



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, AUGUST 26, 2023

8:30 AM AND 10:45 AM, SUNDAY, AUGUST 27, 2023

THE THIRTEENTH 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 Introduction in E”

CESAR FRANCK

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

THE OPENING HYMN

HYMN 427

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

“When Morning Gilds the Skies”

LAUDES DOMINI

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, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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

PROPER 16

THE FIRST LESSON

EXODUS 1:8-2:10

Reader A reading from the book of Exodus.

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them. The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and

allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live." Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him. The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, "This must be one of the Hebrews' children," she said. Then his sister

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.

said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give

you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

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

THE RESPONSE *Ecce, quam bonum!*

PSALM 124

Please remain seated. Spoken at all services.

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

- 1 If the Lord had not been on our side, *
 let Israel now say;
- 2 If the Lord had not been on our side, *
 when enemies rose up against us;
- 3 Then would they have swallowed us up alive *
 in their fierce anger toward us;
- 4 Then would the waters have overwhelmed us *
 and the torrent gone over us;
- 5 Then would the raging waters *
 have gone right over us.
- 6 Blessed be the Lord! *
 he has not given us over to be a prey for their teeth.
- 7 We have escaped like a bird from the snare of the fowler; *
 the snare is broken, and we have escaped.
- 8 Our help is in the Name of the Lord, *
 the maker of heaven and earth.

THE SECOND LESSON

ROMANS 12:1-8

Reader A reading from the letter to the Romans.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect. For by the grace given to me I say to everyone among you not to think of

yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are

members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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 581

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

“Where Charity and Love Prevail”

CHESHIRE

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

THE HOLY GOSPEL

MATTHEW 16:13-20

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.**

When Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and

blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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.

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.

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

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

Leader 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.

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 on Sunday.

“How Firm a Foundation”

ARR. CINDY BERRY

THE PRESENTATION HYMN

HYMN 380

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

Sung on Sunday.

“From all that dwell below the skies”

OLD 100TH

THE PRESENTATION

Please remain standing as you are able.

Presider All things come of you, O God.

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

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER C

BCP 369

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

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

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

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

Text Giving

You can now give to St. James using your mobile device!

Text **StJamesWichita** and the amount you want to give to **73256**

Click the link that is sent back to you.

Complete your gift using the online form provided.

[Example Message](#)

To: 73256

Text: StJamesWichita \$75

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

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.

All
Presider

By your will they were created and have their being.

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
Presider

Have mercy, Lord, for we are sinners in your sight.

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
Presider

By his blood, he reconciled us. By his wounds, we are healed.

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

As compiled by Adult Forum at St. James Church.

Please remain standing as you are able.

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

All **Eternal Spirit, source of all that is and that shall be. Loving God, in whom is heaven, may your true nature be honored everywhere. We pray for your reign of peace to come. We pray that your good will be done. Let heaven and earth become one. Provide us today with the things that you think we need, and may we not take for granted that which you have already provided for us. Forgive us when we don't live as you intend, and may we be ready to forgive others when they don't live as you intend. Let forgiveness flow like a river between us, from each one to each one. In times of temptation and test, strengthen us; from trials too great to endure, spare us; from the grip of that is evil, free us. Above all, your will be done. Give us the perseverance and the oneness to look for love, truth, beauty and goodness, even if the path has not yet been traveled, and even if we fail, so we shall know your kingdom which is being built forever and ever. Amen.**

THE FRACTION

Please remain standing. Spoken at all services.

Presider Alleluia! Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia!**

This Compilation

This summer our congregation said different versions of the Lord's Prayer each week. At Adult Forum each Sunday, we discussed them. After hearing the various versions, we found that our conversations refreshed and renewed our understanding of and appreciation for the Lord's Prayer directly from the gospels. The Lord's Prayer we use today is a compilation created by Adult Forum. This version gathers the phrases and images we found most meaningful in the many versions we read. Through September 3, we will enjoy the fruits of the Adult Forum's contemplation by using in worship the version they compiled.

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.

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 MUSIC

Shared on Sunday.

“Panis Angelicus”

CESAR FRANCK

COMMUNION HYMN

HYMN 525

Sung at 10:45.

“The Church’s One Foundation”

AURELIA

A moment of silence is observed following Communion.

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.**

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 523

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

“Glorious Things of Thee are Spoken”

ABBOT’S LEIGH

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.

“Excerpt from ‘Piece Symphonique”

CESAR FRANCK

The altar flowers are given to the glory of God by Joseph Bayles.

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
Dakota Bennett, Organist

ACOLYTES:

Allie Mutzke, Danny Blair

CHALICE BEARERS:

Adrienne Edwards, Necia Rillema,
Danny Blair, Suzanne Laycock, Rick Milhon

LECTORS:

Vicky Petty, Margi Young, Deb Bagby, Jeanne Kroeker, Suzanne Laycock

USHERS:

Janet Newlin, Barbara Orsak, Angee Carroll, Matt Carroll, Jeanne Kroeker

10:45 am service is streamed online by Wichita Livestream

Communion in One Kind

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

PARISH PRAYERS

In the Anglican Cycle of Prayer: Hong Kong Sheng Kung Hui

In the World Council of Churches Cycle of Prayer: Cape Verde, The Gambia, Guinea, Guinea-Bissau, Senegal

In the Kansas Cycle of Prayer: Pray for young adult and campus ministries across the diocese, especially St. Anselm's Canterbury in Lawrence and St. Francis Canterbury in Manhattan

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

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

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 & Carolyn, Dave W.; Carole; Bob & Sue; Joan J.; Martha L.; Marcia & Lowell; Joseph B.



THIS WEEK AT ST. JAMES

MONDAY, AUGUST 28

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

TUESDAY, AUGUST 29

6:00 pm - Basic A

THURSDAY, AUGUST 31

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

SATURDAY, SEPTEMBER 2

5:30 pm - In-Person Worship Service

SUNDAY, SEPTEMBER 3

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

PARISH ANNOUNCEMENTS

Are you interested in helping lead services when the priest is away? This **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.

Please pick up your copy of the **Perpetual Memorial and Endowment Funds 2022 Annual Report** in the front entryway of the church. There are three containers with alpha dividers and you'll find yours there.

Interested in the Episcopal Church? Basic A, our course introducing the Episcopal Church, **began last Tuesday, but there is still time to sign up!** 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.

No Outreach Committee Meeting in August. 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.

Sandwich Saturday is taking a break for September and St. Andrews from Derby will deliver lunches for September. We will resume our Sandwich Saturday in December. **Sandwich Saturday will return on December 9th.**

Adult Forum will take a break for the next couple of weeks, resuming on **September 17** with Louis Goseland from DART.

Start-Up Sunday will be on September 10. Join us between the Sunday services (at 9:30 am) for a ministry fair and our first Breakfast Sunday of the program year.

Now, in addition to **Breakfast Sundays on the second Sunday** each month, we will have **a new fellowship gathering on the fourth Sunday** of each month. We will have lunch directly after the end of the 10:45 service in a potluck fashion, with a main dish provided each month.

Important Youth Group update! Youth group will meet **on Sundays from 6:30-7:30 pm** in the youth room as a whole group. **On the 4th Sunday of the month, youth group will meet as part of a whole parish gathering for lunch after the 10:45 service**, from around 12:00-1:00 (or 1:30) pm. Youth group will not meet in the evening on the 4th Sunday. **The first meeting will be on September 10th on Start-up Sunday.** Deacon Jeff will lead the youth through confirmation classes until November. Topics include learning more about the Episcopal church, traditions, Scriptures, and sacraments.

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.



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

Dakota Bennett

Director of Music

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Susan Stallings

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Parish Communicator

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Jose Alonso

Sexton

The Rev. Joseph Bayles

Associated Priest

The Rev. Sam Criss

Associated Priest

The Rev. Deedee Evans

Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208

(316) 683-5686 | www.stjameswichita.org

office@stjameswichita.org

**WHOEVER YOU ARE AND WHEREVER YOU FIND
YOURSELF ON YOUR JOURNEY OF FAITH,
YOU ARE WELCOME HERE.**

You will hear these words every week at St. James as we invite you to join us for the Word and Sacraments that are God's gifts to all. It does not matter who you are, what you look like, what you have done in the past, or who you love. God's grace is not petty; it is not earned. It is radical and universal. We at St. James seek to mirror God's healing love by making this community a safe place for skeptics, doubters, seekers, those who have been wounded by the church, those who have never darkened its doors, those who have wandered, as well as new believers and those who have never left. As a diverse community we have discovered in God a oneness greater than our differences. We have come to know that our variety reflects the divine comprehensiveness of God. Engaging God is a lifelong process. Wherever you find yourself on your journey of faith, we believe God invites you to keep traveling. In some subtle or profound way, the Spirit of God drew you here. Our hearts are open to God and to you.

New to St. James?

If you are new to St. James and haven't filled out a **Newcomer Card**, we would love to know more about you! Once we have a card from you, we will have a name badge ready for the following weekend.

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



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