

SAINT PAUL'S EPISCOPAL CHURCH



THE THIRD SUNDAY AFTER THE EPIPHANY

SUNDAY, JANUARY 21, 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?

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 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.

RESTROOMS

Restrooms are located in the Parish House.

NURSERY

Nursery is open from 8:50 a.m. to 11:30 a.m.

COVID SAFETY

St. Paul's is committed to creating a safe and welcoming environment for everyone who enters our building and grounds. You can read more about our safety protocol, including for children and our response if there is a COVID exposure at St. Paul's, on our website at www.stpaulsrva.org/covidsafety.

CONTACT THE CLERGY

The St. Paul's clergy are eager to hear from you if you have questions, concerns, or a pastoral emergency. Contact can be made by phoning the church at 804.643.3589. The church office hours are Monday through Thursday, 9:00 a.m. to 4:00 p.m. and Friday, 9:00 a.m. to 12:00 p.m.

FAMILY SPACE IN THE SANCTUARY

Young ones need to be able to see and experience worship. Our ushers will be 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.

THE ENTRANCE RITE

ORGAN VOLUNTARY

Schmücke dich, o liebe Seele, BWV 654

Johann Sebastian Bach (1685-1750)

HYMN

1 Christ for the world we sing! The world to
2 Christ for the world we sing! The world to
3 Christ for the world we sing! The world to
4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
Christ we bring with fer - vent prayer; the way - ward
Christ we bring with one ac - cord; with us the
Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
and the lost, by rest - less pas - sions tossed,
work to share, with us re - proach to dare,
souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row - worn, whom Christ doth heal.
re - deemed at count - less cost from dark de - spair.
with us the cross to bear, for Christ our Lord.
in - spired with hope and praise, to Christ be - long.

Text: Samuel Wolcott (1813-1886)

Music: *Moscow*, melody Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916
based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1892)

LAND ACKNOWLEDGEMENT AND OPENING ACCLAMATION

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.

Presider Blessed be the one, holy, and living God.

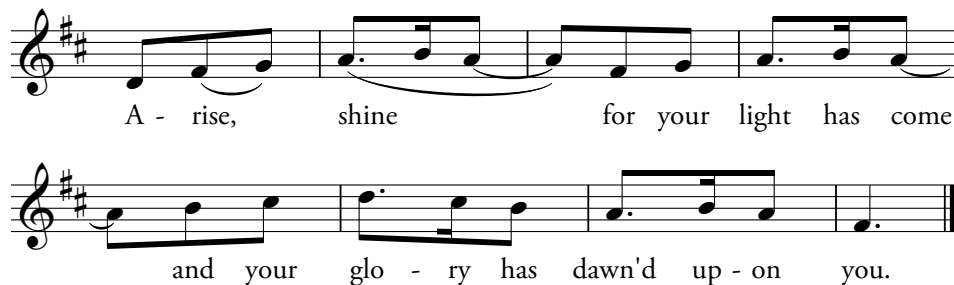
People **Glory to God for ever and ever.**

All say together the Collect for Purity.

ALMIGHTY GOD, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

CANTICLE: ARISE, SHINE

Antiphon sung by all, verses sung by the choir.



Arise, shine for your light has come and the glory of the Lord has dawned upon you.
For behold, darkness covers the land, deep gloom enshrouds the peoples. *Antiphon*

For over you the Lord will rise and his glory will appear upon you.
Nations will stream to your light and kings to the brightness of your dawning. *Antiphon*

Your gates will always be open by day or night thy will never be shut.
They will call you the city of the Lord the Zion of the Holy One of Israel. *Antiphon*

Violence will no more be heard in your land. Ruin or destruction within your borders.
You will call your walls salvation and all your portals praise. *Antiphon*

The sun will no more be your light by day, by night you will not need the brightness of the moon.
The Lord will be your everlasting light and your God will be your glory. *Antiphon*

Text: The Third Song of Isaiah (*Surge, illumine*)
Music: Donald Pearson (b. 1949)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

GIVE US GRACE, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; 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

Jonah 3:1-5, 10

THE WORD OF THE LORD came to Jonah a second time, saying, "Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you." So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

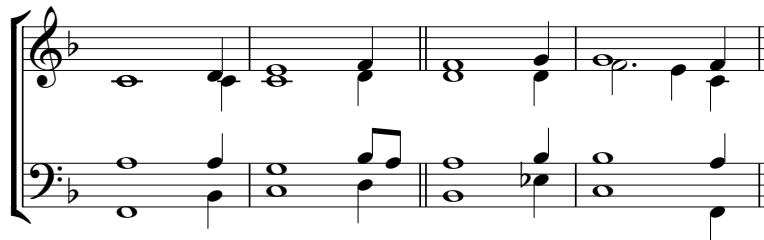
Lector Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

THE GRADUAL: PSALM 62:6-14 *Nonne Deo?*

chant: Charles T. Dupree (b. 1969)

The Psalm is sung by all.



- 6 For God alone my soul in silence waits; *
truly, my hope is in him.
- 7 He alone is my rock and my sal-vation, *
my stronghold, so that I shall not be shaken.
- 8 In God is my safety and my honor; *
God is my strong rock and my refuge.
- 9 Put your trust in him always, O people, *
pour out your hearts before him, for God is our refuge.
- 10 Those of high degree are but a fleeting breath, *
even those of low estate cannot be trusted.
- 11 On the scales they are lighter than a breath, *
all of them to-gether.
- 12 Put no trust in extortion; in robbery take no empty pride; *
though wealth increase, set not your heart up-on it.
- 13 God has spoken once, twice have I heard it, *
that power belongs to God. (*to 2nd half of the chant*)
- 14 Steadfast love is yours, O Lord, *
for you repay everyone according to his deeds.

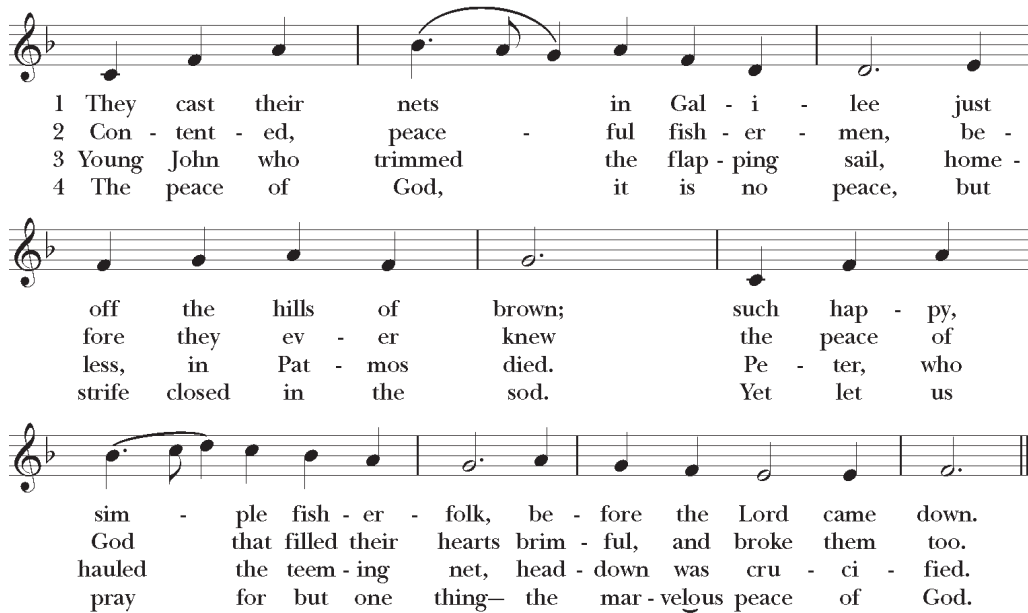
I MEAN, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

Lector Hear what the Spirit is saying to God's people.

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 They cast their nets in Gal - i - lee just
 2 Con - tent - ed, peace - ful fish - er - men, be -
 3 Young John who trimmed the flap - ping sail, home -
 4 The peace of God, it is no peace, but

off the hills of brown; such hap - py,
 fore they ev - er knew the peace of
 less, in Pat - mos died. Pe - ter, who
 strife closed in the sod. Yet let us

sim - ple fish - er - folk, be - fore the Lord came down.
 God that filled their hearts brim - ful, and broke them too.
 hauled the teem - ing net, head - down was cru - ci - fied.
 pray for but one thing— the mar - velous peace of God.

Text: William Alexander Percy (1885-1942), alt.

Music: Georgetown, David McKinley Williams (1887-1978)

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

AFTER JOHN was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.” As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

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

THE SERMON

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

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, we pray to you, Lord God.

Intercessor For the General Assembly and all who work to support our common life;
for all people in their daily life and work;

People **For our families, friends, and neighbors, and for those who are alone.**

Intercessor For peace in Ukraine, Israel and Gaza, and the streets and homes of metropolitan Richmond;
for this community, the nation, and the world;

People **For all who work for justice, freedom, and peace.**

Intercessor For those suffering from extremes of weather and dangers from climate change;
for the just and proper use of your creation;

People **For the victims of hunger, fear, injustice, and oppression.**

Intercessor For all in search of a safe home; for those who work for cures to diseases of mind and body;
for all who are in danger, sorrow, or any kind of trouble;

People **For those who minister to the sick, the friendless, and the needy.**

Intercessor For prophets who speak inconvenient truths and those who respond to God's call for justice;
for the peace and unity of the Church of God;

People **For all who proclaim the Gospel, and all who seek the Truth.**

Intercessor For Michael, our Presiding Bishop; Mark and Gayle, our bishops;
for the clergy and Vestry of St. Paul's; for all bishops and other ministers;

People **For all who serve God in the Church.**

Intercessor For the special needs and concerns of this congregation, especially *N.*, and those we name now.
(*The People may add their own petitions.*) Hear us, Lord;

People **For your mercy is great.**

Intercessor We thank you, Lord, for all the blessings of this life, especially for the opportunity to live in a land
of freedom and peace. (*The People may add their own thanksgivings.*) We will exalt you, O God our
King;

People **And praise your Name for ever and ever.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom, especially *N.*,
those killed due to violence, disaster, and disease; those we name now. (*The People may add their
own petitions.*) Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Intercessor We pray to you also for the forgiveness of our sins.

Silence is kept.

People **Have mercy upon us, most merciful God; in your compassion forgive us our sins, known
and unknown, things done and left undone; and so uphold us by your Spirit that we may
live and serve you in newness of life, to the honor and glory of your Name; through Jesus
Christ our Lord. Amen.**

The Presider gives the absolution.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

ANTHEM AT THE OFFERTORY

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives, thy service find,
In deeper rev'rence, praise.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Breathe thro' the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak thro' the earthquake, wind, and fire,
O still small voice of calm!

Text: John Greeleaf Whittier (1807-1892)

Music: arr. Herbert Arthur Chambers (1880-1967),
to music from *Judith* by Charles Hubert Hastings Parry (1848-1918)



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

The people stand.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

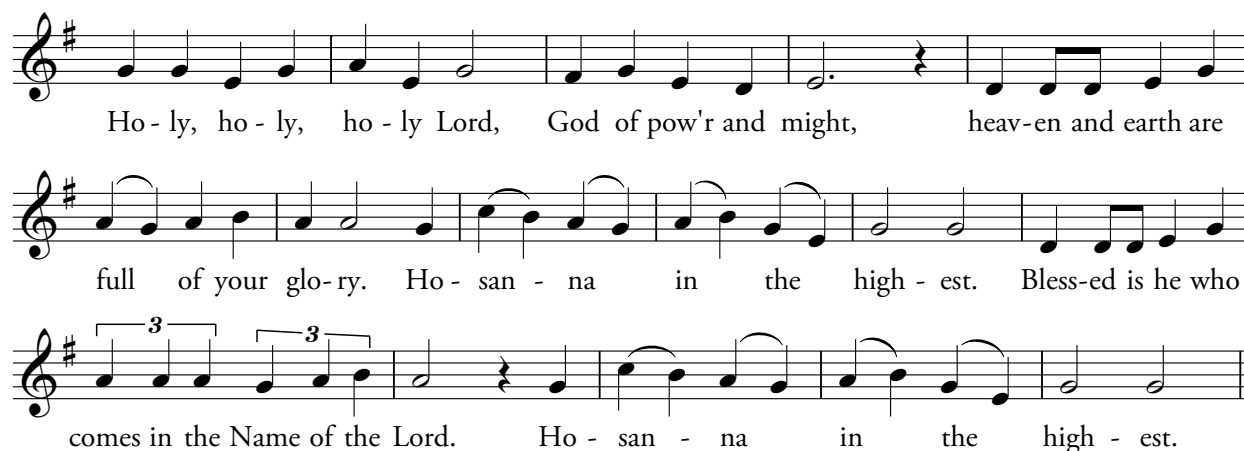
The Presider continues

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

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts,
to give the knowledge of your glory in the face of your Son Jesus Christ our Savior.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of
heaven, who for ever sing this hymn to proclaim to the glory of your Name:

SANCTUS AND BENEDICTUS



Text: Mass Ordinary, Fifth century

Music: Jack Warren Burnam (b. 1946)

The people stand or kneel as the Presider continues.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O God,

The people say with the Presider.

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

The Presider continues

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

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Paul, Mary, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

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

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.

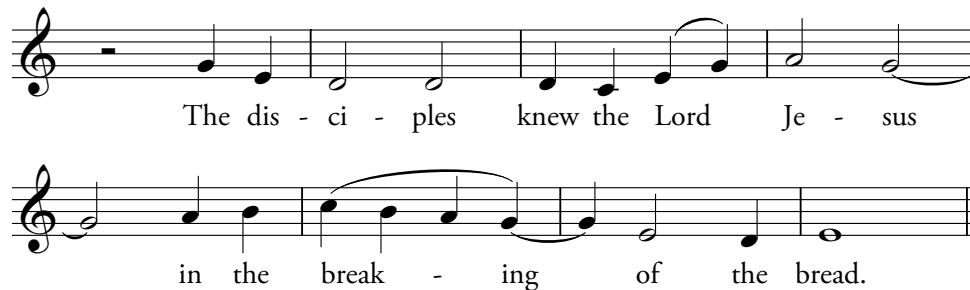
Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque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

The Refrain is sung by the choir, then sung by all. Verses are sung by the choir.



The bread which we break, Alleluia,
is the communion of the Body of Christ. **Refrain**

One body are we, Alleluia,
for though many we share one bread. **Refrain**

Text: Luke 24:35, 1 Corinthians 10:16-17

Music: Jack Warren Burnam (b. 1946)

THE INVITATION TO THE TABLE AND HOLY COMMUNION

All are welcome at God's table. An usher will signal when you may go forward. If you are unable to come forward, but desire Communion, please notify an usher and Communion will be brought to you in your pew. If, for whatever reason, you do not wish to receive, you are invited to come forward for a blessing; please indicate your desire for this by crossing your arms across your chest. If you would like prayers for healing for yourself and/or others, please come to the station to the left of the pulpit where clergy will be offering prayers.

ANTHEM AT COMMUNION

Jesu! the very thought is sweet;
In that dear Name all heart-joys meet.
No word is sung more sweet than this,
No sound is heard more full of bliss,
Than Jesus, Jesus, Son of God most high.

Text: Bernard of Clairvaux (1090-1153), trans. John Mason Neale (1818-1866)
Music: Charles Wood (1866-1926)

HYMN

1 O Mas - ter, let me walk with thee in low - ly
2 Help me the slow of heart to move by some clear,
3 Teach me thy pa - tience; still with thee in clos - er,
4 in hope that sends a shin - ing ray far down the

paths of ser - vice free; tell me thy se - cret;
win - ning word of love; teach me the way - ward
dear - er com - pa - ny, in work that keeps faith
fu - ture's broad - ening way, in peace that on - ly

help me bear the strain of toil, the fret of care.
feet to stay, and guide them in the home - ward way.
sweet and strong, in trust that tri - umphs o - ver wrong,
thou canst give, with thee, O Mas - ter, let me live.

Text: Washington Gladden (1836-1918)
Music: Maryton, Henry Percy Smith (1825-1898)

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 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 Savior. AMEN.

THE BLESSING

HYMN

1. O Zi - on haste, thy mis - sion high ful - fill - ing,
2. Pro - claim to ev - ery peo - ple, tongue, and na - tion
3. Send her - alds forth to bear the mes - sage glo - rious;
4. He comes a - gain! O Zi - on, ere thou meet him,
to tell to all the world that God is Light;
that God, in whom they live and move, is Love;
give of thy wealth to speed them on their way;
make known to ev - ery heart his sav - ing grace;
that he who made all na - tions is not will - ing
tell how he stooped to save his lost cre - a - tion,
pour out thy soul for them in prayer vic - to - rious
let none whom he hath ran - somed fail to greet him,
one soul should fail to know his love and might.
and died on earth that all might live a - bove.
till God shall bring his king - dom's joy - ful day.
through thy ne - glect, they long to see his face.
Refrain
Pub - lish glad tid - ings: ti - dings of peace,
ti - dings of Je - sus, re - demp - tion and re - lease.

Text: Mary Ann Thomson (1834-1923), alt.

Music: *Tidings*, James Walch (1837-1901)

THE DISMISSAL

Presider Go in peace to love and serve the Lord.
People **Thanks be to God.**

ORGAN VOLUNTARY

Allegro maestoso e vivace, from *Organ Sonata in C Minor*, Op. 65, No. 2

F. Mendelssohn

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 Barbara Kay DeByle Ellerd.

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.

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.

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.

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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PARTICIPANTS

Clergy

The Rev'd Charles Dupree, D.Min., *Rector*
The Rev'd Gwynn Crichton, *Associate Rector for Pastoral Care*
The Rev'd Rainey G. Dankel, *Associate Rector for Parish Life*

Musicians

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

Lectors

Ella Etters
Dabney Carr

Intercessor

Marti Truman

Acolytes

Ella Etters
Grey Wojcikewych
Stephen Peple, *Mentor*

Eucharistic Ministers

Douglas Callaway
Christopher West

Eucharistic Visitors

Emma Breeden
Sally Ray Griffith

Altar Guild

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



ST. PAUL'S
CELEBRATING 175 YEARS