



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, SEPTEMBER 2, 2023

8:30 AM AND 10:45 AM, SUNDAY, SEPTEMBER 3, 2023

THE FOURTEENTH SUNDAY AFTER PENTECOST

All directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared on Sunday.

“Lift Up Your Heads”

DAVID PAXTON

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

THE OPENING HYMN

HYMN 248

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

“To the Name of Our Salvation”

ORIEL

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

CANTICLE D

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

“A Song of the Wilderness”

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 Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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 17

THE FIRST LESSON

EXODUS 3:1-15

Reader A reading from the book of Exodus.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and

honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.

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

People **Thanks be to 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.

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 RESPONSE

Confitemini Domino

PSALM 105:1-6, 23-26, 45C

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.
- 23 Israel came into Egypt, *
and Jacob became a sojourner in the land of Ham.
- 24 The Lord made his people exceedingly fruitful; *
he made them stronger than their enemies;
- 25 Whose heart he turned, so that they hated his people, *
and dealt unjustly with his servants.
- 26 He sent Moses his servant, *
and Aaron whom he had chosen.
- 45 Hallelujah!

THE SECOND LESSON

ROMANS 12:9-21

Reader A reading from the letter to the Romans.

Let love be genuine; hate what is evil, with those who weep. Live in harmony with one another; do not hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. live peaceably with all. Beloved, never Rejoice with those who rejoice, weep “Vengeance is mine, I will repay, says

the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning

coals on their heads.” Do not be overcome by evil, but overcome evil with good.

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 513

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

“Like the Murmur of the Dove’s Song”

BRIDEGROOM

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

THE HOLY GOSPEL

MATTHEW 16:21-28

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 began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.” Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up

their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

Reader The Gospel of our Savior

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

THE SERMON

ELIZABETH WENGER, WORSHIP LEADER

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

About the Gospels

The English word ‘gospel’ comes from the Anglo-Saxon *godspel*, or good news, translated from the Greek *euangelion*. In Christian usage, it means the good news of God’s saving act in Jesus Christ. The term ‘gospel’ came to designate a literary genre which told the story of the life, death, and resurrection of Jesus Christ. The New Testament contains four gospels: Matthew, Mark, Luke, and John.

Gospel in Liturgy

In the Episcopal liturgy, the gospel is the final reading from Holy Scripture at the Eucharist. It is proclaimed by a gospeler in holy orders. The 2nd Council of Nicaea in 787 decreed that icons, crosses, and gospel books could be venerated as sacred images, just as the incarnate Christ is the image of the invisible God. Today, many still choose to venerate the gospel book by bowing in reverence as it comes near.

The Nicene Creed

After the sermon, on most weekends (at primary worship services of the parish) we rise and say the Nicene Creed, an ancient confession of the church's beliefs. The Creed is a sign of our unity with Christians throughout all times and places. Though originally composed at an ancient time, it expresses key insights into the nature of God and creation. You may like to know that this version follows the Greek original precisely by saying "was incarnate of the Holy Spirit and the Virgin Mary," to emphasize that Mary was an active participant in the Incarnation. It also follows the Greek and Latin (and our English of Rite I) by using "who" rather than "he" in the section about the Holy Spirit. The words "and the Son," were not a part of the original Greek text and have been removed. They were added in some later Latin translations. The Episcopal Church, at General Convention of 1988, placed itself on record as favoring their omission, a decision later approved by Lambeth Conference.

THE NICENE CREED

BCP 358

Please stand as you are able.

All

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Please remain standing as you are able.

Inspired by the 'Presbyterian Outlook.'

Leader

Friends, we will pray responsively. When you see/hear the phrase, "Lord teach us," we invite you to respond, "The pace of Christ." Let us join in prayer, offering thanksgiving and intercession to God.

Leader

Holy God, we give you praise for journeying alongside us with patience and at a steady tempo as we learn to live among the changes and chances of life. We are grateful for your presence that transcends cultural, religious, economic, political, and social distancing. Thank you for this new program year and the new communities which will be formed as you will slowly grow them.

Leader Lord teach us,
People **The pace of Christ**
Leader We ask you, God, for peace in our hearts and minds as we discern how we might participate in the work of the world. Equip us to offer our gifts, education, and resources, not for a faster world, but a world that would move according to the rhythm of your heart.

Leader Lord teach us,
People **The pace of Christ**
Leader We pray for our neighbors, often overlooked, who serve at nearby restaurants and gas pumps, our neighbors whom we pass on the lanes of local highways, the aisles of local grocery stores, and the streets of food deserts. We pray that we would hear your call to slow down enough to appreciate their labor and to say, “Thank you.”

Leader Lord teach us,
People **The pace of Christ**
Leader We pray for the Church and all faithful people. Help us to pause and see each person as a beloved child of God, all kinds, colors, shapes, and abilities. Teach us how to preach against injustice, protest evil, protect the earth, and refuse to participate in the fever of consumerism.

Leader Lord teach us,
People **The pace of Christ**
Leader We pray for resolve and safety in Ukraine and the many other places of conflict around the world. We pray for the United Nations, the President of the United States, and all those in leadership around the world. We also pray for those affected by wildfires and other natural disasters. Lord may your healing touch and hands of justice move swiftly but...

Leader Lord teach us,
People **The pace of Christ**
Leader And finally, dear Lord, keep watch with those who work, or wait, or weep at night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love’s sake.

All **Amen.**

The Fulfillment Prayer

‘Just enough’ is a fearless place, a trusting place. The place where I pray to stop.

Save me from excess and clutter, Lord. Give me the grace to feel complete when I have ‘just enough.’

— Barbara Bartocci

The Pace of Labor Day

Be with us as we celebrate and give thanks for the contributions work and workers enhance our lives. Grant to us a common life which calls us to slow down and imagine a pace that resists prioritizing hurry, grind, stress and production. Increase in us the desire on Labor Day, and beyond, to recognize workers and remind them they are not defined by “work.” May we be aware of the way our lives could contribute to the exploitation of others and may we respect the Sabbath of every human being.

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 on Sunday.

“All People That on Earth do Dwell”

ARR. ROBERT HUGHES

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.**

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.

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.

All **By your will they were created and have their being.**

Presider From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

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

Presider Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

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

Presider And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

THE SANCTUS

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

All **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.**

The people remain standing as able.

Presider And so, we who have been redeemed by our Savior Jesus Christ, And made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now Christ's work of redemption, and offering to you this sacrifice of thanksgiving,

All **We celebrate Christ's death and resurrection, as we await the day of his coming.**

Presider Lord God of our Fathers and Mothers; God of Matriarchs and Patriarchs; God of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

All **Risen Lord, be known to us in the breaking of the Bread.**

Presider Accept these prayers and praises, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **Amen.**

THE LORD'S PRAYER

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 all 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 and strengthens of our charity. Everyone who seeks a deeper knowledge of Christ is welcome to receive the sacrament.

Real Presence

The Episcopal Church teaches the real presence of Christ in the sacrament of the Holy Eucharist. Our Catechism notes that the inward and spiritual grace in the eucharist is “the Body and Blood of Christ given to his people and received by faith.” Belief in the real presence does not imply a claim to know how Christ is present in the eucharistic elements nor does it imply that the consecrated eucharistic elements cease to be bread and wine. Christ’s presence is made known in the gathered eucharistic community.

Going Deeper in Presence

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

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.

“Improvisation on ‘the God of Abraham praise’”

DAKOTA BENNETT

A moment of silence is observed following Communion.

COMMUNION HYMN

HYMN 401

Sung at 10:45.

“The God of Abraham Praise”

LEONI

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 450

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

“All Hail the Power of Jesus' Name”

CORONATION

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.

“Festival procession on ‘Coronation’”

ARR. SAMUEL METZGER

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
Elizabeth Wenger, Lay Worship Leader
Dakota Bennett, Organist

ACOLYTES:

Jay Price, Jason Fletcher

CHALICE BEARERS:

Adrienne Edwards, Jay Price, Michael Kephart, Necia Rillema

LECTORS:

Terry Anderson, Terry Newlin, John Robison, Necia Rillema

USHERS:

Janet Newlin, Johnson Olanya, Paul Rillema

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.”

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

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

PARISH PRAYERS

In the Anglican Cycle of Prayer: The Church of the Province of the Indian Ocean

In the World Council of Churches Cycle of Prayer: Benin, Côte d'Ivoire, Togo

In the Kansas Cycle of Prayer: Pray for Trinity, Atchison

Our seminarian, Maddy Bishop

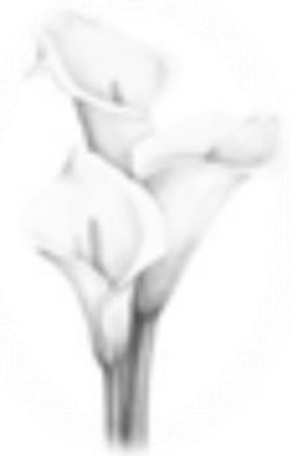
Those discerning a call to the priesthood: Paul Leeker, Elizabeth Wenger

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

Those who have recently died: Bob Cowdery; Sage Joyner; Betty Shaw; Carl Stelter

Some who have died in Septembers past: Anne Allen; Virginia M. Armstrong; Nancy Avery; Betty Bacon; Iris Bain; Walter Bentley; Jim Callender; Colin Carroll; Jackie Davis; Joan Downs; Larry Elliott; L. Fox; The Rev. Jackie Gossard; Jan Hutchison; Janet Jenkins; Philip Knight; Sandra Lyon; Mac McPherson; Craig Miner; Beverly Mitchell; Russell Nelson; Jose Peggs; LaVerle Phelps; Linda Rutherford; Beverly Sarver; Chuck Shield; Chuck Steele; Emmy Lou Stewart; M. P. Van Kueren



THIS WEEK AT ST. JAMES

MONDAY, SEPTEMBER 4

Office Closed for Labor Day
5:30 pm - Contemplative Prayer Group
7:00 pm - Graduate EfM

TUESDAY, SEPTEMBER 5

6:00 pm - Basic A

WEDNESDAY, SEPTEMBER 6

7:00 pm - Choir Rehearsal

THURSDAY, SEPTEMBER 7

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

SATURDAY, SEPTEMBER 9

5:30 pm - In-Person Worship Service

SUNDAY, SEPTEMBER 10

Start-Up Sunday
8:30 am - In-Person Worship Service
9:30 am - Potluck Breakfast
10:45 am - In-Person & Online Worship
6:30 pm - Youth Group (Gr. 6-12)

PARISH ANNOUNCEMENTS

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.

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 is taking a break, resuming on **September 17** with Louis Goseland from DART.

Start-Up Sunday will be **this Sunday, 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.

We need Nursery volunteers! We are looking for those that want to supervise and love on the kiddos in the Nursery at the 8:30 or 10:45 service. You decide how often you'd like to volunteer and when. Safe Church Training is required and provided by the church. Please let Chelsea know if you are interested, formation@stjameswichita.org or call the church office.

Our music program is starting up again after the summer hiatus. Adult choir rehearsals begin **this Wednesday, September 6** at 7:00 pm. Bell choir rehearsals will begin on Tuesday, September 12 at 7:00 pm, and Choristers (children's choir) will start rehearsals on Wednesday, September 13 at 6:00 pm.

Curious about music at St. James? Be sure to stop by their table at the ministry fair on September 10, or contact our new music director, Dakota Bennett, at music@stjameswichita.org for more information.

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
music@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

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.

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**



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