



# ST. JAMES EPISCOPAL CHURCH

*College Hill, Wichita, Kansas*

5:30 PM, SATURDAY, SEPTEMBER 9, 2023

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

## THE FIFTEENTH SUNDAY AFTER PENTECOST START-UP WEEKEND

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

*Masks are welcome, but not required.*

*If making manual acts is part of your piety, these symbols indicate appropriate times (among others) to make these motions.*

✙ - reverence (bow)

✙ - sign of the cross

### HOLY EUCHARIST

#### THE PRELUDE

*Shared on Sunday.*

“Jesu, Joy of Man’s Desiring”

J. S. BACH

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

#### THE OPENING HYMN

HYMN 336

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

“Come With Us O Blessed Jesus”

WERDE MUNTER

#### 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.

### Manual Acts

If making manual acts is part of your piety, these symbols indicate appropriate times (among others) to make these motions.

✙ - reverence (bow)

✝ - sign of the cross

### 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

HYMN S280

*Please remain standing as you are able. Spoken at 5:30 & 8:30. Sung at 10:45.*

“Gloria in excelsis”

POWELL

*All*

**Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. ✙ Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, ✙ Jesus Christ, ✝ with the Holy Spirit, in the glory of God the Father. Amen.**

## 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 us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever **Amen.**

*Please be seated.*

# THE WORD OF GOD

## PROPER 18

### THE FIRST LESSON

EXODUS 12:1-14

*Reader* A reading from the book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it

raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

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

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

### 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 149

*Please remain seated. Spoken at 5:30 & 8:30. Sung at 10:45 by the choir. The people may join the choir in singing the psalm.*

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

Henry Smart



- 1 Hallelujah!  
Sing to the Lord a new song; \*  
sing his praise in the congregation of the faithful.
- 2 Let Israel rejoice in his Maker; \*  
let the children of Zion be joyful in their King.
- 3 Let them praise his Name in the dance; \*  
let them sing praise to him with timbrel and harp.
- 4 For the Lord takes pleasure in his people \*  
and adorns the poor with victory.
- 5 Let the faithful rejoice in triumph; \*  
let them be joyful on their beds.
- 6 Let the praises of God be in their throat \*  
and a two-edged sword in their hand;
- 7 To wreak vengeance on the nations \*  
and punishment on the peoples;
- 8 To bind their kings in chains \*  
and their nobles with links of iron;
- 9 To inflict on them the judgment decreed; \*  
this is glory for all his faithful people.  
Hallelujah!

## THE SECOND LESSON

ROMANS 13:8-14

*Reader* A reading from the letter to the Romans.

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from

sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the

day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

*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 593

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

“Lord, make us servants of your peace”

DICKINSON COLLEGE

✙ *As the gospel book passes by. Please turn to face the Gospel with reverence for the Word.*

## THE HOLY GOSPEL

MATTHEW 18:15-20

*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.**

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen

even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

*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.*

*Inspired by the Rev. Bosco Peters ([www.liturgy.co.nz](http://www.liturgy.co.nz))*

*Leader*

We pray for the church, for all Christians, for faithful people everywhere, for Cathleen our bishop, for Dawn our Rector, for Jeff our Deacon, and for all in our parish.

*(all pause for silent prayer)*

*Leader*

Gracious God, may your Spirit give strength to all your people as they work and witness in your world. Unite us in your truth and love, and help us to show your love to others. Especially we pray for...

*Leader*

God of love

*People*

**Grant our prayer**

*Leader*

We pray for all people, for places where there is war, disaster, oppression, or famine.

*(all pause for silent prayer)*

*Leader* God our creator, help everyone to share the good gifts that you have given to us. May those who lead the nations of the world be given wisdom and an abiding desire to see the common good. Especially we pray for...

*Leader* God of love

*People* **Grant our prayer**

*Leader* We pray for our community and for all who live and work in this area. We pray that we may draw more closely to you in this program year.

*(all pause for silent prayer)*

*Leader* God our friend, we pray for our congregation, our families and friends. May we be able to help each other as you love and help us. Especially we pray for...

*Leader* God of love

*People* **Grant our prayer**

*Leader* We pray for those in need, for sick people, for those in hospital, and for those with any other problems.

*(all pause for silent prayer)*

*Leader* Compassionate God, give your strength and healing to all those who are sad, lonely, or sick. And bless all those who try and help them. Especially we pray for...

*Leader* God of love

*People* **Grant our prayer**

*Leader* We remember all those who have died, especially ...

*(all pause for prayer)*

*Leader* God of hope, we thank you that not even death can separate us from your love. We pray for all who mourn, that they may feel your care for them.

*Leader* God of love

*People* **Grant our prayer**

*Leader* We pray for ourselves - all that we will do this week, and all those we will meet.

*(all pause for silent prayer)*

*Leader* Loving God we give this week into your hands. Be with us in all that we will do, may we enjoy this week and learn and grow in it. Especially we pray for...

*Leader* God of love

*People* **Grant our prayer**

*Leader* We remember before you today those whose lives were lost in the catastrophic events of September 11, 2001. We give thanks that love is stronger than the grave and remember again the

#### **That blank space in the PoP**

A pause in speaking the prayers is often taken during the Prayers of the People. At such times, you are invited to add your own intercessions to the prayers of the congregation either silently or aloud.

## 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.

*Leader* frailty of life. May the souls who rushed into burning buildings and who labored in the rubble be an example to us of selfless courage and a witness to what is possible when we are guided by love and dedication to our fellow human beings. In your time, move us from brokenness to wholeness, from anxiety to courage, and from despair to hope.

*(all pause for silent 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 Jesus Christ's sake. **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.**

## INVITATION TO THE PEACE

*Please stand as you are able.*

*Leader* Let the peace of Christ rule in your hearts, since as members of one body you are called to peace.

*Presider* The Peace of Christ be always with you.

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

*The People greet one another in Christ while respecting the personal space of neighbors. After greeting, please be seated for the announcements.*

## ANNOUNCEMENTS

*Please remain seated.*



# HOLY COMMUNION

## INVITATION TO THE OFFERTORY

*Please remain seated.*

*Presider* God's breath sustains the ever-creating universe. Divine love rode the waves with the baby Moses and is with us in every joy, heartbreak, and challenge. May God's love move us to commit our talents and financial resources for the year to come.

## THE OFFERTORY

*On Sunday, please remain seated as the people's offering of bread and wine is brought forward. During the offertory music, the alms basins are passed in the pews.*

## THE OFFERTORY MUSIC

*Please remain seated. Shared on Sunday.*

8:30 "Improv. on 'The King of Love My Shepherd Is'" DAKOTA BENNETT

10:45 "The King of Love My Shepherd Is" HENRY WILLIAM BAKER

## THE PRESENTATION HYMN

**HYMN 686**

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

*Sung on Sunday.*

"Come Thou Font of Every Blessing" NETTLETON

## 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 B **BCP 367**

*Please stand as you are able.*

*Presider* God be with you.

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

*Presider* Lift up your hearts.

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

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

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

*Presider* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. For you are the source of light and life; you made us in your image, and called us to new life in ✙ Jesus Christ our Lord.

### 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* Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim to the glory of your Name:

## THE SANCTUS

HYMN S129

*Please remain standing as you are able. Spoken at 5:30 & 8:30. Sung at 10:45*

“Holy, holy, holy Lord”

POWELL

*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* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in ✙ Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our ✙ Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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.” ✙

Therefore, according to his command, O Father,

*All*        **We remember Christ’s death,  
We proclaim Christ’s resurrection,  
We await Christ’s coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

*Presider* We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of ✙ Jesus Christ, through whom we are acceptable to you, † being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with The Blessed Virgin Mary, James, all your saints, we may enter the everlasting heritage of your children; through ✙ Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen. ✙**

## THE LORD'S PRAYER

*Please remain standing as you are able.*

*Presider* As our Savior Christ has taught us, we now pray,  
*All* **Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever 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!**

## 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.*

## Eucharist

The sacrament of the Eucharist is the principal act of Christian worship in our church. The term is from the Greek, "thanksgiving." Jesus instituted the Eucharist at the Last Supper where he shared bread and wine at a sacred meal with his disciples. Christ's sacrifice is made present in the Eucharist, and in it we are united to his one self-offering. The grace bestowed in Holy Communion augments (deepens, increases) faith, forgives sin, and strengthens of our charity. Everyone who seeks a deeper knowledge of Christ is welcome to receive the sacrament.

## 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.

### A Cause for Celebration

A Cause for Celebration was commissioned in 2019 as the Centennial hymn for St. James Episcopal Church. The text is by our own member, Jeanine Hathaway, and the music was written by American composer Alfred Fedak. After the arrival of the COVID-19 virus, the centennial celebration was postponed until November 14, 2021. Because of that delay and the many changes in our lives, brought about an additional verse in a more somber mood has been added as verse 3 to recognize this part of our recent history. The third verse is typically sung by the choir only. At the 9:30 service, the congregation will sing verses 1,2 and 4. We will not sing verse 3 at this service but the words are below for those who wish to read them and remember.

Words to the third verse:  
Centennial celebration gives way to contemplation:  
A Sabbath year of time and space and masks and slowing down the race.  
The virus makes us pause for grace to recognize our God as base.  
What we'll hold dear is what is now, is what is here.

## COMMUNION MUSIC

*Shared on Sunday.*

“Improv. on ‘A Cause For Celebration’”

DAKOTA BENNETT

## COMMUNION HYMN

*Sung at 10:45.*

“A Cause for Celebration”

ST. JAMES WICHITA

1 A cause for cel - e - bra - tion, bright voice of ju - bi -  
la - tion: a cen - tu - ry of pray - ing in this space sur -  
round - ed by our saints. Through the length of his - tory the  
strength of God's great Mys - ter - y has plant - ed here its grace.

2 We look to one an - oth - er, to our - selves, our fam - i -  
lies. We gath - er for the Eu - cha - rist, Olde Eng - lish  
teas, Sun - day break - fasts, oy - ster din - ners, leg - a -  
cies. All saints in train - ing, shap - ing fu - ture cen - tur - ies.

4 In - vite life in - to lives, that bloom of gen - er -  
os - i - ty, its fruit in rec - i - pro - ci -  
ty. Our faith has roots in love's great heart. One hun - dred years is  
just the start; One hun - dred years is just the start.

*A moment of silence is observed following Communion.*

## POST-COMMUNION PRAYER

*Presider* Let us pray.

*Please stand or kneel as you are able.*

*All* **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. 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* May the nourishment of the earth be yours. May the clarity of light be yours. May the fluency of the ocean be yours. May the protection of the ancestors be yours. And may 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 610**

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

“Lord, Whose Love Through Humble Service”

BLAENHAFREN

## 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.*

“Improv on ‘Lord, Whose Love Through Humble Service’” DAKOTA BENNETT

### Going Deeper in Presence

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

### Communion in One Kind

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

*The altar flowers are given to the glory of God.*

*If you would like to give flowers for the altar to honor or memorialize loved ones, you can reserve a date by signing up on the sheet in the hallway or by calling or sending an email to the parish office, [office@stjameswichita.org](mailto:office@stjameswichita.org)*

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

---

## SERVICE PARTICIPANTS

---

The Rev. Dawn Frankfurt, Rector  
Chase Moore, Lay Worship Leader  
Dakota Bennett, Organist

ACOLYTES:

Deb Bagby, Celia Blair

CHALICE BEARERS:

Sandra Bradley, Margi Young, Mary Halley, Rick Milhon

LECTORS:

Dana Stelter, Kelly Harper, Dave McDonald,  
Mary Druding, Diane Schawe

USHERS:

Kelly Harper, Deb Hager

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

# START-UP WEEKEND

SEPTEMBER 9 & 10, 2023

Join us as we celebrate the beginning of the new program year!  
On Sunday, we will have a ministry fair and share in a potluck  
breakfast between services, starting at 9:30 am.

*Youth Group will kick-off the year with a cookout this  
Sunday, September 10 at 6:00 pm  
followed by our regular youth group gathering at 6:30 pm*

## PARISH POTLUCKS

**LET'S GATHER TO SHARE  
CONVERSATION AND A MEAL TOGETHER!**

**For every potluck, a main dish will be provided.**

**You are invited to bring a dish to share,  
but most importantly, bring yourself!**

**There is always enough food to share.**

**On the second Sunday each month,  
we will have breakfast at 9:30 am.**

**On the fourth Sunday each month,  
we will have lunch at 12:00 pm**



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?*