



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, SEPTEMBER 23, 2023

8:30 AM AND 10:45 AM, SUNDAY, SEPTEMBER 24, 2023

THE SEVENTEENTH 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.

“Improv. on Morning Song”

DAKOTA BENNETT

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

THE OPENING HYMN

HYMN 9, vs. 4-6

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

“Not Here for High and Holy Things”

MORNING SONG

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, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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 20

THE FIRST LESSON

EXODUS 16:2-15

Reader A reading from the book of Exodus.

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.” Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the

Lord has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.” Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’” In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.”

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

People **Thanks be to God.**

Track One

The scripture readings we hear each week are determined by The Revised Common Lectionary (RCL). The RCL offers two tracks for the Old Testament readings on Sundays after Pentecost. We are currently using Track One for a three year cycle. We are currently in Year. Following Track One provides a semi-continuous reading of the Old Testament narratives. For example, in Year A, Track One focuses on the major narratives of Genesis and Exodus. In Year B, Track One focuses on Davidic narrative and Wisdom literature. In Year C we hear readings from the later prophets. Each track also has a Psalm chosen to accompany the particular lesson.

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.

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 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.
- 37 He led out his people with silver and gold; *
in all their tribes there was not one that stumbled.
- 38 Egypt was glad of their going, *
because they were afraid of them.
- 39 He spread out a cloud for a covering *
and a fire to give light in the night season.
- 40 They asked, and quails appeared, *
and he satisfied them with bread from heaven.
- 41 He opened the rock, and water flowed, *
so the river ran in the dry places.
- 42 For God remembered his holy word *
and Abraham his servant.



†43 So he led forth his¹ people with¹ gladness, *
his¹ chosen with¹ shouts of¹ joy.

44 He gave his people the¹ lands of the¹ nations, *
and they took the¹ fruit of¹ others'¹ toil.

45 That they might¹ keep his¹ statutes *
and observe his¹ laws.¹ Halle¹lujah!

THE SECOND LESSON

PHILIPPIANS 1:21-30

Reader A reading from the letter to the Philippians.

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come

and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

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 279

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

“For Thy Dear Saints, O Lord”

ST. GEORGE

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

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 HOLY GOSPEL

MATTHEW 20:1-6

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, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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.

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

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.

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* 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 silent 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.**

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.

“” 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.**

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.

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.

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. 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

Presider 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!**

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 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 Psalm 6”

DAKOTA BENNETT

COMMUNION HYMN

HYMN 308

Sung at 10:45.

“O Food to Pilgrims Given”

PSALM 6

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

Presider 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 690

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

“Guide Me, O Thou Great Jehovah”

CWM RHONDDA

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.

“Guide Me, O Thou Great Jehovah”

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
Dakota Bennett, Organist
Paul Leeker, Lay Worship Leader
The St. James Choir

SATURDAY, 5:30 PM

Chalice Bearer - Dana Stelter

Lector - Vicky Petty

SUNDAY, 8:30 AM

Acolyte - Allie Mutzke

Chalice Bearer -

Lector - Deb Bagby, Susan Stallings

Usher - Janet Newlin

SUNDAY, 10:45 AM

Acolyte - Michael Kephart

Chalice Bearer - Michael Kephart

Lector - Jeanne Kroeker

Usher - Jeanne Kroeker

10:45 am service is streamed online by Wichita Livestream

PARISH PRAYERS

In the Anglican Cycle of Prayer: The Church of Ireland

In the World Council of Churches Cycle of Prayer: Bolivia, Brazil, Chile, Peru

In the Kansas Cycle of Prayer: Pray for St. Michael and All Angels, Mission

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: Wendell J.; Jeri M.; Philippa P.; Delmar K.; 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 C.; Joan J.; Martha L.; Marcia & Lowell; Joseph B.

Those who have recently died: Roger Winn; Janis Cooper; 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 25

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

TUESDAY, SEPTEMBER 26

4:00 pm - Outreach Committee

6:00 pm - Basic A

7:00 pm - Bell Choir

WEDNESDAY, SEPTEMBER 27

6:00 pm - Choristers

7:00 pm - Choir

THURSDAY, SEPTEMBER 28

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

5:30 pm - DART Justice Ministry

5:30 pm - Endowment Funds Board

SATURDAY, SEPTEMBER 30

5:30 pm - In-Person Worship Service

SUNDAY, OCTOBER 1

Bishop Visitation & Confirmation

8:30 am - In-Person Worship Service

9:30 am - Children’s Sunday School

9:45 am - Adult Forum

10:45 am - Children’s Chapel

10:45 am - In-Person & Online Worship

6:30 pm - Youth Group

PARISH ANNOUNCEMENTS

This Sunday, September 24, is the fourth Sunday of the month, meaning it's **our first Parish Potluck** of the program year! A main dish will be provided, but you are invited to bring a side to share. The meal will start after the 10:45 service, around noon.

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.

The **Bishop** will be at St. James **next Sunday, October 1**. We will celebrate confirmations, receptions, and reaffirmations during the 10:45 service.

Sunday worship on October 8 will be **outside at 10:00 am** only. A parish picnic will follow the service. *Please note:* this is the day of the Prairie Fire Marathon and some streets are closed. Approach Roosevelt Ave from 1st or 2nd street. Allow extra time to get to church that Sunday. The Saturday service will be indoors at 5:30 pm, as usual.

Kelly Harper will provide DOK training for those who have indicated interest and others who might be interested (or perhaps want to just find out more.), starting in October. **The Order of the Daughters of the King** is a long-standing, worldwide Episcopal organization dedicated to prayer and service. The prayer part of the mission of the organization focuses on contemplative prayer and the service part of the mission is done as a group. It will begin on **October 14 at 10:00 am in the Lounge**. You can contact Mary Sloan (msloan1023@gmail.com) or Kelly Harper (Kelly-harper@cox.net) for more information.

It's **Christmas card** time again! Please bring all the unused Christmas or winter holiday cards that you can find **on or before October 8**. These cards allow the incarcerated men at Winfield stay connected to their families, and makes a significant difference in their lives.

Guild Hall Players present Shakespeare's *The Merchant of Venice* **this weekend**. Showtimes for GHP performances are Thursday - Saturday, at 8:00 pm, and Sunday at 7:00 pm. 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."

The Outreach **water bottle** collection for **Breakthrough/ESS** has officially ended. However, any cases of water which appear in the St. James entryway will be delivered! Your generosity provided more than a thousand bottles of water to men and women who really needed it. Thank you for the splendid support!

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.

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

formation@stjameswichita.org

Dakota Bennett

Director of Music

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Susan Stallings

Bookkeeper

bookkeeper@stjameswichita.org

Krystal Poindexter

Parish Communicator

office@stjameswichita.org

Jose Alonso

Sexton

The Rev. Joseph Bayles

Associated Priest

The Rev. Sam Criss

Associated Priest

The Rev. Deedee Evans

Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208

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

office@stjameswichita.org

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

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

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



New to St. James?

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

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