



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, OCTOBER 14, 2023

8:30 AM AND 10:45 AM, SUNDAY, OCTOBER 15, 2023

THE TWENTIETH 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.

“Now Peace Abides”

DAVID HEGARTY

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

THE OPENING HYMN

HYMN 345

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

“Saviour, again to thy dear name we raise”

ELLERS

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.**

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 Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 23

THE FIRST LESSON

EXODUS 32:1-14

Reader A reading from the book of Exodus.

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, “Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, “Tomorrow shall be a festival to the Lord.” They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The Lord said to Moses, “Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for

themselves an image of a calf, and have worshiped it and sacrificed to it, and said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” The Lord said to Moses, “I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.” But Moses implored the Lord his God, and said, “O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth?’ Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, ‘I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’” And the Lord changed his mind about the disaster that he planned to bring on his people.

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

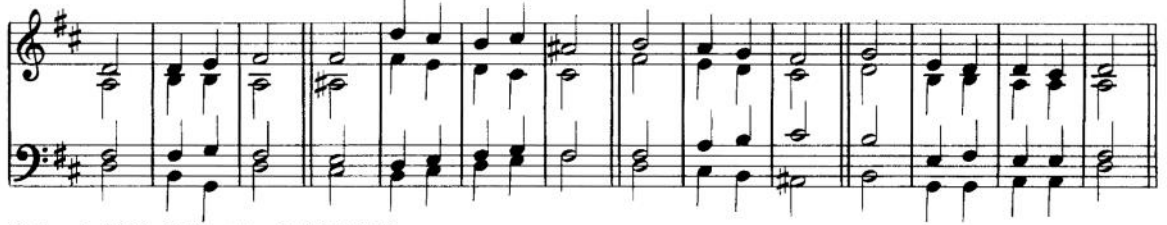
Antiphonal recitation is verse-by-verse alternation between singers or readers of the Psalter. The term ‘antiphonal’ is from the Greek, meaning “voice against voice.” This is the traditional monastic method of chanting psalms and dates back to the 6th C. Chant was reformed in the Church of England in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

THE RESPONSE

PSALM 106: 1-6, 19-23

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!

Give thanks to the LORD, for ¹he is ¹good, *
for his ¹mercy en¹dures for ¹ever.

2 Who can declare the mighty ¹acts of the ¹LORD *
or ¹show forth ¹all his ¹praise?

3 Happy are those who ¹act with ¹justice *
and ¹always ¹do what is ¹right!

4 Remember me, O LORD, with the favor you ¹have for your ¹people, *
and visit me ¹with your ¹saving ¹help;

†5 That I may see the prosperity of your elect
and be glad with the ¹gladness of your ¹people, *
that I may ¹glory with ¹your in¹heritance.

6 We have sinned as our ¹forebears ¹did; *
we have done ¹wrong and ¹dēalt ¹wickedly.

19 Israel made a ¹bull-calf at ¹Horeb *
and ¹worshiped a ¹molten ¹image;

20 And so they ex¹changed their ¹Glory *
for the image of an ¹ox that ¹feeds on ¹grass.

21 They forgot ¹God their ¹Savior, *
who had done ¹grēat ¹things in ¹Egypt,

22 Wonderful deeds in the ¹land of ¹Ham, *
and fearful ¹things at the ¹Rēd ¹Sea.

23 So he would have destroyed them,
had not Moses his chosen stood be¹fore him in the ¹breach, *
to turn a ¹way his ¹wrath from con¹suming them.

THE SECOND LESSON

PHILIPPIANS 4:1-9

Reader A reading from the letter to the Philippians.

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

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 664

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

“My Shepherd will supply my need” RESIGNATION

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

THE HOLY GOSPEL

MATTHEW 22:1-14

Please remain standing as you are able.

Deacon The Holy Gospel of our Savior Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

Once more Jesus spoke to the people in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his

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.

slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding

hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Deacon

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.

Presider Gather us together, O God, that we might share the prayers, intentions, and thanksgivings of our community. We are generous with our gifts

People **Because we are rooted in abundance.**

Leader We offer prayers for the Church, for all who worship God this day. For our clergy, our diocesan leaders, and for our congregation. We pray especially for this season in which we share our stories of gratitude. We are generous with our gifts of leadership,

People **Because we are rooted in abundance.**

Leader We offer prayers for our Nation and all nations; for refugees fleeing climate change and war; for conflicts of resources and land; for lawmakers, problem-solvers, and peacekeepers. We pray for a distribution of wealth that helps the poor and the marginalized. We are generous with our gifts of peace,

People **Because we are rooted in abundance.**

Leader We offer prayers for the ailing, the lonely, the lost, and those in need. We remember those on our parish prayer list, and those we name now in silence or aloud (*pause for intercessions*) _____. We are generous with our gifts of loving care,

People **Because we are rooted in abundance.**

Leader We offer prayers for those who have died, those who are dying, and those who mourn. We pray for those on our parish list, and for those we name now in silence or aloud (*pause for intercessions*) _____. We are generous with our gifts of support,

People **Because we are rooted in abundance.**

Leader We offer remembrances of thanksgivings and blessings, as we are given time, talent, and treasure to share with the world. We are generous with our gratitude,

People **Because we are rooted in abundance.**

Presider Hear the prayers of your people, loving God. May we who are blessed by so much wealth and wisdom, share our works with a world in need. **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

ROOTED IN ABUNDANCE

Reflections on our abundant blessings from God.

HOLY COMMUNION

INVITATION TO THE OFFERTORY

Please remain seated.

Presider Creator God, of the gifts we are to receive, may they honor the work you have given us to do in this place. May we bless, break, and share these gifts of time, talent, and treasure with our neighbors, being rooted in joy, rooted in love, and rooted in abundance. **Amen.**

THE OFFERTORY

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

THE OFFERTORY MUSIC

Please remain seated. Shared on Sunday.

8:30 "Gentle Shepherd"

WILLIAM GAITHER

10:45 "If ye love me"

THOMAS TALLIS

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

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.

Presider

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 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.

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

Presider 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.

“Prayer”

D.F. CALLENDER

COMMUNION HYMN

HYMN 339

Sung at 10:45.

“Deck thyself, my soul, with gladness”

SCHMUCKE DICH

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 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 556

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

“Rejoice, ye pure in heart”

MARION

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.

*The altar flowers are given to the glory of God, and in honor of
Janis Kathleen McClure Cooper from her family.*

*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

The Ven. Jeff Roper, Archdeacon

Dakota Bennett, Organist

Elizabeth Wenger, Lay Worship Leader

The St. James Choir

SATURDAY, 5:30 PM

Chalice Bearer - Elizabeth Wenger

Lector - Dana Stelter

SUNDAY, 8:30 AM

Acolyte - Jay Price

Chalice Bearer - Jay Price

Lector - Drew Rucker, John Robison

Usher - LoWaine Robison, Keith

Stevens

SUNDAY, 10:45 AM

Acolyte - Michael Kephart

Chalice Bearer - Michael Kephart,

Richard Bowman

Lector - Michael Kephart, Joan Moore

Usher - Johnson Olanya

10:45 am service is streamed online by Wichita Livestream

PARISH PRAYERS

In the Anglican Cycle of Prayer: The Anglican Church of Kenya

In the World Council of Churches Cycle of Prayer: Belize, Guatemala, Honduras, Mexico

In the Kansas Cycle of Prayer: Pray for diocesan staff, the Council of Trustees, and the upcoming Diocesan Convention.

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: Larry R.; Jodie and family; Marilyn T.; 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.; 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: Grady Hughes; Jay Truett; Karen McBrayer; 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 16

5:30 pm - Contemplative Prayer Group

7:00 pm - Graduate EfM

TUESDAY, OCTOBER 17

6:00 pm - Sacred Ground

7:00 pm - Bell Choir

WEDNESDAY, OCTOBER 18

6:00 pm - Choristers

6:00 pm - The Gospel of Mark

7:00 pm - Choir

THURSDAY, OCTOBER 19

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

SATURDAY, OCTOBER 21

11:00 am - Phoenix Al-Anon Chili Cookoff

5:30 pm - In-Person Worship Service

SUNDAY, OCTOBER 22

Youth Sunday

8:30 am - In-Person Worship Service

9:45 am - Adult Forum

10:45 am - In-Person & Online Worship

12:00 pm - Parish Lunch & Youth Group

PARISH ANNOUNCEMENTS

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. All children and youth - regardless of participation - are invited to join the youth 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.

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.

The youth group is building a **haunted maze** for the Halloween party. **If you have any oversized, large boxes to donate, please bring them to the church.** We will collect them on the stage in the Guild Hall.

Ingathering Weekend is November 11 & 12 this year. Stewardship packets were sent in the mail at the end of the week. There are 2 ways to pledge this year - online, or using the paper pledge form. Please attempt to turn in your pledge by Ingathering weekend, **November 11 & 12**.

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. Thank you St. James!

The IRC Co-Sponsorship group is so excited to announce the imminent arrival of our refugee family! The family will arrive on October 25th. They originate from the Democratic Republic of Congo, and consists of a 35-year-old mother with 5 children, ages 1 through 17. While IRC is our partner in many of the services our family will require, we still need a lot of help get this family settled. To that end, we have posted a Household Goods Donation List with the minimum this family will need to get their household up and running. If the spirit moves you, please peruse the list accessed by the link in the eTower, where you can find additional information.

Please join members of the St. James Core Team for the **Wichita Justice Ministry** in listening sessions held in the St. James library. These sessions provide an opportunity for individuals to share their concerns and aspirations for our community in a small group discussion with other members of the congregation. Register to attend **one of the four** sessions by contacting Scott and Shirley Orr, 316.681.2840. Leave a message with your name and phone number, and your preferred listening session date and time from these options: Thursday, Oct 19 – 7pm; Friday, Oct 20 – 5:30pm; Sunday, Oct 22 – 3pm; Monday, Oct 23 – 7pm. Additional details were in Friday's eTower.

We need Nursery Volunteers! If you are interested or want more info, contact Chelsea at formation@stjameswichita.org



Loving
Liberating
Life-Giving

The Rev. Dawn M. Frankfurt

Rector

motherdawn@stjameswichita.org

The Ven. Jeff Roper

Archdeacon

Chelsea Whipple

Director of Programs

formation@stjameswichita.org

Dakota Bennett

Director of Music

music@stjameswichita.org

Susan Stallings

Bookkeeper

bookkeeper@stjameswichita.org

Krystal Poindexter

Parish Communicator

office@stjameswichita.org

Jose Alonso

Sexton

The Rev. Joseph Bayles

Associated Priest

The Rev. Sam Criss

Associated Priest

The Rev. Deedee Evans

Deacon Emerita

WELCOME TO ST. JAMES

Episcopal Church of Wichita, Kansas

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?