ given to his people and received by faith.” Belief in the real presence does not imply a claim to know how Christ is present in the eucharistic elements nor does it imply that the consecrated eucharistic elements cease to be bread and wine. Christ's presence is made known in the gathered eucharistic community.

From New Zealand

O most Compassionate Life-giver,
may we honor and praise you;
May we work with you to establish your new order of justice peace and love;
Give us what we need for growth,
And help us, through forgiving others, to accept forgiveness.
Strengthen us in the time of testing, that we may resist all evil,
For all tenderness, strength and love are yours, now and forever.
Amen.
Bill Wallace, Aotearoa/ New Zealand

Presider Remembering now Christ's work of redemption, and offering to you this sacrifice of thanksgiving,

All **We celebrate Christ's death and resurrection, as we await the day of his coming.**

Presider Lord God of our Fathers and Mothers; God of Matriarchs and Patriarchs; God of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

All **Risen Lord, be known to us in the breaking of the Bread.**

Presider Accept these prayers and praises, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.
Amen.

THE LORD'S PRAYER

NEW ZEALAND PRAYER BOOK

Please remain standing as you are able.

Presider As our Savior Christ has taught us, we now pray,

All **Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven: The hallowing of your name echo through the universe! The way of your justice be followed by the peoples of the world! Your heavenly will be done by all created beings! Your commonwealth of peace and freedom sustain our hope and come on earth. With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us. In times of temptation and test, strengthen us. From trials too great to endure, spare us. From the grip of all that is evil, free us. For you reign in the glory of the power that is love, now and for ever. Amen.**

THE FRACTION

Please remain standing. Spoken at all services.

Presider Alleluia! Christ our Passover is sacrificed for us.

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

THE INVITATION TO COMMUNION

Please remain standing as you are able.

Presider The gifts of God for the people of God.

Please be seated. In the Easter Season, Holy Communion is shared at stations in the nave.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion.

Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead of the sacrament, please indicate your choice by crossing your hands over your chest.

COMMUNION MUSIC

Shared at 10:45.

“Improvisation on *Fairest Lord Jesus*”

DEAN ROUSH

COMMUNION HYMN

HYMN 400, V. 1, 4, 5, 7

Sung at 10:45.

“All creatures of our God and King”

LASST UNS ERFREUEN

A moment of silence is observed following Communion.

POST-COMMUNION PRAYER

Presider Let us pray.

Please stand as you are able.

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.**

SENDING FORTH THE EUCHARISTIC MINISTER(S)

Please remain standing as you are able. Eucharistic Visitors come forward.

Clergy In the name of this congregation I send you forth bearing these holy gifts that those to whom you go may share with us in the Communion of Christ's body and blood.

People **We who are many are one body because we all share one bread, one cup.**

Going Deeper in Presence

The eucharistic theology of the real presence called transubstantiation is belief that the substance of Christ's body and blood replaces the substance of the bread and wine, although the appearance of the bread and wine are unchanged. This is regarded as definitive in the Roman Catholic tradition. Anglicans (therefore, Episcopalians) believe in a balance of both an objective change of some kind in the eucharistic elements to become the body and blood of Christ, and the subjective faith of the believer who receives the sacrament.

Communion in One Kind

Our doctrine upholds the truth that the fullness of communion is available by receiving either the consecrated bread or wine. Communicants receive both the body and the blood in either the consecrated bread or the wine, though all are invited (as they are able) to receive both kinds. Our belief in the fullness of communion in one kind (bread or wine) is called the doctrine of concomitance. The term concomitance comes from the Latin, “to accompany.”

All members of our parish community are asked to pray for everyone on our prayer list. 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. If your prayers have been answered, we would love to rejoice with you. Contact the office at office@stjameswichita.org or 316-683-5686 to let us know that we can remove your prayer request.

The parish prayer list is available each week in the eTower email and in the service bulletin or insert. You are invited to take your bulletin with you so you can continue to pray for those on our list through the week.

THE BLESSING

Please remain standing as you are able.

Presider The Lord bless you and keep you. **Amen.**

The Lord make his face to shine upon you, and be gracious to you. **Amen.**

The Lord lift up his countenance upon you, and give you peace. **Amen.**

The Lord God Almighty, Father, Son, and Holy Spirit, the holy and undivided Trinity, guard you, save you, and bring you to that heavenly City, where Christ lives and reigns for ever and ever. **Amen.**

THE CLOSING HYMN

HYMN 423

Please remain standing as you are able. Sung at 10:45.

“Immortal, invisible, God only wise”

ST. DENIO

THE DISMISSAL

Please remain standing as you are able.

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

THE POSTLUDE

Shared on Sunday.

“Trivium”

ARVO PÄRT

The altar flowers are given to the glory of God.

If you would like to give flowers for the altar to honor or memorialize loved ones, you can reserve a date by signing up on the sheet in the hallway or by calling or sending an email to the parish office, office@stjameswichita.org

10:45 am service is streamed online by Wichita Livestream

SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector
Paul Leeker, Lay Worship Leader
Dean Roush, Organist

ACOLYTES:

Jay Price, Jason Fletcher

CHALICE BEARERS:

Adrienne Edwards, Jay Price, Michael Kephart, Necia Rillema

LECTORS:

Terry Anderson, Necia Rillema, Richard Bowman

USHERS:

Jessica Moore, Johnson Olanya, Paul Rillema

PARISH PRAYERS

In the Anglican Cycle of Prayer:

The Episcopal / Anglican Province
of Alexandria

**In the World Council of Churches Cycle
of Prayer:** Lesotho, Namibia, South Africa,
Eswatini

In the Kansas Cycle of Prayer:

Pray for the youth ministries of the diocese,
especially for the campers and staff at
Episcopal Summer Camp this week

Our seminarian, Maddy Bishop

Those serving in the military:

John Kephart; Will Corkins; Maureen
Tanner

**Those in trouble, sorrow, need, sickness
or any other adversity:**

Bella P.; Janet R.; Celeste S.; Alexandra;
Racine; Steve; Raymond; Ann B.; Curtis L.;
Dalrona; Jan D.; Daimon; Heather; Roger;
Robin H.; Lisa F.; Anna; Chris, Jeremy,
Christopher H.; Dick & Judy M.; Liz;
Jaime; John O. and family; Darwin P.;
Brianna P.; Peer M.; Drew H.; Kai; Ron D.;
John R.; Janet R.; Marge R.; Phil S., Celia
B.; Sylvester; Sharon & Jerry; Jan. M., Andy
S.; Pat; Deb H.; Bill and Jeri; Jayne P.;
Barbara H.; Helen B., Bill and Carolyn,
Dave W.; Carole; Bob and Sue; Dal; Gus;
Joan J.; Martha L.; Betty; Marcia & Lowell;
Sage; Joseph B.; Jerry M.

Those who have recently died:

Cara Lee Davis (mother of Dan Davis),
Suzy Roper; Joyce T.; Maggie Hefling;
Terrisa Compton; Lafern McDonald;

Those who have died in Junes past:

Robert Alford; Bob Armstrong; Wanda
Bentley; Betty Bonnell; Wayne Brinegar;
John Carroll; Vesta Cotner; Nelda
Ellington; Bruce Fitts; Julia Goodland;
Grant Graybill; Nadine Harrison; Keith
Johnson; David Jones; Julia Kline; Carol
Konek; Harold Lehr; Jim Lewis; John
Luerding; Bud Lytle; Lou Ann McPerson;
Martie Noll; Bob Ralstin; Dean Rickman;
Thelma Shannon; Debbie Stephens



THIS WEEK AT ST. JAMES

MONDAY, JUNE 5

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

TUESDAY, JUNE 6

3:00 pm - Executive Committee

7:00 pm - Worship Committee

THURSDAY, JUNE 8

12:00 pm - The Book Club of St. James/
St. Stephens

5:30 pm - Finance Committee

SATURDAY, JUNE 10

10:45 am - Sandwich Saturday

5:30 pm - In-Person Worship Service

SUNDAY, JUNE 11

8:30 am - In-Person Worship Service

9:45 am - Adult Forum

10:45 am - In-Person & Online Worship

Vacation Bible School 2023

VBS WILL BE JULY 17 – 20 FROM 5:30 – 8:00 PM.

THIS INCLUDES A DINNER FOR THE KIDS FROM 5:30-6:00 PM.

JULY 21ST WILL BE AN ICE CREAM SOCIAL AT 6:00 PM FOR THE WHOLE FAMILY.

WHERE? AT COLLEGE HILL UNITED METHODIST CHURCH.

2930 E. 1ST ST. N., WICHITA, KS 67214

THEME? THE NEW VERSION OF COMPASSION CAMP!

Register Today!

Kids



[HTTPS://CHUM.BREEZECH
MS.COM/FORM/8F223E](https://chum.breezech.ms.com/form/8f223e)

Volunteers



[HTTPS://CHUM.BREEZECH
MS.COM/FORM/CDB1D410](https://chum.breezech.ms.com/form/cdb1d410)

St. James is excited to announce our first
ever **ECUMENICAL VBS!**

What is ecumenical? It is a fancy word to
describe promoting unity among Christian
churches. For our VBS we've joined forces

with Grace Presbyterian, Plymouth
Congregational and College Hill United

Methodist Church to have a rockin' time with

lots of new faces and even more fun! Don't

worry it is still no cost and friends are invited!

PARISH ANNOUNCEMENTS

Summer Office Hours - The church office will be closing early on Fridays for the summer. The summer office hours are Monday-Thursday, 10:00 am - 4:00 pm; Friday, 10:00 am - 12:00 pm.

This Sunday we will hold an **Open House at St. Francis Ministries** from 1:00 to 3:00 p.m. to show off the five Family Visitation rooms that we have refurbished for foster children meeting with their biological parents. Funds for this project came from the charitable portion of the **St. James 100 Year Celebration Campaign**. St. Francis Ministries and the patrons who use these rooms Monday through Friday are most appreciative. Come see how inviting the rooms look. Light refreshments will be served. **DIRECTIONS:** 4155 E. Harry. Drive to the far east end of the old Wichita Mall where you will see the Big Lots store. Drive around behind Big Lots, and you will see St. Francis Ministries and a big parking lot. An Outreach Committee member will greet you at the door.

Service Volunteers - Please add any dates that you know you will be unavailable to serve in July, August and September. We will start working on the third quarter Volunteer Schedule soon. If you cannot add them to Realm, email Krystal with your dates and she can add them for you. Thanks!

Sandwich Saturday takes place every Saturday at St. Johns Episcopal Church on Topeka St. in downtown Wichita. St. James and St. Johns provide lunches once every three months, **our next sandwich Saturday's are June 10 and September 11**. If you volunteer to distribute we are there from 10:45 am to 11:30 or noon. If you would like to participate email Joan Bledsoe at pansy1918@icloud.com.

Please sign up for the upcoming **American Red Cross blood drive** scheduled on **Sunday, June 18th**. For regular donors, go to the Red Cross website at www.redcrossblood.org then search for "St James Wichita" and select an appointment time. If you need more information or assistance please contact Dottie Evans at dottieevans6@gmail.com or call 785-341-4532. Thank you for helping us save lives.

Currently our **Pocket Change Ministry** is saving for a check to help **Breakthrough Episcopal Social Services**. They will use our funds to help clients purchase bus passes and daily necessities. Many of these clients are mentally ill, and the Breakthrough program helps them live safe, productive lives.

We are collecting **water bottles** for Breakthrough/ESS again! Please bring your bundles of water bottles - any size - and leave them in the entryway at St. James.



WORSHIP OUTDOORS
SUNDAY, JUNE 11 AT 10:00 AM

We will have one service on Sunday, June 11. It will be held outside in the churchyard, and will be followed by a parish picnic (potluck). Bring your lawn chairs or blankets if you like; there will be chairs available.

***The Saturday evening service will be inside, at 5:30 pm.*



Loving
Liberating
Life-Giving

WELCOME TO ST. JAMES

Episcopal Church of Wichita, Kansas

The Rev. Dawn M. Frankfurt

Rector

motherdawn@stjameswichita.org

The Ven. Jeff Roper

Archdeacon

Chelsea Whipple

Director of Programs

formation@stjameswichita.org

Susan Stallings

Bookkeeper

bookkeeper@stjameswichita.org

Krystal Poindexter

Parish Communicator

office@stjameswichita.org

Jose Alonso

Sexton

The Rev. Joseph Bayles

Associated Priest

The Rev. Sam Criss

Associated Priest

The Rev. Deedee Evans

Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208

(316) 683-5686 | www.stjameswichita.org

office@stjameswichita.org

**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.

New to St. James?

If you are new to St. James and haven't filled out a **Newcomer Card**, we would love to know more about you! Once we have a card from you, we will have a name badge ready for the following weekend.

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



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