



ST. JAMES EPISCOPAL CHURCH
COLLEGE HILL, WICHITA, KS

SATURDAY, OCTOBER 30, AND SUNDAY, OCTOBER 31, 2021

THE TWENTY-THIRD SUNDAY AFTER PENTECOST
HOLY EUCHARIST: RITE TWO

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

Masks are required 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

Lord Christ, on Thee My Hope is Stayed

Sunday

JOHANN PACHELBEL

Please stand.

THE OPENING HYMN

Sunday, sung at 10:45

Hymn 372

Praise to the Living God

LEONI

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.**

Info For Worship

We invite you to follow the service and take part in a way that feels right to you.

- Please wear masks covering your nose and mouth.
- As practical, distance yourselves from other worshippers.
- Please observe directions about standing and kneeling as you are able and willing to do so.

Episcopal Worship

Worship according to the BCP, the Book of Common Prayer, is central to the Episcopal Church's identity and its main source of unity. We have a sacramental understanding of worship. The prayer book specifies that the Eucharist or Holy Communion is "the principal act of Christian worship on the Lord's Day." The service has two parts. The first is centered on Bible readings, and preaching. The second is centered on the Eucharist.

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.

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; 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 FIRST LESSON

RUTH 1:1-18

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. When they had lived there about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons and her husband. Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had considered his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land

of Judah. But Naomi said to her two daughters-in-law, "Go back each of you to your mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband." Then she kissed them, and they wept aloud. They said to her, "No, we will return with you to your people." But Naomi said, "Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me." Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her. So she said, "See, your sister-in-law has gone back to

gods; return after your sister-in-law.” But Ruth said “Do not press me to leave you or to turn back from following you! Where you go, I will go; Where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will

die— there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!” When Naomi saw that she was determined to go with her, she said no more to her.

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 146

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

- 1 Hallelujah!
Praise the Lord, O my soul! *
 I will praise the Lord as long as I live;
 I will sing praises to my God while I have my being.
- 2 Put not your trust in rulers, nor in any child of earth, *
 for there is no help in them.
- 3 When they breathe their last, they return to earth, *
 and in that day their thoughts perish.
- 4 Happy are they who have the God of Jacob for their help! *
 whose hope is in the Lord their God;
- 5 Who made heaven and earth, the seas, and all that is in them; *
 who keeps his promise for ever;
- 6 Who gives justice to those who are oppressed, *
 and food to those who hunger.
- 7 The Lord sets the prisoners free;
 the Lord opens the eyes of the blind; *
 the Lord lifts up those who are bowed down;
- 8 The Lord loves the righteous;
 the Lord cares for the stranger; *
 he sustains the orphan and widow,
 but frustrates the way of the wicked.
- 9 The Lord shall reign for ever, *
 your God, O Zion, throughout all generations.
Hallelujah!

THE SECOND LESSON

HEBREWS 9:11-14

When Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal

redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from

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

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.

Gospel Procession

The Gospel lesson is brought into the midst of the people. We stand in reverence for the special place Jesus and the gospel stories have in our lives. Some people make the sign of the cross over their forehead, lips, and chest with their thumb as the Gospel is introduced as a way of expressing their intention that the words enter their mind, speak through their lips, and fill their heart.

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.

Please stand.

THE GOSPEL HYMN *Sung at 10:45*

Hymn 581, v. 1, 2, 6 *Where Charity and Love Prevail*

CHESHIRE

THE HOLY GOSPEL

MARK 12:28-34

To honor the teachings of Jesus, all turn to face the Gospel procession.

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

One of the scribes came near and heard the Saducees disputing with one another, and seeing that Jesus answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’ — this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

After the Gospel, the Reader says

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

Please be seated, as indicated by the preacher.

THE SERMON

THE REV. DAWN M. FRANKFURT, RECTOR

A moment of 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 Please join your heart with ours as we offer prayers together.
 We pray for the Church universal, for Michael, our presiding Bishop,
 and Cathleen our Bishop; for the Episcopal Diocese of Kansas, the
 Southwest Convocation, the Wichita Minister, Breakthrough/ESS and
 our beloved parish.

Reader God of love and mercy,
People **Hear our prayer.**

Reader We pray for the well-being of people everywhere, for those who
 suffer, for anyone who is sick or in trouble, and for people around the
 world whose needs are known to you. We ask you, Lord, lift their
 misery and fit us for life which spreads your abundance and
 compassion.

Reader God of love and mercy,
People **Hear our prayer.**

Reader We offer prayers for the health of Creation. With longing we pray for
 the wisdom to be on earth, among all creatures with gentle, loving
 kindness. We pray for our country and leaders around the world that
 violence, want, desperation, and selfishness may cease. We pray either
 silently or aloud for those who are particularly on our hearts and in
 our minds: _____.

Reader God of love and mercy,
People **Hear our prayer.**

Prayer List & Pastoral Care

If you or a loved one are ill
 or in need and you would
 like to be included in our
 parish prayers, please
 contact the church office at
 683-5686 or email us at
 office@stjameswichita.org.

If you or a family member
 are in need of pastoral care,
 please call the church
 office. Security cautions
 and privacy concerns limit
 our ability to respond
 without direct
 information from you or
 your family.

Please do not trust social
 media to pass your news
 along, and don't leave it to
 the grapevine to deliver the
 word for you. This parish
 cares for you, desires to lift
 you in prayer, and will
 respond personally when
 appropriate and requested.

Reader We pray for peace in the world, that we may be fortified with gratitude. We pray for the salvation of all.
Reader God of love and mercy,
People **Hear our prayer.**

PARISH PRAYER

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 you 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.**

Please stand.

THE PEACE

Presider The peace of Christ be always with you.

All **And also with you.**

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

Please be seated.

Prayer for the Minster

Gracious God, who created everything and made members of the Body of Christ every family, language, people, and nation; equip us to share your love with the people of Wichita. Bless each parish in the Wichita Minster with the knowledge of our unity in you. Draw us into common mission to welcome strangers, create justice, and scatter the causes of division. In the work you give us to do, may the wealthy and poor, the healthy and sick, the included and alienated among us find joy in equality. Grant this to us now, and in the age to come, in the Name of our Savior, Jesus Christ. Amen.

ANNOUNCEMENTS

MESSAGE OF GENEROSITY

SARAH ROBINSON ON SATURDAY
PHIL SPEARY ON SUNDAY

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

Presider All that we have — our lives, our possessions — comes from God, to whom we owe everything.

People Come, then, and give, for Scripture tells us that in giving, we will have treasure in heaven.

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

Adagio 8:30 BENEDETTO MARCELLO
A Mighty Fortress Is Our God 10:45 ARR. JASON KRUG

The People stand as their gifts are brought forward.

THE PRESENTATION HYMN *Sung at 10:45*

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

The people remain standing.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

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

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. For 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 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:

Offering Our Generosity

Next weekend, November 6 and 7, is Ingathering weekend at all worship services. Please bring your completed pledge forms to church next weekend. The gifts we present together will be blessed by the grace of God.

SANCTUS
Hymn S129

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

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.

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 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

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

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.

Prayer for All Hallows Eve

O most merciful and mighty God, your son Jesus Christ was born of the Blessed Virgin Mary to bring us salvation and to establish your kingdom on earth: Grant that Michael and all your angels may defend your people against Satan and every evil foe, and that at the last we may come to that heavenly country where your saints for ever sing your praise; through Jesus Christ our Lord.

Book of Occasional Services, The Episcopal Church

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

Presider Alleluia. Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia.**

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.

As you come forward 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

Communion Improvisation

8:30

EUGENE ENGLERT

Leaning on the Everlasting Arms

10:45

ARR. JASON KRUG

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

Holy 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.

Anniversary Celebration

Bishop Cathleen Bascom will help us celebrate coming into our parish's second century at one special service at 9:30 a.m. Sunday, Nov. 14. The service will include confirmation of new members. A champagne reception follows in the Guild Hall.

Prayer for All Hallows Eve

Almighty and everliving God, you have made all things in your wisdom and established the boundaries of life and death: Grant that we may obey your voice in this world, and in the world to come may enjoy that rest and peace which you have appointed for your people; through Jesus Christ who is Resurrection and Life, and who lives and reigns for ever and ever. Amen.

*Book of Occasional Services,
The Episcopal Church*

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 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 *Sung at 10:45*

Hymn 551 Rise Up, Ye Saints of God

FESTAL SONG

THE DISMISSAL

The Deacon, or the Presider, dismisses the People.

People **Thanks be to God.**

POSTLUDE

Sunday

The God of Abraham Praise

ARR. ROBERT POWELL

SERVICE PARTICIPANTS

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

Deacon: The Rev. Jeff Roper

Acolytes: Danny Blair and Alexis Walter-Fletcher

Lectors: Sandra Bradley, Brandon Whipple, Rob Compton, Deb Bagby

Ushers: Megan Tyner, Dan Dye

Musicians: Marlene Hallstrom, organist; St. James Handbell Choir

HALLOWEEN IN CHRISTIAN CONTEXT

All Hallows' Eve, on the evening of Oct. 31, precedes the church's celebration of All Saints' Day on Nov. 1. The Book of Occasional Services provides a form for a service on All Hallows' Eve. This service includes two or more readings from these options: the Witch of Endor (1 Sm 28:3-25), the Vision of Eliphaz the Temanite (Jb 4:12-21), the Valley of Dry Bones (Ez37:1-14), and the War in Heaven (Rv 12:[1-6]7-12). The BOS notes that "suitable festivities and entertainments" may precede or follow the service, and there may be a visit to a cemetery or burial place.

The popular name for this festival is Halloween. It was the eve of Samhain, a pagan Celtic celebration of the beginning of winter and the first day of the new year. This time of the ingathering of the harvest and the approach of winter apparently provided a reminder of human mortality. It was a time when the souls of the dead were said to return to their homes. Bonfires were set on hilltops to frighten away evil spirits. Samhain was a popular festival at the time when the British Isles were converted to Christianity. The church "adopted" this time of celebration for Christian use by observing All Saints' Day on Nov. 1, and All Hallows' Eve on the evening of Oct. 31.

This year All Hallows Eve falls on Sunday, October 31. This is the day many North Americans celebrate Halloween. On this night Christians traditionally prepared for the Feast of All Saints with prayers and fasting the night before. In some countries, they would pray together at church and then light candles at the graves of loved ones who had died. The custom of trick or treating comes from parts of Europe where groups of poor children would go begging from door to door. Families would give them a small loaf of bread marked by a cross, called a soul cake, if the children promised to pray for the family and souls of its members who had died. Our Halloween customs come from different places and times – not all of them are Christian.

Prayer for the occasion

Lord, tonight, We will face all that most concerns us: our fears, the shadowed places of the mind; the coming of winter darkness; the cold thin place between waking and sleep. We call to mind the powerless, the lonely, those who most fear the knock at the door; all those deceived by the world's empty promises; all those cowed by menaces or threats. We stand with those weak in body, mind or spirit and those seduced by treats or hurt by tricks. Lord, your light shines into every darkness. You told us: pray 'deliver us from evil'. Your Spirit gives us hope, gives us courage, a candle in the window unhurt by the wind. Amen. *From the Church of England*

An Irish Halloween blessing

At all Hallow's Tide, may God keep you safe
From goblin and pooka and black-hearted stranger,
From harm of the water and hurt of the fire,
From thorns of the bramble, from all other danger,
From Will O' The Wisp haunting the mire;
From stumbles and tumbles and tricksters to vex you,
May God in His mercy, this week protect you.

Prayer to Be Delivered

From All Evil

Sanctify, O Lord,
our souls, minds, and
bodies.
Touch our minds
and search out our
consciences.
Cast out from us every evil
thought,
Every impure idea,
every base desire and
memory,
Every unseemly word,
all envy, pride and
hypocrisy,
Every lie, every deceit,
every worldly temptation,
All greed, all vainglory,
all wickedness, all wrath,
All anger, all malice,
all blasphemy, and all sloth,
Every movement of flesh
and spirit
That is alien to the will of
your holiness.
And enable us to turn to
You,
Master, Lord who loves
humankind,
To call upon you
with boldness and without
condemnation,
With a pure heart, a
contrite soul,
a face unashamed,
and with lips that are
sanctified.

*From the Roman Catholic
Liturgy of Saint James.*

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

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