

SAINT PAUL'S EPISCOPAL CHURCH



The Forerunners of Christ with Saints and Martyrs (c. 1423-24) - Fra Angelico (c. 1395-1455)

THE FEAST OF ALL SAINTS

SUNDAY, NOVEMBER 3, 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

Elegy in B Flat

George Thalben-Ball (1896-1987)

HYMN



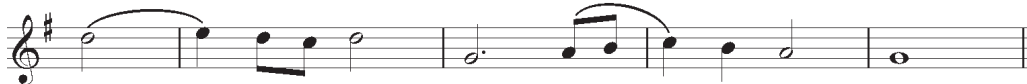
1 For all the saints, who from their labors rest, who
2 Thou wast their rock, their fortress, and their might:—
3 O may thy soldiers, faithful, true, and bold,—
4 O blest communion, fellowship divine!—



thee— by faith before the world confessed, thy
thou, Lord, their Captain in the well-fought fight;—
fight as the saints who nobly fought of old, and
We feebly struggle, they in glory shine; yet



Name, O— Je—sus, be forever blessed.
thou, in the darkness drear, the one true Light.
win, with them, the victor's crown of gold.
all are— one in thee, for all are thine.



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



*5 And when the strife is fierce, the warfare long,
*6 The golden evening brightens in the west; soon, soon to faithful



dis-tant triumph song, and hearts are brave a-gain, and arms are
war-riors com-eth rest;— sweet is the calm of par-a-dise the



strong.
blest. Al - le - lu - ia, al - le - lu - ia!



Continued on the following page.



*7 But lo! there breaks a yet more glo - rious day; the
 *8 From earth's wide bounds, from o - cean's far - thest coast, through
 saints tri - umph - ant rise in bright ar - ray; the
 gates of pearl streams in the count - less host
 King of glo - ry pass - es on his way.
 sing - ing to Fa - ther, Son, and Ho - ly Ghost,
 Al - le - lu - ia, al - le - lu - ia!

Text: William Walsham How (1823-1897)

Music: *Sine Nomine*, Ralph Vaughn Williams (1872-1958); desc. Paul Halley (b. 1952)

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.**

Presider There is one Body and one Spirit;

People **There is one hope in God's call to us;**

Presider One Lord, one Faith, one Baptism;

People **One God and Father of all.**

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALmighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE FIRST READING

Wisdom of Solomon 3:1-9

THE SOULS of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

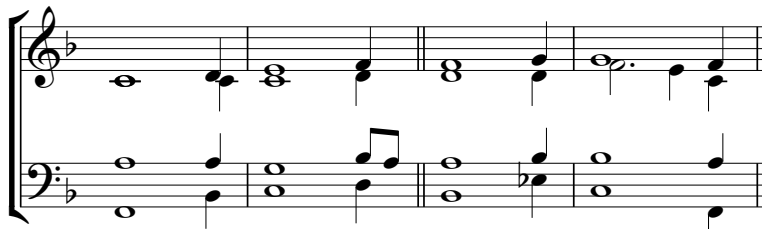
Lector The Word of the Lord.

People **Thanks be to God.**

THE GRADUAL: PSALM 24 *Domini est terra*

chant: Charles T. Dupree (b. 1969)

The Psalm is sung by all.



- 1 The earth is the Lord's and all that is in it, *
the world and all who dwell there-in.
- 2 For it is he who founded it upon the seas *
and made it firm upon the rivers of the deep.
- 3 "Who can ascend the hill of the Lord? *
and who can stand in his holy place?"
- 4 "Those who have clean hands and a pure heart, *
who have not pledged themselves to falsehood,
nor sworn by what is a fraud.
- 5 They shall receive a blessing from the Lord *
and a just reward from the God of their sal-vation."
- 6 Such is the generation of those who seek him, *
of those who seek your face, O God of Jacob.
- 7 Lift up your heads, O gates; lift them high, O everlasting doors; *
and the King of glory shall come in.
- 8 "Who is this King of glory?" *
"The Lord, strong and mighty, the Lord, mighty in battle."
- 9 Lift up your heads, O gates; lift them high, O everlasting doors; *
and the King of glory shall come in.
- 10 "Who is he, this King of glory?" *
"The Lord of hosts, he is the King of glory."

I SAW A NEW HEAVEN and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end."

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 I sing a song of the saints of God, _____
 2 They loved their Lord so dear, so dear, and _____
 3 They lived not only in a ges past, there are



pa - tient and brave and true, who toiled and fought and _____
 his love made them strong; and they fol - lowed the right, for _____
 hund - reds of thou - sands still, the world is bright with the



lived and died for the Lord they loved and knew. And _____
 Je - sus' sake, the whole of their good lives long. And _____
 joy - ous saints who love to do Je - sus' will. You can



one was a doc - tor, and one was a queen, and one was a shep -
 one was a sold - ier, and one was a priest, and one was slain
 meet them in school, or in lanes, or at sea, in church, or in trains,



herd - ess on the green: they were all of them saints of _____
 by a fierce wild beast; and there's not an - y rea - son -
 or in shops, or at tea, for the saints of God are just



God - and I mean, God help - ing, to be one too.
 no, not the least, why I should - n't be one too.
 folk like me, and I mean to be one too.

Text: Lesbia Scott (1898-1986), alt.

Music: *Grand Isle*, John Henry Hopkins (1861-1945)

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

ONE OF THE SCRIBES came near and heard the Sadducees disputing with one another, and seeing that Jesus answered them well, he asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other'; and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,' —this is much more important than all whole burnt offerings and sacrifices." When Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." After that no one dared to ask him any question.

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

THE SERMON

The Rev'd Charles Dupree, D.Min., *Rector*

—————THE HOLY BAPTISM—————

Clara Catherine Hughes, daughter of Kate Fraser-Orr Hughes and Nathan William Hughes

THE PRESENTATION AND EXAMINATION OF THE CANDIDATE

Presider The Candidate for Holy Baptism will now be presented.

Sponsors I present Clara Catherine Hughes to receive the Sacrament of Baptism.

Presider Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Sponsors I will, with God's help.

Presider Will you by your prayers and witness help this child to grow into the full stature of Christ?

Sponsors I will, with God's help.

Presider Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Sponsors I renounce them.

Presider Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Sponsors I renounce them.

Presider Do you renounce all sinful desires that draw you from the love of God?

Sponsors I renounce them.

Presider Do you turn to Jesus Christ and accept him as your Savior?

Sponsors I do.

Presider Do you put your whole trust in his grace and love?

Sponsors I do.

Presider Do you promise to follow and obey him as your Lord?

Sponsors I do.

Presider Will you who witness these vows do all in your power to support this person in his life in Christ?

People **We will.**

Presider Let us join with Clara who is committing herself to Christ and renew our own baptismal covenant.

The people stand.

THE BAPTISMAL COVENANT

Presider Do you believe in God the Father?

People **I believe in God, the Father almighty, creator of heaven and earth.**

Presider Do you believe in Jesus Christ, the Son of God?

People **I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.**

Presider Do you believe in God the Holy Spirit?

People **I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Presider Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

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

Presider Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

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

Presider Will you proclaim by word and example the Good News of God in Christ?

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

Presider Will you seek and serve Christ in all persons, loving your neighbor as yourself?

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

Presider Will you strive for justice and peace among all people, and respect the dignity of every human being?

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

PRAYERS FOR THE CANDIDATE

Presider Let us now pray for Clara, who is to receive the Sacrament of new birth.

Intercessor Deliver her, O Lord, from the way of sin and death.

People **Lord, hear our prayer.**

Intercessor Open her heart to your grace and truth.

People **Lord, hear our prayer.**

Intercessor Fill her with your holy and life-giving Spirit.

People **Lord, hear our prayer.**

Intercessor Keep her in the faith and communion of your holy Church.

People **Lord, hear our prayer.**

Intercessor Teach her to love others in the power of the Spirit.

People **Lord, hear our prayer.**

Intercessor Send her into the world in witness to your love.

People **Lord, hear our prayer.**

Intercessor Bring her to the fullness of your peace and glory.

People **Lord, hear our prayer.**

Presider Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. **Amen.**

THANKSGIVING OVER THE WATER

Presider The Lord be with you.

People **And also with you.**

Presider Let us give thanks to the Lord our God.

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

Presider We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

THE BAPTISM

For Baptism

Clara, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

For Anointing with Chrism

Clara, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

Receiving the baptismal candle

Clara, receive the light of Christ and take it into the world.

Following the Baptism, the Presider says

Let us pray.

HEAVENLY God we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised her to the new life of grace. Sustain her, O Lord, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. **Amen.**

THE ASPERGES

The Asperges is an ancient practice of sprinkling the people with holy water as a reminder of our baptism and our unity in the Body of Christ.

ANTHEM AT THE ASPERGES

Remember your servants, Lord, when you come in your kingly power.

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are those who mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness; for they shall be satisfied. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are you when the world reviles you and persecutes you; and utters all manner of evil against you falsely for my sake: Rejoice and be exceeding glad; for great is your reward in heaven.

Text: Russian Orthodox liturgy; Matthew 5:3-12

Music: *Beatitudes*, Russian Orthodox hymn; arr. Richard Proulx (1937-2010)

WELCOMING OF THE NEWLY BAPTIZED

Let us welcome the newly baptized.

Presider and People

WE receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

BLESSING OF THE ST. PETCA GUILD KNEELERS

Today we dedicate these needlepoint kneelers to the glory of God and in memory of:

- Trudy Bryan, given by her dinner group friends

and to honor:

- The Rev'd Keli Shipley Cooper, given by her husband Marcus and children Annie and Mac
- Dr. Joseph James, given by his wife Phyllis and sons Dominique and Douglass
- Carter Johann, given by an anonymous group of her friends
- Dr. Susan Webber, given by her daughter Laura Curley

Many thanks to Lyons Burke, Maria Everett, Laura Gurley, and Judy Winston for their time and talent in stitching these beautiful kneelers.

Presider Let us pray. O glorious God, all your works proclaim your perfect beauty: Accept our offerings of these kneelers, and grant that they may adorn this sanctuary and show forth your glory through Jesus Christ our Lord. **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

And I saw a new heaven and a new earth: For the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Text: Revelations 21:1-4

Music: Edgar Bainton (1880-1956)



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.

As we give thanks for the communion of saints and the promise of everlasting relationship with you, O God, we recall those from this community who have died in the last year: John Taylor, Walter Scott, Barbara Kay DeByle Ellerd, Randy Dale Mahurin, David J. Baker, Cassie Elizabeth Sale, Pete Darling, Bob Jones, Milton Owen, Betty Traylor, Quincy Umphlette, Elizabeth Scott, and Kent Titus.

We also recall the saints who have been a part of our own journeys, those whom we love, but see no longer (*names of departed loved ones are spoken here*).

We also remember those lost to gun violence, war, and any manifestation of prejudice and violence (*names of departed loved ones are spoken here*).

With them, O Giver of Life, bring us into the everlasting heritage of your daughters and sons that with 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

We shall walk through the valley in peace.
We shall walk through the valley in peace.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.

We will meet our loved ones there.
We will meet our loved ones there.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.

There will be no trials there.
There will be no trials there.
For Jesus Himself will be our leader.
We shall walk through the valley in peace.

Text: Traditional Spiritual
Music: arr. Moses Hogan (1957-2003)

HYMN

1 Je - ru - sa - lem, my hap - py home, when
2 Thy saints are crowned with glo - ry great; they
3 There Da - vid stands with harp in hand as
4 Our La - dy sings Mag - ni - fi - cat with
5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
2 see God face to face; they tri - umph still, they
3 mas - ter of the choir: ten thou - sand times would
4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
2 still re - jice in that most hap - py place.
3 one be blest who might this mu - sic hear.
4 har - mo - ny doth ring in ev - ery street.
5 of the same par - ta - ker ev - er be!

Text: F. B. P. (ca. 16th cent.), alt.
Music: *Land of Rest*, American folk hymn,
adapt. and harm. Annabel Morris Buchanan (1889-1983)

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. Ye watch-ers and ye ho-ly ones, bright ser-aphs, cher-u-
2. O high-er than the cher-u-bim, more glo-rious than the
3. Re-spond, ye souls in end-less rest, ye pa-tri-archs and
4. O friends, in glad-ness let us sing, su-per-nal an-thems

bim, and thrones, raise the glad strain, Al-le-lu-ia! Cry
ser-a-phim, lead their prais-es, Al-le-lu-ia! Thou
pro-phets blest, Al-le-lu-ia, al-le-lu-ia! Ye
ech-o-ing, Al-le-lu-ia, al-le-lu-ia! To

out, do-min-ions, prince-doms, powers, vir-tues, arch-an-gels, an-gels'
bear-er of the e-ter-nal Word, most gra-cious, mag-ni-fy the
ho-ly twelve, ye mar-tyrs strong, all saints tri-um-phant raise the
God the Fa-ther, God the Son, and God the Spi-rit, Three in

choirs, Al-le-lu-ia, al-le-lu-ia, al-le-
Lord, Al-le-lu-ia, al-le-lu-ia, al-le-
song, Al-le-lu-ia, al-le-lu-ia, al-le-
One, Al-le-lu-ia, al-le-lu-ia, al-le-

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

Text: John Athelstan Laurie Riley (1858-1945)

Music: *Lasst uns erfreuen*, melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623;
adapt. and harm. Ralph Vaughan Williams (1872-1958)

THE DISMISSAL

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

ORGAN VOLUNTARY

Postlude on *Sine Nomine*

Arthur Hutchings (1906-1989)

The altar flowers are given in memory of James E. West, Margaret O'Neil West, Josephine O'Neil Gregory, and Essie L. Crone.

The narthex flowers given in memory John David Rodkey, Kelly Rodkey, Tom Cartwright, Richard Crichton, Nick Crichton, and Mary Pope and Billy Whitson, family members of The Rev'd Gwynn Crichton and Janean Rodkey.

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*
The Rev'd Andie W. Rohrs, *Associate for Pastoral Care*

Musicians

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

Lectors

Jonathan Wight
Phyllis James

Intercessor

Sheena Mackenzie

Acolytes

Luke Cresswell
Julia Totton
Grey Wojcikewych
Sally Ray Griffith, *Mentor*

Eucharistic Ministers

Sally Ray Griffith
Zac Turnbow

Altar Guild

Phyllis James, Iralin Peple, Stephen Peple, Joanne Simpson;
Yvonne Harris, Scott Carr, *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 worshipping.

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