

SAINT PAUL'S EPISCOPAL CHURCH



THE FIFTH SUNDAY IN LENT

SUNDAY, MARCH 26, 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

Mein Jesu, der du mich, Op. 122, No. 1

Johannes Brahms (1833-1897)

SOLEMN PROCESSION

The people stand as the altar party enters.

A PENITENTIAL ORDER

Presider Bless the Lord who forgives all our sins.

People **God's mercy endures for ever.**

THE DECALOGUE

The people kneel

Leader Hear the commandments of God to God's people:

I am the Lord your God who brought you out of bondage.

You shall have no other gods but me.

People **Amen. Lord have mercy.**

Leader You shall not make for yourself any idol.

People **Amen. Lord have mercy.**

Leader You shall not invoke with malice the Name of the Lord your God.

People **Amen. Lord have mercy.**

Leader Remember the Sabbath day and keep it holy.

People **Amen. Lord have mercy.**

Leader Honor your father and your mother.

People **Amen. Lord have mercy.**

Leader You shall not commit murder.

People **Amen. Lord have mercy.**

Leader You shall not commit adultery.

People **Amen. Lord have mercy.**

Leader You shall not steal.

People **Amen. Lord have mercy.**

Leader You shall not be a false witness.

People **Amen. Lord have mercy.**

Leader You shall not covet anything that belongs to your neighbor.

People **Amen. Lord have mercy.**

At the conclusion of the Decalogue, the Presider says

JESUS SAID, "The first commandment is this: Hear O Israel: The Lord our God is the only Lord. 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: Love your neighbor as yourself. There is no other commandment greater than these."

CONFESSION OF SIN AND ABSOLUTION

Presider Let us confess our sins against God and our neighbor.

People **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

Presider Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

KYRIE ELEISON



Lord, have mer - cy, Lord, have mer - cy, Lord, have
mer - cy on us. Christ, have mer - cy,
Christ, have mer - cy, Christ, have mer - cy on us.
— Lord, have mer - cy, Lord, have mer - cy,
Lord, have mer - cy, have mer - cy on us.

Text: Greek, 5th century

Music: *Mass of St. Augustine*, Leon C. Roberts (1950-1999)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALMIGHTY GOD, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE FIRST READING

Ezekiel 37:1-10

THE HAND OF THE LORD came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophesy to these bones and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you and will cause flesh to come upon you and cover you with skin and put breath in you, and you shall live, and you shall know that I am the Lord." So I prophesied as I had been commanded, and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them, but there was no breath in them. Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, a vast multitude.

Silence is kept.

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

People **Thanks be to God.**

THE GRADUAL: PSALM 130 *De profundis*

chant: H. Walford Davies (1869-1941)

The Psalm is sung by the choir.

- 1 Out of the depths have I called to you, O Lord; Lord, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, Lord, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the Lord; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the Lord, more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the Lord, *
for with the Lord there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

TO SET THE MIND on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed, it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, then the body is dead because of sin, but the Spirit is life because of righteousness.

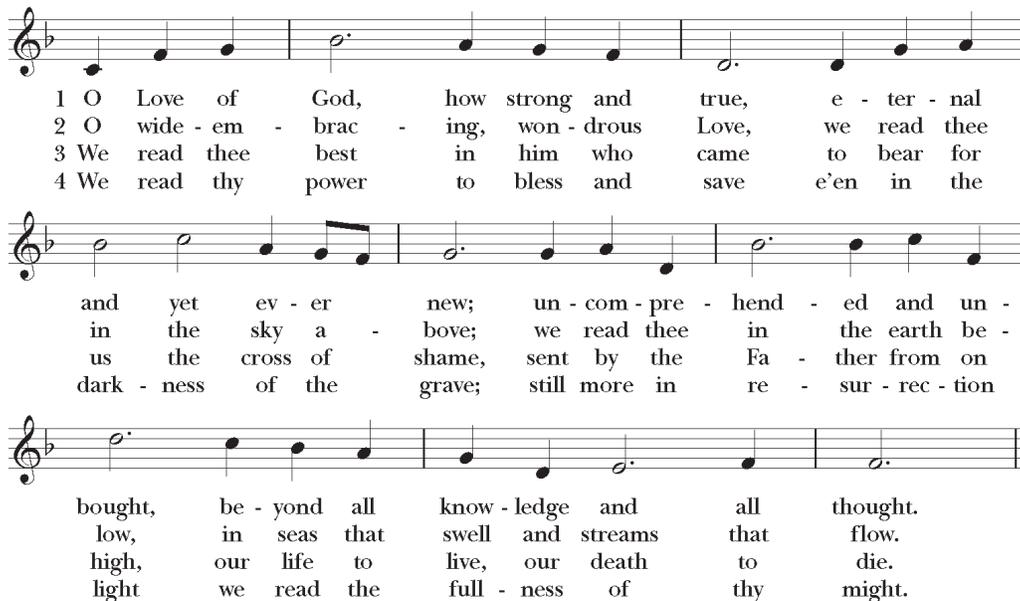
Silence is kept.

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 O Love of God, how strong and true, e - ter - nal
 2 O wide - em - brac - ing, won - drous Love, we read thee
 3 We read thee best in him who came to bear for
 4 We read thy power to bless and save e'en in the

and yet ev - er new; un - com - pre - hend - ed and un -
 in the sky a - bove; we read thee in the earth be -
 us the cross of shame, sent by the Fa - ther from on
 dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all thought.
 low, in seas that swell and streams that flow.
 high, our life to live, our death to die.
 light we read the full - ness of thy might.

Text: Horatius Bonar (1808-1889)

Music: Dunedin, Vernon Griffiths (1894-1985)

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

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

NOW A CERTAIN MAN was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather, it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, people were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble because they see the light of this world. But those who walk at night stumble because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village but was still at the place where Martha had met him. The Jews who were with her in the house consoling her saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Gospeler The Gospel of the Lord.

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

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* Brothers and sisters and siblings, with the Spirit of God dwelling in us, we pray for ourselves, our neighbors, and our world, saying: We call to you, Lord, hear our voice.
- Intercessor* Holy One, breathe new life into your Church. Where our bones are dried up, cause your life-giving breath to enter us. We call to you,
- People* **Lord, hear our voice.**
- Intercessor* The nations of the world area are losing hope in your goodness. Speak to our leaders with the power of your forgiveness and peace. We call to you
- People* **Lord, hear our voice.**
- Intercessor* Creating God, the wind of your Spirit sweeps across our planet. Release us from our selfish exploitation of the earth and bring forth new life in parched places. We call to you,
- People* **Lord, hear our voice.**
- Intercessor* Restore the hope of this city. Set free those who are bound by oppression, racism, and violence. We call to you,
- People* **Lord, hear our voice.**
- Intercessor* Merciful God, hear all who cry for relief, and open our hearts with compassion for those in need of healing, including *N.*, and those we name now. We call to you,
- People* **Lord, hear our voice.**
- Intercessor* Eternal God, we trust your Son Jesus to bring us resurrection and new life. Give to the dying and the dead an assurance of your faithful promises, especially *N.*, and those we name now. We call to you,
- People* **Lord, hear our voice.**
- The Presider offers a concluding collect.*

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

Jesus, so lowly, Child of the earth,
Christen me wholly, bring me new birth.

Jesus, so lonely, weary and sad;
Teach me that only love maketh glad.

Jesus, so broken, Silent and pale;
Be this the token Love will not fail.

Jesus, victorious, mighty and free;
Teach me how glorious death is to be.

Text: Edith Williams (1889-1975), from *Songs of Praise*

Music: Harold Friedell (1905-1958)

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

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.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

SANCTUS AND BENEDICTUS

Ho-ly, ho-ly, ho-ly,
Lord God of pow'r and might. Heav-en and earth are full of your glo-ry.
Ho-san-na in the high-est. Bless-ed, 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.

Text: Mass Ordinary, Fifth century

Music: Keith Tan (b. 1974)

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 say with the Presider.

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Paul, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

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.

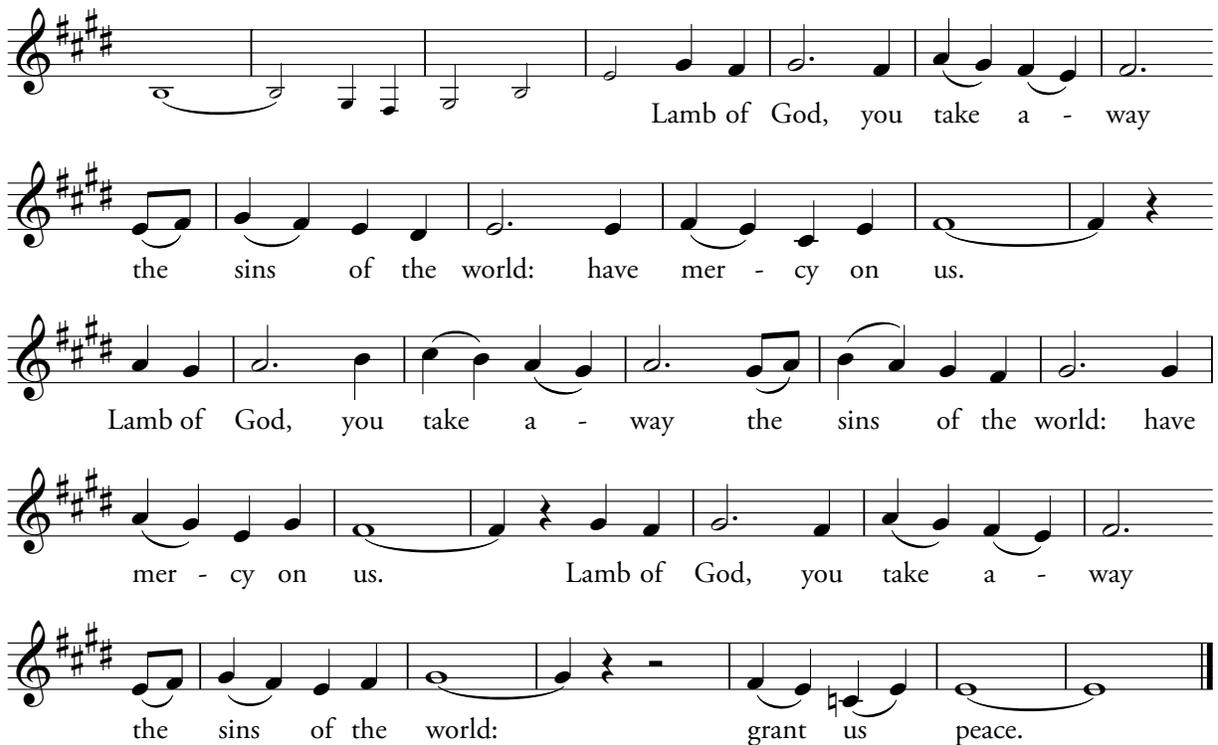
**Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.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

Presider Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast.**

AGNUS DEI



Lamb of God, you take a - way
the sins of the world: have mer - cy on us.
Lamb of God, you take a - way the sins of the world: have
mer - cy on us. Lamb of God, you take a - way
the sins of the world: grant us peace.

Text: Mass Ordinary, Thirteenth century

Music: Marjorie Landsmark-DeLewis (b. 1930)

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.

MUSIC DURING COMMUNION

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.

GOD OF GRACE, you renew us at your table with the bread of life. May this food strengthen us in love, preserve us from all false judgments, uncharitable thoughts toward our neighbors, and prejudice and contempt toward those who differ from us. Being fed with spiritual food, may we show our thanks not only with our lips but with our lives, giving up ourselves to your service. And now give us faith to go out with courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Christ our Lord. Amen.

THE BLESSING

HYMN

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

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

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

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

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

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

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

THE DISMISSAL

Presider Let us bless the Lord.
People **Thanks be to God.**

ORGAN VOLUNTARY

Postlude On a theme of Orlando Gibbons (*Song 22*)

Charles Villiers Stanford (1852-1924)

Those interested in the St. Paul's History Tour are invited to gather at the baptismal font immediately following the service.

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*

Musicians

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

Decalogue

Ella Etters

Lectors

Eddie Patterson
Pam James

Intercessor

Mary Fran Lowe

Acolytes

Ella Etters
Mary Hayden Stehle
Brian Carr, *Mentor*

Lay Eucharistic Ministers

Debra Cole
Douglas Callaway
Janet Edmundson
Cynthia Ellis

Altar Guild

Randy Blankenship, Amelia Paulie, Connie Rice;
Sallie Nolte, Mary Ann Ready, *Co-Chairs*

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/>

PERMISSIONS

Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Updated Edition Bible (NRSVUE), Copyright 2022, Division of Christian Education of the National Council of the Churches of Christ in the USA. All rights reserved. Used by permission.

Eucharistic Prayer 1 is taken from *Enriching Our Worship*, Church Publishing Incorporated, All rights reserved. Used by permission.

The hymns are taken from *The Hymnal 1982*. *The Lord, have mercy* and *Agnus Dei* is taken from *Lift Every Voice and Sing*. The *Sanctus* is taken from Association of Anglican Musicians: Richmond VA Conference Commissions. Used with permission.

All music printed by permission from www.OneLicense.net (License number: A-711887). Permission to stream the music in this service obtained from www.OneLicense.net (License number: A-711887). All rights reserved.



ST. PAUL'S
CELEBRATING *175* YEARS