



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, APRIL 29, 2023

8:30 AM AND 10:45 AM, SUNDAY, APRIL 30, 2023

THE FOURTH SUNDAY OF EASTER

A directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared on Sunday.

“Fugue “To God Alone be Highest Praise””

J.S. BACH

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

THE OPENING HYMN

HYMN 180

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

“He is risen”

UNSER HERRSCHER

WELCOME AND EASTER ACCLAMATION

Please remain standing as you are able.

Presider Alleluia! Alleluia! Christ is risen.

People **The Lord is risen indeed. Alleluia! Alleluia!**

THE COLLECT FOR PURITY

Please remain standing as you are able.

Leader Almighty God, to you all hearts are open, all desires are known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Savior. **Amen.**

Info for worship

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

BCP - Book of Common Prayer, or Prayer Book, (red book);

Hymnal (blue book); Hymn numbers beginning with 'S' are found in the front of the Hymnal.

We have Answers

We can't solve the problems of the world ... our knowledge base and skill set are centered around the worship, liturgy, and proclamation of the Word in service to bringing us into engagement with the mystery and magnificence of God. To that end, if you have a question about something we do in worship, send an email, including your question, to motherdawn@stjameswichi.ta.org.

THE SONG OF PRAISE

HYMN S278

Please remain standing as you are able. Spoken at 5:30 and 8:30. Sung at 10:45.

“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 as you are able.

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Presider O God, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. **Amen.**

Please be seated.

THE WORD OF GOD

THE FIRST LESSON

ACTS 2:42-47

Reader A reading from the Acts of the Apostles.

Those who had been baptized devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the

goodwill of all the people. And day by day the Lord added to their number those who were being saved.

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

THE RESPONSE

Dominus regit me

PSALM 23

Please remain seated. Spoken at 5:30 & 8:30. Sung at 10:45.

The psalm may be spoken in unison, or responsively by whole or half verse.



- 1 The Lord is my **shepherd**; *
I shall not be in **want**.
- 2 He makes me lie down in green **pastures** *
and leads me beside still **waters**.
- 3 He revives my **soul** *
and guides me along right pathways for his Name's **sake**.
- 4 Though I walk through the valley of the shadow of death,
I shall fear no **evil**; *
for you are with me;
your rod and your staff, they comfort **me**.
- 5 You spread a table before me in the presence of those
who trouble **me**; *
you have anointed my head with oil,
and my cup is running **over**.
- 6 Surely your goodness and mercy shall follow me
all the days of my **life**, *
and I will dwell in the house of the Lord for **ever**.

THE SECOND LESSON

1 PETER 2:19-25

Reader A reading from the first letter of Peter.

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you

do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in

Saying the Psalm

Each numbered verse of a psalm has two parts, half verses, which are marked in the middle by an asterisk. When we are not singing or saying the psalm in unison, we say it antiphonally. The Reader announces the way we will say the psalm, either in unison, or responsively by whole or half verse. The Reader always begins the first verse. If we read by half verse, then the congregation says the portion of the verse following the asterisk. When reading by whole verse, the Reader says the first whole verse, and the congregation says the next whole verse. This provides a rhythmical back-and-forth between Reader and the People.

Further information

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

his steps. “He committed no sin, and no deceit was found in his mouth.” When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body

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

THE GOSPEL HYMN

HYMN 343

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

“Shepherd of souls”

ST. AGNES

Please turn to face the Gospel with reverence for the Word.

THE HOLY GOSPEL

JOHN 10:1-10

Please remain standing as you are able.

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

Jesus said, “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice

on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

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

About the Gospels

The English word ‘gospel’ comes from the Anglo-Saxon *godspel*, or good news, translated from the Greek *euangelion*. In Christian usage, it means the good news of God’s saving act in Jesus Christ. The term ‘gospel’ came to designate a literary genre which told the story of the life, death, and resurrection of Jesus Christ. The New Testament contains four gospels: Matthew, Mark, Luke, and John.

Gospel in Liturgy

In the Episcopal liturgy, the gospel is the final reading from Holy Scripture at the Eucharist. It is proclaimed by a gospeler in holy orders. The 2nd Council of Nicaea in 787 decreed that icons, crosses, and gospel books could be venerated as sacred images, just as the incarnate Christ is the image of the invisible God. Today, many still choose to venerate the gospel book by bowing in reverence as it comes near.

THE 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

Please stand as you are able.

All We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Please remain standing as you are able.

Leader In joy and hope let us pray to God.

Leader That our risen Savior may fill us, and all who yearn for a better world, with the joy of Christ's glorious and life-giving resurrection ... We pray to you, O God.

People **Hear our prayer.**

Leader That isolated and persecuted churches may find fresh strength in the good news of Easter ... We pray to you, O God.

People **Hear our prayer.**

Leader That Christ may grant us humility to be subject to one another in Christian love ... We pray to you, O God.

People **Hear our prayer.**

A Prayer for the Wichita 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.

That blank space in the PoP

A pause in speaking the prayers is often taken during the Prayers of the People. At such times, you are invited to add your own intercessions to the prayers of the congregation either silently or aloud.

The Peace

This is a liturgical exchange of greeting and is a sign of reconciliation, love, and renewed relationships in the Christian community. Initiated by the Presider, who says, “The peace of Christ be always with you,” the people respond, “And also with you.” The gesture of Peace has been expressed in a variety of ways, including a kiss on the cheek, an embrace, a handclasp, or a bow. This is an ancient Christian practice. It has been associated with Romans 16:16, “Greet one another with a holy kiss,” and similar passages.

The Historical Pax Board

In the late middle ages, a wooden plaque or plate with a handle was used to pass the peace without direct personal contact. It had an image of the crucifixion or other religious subject on the face. It was known as a Pax Board, Pax Brede, or Osculatorium. It was first kissed by the Presider, and then passed to other ministers and members of the congregation who also kissed it. The custom of passing the peace by use of a Pax Board is now obsolete. Today we might think of the Pax Board as a good way to spread a virus to the whole congregation.

Leader That Christ may provide for those who lack food, work or shelter ... We pray to you, O God.

People **Hear our prayer.**

Leader That by Christ’s power, war and famine may cease through all the world ... We pray to you, O God.

People **Hear our prayer.**

Leader That Christ may reveal the light of his presence to the sick, the weak and the dying, to comfort and strengthen them, especially: _____ . We pray to you, O God.

People **Hear our prayer.**

Leader That, according to Christ’s promises, all who have died in the faith of the resurrection may be raised on the last day ... We pray to you, O God.

People **Hear our prayer.**

Leader That Christ may send the fire of the Holy Spirit upon his people, so that we may bear faithful witness to his resurrection ... We pray to you, O God.

People **Hear our prayer.**

Leader Heavenly Father, you have delivered us from the power of darkness and brought us into the kingdom of your Son: grant that, as his death has recalled us to life, so his continual presence in us may raise us to eternal joy; through Christ our Lord.

People **Amen.**

INVITATION TO THE PEACE

Please remain standing as you are able.

Leader The risen Christ came and stood among his disciples and said, ‘Peace be with you.’ Then were they glad when they saw the Lord.

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 our neighbors. After greeting, please be seated for the announcements.

ANNOUNCEMENTS

Please remain seated.

HOLY COMMUNION

INVITATION TO THE TABLE

Please remain seated.

Presider Risen Lord Jesus Christ, we believe you, and all we have heard is true. When you break bread may we recognize you as the fire that burns within us, that we may bring light to your world.
Amen.

THE OFFERTORY

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

THE OFFERTORY MUSIC

Please remain seated. Shared on Sunday.

8:30 am "O Blessed Spring" ROBERT BUCKEY FARLEE

10:45 am "God Fashioned Love" CAROL MUEHLIG

THE PRESENTATION HYMN

HYMN 198

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

"Thou hallowed chosen morn of praise" MACH'S MIT MIR, GOTT

THE PRESENTATION

Please remain standing as you are able.

Presider All things come of you, O God.
All **And of your own have we given you.**

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER B **BCP 367**

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them up 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. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord;

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

50 Days of Standing

We believe that through Christ's resurrection we are made worthy to stand before God. As a symbol of our participation in the resurrection we do not kneel during The Great Fifty Days of Easter.

Presider for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life. 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 as you are able. Spoken at 5:30 & 8:30. Sung at 10:45.

"Holy, Holy, Holy"

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 the one who comes in the name of the Lord. Hosanna in the highest.**

The people remain standing as able.

Presider We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

All **We remember Christ's death, we proclaim Christ's resurrection, we await Christ's coming glory.**

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 And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. James, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen.**

THE LORD'S PRAYER

Please remain standing as you are able.

Presider And now as our savior Christ has offered, we are bold to say:

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.**

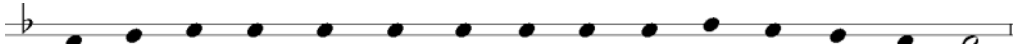
THE FRACTION

HYMN S152

Please remain standing. Spoken at 5:30 and 8:30. Sung at 10:45.

“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.

Going Deeper in Presence

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

Communion in One Kind

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

All members of our parish community are asked to pray for everyone on our prayer list. If you have prayers you would like added to the prayer list, please call or email the office. Office hours are 10 a.m. to 4 p.m. Monday-Friday. If your prayers have been answered, we would love to rejoice with you. Contact the office at office@stjameswichita.org or 316-683-5686 to let us know that we can remove your prayer request.

The parish prayer list is available each week in the eTower email and in the service bulletin or insert. You are invited to take your bulletin with you so you can continue to pray for those on our list through the week.

THE INVITATION TO COMMUNION

Please remain standing as you are able.

Presider The gifts of God for the people of God.

Please be seated. In the Easter Season, Holy Communion is shared at stations in the nave.

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, please indicate your choice by crossing your hands over your chest.

COMMUNION MUSIC

Shared at 10:45.

“O Blessed Spring”

ROBERT BUCKEY FARLEE

COMMUNION HYMN

HYMN 646

Sung on Sunday.

“The King of love my shepherd is”

DOMINUS REGIT ME

A moment of silence is observed following Communion.

POST-COMMUNION PRAYER

Presider Let us pray.

Please 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.**

SENDING FORTH THE EUCHARISTIC MINISTER(S)

Please remain standing as you are able. Eucharistic Visitors come forward.

Clergy In the name of this congregation I send you forth bearing these holy gifts that those to whom you go may share with us in the Communion of Christ’s body and blood.

People **We who are many are one body because we all share one bread, one cup.**

EASTER BLESSING

Please remain standing as you are able.

Presider The God of peace, who brought again from the dead our Savior Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do God's will, working in you that which is well-pleasing in his sight; 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 344

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

“Lord, dismiss us with thy blessing”

SICILIAN MARINERS

THE DISMISSAL

Please remain standing as you are able.

Deacon Let us go forth in the name of Christ. Alleluia! Alleluia!

People **Alleluia! Alleluia! Thanks be to God.**

THE POSTLUDE

Shared on Sunday.

“Fughetta ‘Praised be Thou, O Jesus Christ’”

J.S. BACH

SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector

Paul Leeker, Lay Worship Leader

Warren Kim, Choir Director

Christy Manning, Organist

St. James Choir

ACOLYTES:

Allie Mutzke, Claire Tanner

CHALICE BEARERS:

Adrienne Edwards, Deb Bagby, Richard Bowman, Mary Halley

LECTORS:

Sandra Bradley, Margi Young, Susan Stallings,

William Compton, Mary Halley

USHERS:

Vicky Petty, Deb Hager

10:45 am service is streamed online by Wichita Livestream

Summer Variety

In June, July, and August we will make our worship full of life through the use of a variety of songs of praise instead of *The Gloria*. Each Sunday during this time a different version of the Lord's Prayer will be used. We will discuss the version of the week at Adult Forum in June and July.

Altar Flowers

If you would like to give flowers for the altar to honor or memorialize loved ones, you can reserve a date by signing up on the sheet in the hallway or by calling or sending an email to the parish office, office@stjameswichita.org. Floral arrangements are \$80 and they should be paid for before the date you have chosen on the calendar.



Loving
Liberating
Life-Giving

WELCOME TO ST. JAMES

Episcopal Church of Wichita, Kansas

The Rev. Dawn M. Frankfurt
Rector
motherdawn@stjameswichita.org

The Ven. Jeff Roper
Archdeacon

Warren Kim
Choir Director
music@stjameswichita.org

Chelsea Whipple
Director of Programs
formation@stjameswichita.org

Susan Stallings
Bookkeeper
bookkeeper@stjameswichita.org

Krystal Poindexter
Parish Communicator
office@stjameswichita.org

Jose Alonso
Sexton

The Rev. Joseph Bayles
Associated Priest

The Rev. Sam Criss
Associated Priest

The Rev. Deedee Evans
Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208
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office@stjameswichita.org

**WHOEVER YOU ARE AND WHEREVER YOU FIND
YOURSELF ON YOUR JOURNEY OF FAITH,
YOU ARE WELCOME HERE.**

You will hear these words every week at St. James as we invite you to join us for the Word and Sacraments that are God's gifts to all. It does not matter who you are, what you look like, what you have done in the past, or who you love. God's grace is not petty; it is not earned. It is radical and universal. We at St. James seek to mirror God's healing love by making this community a safe place for skeptics, doubters, seekers, those who have been wounded by the church, those who have never darkened its doors, those who have wandered, as well as new believers and those who have never left. As a diverse community we have discovered in God a oneness greater than our differences. We have come to know that our variety reflects the divine comprehensiveness of God. Engaging God is a lifelong process. Wherever you find yourself on your journey of faith, we believe God invites you to keep traveling. In some subtle or profound way, the Spirit of God drew you here. Our hearts are open to God and to you.

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



New to St. James?

If you are new to St. James and haven't filled out a **Newcomer Card**, we would love to know more about you! Once we have a card from you, we will have a name badge ready for the following weekend.

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