



# ST. JAMES EPISCOPAL CHURCH

*College Hill, Wichita, Kansas*

5:30 PM, SATURDAY, OCTOBER 7, 2023

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

## THE NINETEENTH 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.*

“Jubilate Alleluia”

DOUGLAS WAGNER

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

#### THE OPENING HYMN

HYMN 449

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

“O Love, how deep, how broad, how high”

DEO GRACIAS



1 O love, how deep, how broad, how high, how pass - ing  
2 For us bap - tized, for us he bore his ho - ly  
3 For us he prayed; for us he taught; for us his  
6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of  
2 fast and hun - gered sore; for us temp - ta - tions  
3 dai - ly works he wrought; by words and signs and  
6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.  
2 sharp he knew; for us the tempt - er ov - er - threw.  
3 ac - tions, thus still seek - ing not him - self, but us.  
6 we a - dore for ev - er and for ev - er - more.

### 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.

## WELCOME AND OPENING ACCLAMATION

*Please remain standing as you are able.*

*Presider* ✙ Blessed be God: most holy, glorious, and undivided Trinity.  
*People* **And blessed be God's reign, now and forever. Amen.**

## 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.**

## THE SONG OF PRAISE

*Please remain standing as you are able.*

*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* Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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 22

### THE FIRST LESSON

EXODUS 20:1-4, 7-9, 12-20

*Reader* A reading from the book of Exodus.

Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not

commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor. When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

*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.

## THE RESPONSE

*Caeli enarrant*

PSALM 19

*Please remain seated. Spoken at 5:30. Sung on Sunday.*

*When spoken, the psalm may be said in unison, or responsively by whole or half verse.*



- 1 The heavens declare the <sup>1</sup>glory of <sup>1</sup>God, \*  
and the <sup>1</sup>firmament <sup>1</sup>shows his <sup>1</sup>handiwork.
- 2 One day tells its <sup>1</sup>tale to an <sup>1</sup>other, \*  
and one night imparts <sup>1</sup>knowledge <sup>1</sup>to an <sup>1</sup>other.
- 3 Although they have no <sup>1</sup>words or <sup>1</sup>language, \*  
and their <sup>1</sup>voices <sup>1</sup>are not <sup>1</sup>heard,
- 4 Their sound has gone out into <sup>1</sup>all <sup>1</sup>lands, \*  
and their message to the <sup>1</sup>ends <sup>1</sup>of the <sup>1</sup>world.
- 5 In the deep has he set a pa<sup>1</sup>vilion for the <sup>1</sup>sun; \*  
it comes forth like a bridegroom out of his chamber;  
it rejoices like a <sup>1</sup>champion to <sup>1</sup>run its <sup>1</sup>course.
- 6 It goes forth from the uttermost edge of the heavens  
and runs about to the <sup>1</sup>end of it a <sup>1</sup>gain; \*  
nothing is <sup>1</sup>hidden from its <sup>1</sup>burning <sup>1</sup>heat.
- 7 The law of the LORD is perfect and re<sup>1</sup>vives the <sup>1</sup>soul; \*  
the testimony of the LORD is sure and gives <sup>1</sup>wisdom <sup>1</sup>to the <sup>1</sup>innocent.
- 8 The statutes of the LORD are just and re<sup>1</sup>joice the <sup>1</sup>heart; \*  
the commandment of the LORD is clear and gives <sup>1</sup>light <sup>1</sup>to the <sup>1</sup>eyes.
- 9 The fear of the LORD is clean and en<sup>1</sup>dures for <sup>1</sup>ever; \*  
the judgments of the LORD are true and <sup>1</sup>righteous <sup>1</sup>alto<sup>1</sup>gether.
- 10 More to be desired are they than gold, more than <sup>1</sup>much fine <sup>1</sup>gold, \*  
sweeter far than honey, than <sup>1</sup>honey <sup>1</sup>in the <sup>1</sup>comb.
- 11 By them also is your <sup>1</sup>servant en<sup>1</sup>lightened, \*  
and in keeping them <sup>1</sup>there is <sup>1</sup>great re<sup>1</sup>ward.
- 12 Who can tell how <sup>1</sup>often he of<sup>1</sup>fends? \*  
— <sup>1</sup>cleanse me from my <sup>1</sup>secret <sup>1</sup>faults.



13 Above all, keep your servant from presumptuous sins;  
let them not get do<sup>1</sup>minion<sup>1</sup> over me; \*  
then shall I be whole and sound,  
and <sup>1</sup>innocent of a <sup>1</sup>great of<sup>1</sup>fense.

14 Let the words of my mouth and the meditation of my  
heart be ac<sup>1</sup>ceptable in your<sup>1</sup> sight, \*  
O LORD, my<sup>1</sup> strength and<sup>1</sup> my re<sup>1</sup>deemer.

## THE SECOND LESSON

## PHILIPPIANS 3:4B-14

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

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes

through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

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

### 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.

### 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 GOSPEL HYMN

HYMN 313

*Please stand as you are able. Sung on Sunday.*

“Let Thy Blood in Mercy Poured”

JESUS, MEINE ZUVERSICHT

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

1 Let thy Blood in mer - cy poured, let thy gra - cious  
 2 Thou didst die that I might live; bless - ed Lord, thou  
 3 By the thorns that crowned thy brow, by the spear-wound  
 4 Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,  
 cam'st to save me; all that love of God could give  
 and the nail - ing, by the pain and death, I now  
 tence I give thee; thou art my ex - alt - ed King,

of thy bound-less love the to - ken.  
 Jes - us by his sor - rows gave me. Thou didst give thy -  
 claim, O Christ, thy love un - fail - ing.  
 of thy match-less love for - give me.

self for me, now I give my - self to thee.

## THE HOLY GOSPEL

MATTHEW 22:33-46

*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, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” They said to him,

“He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’? Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.” When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

*Reader*        The Gospel of our Savior

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

## THE SERMON

SHANNON JOHNSTON, WORSHIP LEADER

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

### 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 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](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 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



*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.**

### 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.

### 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.

## INVITATION TO THE PEACE

*Please stand as you are able.*

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

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

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

## ANNOUNCEMENTS

*Please remain seated.*

## HOLY COMMUNION

### INVITATION TO THE OFFERTORY

*Please remain seated.*

*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.*

“Jesus, Refuge of the Weary”

ARR. JOHN LEAVITT

### 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

1 Come, thou fount of ev - ery bless - ing, tune my  
 2 Here I find my great - est trea - sure; hith - er,  
 3 Oh, to grace how great a debt - or dai - ly

heart to sing thy grace! Streams of mer - cy nev - er  
 by thy help, I've come; and I hope, by thy good  
 I'm con - strained to be! Let thy good - ness, like a

ceas - ing, call for songs of loud - est praise.  
 plea - sure, safe - ly to ar - rive at home.  
 fet - ter, bind my wan - dering heart to thee:

Teach me some me - lo - dious son - net, sung by  
 Je - sus sought me when a stran - ger wan - dering  
 prone to wan - der, Lord, I feel it, prone to

flam - ing tongues a - bove. Praise the mount! Oh, fix me  
 from the fold of God; he, to res - cue me from  
 leave the God I love; here's my heart, oh, take and

on it, mount of God's un - chang - ing love.  
 dan - ger, in - ter - posed his pre - cious blood.  
 seal it, seal it for thy courts a - bove.

## 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.

### 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.

*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

*Please remain standing as you are able.*

*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.*

### 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 MUSIC

*Shared on Sunday.*

“Improvisation on Pentecost”

DAKOTA BENNETT

## COMMUNION HYMN

HYMN 552

*Sung on Sunday.*

“Fight the Good Fight with All thy Might”

PENTECOST

*A moment of silence is observed following Communion.*

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of three systems of music. The first system contains the first four lines of the hymn. The second system contains the next four lines. The third system contains the final four lines. The lyrics are printed below the vocal staves, with line numbers 1, 2, \*3, and \*4 corresponding to the four parts. The music features a variety of note values including quarter, eighth, and half notes, as well as rests. The final line of the hymn ends with a double bar line.

1 Fight the good fight with all thy might, Christ is thy  
2 Run the straight race through God's good grace, lift up thine  
\*3 Cast care a - side, lean on thy Guide; his bound - less  
\*4 Faint not nor fear, his arms thy are near; he chan - geth

strength and Christ thy right; lay hold on life, and  
eyes and seek his face; life with its way be -  
mer - cy and will pro - vide; trust, and thy trust - ing  
not, and thou art dear; on - ly be - lieve, and

it shall be thy joy and crown e - ter - nal - ly.  
fore us lies, Christ is the path and Christ the prize.  
soul shall prove Christ is its life and Christ its love.  
thou shalt see that Christ is all in all to thee.

## 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 518

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

“Christ is made the sure foundation”

WESTMINSTER ABBEY

*Descant*

4 Here vouch - safe to all thy serv - ants what they ask of

1 Christ is made the sure foun - da - tion, Christ the head and  
 2 All that ded - i - cat - ed ci - ty, dear - ly loved of  
 3 To this tem - ple, where we call thee, come, O Lord of  
 4 Here vouch - safe to all thy serv - ants what they ask of

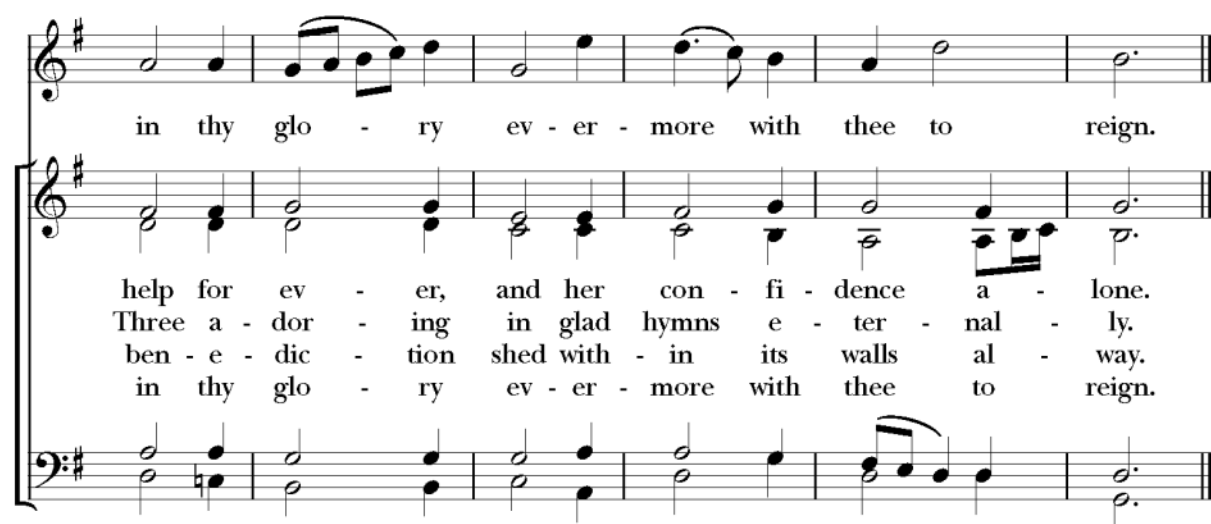
thee to gain; what they gain from thee, for ev - er

cor - ner - stone, cho - sen of the Lord, and pre - cious,  
 God on high, in ex - ult - ant ju - bi - la - tion  
 Hosts, to - day; with thy wont - ed lov - ing - kind - ness  
 thee to gain; what they gain from thee, for ev - er

with the bless - ed to re - tain, and here - af - ter

bind - ing all the Church in one; ho - ly Zi - on's  
 pours per - pet - ual mel - o - dy; God the One in  
 hear thy serv - ants as they pray, and thy full - est  
 with the bless - ed to re - tain, and here - af - ter





## 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.*

“Variations on Deo Gracias”

ROBERT LIND

*The altar flowers are given to the glory of God and  
in memory of Craig Miner, by Suzi Miner.*

## SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector

Dakota Bennett, Organist

Shannon Johnston, Lay Worship Leader

Kennedy Compton, Cantor

St. James Handbell Choir

### SATURDAY, 5:30 PM

*Chalice Bearer* - Adrienne Edwards

*Lector* - Dana Stelter

### SUNDAY, 10:00 AM

*Acolyte* - Allie Mutzke

*Chalice Bearer* - Margi Young

*Lector* - Dave McDonald

*Usher* - Kelly Harper, Barbara Orsak

### Altar Flowers

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.

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

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

---

## PARISH PRAYERS

---

**In the Anglican Cycle of Prayer:** The Episcopal Church in Jerusalem & The Middle East

**In the World Council of Churches Cycle of Prayer:** Costa Rica, El Salvador, Nicaragua, Panama

**In the Kansas Cycle of Prayer:** Pray for St. Paul's, Leavenworth

**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:** The Simon family; Nancy C.; The Gilbert family; 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:** Wendell Johns; Roger Winn; Janis Cooper; Rebecca "Becky" Adams; Bob Cowdery; Sage Joyner

**Some who have died in Octobers past:** Larry Anderson; Tunice Blair; Kathleen Cox;; Dan Dye; Rollie Enoch; Dennis Evans; Joanne Fleming; Constance Fort; Carl Haas; Alfred Littleton; Dorothy Love; Al McClure; Donald Pipkin; Tish Ralstin; Marjorie Riley; Paul Shannon; Bud Shaw; Eden Strutt; Everett Thompson

---

## THIS WEEK AT ST. JAMES

---

### MONDAY, OCTOBER 9

*Office Closed for Indigenous Peoples' Day*

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

### TUESDAY, OCTOBER 10

3:00 pm - Executive Committee

5:45 pm - Creation Care

7:00 pm - Wichita Minster

7:00 pm - Bell Choir

### WEDNESDAY, OCTOBER 11

6:00 pm - Choristers

6:00 pm - The Gospel of Mark

7:00 pm - Choir

### THURSDAY, OCTOBER 12

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

5:30 pm - Finance Committee

6:00 pm - Vestry

### FRIDAY, OCTOBER 13

11:00 am - Funeral for Janis Cooper

### SATURDAY, OCTOBER 14

*Stewardship Kick-Off*

5:30 pm - In-Person Worship Service

### SUNDAY, OCTOBER 15

*Stewardship Kick-Off*

8:30 am - In-Person Worship Service

9:45 am - Adult Forum

10:45 am - In-Person & Online Worship

6:30 pm - Youth Group

---

## PARISH ANNOUNCEMENTS

---

There will be a **potluck meal** after the service this Sunday, October 8. **Pack 596** will have **popcorn** available for sale at the picnic.

**The Halloween Party and Chili cook-off** is **Sunday, Oct 29**, from 5:30-7:30 pm. Please join us for our annual chili cook-off, where someone will come away with the **Golden Ladle**. There will be treats, games, and prizes for the kids. Dress up in your Halloween costume, or come as you are. Bring a side dish to share. We will need **donations of candy and treats**, drop those off in the box by the front door now until Oct 29th. If you'd like to volunteer to help with games, contact Chelsea at [formation@stjameswichita.org](mailto:formation@stjameswichita.org).

The youth group is going to be building a **haunted maze** for the Halloween party in late October. **If you have any oversized, large boxes to donate, please bring them to the church.**

The next **Wichita Minster** will be at St. James in **the lounge at 7pm on Tuesday, October 10th**. The Minster would welcome the participation of parishioners from our congregation. We will be continuing a conversation about a book we are studying on the importance of extending our outreach and connections to our neighborhoods.

**Blanket Drive.** Soon it will be cold, and the homeless people in Wichita will turn to Humankind's shelters for warmth. Let's help **Humankind** keep these people warm by providing new or serviceable blankets of any size. Just bring your **blankets** to church, and we will deliver them for you. The St. James Outreach Committee thanks you very much!

**We need Nursery Volunteers!** If you are interested or want more info, contact Chelsea at [formation@stjameswichita.org](mailto:formation@stjameswichita.org)

**The Pocket Change Ministry** just mailed a \$500 check to **Kansas Children's Service League**. This check will go directly to social workers who will fill clients' special needs - such as a child's sports participation fee, or a bed for a foster child. Thank you St. James.

**Special thanks** to these members who answered the call from the **Creation Care** committee and helped weed and trim the landscaping in preparation for the Bishop's visit this Sunday. Helping out during the Creation Care Work Day were: Deb Bagby, Anne Clark, Joan Bledsoe, Claudette Johns and Pat Butin. And then there's Michael Kephart who says, that she "just loves to weed!" and did a full half day of weeding prior to the official Work Day! Many thanks also to Johnson Olanya for his work raking and cleaning up the gardens, and to Lise VanArsdale Hansen who has kept plants alive that would have been lost except for her dedicated watering schedule.

**Youth Sunday is October 22 at the 10:45 am service.** Any and all youth and older children who would like to participate are welcome. Make our desire to take part known by calling the church office. For details, contact Ann Clark. We need greeters, ushers, readers, acolytes, singers, and banner carriers. Even musicians can have a part. Contact Dakota to volunteer to play at [music@stjameswichita.org](mailto:music@stjameswichita.org). All children and youth - regardless of participation - are invited to join our young people parade in both the opening and closing procession. We love our young people at St. James!

October 22nd is also **our next 4th Sunday lunch**. Bring a crockpot of soup or a side to go with soup. A free will offering is appreciated.



Loving  
Liberating  
Life-Giving

**The Rev. Dawn M. Frankfurt**

Rector

[motherdawn@stjameswichita.org](mailto:motherdawn@stjameswichita.org)

**The Ven. Jeff Roper**

Archdeacon

**Chelsea Whipple**

Director of Programs

[formation@stjameswichita.org](mailto:formation@stjameswichita.org)

**Dakota Bennett**

Director of Music

[music@stjameswichita.org](mailto:music@stjameswichita.org)

**Susan Stallings**

Bookkeeper

[bookkeeper@stjameswichita.org](mailto:bookkeeper@stjameswichita.org)

**Krystal Poindexter**

Parish Communicator

[office@stjameswichita.org](mailto:office@stjameswichita.org)

**Jose Alonso**

Sexton

**The Rev. Joseph Bayles**

Associated Priest

**The Rev. Sam Criss**

Associated Priest

**The Rev. Deedee Evans**

Deacon Emerita

# WELCOME TO ST. JAMES

*Episcopal Church of Wichita, Kansas*

3750 E. Douglas Ave., Wichita, KS 67208

(316) 683-5686 | [www.stjameswichita.org](http://www.stjameswichita.org)

[office@stjameswichita.org](mailto: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?*