



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, JULY 22, 2023

8:30 AM AND 10:45 AM, SUNDAY, JULY 23, 2023

THE EIGHTH 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 ‘O Lord our God They Sacred Word’”

J.S. BACH

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

THE OPENING HYMN

HYMN 372

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

“Praise to the living God!”

LEONI

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 Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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 28: 10-19A

Reader A reading from the book of Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the

north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

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, probasti

PSALM 139: 1-11, 22-23

Please remain seated. Spoken at all services.

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

- 1 Lord, you have searched me out and known me; *
you know my sitting down and my rising up;
you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
but you, O Lord, know it altogether.
- 4 You press upon me behind and before *
and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it.

Psalm continues on next page...

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.

- 6 Where can I go then from your Spirit? *
where can I flee from your presence?
- 7 If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning *
and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me *
and your right hand hold me fast.
- 10 If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"
- 11 Darkness is not dark to you; the night is as bright as the day; *
darkness and light to you are both alike.
- 22 Search me out, O God, and know my heart; *
try me and know my restless thoughts.
- 23 Look well whether there be any wickedness in me *
and lead me in the way that is everlasting.

THE SECOND LESSON

ROMANS 8: 12-25

Reader A reading from the letter to the Romans.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be

revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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 424

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

“For the fruit of all creation”

EAST ACKLAM

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

THE HOLY GOSPEL

MATTHEW 13:24-30,36-43

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 put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” Then he

left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

Reader The Gospel of our Savior

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

THE SERMON

SHANNON JOHNSTON, 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 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*)

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

Leader 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 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.

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

Sharing our thankfulness

A sincere thanks is due to Christy Manning, who has played the piano and organ for us at choir rehearsals and Sunday services. She has been dedicated to serving St. James and we hope to continue seeing her at St. James.

INVITATION TO THE PEACE

Please stand 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.

“Trial and Error”

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.**

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

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

A Version for Epiphany

The Story is out! Jesus Christ, Light of the World has been born to dispel the darkness! God's glory appears in human form. Life on earth will never be the same again! God, out holy and ever present Light, With you Light our spirits are fed with daily joy and purpose. Forgive us when we contribute to the darkness. Help us to call out those who also, contribute to the darkness. Lead us always into the Light. In the darkness of the world today, illuminate our paths with righteousness. For yours is the Light of glory, power and honor, forever an ever. Amen.

Presider 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

Advent Version

Please remain standing as you are able.

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

All **Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace - hallowed be your name. Immanuel, God with us - hallowed be your name. In us, through us, and around us, your kingdom come where the wolf will live with the lamb and the lion will feed with the calf. Bread of life, feed us with your truth. In our indifference to the wonder of your coming, forgive us. Protect us from the constant dangers and enticing temptations we face each day. Word who became flesh and lived among us, we have seen your glory, full of grace and truth. As You come to us**

All now, and You will come to us again in glory, when we will join all heaven and earth in giving you blessing and honor and glory and might forever! Amen. Sealed in trust, faith, and truth. (I confirm with my entire being)

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.

COMMUNION HYMN

Sung on Sunday.

“Come, thou almighty King”

A moment of silence is observed following Communion.

HYMN 365

MOSCOW

POST-COMMUNION PRAYER

Presider Let us pray.

Please stand or kneel 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.**

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 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 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."

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 542

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

"Christ is the world's true light"

ST. JOAN

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.

"Variation on the Chorale 'O Christ, Thou Art the Beauteous Day'" J.S. BACH

The altar flowers are given to the glory of God by Mary Druding.

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

ACOLYTES:

Allie Mutzke, Danny Blair

CHALICE BEARERS:

Mary Druding, Necia Rillema, Danny Blair, Rick Milhon

LECTORS:

Vicky Petty, Necia Rillema, Margi Young,
Suzanne Laycock, Megan Upton-Tyner

USHERS:

Janet Newlin, Barbara Orsak, Angee Carroll, Matt Carroll

10:45 am service is streamed online by Wichita Livestream

PARISH PRAYERS

In the Anglican Cycle of Prayer: The Church of the Province of Central Africa

In the World Council of Churches Cycle of Prayer: Burundi, Democratic Republic of Congo, Rwanda

In the Kansas Cycle of Prayer: Pray for St. Aidan's, Olathe

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:

Joe B.; Deanna P.; 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: Betty Shaw; Carl Stelter; Alma & Mel Nillasca; Howard Ellington; Shirley Gatewood (aunt of Lisa Fairleigh)

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; Jack Harper; 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 24

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

TUESDAY, JULY 25

4:00 pm - Outreach Committee

WEDNESDAY, JULY 26

10:00 am - Welcome Committee
5:45 pm - Creation Care Meeting

THURSDAY, JULY 27

12:00 pm - The Book Club of St. James/
St. Stephens
5:30 pm - Endowment Funds Board

SATURDAY, JULY 29

5:30 pm - In-Person Worship Service

SUNDAY, JULY 30

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

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 ANNOUNCEMENTS

Youth Trip

The next youth trip to Washington D.C. will be in May 2025. The youth are beginning to raise funds for that trip now.

Another VBS thank you -

We also thank Chelsea Whipple for her efforts in seeing the children of St. James are annually provided with excellent programming.

Join the Youth in the Guild Hall **this Sunday**, July 23 after the 10:45 service. They will share a presentation on their recent trip to Washington D.C. There will be a basket for free-will donations, as we start saving for future trips.

VBS was a fantastic time! Thank you to the volunteers: Adrienne Edwards, Deb Bagby, Barbara Orsak and Judy Goodpasture. Thank you to our kitchen crew on Monday: Peg Bowman, Claudette Johns, Kate Miller, Marilyn Milhon, Susie Stallings, and Marilyn Taylor; as well as those that made and donated yummy food! Thank you to the kids from St. James that were able to make it. We enjoyed learning about What Every Living Thing Needs with food, shelter, water, air, and community. We had a blast layering up in the color of the day and showing compassion to those in need.

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.

The final IRC training will be on Saturday, August 19 from 9:00 -11:30 am. *Please note, the previous eTower had the wrong times listed.* To get the most current announcements from the St. James IRC group, join us on Realm! Log-in to Realm and select Groups > Find Groups > Outreach > International Rescue Committee (IRC). You can request to join, and a leader will approve your participation the next time they log in. **Questions?** Contact Suzanne Laycock or Jessica Moore.

School Supply Drive - School days are just ahead in mid-August. Many school children will need school supplies that their parents or guardians cannot afford to purchase. We hope to collect a carload of backpacks, Crayola markers and crayons, ear buds, science calculators, notebook section dividers, and other school items. Please bring Back-to-School items to church and put them in the basket beside the red doors **by August 6.** We will deliver these items to The Pando Initiative, the community agency that assists students in the poorest schools K-12 in USD 259. **THANK YOU** for helping all children have a happy, well-equipped start of the school year!

The St. James Outreach Committee will meet on **Tuesday, July 25 at 4:00 p.m.** in the lounge.

SAVE THE DATE. On **Friday, August 4**, please bring the family to a **Family Fun Bingo Night** starting at 5:30 p.m. We will have dinner, prizes, and good times for all ages. This event will benefit the St. James Refugee Project. Celebrate the start of the school year with us!

The next meeting for **Creation Care** is Wednesday July 26 at 5:45pm on **Zoom** - The link is in this week's eTower, or you can find it on Realm under Events. All are welcome as are your ideas.

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, or writing a check to the church with the memo line: Paxton's Blessing Box. Questions? 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.



SCHOOL SUPPLY DRIVE

St. James' School Supply Drive will run from
July 16 -August 6. Thank you!

With your help, Pando provides school supplies and basic needs for students. Please consider donating one or more of the following or similar items to help students thrive in school this year!

- Pencils
- Notebooks
- Backpacks
- Scientific calculators
- Adult coloring books
- Earbuds (with microphone)
- Water bottles (clear)
- Hair brushes/combs
- Chapstick
- Deodorant
- Lysol wipes & spray



Other ways to help:

- **Monetary Donations** can be made at bit.ly/donatepando
- **Donate to our Incentive Program!** Throughout the year, students set goals and are rewarded with rewards. These can include toys, books, gift cards, etc.
- **Volunteer!** Last year, over 180 Pando Volunteers spent 2,000 hours mentoring students. Contact our Volunteer program at dmorford@pandokids.org for more information.



Pando has a dedicated staff in 27 partner schools in Sedgwick County. We measure success by improving attendance, behavior, and academic performance. When students are connected through relationships they build strength, vitality, and the courage to take the initiative to succeed!



pandokids.org

412 S. Main St. Wichita, KS 67202

info@pandokids.org



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?