

SAINT PAUL'S EPISCOPAL CHURCH



THE THIRD SUNDAY AFTER THE EPIPHANY

SUNDAY, JANUARY 22, 2023
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

Prelude on *Restoration*

arr. George Shearing (1919-2011)

HYMN



1 Thy strong word did cleave the dark - ness; at thy speak - ing
2 Lo, on those who dwelt in dark - ness, dark as night and
3 Thy strong word be - speaks us right - eous; bright with thine own
4 God the Fa - ther, Light - Cre - a - tor, to thee laud and



it was done; for cre - at - ed light we thank thee,
deep as death, broke the light of thy sal - va - tion,
ho - li - ness, glo - rious now, we press toward glo - ry,
hon - or be; to thee, Light of Light be - got - ten,



while thine or - dered sea - sons run: Al - le - lu - ia, al - le -
breathed thine own life - giv - ing breath: Al - le - lu - ia, al - le -
and our lives our hopes con - fess: Al - le - lu - ia, al - le -
praise be sung e - ter - nal - ly; Ho - ly Spi - rit, Light - Re -



lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
veal - er, glo - ry, glo - ry be to thee; mor - tals, an - gels,



al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
now and ev - er praise the Ho - ly Tri - ni - ty.

Text: Martin H. Franzmann (1907-1976)

Music: *Ton-y Botel*, Thomas John Williams (1869-1944)

OPENING ACCLAMATION

Presider Blessed be God: Father, Son, and Holy Spirit.

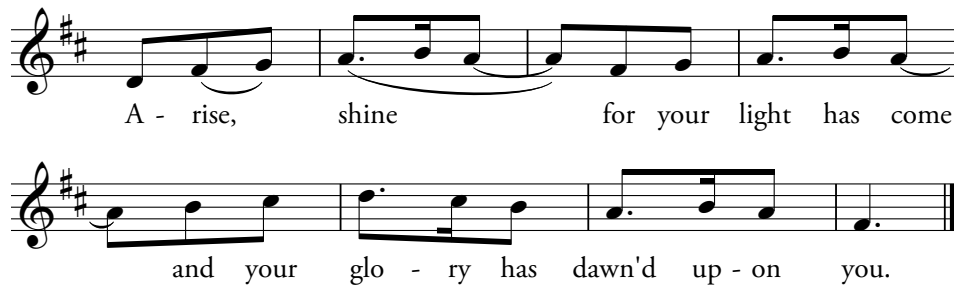
People **And blessed be God's kingdom, now and for ever. Amen.**

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 they 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, illuminare*)
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 LESSON

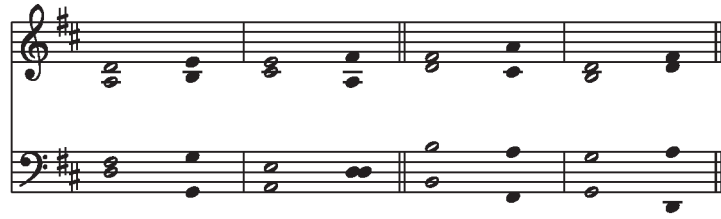
Isaiah 9:1-4

THERE WILL BE no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. You have multiplied exultation; you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

Silence is kept.

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**

The Psalm is sung by all.



- 1 The Lord is my light and my salvation; whom then shall I fear? *
the Lord is the strength of my life; of whom then shall I be a-fraid?
- 5 One thing have I asked of the Lord; one thing I seek; *
that I may dwell in the house of the Lord all the days of my life;
- 6 To behold the fair beauty of the Lord *
and to seek him in his temple.
- 7 For in the day of trouble he shall keep me safe in his shelter; *
he shall hide me in the secrecy of his dwelling and set me high upon a rock.
- 8 Even now he lifts up my head *
above my enemies round a-bout me.
- 9 Therefore I will offer in his dwelling an oblation with sounds of great gladness; *
I will sing and make music to the Lord.
- 10 Hearken to my voice, O Lord, when I call; *
have mercy on me and answer me.
- 11 You speak in my heart and say, "Seek my face." *
Your face, Lord, will I seek.
- 12 Hide not your face from me, *
nor turn away your servant in dis-pleasure.
- 13 You have been my helper; cast me not a-way; *
do not forsake me, O God of my sal-va-tion.

THE SECOND LESSON

1 Corinthians 1:10-18

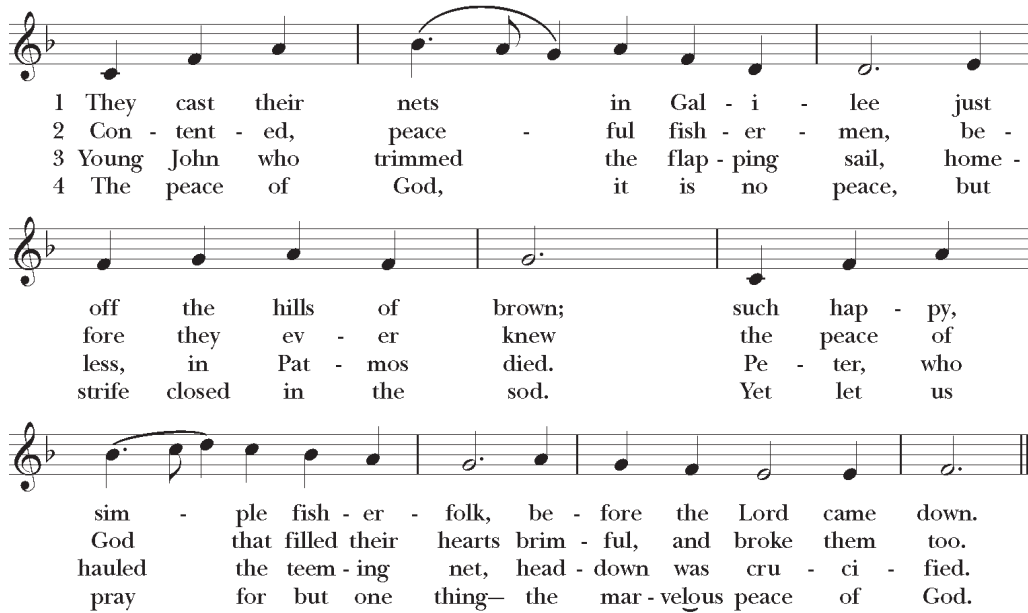
NOW I APPEAL to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you but that you be knit together in the same mind and the same purpose. For it has been made clear to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else. For Christ did not send me to baptize but to proclaim the gospel—and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Silence is kept.

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 Matthew.

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

NOW WHEN JESUS heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: “Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the gentiles— the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.” As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishers. And he said to them, “Follow me, and I will make you fishers of people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father and followed him. Jesus went throughout all Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

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.

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 all people in their daily life and work;

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

Intercessor For this community, the nation, and the world;

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

Intercessor For the just and proper use of your creation;

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

Intercessor 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 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, and Mark our Bishop; and for all bishops and other ministers;

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

Intercessor For the special needs and concerns of this congregation.

The people may add their own petitions.

Intercessor Hear us, Lord;

People **For your mercy is great.**

Intercessor We thank you, Lord, for all the blessings of this life.

The people may add their own thanksgivings.

Intercessor 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.

The people may add their own petitions.

Intercessor 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

The Lord is my light,
the refuge of my life and my salvation;
of whom then shall I be afraid?

If I take the wings of the morning,
or go up into heaven,
in the shadow of your wings
I will rejoice and bless your holy Name;
and I will sing of your Glory,
O Lord my strength,
as long as I live.

Text: Psalm 27:1; 139:8; 63:4, 7

Music: Peter R. Hallock (1924-2014)

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

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav-en 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, ho - san - na in the high - est.

The musical score consists of four staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The music is written in a simple, folk-like style with a mix of quarter, eighth, and half notes, and rests.

Text: Mass Ordinary, Fifth century
Music: *Land of Rest*, American folk tune

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, 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 him, you have delivered us from evil, and made us worthy to stand before you. In him, 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 his death,
We proclaim his resurrection,
We await his coming in glory;**

The Presider continues

And we offer our sacrifice of praise and thanksgiving to you, O Creator 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 to Jesus in his sacrifice, that we may be acceptable through him, 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 Mary, Paul, and all your saints, we may enter the everlasting heritage of your daughters and sons; through Jesus Christ our Lord, 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.**

The Presider continues

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

Sung in response to the Cantor

Our Father,
in heaven,
Holy is your name.
Your kingdom come.
Your will be done,
on Earth,
as in heaven.
Give us today
our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Save us from the time
of trial,
and deliver us
from evil.
For the kingdom, and the power, and the glory are yours forever.
Forever
and ever.
Amen.

THE BREAKING OF THE BREAD

The Presider breaks the bread followed by silence.

Presider Alleluia. Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast. Alleluia.**

FRACTION ANTHEM

The Antiphon is sung by all, the verses are sung by the choir.

The musical score is written on four staves. The first staff is labeled "Cantor or Choir" and contains the lyrics: "My flesh is food in - deed, and my blood is drink in -". The second staff is labeled "1 All" and contains the lyrics: "deed, says the Lord. My Lord. Those who eat my". The third staff is labeled "2 Cantor or Choir" and contains the lyrics: "flesh and drink my blood dwell in me and I in them. My". The fourth staff is labeled "All" and contains the lyrics: "flesh is food in - deed, and my blood is drink in - deed, says the Lord."

Text: John 6:53-54

Music: Ray W. Urwin (b. 1950)

THE INVITATION TO THE TABLE AND HOLY COMMUNION

Everyone is invited to receive Holy Communion. An usher will signal when you can 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. Receive the bread from the priest, and then either drink from the cup, or take an individual serving of wine. If, for whatever reason, you do not wish to receive, you are invited to come forward for a prayer; please indicate your desire for this by crossing your arms across your chest. If you would like healing prayer, please come to the station to the left of the pulpit where clergy will be offering prayers.

ANTHEM AT COMMUNION

Take my life, and let it be
consecrated, Lord, to thee;
take my moments and my days,
let them flow in ceaseless praise.

Take my voice, and let me sing
always, only, for my King;
take my intellect, and use
every power as thou shalt choose.

Take my hands, and let them move
at the impulse of thy love;
take my heart, it is thine own;
it shall be thy royal throne.

Take my will, and make it thine;
it shall be no longer mine.
Take myself, and I will be
ever, only, all for thee.

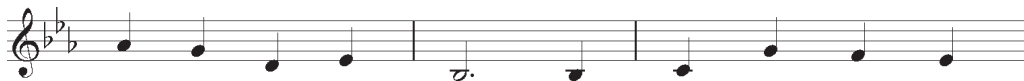
Text: Frances Ridley Havergal (1836-1879)

Music: Charles Dupree (b. 1969)

HYMN



1 Dear Lord and Fa - ther of man - kind, for -
2 In sim - ple trust like theirs who heard, be -
3 O Sab - bath rest by Gal - i - lee! O
4 Drop thy still dews of qui - et - ness, till
5 Breathe through the heats of our de - sire thy



1 give our fool - ish ways! Re - clothe us in our
2 side the Syr - ian sea, the gra - cious call - ing
3 calm of hills a - bove, where Je - sus knelt to
4 all our striv - ings cease; take from our souls the
5 cool - ness and thy balm; let sense be dumb, let



1 right - ful mind, in pur - er lives thy ser - vice find, in
2 of the Lord, let us, like them, with - out a word, rise
3 share with thee the si - lence of e - ter - ni - ty in -
4 strain and stress, and let our or - dered lives con - fess the
5 flesh re - tire; speak through the earth - quake, wind, and fire, O



1 deep - er rev - erence, praise, in deep - er rev - erence, praise.
2 up and fol - low thee, rise up and fol - low thee.
3 ter - pret - ed by love! in - ter - pret - ed by love!
4 beau - ty of thy peace, the beau - ty of thy peace.
5 still, small voice of calm, O still, small voice of calm.

Text: John Greenleaf Whittier (1807-1892), alt.

Music: Repton, Charles Hubert Hastings Parry, (1848-1918), alt.

COMMISSIONING 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.

GRACIOUS AND LOVING GOD, the giver of all good things: We thank you that our hunger finds its rest in Jesus Christ, who in these sacraments has offered holy food and holy drink for the life of the world. Ground our wandering spirits in your light and love, and show yourself to us in the face of every living being. Amen.

THE BLESSING

HYMN

1. O Zi - on haste, thy mis - sion high ful - fill - ing,
 2. Be - hold how man - y thou - sands still are ly - ing
 3. Pro - claim to ev - ery peo - ple, tongue, and na - tion
 4. Send her - alds forth to bear the mes - sage glo - rious;

to tell to all the world that God is Light;
 bound in the dread - y pri - son - house of sin;
 that give God, in whom they live and move, is Love;
 of thy wealth to speed them on their way;

that he who made all na - tions is not will - ing
 with none to tell them of the Sa - vior's dy - ing
 tell how he stooped to save his lost cre - a - tion,
 pour out they soul for them in prayer vic - to - rious

one soul should fail to know his love and might.
 or of the life he died for them to win.
 and died on earth that all might live a - bove.
 till God shall bring his king - dom's joy - ful day.

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 Let us go forth in the light of Christ. Alleluia, alleluia.
People **Thanks be to God. Alleluia, alleluia.**

ORGAN VOLUNTARY

Postlude in D

Healey Willan (1880-1968)

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 Linus and Edna Williams, Dwight and Mary Taylor.

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 composers who are writing music today, particularly composers of color and female artists.

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.), this 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.

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/>

PARTICIPANTS

Clergy

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

Musicians

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

Lectors

Norma Clark
David Hoover

Intercessor

Marti Truman

Acolytes

Maura Matthews
Mary Hayden Stehle
Sally Ray Griffith, *Mentor*

Lay Eucharistic Ministers

Nancy Burns
Debra Cole
Sally Ray Griffith
Christie Montgomery

Eucharistic Visitors

Douglas Callaway
Debra Cole

Altar Guild

Carolyn Bottger, Scott Carr, Susie Scott, Howard Wells;
Yvonne Harris, Iralin Peple, *co-chairs*



ST. PAUL'S
CELEBRATING 175 YEARS