

St. James Episcopal Church Batavia, NY

I was glad when they said to me, "Let us go to the house of the Lord"



Hope
Burne-Jones, Edward Coley 1833-1898

The 17th Sunday after Pentecost October 5, 2025
(9:00 a.m. zoom Liturgy of the Word)
10:00 a.m. Holy Eucharist

Children of every age are welcome here and are invited to join in the opening and closing processions. In the front of the church, on the left side, is a "soft space" where children can "be children" and watch the service up close. Canon Johnnie invites everyone who would like to assist with the final blessing to stand in place and at the mention of the Trinity, Father, the Son, and the Holy Spirit, to gently raise your right hand, palm up.

Please join your voice to the hymns and to the bolded portions of the liturgy taken from the Book of Common Prayer-BCP, red book in the pew.

Prelude

Prayer

G. F. Handel

Welcome and Announcements

None of us are here by accident. God has called us into this space and at this time, because God is working in our lives – individually and corporately. Please know that God loves you regardless, just as you are, and that love is practiced here at St. James. Also know that it is God who invites you into the Banquet of the Lamb – A God who welcome us all!

Opening Hymn 541

Come, labor on

The Liturgy of the Word

Opening Sentences

BCP p. 355

Blessed be God, Father, Son and Holy Spirit.

And blessed be God's kingdom, now and forever.

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.**

The Gloria (*spoken at 9 am, sung at 10*)

Hymnal S-280

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

The Lord be with you

And also with you.

Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A Reading from the book of Habakkuk (1:1-4, 2:1-4)

Joan Ellison

The oracle that the prophet Habakkuk saw. O LORD, how long shall I cry for help, and you will not listen? Or cry to you "Violence!" and you will not save? Why do you make me see wrong-doing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous-- therefore judgment comes forth perverted.

I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the LORD answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie.

If it seems to tarry, wait for it; it will surely come, it will not delay.

Look at the proud! Their spirit is not right in them, but the righteous live by their faith. The Word of the Lord.

Thanks Be to God.

Psalm 37 (Let us read the psalm responsively by half verse)

- 1 Do not fret yourself because of evildoers; *
do not be jealous of those who do wrong.
- 2 For they shall soon wither like the grass, *
and like the green grass fade away.

- 3 Put your trust in the LORD and do good; *
 dwell in the land and feed on its riches.
- 4 Take delight in the LORD, *
 and he shall give you your heart's desire.
- 5 Commit your way to the LORD and put your trust in him, *
 and he will bring it to pass.
- 6 He will make your righteousness as clear as the light *
 and your just dealing as the noonday.
- 7 Be still before the LORD *
 and wait patiently for him.
- 8 Do not fret yourself over the one who prospers, *
 the one who succeeds in evil schemes.
- 9 Refrain from anger, leave rage alone; *
 do not fret yourself; it leads only to evil.
- 10 For evildoers shall be cut off, *
 but those who wait upon the LORD shall possess the land.

A Reading from the first letter of Paul to Timothy (1:1-14) Anne Iannello

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. I am grateful to God-- whom I worship with a clear conscience, as my ancestors did-- when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline. Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through

the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us. The Word of the Lord
Thanks be to God.

Sequence Hymn LEVAS II 189 *Great is thy faithfulness* *Insert*

The Holy Gospel of our Lord Jesus Christ, according to Luke (17:5-10)
Glory to you Lord Christ

The apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. "Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'" The Gospel of the Lord.

Praise to you, Lord Christ.

The Sermon

The Reverend Canon Johnnie E. Ross

The Nicene Creed (*You are invited to stand as you are able.*) BCP p. 358
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: by the power of the Holy Spirit he became incarnate from 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. With the Father and the Son he is worshiped and glorified. He 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

Rose Rumery

Presider: Let us pray for the Church and the world.

Leader: Father, we pray for your holy Catholic Church, that our divisions may cease and we, as a unified Christian faith, may spread God's love to all people, in all places, and at all times. **That we all may be one.**

Grant that every member of the Church may truly and humbly serve you; **That your Name may be glorified by all people.**

We pray for all bishops, priests, and deacons; **That they may be faithful ministers of your Word and Sacraments.**

We pray for all who govern and hold authority in the nations of the world, especially Kathy, our Governor, Donald, our President and all elected leaders. **That there may be justice and peace on the earth.**

Give us grace to do your will in all that we undertake; **That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble. **That they may be delivered from their distress.**

Give to the departed eternal rest, + *(pause for names either aloud or silently)*
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy; **May we also come to share in your heavenly kingdom.**

Let us pray for our own needs and those of others.

We pray for those mentioned on our parish prayer list, and for those who we hold in our hearts, *(pause for names either aloud or silently)*

Silence

Presider:

Almighty God, to whom our needs are known before we ask, help us to ask only what accords with your will; and those good things which we dare not, or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. **Amen.**

The Confession of Sin

Let us confess our sins against God and our neighbor.

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 Absolution

The Peace

The Peace of the Lord be always with you!

And also with you.

Offertory Sentence

Offertory Anthem

For the Autumn Sky

R.E. Schram

Doxology

Old 100th

Please stand as you are able.

**Praise God from whom all blessings flow, Praise God all creatures,
here below. Praise God above ye heavenly host. Praise Father, Son,
and Holy Ghost. Amen.**

Eucharistic Prayer A

BCP p. 361

The Sanctus

Hymnal S-125

The Lord's Prayer

BCP p. 364

The Breaking of the Bread

Hymnal S-154

Invitation to Communion

These are the gifts of God for us, the beloved of God: Come to the Table of the Lord and be fed.

All who desire communion are welcome to receive, for this is God's Table, not ours. If you are not baptized and desire to be baptized, please speak to the clergy. The distribution of communion is done in both kinds, the bread and the wine (in a common cup). Feel free to only receive the bread if that is more comfortable for you. Gluten free options are available. All people will receive communion (or a blessing) from the main floor at the top of the center aisle. We do this so that everyone may receive communion together, as one family. If you prefer to receive a blessing, simply cross your arms over your chest when you come forward and the priest will bestow God's blessing to you.

Communion Hymn 669

Commit thou all that grieves thee

Communion Hymn 660

O Master let me walk with thee

Post Communion Prayer

BCP p. 365

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son 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 Lord. Amen.

The Blessing

Canon Johnnie invites all children present to join him for the Blessing

Closing Hymn 607

O God of every nation

Dismissal

Postlude

Trumpet Tune in D Major

D. Johnson

*****Those attending the Zoom service please continue here.*****

The Peace of the Lord be always with you. **And also with you.**

The Doxology

**Praise God from whom all blessings flow, Praise God all creatures,
here below. Praise God above ye heavenly host. Praise Father, Son,
and Holy Ghost. Amen**

As our Savior Christ has taught us, we are bold to say; **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,
forever and ever. Amen.**

Alleluia, Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia!

*We will observe a moment of silence. If you have consecrated wafers please
consume one now, If you don't, please know that as others receive the
sacrament, so do you!*

Closing Prayer

Let us pray.

**Loving God, we give you thanks for restoring us in your image and
nourishing us with the spiritual food of common prayer. 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 Blessing

The Dismissal

Please take this bulletin home with you!

Please pray for those on our parish prayer List

Ed, Debbie, Anne & Don, Paul, Peggy, James, Wayne, Angelique, Charlene, Bill, Pat, Patrick, Judi, Kim, Devon, Tim, Jean, Diane, Tom, Rich, Jane, Pearl, Bob, Sue, James, Bill, Chad, Jeff, Shirley, Judy, Lucas, Owen, Savannah, Nancy, Greg, Grace, Celentano family, Roger, Terry, Russell, David, Kennedy, Harrison, Margaret, Lucy, Sue, Brian, Jim & Marsha, Janice, Cal, Beverly, Missy, Jolene, Mary Annette, Lois, Sharon, Melinda, Dane, Blake, Erica, Debbie

UTO In-Gathering

The Diocese of Western New York announces the return of the United Thank Offering (UTO) ingathering at this year's convention Eucharist, set for October 10. A tradition paused but now renewed, it aims to rekindle awareness and participation in UTO's longstanding mission of gratitude and global support. Through UTO, individuals are invited to embrace and deepen a personal daily spiritual discipline of gratitude. UTO encourages people to notice the good things that happen each day, give thanks to God for those blessings, and make an offering for each blessing. UTO is entrusted to receive the offerings and to distribute 100% of what is collected to support innovative mission and ministry throughout The Episcopal Church and Provinces of the Anglican Communion.

St. James will be holding an in-gathering on October 5th to allow our diocesan delegates to present our donation on October 10th. Special envelopes will be available on both Sundays. Checks should be made out to St. James Episcopal Church. Thank you for your support!

Cookies for Ukraine

Once again St. James will have a table at Convention to sell homemade cookies to the delegates. All the money received will go to Ukraine through Episcopal Relief and Development. If you can bake us a batch of homemade cookies to sell it would be much appreciated. You can make them whenever you have time and drop them off in the freezer in the church kitchen. Just label them for Ukraine. All kinds are welcome, but avoid bar cookies. They don't package well. The deadline for dropping the cookies off is **Thursday, October 9, at 9:00**. Thanks for your help. We have raised many hundreds of dollars in our previous cookie sales.

COOKIE PACKERS NEEDED

We will be packaging up the homemade cookies we are selling at convention. We need some help at **9:00 on Thursday the 9th.** Keep in mind, we get to eat any of the cookies that are broken.

New Stewardship Year Begins!

We kick off our Stewardship Drive today. Our new theme is "Tell Out My Soul," taken from Luke 1:46. It is Mary's response to being called to bear God's son, Jesus. How we respond to God's call is an act of stewardship. God has given each of us a role to play in bringing about God's kingdom on Earth. He's also uniquely gifted us with a combination of talent, time, and resources to accomplish our role, our call. Pray that we could all respond like Mary, "Tell out my soul, the greatness of the Lord."

You should have received a letter with your pledge card in the mail already. We will hear personal "Stewardship stories" throughout the month of October. The in-gathering of pledge cards will be celebrated on November 2nd. Feel free to turn in your pledge card before then by placing it in the offering plate or handing it to a Warden or Vestry member. Thank you very much

Happy Birthday

Jim Isaac 10-7, Scott Essig & Owen Oetinger 10-11

St. James Calendar

Sun, October 5	9:00 am - 9:30 am 9:00 am 10:00 am – 11:15 am 10:15 am 11:15 am	Zoom Service Choir Rehearsal Holy Eucharist Sunday school Coffee Hour
Mon, October 6	9:00 am – 2:00 pm	Office open
Tue, October 7	9:00 am – 2:00 pm	Office open
Wed, October 8	9:00 am – 2:00 pm 10:00 am 7:00 pm	Office open Canon Johnnie in office Choir Rehearsal
Thu, October 9	9:00 am – 2:00 pm 11:00 am – 2:00 pm Cookies for Ukraine drop	Office open Thrift store open off

Fri, October 10		Office closed
	2025 Diocesan Convention	
Sat, October 11	2025 Diocesan Convention	
Sun, October 12	9:00 am – 9:30 am	Zoom Service
	9:00 am	Choir Rehearsal
	10:00 am – 11:15 am	Holy Eucharist
	11:15 am	Coffee Hour
Sun, October 19	Coffee Hour at the 400	Towers
Upcoming	Pie baking will be starting	soon

Zoom meetings use the following link:

<https://us02web.zoom.us/j/8085432266?pwd=ZlBCZEI0WDQ1Szk5TEF2dFILbm4rUT09>

Meeting ID: 808 543 2266 Passcode: zrXG3y

First time here?

We welcome you and hope you have felt that welcome! If you'd like to learn more about St. James, please contact our priest, Canon Johnnie at canonjohnnie@gmail.com, (859)285-9361, or call the office. Keep in touch, if you wish to be added to our mailing list fill out this form and place in the offering plate or hand to an usher.

Bathrooms are located up the ramp (found at the left entrance nearest the small side altar) and then to your left.

Name

Other family members

At St. James You are Welcome Regardless!

CANON COMMENTS ON... witches, ghosts, and things that go bump in Holy Scripture

The practice of witchcraft is much older than Christianity itself and continues today in the largest of the Neo-Pagan religions known as Wicca. Wicca is a practice loosely based on the ancient, northern European Pagan belief in a fertility Goddess and her consort, a horned God. Although the religion is a modern creation, some of its sources pre-date the Christian practices noted in the Scriptures, most Wiccans see themselves as more of a modern religious construct.

The ancient Jew believed in the existence of witchcraft and continued to strongly believe in it until about the 18th century. So strong was the belief that the Torah directs aggressive action be taken against those who were discovered to be witches or wizards saying, ***"Thou shalt not suffer a witch to live."*** (KJV, EX 22:17) ***"A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."*** (KJV, LV 20:27)

Islam also believed witchcraft to be of the "Secret Arts" or "Black Magic" and the Sarah'Al-Falaq prayer to Allah was used to ward off this magic. The prayer in part reads: ***"I seek refuge with the Lord of the Dawn from the mischief of Darkness... from the mischief of those who practice secret arts; and from the mischief of the envious one as he practices envy."*** (The Holy Quran 113:1–5) The calling forth of spirits was absolutely forbidden and was viewed a spiritual violation of disturbing the dead.

St. Augustine argued against witchcraft and black magic in saying that God alone could suspend the normal laws of the universe and that neither Satan nor witches had supernatural powers. Yet to spite his argument, Christians believe firmly in witchcraft and the practice of divination in particular, that is the calling forth of spirits, until the 18th Century. In 1258, Pope Alexander condemned witchcraft and in 1484, Pope Sylvester VIII issued a papal bull entitled, *Summis Desirantes*, which not only forbid witchcraft, but set severe penalties for its practice. Hundreds and thousands across Europe suffered death under this papal bull, of which the majority were women.

Among the Christian superstitions regarding witchcraft was the "Cat-Cult" of the Middle Ages, where it was believed that Satan's favorite earthly form was that of a black cat and true witches and wizards were said to own them. Along with the cat-cult, there were devil-cults, magic and black magic cults. Black magic was said to be the magic of invoking the powers of the devil and the Black Mass was a sacrilegious rite in which its followers invoked the name of Satan in place of God. So it is not surprising that at least one witch story made it into Holy Scripture and I am glad it did, for it is my favorite this time of year. The Witch of Endor, I Samuel 28.

We as Anglicans, as well as our Puritan counterparts, play a major role in the theological interpretation of the story of the Witch of Endor. Under the rule of Elizabeth I, Anglicanism was established as the dominant religion in Britain and there

were many Puritans, Protestants who wished to purify the church along more biblical standards by seeking to publish an English translation of the Bible. Elizabeth's successor, James I, a Roman Catholic, would be the one to eventually approve of this task. In order to insure that James would approve the English Bible, the Puritans decided to dedicate the translation to the king; a translation known to this day as the King James Bible.

In popular mythology, all witches and wizards had a demon spirit who lived with them, often in the form of a pet animal like the black cat. The Puritans knew James to believe in witches and to greatly fear them. So the Puritans, using the writings of Josephus, translated the word "*ob*" from this passage in I Samuel, which means soothsayer, or one possessed by a spirit, to the word "*witch*." James' approval of the Bible, and its subsequent rise to a position of dominance in the English-speaking world, identified the ancient "*ob*" as a "*witch of Satan*;" an identification which later provided the theological foundation for witch hunts in England and later in the United States. The Enlightenment at the beginning in the late 1680's contributed to the end of witch-hunts throughout Europe and the last witch was executed in 1682. These witch-hunts and executions in Europe fostered a concern of witches and the practice of witchcraft that would travel the waters of the Atlantic and land on the shores of Massachusetts. Ten years later, in 1692, the Salem witch trials began. With that tidbit of history, let's return to the story of The Witch of Endor.

In the context of the Hebrew Testament, the Witch of Endor was a woman who had a spirit through whom Saul sought to communicate with the dead prophet Samuel. With the assistance of this spirit, Samuel was brought **"out of the earth"** (I SAM 28:13[b]) by the spirit on the condition that King Saul would not **"take action"** against the witch, for he himself had forbidden the practices of witchcraft and divination.

Saul visited the witch only after depriving himself of every legitimate means of spiritual input and at his own disregard for the law he had written and imposed. Scripture reports that not only did Saul fast and disguise himself by **"changing clothes,"** but that he visited the witch **"at night"** as to not to be detected by the people. In this encounter the King received some bad news, that his kingdom will be ruled by another, David.

For the post-modern Christian the issue of witchcraft and magic concerns itself with attempts to manipulate the will of the supernatural to that of our own. As Christians, we certainly believe in the supernatural as confessed in the creed: "*all that is seen and unseen*," or as the 1928 Prayer Books puts it "*all things visible and invisible*." But it is not we who force the hand of God, but grace; not our manipulations, but the love God has for us – all of us.

The passage from I Samuel known as "Witch of Endor" gives us no reason to believe that anyone other than Samuel was called back from the dead, for King Saul recognized him in his description; **"an old man wearing a robe"** (v. 14). Neither does this story give us any indication in its historical context that there was anything wrong with this "craft" other than it had been banned by the very king who sought the

services of the witch. So the good Anglican answer might be: "What do you think?" What about witches, warlocks, and magic? Do ghosts really exist? If ghosts do exist, can they be forced to communicate with us through our efforts alone?

In our guest bedroom is framed a simple little prayer, written on parchment and in the beautiful artistic style of the monastics. It reads:

From Ghoulies and Ghosties and Long Leggitie Beastes and Things that go bump in the night – Good Lord, deliver us us.

Perhaps that too should be our prayer.

I pray you and yours enjoy a blessed and happy All Hallows Eve... and on the Sunday afterwards, come to celebrate All Saints Day here at the Church of James the Apostle.

Canon Johnnie+

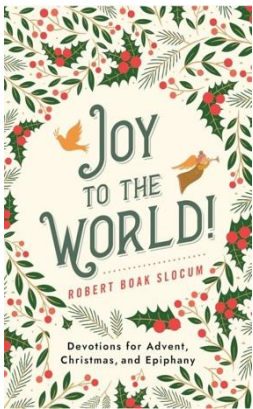
Sources:

Brown, Cheryl Anne. *No Longer Silent: First Century Jewish Portraits of Biblical Women*

Sutphin, John E., Jr. *The Bible and Spirit Communication*

Wallis, E.W., and M. H. Wallis. *Spiritualism and the Bible*

Book Study from Advent through Epiphany



From Advent through Epiphany, Canon Johnnie will lead a book study with us using this beautifully designed devotional by the Reverend Robert B. Slocum. Father Slocum is an Episcopal Priest who will offer us heartwarming devotions for the seasons of Advent, Christmas, and Epiphany.

Our study will take us from the miraculous conception of Jesus to the visit of the Magi, as we experience Joy to the World! in the wonders of the God's coming to us. We will explore ways of how we can embrace the Incarnation and make it meaningful in our everyday life.

"Each devotion offers a passages from scripture, thought-provoking questions, and soulful prayers to help us contemplate God's steadfast presence and love in our

lives."

You can order the book from Amazon yourself, or call the office where we will be placing a single order. This study will also be made available via Zoom for those who might find winter night driving a challenge. Funds are available for book scholarships, so please don't feel like you must be able to afford the book to attend the study. Dates and times are currently being discussed, but it is safe to say they will occur in the evening on either Tuesday or Thursday night, beginning on either December 2nd or 4th. Specifics as to the precise date and time will be announced soon.



St. James Episcopal Church

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