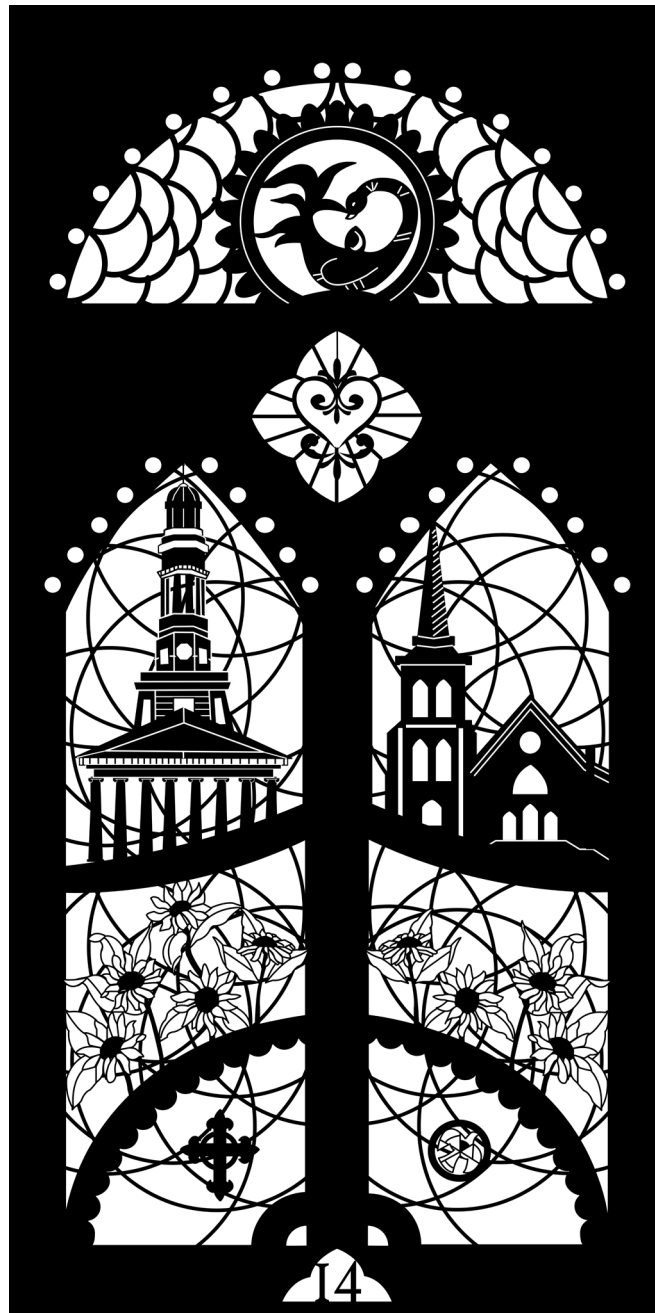


SAINTE PAUL'S EPISCOPAL CHURCH



THE TWENTY-SECOND SUNDAY AFTER PENTECOST
Reconciliation Sunday

SUNDAY, OCTOBER 20, 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

Adoration

Florence B. Price (1887-1953)

HYMN



1. O won-drous souls of light; we meet on sa - cred ground to
2. Christ calls us to re - lease our sin - ful hates and fears of
3. We have more than we need. Please guide us on our way. Help
4. O won-drous souls of light, we now be - gin a - new Christ's

thank our God for gifts of sight and thoughts pro - found: for
un - known truths, of dis - parate views of faith and peace. Please
us let go of greed and teach us all to pray for
Church to grow and seeds to sow the whole world through of

north - ern woods, for coast and streams and star-filled dreams, for all that's good.
help us, Lord. Give us the grace earth to em - brace with heav - enly love.
grace to share our food and space. Re - veal your Face and Pre - sence there.
love di - vine. So join our song, o heav-enly throng, this gift sub - lime.

Text: Victoria R. Sirota (b. 1949) © 2022 The Hymn Society, admin. Hope Publishing Company.
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Music: *Darwall's 148th*, melody and bass John Darwall (1731-1789);
harm. William Henry Monk (1823-1889), alt.

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.

GRANT, O GOD, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus 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, heav-en-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 - ceive 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 Spir - it,
in the glo-ry of God the Fa - ther. A - men. A - men.

Text: Mass Ordinary, Fourth century

Music: Calvin Hampton (1938-1984)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

THE FIRST READING

Job 38:1-7

THE LORD answered Job out of the whirlwind: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?"

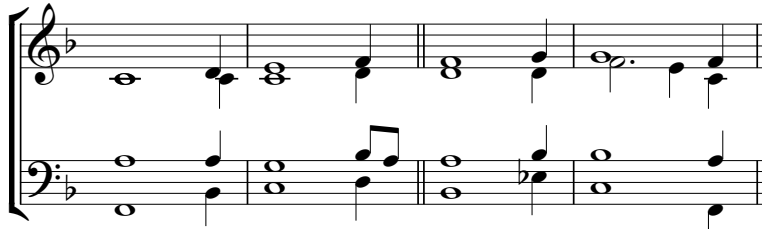
Lector The Word of the Lord.

People **Thanks be to God.**

THE GRADUAL: PSALM 104:1-9, 25, 37B *Benedic, anima mea*

chant: Charles T. Dupree (b. 1969)

The Psalm is sung by all.



- 1 Bless the Lord, O my soul; *
O Lord my God, how excellent is your greatness! you are clothed with majesty and splendor.
- 2 You wrap yourself with light as with a cloak *
and spread out the heavens like a curtain.
- 3 You lay the beams of your chambers in the waters a-bove; *
you make the clouds your chariot; you ride on the wings of the wind.
- 4 You make the winds your messengers *
and flames of fire your servants.
- 5 You have set the earth upon its foun-dations, *
so that it never shall move at any time.
- 6 You covered it with the Deep as with a mantle; *
the waters stood higher than the mountains.
- 7 At your rebuke they fled; *
at the voice of your thunder they hastened a-way.
- 8 They went up into the hills and down to the valleys be-neath, *
to the places you had appointed for them.
- 9 You set the limits that they should not pass; *
they shall not again cover the earth.
- 25 O Lord, how manifold are your works! *
in wisdom you have made them all; the earth is full of your creatures. Halle-lujah!

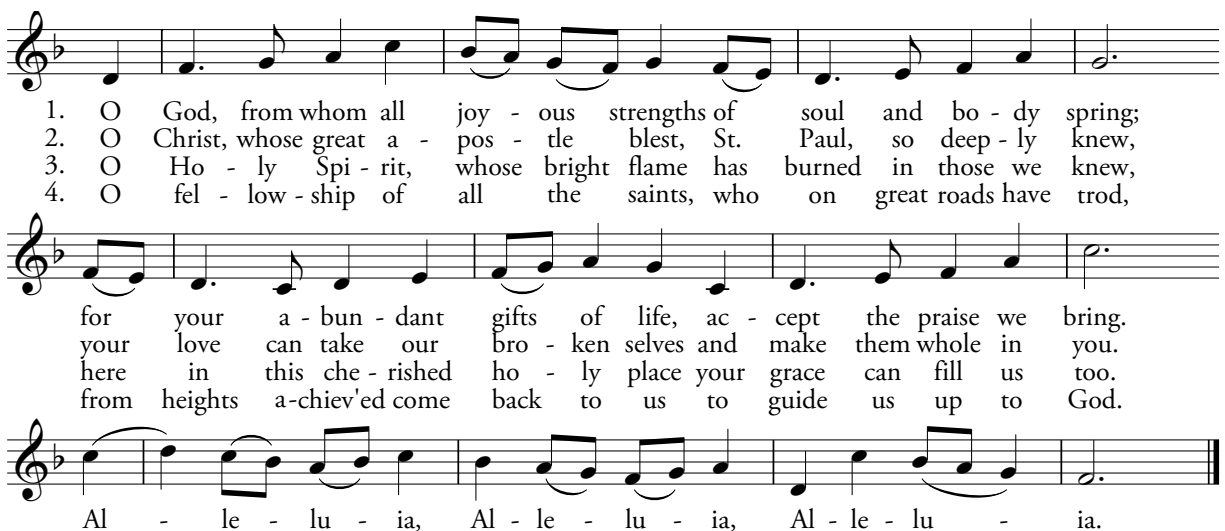
EVERY HIGH PRIEST chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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 God, from whom all joy - ous strengths of soul and bo - dy spring;
 2. O Christ, whose great a - pos - tle blest, St. Paul, so deep - ly knew,
 3. O Ho - ly Spi - rit, whose bright flame has burned in those we knew,
 4. O fel - low - ship of all the saints, who on great roads have trod,
 for your a - bun - dant gifts of life, ac - cept the praise we bring.
 your love can take our bro - ken selves and make them whole in you.
 here in this che - rished ho - ly place your grace can fill us too.
 from heights a - chiev'ed come back to us to guide us up to God.
 Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

Text: Walter Russell Bowie (1882-1969), alt.

Music: Grace Street, William Bradley Roberts (b. 1947)

The text was written by the Reverend Dr. Walter Russell Bowie, Seventh Rector of St. Paul's (1911-1923). Born to St. Paul's and in awe of its history, W. Russell Bowie challenged its comfortable assumptions about race relations while rector. Later, he held a mirror to this church's complacency during the Civil Rights Movement, and wrote passionately about its blind spots, challenging it to do better.

The music was composed by parishioner, William Bradley Roberts, for St. Paul's for the 175th Anniversary, in cooperation with HRI.

Gospeler The Holy Gospel of our Savior Jesus Christ according to Mark.
People **Glory to you, Lord Christ.**

JAMES AND JOHN, the sons of Zebedee, came forward to Jesus and said to him, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What is it you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?” They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

Gospeler The Gospel of the Lord.
People **Praise to you, Lord Christ.**

THE SERMON

Dr. Catherine Meeks

A COMMITMENT TO RACIAL JUSTICE AND HEALING

The people stand.

Presider Dear Friends in Christ, we stand in the shadow of prophets crying out for justice and peace. In and through Jesus Christ, God has granted us the ministry of reconciliation. We now wish, as individuals and as members of this body of St. Paul’s, to confirm our commitment to racial justice and healing. In the spirit of our baptismal covenant, I ask you to make these affirmations:

Presider As members of St. Paul’s Church, will you persevere in study, prayer, and fellowship in this community?

People **I will with God's help.**

Presider Will you proclaim the good news of racial healing and reconciliation in both word and deed?

People **I will with God's help.**

Presider Will you seek Christ in all persons, adding your voice to the cries of the oppressed and marginalized?

People **I will with God's help.**

Presider Will you strive to mend what is broken and work diligently as agents of justice, reconciliation, and peace?

People **I will with God's help.**

Presider Will you support the work of the Racial Justice and Healing Team as leaders in this parish’s work of reconciliation and repair?

People **I will with God's help.**

Presider May God bless you in this work and strengthen you to keep the promises you have made. May the love of Jesus fill your hearts. And may the Holy Spirit lead us into God’s reign of love in this Church, in Richmond, and in the world.

People **Amen.**

A LITANY OF RECONCILIATION

Presider As we come together to offer our prayers, we ask God to open our eyes to see the dignity, beauty, and worth of every human being; to open our ears to hear the cries of those wounded by prejudice and discrimination, and to open our hearts to repent of racist attitudes, behaviors, and actions which demean others. We lift up our prayers for racial healing, saying, bind us together, O God of love.

Intercessor For the Church, that its prophetic voice will challenge us to break cycles of poverty, ignorance, prejudice, and despair which degrade the sacred dignity of humankind, we pray:

People **Bind us together, O God of love.**

Intercessor For our country, that we might celebrate our racial diversity and the distinctive and rich contributions of every fiber of our cultural fabric, we pray:

People **Bind us together, O God of love.**

Intercessor For wise and decisive action on the part of local and national leaders, that the sin of racism may be eradicated from our society, we pray:

People **Bind us together, O God of love.**

Intercessor For an end to the systemic racism of economic oppression which permeates our society's structures and resides in many hearts, we pray:

People **Bind us together, O God of love.**

Intercessor For St. Paul's and all faith communities, that we may not succumb to indifference or accept the status quo, but press on for meaningful change, we pray:

People **Bind us together, O God of love.**

Intercessor For all who have suffered from discrimination, that they may be filled with hope for a more just future, healing from wounds, courage to advocate for change, and the grace to overcome hatred with love, we pray:

People **Bind us together, O God of love.**

Intercessor For those who work for racial justice, that they may be sustained in hope, empowered with courage, and filled with grace to persevere in love, we pray:

People **Bind us together, O God of love.**

Intercessor For all who suffer from loneliness, despair, or disease, especially *N.*, that they may be delivered from their distress, we pray:

People **Bind us together, O God of love.**

Intercessor For all who have died in the hope of the resurrection, especially *N.*, that they may dwell forever in greater light, we pray:

People **Bind us together, O God of love.**

Intercessor I invite your thanksgivings and intercessions, silently or aloud.

After the offering of intercessions and thanksgivings, the Presider says

Presider Gracious God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion on us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Creator, Redeemer, and Sustainer, now and forever. **Amen.**

CONFESSION 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.**

Presider May almighty God have mercy on you, grant you forgiveness, and strengthen you to love each other as members of God's one family. May God, the Holy and Undivided Trinity, make you compassionate in actions and courageous in works, that we may glimpse Christ's Beloved Community in our own day. **Amen.**

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

Sound over all waters, reach out from all lands
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born;
With glad jubilations bring hope to the nations:

The dark night is ending and dawn has begun.

Arise, hope of the ages, arise like the sun.

All speech flows to music, all hearts beat as one.

The dark night is ending, and dawn has begun.

Blow, bugles of battle, the marches of peace,
East, west, north and south, let the long quarrels cease;
Sing the song of great joy that the angels began,
Sing of glory to God, and of good will to man!
Joining in chorus, the heavens bend o'er us:

Text: John Greenleaf Whittier (1807-1892)

Music: Paul Halley (b. 1952)

Dedicated to Coretta Scott King, "Sound Over All Waters" was sung in her honor on the occasion of her preaching at the Cathedral of St. John the Divine in New York City where Paul Halley was organist and choirmaster. Mrs. King's steadfast vision and hope embody Whittier's words: "The dark night is ending and dawn has begun."



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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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. —

Text: Mass Ordinary, Fifth century

Music: Calvin Hampton (1938-1984)

The people stand or kneel as the Presider continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and 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 friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

The people and Presider say together

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Paul and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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

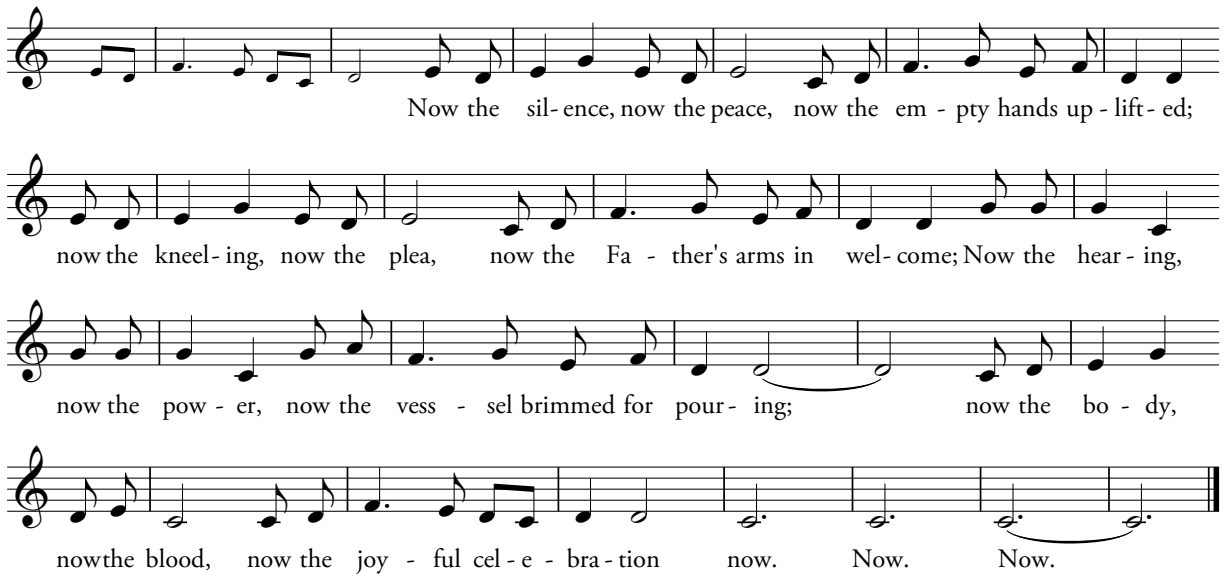
OUR FATHER, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the 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



Now the sil-ence, now the peace, now the em - pty hands up - lift - ed;
now the kneel - ing, now the plea, now the Fa - ther's arms in wel - come; Now the hear - ing,
now the pow - er, now the vess - el brimmed for pour - ing; now the bo - dy,
now the blood, now the joy - ful cel - e - bra - tion now. Now. Now.

Text: Jaroslav Vajda (1919-2008) © 1969 Hope Publishing Company, Carol Stream, IL 60188.
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Music: Charles T. Dupree (b. 1969); commissioned by the 2022 Richmond Conference of the
Association of Anglican Musicians

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

*There is a balm in Gilead,
to make the wounded whole,
there is a balm in Gilead,
to heal the sin-sick soul.*

Sometimes I feel discouraged,
and think my work's in vain,
but then the Holy Spirit
revives my soul again.

If you cannot preach like Peter,
if you cannot pray like Paul,
you can tell the love of Jesus,
and say, "He died for all."

Text: Spiritual
Music: arr. William L. Dawson (1899-1990)

HYMN

1 Pre - cious Lord, take my hand, lead me on, let me
 2 When my way grows drear, pre - cious Lord, lin - ger
 3 When the dark - ness ap - pears and the night draws

stand, I am tired, I am weak, I am worn;
 near, when my life is al - most gone;
 near, and the day is past and gone,

through the storm, through the night, lead me on to the
 hear my cry, hear my call, hold my hand lest I
 at the riv - er I stand, guide my feet, hold my

light: take my hand, pre - cious Lord, lead me home.
 fall: take my hand, pre - cious Lord, lead me home.
 hand: take my hand, pre - cious Lord, lead me home.

Text: Thomas Andrew Dorsey (1899-1993)

Music: *Precious Lord*, George N. Allen (1812-1871); arr. Kelly Dobbs Mickus (b. 1966)

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

Introduction

1 Lift ev-ery voice and sing till earth and hea - ven ring, ring with the
2 Ston-y the road we trod, bit - ter the chas-tening rod, felt in the
3 God of our wea - ry years, God of our si - lent tears, thou who hast

har - mon - ies of lib - er - ty. Let our re - joic - ing rise
days when hope un - born had died; yet, with a stead - y beat,
brought us thus far on the way; thou who hast by thy might

high as the lis - tening skies; let it re - sound loud as the
have not our wea - ry feet come to the place for which our
led us in - to the light; keep us for ev - er in the

roll - ing sea. Sing a song full of the faith that the dark past has
par - ents sighed? We have come o - ver a way that with tears has been
path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres - ent has
wa - tered; we have come, tread - ing our path through the blood of the
met thee; lest, our hearts drunk with the wine of the world, we for-

brought us; fac - ing the ris - ing sun of our new
slaugh - tered, out from the gloom - y past, till now we
get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
stand at last where the white gleam of our bright star is cast.
ev - er stand, true to our God, true to our na - tive land.

Text: James Weldon Johnson (1871-1938)
Music: *Lift Every Voice*, J. Rosamond Johnson (1873-1954)

THE DISMISSAL

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

ORGAN VOLUNTARY

Improvisation on *We Shall Overcome*

Carl Haywood (b. 1949)

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 by Joanne Simpson and Bill Marple in memory of Joan Marple and Dorothy Simpson.

—————TODAY'S PREACHER—————

Dr. Catherine Meeks blends scholarly excellence with heartfelt activism, shaping her as a distinguished voice in socio-cultural studies and a beacon for community transformation. She spent 25 impactful years at Mercer University chairing the African American Studies Program and 9 years at Wesleyan College as the Clara Carter Acree Distinguished Professor of Socio-Cultural Studies. She is celebrated in both of these institutions for fostering a deep understanding of race, gender, and class among her students.

Dr. Meeks' educational journey, enriched by degrees from Pepperdine University, Atlanta University, and Emory University, reflects her dedication to the life of the mind through the intertwining of her scholarship with Jungian psychology, African and African American Women's Literature.

In her past role as the Founding Executive Director of the Absalom Jones Episcopal Center for Racial Healing, Dr. Meeks orchestrated spiritual retreats and workshops, engaging communities in the vital work of addressing oppression. Her literary contributions, include the reflective *The Night is Long but Light Comes in the Morning*, and her memoir, *The Quilted Life, Reflections of A Sharecropper's Daughter* which further underscore her commitment to racial healing and personal growth.

Dr. Meeks' profound community impact is recognized by the President Joseph R. Biden Lifetime Achievement and Service Award and her distinction as one of Georgia Trend Magazine's notable women. Her engaging blogs and podcasts extend her influence, providing ongoing wisdom and inspiration. With honorary doctorates Virginia Theological Seminary, the Seminary of the Southwest, and Berkeley Divinity School at Yale University, Dr. Meeks continues to illuminate paths toward understanding and collective wellness.

Dr. Meeks' expression of her commitment to wellness and freedom is captured in her current work as Founding Executive Director and Chief Midwife of the Turquoise and Lavender Institute for Transformation and Healing.

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
Karen Harris, *Keyboard*
Bryan Harris, *Bass Guitar*
Pinson Chanselle, Jr., *Percussion*

Preacher

Dr. Catherine Meeks

Lectors

Luke Cresswell
David Hoover

Intercessor

Janet Edmundson

Acolytes

Isabelle Cresswell
Maura Matthews
Tommy Ready
Stephen Peple, *Mentor*

Eucharistic Ministers

Debra Cole
Cynthia Ellis

Altar Guild

Lynn Blankman, Chris Lowry, Joyce Smith, Sandra Whitfield;
Louisa Sirles, Deborah Love Yoder, *Co-Chairs*

Sue Davis, *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