



Seventeenth Sunday after Pentecost September 20, 2026

The flowers on the altar are given to the glory of God by Marjorie Nolan in cherished memory of her father, Stan Turpin.

ST. JOHN'S CLERGY & STAFF

The Rev. Ripp Hardaway, Rector
The Rev. Matthew Bloss, Associate Priest
The Rev. Dr. Riva Heron, Deacon and Curate
Jenny Montgomery, Executive Assistant to the Rector
Desiree Moultrie, Director of Finance & Operations
Valerie Thompson, Director of Music & Organist
Kelly Jackson, Director of Parish Life
Emily Lehmuth, Director of Children's & Nursery Ministries

Grace Symmons, Director of Communications
Lauren Koops, Assistant Youth Minister
Laura Shaver, Publications Assistant
Brandi Raschke, Media & Storytelling Assistant
Cade Norman, Youth Ministry Intern
Isabella Escamilla, Children's Ministry Intern
Ben Sykora, AV Tech Lead
Art Gonzales, Sexton

WORSHIP MINISTERS

8:45 a.m. Service

Acolytes: Peter & Jane Jewell, Jacob Meier
Altar Guild: Kathy Simmons, Ann Y. Holder
Greeters: Thomas Metzler, Glenn Ross
Eucharistic Ministers: Becky Huff, Sherri Lowe
Ushers: Alice Jewell, Kathy Simmons
Flower Guild: Marjorie Nolan

11:00 a.m. Service

Acolytes: Curtis Parchman, Isabel & Olivia Carlson
Altar Guild: Monya Keenen, Kathy Simmons
Greeters: Dave & Marjaana Cich
Eucharistic Ministers: Larry Shumway, Cody Trammell
Ushers: Kathy Simmons, Will Brown
Flower Guild: Marjorie Nolan
Children's Chapel: Emily Lehmuth, Volunteer Crucifer

Welcome! We're so glad you're here. This leaflet and the blue hymnal contain everything you need for this worship service. If you've never been to an Episcopal service before, follow along in this leaflet or watch the Priest. When they sit, you sit; when they rise, you rise. We promise in time you'll get the hang of it. And please scan the QR code found on the back of the pew in front of you, and let us know how we might contact you and thank you for the visit.

We LOVE having children in worship at St. John's! Children are an important and joyful part of our church family, and we're glad they are here. You'll find engaging materials for children in the narthex, just beneath the viewing window on the left when you are facing the sanctuary. If you need to step out with your child during the service, don't worry—the service can still be heard from the narthex. For our youngest children, nursery care is available for infants and toddlers up to 4 years old. If you're not sure where to go, just ask one of our friendly ushers or greeters. They'll be happy to point you in the right direction. We're so glad your family is here, and we hope you feel right at home at St. John's!

PRELUDE | Chant Du Soir (*Even Song*) - Marco Enrico Bossi / Cantilena - Josef Rheinberger

Wherever you see † you may see people making the sign of the cross. Join in, if you would like. Many people will also bow as the cross passes by during the opening procession to the altar. This is a physical sign of respect for the symbol of Christ's sacrifice and redemption.

OPENING HYMN | God, My King, Thy Might Confessing

Hymn 414

OPENING ACCLAMATION

BCP 355

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen. †**

COLLECT FOR PURITY

BCP 355

The Collect for Purity has been used in Christian worship for over 1,000 years and is a distinctive part of Episcopal worship.

Together 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. †**

CHILDREN'S CHAPEL (*11 a.m. service*)

Preschool - 3rd graders are invited to follow the Child Crucifer to Children's Chapel during the Song of Praise.

SONG OF PRAISE | Sing Praise to God Who Reigns Above (v 1 & 3)

Hymn 408

This song before the prayer of the day helps us set our intentions and remind us why we gather: to give thanks to God.

COLLECT OF THE DAY

BCP 234

A prayer appointed for each Sunday gathers the theme of the day or season of the Church year. It is often connected to the themes in the scriptures for the day.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Everyone is seated to listen to the scripture readings.

FIRST LESSON | Jonah 3:10-4:11

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, "O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live." And the Lord said, "Is it right for you to be angry?" Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, "It is better for me to die than to live."

But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

Reader The Word of the Lord.

People **Thanks be to God.**

PSALM 145:1-8 | *Antiphonally by full verse*

BCP 801

The Epistle (right) side will read the plain text, and the Gospel (left) side the bold text.

The psalms are prayers that Jesus used and that cover every mood of humanity's relationship with God and one another.

The psalm of the week usually expands on the meaning of the First Reading.

1 I will exalt you, O God my King, *
and bless your Name for ever and ever.

2 Every day will I bless you *
and praise your Name for ever and ever.

3 Great is the LORD and greatly to be praised; *
there is no end to his greatness.

4 One generation shall praise your works to
another * and shall declare your power.

5 I will ponder the glorious splendor of your
majesty * and all your marvelous works.

6 They shall speak of the might of your wondrous
acts, * and I will tell of your greatness.

7 They shall publish the remembrance of your great
goodness; * they shall sing of your righteous deeds.

8 The LORD is gracious and full of compassion, *
slow to anger and of great kindness.

SECOND LESSON | Philippians 1:21-30

This reading comes from a letter to the first groups of Christians (often from the apostle Paul) or from the book of the Acts of the Apostles.

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

Reader The Word of the Lord.

People **Thanks be to God.**

GOSPEL HYMN | O Master, Let Me Walk with Thee (v 1-2)

Hymn 660

THE HOLY GOSPEL

Matthew 20:1-16

This reading is taken from one of the four books (Matthew, Mark, Luke, John) which depict the life and teachings of Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

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

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

Jesus said, “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and

about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ. †

GOSPEL HYMN | O Master, Let Me Walk with Thee (v 3-4) Hymn 660

THE SERMON The Rev. Ripp Hardaway
The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scripture readings and relates them to daily life.

THE NICENE CREED BCP 358
The word "creed" comes from the Latin credo, meaning "I believe." Christians have used the Nicene Creed in worship for nearly 1,700 years. It reflects what Christians believe about the relationship between the Father, Jesus, and the Holy Spirit: the Holy Trinity. Everyone rises as they are able.

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. †

PRAYERS OF THE PEOPLE *Intercessions for the Christian People (modified)*
Having been reminded of God's action in history, we pray for God to continue acting now. We pray for ourselves and particularly on behalf of others. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

We would be empty without God's gifts, and we would be selfish if we kept them to ourselves. Let us pray in thankfulness for God's generosity.

In our diocesan cycle of prayer, we pray for St. Matthew's, Edinburg, and St. Matthew's, Universal City. Let us pray to the Lord.

Lord, have mercy.

For the faithful St. John's ministries of Flower Guild, Greeters, and Holy Celebrations Team. Let us pray to the Lord.

Lord, have mercy.

For the universal church, many members but one body, that God may gather it together from the ends of the earth, safeguard its unity, and perfect it in love, let us pray to the Lord.

Lord, have mercy.

For those who control the wealth and resources of our nation, that our provident God may give them loving and generous hearts, so that there may be bread for all the children of the earth, let us pray to the Lord.

Lord, have mercy.

Thankful for our world which you made through Christ, and renewed in the power of his resurrection, that we may be wise and careful stewards of creation, let us pray to the Lord.

Lord, have mercy.

For all mothers and fathers who awaken today without food for their children, let us pray to the Lord.

Lord, have mercy.

That the bread of life may be shared one day by all Christians at a common table of praise, let us pray to the Lord.

Lord, have mercy.

For all of us that gather at this eucharistic table, weak in faith, faltering in our response to God, let us pray to the Lord.

Lord, have mercy.

Hear our prayers for all who have died in the hope of the resurrection, and for all the departed. Let us pray to the Lord.

Lord, have mercy.

Celebrant Now to God who is able to do immeasurably more than all we can ask or conceive, by the power which is at work among us, be glory in the Church and in Christ Jesus throughout all ages. **Amen.**

CONFESSION OF SIN

BCP 359

Deacon Let us confess our sins against God and our neighbor.

Minister and People

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.**

Celebrant

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen. †**

NEWCOMER LITURGY & MEMBERSHIP COVENANT

Those desiring to formally join St. John's Episcopal Church are invited to come forward.

Each person or family is introduced.

Priest Do you desire to serve Jesus Christ through the fellowship of St. John's Episcopal Church?

New Member(s) **I do.**

Priest Will you support our life together by your presence, your prayers, your gifts, and your service?

New Member(s) **I will with God's help.**

Priest I present to you these persons, who are baptized members of the Body of Christ and who now desire to serve Jesus Christ in the company of our fellowship. Are we willing to change our life in community in such ways that these persons and the ministries they bring are received, supported, and celebrated?

All **We are willing and will do so with God's help.**

The congregation welcomes the newest St. John's members.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

Everyone exchanges greetings with those around them.

ANNOUNCEMENTS

OFFERTORY SENTENCE

BCP 377

Celebrant But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.
Hebrews 13:15-16

OFFERTORY DUET | The Lord Bless You and Keep You - John Rutter Becky Luft and Valerie Thompson

*The Lord bless you and keep you:
The Lord make his face to shine upon you,
to shine upon you and be gracious,
and be gracious unto you.*

*The Lord lift up the light of his countenance upon you,
and give you peace. Amen.*

DOXOLOGY | Praise God, from Whom All Blessings Flow (*Morning Hymn*)

Hymn 11 v 4

*Praise God, from whom all blessings flow;
praise him all creatures here below;*

*praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost. Amen.*

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and in the offering of our selves: our time, talents, souls and bodies.

THE GREAT THANKSGIVING

Eucharistic Prayer A; BCP 361

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

SANCTUS | Holy, Holy, Holy Lord - David Hurd

Hymn S 124

**Hymn numbers beginning with an S indicate Service Music, found at the front of The Hymnal 1982*

*Holy, holy, holy Lord, God of pow-er and might,
Hea-ven and earth are full of your glory.
Hosanna in the highest.*

*Bless-ed is he who comes in the name of the Lord. †
Hosanna in the highest.*

(The people stand or kneel.)

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

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

Therefore we proclaim the mystery of faith:

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. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. AMEN.

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

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.

Padre nuestro que estás en el cielo, santificado sea tu Nombre; venga tu reino; hágase tu voluntad, en la tierra como en el cielo. Danos hoy nuestro pan de cada día. Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden. No nos dejes caer en la tentación y líbranos del mal. Porque tuyo es el reino, tuyo es el poder y tuya es la gloria, ahora y por siempre. Amén.

BREAKING OF THE BREAD

The Priest breaks the consecrated Bread.

FRACTION ANTHEM | Christ Our Passover - David Hurd

Hymn S 154

**Hymn numbers beginning with an S indicate Service Music, found at the front of The Hymnal 1982*

THE ADMINISTRATION OF THE SACRAMENT

BCP 365

Alleluia, alleluia, alleluia.

therefore let us keep the feast.

Christ our Passover is sacrificed for us;

Alleluia, alleluia, alleluia.

All baptized Christians are welcome to receive communion. If you prefer a blessing, simply cross your arms over your chest. To receive communion from your seat please notify an usher, if you need a gluten-free wafer, please let the priest know during communion.

Prayer ministers are available to the left and right of the altar rail for those who would like additional prayer after communion.

COMMUNION MUSIC | I Surrender All / Come, Thou Fount of Every Blessing - arr. Mark Hayes

After communion, everyone kneels or rises as they are able.

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.**

SENDING FORTH EUCHARISTIC VISITOR(S)

Celebrant In the name of this congregation, we send you forth bearing these holy gifts, that [N. and] all those to whom you go may share with us in the communion of Christ's body and blood.

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

THE BLESSING

Attributed to the Episcopal Diocese of Southwest Virginia

Be careful as you go out into God's creation, for it does not belong to you. Be gentle with yourself and with one another, for you are the dwelling place of the Most High God. Be alert and hesitant, for sometimes God is but a whisper. And the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. † **Amen.**

CLOSING HYMN | Singing Songs of Expectation

Hymn 527

THE DISMISSAL

BCP 366

Deacon Go in peace to love and serve the Lord. Alleluia, Alleluia.

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

POSTLUDE | Menuet Gothique (from *Suite Gothique*, Op. 25) - Léon Boëllmann

Valerie Thompson, Organist

DID YOU KNOW?

What Is an Episcopalian?

The Episcopal Church is part of the worldwide Anglican Communion, a family of churches with roots in the Church of England. We are Christians who seek to follow Jesus through Scripture, worship, prayer, tradition, reason, and life together.

Why “Episcopal”?

The word Episcopal comes from a Greek word meaning “bishop” or “overseer.” Our bishops help connect individual congregations to one another and remind us that we are part of a Church much larger than our own parish.

What Does “Anglican” Mean?

The word Anglican comes from Anglia, the Latin name for England. Although Anglicanism began in England, today it is a worldwide tradition with millions of Christians worshiping in many different cultures and countries.