



# ST. JAMES EPISCOPAL CHURCH

*College Hill, Wichita, Kansas*

TUESDAY, DECEMBER 24, 2024

4:00 PM & 7:00 PM

## THE FEAST OF THE NATIVITY OF OUR SAVIOR JESUS CHRIST

*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

## THE HOLY EUCHARIST

### THE PRELUDE

“Silent Night”

ARR. JANET LINKER

“Of the Father’s Love Begotten”

ARR. PAUL WOHLGEMUTH

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

### THE OPENING HYMN

**HYMN 93**

*Please remain standing. Sung at all services.*

“Angels from the realms of glory”

REGENT SQUARE

### WELCOME AND OPENING SENTENCES

*Please remain standing.*

*Presider*      Glory to God in the highest heaven!

*People*          **Peace to every person on earth.**

### 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.

### Christmas Crèche

Crèche is an 18th century French word for a scene of Christ's nativity. In England, the word has taken on a more general meaning, where it refers to a nursery where babies are cared for during the work day. In North America, we retain the original connotation of the word referring to the birthplace of Jesus. Christians here set them up in Advent and keep them on display through the arrival of the Magi bearing gifts on The Feast of Epiphany.

## BLESSING OF THE CRÈCHE

*Please remain standing. Shared at the 4:00 pm service.*

*Before the first liturgy of Christmas the priest blesses the representation of our Savior's birth in the form of a crèche. Entering the church for the celebration of the Holy Eucharist, the Presider stands before the crèche.*

*All*

**O great mystery, and wonderful sacrament, that angels and animals should see the new-born Savior, lying in a manger! Blessed is the Virgin whose womb was worthy to bear Jesus Christ. Alleluia!**

*Presider*

The Word was made flesh

*People*

**And dwelt among us.**

*Presider*

Let us pray.

Almighty God, who in the Incarnation of your Son has revealed to us the holiness of creation, be pleased to bless and hallow this image of his sacred birth, so that those who gaze upon it may behold this mystery, whereby humanity shares in your very nature; through Christ our Savior. **Amen.**

## THE SONG OF PRAISE

**HYMN S278**

*Please remain standing. Sung at both services.*

“Gloria in excelsis”

MATHIAS

*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.*

*Presider* God be with you.

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

*Presider* Let us pray.

*Presider* O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting. **Amen.**

*Please be seated.*

## THE WORD OF GOD CHRISTMAS I

### THE FIRST LESSON

ISAIAH 9:2-7

*Reader* A reading from the Prophet Isaiah.

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness- on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian. For all the boots of the tramping warriors and all the garments rolled in blood shall

be burned as fuel for the fire. For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forevermore. The zeal of the Lord of hosts will do this.

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

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

### The Spirituality of Incarnation

Episcopalians root their theology in the doctrine of the Incarnation, that God came among us as one of us. As people of the Incarnation, the idea that we can exclude God from creation, or that there are places where God is 'not allowed,' is nonsensical, and borders on heresy. God is everywhere. We are in God. We may ignore God's presence, but there is no way we can keep God out. God is with us whether we deserve or not; whether we respond or not. God is present in rollicking carolers and God is present to those who suffer and grieve. This is the Incarnation. God is with us: Emmanuel.

## THE RESPONSE

## PSALM 96

*Please remain seated. Sung by the choir. The people may join the choir in singing the psalm.*

*George Mursell Garrett*



### History of the Nativity Scene

St. Francis of Assisi is credited with creating the first nativity scene on Christmas Eve of the year 1223. Francis was inspired to this after visiting the historical place of Christ's birth on a pilgrimage to the Holy Land – the humble stable in a Bethlehem cave. Francis' first scene of Christ's birth was presented in a service of the Mass held in a cave in Greccio, Italy. He invited his fellow friars and townspeople to join the celebration. An empty manger (the feeding trough of farm animals which served as Jesus' crib) inside the cave, with a live ox and donkey beside it, was set up as on that first Christmas night. Through visual aids like these, people saw that Jesus came into the world in poverty and simplicity. This, Francis hoped, would counter the rampant greed and materialism prev-

- 1 Sing to the LORD a new song; \*  
sing to the LORD, all the whole earth.
- 2 Sing to the LORD and bless his Name; \*  
proclaim the good news of his salvation from day to day.
- 3 Declare his glory among the nations \*  
and his wonders among all peoples.
- 4 For great is the LORD and greatly to be praised; \*  
he is more to be feared than all gods.
- †5 As for all the gods of the nations, they are but idols; \*  
but it is the LORD who made the heavens.
- 6 Oh, the majesty and magnificence of his presence! \*  
Oh, the power and the splendor of his sanctuary!
- 7 Ascribe to the LORD, you families of the peoples; \*  
ascribe to the LORD honor and power.
- 8 Ascribe to the LORD the honor due his Name; \*  
bring offerings and come into his courts.
- 9 Worship the LORD in the beauty of holiness; \*  
let the whole earth tremble before him.
- 10 Tell it out among the nations: "The LORD is King! \*  
he has made the world so firm that it cannot be moved;  
he will judge the peoples with equity."
- 11 Let the heavens rejoice, and let the earth be glad;  
let the sea thunder and all that is in it; \*  
let the field be joyful and all that is there in.
- 12 Then shall all the trees of the wood shout for joy  
before the LORD when he comes, \*  
when he comes to judge the earth.
- 13 He will judge the world with righteousness \*  
and the peoples with his truth.

## THE SECOND LESSON

TITUS 2:11-14

*Reader* A reading from letter from Titus.

For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the

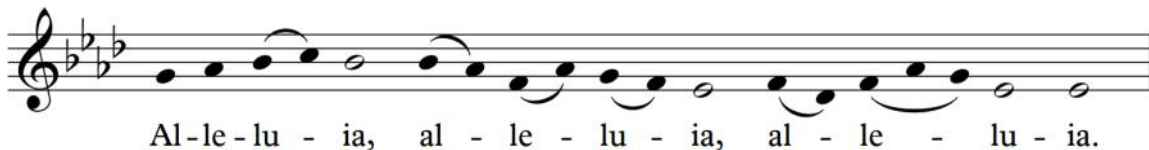
manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

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

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

## THE GOSPEL ACCLAMATION

*Please stand as you are able. At both services, the alleluia is sung by the choir, repeated by the congregation, then sung again by all after the verse.*



*Cantor* The Lord hath said unto me: Thou art my Son; this day have I begotten thee.

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

## THE HOLY GOSPEL

LUKE 2:1-20

*Please stand as you are able.*

*Deacon* †The Holy Gospel of our Savior Jesus Christ according to Luke.

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

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family

of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. In that region there were shepherds living in the fields, keeping watch

### 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.

over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid; for see-- I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, “Glory to God in the highest heaven, and on earth peace among those whom he favors!” When the

angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

#### 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.

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

#### THE SERMON

THE REV. DAWN FRANKFURT, RECTOR

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

#### THE NICENE CREED

BCP 358

*Please stand as you are able.*

*All*            **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, ✙ Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation ✙ he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.**

*All* 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.*

*Leader* As we join the angels and shepherds to celebrate with joy the birth of Jesus Christ, let us pray to God who brings light and healing to all of creation. We pray:

*Leader* For the Church: remembering especially Sean our Presiding Bishop, Cathleen our Bishop, and St. James Church, that we may embrace God's will, however mysterious or surprising it may seem.

*People* **Glory and praise to you, O God.**

*Leader* For all who live in the midst of war and wish for peace. For people everywhere, that God's spirit will open pathways of peace and bring forth hope to all who live in danger and fear.

*People* **Glory and praise to you, O God.**

*Leader* For all who find Christmas difficult, for those in need; for the sick, the suffering, and the grieving; and especially for *(pause for the prayers of the congregation)* \_\_\_\_\_, that Christ will bring healing and light to wounded bodies, hearts, and souls.

*People* **Glory and praise to you, O God.**

*Leader* For those who have died, especially, *(pause for the prayers of the congregation)* \_\_\_\_\_, and all those whose memory is honored in the Christmas greens and flowers, that all for whom we pray may rejoice in the light of God's countenance, let us pray to the Lord.

*People* **Glory and praise to you, O God.**

*Leader* For those who are warm and surrounded by love. We pray that God would shield the joyous, protect the innocent, and sustain with unfailing providence our many blessings, that receiving the gifts of God thankfully we may rejoice in the true gift of Jesus who lives in us and guides us in caring for the needy.

*People* **Glory and praise to you, O God.**

*Leader* Lifting our voices with all creation, with Mary the God-bearer, Saint Joseph, Saint James, the saints revered through generations, the angels, and the heavenly chorus, we give ourselves to God who came and dwelled among us.

*People* **Glory and praise to you, O God.**

### Historical Use of Incense (at 11:00 pm service only)

Sacred scents have graced worship since ancient times. Israelite priests burned incense with offerings, to yield a holy fragrance pleasing to God (Ex. 30). After the construction of Solomon's Temple, worship practices evoked communal memory through great clouds of incense within the Holy of Holies, denoting the divine presence dwelling in their midst (Ex. 33).

With the same mystical reverence as their Jewish ancestors, early Christians embraced the Psalmist's vision of the prayers of the faithful rising like incense before God (Ps. 141:2, Rev. 5:8). Scholars suggest by the fourth century, Christian offices of daily prayer included regular use of incense.

Ritual in the Eastern Christian church expanded the practice of censuring objects and individuals in worship to include the congregation, affirming the laity's equal status alongside priests, each one valued and holy, a living image of 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.

*Presider* Source of light and gladness, accept the prayers we offer at this feast of joy. May the Rising Sun of Christ spread across the world, bringing peace and harmony to humanity for ever. **Amen.**

## CONFESSION OF SIN AND ABSOLUTION

*Deacon* At the second coming, God will bring to light the things now hidden in darkness, and will disclose the purposes of the heart. Therefore in the light of Christ let us confess our sins.

*Please kneel or stand 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 remain standing.*

*Leader* The peace of Christ is not fleeting; it is the “peace of God that surpasses all understanding.” This Christmas, we are invited to give Christ's peace to others, as he did for his Apostles and does for each of us.

*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



# HOLY COMMUNION

## INVITATION TO THE OFFERTORY

*Please remain seated.*

*Leader* We bring gifts to our newborn Savior, for how could we come to the manger of the Lord without our hearts bursting with the joy of giving?

*Presider* How could we look upon the face of God and not be moved to give all of our lives?

*People* **Willingly and joyfully we lay these gifts at the holy feet of the Lord as gestures of our loyalty and love.**

## THE OFFERTORY

*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.*

“Before the Marvel of this Night”

CARL SCHALK

## THE PRESENTATION HYMN

HYMN 83

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

“O Come All Ye Faithful”

ADESTE FIDELES

## THE PRESENTATION

*Please remain standing.*

*Presider* All things come of you, O God.

*All* **And of your own have we given you.**

## THE GREAT THANKSGIVING - EUCHARISTIC PRAYER A

BCP 361

*Please remain standing.*

*Celebrant*                      *People*  
The Lord be with you. And al-so with you.

*Celebrant*                      *People*  
Lift up your hearts. We lift them to the Lord.

*Celebrant*  
Let us give thanks to the Lord our God.

*People*  
It is right to give our thanks and praise.

### Text Giving

You can now give to St. James using your mobile device!

Text **StJamesWichita** and the amount you want to give to **73256**

Click the link that is sent back to you.

Complete your gift using the online form provided.

[Example Message](#)

To: 73256

Text: StJamesWichita \$75

Messages and data rates may apply. Message frequency varies. Text HELP to 73256 for help. Text STOP to 73256 to cancel.

*Presider*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Because you gave ✠ Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfectly human of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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 S128

*Please remain standing. Sung at both services.*

“Holy, holy, holy Lord”

MATHIAS

*All*

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.  
✠ Blessed is one who comes in the name of the Lord.  
Hosanna in the highest.**

*The people may stand or kneel.*

*Presider*

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent ✠ Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 we proclaim the mystery of faith:

*All*

**Christ has died. Christ is risen. Christ will come again.**

### 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.

*Presider* We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. †Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through ✠Jesus Christ our Savior. 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.*

*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

## HYMN S152

*Please remain standing. Sung at both services.*

"Christ our Passover"

MARTENS

*Presider* Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

*All* There-fore let us keep the feast. Al - le - lu - ia.

### 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.

### 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.”

## AGNUS DEI

HYMN S165

*Please remain standing. Sung at both services.*

“Jesus, Lamb of God”

MATHIAS

*All* Jesus, Lamb of God:  
**Have mercy on us.**  
Jesus, bearer of our sins:  
**Have mercy on us.**  
Jesus, redeemer of the world:  
**Give us your peace.**

## THE INVITATION TO COMMUNION

*Please remain standing.*

*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

*Please be seated.*

4:00 pm “O Little Town of Bethlehem” ARR. CHARLES CALLAHAN

7:00 pm “Good Christian Friends Rejoice” ARR. ANNA LAURA PAGE

*At the conclusion of Communion at 7:00 pm, a moment of silence is observed. Hand candles are distributed as people return to their seats following Communion.*

## COMMUNION HYMNS

*Please remain seated.*

“O Little Town of Bethlehem” **HYMN 70**

“In the Bleak Midwinter” **HYMN 112**

## POST COMMUNION HYMN

**HYMN 111**

*Please remain seated. Sung at 7:00 pm. Acolytes and ushers light the people’s hand candles. Please share the light with those seated near you.*

“Silent Night” **STILLE NACHT**

*Please extinguish hand candles after the hymn.*

*Place your candle in baskets provided near exits after the close of the service.*

## POST COMMUNION PRAYER

*Presider* Let us pray.

*Please kneel or stand 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.**

## THE BLESSING

*Please stand as you are able.*

*Presider* May Almighty God, who sent Jesus to be incarnate in human nature, bless you in this holy season, scatter the darkness of sin, and brighten your heart with the light of holiness. **Amen.**

May God, who sent angels to proclaim the glad news of the Savior's birth, fill you with joy, and make you heralds of the Gospel. **Amen.**

May God, who in the Word made flesh joined heaven to earth and earth to heaven, give you peace and favor. **Amen.**

And 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 100

*Please remain standing.*

“Joy to the World”

ANTIOCH

## THE DISMISSAL

*Please remain standing.*

*Deacon* Go and sing to God. Declare the glory of the Wonderful Counselor, and tell everyone that God's salvation is here!

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

## THE POSTLUDE

“A Joyous Christmas”

JOHN LEAVITT

*Feel free to take this bulletin with you when you go, or leave your bulletin at the back of the church for use again at later services. Thank you.*

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## SERVICE PARTICIPANTS

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The Rev. Dawn Frankfurt, Rector  
The Ven. Jeff Roper, Archdeacon  
Dakota Bennett, Organist  
Elizabeth Wenger, Lay Worship Leader  
Paul Leeker, Lay Worship Leader  
The St. James Choir & Handbell Choir

### 4:00 PM

*Greeters*- Vicki Evans, Claudette Johns, Karen Winn, Rik Winn  
*Acolytes*- Jay Price, Jenny Kroeker  
*Chalice Bearer* - Necia Rillema  
*Lectors* - Malachi Biffle, Diane Schawe  
*Ushers* - Paul Rillema, Mary Druding, Woody Swain

### 7:00 PM

*Greeters* - Racine Zackula, Matt Carroll, Peggy Sprague  
*Acolytes* - Danny Blair, Kyle Smith  
*Chalice Bearer* - Danny Blair  
*Lectors* - LoWaine Robison, Joan Moore  
*Ushers* - Dave McDonald, Johnson Olanya, Marilyn Milhon,  
Ian McMains, Dayana McMains

*With special thanks to the St. James Altar Guild.*

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## THIS WEEK AT ST. JAMES

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### WEDNESDAY DECEMBER 25

*Office Closed*

10:00 am - Christmas Day Service

### THURSDAY, DECEMBER 26

*Office Closed*

12:00 pm - The Book Club of  
St. James & St. Stephen's  
5:30 pm - Endowment Funds Board

### SATURDAY, DECEMBER 28

5:30 pm - Worship Service

### SUNDAY, DECEMBER 29

9:00 am - Coffee Hour

9:30 am - Worship Service

### MONDAY, DECEMBER 30

6:30 pm - Cub Scouts

7:00 pm - Scout Troop

### TUESDAY, DECEMBER 31

7:00 pm - Graduate EfM

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## THE CHRISTMAS GREENS & POINSETTIAS ADORNING THE CHURCH ARE GIVEN TO THE GLORY OF GOD AND...

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- ◆ In loving memory of Bill Taylor, by Marilyn Taylor.
- ◆ In loving memory of Bob Cowdery, Craig Cowdery, and Brian Cowdery, by Sue Cowdery.
- ◆ In thanksgiving for the Siefkes and Moore families, by Joan, Gracie, Eve, and Noelle Moore.
- ◆ In loving memory of Terry House and Evelyn and Charles Tanner, by Gerry House.
- ◆ In loving memory of my grandparents, Harry and Bob Christopher, Pepe and Caridad Angulo, Aunt Helen, and Aunt Betty, by Susie Stallings.
- ◆ In loving memory of my husband Delmar and my son Kurt, by Mary Klocke.
- ◆ In loving memory of Ron Harrison, by Randy Harrison.
- ◆ In loving memory of Margarita Busche, by Raffaele and Karla Fazio.
- ◆ In loving memory of Marjorie Skinner Scott and Art and Sallie Hager, by Paula Skinner and Deb Hager.
- ◆ In thanksgiving for friends and family, by Deb Brinegar.
- ◆ In thanksgiving for Beckett Clark, by Paul Clark and Dottie Evans.
- ◆ In loving memory of Dean and Harriet Clark and Roy and Mary Selenius, by Paul Clark and Dottie Evans.
- ◆ In loving memory of our son, Ryan Reep, by Amy and Danny Reep.
- ◆ In loving memory of my dear husband, Robin, and my family and friends who have entered everlasting life with our Lord Jesus Christ, by Jane Spurrier
- ◆ In thanksgiving for St. James, by Marcia and Lowell Wilder.
- ◆ In thanksgiving for my family and the good people of St. James, by the Rev. Dawn Frankfurt.
- ◆ In thanksgiving for our family, by Terry and Janet Newlin.
- ◆ In loving memory of our departed loved ones, by Terry and Janet Newlin.

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**THE CHRISTMAS GREENS & POINSETTIAS ADORNING THE  
CHURCH ARE GIVEN TO THE GLORY OF GOD AND...**

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- ◆ In loving memory of T.K. and Betty Blair, by Danny and Celia Blair.
- ◆ In thanksgiving by Marilyn Milhon.
- ◆ In loving memory of Leonard Druding and Russell McKennan, by Mary Druding.
- ◆ In loving memory of Colleen Didier, by Jennifer King.
- ◆ In honor of Mother Dawn, by Bill and Kris Frankfurt.
- ◆ In loving memory of Emily Swain Smith, by Woody and Barb Swain.
- ◆ In thanksgiving for my St. James family, by Deb Bagby.





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## PARISH PRAYERS

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**In the Anglican Cycle of Prayer:** The Diocese of Kuching – Church of the Province of South East Asia

**In the World Council of Churches Cycle of Prayer:** Japan, North Korea, South Korea

**In the Kansas Cycle of Prayer:** Pray for St. Thomas the Apostle, Overland Park

**Those discerning a call to the priesthood:** Paul Leeker, Elizabeth Wenger

**Those serving in the military:** Anna Broadbent; Davis Jackson; Will Corkins; Maureen Tanner

**Prayers of thanksgiving for:** Parents, Sam and Aileen Zerger, and grandparents Peggy and Tom Zerger, welcome to the world Reese Emerson, a girl, born on December 19, 2024 at 8:35 a.m. She weighs nearly 5 lbs. Mother and baby are both doing well.

**Those in trouble, sorrow, need, sickness or any other adversity:** Richard H.; Vicky R.; Susan G.; Barry K.; Claire B.; Kate M.; John R.; Kris & Bill; Will F.; Tracy B.; Margi Y.; Dan.; Vicky P.; Jane S.; Bill M.; William H.; Alex W.; JD; Dairon; Michael; Julie; Marie G.; Ivan; Gabe; Brad M.; Shonda C.; Matt R.; Michael H.; Emma R.; Wes R.; John D.; Michelle L.; Janet C.; Buck & Gladys; Fred; Gail P.; Gerry H.; Thelma; Mary K.; Susan G.; Peggy S.; Ed & Kim; Jean E.; Judy T.; Sam & Beth; Barbara S.; Bill M.; Hazel S.; Allie N.; Kris S.; Larry R.; Drew H.; Elena S.; Bella P.; Daimon; Anna; Sylvester; Pat; Andy S.; Sue C.; Martha L.; Joseph B.; Joan J.; Jayne P.; Deb H.; Dal H.; Carole U.; Bill & Carolyn; Janice M.; Marge R.; Marcia & Lowell; Gus G.

**Those who have recently died:** Aaron Snook, Janice Orlando; James Gilman Jr.; Dudley; Ruth Bennett; Nancy Hercher

**Some who have died in December in the past:** Mary Albright; Holly Bell; Martha Black; Helen Bousfield; Carl Brink; Charlotte Cochran; Dorcas Cooper; Flo Duncan; Peggy Duncan; Ruth T. Elrick; Pat Evans; Ron Harrison; Betty Holmer; Helen Hope; Tomora Jennings; June E. Morell; Gladys Osborne; Tom Reid; Mary Rickman; Betty Robinson; Wanda Sanders; Margaret Sandlin; Elizabeth Sheffield; John Sheffield; Lois Smith; Ev Stephenson; Norris Taylor; Marcia Thudium; Gretchen Waite; Mary Jo Watson; Richard Wingell

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## PARISH ANNOUNCEMENTS

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**Sunday, January 5** is Children's Sunday School and Children's Chapel starting at 9:30 am upstairs in the Kidz Zone. All kids in preschool - 5th grade are welcome.

**In case you missed it...** Starting on the first weekend of February, we will have two Sunday services again - 8:30 am and 10:45 am. This does mean that we will need double the number of volunteers that we have been utilizing on Sundays, so please make an effort to serve if you are able. This includes ushers, greeters, altar guild members, altar servers, and lectors.

**Maddy Bishop's ordination to the priesthood** will be on Saturday, January 11, 2025. The service will be at 10:30 am at Grace Cathedral in Topeka, Kansas. Everyone is invited to attend this meaningful service.

### **We need help in the nursery!**

Based on the small number of volunteers that we have for the nursery, we are **not** going to be able to offer nursery services at both Sunday services once the schedule changes in February. Please, if you are able, consider offering to volunteer in the nursery. Or, if you know anyone looking to make a little extra money by staffing the nursery weekly, please contact Chelsea at [formation@stjameswichita.org](mailto:formation@stjameswichita.org)

Can't make it to church every week, but not sure where to watch our **livestreamed service**? You can find the current and recent services on the St. James website at [www.stjameswichita.org/worship](http://www.stjameswichita.org/worship), or subscribe to our Youtube channel by going to [www.youtube.com/stjameswichita](http://www.youtube.com/stjameswichita) and clicking subscribe.

### **NOMINATIONS TO SERVE IN 2025**

*The Annual Meeting will be held on Sunday, January 26 after worship.*

**Vestry:** Korbin Painter (to fulfill 2 years of a vacant seat);  
George Bousfield; Karla Fazio; Tim Newlin

**Youth Vestry Appointee:** Aiden Petty

**Convention Delegates:** Adrienne Edwards; Brandon Whipple

**Endowment Funds Board:** Scott Orr; Clay Bastian

**Nominating Committee:** Andy Aitken; Vicki Evans; Deb Hager;  
Cheryl Schmeidler; Peggy Zerger; Joan Moore

# ST. JAMES CHURCH WELCOMES YOU

## THE EPISCOPAL CHURCH IN COLLEGE HILL

Please send me:

<input type="checkbox"/> Newsletter (four/year)	<input type="checkbox"/> e-newsletter (one/wk)
<input type="checkbox"/> Oyster Dinner info (March 4, 2025)	<input type="checkbox"/> Olde English Tea info (May 3, 2025)

Please contact me about:

<input type="checkbox"/> Joining an activity	<input type="checkbox"/> Becoming a member
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You may fill in the following information  
and place this in the offering plate, or mail to:

*St. James Episcopal Church  
3750 E. Douglas Ave.  
Wichita, KS 67208*

or email to: *office@stjameswichita.org*

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Phone number: \_\_\_\_\_

e-mail address: \_\_\_\_\_

Other family members at this address: \_\_\_\_\_

\_\_\_\_\_

Comments or additional information:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*Please place completed forms in the offering plate or hand it to the Presider as you depart.*

**WE ARE BLESSED TO HAVE YOU WITH US.  
WE WOULD LOVE TO WELCOME YOU AGAIN.**



**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

**Weekly Eucharist Services**  
Saturday at 5:30 pm  
Sunday at 9:30am

**Adult Forum & Fellowship**  
Sundays at 10:45 am (Most fourth  
Sundays are a potluck meal)

**Children's Sunday School and  
Children's Chapel**  
First Sunday of each month,  
starting at 9:30 am

**Youth Group**  
Sundays at 6:30 pm (except fourth  
Sundays, we meet at 11:30 am)

**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! After receiving a  
card, we will have a name badge  
ready for the following weekend.

# 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**



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