



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, JULY 29, 2023

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

THE NINTH SUNDAY AFTER PENTECOST HOLY COMMUNION IN THE ABSENCE OF A PRIEST

A directions about standing are for those who are able.

Masks are welcome, but not required.

THE PRELUDE

Shared on Sunday.

8:30

PIANO VOLUNTARY

10:45 “Come, Thou Fount of Every blessing”

ARR. GORDON YOUNG

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

THE OPENING HYMN

HYMN 594

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

“God of grace and God of glory”

CWM RHONDDA

THE MINISTRY OF THE WORD

WELCOME AND OPENING ACCLAMATION

Please remain standing as you are able.

Minister of the Word Grace and peace in the name of Christ.

People **Thanks be to God.**

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.

Pilgrim's Prayer

Gracious God, we ask your blessing as we travel in spirit; Guide our minds as we learn of those who came before us, traversing the pilgrim way. Give us a hunger to seek your face in paths through fields, along roads trod by many seeking the blessing of your presence. Nurture our fellowship and help us to see each other as siblings sharing the journey to eternal life in you. Amen.

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.

THE SONG OF PRAISE

CANTICLE B

Please remain standing as you are able. Spoken at all services.

“A Song of Pilgrimage” *Priusquam errarem* ECCLESIASTICUS 51:13-16,20B-22

Before I ventured forth, even while I was very young, *

I sought wisdom openly in my prayer.

In the forecourts of the temple I asked for her, *

and I will seek her to the end.

From first blossom to early fruit, *

she has been the delight of my heart.

My foot has kept firmly to the true path, *

diligently from my youth have I pursued her.

I inclined my ear a little and received her; *

I found for myself much wisdom and became adept in her.

To the one who gives me wisdom will I give glory, *

for I have resolved to live according to her way.

From the beginning I gained courage from her, *

therefore I will not be forsaken.

In my inmost being I have been stirred to seek her, *

therefore have I gained a good possession.

As my reward the Almighty has given me the gift of language,*

and with it will I offer praise to God.

THE COLLECT OF THE DAY

Please remain standing as you are able.

Minister of the Word God be with you.

People **And also with you.**

Minister of the Word Let us pray.

Minister of the Word O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated.

THE FIRST LESSON

GENESIS 29:15-28

Reader A reading from the book of Genesis.

Laban said to Jacob, “Because you therefore serve me for nothing? Tell are my kinsman, should you me, what shall your wages be?” Now

Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, "I will serve you seven years for your younger daughter Rachel." Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me." So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her. Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place, and made a feast. But in the evening

he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

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

THE RESPONSE *Confitemini Domino* **PSALM 105:1-11, 45B**

Please remain seated. Spoken at all services.

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

- 1 Give thanks to the Lord and call upon his Name; *
 make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, *
 and speak of all his marvelous works.
- 3 Glory in his holy Name; *
 let the hearts of those who seek the Lord rejoice.
- 4 Search for the Lord and his strength; *
 continually seek his face.
- 5 Remember the marvels he has done, *
 his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, *
 O children of Jacob his chosen.
- 7 He is the Lord our God; *
 his judgments prevail in all the world.

Psalm continued on next page...

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.

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.

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.

- 8 He has always been mindful of his covenant, *
the promise he made for a thousand generations:
9 The covenant he made with Abraham, *
the oath that he swore to Isaac,
10 Which he established as a statute for Jacob, *
an everlasting covenant for Israel,
11 Saying, "To you will I give the land of Canaan *
to be your allotted inheritance."
45b Hallelujah!

THE SECOND LESSON

ROMANS 8:26-39

Reader A reading from the letter to the Romans.

The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he

not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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 513

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

“Like the murmur of the dove's song”

BRIDEGROOM

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

THE HOLY GOSPEL

MATTHEW 13:31-33,44-52

Please remain standing as you are able.

Deacon The Holy Gospel of our Savior Jesus Christ according to Matthew.

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

Jesus put before the crowds another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.” “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. “Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he

went and sold all that he had and bought it. “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. “Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

Deacon The Gospel of our Savior

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

THE SERMON

THE VEN. JEFF ROPER, ARCHDEACON

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

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.

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.

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.

Based on the third form of bidding from the New Zealand Prayer Book

Leader We pray for the earth and for all people: (*Silence*)

Leader O God, the creator and preserver of all, we pray for all people and especially those in any kind of need through famine, war, or natural disaster. Make your ways known upon earth, O God, your saving power among all peoples. Help us to lighten their burden and to seek justice and peace for all.

Leader God of love

People **Grant our prayer.**

Leader We pray for the Church throughout the world: (*Silence*)

Guide and govern us by your Holy Spirit, that all who call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in holiness of life. Strengthen Cathleen our bishop and all your

Leader church in the service of Christ that we may be witnesses to your compassion.

Leader God of love

People **Grant our prayer.**

Leader We pray for those who are suffering: *(Silence)*

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bless those who care for them. We remember those who have died in Christ, grant us with them a share in your eternal kingdom.

Leader God of love

People **Grant our prayer.**

Leader We pray for ourselves and our ministries: *(Silence)*

Give grace to us, our families and friends, and to all our neighbors; that we may serve Christ in one another, and love as he loves us.

Leader God of love

People **Grant our prayer.**

Leader Those things, O God, that your servants have prayed for, give us grace to work for; and in the purpose of your love answer our prayers and fulfil our hopes for the sake of Jesus Christ.

Amen.

CONFESSION OF SIN

Minister of the Word Let us confess our sins against God and our neighbor.

Please stand or kneel as you are able. A moment of silence is observed.

All **God of all mercy, we confess that we have sinned against you, opposing our will and People in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

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

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.

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.

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

INVITATION TO THE PEACE

Please remain standing as you are able.

Minister of the Word 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

Please remain seated.

THE MINISTRY OF THE TABLE

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

10:45

“Amazing Grace”

PIANO VOLUNTARY
ARR. GORDON YOUNG

THE PRESENTATION HYMN

HYMN 380

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

Sung on Sunday.

“From all that dwell below the skies”

OLD 100TH

THE PRAYER OF REMEMBRANCE

Please remain standing as you are able.

Minister of the Reserved Sacrament God be with you.

People

And also with you.

Minister of the Reserved Sacrament Let us pray. Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns for ever and ever. **Amen.**

THE LORD'S PRAYER

IN TIME OF WAR

Please remain standing as you are able.

Minister of the Reserved Sacrament As our Savior Christ has taught us, we now pray,

All

Our Father and Mother, who art in heaven, slow to anger, and of great mercy, lover of all the peoples of earth. Hallowed be thy Name. Remind us that “all the nations are as nothing before thee,” their governments but a shadow of passing age; Thy Kingdom come on earth. Grant to thy children throughout all the world, and especially to the leaders of the nations, the gift of prayerful thought and thoughtful prayer; that following the example of our God, we may discern what is right, and do it; Thy will be done on earth, as it is in heaven. Help us to protect and to provide for all who are hungry and homeless, especially those who are deprived of food and shelter, family and friends, by the tragedy of war; Give us this day our daily bread. Forgive us for neglecting to “seek peace and pursue it,” and finding ourselves in each new crisis, more ready to make war than to make peace. “We have not loved thee with our whole heart; we have not loved our neighbors as ourselves;” Forgive us our debtors, as we forgive our debtors. Let us not seek revenge, but reconciliation; Let us not delight in victory, but in justice; Let us not give ourselves up to pride, but to prayer; Lead us not into temptation. Be present to all your children ravaged by war; Be present to those who are killing and to those who are being killed; Be present to the loved ones of those who are killing and to the loved ones of those who are being killed; Deliver us from evil. Subdue our selfish desires to possess and to dominate, and forbid us arrogance in victory; For thine is the kingdom, and the power and the glory, forever and ever, Amen.

THE MINISTRATION OF COMMUNION

Please remain standing as you are able.

Minister of the Reserved Sacrament 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 come forward to receive the bread and wine of the reserved sacrament.

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.

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.”

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 HYMN

HYMN 711

Sung on Sunday.

“Seek ye first”

SEEK YE FIRST

A moment of silence is observed following Communion.

POST-COMMUNION PRAYER

Please stand or kneel as you are able.

Minister of the Reserved Sacrament Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. **Amen.**

THE GRACE

Please remain standing as you are able.

Minister of the Reserved Sacrament May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit.

THE CLOSING HYMN

HYMN 488

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

“Be thou my vision”

SLANE

THE DISMISSAL

Please remain standing as you are able.

Minister of the Word Go in peace to love and serve the Lord.

People **Thanks be to God.**

THE POSTLUDE

Shared on Sunday.

8:30

PIANO VOLUNTARY

10:45

“March”

HANDEL

10:45 am service is streamed online by Wichita Livestream

The altar flowers are given to the glory of God.

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

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

SERVICE PARTICIPANTS

The Ven. Jeff Roper, Archdeacon
Deb Bagby, Minister of Word & Table
Danny Blair, Minister of Word & Table
Elizabeth Wenger, Lay Worship Leader
Barbara Orsak, Pianist
Marcia Hansen, Organist

ACOLYTES:

William Compton

CHALICE BEARERS:

Adrienne Edwards, Danny Blair, Richard Bowman

LECTORS:

Sandra Bradley, Susan Stallings, Dave McDonald,
William Compton, Mary Halley

USHERS:

Keith Stevens, Woody Swain,
Jeanne Kroeker, Megan Upton-Tyner

Basic A

A is for Anglicanism



Join the 2023 Class

Every Tuesday from August 22- September 26
6:00-7:30 pm, Chapel of the Innocents

Bishop Bascom will join us for Confirmation
on Sunday, October 1

Questions? Contact the church
office or speak with Mother Dawn.
office@stjameswichita.org





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

Chelsea Whipple

Director of Programs

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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?