



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, AUGUST 12, 2023

8:30 AM AND 10:45 AM, SUNDAY, AUGUST 13, 2023

THE ELEVENTH SUNDAY AFTER PENTECOST

A directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared at 10:45.

“Sonata VI”

G.P. SIMONETTI

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

THE OPENING HYMN

HYMN 680

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

“O God, our help in ages past”

ST. ANNE

WELCOME AND OPENING ACCLAMATION

Please remain standing as you are able.

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

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

THE COLLECT FOR PURITY

Please remain standing as you are able.

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

Info for worship

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

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

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

Wilderness Prayer

Come to the water, all you who thirst, come drink deeply from the river of life. Come to the water, all you who are weary, come rest in the quiet pools of God's love. Come to the water, all you who long for justice, come be renewed in God's ever-flowing stream. For God is here among us, washing away the dust and grime of our lives, and pouring out the Spirit on all who thirst. Let us worship God together. Amen.

Inspired by Isaiah 55:1-3

Our Language

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

THE SONG OF PRAISE

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

“A Song of the Wilderness”

CANTICLE D

ISAIAH 35:1-7,10

The wilderness and the dry land shall be glad, *
the desert shall rejoice and blossom;

It shall blossom abundantly, *
and rejoice with joy and singing.

They shall see the glory of the Lord, *
the majesty of our God.

Strengthen the weary hands, *
and make firm the feeble knees.

Say to the anxious, “Be strong, do not fear! *
Here is your God, coming with judgment to save you.”

Then shall the eyes of the blind be opened, *
and the ears of the deaf be unstopped.

Then shall the lame leap like a deer, *
and the tongue of the speechless sing for joy.

For waters shall break forth in the wilderness *
and streams in the desert;

The burning sand shall become a pool *
and the thirsty ground, springs of water.

The ransomed of God shall return with singing, *
with everlasting joy upon their heads.

Joy and gladness shall be theirs, *
and sorrow and sighing shall flee away.

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 Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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.

THE WORD OF GOD

THE FIRST LESSON

GENESIS 37:1-4, 12-28

Reader A reading from the book of Genesis.

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him. Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron. He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So

Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" —that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it. Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed.

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.

When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to the Egypt.

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

THE RESPONSE *Confitemini Domino* **PSALM 105, 1-6, 16-22, 45B**

Please remain seated. Spoken at all services.

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

- 1 Give thanks to the Lord and call upon his Name; *
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, *
and speak of all his marvelous works.
- 3 Glory in his holy Name; *
let the hearts of those who seek the Lord rejoice.
- 4 Search for the Lord and his strength; *
continually seek his face.
- 5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, *
O children of Jacob his chosen.
- 16 Then he called for a famine in the land *
and destroyed the supply of bread.
- 17 He sent a man before them, *
Joseph, who was sold as a slave.
- 18 They bruised his feet in fetters; *
his neck they put in an iron collar.
- 19 Until his prediction came to pass, *
the word of the Lord tested him.
- 20 The king sent and released him; *
the ruler of the peoples set him free.
- 21 He set him as a master over his household, *
as a ruler over all his possessions,
- 22 To instruct his princes according to his will *
and to teach his elders wisdom.
- 45 Hallelujah!

Saying the Psalm

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

Further information

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

THE SECOND LESSON

ROMANS 10:5-15

Reader A reading from the letter to the Romans.

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with

the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.” But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

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

People **Thanks be to God.**

THE GOSPEL HYMN

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

“At the Name of Jesus”

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

HYMN 435, VS. 1-3

KING’S WESTON

THE HOLY GOSPEL

Please remain standing as you are able.

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

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came,

he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the

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.

disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he

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

noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

THE SERMON

MADDY BISHOP, SEMINARIAN

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)*

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.

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.

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.

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. From the Church of Scotland.

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 at 10:45.

“Rhapsody on American Folk Hymns”

CHARLES CALLAHAN

THE PRESENTATION HYMN

HYMN 380

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

Sung at 10:45.

“From all that dwell below the skies”

OLD 100TH

THE PRESENTATION

Please remain standing as you are able.

Presider All things come of you, O God.

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

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER C

BCP 369

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

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

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

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

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

Messages and data rates may apply. Message frequency varies. Text HELP to 73256 for help. Text STOP to 73256 to cancel.

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

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

PRAYER BY PETER PARKER

Please remain standing as you are able.

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

All **Heavenly Father, heavenly Mother, Holy and blessed is your true name. We pray for your reign of peace to come, we pray that your good will be done, let heaven and earth become one. Give us this day the bread we need, give it to those who have none. Let forgiveness flow like a river between us, from each one to each one. Lead us to holy innocence beyond the evil of our days - Come swiftly Mother, Father, come. For yours is the power and the glory and the mercy: Forever your name is All in One. Our Loving God in heaven, hallowed be your Name, Your kindom come, your will be done, on earth as in heaven. Give us our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the dominion, the power, and the glory are ours, now and 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!**

Parker J. Palmer

Parker Palmer is a writer, speaker, and activist who focuses on issues in education, community, leadership, spirituality, and social change. He is founder and Senior Partner Emeritus of the Center for Courage and Renewal. Palmer is the author of ten books - including several award-winning titles - that have sold nearly two million copies and been translated into ten languages: *On the Brink of Everything*, *Healing the Heart of Democracy*, *The Heart of Higher Education* (with Arthur Zajonc), *The Courage to Teach*, *A Hidden Wholeness*, *Let your life Speak*, *The Active Life*, *To Know As We Are Known*, *The Company of Strangers*, and *The Promise of Paradox*. Parker Palmer is a member of the Religious Society of Friends (Quaker). He and his wife, Sharon Palmer, live in Madison, Wisconsin.

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.

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 435, vs. 4-6

Sung at 10:45.

“At the Name of Jesus”

KING’S WESTON

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 388

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

“O worship the King”

HANOVER

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 at 10:45.

“The Rejoicing”

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

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
Maddy Bishop, Preacher
Paul Leeker, Lay Worship Leader
Chase Moore, Lay Worship Leader
Marcia Hansen, Organist
Nils Maletz, recorder
Zoe Maletz, violin
Marlene Hallstrom, piano and organ

ACOLYTES:

Allie Mutzke, Celia Blair

CHALICE BEARERS:

Sandra Bradley, Margi Young, Mary Halley, Rick Milhon

LECTORS:

Mary Druding, Chelsea Whipple, Kelly Harper, Diane Schawe, Rob Compton

USHERS:

Kelly Harper, Deb Hager, Megan Upton-Tyner

10:45 am service is streamed online by Wichita Livestream

Going Deeper in Presence

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

Communion in One Kind

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

All members of our parish community are asked to pray for everyone on our prayer list. If you have prayers you would like added to the prayer list, please call or email the office. Office hours are 10 a.m. to 4 p.m. Monday-Friday. If your prayers have been answered, we would love to rejoice with you. Contact the office at office@stjameswichita.org or 316-683-5686 to let us know that we can remove your prayer request.

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

PARISH PRAYERS

In the Anglican Cycle of Prayer: Iglesia Anglicana de Chile

In the World Council of Churches Cycle of Prayer: Burkina Faso, Chad, Mali, Mauritania, Niger

In the Kansas Cycle of Prayer: Pray for St. David's, Topeka

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:

Delmar K.; Dana S.; Drew H.; Joe B.; Deanna P.; Elena S.; Gus G.; 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; 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; Joseph B.

Those who have recently died: Sage Joyner; Betty Shaw; Carl Stelter; Alma & Mel Nillasca; Howard Ellington

Some who have died in Augusts past: Jewellean Alford; Jim Basham; Betty Blair; Robert D. Clark; Toby Graves; Lois Griffith; Brian Kahl; Nan King; Cathy Lawrence; Diane Lewis; Richard Lewis; Roger Nyenhuis; Duane Rector; Dean Ritchie; Cynthia Rutherford; Lloyd Tritle; Elisabeth Wannow; Judy Wilkinson; Brenda Wright



THIS WEEK AT ST. JAMES

MONDAY, AUGUST 14

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

TUESDAY, AUGUST 15

6:00 pm - Sacred Ground

THURSDAY, AUGUST 17

12:00 pm - The Book Club of St. James/
St. Stephens
6:00 pm - Vestry

SATURDAY, AUGUST 19

9:00 am - IRC Training
5:30 pm - In-Person Worship Service

SUNDAY, AUGUST 20

8:30 am - In-Person Worship Service
10:45 am - In-Person & Online Worship
11:45 am - Old English Tea Meeting

PARISH ANNOUNCEMENTS

Sunday, August 13 at 5:30 pm, we will have a **Barbeque Dinner fundraiser for our seminarian, Maddy Bishop**.

The final IRC training will be next Saturday, August 19 from 9:00 -11:30 am. 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). Request to join, and a leader will approve your participation the next time they log in. **Questions?** Contact Suzanne Laycock or Jessica Moore.

Join us on **Sunday, August 20** after the 10:45 am service to discuss the **2024 Old English Tea**. A lot of progress has been made in the planning, but there is still plenty to do! We would love to have as many people attend the meeting as possible.

Interested in the Episcopal Church? Basic A, our course introducing the Episcopal Church, begins this 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 at 6:00 pm 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. Sign up for Basic A on our website, www.stjameswichita.org, or by calling the church office.

It's time to start thinking about the start-up of the program year, which means it's also **time to think about the Fall edition of the Seasons Newsletter**. Please submit your articles to the office no later than **Sunday, August 20**.

Are you interested in helping lead services when the priest is away? On **Sunday, August 27** after the 10:45 am service, **we are training members to lead COMAP** (communion in the absence of a priest) services! This is a wonderful way to serve the church, ensuring that we can still share in communion together while our priest is taking much needed time off. Requirements: You must be trained as a lector and chalice bearer.

No Outreach Committee Meeting in August. The Outreach Committee will count the Bingo Dinner as our August meeting, and we will resume our regular meetings in September. Join us to hear a speaker and make fall plans on Tuesday, Sept 26 at 4:00 p.m. in the lounge. All are welcome.

School Supply Drive success! Thank you St. James for generously contributing to this fall's back-to-School supply Drive! We delivered to **The Pando Initiative** a carload of useful items that will provide needy children with the things they need to start the year. Among the items we delivered: 5 sets of ear buds, 20 spiral notebooks, 2 science calculators, 32 boxes of crayons, 12 boxes of markers, 210 pencils, 9 backpacks, 37 ballpoint pens, 27 glue sticks, and much more! Pando assists needy children in USD 259, Derby, and Maize. The gifts you gave will make a positive difference this school year!

The Bingo Dinner on Friday, August 4 was a fun, fund-raiser for the St. James Refugee Project! Guests played a number of creative Bingo rounds, and prizes were awarded. Professional broadcaster **Rick Milhon** called the numbers, while **Marilyn Milhon** sold Bingo cards and gave out prizes. Thanks to the donations for dinner, Bingo, and the Silent Auction, more than \$1300 was raised for the Refugee Project. The grand prize winner, **Scott Orr**, took home a large basket of gifts for an Italian dinner. Thank you St. James!

Our pantry for **Paxton's Blessing Box** continues to need donations as the need in Wichita is on the rise. Consider dropping off non-perishable food and hygiene products 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, 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.

A special thanks to the **Daughters of the King** for their help and a beautiful reception after the baptism of Celine Kimple last Sunday.



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?