

SAINT JAMES CHURCH

Love God. Love People. Build Community.



TWENTY-FOURTH SUNDAY AFTER PENTECOST

The Holy Eucharist at 10:30 a.m.

15 November 2020

Welcome!

to Saint James Church
where we're about

*Proclaiming the
Grace of God in
Jesus Christ*

If you are visiting us, please take a moment to fill out the **Friendship Card** in the back of this bulletin. This will help us get to know you and let you know about the programs and offerings of Saint James. Please leave it with an usher.

Twenty-Fourth Sunday After Pentecost

15 November 2020

The Holy Eucharist at 10:30 a.m.

THE WORD OF GOD

GREETING

THE ACCLAMATION

Celebrant: Blessed be God: the Father, the Son, and the Holy Spirit.
People: *And blessed be his kingdom, now and for ever. Amen.*

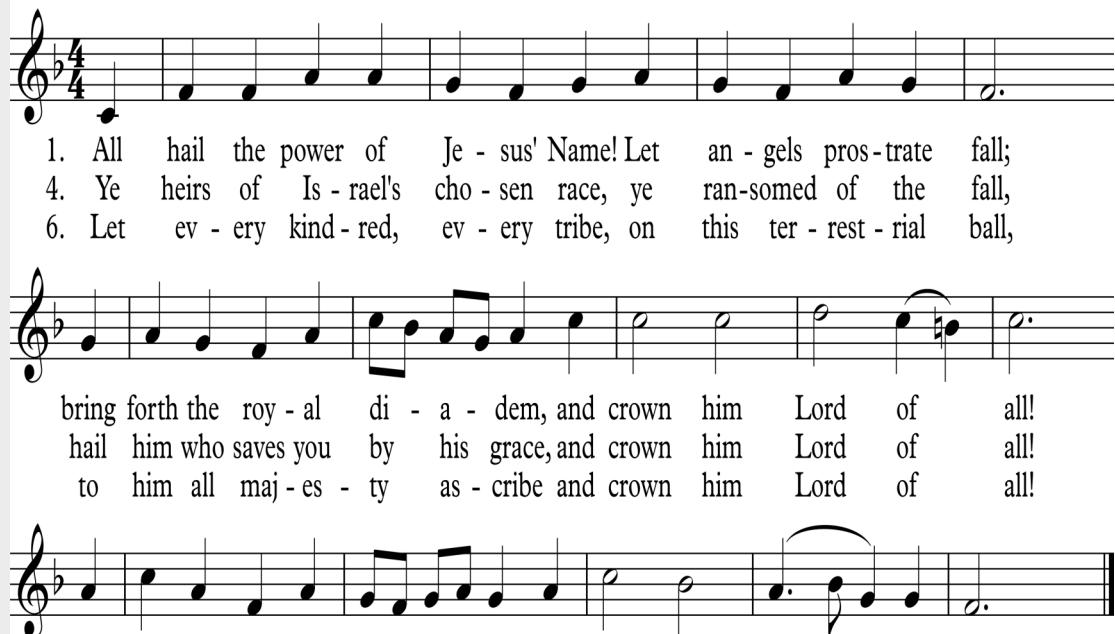
THE COLLECT FOR PURITY

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 Lord. *Amen.*

Songs of Praise

All Hail the Power of Jesus' Name

CORONATION



1. All hail the power of Je-sus' Name! Let an-gels pros-trate fall;
4. Ye heirs of Is-rael's cho-sen race, ye ran-somed of the fall,
6. Let ev-ery kind-red, ev-ery tribe, on this ter-rest-rial ball,

bring forth the roy-al di-a-dem, and crown him Lord of all!
hail him who saves you by his grace, and crown him Lord of all!
to him all maj-es-ty as-crybe and crown him Lord of all!

bring forth the roy-al di-a-dem, and crown him Lord of all!
hail him who saves you by his grace and crown him Lord of all!
to him all maj-es-ty as-crybe and crown him Lord of all!

ON THE COVER:

The Parable of the Five Talents:
<https://www.google.com/url>

Text: Edward Perronet (1726-1792), alt.

Music: CORONATION, Oliver Holden (1765-1844), alt.

Ancient of Days

Verse

Blessing and honor glory and power
Be unto the Ancient of Days
From ev'ry nation all of creation
Bow before the Ancient of Days

Chorus

Ev'ry tongue in heaven and earth
Shall declare Your glory
Ev'ry knee shall bow at Your throne
In worship
You will be exalted O God
And Your kingdom shall not pass away
O Ancient of Days

Bridge

Your kingdom shall reign
Over all the earth
Sing unto the Ancient of Days
For none can compare
To Your matchless worth
Sing unto the Ancient of Days

Ancient of Days words and
music by Gary Sadler, Jamie
Harvill
© 1992 Integrity's Hosanna!
Music
CCLI License # 792379

THE COLLECT OF THE DAY

Celebrant: The Lord be with you
People: *And with your Spirit.*
Celebrant: Let us pray.

The **Collect** is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the Scripture for the day.

"Stir up, O Lord, the wills of your faithful people, that bringing forth in abundance the fruit of good works, they may be abundantly rewarded when our Savior Jesus Christ comes to restore all things; who lives and reigns with you and the Holy Spirit, one God, for ever and ever *Amen.*"

THE FIRST LESSON 1 Thessalonians 5:1-11 *English Standard Version*

Now concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him. Therefore encourage one another up, just as you are doing.

Reader: The Word of the Lord.

People: *Thanks be to God.*

THE PSALM

Domine, refugium

Psalm 90:1-12

- 1 Lord, you have been our refuge *
from one generation to another.
- 2 Before the mountains were brought forth, or the earth and the world were made, *
you are God from everlasting, and world without end.
- 3 You turn man back to the dust; *
you say, "Return, O children of men."
- 4 For a thousand years in your sight are as yesterday, *
even as a day that is past.
- 5 You scatter them as a night-watch that comes quickly to an end; *
they are even as a dream and fade away.
- 6 They are like the grass, which in the morning is green, *
but in the evening is dried up and withered.
- 7 For we consume away in your displeasure *
and are afraid at your wrathful indignation.
- 8 You have set our misdeeds before you, *
and our secret sins in the light of your countenance.
- 9 For when you are angry, all our days are gone; *
we bring our years to an end, as a tale that is told.
- 10 The days of our life are seventy years, and though some be so strong that
they come to eighty years, *
yet is their span but labor and sorrow; so soon it passes away, and we are gone.
- 11 But who regards the power of your wrath, *
and who considers the fierceness of your anger?
- 12 So teach us to number our days, *
that we may apply our hearts unto wisdom.

The Gradual Hymn

O God Our Help in Ages Past

1. O God, our help in a - ges past, our hope for years to come,
2. un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3. Be - fore the hills in or - der stood, or earth re - ceived her frame,

our shel - ter from the storm - y blast, and our e - ter - nal home:
suf - fi - cient is thine arm a - lone, and our de - fense is sure.
from ev - er - last - ing thou art God, to end - less years the same.

Text: Isaac Watts (1674-1748), alt.; para. of Psalm 90:1-5
Music: ST. ANNE, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE HOLY GOSPEL

Matthew 25: 14-30

English Standard Version

Reader: The Holy Gospel of our Lord Jesus Christ according to St. Matthew.

People: *Glory to you, Lord Christ.*

“ For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master’s money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man,

The Scriptures tell us that Jesus is the Word that became flesh and dwells among us. The word **Gospel** comes from the Old English word *gōdspell*, which means “good news” or “glad tidings.” That word developed from the Latin word *evangelium*, and Greek *evangelion*, which also literally means “good news.” This is the source of the English words “evangelist” and “evangelism.”

reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will be in abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

Reader: The Gospel of the Lord.

People: *Praise to you, Lord Christ.*

THE SERMON (*Please be seated*)

The Rev'd Louise Weld

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo," which means "I believe."

THE NICENE CREED (*Please stand*)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten 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 from the Holy Spirit and the Virgin Mary, and was made man. 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 and the Son, 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 kneel)

Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Lord, in your mercy:

Hear our prayer.

For Foley, our Archbishop, Mark, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Lord, in your mercy:

Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Lord, in your mercy:

Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith, [especially in ____].

Lord, in your mercy:

Hear our prayer.

For our nation, for those in authority, and for all in public service, [especially ____].

Lord, in your mercy:

Hear our prayer.

For the peace of Jerusalem; for an end to all terrorism, hatred, and violence.

Lord, in your mercy:

Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity, [especially ____].

Lord, in your mercy:

Hear our prayer.

For all those who have departed this life in the certain hope of the resurrection, [especially ____] in thanksgiving let us pray.

Lord, in your mercy:

Hear our prayer.

The Celebrant concludes with this or some other appropriate Collect.

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

THE CONFESSION AND ABSOLUTION OF SIN

Christians pray. When we worship the living God, we bring before Him our concerns for ourselves and others, for the world, and for the church. We also thank God for hearing and responding to our prayers. At the Offertory, all of our prayers are presented to God along with our tithes and offerings.

The Deacon or other person appointed says the following
Let us humbly confess our sins to Almighty God.

Silence may be kept. Minister and People, together
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 your Son 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 Bishop or Priest stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord.

Amen.

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

THE COMFORTABLE WORDS

We are sinful people. Our catechism teaches us that, “From the beginning, human beings have misused their freedom and made wrong choices” and that “Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.” Here, in the **Confession**, we admit our wrongdoings and lay our sins at the feet of Jesus on the cross.

The Celebrant may then say one or more of the following sentences, first saying
Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest. *Matt. 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John 2:1-2*

THE PEACE (Please stand)

Celebrant: The peace of the Lord be always with you.
People: And with your spirit.

Then the Ministers and People may greet one another in the name of the Lord.

Please take a moment to extend God's **Peace** to those around you. That peace, which the world cannot give, comes only through the mediation of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise, and power of God and Christ's redeeming work. The peace is a particularly good time to welcome visitors and newcomers.

The Song of Worship

What a Beautiful Name

Verse 1

You were the Word at the beginning
One with God the Lord Most High
Your hidden glory in creation
Now revealed in You our Christ

Chorus 1

What a beautiful Name it is
What a beautiful Name it is
The Name of Jesus Christ my King
What a beautiful Name it is
Nothing compares to this
What a beautiful Name it is
The Name of Jesus

Verse 2

You didn't want heaven without us
So Jesus You brought heaven down
My sin was great Your love was greater
What could separate us now

Chorus 2

What a wonderful Name it is
What a wonderful Name it is
The Name of Jesus Christ my King
What a wonderful Name it is
Nothing compares to this
What a wonderful Name it is
The Name of Jesus
What a wonderful Name it is
The Name of Jesus

Bridge

Death could not hold You
The veil tore before You
You silence the boast of sin and
grave
The heavens are roaring
The praise of Your glory
For You are raised to life again

Bridge

You have no rival
You have no equal
Now and forever God You reign
Yours is the kingdom
Yours is the glory
Yours is the Name above all names

Chorus 3

What a powerful Name it is
What a powerful Name it is
The Name of Jesus Christ my King
What a powerful Name it is
Nothing can stand against
What a powerful Name it is
The Name of Jesus

What a Beautiful Name words
and music by Ben Fielding and
Brooke Ligertwood
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PRESENTATION HYMN (Please stand)

OLD HUNDREDTH



Praise God from whom all blessings flow; praise him, all creatures here below; praise him above ye heaven-ly host: praise Fa-ther, Son, and Ho-ly Ghost.

Text: Thomas Ken (1637-1711)

Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

THE HOLY COMMUNION

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine. The Bread is offered first and is typically placed in one's open palm. After hearing the words "The Body of Christ, the bread of Heaven," the bread is ready to be consumed. A chalice bearer will then offer the Wine. As he or she presents the cup, please gently take hold of the base of the chalice, helping the chalice bearer to guide it toward your lips.

If you or your children are not baptized, you may receive a blessing at the altar rail from the Priest. Simply cross your hands over your chest as you kneel at the rail.

THE GREAT THANKSGIVING

Celebrant: The Lord be with you.

People: *And with your spirit.*

Celebrant: Lift up your hearts.

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

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

People: *It is right to give him thanks and praise.*

Then, facing the Holy Table, the Celebrant proceeds

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord; for he is your living Word from before time and for all ages; by him you created all things, and by him you make all things new.

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 the glory of your Name:

THE SANCTUS & BENEDICTUS

(Hymnal S130)

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
Ho - ly, ho - ly, ho - ly Lord, God of power and might,
heav - en and earth are full, full of your glo - ry.
Ho - san - na in the high - est. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord.
Ho - san - na in the high - est. Ho - san - na in the high - est.

Setting: from *Deutsche Messe*, Franz Peter Schubert (1797-1828)

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem recorded in Isaiah chapter six.

THE PRAYER OF CONSECRATION (Please kneel)

The People kneel. The Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink and participate in the victory Christ has won for us.

Likewise, after supper, Jesus took the cup and when he had given thanks, he gave it to them saying, "Drink this, all of you; for 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 in remembrance of me.

Therefore we proclaim the mystery of faith:

Celebrant and People
Christ has died.
Christ is risen.
Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ, truly present in this bread. When we eat of this bread, we most certainly receive our daily bread.

THE LORD'S PRAYER

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant:

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

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

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb. *John 1:29, Rev. 19:9*

THE PRAYER FOR SPIRITUAL COMMUNION

Celebrant and People together may say

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people of Saint James Church, and I embrace you with all the affections of my soul. Never permit me to be separated from you. *Amen.*

FOR THE HOUSE CHURCHES:

The Body of Christ, the bread of Heaven.

The Blood of Christ, the cup of salvation.

FOR THOSE PRESENT:

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

Communion Anthem *Songs of Worship*

Pam Dickson, Flute

As the Eucharistic celebration ends, we are charged to “go forth.” The Holy Eucharist is therefore not an exclusive gathering that separates us from the world but a charge to reach out beyond our own walls to the world around us for the sake of our Lord, Jesus Christ.

THE POST-COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Heavenly Father,

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 your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose in the name of Jesus Christ.

THE BLESSING

The Bishop when present, or the Priest, gives this or an alternate blessing

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Song of Response (Please stand)**God is Working His Purpose Out**

1. God is work-ing his pur - pose out as year suc - ceeds to
 2. From ut - most east to ut - most west, where - ev - er foot hath
 3. March we forth in the strength of God, with the ban-ner of Christ un -
 4. All we can do is noth - ing worth un - less God bless-es the

year: God is work - ing his pur - pose out, and the
 trod, by the mouth of man - y - mes - sen - gers goes
 furled, that the light of the glo - rious gos - pel of truth may
 deed; vain - ly we hope for the har - vest - tide till

time is draw - ing near; near - er and near - er
 forth the voice of God; give ear to me, ye
 shine through out the world: fight we the fight with
 God gives life to the seed; yet near - er and near - er

draws the time, the time that shall sure - ly be,
 con - ti - nents, ye isles, give ear to me,
 sorrow and sin to set their cap - tives free,
 draws the time, the time that shall sure - ly be,

when the that the earth shall be filled with the glo - ry of God as the
 when the

wa - - ters cov - - er the sea.

Text: Arthur Campbell Ainger (1841-1919), alt.
 Music: PURPOSE, Martin Fallas Shaw (1875-1958)

THE DISMISSAL

Deacon: *Alleluia. Alleluia. Alleluia.*

Let us go forth in the Name of Christ.

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

THE CLOSING VOLUNTARY

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During this week, please pray for these for whom Christ's healing power has been requested:

Jayne Carter, Kelly Crone, Ashley Demosthenes, Colin Doyle, Mary Beth Fensterle, Rebecca Flood, Mary Forbes, Sanders Gering, Jonathan Hanger, Petti Lighthart, Conor McManus, Jennifer DeCiantis, Vicki Woodford, Jenny White, Janice Cargile, Eliza Cate Volousky, Jami Ward, Tina Thompson, Amarylis Cranwell, Paula Oakes, Bryson Munn, Ginny Worthington, Kami Fletcher, Katie Moore, Ashley Gering, Mack Swafford, Sammi Lee Singleton

Remember in prayer those in military service, police, firefighters and first responders:

Brittany Cook, Sy'Asia Edwards, Brian Harris, Matthew Hickman, Stephen King, Dylan Logsdon, Theron Lord, Bradon Malasky, Jordan Pittman, John Porcher, Jason Richardson, Jon Stevens, Trey Thompson, Brian Volland, Will Woolsey,

Pray for those in authority. *Romans 13:1,* BCP Pg. 657

Please call, 795-1623 or email rmyers@saint-james.org with the names of those for whom you would like prayer

New Unique Women's Life Group

Listening to worship songs while I do my mundane household chores has turned into a powerful time of hearing the Lord's voice. Have you ever had a worship song really speak into your circumstances and bring peace or direction or encouragement? I have felt led to gather other women in a small group setting to share this experience. We will meet every other week and discuss what we hear the Lord saying to us through the lyrics of a worship song which will be sent in an email link. We will also connect it to Scripture. You can listen to it while you are doing your own mundane tasks, or riding in the car, or whatever works for you before we meet. Meeting place and time to be determined but we will follow social distancing and mask requirements. If you are interested in joining this small group or if you have questions, please reach out to me, Meredith Boyer by text/phone at 843-637-0901 or email at Meredith441@gmail.com

Today's Servers

Lay Readers: D. Bartels

Welcome Team:

Acolytes:

Altar Guild: T. Dockendorf, J. Cargile, L. Woods, M. Porcher

Income as of 11/03/20

<u>November Actual</u>	<u>November Budget</u>	<u>Over/Under</u>
\$31,549.30	\$68,552.35	\$(37,003.05)
<u>YTD Actual</u>	<u>YTD Budget</u>	<u>Over/Under</u>
\$683,708.94	\$779,076.21	\$(95,367.27)

PROTOCOLS FOR RESUMING INDOOR PUBLIC WORSHIP AT SAINT JAMES

We will love our neighbor as our selves by following these protocols to keep each other healthy and safe.

FOR OUR WORSHIP SERVICES

- Enter by the one front door or the Colonnade door. The back door of the Ministry Center will be locked.
- Masks required inside all buildings.
- There will be hand sanitizer and temperature checks at the table in the Foyer.
- Please proceed directly to your seat.
- Find your distance from non-family members by leaving empty chairs (or spaces in the pews) between you.
- Practice safe distancing between family units and individuals for seating and receiving communion. (6 feet apart).
- No physical contact (handshakes, hugs, etc....)
- No passing of the offering plate.
- Please place your offering in the plate at the head of the aisle when receiving communion.
- Communion in one kind (bread only), received in the hand.
- Require social distancing when dismissing the congregation.
- Those leading worship (celebrant, lay readers, musicians, and singers) may remove their masks to exercise their specific roles if adequate distance from parishioners makes this safe.
- Sick parishioners must stay at home. (100.4 is considered a fever.)

We will continue our Live-Stream online worship offerings so that no one may feel pressured to return to worship before they feel comfortable.

(These Guidelines are approved by our Bishop and Standing Committee) updated 10/8/20

Friendship Card

Name:	Birthdate:	Phone:	Marital Status:
Spouse's Name:	Birthdate:	Phone:	Guest Of:
Address:	City:	State:	Zip:
Email:			
Children's Names & Ages			



SAINT JAMES CHURCH

Love God. Love People. Build Community.

The Rt. Rev'd Mark J. Lawrence | *XIV Bishop, Anglican Diocese of South Carolina*

Ministry Staff:

The Rev'd Arthur Jenkins | *Senior Pastor*

ajenkins@saint-james.org

The Rev'd Louise Weld | *Pastor*

lweld@saint-james.org

The Rev'd Elizabeth Bumpas | *Pastor*

ebumpas@saint-james.org

Scott & Cyndee Cave | *Children, Family & Student Ministry*

Administrative Staff:

Rhonda Myers | *Parish Administrator*

rmyers@saint-james.org

Chip Cooley | *Audio Engineer*

Cooley.audio@gmail.com

Karen Bartlett | *Sexton*

Joshua Nobles | *Director of Worship*

jnobles@saint-james.org

Erin Cooley | *Praise Team Leader*

ecooley@saint-james.org

Vestry Class 2021

Virginia Bartels | *Women's Ministry & Clerk*

virginiabartels@aol.com

Art Field | *Parish Life*

field274@gmail.com

Artie Horne | *Junior Warden*

makemeasign@aol.com

Charles Holiday | *Music and Worship*

CharlesHolliday@hotmail.com

Vestry Class 2022

Brent Hilpert | *Day School*

Brent.hilpert@gmail.com

Paul Pennington | *Men's Ministry/Boy Scouts*

paulpenn10@gmail.com

Thomas Rehm | *Treasurer*

thomas@greatdanecontraction.com

Patrick Ruppe

Patrick_ruppe@yahoo.com

Vestry Class 2023

Tom Hilton | *Building and Grounds*

tomhilston4@comcast.net

Brandon Hamby

K9TRIGG@gmail.com

Mickey Floyd | *Investment and Finance*

mffloyd1947@gmail.com

Bruce McDonald | *Senior Warden*

Bruce.mcdonald@comcast.net

At Large

Barbara Edlund | *Bishop Gadsden*

They don't know they're sick.

With an incubation period of up to 14 days,
COVID-19 can be spread without knowing.



COVID-19 carrier
without a mask.

Transmission probability:
70%



Healthy person
with a mask.



COVID-19 carrier
with a mask.

Transmission probability:
5%



Healthy person
without a mask.



COVID-19 carrier
with a mask.

Transmission probability:
1.5%



Healthy person
with a mask.

Upcoming Ministry Events



JOIN US IN THE SAINT JAMES SANCTUARY

FROM 12-12:30

Wednesday, December 2- Chris Walchesky, Organ

Wednesday, December 9- Ann Caldwell, Soprano

Wednesday, December 16- Robert Dickson, Baritone; Anna-Parsons Nobles, Soprano

Wednesday, December 23- Joshua Nobles, organ



Thursday, November 26th

Thanksgiving Day Service

10am in the Church

Thursday, December 24th

Christmas Eve Family Service

4pm in the Ministry Center

Sunday, December 20th

Lessons & Carols

10:30am in the Church

Thursday, December 24th

Christmas Eve Service

7pm in the Church