

SAINT PAUL'S EPISCOPAL CHURCH



THE TWENTY-THIRD SUNDAY AFTER PENTECOST

SUNDAY, OCTOBER 27, 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

Schmücke dich, O liebe Seele, BWV 654

Johann Sebastian Bach (1685-1750)

HYMN

1. Praise, my soul, the King of hea - ven; to his feet thy
2. Praise him for this grace and fa - vor to his peo - ple
3. Fa - ther - like he tends and spares us; well our fee - ble
4. An - gels, help us to a - dore him; ye be - hold him

tri - bute bring; ran - somed, healed, re - stored, for - giv - en,
in dis - tress; praise him still the same as ev - er,
frame he knows; in his hand he gen - tly bears us,
face to face; sun and moon, bow down be - fore him,

ev - er - more his prais - es sing: Al - le - lu - ia,
slow to chide, and swift to bless: Al - le - lu - ia,
res - cues us from all our foes. Al - le - lu - ia,
dwell - ers all in time and space. Al - le - lu - ia,

al - le - lu - ia! Praise the ev - er - last - ing King.
al - le - lu - ia! Glo - rious in his faith - ful - ness.
al - le - lu - ia! Wide - ly yet his mer - cy flows.
al - le - lu - ia! Praise with us the God of grace.

Text: Henry Francis Lyte (1793-1847)

Music: *Lauda anima*, John Goss (1800-1880); desc. Craig Sellar Lang (1891-1971)

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.

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, 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, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE FIRST READING

Job 42:1-6, 10-17

JOB ANSWERED the Lord: "I know that you can do all things, and that no purpose of yours can be thwarted. 'Who is this that hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 'Hear, and I will speak; I will question you, and you declare to me.' I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes." And the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave Job twice as much as he had before. Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring. The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Jemimah, the second Keziah, and the third Keren-happuch. In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. After this Job lived for one hundred and forty years, and saw his children, and his children's children, four generations. And Job died, old and full of days.

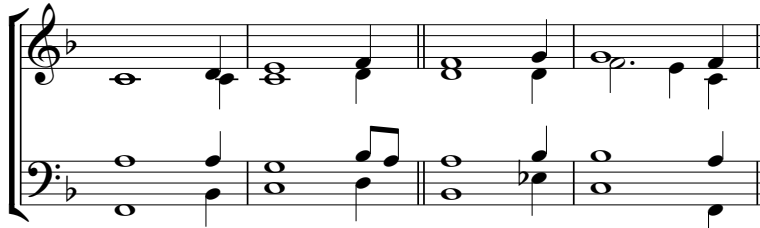
Lector The Word of the Lord.

People **Thanks be to God.**

THE GRADUAL: PSALM 34:1-8 *Benedicam Dominum*

chant: Charles T. Dupree (b. 1969)

The Psalm is sung by all.



- 1 I will bless the Lord at all times; *
his praise shall ever be in my mouth.
- 2 I will glory in the Lord; *
let the humble hear and re-joice.
- 3 Proclaim with me the greatness of the Lord; *
let us exalt his Name to-gether.
- 4 I sought the Lord, and he answered me *
and delivered me out of all my terror.
- 5 Look upon him and be radiant, *
and let not your faces be a-shamed.
- 6 I called in my affliction and the Lord heard me *
and saved me from all my troubles.
- 7 The angel of the Lord encompasses those who fear him, *
and he will de-liver them.
- 8 Taste and see that the Lord is good; *
happy are they who trust in him!

THE FORMER PRIESTS were many in number, because they were prevented by death from continuing in office; but Jesus holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

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 A - maz - ing grace! how sweet the sound, that
 2 'Twas grace that taught my heart to fear, and
 3 The Lord has prom - ised good to me, his
 4 Through man - y dan - gers, toils, and snares, I
 *5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
 2 grace my fears re - lieved; how pre - cious did that
 3 word my hope se - cures; he will my shield and
 4 have al - rea - dy come; 'tis grace that brought me
 5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
 2 grace ap - pear the hour I first be - lieved!
 3 por - tion be as long as life en - dures.
 4 safe thus far, and grace will lead me home.
 5 sing God's praise than when we'd first be - gun.

Text: John Newton (1725-1807), alt.; st. 5, from *A Collection of Sacred Ballads*, 1790; compiled by Richard Broaddus and Andrew Broaddus

Music: *New Britain*, from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (1919-2010); desc. Paul Halley (b. 1952)

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

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

JESUS and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

Gospeler The Gospel of the Lord.

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

THE SERMON

The Rev'd Gwynn Crichton, *Associate Rector for Community Engagement*

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 In peace let us pray to the Lord.

Intercessor God of healing love, we pray for your holy Catholic Church;

People **That we all may be united in your compassion.**

Intercessor Enlighten us with your grace that every member of the Church may truly and humbly serve you;

People **That your Name may be glorified by all people.**

Intercessor Lifting up Bishop Sean Rowe as he is invested as Presiding Bishop on November 2nd, and giving thanks for the faithful ministry of Bishop Michael Curry, we pray for all bishops, priests, deacons, and the people of the Episcopal Church;

People **That they may be faithful ministers of your Word and Sacraments.**

Intercessor Joining your call for an end to warfare and violence,

we pray for all who govern and hold authority in the nations of the world;

People **That there may be justice and peace on the earth.**

Intercessor As we participate in our nation's election process,

give us wisdom and grace to do your will in all that we undertake;

People **That our works may accord with your loving purposes.**

Intercessor We pray for victims of violence and abuse, and for all in need of healing in body, mind, and spirit, especially *N.*, and those we name now. Have compassion on those who suffer from any grief or trouble;

People **That they may be delivered from their distress.**

Intercessor We remember those who have died and those who mourn, especially *N.*, those who have died due to disease and violence, and those we name now. Give to the departed eternal rest;

People **Let light perpetual shine upon them.**

Intercessor We praise you for your saints who have entered into joy;

People **May we also come to share in your heavenly kingdom.**

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

After the offering of intercessions and thanksgivings, the Presider says

Presider Beggar God, you call us from the roadside to see ourselves in you: let us take heart and come to you, though haltingly in our blindness, to see you as love revealed in sacrificial service; through Jesus Christ, in whose face we see the image of the invisible God. **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.**

The Presider gives the absolution.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

—————THE HOLY COMMUNION—————

ANTHEM AT THE OFFERTORY

My eyes for beauty pine,
My soul for Goddës grace:
No other care nor hope is mine,
to heaven I turn my face.

One splendour thence is shed
From all the stars above:
Tis named when Goddës name is said,
'Tis Love, 'tis heavenly Love.

And every gentle heart,
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.

Text: Robert Bridges (1844-1930)

Music: Elizabeth Coxhead (b. 1987) and Thomas Coxhead (b. 1993)



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.**

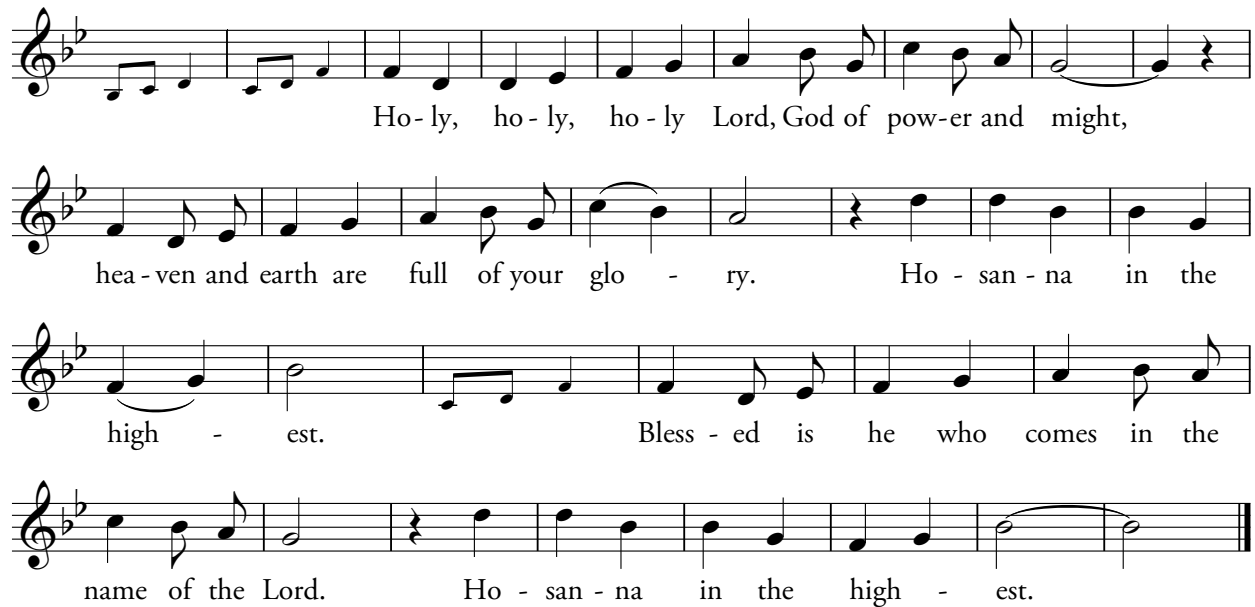
The Presider continues

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 - sel 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

O taste and see how gracious the Lord is:
blest is the man that trusteth in him.

Text: Psalm 34:8
Music: Ralph Vaughan Williams (1872-1958)

HYMN

1. In the bulb there is a flower; in the seed, an apple tree;
2. There's a song in every silence, seeking word and melody;
3. In our end is our beginning; in our time, in finity;
in cocoons, a hidden promise; butterflies will soon be free!
there's a dawn in every darkness, bringing hope to you and me.
in our doubt there is believing; in our life, eternity.
In the cold and snow of winter there's a spring that waits to be,
From the past will come the future; what it holds, a mystery
In our death, a resurrection; at the last, a victory,
un-re-vealed un-til its season, something God alone can see.
un-re-vealed un-til its season, something God alone can see.
un-re-vealed un-til its season, something God alone can see.

Text: Natalie Sleeth (1930-1992)
Music: Promise, Natalie Sleeth (1930-1992)

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 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -
2 Pas - chal Lamb, by God ap - point - ed, all our sins on
3 Je - sus, hail! en - throned in glo - ry, there for ev - er
*4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy

le - an King! Thou didst suf - fer to re - lease us;
thee were laid: by al - might - y love a - noint - ed,
to a - bide; all the heaven - ly hosts a - dore thee,
to re - ceive; high - est prais - es, with - out ceas - ing,

thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal
thou hast full a - tone - ment made. All thy peo - ple are for -
seat - ed at thy Fa - ther's side. There for sin - ners thou art
right it is for us to give. Help, ye bright an - gel - ic

Sa - vior, bear - er of our sin and shame! By thy mer - it
giv - en through the vir - tue of thy blood: o - pened is the
plead - ing; there thou dost our place pre - pare; ev - er for us
spi - rits, all your no - blest an - thems raise; help to sing our

we find fa - vor: life is giv - en through thy Name
gate of hea - ven, re - con - ciled are we with God.
in - ter - ced - ing, till in glo - ry we ap - pear.
Sa - vior's mer - its, help to chant Em - man - uel's praise!

Text: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt.

Music: *In Babilone*, melody from *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710; harm. Roy. F. Kehl (1935-2011)

THE DISMISSAL

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

ORGAN VOLUNTARY

Festival Voluntary

Flor Peeters (1903-1986)

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 Dr. and Mrs. Edward C. Peple, Mr. and Mrs. John N. Crowder, and Margery Peple.

—————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*
The Saint Paul's Choir

Lectors

Phyllis James
Kia Bentley

Intercessor

Janet Edmundson

Acolytes

James Mann
Colin Matthews
Ryon Sinclair
Jane Nelson, *Mentor*

Eucharistic Ministers

Douglas Callaway
Sue Wilson

Altar Guild

Yvonne Gold, Mary Jo Kearfott, Mary Fran Lowe;
Michelle Whitehurst-Cook, *Chair*

Laura Carr, *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