



# ST. JAMES EPISCOPAL CHURCH

*College Hill, Wichita, Kansas*

5:30 PM, SATURDAY, OCTOBER 21, 2023

8:30 AM AND 10:45 AM, SUNDAY, OCTOBER 22, 2023

## THE TWENTY-FIRST SUNDAY AFTER PENTECOST YOUTH SUNDAY

*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.*

“Jazz Pastorale on Picardy”

ANTHONY GIAMANCO

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

#### THE OPENING HYMN

HYMN 232

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

“By all your Saints still striving”

NYLAND

#### 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

### Patronal Feast

A Patronal Feast is a local church community's celebration of the saint for whom it was named. The custom of having a patron saint can be traced to the practice of building churches over the tombs of martyrs. Patron saints may be chosen for a variety of reasons. For example, a church founded on a saint's day might have that saint as patron. Some patrons are associated with particular countries, regional or ethnic backgrounds, or forms of ministry. St. David is the patron saint of Wales, and St. Luke is the patron saint of physicians. James the Just of Jerusalem is the patron saint of this parish. The feast of a church's patron may be observed on (or transferred to) a Sunday, taking precedence over the usual Sunday observance. The feast day of St. James of Jerusalem occurs annually on October 23.

## 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, O God, that, following the example of your servant James the Just, brother of our Lord, your Church may give itself continually to prayer and to the reconciliation of all who are at variance and enmity; 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

### THE FEAST OF ST. JAMES OF JERUSALEM

#### THE FIRST LESSON

ACTS 15:12-22A

*Reader* A reading from the Acts of the Apostles

All the apostles and elders kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. After they finished speaking, James replied, "My brothers, listen to me. Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. This agrees with the words of the prophets, as it is written, 'After this I will return, and I will rebuild the dwelling of David, which has

fallen; from its ruins I will rebuild it, and I will set it up, so that all other peoples may seek the Lord - even all the Gentiles over whom my name has been called. 'Thus says the Lord, who has been making these things known from long ago.' Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, but we should write to them to abstain only from things polluted by idols and

from fornication and from whatever has been strangled and from blood. For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues." Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas.

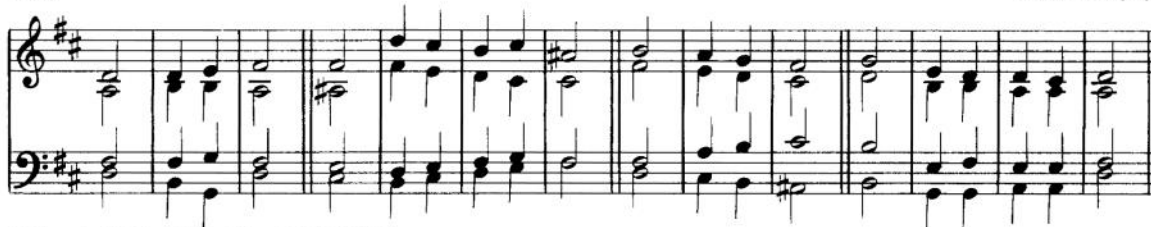
*Reader* The Word of the Lord *or*  
Hear what the Spirit is saying to God's people  
*People* Thanks be to God.

## THE RESPONSE

## PSALM 1

*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 Happy are they who have not walked in the <sup>1</sup>counsel of the <sup>1</sup>wicked, \*  
nor lingered in the way of sinners,  
nor <sup>1</sup>sat in the <sup>1</sup>seats of the <sup>1</sup>scornfull
- 2 Their delight is in the <sup>1</sup>law of the <sup>1</sup>LORD, \*  
and they meditate on his <sup>1</sup>law <sup>1</sup>day and <sup>1</sup>night.
- 3 They are like trees planted by streams of water,  
bearing fruit in due season, with leaves that <sup>1</sup>do not <sup>1</sup>wither; \*  
— <sup>1</sup>everything they <sup>1</sup>do shall prosper.
- 4 It is not <sup>1</sup>so with the <sup>1</sup>wicked; \*  
they are like <sup>1</sup>chaff which the <sup>1</sup>wind blows a <sup>1</sup>way.
- 5 Therefore the wicked shall not stand upright when <sup>1</sup>judgment <sup>1</sup>comes, \*  
nor the sinner in the <sup>1</sup>council <sup>1</sup>of the <sup>1</sup>righteous.
- 6 For the LORD knows the <sup>1</sup>way of the <sup>1</sup>righteous, \*  
but the <sup>1</sup>way of the <sup>1</sup>wicked is <sup>1</sup>doomed.

## 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.

### 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 SECOND LESSON

1 CORINTHIANS 15:1-11

*Reader* A reading from the first letter to the Corinthians.

I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you--unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and

sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them--though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

*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 324

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

“Let All Mortal Flesh Keep Silent”

PICARDY

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

## THE HOLY GOSPEL

MATTHEW 13:54-58

*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.**

Jesus came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power? Is not this the carpenter’s

son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?” And they took offense at him. But Jesus

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

**PAUL LEEKER, WORSHIP LEADER**

## THE NICENE CREED

BCP 358

*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.

*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

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 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 Spirit of James

James of Jerusalem was converted to belief in Jesus as the Son of God after the resurrection. Eventually, James became Bishop of Jerusalem. The faith held by James found fulfillment in observation of the law in the flesh and from the heart, and in salvation by delivering God's justice to the poor. Early Christians, led by James, longed to hold all parts of their faith together when others tried to tear it apart. We can be grateful that their vision has survived in some form as a witness to a world which needs the love of faith and its works so desperately.

*Leader*

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.**

## 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.*

#### 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.

#### The Brother of Our Lord

James of Jerusalem is also known as James the Just. In the gospels according to Matthew and Mark, and in the epistle to the Galatians, James of Jerusalem is referred to as the brother of Jesus. According to 1 Corinthians 15:7, James witnessed an appearance of Christ after the resurrection. Some scholars argue that he is a cousin or half-brother of Jesus, and that the word “brother” is used in a generic sense to describe his relationship to Jesus. Roman Catholics, who uphold the perpetual virginity of Mary, do not acknowledge that James was the son of Mary and Joseph.

### 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.

### James Church Leader

James was clearly a leader of the church at Jerusalem. He presided at the Council of Jerusalem which dealt with issues that divided Jewish and Gentile Christians. James's authorship of the epistle of James in the NT has been challenged, but not conclusively refuted. Hegesippus, an early church historian, referred to James as "the Just" for his piety, and claimed "that he was holy from his mother's womb." He was put to death in Jerusalem by the Sanhedrin in 62 CE. There appear to be at least three persons named James mentioned in the New Testament, and possibly as many as eight. For more information, see the inside of the back cover of this bulletin.

# 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 "Variations on Picardy"

ANTHONY GIAMANCO

10:45 "I Will Praise Forever"

G.F. HANDEL

## THE PRESENTATION HYMN

## HYMN MUSIC IN PEW

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

*Sung on Sunday.*

"Let there be peace on earth"

WORLD PEACE

## 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.



*Presider* 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 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.

## 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 our charity. Everyone who seeks a deeper knowledge of Christ is welcome to receive the sacrament.

## Real Presence

The Episcopal Church teaches the real presence of Christ in the sacrament of the Holy Eucharist. Our Catechism notes that the inward and spiritual grace in the eucharist is “the Body and Blood of Christ given to his people and received by faith.” Belief in the real presence does not imply a claim to know how Christ is present in the eucharistic elements nor does it imply that the consecrated eucharistic elements cease to be bread and wine. Christ’s presence is made known in the gathered eucharistic community.

### Going Deeper in Presence

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

### Communion in One Kind

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

*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.*

COMMUNION MUSIC

*Shared on Sunday.*

“Variations on Rockingham”

THEODORE W. RIPPER

COMMUNION HYMN

HYMN 321

*Sung at 10:45.*

“My God, Thy table now is spread”

ROCKINGHAM

*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 620

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

“Jerusalem my happy home”

LAND OF REST

St. James in College Hill

In years leading up to 1920, Episcopalians living in College Hill got together to take on the responsibility of establishing an Episcopal church in their neighborhood. In March 1920, a group of men gathered who were interested in establishing an Episcopal church in College Hill and were willing to be financially responsible for it. Then, at a meeting on April 3rd, 1920 a petition addressed to the Right Reverend James Wise, Bishop of the Episcopal Diocese of Kansas asked to establish “in Wichita, Kansas, in what is generally known as the College Hill District, another Parish of our beloved Church.” Bishop Wise called for a meeting “at the Wichita Club at six-thirty p.m. on Thursday, May 20th, 1920,” and a date was set to officially organize a parish in College Hill. The first leaders of the parish searched for and called the Rev. Otis Gray to serve as its first rector. On June 4, 1920, at the first general meeting of the parish, it was unanimously determined that a new church be established.

#### Sacred Ground at St. James

The Rev. Otis Gray, the first rector of this parish, is buried under the main altar of the sanctuary. Father Gray served as rector from 1920-1930. Under the altar in The Chapel of the Innocents (south of the nave, chancel, and sanctuary), is where our second rector, The Rev. Sam West, is buried. He served this parish for 22 years (1930-1952) and is remembered as one of the four horsemen of tolerance.

#### Little Jimmy

On June 4, 1920, it was determined in the course of the parish's first annual meeting that the new church would be called St. James, after the brother of our Lord, and the recently deceased son of Bishop and Mrs. Wise. When Jimmy Wise's parents (the bishop and his wife) died, they left their wedding rings and a bequest with instructions to create a chalice of silver and gold from which the wine could be served at services of Holy Eucharist. This chalice is still in use today.

## 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.*

“Toccata on Picardy”

ANTHONY GIAMANCO

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

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

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

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## SERVICE PARTICIPANTS

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The Rev. Dawn Frankfurt, Rector  
The Ven. Jeff Roper, Archdeacon  
Dakota Bennett, Organist  
Paul Leeker, Lay Worship Leader  
St. James Youth  
The St. James Choir  
Jeanne Kroeker, Flautist

### SATURDAY, 5:30 PM

*Chalice Bearer* - Mary Druding  
*Lector* - Adrienne Edwards

### SUNDAY, 8:30 AM

*Acolyte* - Deb Bagby  
*Chalice Bearer* - Necia Rillema  
*Lector* - Necia Rillema, Margi Young  
*Usher* - Janet Newlin

### SUNDAY, 10:45 AM

*Acolyte* - Allie Mutzke  
*Chalice Bearer* - Michael Kephart, Rick Milhon  
*Lector* - Suzanne Laycock, Jeanne Kroeker  
*Usher* - Deb Hager, Jeanne Kroeker

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

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## PARISH PRAYERS

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**In the Anglican Cycle of Prayer:** The Anglican Church of Korea.

**In the World Council of Churches Cycle of Prayer:** The Caribbean

**In the Kansas Cycle of Prayer:** Pray for St. Luke's, Wamego

**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; 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

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## THIS WEEK AT ST. JAMES

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### MONDAY, OCTOBER 23

5:30 pm - Contemplative Prayer Group  
7:00 pm - Justice Ministry Listening Session  
7:00 pm - Graduate EfM

### TUESDAY, OCTOBER 24

4:00 pm - Outreach Committee  
7:00 pm - Bell Choir

### WEDNESDAY, OCTOBER 25

10:00 am - Welcome Committee  
6:00 pm - Choristers  
6:00 pm - The Gospel of Mark  
7:00 pm - Choir

### THURSDAY, OCTOBER 26

12:00 pm - The Book Club of St. James/  
St. Stephens  
5:30 pm - Endowment Funds Board

### SATURDAY, OCTOBER 28

*Legacy Weekend*  
5:30 pm - In-Person Worship Service

### SUNDAY, OCTOBER 29

*Legacy Weekend*  
8:30 am - In-Person Worship Service  
9:45 am - Adult Forum  
10:45 am - In-Person & Online Worship  
11:45 am - Legacy Plaque Dedication  
5:30 pm - Halloween Party

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## PARISH ANNOUNCEMENTS

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

The **Daughters of the King** will meet this Sunday, October 22 in the lounge following the parish lunch. The meeting will begin around 1:00 pm.

**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 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).

**Join us on Wednesdays at 6:00 pm** in the Lounge as we explore the **Gospel of Mark**. We will meet every Wednesday through November 15.

Next **Sunday, October 29**, is **Legacy Sunday**. Please join us in the lobby after the 10:45 am service as we dedicate the plaques of new Legacy Society members.

**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**.

St. James is going to bring 100 lunches to St. John's on November 11 for **Sandwich Saturday**, as Good Shepherd is unable to help that Saturday. Good Shepherd will deliver our scheduled Saturday in December. We have volunteers already signed up for that date.

**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 bring items to St. James by this Sunday, 10/22\*\***

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 the remaining options: Sunday, Oct 22 at 3pm or Monday, Oct 23 at 7pm. Additional details were in Friday's eTower.

**Blanket Drive.** Thanks to your generosity, our Blanket Drive has been able to provide 18 blankets for our refugee family. The remaining blankets will go to Humankind for the winter shelters. Our Blanket Drive continues through November. Thank you St. James!

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



# OCT HALLO 29 WEEN

**PARTY**

**5:30 PM**

**Treats, games, & prizes! Costumes welcome but not required.**

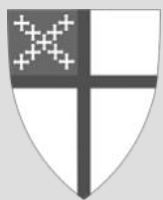
**Don't forget the Chili Cook-off! Bring a side if you are able.**

In ♥  
Gathering  
Weekend

NOVEMBER 11 & 12, 2023

Join us for In-Gathering Weekend!  
Bring your completed pledge form as we commit to funding the building of the Church within this community.

Need a 2024 Pledge form? Contact the bookkeeper or church office.



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?*