



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, JULY 8, 2023

8:30 AM AND 10:45 AM, SUNDAY, JULY 9, 2023

THE SIXTH 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.

“Choral prelude ‘Our Father, who art in Heaven’”

J.S. BACH

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

THE OPENING HYMN

HYMN 616

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

“Hail to the Lord's Anointed”

ES FLOG EIN KLEINS WALDVOGELEIN

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.**

THE SONG OF PRAISE

CANTICLE B

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

“A Song of Pilgrimage” *Priusquam errarem* ECCLESIASTICUS 51:13-16,20B-22

Before I ventured forth, even while I was very young, *

I sought wisdom openly in my prayer.

In the forecourts of the temple I asked for her, *

and I will seek her to the end.

From first blossom to early fruit, *

she has been the delight of my heart.

My foot has kept firmly to the true path, *

diligently from my youth have I pursued her.

I inclined my ear a little and received her; *

I found for myself much wisdom and became adept in her.

To the one who gives me wisdom will I give glory, *

for I have resolved to live according to her way.

From the beginning I gained courage from her, *

therefore I will not be forsaken.

In my inmost being I have been stirred to seek her, *

therefore have I gained a good possession.

As my reward the Almighty has given me the gift of language,*

and with it will I offer praise to God.

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 O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

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.

Pilgrim’s Prayer

Gracious God, we ask your blessing as we travel in spirit; Guide our minds as we learn of those who came before us, traversing the pilgrim way. Give us a hunger to seek your face in paths through fields, along roads trod by many seeking the blessing of your presence. Nurture our fellowship and help us to see each other as siblings sharing the journey to eternal life in you. Amen.

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 WORD OF GOD

THE FIRST LESSON

GENESIS 24:34-38, 42-49, 58-67

Reader A reading from the book of Genesis.

The servant said to Laban, “I am Abraham’s servant. The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master’s wife bore a son to my master when she was old; and he has given him all that he has. My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father’s house, to my kindred, and get a wife for my son.’ “I came today to the spring, and said, ‘O Lord, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, “Please give me a little water from your jar to drink,” and who will say to me, “Drink, and I will draw for your camels also” —let her be the woman whom the Lord has appointed for my master’s son.’ “Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, ‘Please let me drink.’ She quickly let down her jar from her shoulder, and said, ‘Drink, and I will also water your camels.’ So I drank,

and she also watered the camels. Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ So I put the ring on her nose, and the bracelets on her arms. Then I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master’s kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left.” And they called Rebekah, and said to her, “Will you go with this man?” She said, “I will.” So they sent away their sister Rebekah and her nurse along with Abraham’s servant and his men. And they blessed Rebekah and said to her, “May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes.” Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel,

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.

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.

and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. And the servant told Isaac all the things that he had done.

Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

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

THE RESPONSE

Eructavit cor meum

PSALM 45:11-18

Please remain seated. Spoken at all services.

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

- 11 "Hear, O daughter; consider and listen closely; *
 forget your people and your father's house.
- 12 The king will have pleasure in your beauty; *
 he is your master; therefore do him honor.
- 13 The people of Tyre are here with a gift; *
 the rich among the people seek your favor."
- 14 All glorious is the princess as she enters; *
 her gown is cloth-of-gold.
- 15 In embroidered apparel she is brought to the king; *
 after her the bridesmaids follow in procession.
- 16 With joy and gladness they are brought, *
 and enter into the palace of the king.
- 17 "In place of fathers, O king, you shall have sons; *
 you shall make them princes over all the earth.
- 18 I will make your name to be remembered
 from one generation to another; *
 therefore nations will praise you for ever and ever."

THE SECOND LESSON

ROMANS 7:15-25A

Reader A reading from the letter to the Romans.

I do not understand my own actions. dwells within me, that is, in my flesh.
For I do not do what I want, but I do I can will what is right, but I cannot
the very thing I hate. Now if I do do it. For I do not do the good I
what I do not want, I agree that the want, but the evil I do not want is
law is good. But in fact it is no longer what I do. Now if I do what I do not
I that do it, but sin that dwells within want, it is no longer I that do it, but
me. For I know that nothing good sin that dwells within me. So I find it

to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the

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 302

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

“Father, we thank thee”

RENDEZ A DIEU

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

THE HOLY GOSPEL

MATTHEW 11:16-19, 25-30

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.**

Jesus said to the crowd, “To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’ For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.” At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden

law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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

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 SERMON

THE REV. DAWN FRANKFURT, RECTOR

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 third form of bidding from the New Zealand Prayer Book

Leader We pray for the earth and for all people: (*Silence*)

Leader O God, the creator and preserver of all, we pray for all people and especially those in any kind of need through famine, war, or natural disaster. Make your ways known upon earth, O God, your saving power among all peoples. Help us to lighten their burden and to seek justice and peace for all.

Leader God of love

People **Grant our prayer.**

Leader We pray for the Church throughout the world: (*Silence*)

Leader Guide and govern us by your Holy Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in holiness of life. Strengthen Cathleen our bishop and all your church in the service of Christ that we may be witnesses to your compassion.

Leader God of love

People **Grant our prayer.**

Leader We pray for those who are suffering: (*Silence*)

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bless those who care for them. We remember those who have died in Christ, grant us with them a share in your eternal kingdom.

Leader God of love

People **Grant our prayer.**

Leader We pray for ourselves and our ministries: (*Silence*)

Give grace to us, our families and friends, and to all our neighbors; that we may serve Christ in one another, and love as he loves us.

Leader God of love

People **Grant our prayer.**

Leader Those things, O God, that your servants have prayed for, give us grace to work for; and in the purpose of your love answer our prayers and fulfil our hopes for the sake of Jesus Christ.

Amen.

CONFESSION OF SIN AND ABSOLUTION

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

Please stand or kneel as you are able. A moment of silence is observed.

All **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of our Savior Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

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.

The Presider stands and says:

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.

INVITATION TO THE PEACE

Please remain standing as you are able.

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.

“No More”

MARK HENRY

THE PRESENTATION HYMN

HYMN 380

Please stand as you are able as the ushers bring the People's offering to the altar.

Sung on Sunday.

“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.

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

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."

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

Womanist Version

Please remain standing as you are able.

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

All **Our Mother, who is in heaven and within us, we call upon your names. Your wisdom come. Your will be done, in all the spaces in which You dwell. Give us each day sustenance and perseverance. Remind us of our limits as we give grace to the limits of others. Separate us from the temptation of empire, but deliver us into community. For you are the dwelling place within us the empowerment around us and the celebration among us 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. 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, indicate your choice by crossing your hands over your chest.

The Lord's Prayer

Our Mother whose body is the Earth, Blessed are you, And blessed are all the fruits of your womb. You give us this day our daily bread, And we share it with others. Our Mother whose body is the Earth, We love you with all our hearts, And our neighbors as ourselves.

Carol P. Christ

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.

COMMUNION HYMN

HYMN 544

Sung on Sunday.

“Jesus shall reign where e'er”

DUKE STREET

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

HYMN 657

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

“Love divine, all loves excelling”

MARTYRDOM

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.

“Kyrie ‘God the Father, Everlasting’”

J.S. BACH

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.

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.”

SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector
Shannon Johnston, Lay Worship Leader
Christy Manning, Organist

ACOLYTES:

Deb Bagby, Celia Blair

CHALICE BEARERS:

Sandra Bradley, Margi Young, Mary Halley, Rick Milhon

LECTORS:

Dana Stelter, Dave McDonald, Andrea Banke,
Rob Compton, Mary Druding

USHERS:

Kelly Harper, Janet Newlin, Deb Hager, Megan Upton-Tyner

10:45 am service is streamed online by Wichita Livestream

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 Burundi

In the World Council of Churches Cycle of Prayer: Eritrea, Ethiopia

In the Kansas Cycle of Prayer: Pray for NourishKC and Breakthrough: Episcopal Social Services

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:

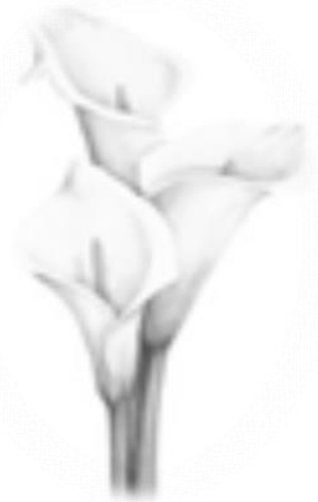
Elena S.; Jeff R.; Gus; Edna & James; Darwin P; Mike & Perry G.; Jerry M.; Bella P.; Janet R.; Racine; Steve; Raymond; Ann B.; Curtis L.; Dalrona; Jan D.; Daimon; Heather; Roger; Robin H.; Anna; Chris, Jeremy, Christopher H.; Dick & Judy M.; Liz; Jaime; John O. and family; Brianna P.; Peer M.; Kai; Ron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

Those who have recently died:

Alma & Mel Nillasca; Howard Ellington; Shirley Gatewood (aunt of Lisa Fairleigh) Cara Lee Davis (mother of Dan Davis)

Some who have died in Julys past:

Gladys Ash; Charles Black; C. Q. Chandler; Myron Danner; Thelma L. Dewell; Ray Fleming; Charles Forsythe; Nancy Garretson; Ernestine Laing; Iva McPherson; Bertha Milbank; Kathie Molamphy; E. Rine; John Sandlin; Bob Sarver; Lucile P. Stubbs; Evelyn Tanner; James Voels; John Webb



THIS WEEK AT ST. JAMES

MONDAY, JULY 10

5:30 pm - Contemplative Prayer Group
7:00 pm - Graduate EfM

TUESDAY, JULY 11

3:00 pm - Executive Committee

THURSDAY, JULY 13

12:00 pm - The Book Club of St. James/
St. Stephens
5:30 pm - Finance Committee

SATURDAY, JULY 15

5:30 pm - In-Person Worship Service

SUNDAY, JULY 16

8:30 am - In-Person Worship Service
9:45 am - Adult Forum
10:45 am - In-Person & Online Worship

PARISH ANNOUNCEMENTS

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.

Join the Youth in the Guild Hall on Sunday, **July 23 after the 10:45 service.** They will share a presentation on their recent trip to Washington D.C., and hope to see you there!

Interested in the Episcopal Church? Basic A, our course introducing the Episcopal Church, begins next month. People at any point on a faith journey are welcome in this group. Adults, and their guests, are invited to take part on Tuesday evenings at 6:00 p.m. Aug. 22 - Sept. 26. Each session is about 90 minutes long. This course can lead to confirmation in the Episcopal Church. Confirmation is Sunday morning, October 1.

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.

St. James will provide dinner for the kids attending **VBS** on **Monday, July 17th** from 5:30-6:00 pm. Peg Bowman is heading up this endeavor. We will **need 8 volunteers** to help serve at College Hill UMC. We will also need **donations** of veggies trays and fruit for 70 kids. If you are interested in volunteering or providing food please email Chelsea. Thank you!

St. James' Welcome Team invites new and long-time members of our community to gather for some social time. On **Wednesday, July 19th from 6-8 pm**, we will host a Happy Hour at church in the Lounge. It is come and go and all are welcome! Come & make a new church friend.

IRC Training Update - For anyone unable to attend our first training and are interested in being involved with our refugee family, please fill out the application from the IRC. They need this information to process the required background check. We are working on securing a date for our next training. It's looking like it will be a Saturday in August, but we will let you know as soon as we have it scheduled. <https://irc-global.my.salesforce-sites.com/volunteer>

The Guild Hall Players are presenting the regional premiere of Sondheim's Tony winning musical *PASSION*, **July 20 through 23**. The story set in Italy in the 1860s is a moving romantic drama and has one of Sondheim's most beautiful scores. Directed by Phil Speary; Music directed by Paul Graves. Performances are Thursday, July 20 through Saturday, July 22 at 8 pm and Sunday, July 23 at 7 pm. Adults \$12, Students and military \$10.

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.

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.

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.

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?