

SAINT PAUL'S EPISCOPAL CHURCH



THE FIFTH SUNDAY OF EASTER

SUNDAY, APRIL 28, 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

Prelude in F, Op. 101, No. 1

Charles Villiers Stanford (1852-1924)

## HYMN



We know that Christ is raised and dies no more. \_\_\_\_\_  
We share by wa - ter in his sav - ing death. \_\_\_\_\_  
The Fa - ther's splen - dor clothes the Son with life. \_\_\_\_\_  
A new cre - a - tion comes to life and grows \_\_\_\_\_

Em - braced by death he broke its fear - ful hold; \_\_\_\_\_  
Re - born we share with him an Eas - ter life \_\_\_\_\_  
The Spi - rit's pow - er shakes the Church of God. \_\_\_\_\_  
as Christ's new bo - dy takes on flesh and blood. \_\_\_\_\_

and our de - spair he turned to blaz - ing joy. \_\_\_\_\_  
as liv - ing mem - bers of a liv - ing Christ. \_\_\_\_\_ Al - le -  
Bap - tized we live with God the Three in One. \_\_\_\_\_  
The u - ni - verse re - stored and whole will sing: \_\_\_\_\_

*Final Ending*

lu - ia! \_\_\_\_\_ Al - le - lu - ia! A - men.

*Text:* John Brownlow Geyer (1932-2020), alt.  
*Music:* Engelberg, Charles Villiers Stanford (1852-1924)

## OPENING ACCLAMATION

*Presider* Alleluia. Christ is risen.  
*People* **Christ is risen indeed. Alleluia.**

*All say together the Collect for Purity.*

**A**LMIGHTY 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

1. Glo-ry to God in the high-est, and  
peace to his peo-ple on earth. 2. Lord God, heaven-ly King, al-  
might-y God and Fa-ther, we wor-ship you, we give you thanks, we  
praise you for your glo-ry. 3. Lord Je-sus Christ,  
on-ly Son of the Fa-ther, Lord God, Lamb of God, 4. you  
take a-way the sin of the world: have mer-cy on us;  
5. you are seat-ed at the right hand of the Fa-ther: re-  
ceive our prayer. 6. For  
you a-lone are the Ho-ly One, you a-lone are the Lord,  
7. you a-lone are the Most High, Je-sus Christ, with the  
Ho-ly Spi-rit, in the glo-ry of  
God the Fa-ther. A - men.

*Text:* Mass Ordinary, Fourth century

*Music:* William Mathias (1934-1992)

## THE COLLECT OF THE DAY

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us pray.

**A**Lmighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

*The people are seated.*

## —————THE LITURGY OF THE WORD—————

### THE FIRST READING

Acts 8:26-40

**A**N ANGEL of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: “Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.” The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

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

*People* **Thanks be to God.**

*The Psalm is sung by all.*



- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied, and those who seek the Lord shall praise him: \*  
"May your heart live for ever!"
- 26 All the ends of the earth shall remember and turn to the Lord, \*  
and all the families of the nations shall bow be-fore him.
- 27 For kingship belongs to the Lord; \*  
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall be-fore him.
- 29 My soul shall live for him; my descendants shall serve him; \*  
they shall be known as the Lord's for ever. (*to 2nd half of the chant*)
- 30 They shall come and make known to a people yet un-born \*  
the saving deeds that he has done.

THE EPISTLE READING

1 John 4:7-13, 18-21

**B**ELOVED, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

*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. O bless - ed spring, where Word and sign  
2. Through sum - mer heat of youth - ful years,  
3. When au - tumn cools and youth is cold,  
4. As win - ter comes, as win - ters must,  
5. Christ, ho - ly Vine, Christ, liv - ing Tree,

1. em - brace us in - to Christ the Vine:  
2. un - cer - tain faith, re - bel - lious tears,  
3. when limbs their heav - y har - vest hold,  
4. we breathe our last, re - turn to dust;  
5. be praised for this blest mys - te - ry:

1. here Christ en - joins each one to be  
2. sus - tained by Christ's in - fus - ing rain,  
3. then through us, warm, the Christ will move  
4. still held in Christ, our souls take wing  
5. that Word and wa - ter thus re - vive

1. a branch of this life - giv - ing Tree.  
2. the boughs will shout for joy a - gain.  
3. with gifts of beau - ty, wis - dom, love.  
4. and trust the prom - ise of the spring.  
5. and join us to your Tree of Life.

*Text:* Susan Palo Cherwien (1953-2021)

*Music:* Berglund, Robert Buckley Farlee (b. 1950)

## THE HOLY GOSPEL

John 15:1-8

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

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

**J**ESUS SAID to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

*Gospeler* The Gospel of the Lord.

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

## THE SERMON

The Rev'd Keli Shipley Cooper, *Associate for Formation*

## THE NICENE CREED

*The people stand.*

**W**E 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* Brothers and sisters and siblings, let us with humility offer our prayers for ourselves, our neighbors, and our planet, saying, Loving God, abide in us.

*Intercessor* We pray for the church, that we may faithfully and fruitfully proclaim the good news of Jesus as we invite others to the living waters of baptism. Loving God,

*People* **abide in us.**

*Intercessor* We pray for our earth, that we may recognize our responsibilities to be wise stewards of God's gifts to us. Loving God,

*People* **abide in us.**

*Intercessor* We pray for our community, that the barriers to a full life are patiently and faithfully removed so that justice and truth may prevail. Loving God,

*People* **abide in us.**

*Intercessor* We pray for the nations of the world, that persecutions, abuse, and warfare may cease, and all people live in peace. Loving God,

*People* **abide in us.**

*Intercessor* We pray for all who are suffering and whose hearts are troubled by fear, poverty, and disease, especially those we name now. Loving God,

*People* **abide in us.**

*Intercessor* We pray for the dying and the dead, commending them to God's comfort and care, especially those we name now. Loving God,

*People* **abide in us.**

*Presider* Merciful God, you have grafted us onto your vine as we respond to your love. Guide us to grow as disciples of Jesus and give us grace to produce the fruits of your Spirit. We pray, as we live, through Jesus Christ the risen one, in the power of the Holy Spirit, now and forever. **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

Come, my Way, my Truth, my Life!  
Such a Way as gives us breath.  
Such a Truth as ends all strife.  
Such a Life that killeth Death.

Come, my Light, my Feast, my Strength!  
Such a Light as shows a feast,  
Such a Feast as mends in length,  
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart!  
Such a Joy as none can move,  
Such a Love as none can part,  
Such a Heart as joys in love.

*Text:* George Herbert (1593-1633)

*Music:* Harold W. Friedell (1905-1958)



*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*

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey. And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

## SANCTUS AND BENEDICTUS

Ho - ly, ho - ly,  
ho - ly Lord, God of power and might,  
heaven 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:* William Mathias (1934-1992)

*The people stand or kneel as the Presider continues*

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

*The people and Presider say together*

**Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*The Presider continues*

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with blessed Paul, and all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

*The people and Presider say together*

**Blessed are you now and for ever. AMEN.**

*The Presider continues*

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

*The people and Presider say together*

**O**UR 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. Then all sing the Fraction Anthem Antiphon, the choir sings the verses.*



The bread which we break, alleluia,  
is the communion of the body of Christ. ***Antiphon***

One body are we, alleluia,  
for though many we share one bread. ***Antiphon***

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

*Music:* Mode 6 melody; adapt. Mason Martens (1933-1991)

## 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

A new commandment give I unto you, saith the Lord:  
that ye love together as I have loved you,  
that even so ye love one another.

*Text:* John 13:34

*Music:* William Mundy (c. 1529-1591)

## HYMN



1. Now we sing to praise love's bless - ing all through our lives,  
2. How our wounds ache for love's heal - ing all through our days.  
3. Love's the grace that makes us car - ing all through our lives,  
4. Love's the clown that mocks at win - ning all through the world,  
5. In God's faith - ful love we flour - ish all through our lives,



1. laugh - ter, joy, sur - prise, con - fess - ing, all through our lives.  
2. How our world needs love's re - veal - ing in all its ways.  
3. ur - ges us to warmth and shar - ing all through our lives,  
4. mid - wife of each new be - gin - ning all through the world.  
5. known and loved, each oth - er nour - ish all through our lives.



1. Love that dreamed a new cre - a - tion, love that dared an in - car - na - tion,  
2. Fear - ful hearts sus - pect the strang - er, hard - ened na - tions arm for dan - ger,  
3. speaks in us, op - press - ion nam - ing, strives in us in - jus - tice sham - ing,  
4. In the strug - gles that con - found us, in the cha - os all a - round us  
5. Though the world's de - mands are press - ing, what life brings is left to guess - ing,



1. love that of - fers trans - for - ma - tion all through our lives.  
2. love lives on, the power - ful chang - er all through our days.  
3. lives in us true peace pro - claim - ing all through our lives.  
4. love's wide arms with hope sur - round us all through the world.  
5. still we sing to praise love's bless - ing all through our lives.

*Text:* Anna Briggs (b. 1947)

*Music:* *Ar Hyd y Nos*, Welsh melody

## 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.*

**E**TERNAL 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 Christ's 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 Lord, dis - miss us with thy bless - ing; fill our hearts with  
2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
joy - ful sound: may the fruits of thy sal - va - tion  
world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,  
in our hearts and lives a - bound: ev - er faith - ful,  
glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
ev - er faith - ful to thy truth may we be found;  
may we ev - er reign with thee in end - less day.

*Text:* Att. to John Fawcett (1739/40-1817)

*Music:* *Sicilian Mariners*, Sicilian melody;

first published *The European Magazine and London Review*, 1792, alt.

## THE DISMISSAL

*Presider* Let us go forth in the name of Christ! Alleluia, alleluia!

*People* **Thanks be to God. Alleluia, alleluia!**

## ORGAN VOLUNTARY

Festal Flourish

Gordon Jacob (1895-1984)

*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 Jean Roy and Caroline Riely. The flowers in the narthex are given in loving memory of Randy Mahurin.*

## 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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