

SAINTE PAUL'S EPISCOPAL CHURCH



THE TWENTY-FIRST SUNDAY AFTER PENTECOST

SUNDAY, OCTOBER 13, 2024
TEN O'CLOCK IN THE MORNING

WELCOME TO SAINT PAUL'S CHURCH

Whatever brings you here, and whoever you are,
we are glad you are here!

First Time Worshipping at St. Paul's?

St. Paul's is an Episcopal Church and uses liturgy or language for worship from *The Book of Common Prayer*. While we use a variety of other resources, all the words and music needed for today's service are found in this bulletin. There are helpful tips on when to stand and sit; however, do what feels most comfortable for you throughout the service.

Are you new to St. Paul's or the surrounding area?

Let us know by filling out a Welcome Card located in the pew rack and on the website, and we will connect with you. We also have a Welcome Table you can visit following the service in the Gathering Space of the Parish House. A host will be at the table throughout coffee hour, which is an opportunity immediately following the service to share refreshments with our members and visitors here today.

Restrooms

Restrooms are located in the Parish House. You are welcome to use the bathroom that best aligns with your gender identity.

Nursery

The nursery is open from 8:50 a.m. to 12:30 p.m. There is a child-size restroom and a changing table available as well as the ability to hear service.

Contact the Clergy

The St. Paul's clergy are eager to hear from you and to support you. On most Sundays a member of the clergy is available to pray with you during Communion at the station to the left of the altar railing. If you are going through a life transition, have an emergency, or are in need of pastoral care for any other reason, please call the church at 804.643.3589.

For Families and Children During Worship

Young ones need to be able to see and experience worship. Our ushers are happy to direct you to our **Family Space** at the front of the church where you will find picture books, paper and crayons, and small hand-held toys. We also have **Worship Bags** as you enter the church that contain **Children's Bulletins**, paper and crayons. During the **Gospel Procession**, children and families are encouraged to participate, and Children's Chapel follows. Kids will leave with our staff to participate in their own time of prayer and fellowship. They will return after the sermon during the Peace.

THE ENTRANCE RITE

ORGAN VOLUNTARY

Jesu, meine Freude

Lionel Rogg (b. 1936)

HYMN



1 Sing praise to God who reigns a - bove, the God of all cre -
2 What God's al-might - y power hath made, his gra - cious mer - cy
3 Let all who name Christ's ho - ly Name give God all praise and

a - tion, the God of power, the God of love, the God of
keep - eth; by morn - ing glow or eve - ning shade his watch - ful
glo - ry; let all who know his power pro - claim a - loud the

our sal - va - tion; with heal - ing balm my soul he fills, and
eye ne'er sleep - eth. With - in the king - dom of his might, lo!
won - drous sto - ry! Cast each false i - dol from its throne, the

ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
All is just and all is right: to God all praise and glo - ry.
Lord is God, and he a - lone: to God all praise and glo - ry.

Text: Johann Jakob Schütz (1640-1690); tr. Frances Elizabeth Cox (1812-1897), alt.

Music: *Mit Freuden zart*, melody from "Une pastourelle gentille," 1529; adapt. *Pseaumes cinquante de David*, 1547, and *Kirchengeseng darinnen die Heubtartikel des Christlichen Glaubens gefasset*, 1566; harm. Ralph Vaughan Williams (1872-1958), after Heinrich Reimann (19th cent.)

LAND ACKNOWLEDGEMENT

A Land Acknowledgment is a formal statement that recognizes and respects Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories.

Presider We come into God's presence with thanksgiving and respect as we acknowledge the Powhatan tribe, the people who first occupied this land upon which we now worship. Through our ministries and prayers, may the Great Creator of us all bring healing, and bless us with appreciation for the rich diversity of God's creation.

OPENING ACCLAMATION

Presider Blessed be God: most holy, glorious, and undivided Trinity.

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

All say together 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.

GLORIA IN EXCELSIS

Glo-ry to God in the high - est, and peace to his
peo-ple on earth. Lord God, heaven-ly King, al - might-y God and Fa - ther,
we wor - ship you, we give you thanks, we praise you for your glo - ry.
Lord Je - sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God,
you take a-way the sin of the world: have mer - cy on us;
you are seat - ed at the right hand of the Fa-ther: re - cieve our prayer.
For you a-lone are the Ho - ly One, you a- lone are the Lord,
you a - lone are the most High, Je - sus Christ, with the Ho - ly Spi - rit,
in the glo - ry of God the Fa - ther. A - men.

Text: Mass Ordinary, Fourth century

Music: Robert J. Powell (b. 1932)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

LORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE FIRST READING

Job 23:1-9, 16-17

JOB SAID: "Today also my complaint is bitter; his hand is heavy despite my groaning. Oh, that I knew where I might find him, that I might come even to his dwelling! I would lay my case before him, and fill my mouth with arguments. I would learn what he would answer me, and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted forever by my judge. "If I go forward, he is not there; or backward, I cannot perceive him; on the left he hides, and I cannot behold him; I turn to the right, but I cannot see him. God has made my heart faint; the Almighty has terrified me; If only I could vanish in darkness, and thick darkness would cover my face!"

Lector The Word of the Lord.

People **Thanks be to God.**

THE GRADUAL: PSALM 90:12-17 *Domine, refugium*

setting: Peter R. Hallock (1924-2014)

The Antiphon is first sung by the choir then sung by all, verses are sung by the choir, with the antiphon repeated where indicated.



Pros-per the work of our hands.

- 12 So teach us to number our days *
that we may apply our hearts to wisdom.
- 13 Return, O Lord; how long will you tarry? *
be gracious to your servants. ***Antiphon***
- 14 Satisfy us by your loving-kindness in the morning; *
so shall we rejoice and be glad all the days of our life.
- 15 Make us glad by the measure of the days that you afflicted us *
and the years in which we suffered adversity. ***Antiphon***
- 16 Show your servants your works *
and your splendor to their children.
- 17 May the graciousness of the Lord our God be upon us; *
prosper the work of our hands; prosper our handiwork. ***Antiphon***

THE EPISTLE READING

Hebrews 4:12-16

THE WORD of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

Lector The Word of the Lord.

People **Thanks be to God.**

HYMN

All are invited to participate in the Gospel procession, especially children. Simply follow the Gospel book around the church and stay in place for the Gospel reading. After the reading, the children are invited to attend Children's Chapel. They will return to the church at the Peace.

1 O Je - sus, I have prom-ised to serve thee to the end;
2 O let me hear thee speak - ing in ac - cents clear and still,
3 O Je - sus, thou hast prom-ised to all who fol - low thee,
be thou for ev - er near me, my Mas - ter and my friend;
a - bove the storms of pas - sion, the mur - murs of self - will;
that where thou art in glo - ry there shall thy ser - vant be;
I shall not fear the bat - tle, if thou art by my side,
O speak to re - as - sure me, to has - ten or con - trol;
and, Je - sus, I have prom - ised to serve thee to the end;
nor wan - der from the path - way, if thou wilt be my guide.
O speak, and make me lis - ten, thou guard - ian of my soul.
O give me grace to fol - low, my Mas - ter and my friend.

Text: John Ernest Bode (1816-1874), alt.

Music: Nyland, Finnish folk melody; adapt. and harm. David Evans (1874-1948)

THE HOLY GOSPEL

Mark 10:17-31

Gospeler The Holy Gospel of our Savior Jesus Christ according to Mark.

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

As Jesus was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” He said to him, “Teacher, I have kept all these since my youth.” Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” And the disciples were perplexed at these words. But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” They were greatly astounded and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.” Peter began to say to him, “Look, we have left everything and followed you.” Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.”

Gospeler The Gospel of the Lord.

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

THE NICENE CREED

The people stand.

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

- Presider* As we celebrate with joy the presence of the Spirit in all peoples and all of creation, let us offer prayers to God who cares for us to the end of time.
- Intercessor* With all our heart and all our mind, we pray to you, O Lord;
People **Make us instruments of your peace.**
- Intercessor* For the peace of the world, that wars in Ukraine and the Middle East may cease, and peoples live together with respect and forbearance, we pray to you, O Lord:
People **Where there is hatred, let us sow love.**
- Intercessor* For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord:
People **Where there is injury, let us sow repair.**
- Intercessor* For all who offer themselves for public office and all who serve the common good, that our divisions may cease and all may be united to live in freedom, we pray to you, O Lord:
People **Where there is discord, let us sow union.**
- Intercessor* For those who do not yet believe, for those who have lost their faith, and those in despair and darkness that they may receive the light of faith, we pray to you, O Lord:
People **Where there is doubt, let us sow faith.**
- Intercessor* We pray for those who are suffering from hurricanes and floods, all who suffer from gun violence in our schools, streets, and homes, the isolated and lonely, and the sick, especially those who have asked for our prayers, including *N.*, and those we name now. We pray for their comfort and healing, O Lord:
People **Where there is despair, let us sow hope.**
- Intercessor* For St. Paul's parish and especially those who support its ministries with their pledges, that in faithful witness we may spread God's love near and far, we pray to you, O Lord:
People **Where there is darkness, let us sow light.**
- Intercessor* For all who have died in the hope of the resurrection, especially *N.*, and those we name now. For all the departed and those who are grieving, may they find comfort and be at peace, we pray to you, O Lord:
People **Where there is sadness, let us sow joy.**

Intercessor Your own intercessions and thanksgivings are now invited silently or aloud.

After the offering of intercessions and thanksgivings, the People say with the Presider.

People **Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.**

CONFESSON AND ABSOLUTION

Presider Let us confess our sins against God, self, planet, and neighbor.

The People stand or kneel.

People **God of all mercy, we confess that we have sinned against you, opposing your will 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.**

The Presider gives the absolution.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

—————THE HOLY COMMUNION—————

ANTHEM AT THE OFFERTORY

| | |
|---|---|
| Verleih uns Frieden gnädiglich, Herr Gott, zu unsern Zeiten! Es ist doch jah kein Andrer nicht, Der für uns könnte streiten, Denn du, unser Gott alleine. | Lord, in thy mercy grant us peace Throughout all generations; Thou art alone our sword and shield, Lord who dost guide the nations. Defend us, O God, we pray thee. |
|---|---|

Text: Martin Luther (1483-1546), tr. John Rutter (b. 1945)

Music: Felix Mendelssohn-Bartholdy (1809-1847)



The vibrant ministries, creative worship, and faithful witness of St. Paul's are made possible by the generous commitment of our congregation. Our community extends beyond our city through our expansive mission programming and inclusive online presence. As our community has grown, we have developed innovative engagement opportunities to extend fellowship and hospitality to meet the needs of our congregation. Regardless of how you join us this morning, all are invited to use the QR to offer a gift to support our vital ministries.

THE GREAT THANKSGIVING

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

The Presider continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you,
Almighty God, 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 to the glory of your Name:

SANCTUS AND BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. 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._____

The musical notation consists of four staves of music in G major (one sharp) and 4/4 time. The lyrics are written below the notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The second, third, and fourth staves contain triplets of eighth notes. The piece ends with a double bar line.

Text: Mass Ordinary, Fifth century

Music: Robert J. Powell (b. 1932)

The people stand or kneel as the Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh.

For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O God,

The people and Presider say together

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

The Presider continues

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

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Saint Paul and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

The Presider continues

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

The people and Presider say together

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.


**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 tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The Presider breaks the bread followed by silence.


FRACTION ANTHEM

Cantor, then All




We who are man-y are one bo - dy, for we all share in the one bread.

Cantor



We break this bread to share in the Bo-dy of Christ.

All



We who are man-y are one bo - dy, for we all share in the one bread.

Music: Mode 6, based on Ubi caritas, adapt. David Hurd (b. 1950)

THE INVITATION TO THE TABLE AND HOLY COMMUNION

All are welcome at God's table. An usher will signal when you may go forward. All are invited to the altar rail to receive the sacraments (bread and wine) or a blessing. Bread will be placed in your hand by the priest. If you choose to receive the wine, the preferred (and most sanitary) way is by drinking from the common cup, guiding it by the base to your lips. While our preference is to keep fingers OUT of the chalice, if you plan to intinct, please use hand sanitizer before coming to the altar rail. Hand sanitizers are located on the tables in the front and back of the church.

ANTHEM AT COMMUNION

Take my life, and let it be
consecrated, Lord, to thee;
take my moments and my days,
let them flow in ceaseless praise.

Take my voice, and let me sing
always, only, for my King;
take my intellect, and use
every power as thou shalt choose.

Take my hands, and let them move
at the impulse of thy love;
take my heart, it is thine own;
it shall be thy royal throne.

Take my will, and make it thine;
it shall be no longer mine.
Take myself, and I will be
ever, only, all for thee.

Text: Frances Ridley Havergal (1836-1879)

Music: Charles Dupree (b. 1969)

HYMN

1

Seek ye first the kingdom of God
Ask, and it shall be giv - en un - to you,
and its right - eous - ness, and all these things shall be
seek, and ye shall find, knock, and the door shall be
add - ed un - to you; Al - le - lu, al - le - lu - ia!
o - pened un - to you; Al - le - lu, al - le - lu - ia!

Refrain

2

Al - le - lu - ia, al - le -
lu - ia, al - le - lu - ia!
Al - le - lu, al - le - lu - ia!

Text: St. 1, Matthew 6:33; adapt. Karen Lafferty (b. 1948). St. 2, Matthew 7:7

Music: *Seek Ye First*, Karen Lafferty (b. 1948)

SENDING OF EUCHARISTIC VISITORS

The people stand.

Presider In the name of God and of this congregation, we send you forth to share communion with *N.*, who cannot be present at this table.

People **We who are many are one because we all share one bread and one cup.
Our prayers are with you. Go in peace.**

THE POSTCOMMUNION PRAYER

The people say together.

Eternal God, 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

HYMN

1. Al - le - lu - ia! sing to Je - sus! his the
 2. Al - le - lu - ia! not as or - phans are we
 3. Al - le - lu - ia! Bread of Hea - ven, thou on
 4. Al - le - lu - ia! King e - ter - nal, thee the
 5. Al - le - lu - ia! sing to Je - sus! his the

1. scep - ter, his the throne; Al - le - lu - ia! his the
 2. left in sor - row now; Al - le - lu - ia! he is
 3. earth our food, our stay! Al - le - lu - ia! here the
 4. Lord of lords we own: Al - le - lu - ia! born of
 5. scep - ter his the throne; Al - le - lu - ia! his the

1. tri - umph, his the vic - to - ry a - lone; Hark! the
 2. near us, faith be - lieves, nor ques - tions how: though the
 3. sin - ful flee to thee from day to day: In - ter -
 4. Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
 5. tri - umph, his the vic - to - ry a - lone; Hark! the

1. songs of peace - ful Zi - on thun - der like a
 2. cloud from sight re - ceived him, when the for - ty
 3. ces - sor, friend of sin - ners, earth's Re - deem - er,
 4. in the veil hast en - tered, robed in flesh, our
 5. songs of ho - ly Zi - on thun - der like a

1. might - y flood; Je - sus out of ev - ery
 2. days were o'er, shall our hearts for - get his
 3. plead for me, where the songs of all the
 4. great High Priest: thou on earth both Priest and
 5. might - y flood; Je - sus out of ev - ery

1. na - tion hath re - deemed us by his blood.
 2. prom - ise, "I am with you ev - er - more"?
 3. sin - less sweep a - cross the crys - tal sea.
 4. Vic - tim in the eu - cha - ris - tic feast.
 5. na - tion hath re - deemed us by his blood.

Text: William Chatterton Dix (1837-1898)

Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887); desc. David Jernigan (b. 1984)

THE DISMISSAL

Presider Let us go forth into the world, rejoicing in the power of the Spirit.
People **Thanks be to God.**

ORGAN VOLUNTARY

Intrada

Grayston Ives (b. 1948)

Those interested in the St. Paul's History Tour are invited to gather at the baptismal font immediately following the service.

The altar flowers are given in memory of Eloise Goulding Levy and Richard Mar Levy, Jr.

—————PARTICIPANTS—————

Clergy

The Rev'd Charles Dupree, D.Min., *Rector*
The Rev'd Gwynn Crichton, *Associate Rector for Community Engagement*
The Rev'd Rainey G. Dankel, *Associate for Worship and Liturgy*

Musicians

Christopher Reynolds, D.M.A., *Director of Music and Organist*
Crystal Jonkman, *Music Associate*
The Saint Paul's Choir

Lectors

Zac Turnbow
Sue Wilson

Intercessor

Joanne Simpson

Acolytes

Ella Etters
Mary Hayden Stehle
Will Stehle
Stephen Peple, *Mentor*

Eucharistic Ministers

Nancy Burns
Joanne Sim

Altar Guild

Randy Blankenship, Amelia Paulie, Connie Rice;
Sallie Nolte, Mary Ann Ready, *Co-Chairs*
Mary Page Jones, *Flower Guild*

EXPANSIVE LANGUAGE AND CREATIVITY

A Few Notes about Worship at St. Paul's

St. Paul's seeks to be a welcoming, open, and inclusive community that values creativity, beauty, and mystery. We try to reflect this mission in our worship so that those from various backgrounds and perspectives will feel at home. We also hope that our worship reflects both a respect and honoring of the traditions of the Anglican church, while also seeking to give voice to how God is speaking in our current contexts. We know that the words we say in worship have a profound effect on our imagination and our experiences of God. Here's a bit of background.

Expansive Language: The Episcopal Church has developed many liturgies that use inclusive and expansive language. Expansive language is a way of incorporating multiple ways of imagining and speaking about God. It refers to the expanded use of metaphorical language for God and humans in new or unexpected and fresh ways. While we continue to value the beauty of our traditions and the importance of language, we recognize that all human language is limited. Expansive language seeks to incorporate as much of the diversity of language as possible to include all persons in the liturgical expressions.

Our Music: Every effort is made at St. Paul's to include music that speaks to the relevance and diversity of the world today. We draw from a variety of resources that include hymns ranging from the traditional, to spirituals, to those written specifically by female composers and poets. In choosing our music, we try to create a balance of music from our sacred traditions with music that reflects the diversity of the church today. In addition to Bach and Howells, we also intentionally seek out music that centers on composers who are writing music today, particularly composers of color and female artists.

A place for prayer, candle-lighting, and contemplation, St. Paul's is a holy space in which we encounter God's presence in many ways.

Candle-lighting: Lighting candles is an ancient practice of the church. The flame has always been considered a sign of God's presence. On the lectern side of the altar rail is a place set aside for you to light candles. Perhaps you'll light a candle in memory of a loved one, or for a particular thanksgiving or hardship in your own life. Your prayers combine with the prayers of the community as we put our trust and hope in God.

Our bulletin and recycling: Since we pull from as many as twenty-five sources, as well as write our own liturgical pieces (prayers, choral works, hymns, etc.) the bulletin serves as a way of capturing those elements and putting them into one place: your hands. Without a bulletin that is printed each week, we would not be able to be as creative. Plus, it would be confusing to those who are new to St. Paul's. This bulletin is an instrument of hospitality that allows us, Sunday by Sunday, to welcome and embrace all who are searching for a church home and an authentic encounter with our awakened and active Lord. In an effort to conserve paper usage, we try to print only enough bulletins as are needed for each individual service. If you'd like to help us be good stewards, you can choose to share a bulletin or download a PDF. Each week, our bulletins are responsibly recycled.

Being in the presence of Jesus: On the pulpit side of the altar rail is a small chapel set aside for quiet contemplation and prayer. An item called a "Tabernacle" is present. It reminds us of the portable tent in which the Hebrews worshiped during their time in the wilderness. This small, wooden cabinet contains the consecrated bread from holy communion, a sign of Christ's presence in our midst. A candle is lit whenever the bread is in place. Even when the church is dark, the light remains, reminding us of the church's role to be a light in the midst of darkness. Here, in Christ's presence, you may spend time in stillness and quiet prayer. On most Sundays during communion, a priest is present to offer prayers for healing for yourself or for someone else.

If you have questions about our worship experience, or to find out how you can be involved in worship, please consult our Ministry Directory or reach out to one of the clergy. To learn more about the guiding beliefs of the Episcopal Church, visit <https://www.episcopalchurch.org/what-we-believe/>

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AT ST. PAUL'S, WE ARE COMMITTED TO...

Racial Justice

St. Paul's is committed to naming and dismantling systemic racism. We foster community healing and support the work of reparative action through local, regional, and international dialogue and action.

Being a Spiritual Center for Downtown

St. Paul's extends a generous, affirming, and inclusive welcome. We are a place for serving, partnering, gathering, learning, growing, and worshiping.

Progressive Christian Thinking

St. Paul's embraces our commitment to nurture a curiosity of spirit and mind. We are a spiritual space in which a diversity of people and perspectives are supported and shaped.

Transformative and Relevant Worship

St. Paul's offers worship and liturgical experiences that are beautiful, thoughtful, grounded in the Episcopal tradition, and reflective of a God who is speaking into current conversations and contexts.

Embracing and Caring for All Ages

St. Paul's builds a multi-generational community. We engage and support people through all of life's journeys and transitions.



ST. PAUL'S
EPISCOPAL CHURCH