



# ST. JAMES EPISCOPAL CHURCH

*College Hill, Wichita, Kansas*

5:30 PM, SATURDAY, AUGUST 5, 2023

8:30 AM AND 10:45 AM, SUNDAY, AUGUST 6, 2023

## THE TRANSFIGURATION BACK TO SCHOOL WEEKEND

*A directions about standing are for those who are able.*

*Masks are welcome, but not required.*

### A SERVICE OF HOLY BAPTISM AND HOLY EUCHARIST

#### THE PRELUDE

*Shared on Sunday.*

8:30

PIANO VOLUNTARY

10:45 “Jesu, Joy of Man's Desiring”

J.S. BACH

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

#### THE OPENING HYMN

**HYMN 304**

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

“I come with joy to meet my Lord”

LAND OF REST

#### WELCOME AND OPENING ACCLAMATION

*Please remain standing as you are able.*

*Presider* Blessed be God: Father, Son and Holy Spirit.

*People* **And blessed be God's reign, now and forever. Amen.**

*Presider* There is one Body and one Spirit;

*People* **There is one hope in God's call to us;**

*Presider* One Lord, one Faith, one Baptism;

*People* **One God and maker of all.**

### 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.

### 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.

### First Sunday Giving

First Sunday Giving on the first Sunday of every month, the undesignated offering in the plate goes to support the discretionary fund accounts of our clergy. They use these gifts to assist parishioners in need, to give alms to the poor, and to support charitable causes.

### 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 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, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

*Please be seated.*

## THE WORD OF GOD

### THE FIRST LESSON

EXODUS 34:29-35

*Reader* A reading from the book of Exodus.

Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God. When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. Afterward all the Israelites came near, and he gave them in commandment

all that the Lord had spoken with him on Mount Sinai. When Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

*Reader* The Word of the Lord *or*

Hear what the Spirit is saying to God's people

*People* **Thanks be to God.**

## THE RESPONSE

*Dominus regnavit*

## PSALM 99

*Please remain seated. Spoken at all services.*

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

- 1 The Lord is King; let the people tremble; \*  
he is enthroned upon the cherubim;  
let the earth shake.
- 2 The Lord is great in Zion; \*  
he is high above all peoples.
- 3 Let them confess his Name,  
which is great and awesome; \*  
he is the Holy One.
- 4 "O mighty King, lover of justice, you have established equity; \*  
you have executed justice and righteousness in Jacob."
- 5 Proclaim the greatness of the Lord our God  
and fall down before his footstool; \*  
he is the Holy One.
- 6 Moses and Aaron among his priests,  
and Samuel among those who call upon his Name, \*  
they called upon the Lord, and he answered them.
- 7 He spoke to them out of the pillar of cloud; \*  
they kept his testimonies and the decree that he gave them.
- 8 O Lord our God, you answered them indeed; \*  
you were a God who forgave them,  
yet punished them for their evil deeds.
- 9 Proclaim the greatness of the Lord our God  
and worship him upon his holy hill; \*  
for the Lord our God is the Holy One.

## THE SECOND LESSON

## 2 PETER 1:13-21

*Reader* A reading from the second letter of Peter.

I think it right, as long as I am in this body, to refresh your memory, since I know that my death will come soon, as indeed our Lord Jesus Christ has made clear to me. And I will make every effort so that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths

when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard

### 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.

### 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.

this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning

star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

*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 51

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

“We the Lord’s people”

DECATUR PLACE

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

### THE HOLY GOSPEL

LUKE 9:28-36

*Please remain standing as you are able.*

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

Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said

to Jesus, “Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah” —not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, “This is my Son, my Chosen; listen to him!” When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

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

## THE SERMON

THE REV. DAWN FRANKFURT, RECTOR

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

## THE PRESENTATION AND EXAMINATION

*Please remain seated. Presented at the 10:45 service.*

CELINE NOELLE KIMPLE

*Child of Charles Robert Kimple and Kelley Anne McHugh*

*Priest* The Candidate for Holy Baptism will now be presented.

*Parents and Godparents* **I present Celine to receive the Sacrament of Baptism.**

*Priest* Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

*Parents and Godparents* **I will, with God's help.**

*Priest* Will you by your prayers and witness help them to grow into the full stature of Christ?

*Parents and Godparents* **I will, with God's help.**

*Priest* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Parents and Godparents* **I renounce them.**

*Priest* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Parents and Godparents* **I renounce them.**

*Priest* Do you renounce all sinful desires that draw you from the of God?

*Parents and Godparents* **I renounce them.**

*Priest* Do you turn to Jesus Christ and accept him as your Savior?

*Parents and Godparents* **I do.**

*Priest* Do you put your whole trust in Christ's grace and love?

*Parents and Godparents* **I do.**

*Priest* Do you promise to follow and obey him as your Lord?

*Parents and Godparents* **I do.**

*Priest* Will you who witness these vows do all in your power to support these children in their life in Christ?

*People* **We will.**

### Holy Baptism

Baptism is a Sacrament of the church, which means that it is a ritual act, using a specific, outward and visible sign to show us the inward, invisible gift of God's love, which we call "grace." We use this special word to describe God's love because we know that, especially in the world today, we can confuse "love" with romance, responsibility, fascination and a lot of other things. But God's grace is perfect, unconditional love, which is poured out on us whether we deserve it or not, whether we earn it or not, just because "God is love." We believe that God calls all people, by grace, to love God and to love one another. In Baptism, we are initiated into the household of that love, so that we never have to wonder whether or not we are a part of the Body of Christ.

### Infant Baptism

We welcome infants (and children of any age) to receive the Sacrament of Baptism. We don't hesitate to baptize infants and children too young to make vows for themselves because we recognize that the Sacrament is first and foremost a gift from God. A child is no less able to receive that gift than an adult. In these cases, parents and godparents make the vows on behalf of the child. It is expected that when a child reaches an appropriate age, he or she will make a public affirmation of those vows in the service of Confirmation.

## Godparents

Godparents are sponsors of a child who is presented for Baptism. They make vows on the child's behalf, along with the parents, and must, therefore, be baptized themselves. Parents often ask special friends or family members to serve as godparents. At one time it was traditional for boys to have two godfathers and one godmother and for girls to have two godmothers and one godfather. This tradition has waned and most infants have a pair of godparents. This decision is entirely at the discretion of the parents.

## THE BAPTISMAL COVENANT

*Please stand as you are able. Spoken at all services.*

*Priest* Let us join with Celine who is being baptized in Christ and renew our own baptismal covenant.

*Priest* Do you believe in God the Father?

*People* **I believe in God, the Father almighty, creator of heaven and earth.**

*Priest* Do you believe in Jesus Christ, the Son of God?

*People* **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

*Priest* Do you believe in God the Holy Spirit?

*People* **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

*Priest* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*People* **I will, with God's help.**

*Priest* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* **I will, with God's help.**

*Priest* Will you proclaim by word and example the Good News of God in Christ?

*People* **I will, with God's help.**

*Priest* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* **I will, with God's help.**

*Priest* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* **I will, with God's help.**

*The procession of the one to be baptized proceeds from the front of the nave to the font at the entry to the church.*

## PRAYERS FOR THE CANDIDATE

*Please remain standing as you are able. Shared at all services.*

*Priest* Let us now pray for Celine who receives the Sacrament of new birth.

*Leader* Deliver them, O Lord, from the way of sin and death.

*People* **Lord, hear our prayer.**

*Leader* Open their heart to your grace and truth.

*People* **Lord, hear our prayer.**

*Leader* Fill them with your holy and life-giving Spirit.

*People* **Lord, hear our prayer.**

*Leader* Keep them in the faith and communion of your holy Church.

*People* **Lord, hear our prayer.**

*Leader* Teach them to love others in the power of the Spirit.

*People* **Lord, hear our prayer.**

*Leader* Send them into the world in witness to your love.

*People* **Lord, hear our prayer.**

*Leader* Bring them to the fullness of your peace and glory.

*People* **Lord, hear our prayer.**

*Priest* Grant, O Savior, that all who are baptized into the death of Jesus Christ may live in the power of resurrection and look for our savior to come again in glory; who lives and reigns now and for ever. **Amen.**

## THANKSGIVING OVER THE WATER

*Please remain standing as you are able. Only at the 10:45am service.*

*Priest* God be with you.

*People* **And also with you.**

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

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

*Priest* We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through death and resurrection, from the bondage of sin into everlasting life. We thank you God, for the water of Baptism. In it we are buried with Christ in death. By it we share in resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to our Savior, we bring into

### Eternal Life

Baptism is the sign of new life given to members of the Body. It is assurance that our tendency to make mistakes, to hurt one another, and to fall short of God's highest expectations for us will not prevent God from loving us and bringing us to the promise of salvation and the hope of new life in the world to come. We don't know what happens after death, and we believe that life is not ended at the grave, it is changed. On the other side of the mysteries of death, God waits with promises of good things we cannot even imagine in this life. Baptism is the seal of assurance that these promises are meant for us.

### Chrism

Consecrated oil used for anointing the newly baptized person with the sign of the cross at baptism. At this consignation, the bishop or priest says to each newly baptized person that “you are sealed by the Holy Spirit in baptism and marked as Christ’s own for ever” (BCP, p. 308). Chrism must be consecrated by a bishop. Chrism is olive oil mixed with a fragrant ointment, usually balsam.

### 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.

*Priest* his fellowship those who come in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit. Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

## THE BAPTISM

*Please remain standing as you are able. Only at the 10:45am service.*

*Priest* Celine, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

*Priest* Let us pray.  
Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

## THE CHRISMATION

*Please remain standing as you are able. Only at the 10:45 am service.*

*Priest* Celine, you are sealed by the Holy Spirit in Baptism and marked as Christ’s own for ever. **Amen.**

*Priest* Let us welcome the newly baptized.

*People* **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

*The procession of the newly baptized proceeds from the font to the front of the nave.*

## INVITATION TO THE PEACE

*Please stand as you are able. At all services.*

*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.*

The newly baptized, Celine Noelle, will be honored at a reception in the lounge after the 10:45 service.

We will welcome Marlene Hallstrom, her family, and their musical offering next Sunday, August 13 at the 10:45 service.

## PRAYERS FOR THE SCHOOL YEAR

*Please remain seated. As our young learners head back to school, we pray that the year will be for them a time of growth and success. In your prayerful soul, remember to pray also for teachers, administrative staff, and your own special intentions.*

*Presider* Gracious God, we pray that you would help our students, teachers and school staff to be strong and courageous as they meet this new year. Take from them any dread, anxiety, or grief that may loom as they embark on their new adventure in education. We pray that their school year would be filled with a passion to learn and many sweet memories to cherish for a lifetime. Infuse the days of our students and educators with curiosity and pleasure; keep them filled with the freedom to consider and question as they learn. Give them a cheerful face which shares your love. Remind them that you are with them, and that through you they will find the strength they need each day. All this we ask of you, our creator and source of being, in the name of the Father, the Son, and the Holy Spirit. **Amen.**

# HOLY COMMUNION

## INVITATION TO THE OFFERTORY

*From the Church of Scotland*

*Please remain seated.*

*Presider* Heavenly Father, you have given us riches beyond measure. We can only return a fraction of what we owe you; but we ask, Lord, that you will bless our offerings and help us to use them wisely in your service and for your glory. **Amen.**

## 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 "Sinfonia"

J.S. BACH

## 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

### 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,

### Jesus's Prayer

#### From the Big Bible Storybook

Praise you, God. You are very great in every way! Please give us the things we need to today. For You will give us what we need. We're sorry that we do wrong things and disobey. For You forgive us when we say we are truly sorry. God, help us in everything we do. Please help us to live for you all through each day. For You always listen when we talk – help us to listen when You Talk. Amen.

### 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.

*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

## CHILDHOOD VERSION

*Please remain standing as you are able.*

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

*All*            **Our Father in heaven, you are awesome! Show us who you are and how you want us to be. Make earth more like heaven. Please give us what we need to keep going each day. Help us when we are wrong and clean us up on the inside. Help us to let other people off and move on. Keep us from bad stuff. You're in charge! You're strong and powerful and always there. Forever! 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.*

## COMMUNION HYMN

HYMN 414

*Sung on Sunday.*

“God, my King, thy might confessing”

STUTTGART

*A moment of silence is observed following Communion.*

## 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.**

## 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.**

## 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 129

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

“Christ upon the mountain peak”

MOWSLEY

## THE DISMISSAL

*Please remain standing as you are able.*

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

*People* **Thanks be to God.**

### 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.”

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](mailto:office@stjameswichita.org) or 316-683-5686 to let us know that we can remove your prayer request.

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

## THE POSTLUDE

*Shared on Sunday.*

“Hornpipe”

G.F. HANDEL

*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](mailto:office@stjameswichita.org)*

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

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### SERVICE PARTICIPANTS

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The Rev. Dawn Frankfurt, Rector

Paul Leeker, Lay Worship Leader

Barbara Orsak, Pianist

Marcia Hansen, Organist

ACOLYTES:

Jay Price, Jason Fletcher

CHALICE BEARERS:

Adrienne Edwards, Jay Price, Michael Kephart, Necia Rillema

LECTORS:

Terry Anderson, Andrea Banke, Jeffrey Newlin, Robin Henry, Necia Rillema

USHERS:

Janet Newlin, Johnson Olanya, Paul Rillema

*10:45 am service is streamed online by Wichita Livestream*

# Basic A

## A is for Anglicanism



St. James  
Episcopal  
Church

Scan to  
sign-up



## Join the 2023 Class

**AUGUST 22, 6:00-7:30 PM, CHAPEL**

Introductions

**AUGUST 29, 6:00-7:30 PM, CHAPEL**

Holy Scripture & The Episcopal Church

*Our more than literal way of reading the Bible*

**SEPTEMBER 5, 6:00-7:30 PM, CHAPEL**

Anglican Church History

*Reformation to Revolution*

The History of the Episcopal Church

*Beginning with the birth of a nation*

**SEPTEMBER 12, 6:00-7:30 PM, CHAPEL**

Liturgy, Ritual & Music

*What we do in church on Sunday and why*

**SEPTEMBER 19, 6:00-7:30 PM, CHAPEL**

The Book of Common Prayer

*Rationale and evolution*

The Sacraments of the Church

*Baptism & Holy Communion, with 5 sacramental actions*

**SEPTEMBER 26, 6:00-7:30 PM, CHAPEL**

Episcopal Polity & Ethics

*How we govern ourselves & what is at issue today*

Wrap-Up

*Final questions and preparation for confirmation service.*



Basic A is a short-term class introducing and exploring the Episcopal Church. People at any point on a faith journey are welcome in this fun group. Questions? Contact the church office or speak with Mother Dawn. [office@stjameswichita.org](mailto:office@stjameswichita.org)

**Bishop Bascom will join us for Confirmation on Sunday, October 1**



Loving  
Liberating  
Life-Giving

# WELCOME TO ST. JAMES

*Episcopal Church of Wichita, Kansas*

**The Rev. Dawn M. Frankfurt**

Rector

[motherdawn@stjameswichita.org](mailto:motherdawn@stjameswichita.org)

**The Ven. Jeff Roper**

Archdeacon

**Chelsea Whipple**

Director of Programs

[formation@stjameswichita.org](mailto:formation@stjameswichita.org)

**Susan Stallings**

Bookkeeper

[bookkeeper@stjameswichita.org](mailto:bookkeeper@stjameswichita.org)

**Krystal Poindexter**

Parish Communicator

[office@stjameswichita.org](mailto: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](http://www.stjameswichita.org)

[office@stjameswichita.org](mailto: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?*