

**ST. JAMES EPISCOPAL CHURCH
COLLEGE HILL, WICHITA, KS**

SATURDAY, OCTOBER 23 AND SUNDAY, OCTOBER 24, 2021

**THE FEAST OF ST. JAMES OF JERUSALEM
HOLY EUCHARIST: RITE TWO**

All directions about kneeling and standing are for those who are able.

The use of masks is required at in-person worship and should cover nose and mouth.

Singing will be included in worship at the 10:45 service. It is vestry policy for masks to be worn even when singing.

The nursery is open and available, but not staffed.

THE WORD OF GOD

PRELUDE

By All Your Saints

Sunday

R. HOBBY

The people stand.

THE OPENING HYMN

Sunday

Hymn 237 Let Us Now Our Voices Raise

GAUDEAMUS PARITER

WELCOME AND OPENING ACCLAMATION

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

Presider

Almighty God, to you all hearts are open, all desires 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.**

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 HYMN OF PRAISE *Spoken at 5:30 and 8:30. Sung at 10:45.*

Hymn S280 Glory to God

POWELL

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

Presider God be with you.

People **And also with you.**

Presider Let us pray.

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.

People **Amen.**

The people are seated.

THE FIRST LESSON

ACTS 15:12-22a

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

Spoken

PSALM 1

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

THE SECOND LESSON

1 CORINTHIANS 15:1-11

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.**

Please Stand.

THE GOSPEL HYMN

Sung at 10:45 a.m. service

Hymn 232 vs. 1, St. James of Jerusalem, vs. 3

By All Your Saints Still Striving

NYLAND

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.

Saint 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. For more information, see the inside of the back cover.

About the Nicene Creed

The version of the Nicene Creed we use follows the Greek original precisely by saying “was incarnate of the Holy Spirit and the Virgin Mary,” thus emphasizing that Mary was an active, rather than passive, participant in the Incarnation (Luke 1:38). It also follows the Greek and Latin (and English of Rite One) by using “who” rather than “he” in the Holy Spirit section.

The words “and the Son,” are not a part of the original Greek text. They were added later to some Latin translations.

These changes are made as we adopt the use of more expansive language in worship.

Expansive Language

At St. James, we have embraced expansive language for God in worship. We use this language to enlarge our understanding and expression of God. We do this so all people can know themselves to be accepted at the deepest level. This is the way God loves us.

THE HOLY GOSPEL

The Deacon or a Priest reads the Gospel, first saying

Reader 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?”

After the Gospel, the Reader says

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

Please be seated.

THE SERMON

THE REV. DAWN M. FRANKFURT, RECTOR

Silence is observed following the sermon.

The people stand.

THE NICENE CREED

**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

A brief silence may be kept after each intercession.

Reader In the spirit of love and compassion exemplified in our patron, James of Jerusalem, let us pray:

Reader Spirit of Life, God of many names, be in our hearts and minds as we come together today to give thanks for James, the brother of our Lord, and to pray for our world. We come as people of privilege, grateful for this blessing, and hopeful for our future.

People **O righteous one, with James we place great confidence in you.**

Reader Encourage us, Lord, to be able to bring all traditions to your Spirit in unity. We are part of an interconnected web of life, let us acknowledge and embrace our oneness as our patron James first inspired us to do.

People **O righteous one, with James we place great confidence in you.**

Reader We pray we may be loving and able stewards of this world. We pray that we acknowledge our differences as we seek out common ground, each of us working toward the good of all.

People **O righteous one, with James we place great confidence in you.**

Reader We recognize there is hurt and sorrow, deeds that confound us, and actions for which we can find no justification. Yet, we also know that there is untold good. As James stood at the pinnacle, let us stand with righteousness and love.

People **O righteous one, with James we place great confidence in you.**

Reader We pray for those in need, the sick, the suffering, and the special needs and concerns of this congregation.

Silence. *The People may add their own petitions.*

Reader Hear us, Lord;

People **For your mercy is great.**

Reader We pray for all who have died, that they may have a place in your eternal kingdom.

Silence. *The People may add their own petitions.*

Reader Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

The Spirit of St. 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.

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 women 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 3, 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 20, 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.

Reader

We pray for the strength to recognize our weakness in soul work, and we ask for perseverance to overcome inertia. We pray that while we recognize occasional tiredness in our bones and in our hearts, we may call upon the divine power, found only in you, that we may be refreshed for ministry and live as fully as we are called to be.

People

O righteous one, with James we place great confidence in you.

Reader

Let us be the good we want to see in the world. As we celebrate the first 100 years of this parish, fill us with your love.

People

Amen.

Presider

As we celebrate our centennial, let us pray.

All

Gracious God, we lift our praise to you for the gift of St. James Church. Our parish, dedicated to your Word, is given by a century of saints now remembered in love on this holy ground. This life-giving communion, through which we know you, comes from the history you established for all time. We give you grateful thanks for this, and for the hope we have, through Christ, of the eternal communion. Lord, give us the loving and generous imagination which secures the foundation of our second century. May we be found faithful to the traditions of St. James Church and eager servants of the future saints who will find the knowledge and love of you in this place for years to come. Amen.

CONFESSION OF SIN AND ABSOLUTION

The Deacon or Presider says

Let us confess our sins against God and our neighbor.

A moment of silence is observed while those who choose to kneel do so.

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

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE HOLY COMMUNION

Please stand.

THE PEACE

Presider The peace of Christ be always with you.

People **And also with you.**

Please greet each other refraining from physical contact with people outside your safety bubble.

Please be seated.

ANNOUNCEMENTS

MESSAGE OF GENEROSITY

MARY SLOAN ON SATURDAY
JUDY GOODPASTURE ON SUNDAY

THE OFFERTORY SENTENCE

Presider As we follow the example of James the Just, may we be faithful in continually offering prayer and seeking reconciliation for our brothers and sisters around the world.

The People remain seated while an offering is received to support St. James Church's ministry of sharing God's love with the world.

THE OFFERTORY MUSIC

I Sing a Song of the Saints	8:30 a.m. service	ARR. WILBUR HELD
Love Yet the Lord	10:45 a.m. service	G.F. HANDEL

The People stand as their gifts are brought forward.

THE PRESENTATION HYMN *Sung at 10:45 a.m.*

Hymn 380 Praise God from Whom All Blessings Flow (v. 3) OLD 100TH

THE PRESENTATION

Presider All things come of you, O God;

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

THE GREAT THANKSGIVING – EUCHARISTIC PRAYER A

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 God 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 in the multitude of your saints, you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with

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.

Offering Our Gifts

At the Offertory, we shift from focusing on the Word to Holy Communion. This begins with gathering and presenting the people's offerings — bread, wine, money and other gifts — in recognition that all we have and all we are comes from God. The ancient practice of tithing (giving 10% of one's income back to God) is one important way we recognize God's abundant provision for our lives and the church. In the Eucharist, we offer our whole selves to God to be transformed and renewed as signs of the new creation in Christ.

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.

About Communion

All People seeking to know Jesus Christ and the love of God more deeply are invited to receive Communion in the Episcopal Church.

Please inform an usher if you need to receive Communion at your seat. Gluten-free wafers are available upon request. If for any reason you prefer not to receive the Sacrament, simply cross your arms over your chest as you come forward so that you might receive a blessing instead.

endurance the race that is set before us; and together with them, receive the crown of glory that never fades away. 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:

SANCTUS Hymn S129

All

Presider

Spoken at 5:30 and 8:30. Sung at 10:45.

POWELL

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.

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 and 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

Presider

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

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

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 the kingdom,
and the power, and the glory
for ever and ever. Amen.**

THE BREAKING OF THE BREAD

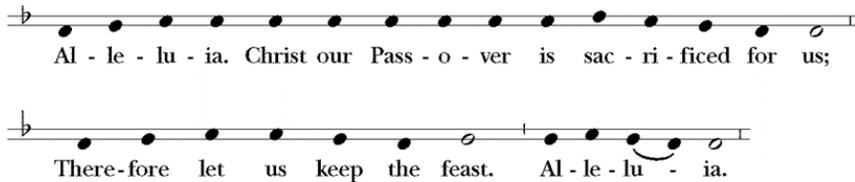
The Presider breaks the consecrated Bread.

A period of silence is kept.

THE FRACTION *Spoken at 5:30 and 8:30. Sung at 10:45.*

Hymn S152 Alleluia

MARTENS



THE INVITATION TO COMMUNION

Facing the people, the Presider says the following Invitation or similar words.

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. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead of the sacrament, please indicate your choice by crossing your hands over your chest.

MUSIC AT COMMUNION *Sunday only*

A Cause for Celebration

J. HATHAWAY; A. FEDAK

(This hymn was written for the 100th anniversary of St. James Episcopal Church.)

At the conclusion of Communion, a moment of silence is observed.

A Cause for Celebration

A Cause for Celebration was commissioned in 2019 as the Centennial hymn. The text is by our own Jeanine Hathaway, and the music was written by American composer Alfred Fedak. Because of the COVID-19 delay and the many changes in our lives in the past months, an additional verse in a somber mood has been added to recognize this part of our recent history. The choir will sing the hymn at the 10:45 service today, and everyone will have the opportunity to sing it when we celebrate the centennial on November 14. We are thankful to Jeanine and Alfred for their contributions to our celebration.

POSTCOMMUNION PRAYER

Presider Let us pray.

The People may stand or kneel.

All **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of Christ, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.**

Please stand.

THE BLESSING

Presider May God, who has given us, through the life of St. James, the brother of Our Lord, a pattern of holy living and victorious dying, strengthen your faith and devotion, and enable you to bear witness to the truth against all adversity. And the blessing of God: Father, Son, and Holy Spirit, be among you and remain with you always. **Amen.**

THE CLOSING HYMN *Sung at 10:45*

Hymn 529 In Christ There is No East or West

MCKEE

THE DISMISSAL

The Deacon, or the Presider, dismisses the People

People **Thanks be to God.**

POSTLUDE

My Soul Proclaims Your Greatness

ARR. DAVID CHERWEIN

SERVICE PARTICIPANTS

Preacher and Presider: The Rev. Dawn M. Frankfurt, Rector

Deacon: The Rev. Jeff Roper

Acolytes: Danny Blair and Jared Rowland

Lectors: Adrienne Edwards, Bert Clark, Dave McDonald, Necia Rillema, Mary Druding, Paul Leeker, Suzanne Laycock

Ushers: Woody Swain and Jeanne Kroeker

Musicians: Marlene Hallstrom, organist; St. James Choir; Mary Newman, Soprano

THE MANY JAMESES

Saint James of Jerusalem

James of Jerusalem, the patron saint of this parish, is referred to in the New Testament as the brother of Our Lord Jesus Christ. He was for many years the leader of the Christian congregation in Jerusalem, and is generally supposed to be the author of the Epistle of James. In the first letter to the Corinthians (15:7), Paul says that James was favored with a special appearance of the Lord before the ascension. Later, James dealt cordially with Paul at Jerusalem, when the latter came there to meet Peter and the other apostles. During the Council of Jerusalem, when there was disagreement about whether Gentile converts should be circumcised, James summed up the momentous decision with these words: "My judgment is that we should impose no irksome restrictions on those Gentiles who are turning to God" (Acts 15:19).

Eusebius, quoting from earlier church history, declares that James was surnamed "the Just." Josephus, reports that James was much respected even by the Pharisees for his piety and strict observance of the Law.

James' success in converting many to Christ perturbed some factions in Jerusalem. Leaders of the temple believed they could prevail with James to calm the fervor, so they asked him to speak to the people from the top of the temple and he agreed. At the pinnacle of the temple, people shouted from below: "Oh, righteous one, in whom we are able to place great confidence; the people are led astray after Jesus, the crucified one. So declare to us, what is this way, Jesus?" James responded, "Why do you ask me about Jesus, the Son of Man? He sits in heaven at the right hand of the great Power, and he will soon come on the clouds of heaven!" The people began shouting, "Hosanna to the Son of David!" As the Pharisees saw what was happening, they began to say about James: "Oh! Oh! The righteous one is in error!" This had little effect on the crowd, so they determined to push James down from the temple, letting the people see what would happen to those who dared to believe in Jesus. When they threw James from the pinnacle of the temple, it didn't kill him.

James rose to his knees and began to pray for them. "I beg of you, Lord God our Father, forgive them! They do not know what they are doing." The Pharisees on the ground began to stone him as he prayed, while those from the roof rushed down to join the execution. One of the priests, shouted, "Stop! What are you doing! The righteous one is praying for you." It was too late. A fuller (i.e., launderer) took out one of the clubs that he used to beat clothes and smashed James on the head, killing him with one blow.

Saint James the Less

Little is known of James, the son of Alphaeus. It is also possible that he was small physically or younger than the other two. James labored diligently in and around Jerusalem until he was martyred when he was 96 years old. A saw is used as a symbol for James, recalling the story that he was thrown down from the top of the temple, stoned, beaten, and then cut into pieces with a saw. James the Less is commemorated in the Episcopal calendar of the church year on May 1, along with St. Philip.

Saint James the Apostle

James the Apostle is also known as James the Greater. James and John, sons of Zebedee, are mentioned frequently in the gospels. He is sometimes called "the elder" or "the greater," to distinguish him from the other apostle James, the son of Alphaeus, who is called James the Less. James was a fisherman by trade. James and John left their father and their work as fishermen when called by Jesus. They became apostles, and with Peter formed an inner circle in the apostolic group. They witnessed the Transfiguration, the healing of Peter's mother-in-law, the raising of the daughter of Jairus, and the agony at Gethsemane. Jesus nicknamed the brothers James and John "sons of thunder." Legend claims that James was a great traveler and carried the gospel to Spain. He is the patron saint of that country where he is called Santiago. His work for the Lord in Jerusalem angered Herod, who had him killed about the year 42. He was the first of the apostles to be martyred and the only one whose martyrdom is mentioned in the Bible (Acts 12:1-2). James's life is commemorated in the Episcopal calendar of the church year on July 25.

WELCOME

**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 life-long 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.

ST. JAMES EPISCOPAL CHURCH

Loving ~ Liberating ~ Life-Giving

The Rev. Dawn M. Frankfurt, Rector

The Rev. Dillon Green, Curate

The Rev. Jeff Roper, Deacon

Marlene Hallstrom, Organist and Director of Music

Chelsea Whipple, Director of Programs

Susan Stallings, Bookkeeper

Deb Gruver, Administrative/Communications Assistant

Jose Alonso, Sexton

Associated Clergy

The Rev. Joseph Bayles, Associated Priest

The Rev. Sam Criss, Associated Priest

The Rev. Deedee Evans, Deacon Emerita

3750 E. Douglas Ave. ~ Wichita, KS ~ 67208

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

office@stjameswichita.org

www.facebook.com/stjameswichita