

# SAINT PAUL'S EPISCOPAL CHURCH



THE SIXTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 17, 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](http://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

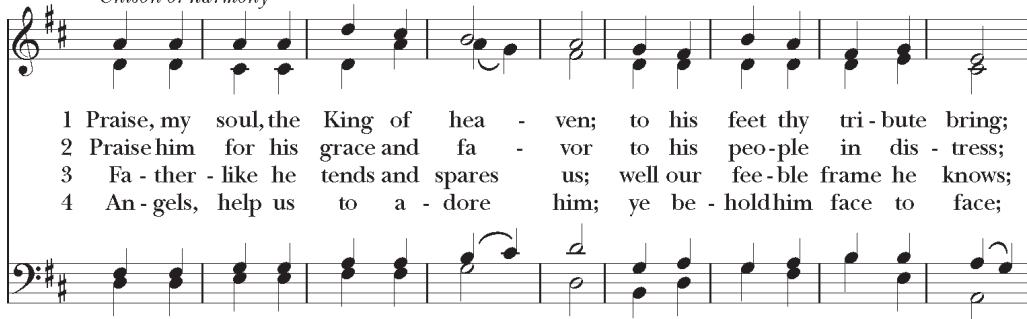
## ORGAN VOLUNTARY

Prelude on *Wunderbarer König*

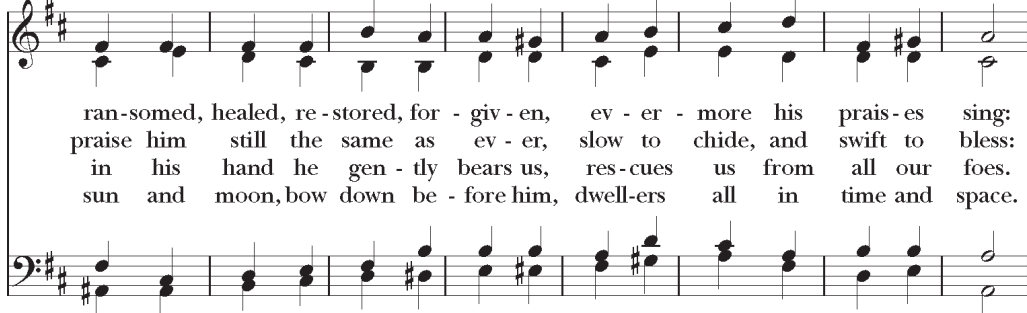
arr. Michael Burkhardt (b. 1957)

## HYMN

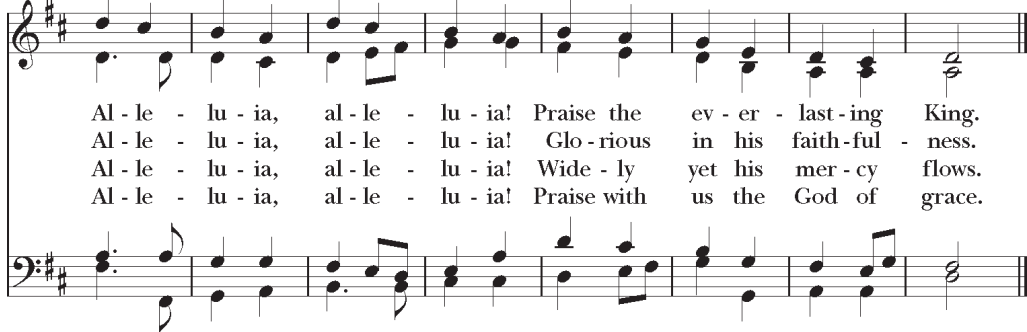
*Unison or harmony*



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;  
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;  
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;  
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing;  
praise him still the same as ev - er, slow to chide, and swift to bless:  
in his hand he gen - tly bears us, res - cues us from all our foes.  
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.  
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.  
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.  
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

*Text:* Henry Francis Lyte (1793-1847)

*Music:* *Lauda anima*, John Goss (1800-1880); desc. Craig Sellar Lang (1891-1971)

## OPENING ACCLAMATION

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

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

*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

Glo-ry to God in the high - est, and peace to his  
peo-ple on earth. 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.  
Lord Je - sus Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God,  
you take a-way the sin of the world: have mer - cy on us;  
you are seat - ed at the right hand of the Fa-ther: re - cieve our prayer.  
For you a-lone are the Ho - ly One, you a-lone are the Lord,  
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:* Robert J. Powell (b. 1932)

### THE COLLECT OF THE DAY

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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

Exodus 14:19-31

**T**HE ANGEL OF GOD who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt." Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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

## THE GRADUAL: PSALM 114 *In exitu Israel*

*chant:* Tonus Peregrinus

*The Psalm is sung by the choir.*

- 1 Hallelujah! When Israel came out of Egypt, \*  
the house of Jacob from a people of strange speech,
- 2 Judah became God's sanctuary \*  
and Israel his dominion.
- 3 The sea beheld it and fled; \*  
Jordan turned and went back.
- 4 The mountains skipped like rams, \*  
and the little hills like young sheep.
- 5 What ailed you, O sea, that you fled? \*  
O Jordan, that you turned back?
- 6 You mountains, that you skipped like rams? \*  
you little hills like young sheep?
- 7 Tremble, O earth, at the presence of the Lord, \*  
at the presence of the God of Jacob,
- 8 Who turned the hard rock into a pool of water \*  
and flint-stone into a flowing spring.

## THE EPISTLE READING

Romans 14:1-12

**W**ELCOME THOSE who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And

they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

*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 stand 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 When Is - rael was in E - gypt's land, let my peo-ple go;  
 2 The Lord told Mo - ses what to do, let my peo-ple go;  
 3 They jour-neyed on at his com - mand, let my peo-ple go;  
 4 Oh, let us all from bond - age flee, let my peo-ple go;

op - pressed so hard they could not stand, let my peo-ple go.  
 to lead the chil-dren of Is - rael through, let my peo-ple go.  
 and came at length to Ca - naan's land, let my peo-ple go.  
 and let us all in Christ be free, let my peo-ple go.

*Refrain*  
 Go down, Mo - ses, way down in E - gypt's land;

tell old Pha - roah to let my peo-ple go.

*Text:* African-American spiritual

*Music:* *Go Down, Moses*, Afro-American spiritual; arr. Horace Clarence Boyer (1935-2009)

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

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

**P**ETER CAME and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

*Gospeler* The Gospel of the Lord.

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

## THE SERMON

Isabelle &amp; Luke Cresswell

## 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* As we celebrate with joy the presence of the Spirit in all peoples and all of creation, let us offer prayers to God who cares for us to the end of time.

*Intercessor* With all our heart and all our mind, we pray to you, O Lord;

*People* **Make us instruments of your peace.**

*Intercessor* For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord:

*People* **Where there is hatred, let us sow love.**

*Intercessor* For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord:

*People* **Where there is injury, let us sow pardon.**

*Intercessor* For all who fear God and believe in you, Lord Christ, that our divisions may cease and all may be one as you and the Father are one, we pray to you, O Lord;

*People* **Where there is discord, let us sow union.**

*Intercessor* For those who do not yet believe, for those who have lost their faith, and those in despair and darkness that they may receive the light of faith, we pray to you, O Lord:

*People* **Where there is doubt, let us sow faith.**

*Intercessor* We pray for the poor, the persecuted, the sick, especially those who have asked for our prayers (*add your petitions at this time*). We pray for all who suffer and those in danger (*add your petitions at this time*). We pray for those who are far away from family and friends (*add your petitions at this time*). We pray for their comfort and protection, O Lord:

*People* **Where there is despair, let us sow hope.**

*Intercessor* For the mission and ministry of the Episcopal Church; for Michael our Presiding Bishop; for Mark, Gayle, and Dabney, our Bishops; and for this parish family, that in faithful witness we may spread God's love near and far, we pray to you, O Lord:

*People* **Where there is darkness, let us sow light.**

*Intercessor* For all who have died in the hope of the resurrection, especially those we name now (*add your petitions at this time*). We also remember those who have died as a result of addiction, conflict, war, or any manifestation of violence and hatred. For all the departed and those who are grieving, may they find comfort and be at peace, we pray to you, O Lord:

*People* **Where there is sadness, let us sow joy.**

*Intercessor* Your own intercessions and thanksgivings are now invited silently or aloud.

*Silence follows, then the Presider begins.*

*People* **Grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.**

## CONFESSON AND ABSOLUTION

*Presider* Let us confess our sins against God, self, planet, and neighbor.

*The People stand or kneel.*

*People* **God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. 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

Moses sing unto Christ thy King, who hath won the victory.  
And hath laid low haughty Pharaoh underneath the deep Red Sea.

*Yea, merry, merry, merry, merry, merry may we be,  
As bird upon the berry of the may or cherry tree,  
While as we stand with harp in hand  
On the shore of the Red, Red Sea.*

God perforce overthrew the horse, Rider, car, and axletree.  
They sank as lead, and their men lie dead, dead as stone, so mote it be!

His right hand, and his staff's command, did divide at his decree.  
The surging wave, and thereby did save us and ours from slavery.

Thou didst blow, and entomb our foe, in the bottom of the sea.  
And if dry-shod, we went o'er by God, be ascribed the praise to thee!

*Text:* English Carol; trans. George Ratcliffe Woodward (1848-1934)

*Music:* arr. Richard Shephard (1949-2021)



*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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## SANCTUS AND BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

The musical score is written in G major (one flat) and 4/4 time. It consists of four staves of music. The first staff begins with a treble clef and a key signature of one flat. The lyrics are placed below the notes. The second and fourth staves contain triplets, indicated by a '3' above a bracket. The piece ends with a double bar line.

*Text:* Mass Ordinary, Fifth century

*Music:* Robert J. Powell (b. 1932)

*The people stand or kneel as the Presider continues*

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

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

Therefore we proclaim the mystery of faith:

*The people and Presider say together*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Presider continues*

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. 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,

**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.*

The musical score is written on a single treble clef staff. It begins with a rest for the presider, followed by a double bar line and the text 'Cantor or Choir'. The melody consists of quarter and eighth notes. The lyrics are: 'My flesh is food in - deed, and my blood is drink in - deed, says the Lord. My Lord. Those who eat my flesh and drink my blood dwell in me and I in them. My flesh is food in - deed, and my blood is drink in - deed, says the Lord.' There are two first endings: the first is marked '1 All' and the second is marked '2 Cantor or Choir'. The piece concludes with a final double bar line.

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

*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. 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

*Ubi caritas et amor, Deus ibi est.  
 Congregavit nos in unum Christi amor.  
 Exultemus, et in ipso iucundemur.  
 Timeamus, et amemus Deum vivum.  
 Et ex corde diligamus nos sincero.  
 Amen.*

Where charity and love are, God is there.  
 Christ's love has gathered us into one.  
 Let us rejoice and be pleased in Him.  
 Let us revere and love the living God.  
 And may we love each other with a sincere heart.  
 Amen.

*Text:* Maundy Thursday Antiphon  
*Music:* Maurice Durufé (1902-1986)

HYMN

1 Praise the Lord, rise up re - joic - ing, wor - ship, thanks, de -  
 2 Scat - tered flock, one shep - herd shar - ing, lost and lone - ly,  
 3 Sins for - giv - en, wrongs for - giv - ing, we go forth a -

vo - tion voic - ing; glo - ry be to God on high!  
 one voice hear - ing, ears at - ten - tive to your word;  
 lert and liv - ing in your Spi - rit, strong and free.

Christ, your cross and pas - sion shar - ing, by this Eu - cha -  
 by your Blood new life re - ceiv - ing, in your Bo - dy,  
 Part - ners in your new cre - a - tion, seek - ing peace in

rist de - clar - ing yours the fi - nal vic - to - ry.  
 firm be - liev - ing, we are yours, and you the Lord.  
 ev - ery na - tion, may we faith - ful fol - lowers be.

*Text:* Howard Charles Adie Gaunt (1902-1983), alt.  
*Music:* *Alles ist an Gottes Segen*, melody att. Johann Balthasar König (1691-1758), alt.; harm. Johann Löhner (1645-1705), after chorale ver. Johann Sebastian Bach (1685-1750)

## 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 his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

## THE BLESSING

### HYMN



1 Go forth for God; go to the world in peace;  
2 Go forth for God; go to the world in love;  
3 Go forth for God; go to the world in strength;  
4 Go forth for God; go to the world in joy,

be of good courage, armed with heaven-ly grace,  
strength-en the faint, give courage to the weak;  
hold fast the good, be ur-gent for the right;  
to serve God's peo-ple ev-ery day and hour,

in God's good Spi-rit dai-ly to in-crease,  
help the af-flict-ed; rich-ly from a-bove  
ren-der to no one e-vil; Christ at length  
and ser-ving Christ, our ev-ery gift em-ploy,

till in his king-dom we be-hold his face.  
his love sup-plies the grace and power we seek.  
shall o-ver-come all dark-ness with his light.  
re-joic-ing in the Ho-ly Spi-rit's power.

*Text:* John Raphael Peacey (1896-1971) and *English Praise*, 1975, alt.

*Music:* Litton, Erik Routley (1917-1982)

## THE DISMISSAL

*Presider* Let us go forth in the name of Christ.  
*People* **Thanks be to God.**

## ORGAN VOLUNTARY

Processional

William Mathias (1934-1992)

*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 to the glory of God in memory of Dr. William H. Whitehurst, Sr., Mrs. Sarah J. Whitehurst, Mr. William H. Whitehurst, III, Malachi Cook Olivia Cooper; and in celebration of the marriage of Grace Maulden Mountcastle and Richard Martin Bilger on September 16, 2023.*

## 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.

***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 Bible (NRSV), Copyright 1989, 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*.

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

---

# 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 and Organist*  
Crystal Jonkman, *Music Associate*  
The Saint Paul's Choir

## *Preachers*

Isabelle & Luke Cresswell

## *Lectors*

Sue Davis  
Zac Turnbow

## *Intercessor*

Mary Page Jones

## *Acolytes*

Ella Eters  
Will Stehle  
Jane Nelson, *Mentor*

## *Eucharistic Ministers*

Joanne Simpson  
Zac Turnbow

## *Eucharistic Visitor*

Sally Ray Griffith

## *Altar Guild*

Lynn Blankman, Chris Lowry, Louisa Sirles, Joyce Smith, Sandra Whitfield;  
Deborah Love Yoder, *Chair*



ST. PAUL'S  
CELEBRATING 175 YEARS