



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 THIRD SUNDAY AFTER PENTECOST

A directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared on Sunday.

8:30

PIANO VOLUNTARY

10:45 “Panis Angelicus”

C. FRANCK

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

THE OPENING HYMN

HYMN 686

Please remain standing as you are able. Sung on Sunday.

“Come, thou fount of every blessing”

NETTLETON

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.

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.

THE SONG OF PRAISE

CANTICLE R

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

“A Song of True Motherhood”

JULIAN OF NORWICH

God chose to be our mother in all things *

and so made the foundation of his work,
most humbly and most pure, in the Virgin's womb.

God, the perfect wisdom of all, *

arrayed himself in this humble place.

Christ came in our poor flesh *

to share a mother's care.

Our mothers bear us for pain and for death; *

our true mother, Jesus, bears us for joy and endless life.

Christ carried us within him in love and travail, *

until the full time of his passion.

And when all was completed and he had carried us so for joy, *

still all this could not satisfy the power of his wonderful love.

All that we owe is redeemed in truly loving God, *

for the love of Christ works in us;

Christ is the one whom we love.

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 Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated.

THE WORD OF GOD

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 FIRST LESSON

GENESIS 18:1-15, 21:1-7

Reader A reading from the book of Genesis.

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, "My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate. They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old,

advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh." The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. Abraham gave the name Isaac to his son whom Sarah bore him. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Abraham was a hundred years old when his son Isaac was born to him. Now Sarah said, "God has brought laughter for me; everyone who hears will laugh with me." And she said, "Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

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

People **Thanks be to 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.

THE RESPONSE

Dilexi, quoniam

PSALM 116: 1, 10-17

Please remain seated. Spoken at all services.

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

- 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?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.
- 12 I will fulfill my vows to the Lord *
I
in the presence of all his people.
- 13 Precious in the sight of the Lord *
is the death of his servants.
- 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.
- 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. Hallelujah!

THE SECOND LESSON

ROMANS 5:1-8

Reader A reading from the letter to the Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because

God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person-- though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

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

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

“O Love of God, how strong and true”

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

HYMN 455

DUNEDIN

THE HOLY GOSPEL

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.**

MATTHEW 9:35-10:23

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.” Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him. These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the

lost sheep of the house of Israel. As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town. “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings

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.

because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children

will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes."

Reader The Gospel of our Savior

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

THE SERMON

ELIZABETH WENGER, WORSHIP LEADER

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

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

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.

Leader 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 Merciful God, you remind us through Scripture that you desire mercy and not sacrifice. You showed us an example of your mercy in the life and actions of Jesus Christ..

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.

ANNOUNCEMENTS

Please remain seated.

HOLY COMMUNION

INVITATION TO THE OFFERTORY

Please remain seated.

Presider God, who knows our needs and our wants, gives us all we have and invites us to give in gratitude and joy so that we can bless others as we have been blessed. Let us worship God through our offerings, in thankfulness and love.

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 on Sunday.

8:30

PIANO VOLUNTARY

10:45 "Canzona"

MOZART

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

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

Presider 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."

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

LATIN AMERICA PARAPHRASE

Please remain standing as you are able.

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

All **Our Father and Mother who is in us here on earth, holy is your name in the hungry who share their bread and their song. Your Kingdom come, which is a generous land flowing with milk and honey. Let us do your will, standing up when all are sitting down, and raising our voice when all are silent. You are giving us our daily bread in the song of the bird and the miracle of the corn. Forgive us for keeping silent in the face of injustice, and for burying our dreams; for not sharing bread and wine, love and the land, among us, now. Don't let us fall into the temptation of shutting the door through fear, of resigning ourselves to hunger and injustice, of taking up the same arms as the enemy. But deliver us from evil. Give us the perseverance and the solidarity to look for love, even if the path has not yet been trodden, even if we fail; so we shall have known your Kingdom which is being built forever and 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 Lord's Prayer

Our Parent, who is among us, blessed be your Creation. May your reign be a reality here on earth. May we become more interested in building your kin-dom here and now than in waiting for it to come down from above. Let us share our bread with those who hunger. Let us learn to forgive as well as to receive forgiveness. Help us through the time of temptation, delivering us from all evil. For ours are the eternal blessings that you pour upon the earth. Amen.

Manny Santiago

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.

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.

THE INVITATION TO COMMUNION

Please remain standing as you are able.

Presider The gifts of God for the people of God.

Please be seated.

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 HYMN

HYMN 321

Sung on Sunday.

“My God, thy table now is spread”

ROCKINGHAM

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.**

THE BLESSING

Please remain standing as you are able.

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

THE CLOSING HYMN

Please remain standing as you are able. Sung on Sunday.

“Ye servants of God”

HYMN 535

PADERBORN

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.

8:30

PIANO VOLUNTARY

10:45 “Trumpet Gavotte”

PURCELL

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

Floral arrangements are \$80 and they should be paid for before the date you have chosen on the calendar.

SERVICE PARTICIPANTS

The Rev. Andy Houlberg, Presider
Elizabeth Wenger, Lay Worship Leader

Barbara Orsak, Pianist
Marcia Hansen, Organist

ACOLYTES:

Jay Price, Claire Tanner

CHALICE BEARERS:

Mary Druding, Jay Price, Richard Bowman, Michael Kephart

LECTORS:

Adrienne Edwards, Drew Rucker, Barbara Orsak, Joan Moore, Joan Bledsoe

USHERS:

LoWaine Robison, Keith Stevens, Gene Bledsoe, Johnson Olanya

10:45 am service is streamed online by Wichita Livestream

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.

PARISH PRAYERS

In the Anglican Cycle of Prayer: The Anglican Church of Australia

In the World Council of Churches Cycle of Prayer: Malawi, Zambia

In the Kansas Cycle of Prayer: Pray for St. John's, Wichita

Our seminarian, Maddy Bishop

Those discerning a call to the priesthood: Paul Leeker, Elizabeth Wenger

Those serving in the military: Davis Jackson; John Kephart; Will Corkins; Maureen Tanner

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

Jeff R.; Gus; Edna & James; Darwin P; Mike & Perry G.; Jerry M.; Bella P.; Janet R.; Racine; Steve; Raymond; Ann B.; Curtis L.; Dalrona; Jan D.; Daimon; Heather; Roger; Robin H.; Anna; Chris, Jeremy, Christopher H.; Dick & Judy M.; Liz; Jaime; John O. and family; Brianna P.; Peer M.; Drew H.; Kai; Ron D.; John 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; Joan J.; Martha L.; Betty; Marcia & Lowell; Sage; Joseph B.

For a good move and happiness in their new hometown: Joe, Maureen, and Claire Tanner

Those who have recently died:

Howard Ellington; Shirley Gatewood (aunt of Lisa Fairleigh) Cara Lee Davis (mother of Dan Davis), Suzy Roper; Joyce T.

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 19

Office Closed

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

TUESDAY, JUNE 20

6:00 pm - Sacred Ground

THURSDAY, JUNE 22

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

5:30 pm - Endowment Funds Board

SATURDAY, JUNE 24

2:00 pm - Daughters of the King Workday

5:30 pm - In-Person Worship Service

SUNDAY, JUNE 25

8:30 am - In-Person Worship Service

9:45 am - Adult Forum

10:45 am - In-Person & Online Worship

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.

Our pantry for **Paxton's Blessing Box** is very low and the need is increasing in Wichita. Please consider dropping off non-perishable food and hygiene products in our box by the front door. You can also write a check to the church with the memo line: Paxton's Blessing Box. Thank you so much for your donations! If you have questions, please contact Chelsea.

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.

JUNETEENTH AND THE CALL TO REMEMBER

By Willis Foster Sr. and Edna Johnston

Juneteenth commemorates June 19, 1865, when U.S. General Gordon Granger read General Orders No. 3 to the people of Galveston, Texas. He announced: "The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free." With this announcement, all enslaved people in the United States knew they were free.

By the first half of the 20th century, most celebrations outside Texas disappeared, and U.S. history books classified American slavery as something to be acknowledged but not examined. This changed in the latter part of the 20th and the early 21st centuries, as Black people made other Americans grapple with the reality that African-American history and culture is a central part of U.S. history. In 2021, June 19th was formally recognized as a national holiday.

Father Joseph Green, Jr., the canon evangelist of the Episcopal Diocese of Southern Virginia, has said on many occasions that Black Americans are "an Exodus folk." He goes on to explain: "We identify with the

VBS needs you! St. James will need about 15-20 volunteers for our VBS at College Hill UMC. It takes place on July 17-20 from 5:30-8:00 pm. Volunteer roles include: teachers for crafts, recreation, and yoga. Volunteer orientation will occur on July 9 at 1pm or July 12 at 6:30 pm. It is an excellent opportunity to invest in our kids in the community. High school kids are eligible to volunteer as well. Fun is included! Questions? Contact Chelsea, at formation@stjameswichita.org. For more information and to sign-up: www.stjameswichita.org

enslaved children of Israel whose cries were heard by God and were freed by God's mighty hand. Juneteenth speaks to God hearing the cries of enslaved people in America and setting into motion all that went into the freedom of enslaved people in the United States."

Juneteenth reminds us that we must try to understand and talk about American slavery and its legacies. This includes talking and teaching about slavery in our history books, churches, and political discourse. It means remembering the histories of those who were enslaved here in North America and those who have continued to experience and confront racial injustice.

Honoring Juneteenth reminds us that we must preserve and learn from the stories of those who lived through slavery and its aftermath here in North America. This remembrance's purpose is for all God's children living today, and, in the future, to know the stories of those who came before them.

Sign-up for Vacation Bible School!

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!

When: July 17 – 20 from 5:30 – 8:00 pm. This includes a dinner for the kids from 5:30 -6:00 pm. July 21 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.

Theme: The new version of Compassion Camp!

Sign up : Scan the QR codes , or go to our website at www.stjameswichita.org/learn/children/vacation-bible-school/

Sign up Kids for VBS here:



Sign up to Volunteer here:





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.

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



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.

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