



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, SEPTEMBER 16, 2023

8:30 AM AND 10:45 AM, SUNDAY, SEPTEMBER 17, 2023

THE SIXTEENTH SUNDAY AFTER PENTECOST

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.

“Variations on ‘Lobe Den Herren’”

DEBORAH ZUFALL

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

THE OPENING HYMN

HYMN 376

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

“Joyful Joyful, We Adore Thee”

HYMN TO JOY

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 O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 19

THE FIRST LESSON

EXODUS 14:19-31

Reader A reading from the book of Exodus.

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the

Israelites, for the Lord is fighting for them against Egypt." Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

People **Thanks be to God.**

THE RESPONSE

In exitu Israel

PSALM 114

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.



1 Hallelujah!

When Israel came¹ out of¹ Egypt, *
the house of Jacob from a¹ people of¹ strange¹ speech,

2 Judah be¹came God's¹ sanctuary *
and Israel his do¹minion.

3 The sea be¹held it and¹ fled; *
Jordan¹ turned and¹ went¹ back.

4 The mountains¹ skipped like¹ rams, *
and the little¹ hills like¹ young¹ sheep.

5 What ailed you, O¹ sea, that you¹ fled? *
O¹ Jordan, that¹ you turned¹ back?

6 You mountains, that you¹ skipped like¹ rams? *
you little¹ hills like¹ young¹ sheep?

7 Tremble, O earth, at the¹ presence of the¹ Lord, *
at the¹ presence of the¹ God of¹ Jacob,

8 Who turned the hard rock into a¹ pool of¹ water *
and flint-stone¹ into a¹ flowing¹ spring.

Saying the Psalm

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

Further information

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

THE SECOND LESSON

ROMANS 14:1-12

Reader A reading from the letter to the Romans.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own

lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in

honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass

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 674

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

“Forgive Our Sins as We Forgive”

DETROIT

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

THE HOLY GOSPEL

MATTHEW 18:21-35

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.**

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees

judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.” So then, each of us will be accountable to God.

before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they

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.

went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy

on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

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

THE SERMON

THE VEN. JEFF ROPER, ARCHDEACON

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

THE NICENE CREED

BCP 358

Please stand as you are able.

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

THE PRAYERS OF THE PEOPLE

Please remain standing as you are able. Inspired by the Rev. Bosco Peters (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 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... (please add your intercessions)

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... (please add your intercessions)

Leader God of love

People **Grant our prayer**

Leader We pray for those in need, for sick people, for those in hospital, and 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...(please add your intercessions)

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. (please add your intercessions)

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 Jesus Christ's sake. **Amen.**

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.

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.

"Improv. On 'Forgive our sins'"

DAKOTA BENNETT

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.” ✙

Presider 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

Presider ✚ 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.

COMMUNION MUSIC

Shared on Sunday.

“Improv. on ‘God is Love’”

DAKOTA BENNETT

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.

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."

COMMUNION HYMN

HYMN 577

Sung at 10:45.

"God is Love"

UBI CARITAS

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 390

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

"Praise to the Lord, the Almighty"

LOBE DEN HERREN

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.

“Lobe Den Herren”

ARR. RICHARD PROULX

*The altar flowers are given to the glory of God and in thanksgiving of my parents,
Monty and Penny Angulo by Susan Stallings.*

*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*

SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector
The. Ven. Jeff Roper, Archdeacon
Shannon Johnston, Lay Worship Leader
Dakota Bennett, Organist

ACOLYTES:

Jay Price, Alexis Fletcher

CHALICE BEARERS:

Mary Druding, Jay Price, Michael Kephart,

LECTORS:

Adrienne Edwards, Barbara Orsak, John Robison, Joan Moore, Joan Bledsoe

USHERS:

LoWaine Robison, Keith Stevens, Johnson Olanya

10:45 am service is streamed online by Wichita Livestream

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: Argentina, Paraguay, Uruguay

In the Kansas Cycle of Prayer: Pray for Bethany House and Garden

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: Rebecca “Becky” Adams; Bob Cowdery; Sage Joyner

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 18

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

TUESDAY, SEPTEMBER 19

6:00 pm - Sacred Ground

6:00 pm - Basic A

7:00 pm - Bell Choir

WEDNESDAY, SEPTEMBER 20

10:00 am - Welcome Committee

6:00 pm - Get Acquainted Mixer

6:00 pm - Choristers

7:00 pm - Choir

THURSDAY, SEPTEMBER 21

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

6:00 pm - Vestry

8:00 pm - GHP: Merchant of Venice

FRIDAY, SEPTEMBER 22

8:00 pm - GHP: Merchant of Venice

SATURDAY, SEPTEMBER 23

5:30 pm - In-Person Worship Service

8:00 pm - GHP: Merchant of Venice

SUNDAY, SEPTEMBER 24

Red Cross Blood Drive

8:30 am - In-Person Worship Service

9:45 am - Adult Forum

10:45 am - In-Person & Online Worship

11:45 am - DART interest group meeting

12:00 pm - Parish Lunch & Youth Group

7:00 pm - GHP: Merchant of Venice

PARISH ANNOUNCEMENTS

Adult Forum will resume this Sunday, **September 17** with Louis Goseland from DART.

Daughters of the King will meet in the **Lounge this Sunday**, September 17 between the services (about 9:45 am).

Important music program update! If you've received your copy of the Seasons, you'll see a mistake in the times for the adult choir and handbells. **They will both be meeting at 7:00 pm**, not 6:00 pm. Handbell rehearsals are Tuesdays at 7:00 pm. Choristers (youth choir) are Wednesdays at 6:00 pm. Adult choir rehearsals are Wednesdays at 7:00 pm. It's not too late to join! Questions? Contact Dakota Bennett, music@stjameswichita.org

Thank you to everyone who **donated water** bottles for Breakthrough/ESS. They truly appreciate your support!

Now, in addition to **Breakfast Sundays on the second Sunday** each month, we will have a **Parish Potluck Lunch on the fourth Sunday** of each month, with lunch beginning at about 12:00 pm. At both meals, a main dish will be provided and you are invited to bring a dish to share. **We will have lunch next Sunday, September 24.**

St. James Outreach Committee will meet on Tuesday, Sept. 26 at 4:00 pm to hear Louis Goseland discuss the effort to form Social Justice teams in each parish. Join us to learn about this meaningful effort in our Diocese.

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 12:00-1:30 pm. Youth group will not meet in the evening on the 4th Sunday.

Guild Hall Players will present Shakespeare's *The Merchant of Venice* **Thursday, September 21 through Sunday, September 24.** One of Shakespeare's most compelling comedy dramas which contains one of theatre's most famous trial scenes - "the quality of mercy is not strained." Reservations in the church office - Don't miss this classic!

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.

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! Questions? Contact Chelsea.

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, at formation@stjameswichita.org or call the church office.



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

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Dakota Bennett

Director of Music

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Susan Stallings

Bookkeeper

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Krystal Poindexter

Parish Communicator

office@stjameswichita.org

Jose Alonso

Sexton

The Rev. Joseph Bayles

Associated Priest

The Rev. Sam Criss

Associated Priest

The Rev. Deedee Evans

Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208

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office@stjameswichita.org

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

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

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



New to St. James?

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

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