

SAIN'T PAUL'S EPISCOPAL CHURCH



THE FIRST SUNDAY OF ADVENT

SUNDAY, DECEMBER 3, 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

Wachet auf, ruft uns die Stimme, BWV 645

Johann Sebastian Bach (1685-1750)

HYMN



1. "Sleep - ers, wake!" A voice a - stounds us, the shout of ram - part -
2. Zi - on hears the watch - man sing - ing; her heart with joy - ful
3. Lamb of God, the heavens a - dore you; let saints and an - gels



guards sur - rounds us: "A - wake, Je - ru - sa - lem, a - rise!"
hope is spring - ing, she wakes and hur - ries through the night.
sing be - fore you, as harps and cym - bals swell the sound.



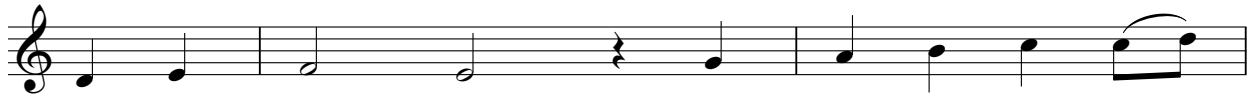
Mid - night's peace their cry has bro - ken, their ur - gent sum - mons
Forth he comes, her Bride - groom glo - rious in strength of grace, in
Twelve great pearls, the ci - ty's por - tals: through them we stream to



clear - ly spo - ken: "The time has come, O maid - dens wise!
truth vic - to - rious: her star is risen, her light grows bright.
join the im - mor - tals as we with joy your throne sur - round.



Rise up, and give us light; the Bride - groom is in sight.
Now come, most wor - thy Lord, God's Son, In - car - nate Word,
No eye has known the sight, no ear heard such de - light:



Al - le - lu - ia! Your lamps pre - pare and
Al - le - lu - ia! We fol - low all and
Al - le - lu - ia! There - fore we sing to



has - ten there, that you the wed - ding feast may share."
heed your call to come in - to the ban - quet hall.
great our King; for ev - er let our prais - es ring.

Text: Philipp Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944)

Music: *Wachet auf*, melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608);
arr. and harm. Johann Sebastian Bach (1685-1750)

LAND ACKNOWLEDGEMENT AND OPENING ACCLAMATION

A Land Acknowledgment is a formal statement that recognizes and respects Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories.

Presider We come into God's presence with thanksgiving and respect as we acknowledge the Powhatan tribe, the people who first occupied this land upon which we now worship. Through our ministries and prayers, may the Great Creator of us all bring healing, and bless us with appreciation for the rich diversity of God's creation.

Presider Blessed are you, holy and living One.

People **You have come to your people and set them free.**

LIGHTING OF ADVENT WREATH

One Voice Today we light the first candle of our Advent Wreath.

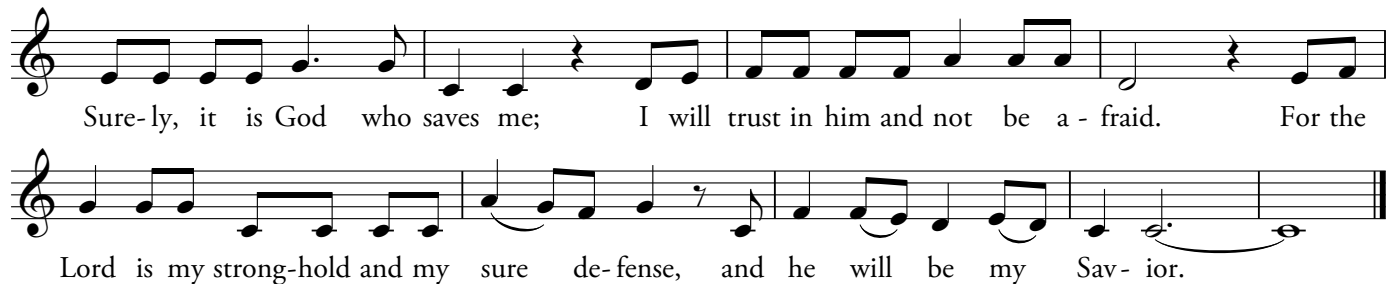
Second Voice This candle is the candle of Hope. In the Bible we learn to hope because God has promised to send us a Messiah, Jesus. The prophet Isaiah says, "The people who walked in darkness have seen a great light." Let us pray.

People **Dear God, we thank you for giving us hope. We thank you for keeping your promise to send Jesus. Help us to bring hope to others as we share the good news of Jesus' birth. Amen.**

One person lights the first blue candle.

HYMN OF PRAISE

The Refrain is first sung by the choir then sung by all, verses are sung by the choir, with the refrain repeated where indicated.



Sure-ly, it is God who saves me; I will trust in him and not be a - fraid. For the
Lord is my strong-hold and my sure de-fense, and he will be my Sav- ior.

Therefore you shall draw water with rejoicing from the springs of salvation.

And on that day you shall say, Give thanks to the Lord, and call upon his Name. *Refrain*

Make his deeds known among the peoples; see that they remember that his Name is exalted.

Sing the praises of the Lord, for he has done great things, and this is known in all the world. *Refrain*

Cry aloud, inhabitants of Zion, ring out your joy,

for the great one in the midst of you is the Holy One of Israel. *Refrain*

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALMIGHTY GOD, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him 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

Isaiah 64:1-9

OTHAT YOU would tear open the heavens and come down, so that the mountains would quake at your presence-- as when fire kindles brushwood and the fire causes water to boil-- to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O Lord, and do not remember iniquity forever. Now consider, we are all your people.

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

People **Thanks be to God.**

THE GRADUAL: PSALM 80:1-7, 16-18 *Qui regis Israel*

chant: Mode IV.4

The Refrain is sung by all, the verses are sung by the choir, with the refrain repeated where indicated.



- 1 Hear, O Shepherd of Israel, leading Joseph like a flock; *
shine forth, you that are enthroned upon the cherubim.
- 2 In the presence of Ephraim, Benjamin, and Manasseh, *
stir up your strength and come to help us.
- 3 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved. **Refrain**
- 4 O Lord God of hosts, *
how long will you be angered despite the prayers of your people?
- 5 You have fed them with the bread of tears; *
you have given them bowls of tears to drink.
- 6 You have made us the derision of our neighbors, *
and our enemies laugh us to scorn.
- 7 Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved. **Refrain**
- 16 Let your hand be upon the man of your right hand, *
the son of man you have made so strong for yourself.
- 17 And so will we never turn away from you; *
give us life, that we may call upon your Name.
- 18 Restore us, O Lord God of hosts; *
show the light of your countenance, and we shall be saved. **Refrain**

GRACE TO YOU and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind-- just as the testimony of Christ has been strengthened among you-- so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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 Re - jice! re - jice, be - liev - ers, and let your lights ap - pear!
 2 See that your lamps are burn - ing, re - ple-nish them with oil;
 3 Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;

The eve - ning is ad - vanc - ing, and dark - er night is near.
 look now for your sal - va - tion, the end of sin and toil.
 a - rise, thou Sun so longed for, a - bove this dark - ened sphere!

The Bride - groom is a - ris - ing, and soon he will draw nigh;
 The mar - riage - feast is wait - ing, the gates wide o - pen stand;
 With hearts and hands up - lift - ed, we plead, O Lord, to see

up, watch in ex - pec - ta - tion! at mid - night comes the cry.
 rise up, ye heirs of glo - ry, the Bride - groom is at hand!
 the day of earth's re - demp - tion, and ev - er be with thee!

Text: Laurentius Laurenti (1660-1722); tr. Sarah B. Findlater (1823-1907), alt.

Music: Llangloffan, melody from *Hymnau a Thonau er Gwasanaeth yr Eglwys yng Nghymru*, 1865

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

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

JESUS SAID, “In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see ‘the Son of Man coming in clouds’ with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake.”

Gospeler The Gospel of the Lord.

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

THE SERMON

The Rev'd Gwynn Crichton, *Associate Rector for Pastoral Care*

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 As we begin our Advent journey, we offer our prayers spoken together and also the prayers of our hearts, for ourselves, our church, our community, and our world, saying: Come quickly, Lord Jesus; Come, Prince of Peace.

Intercessor In times of anxiety and uncertainty, we pray for calm and clarity to work together as advocates for peace and the way of Love. (*Add your own prayers for the church.*) Come quickly, Lord Jesus.

People **Come, Prince of Peace.**

Intercessor In times of warfare and fear, we pray to rely on the strength of your Word standing firm through confusing voices. (*Add your own prayers for the leaders of the nations.*) Come quickly, Lord Jesus.

People **Come, Prince of Peace.**

Intercessor In times of natural disasters and extremes of weather, we pray for wisdom and courage to reduce our abuse of the earth and its resources. (*Add your own prayers for those working for climate justice.*) Come quickly, Lord Jesus.

People **Come, Prince of Peace.**

Intercessor In the days of darkness when words of comfort may seem faint, we pray for Jesus' presence with those enduring hardship and suffering, especially those who are lonely, homeless, battling diseases of mind and body, and those who have asked for our prayers, especially *N.* (*Add your own prayers for healing and strength.*) Come quickly, Lord Jesus.

People **Come, Prince of Peace.**

Intercessor In the promise of eternal life in Christ, we pray for comfort for those who grieve and rest for the departed, especially *N.* (*Add your own prayers for God's peace for those who have died.*) Come quickly, Lord Jesus.

People **Come, Prince of Peace.**

Intercessor You are invited to offer your own intercessions and thanksgivings.

Presider We praise you, Faithful God, that your gifts of forgiveness and peace come to us when we are most in need of hope. Be our light in the darkness as we trust your promises and live as your beloved people. We offer our prayer for the sake of the One who is coming.

People **Amen.**

CONFESSION 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

Keep your lamps trimmed and burning,
keep your lamps trimmed and burning,
keep your lamps trimmed and burning,
the time is drawing nigh.

Children, don't get weary,
children, don't get weary,
children, don't get weary,
'til your work is done.

Christian, journey soon be over,
Christian, journey soon be over,
Christian, journey soon be over,
the time is drawing nigh.

Text: from Matthew 25:1-13

Music: Spiritual; arr. André Thomas (b. 1952)



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

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways.

But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

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 - 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, 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: "Ho - ly, Ho - ly, Ho - ly Lord,". The second staff continues with: "God of pow - er and might, hea - ven and earth are full of your glo - ry." The third staff continues with: "Ho - san - na in the high - est. Bless - ed is he who comes in the name of the". The fourth staff concludes with: "Lord. Ho - san - na, Ho - san - na in the high - est." There are triplets in the second and third staves.

Text: Mass Ordinary, Fifth century

Music: Mary Beth Bennett (b. 1954); commissioned by the 2022 Richmond Conference of the Association of Anglican Musicians

The people stand or kneel as the Presider continues.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Paul and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

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 sing,

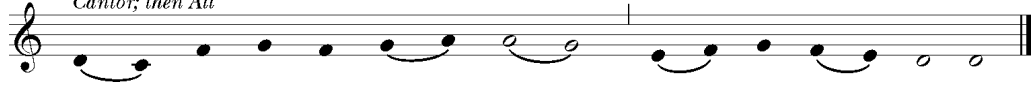
Sung in response to the Cantor

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

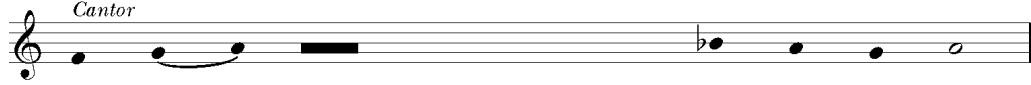
The Presider breaks the bread followed by silence.

Antiphon
Cantor; then All




Who - ev - er eats this bread will live for ev - er.

Cantor




1. This is the true bread which comes down from hea - ven

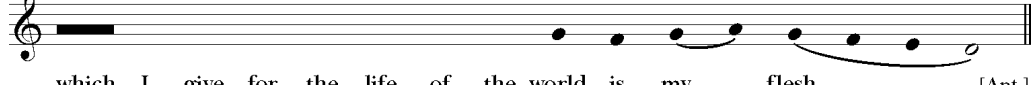
Cantor



and gives life to the world. [Ant.] 2. Who - ev - er



believes in me shall not hun - ger or thirst, for the bread



which I give for the life of the world is my flesh. [Ant.]

Text: drawn from John 6:51b, 33, 35, 51c

Music: Mode 1 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

Thou shalt know him when he comes,
Not by any din of drums,
Nor his manners, nor his airs,
Nor by anything he wears.

Thou shalt know him when he comes,
Not by his crown or by his gown,
But his coming known shall be,
by the holy harmony which his coming makes in thee.

Text: Anonymous

Music: Mark Sirett (b. 1952)

HYMN

1 Watch-man, tell us of the night, what its signs of prom - ise
2 Watch-man, tell us of the night; high - er yet that star a -
3 Watch-man, tell us of the night, for the morn - ing seems to

are. Trav - eler, o'er yon moun - tain's height, see that glo - ry -
scends. Trav - eler, bless - ed - ness and light, peace and truth its
dawn. Trav - eler, dark - ness takes its flight, doubt and ter - ror

beam - ing star. Watch-man, does its beau - teous ray
course por - tends. Watch-man, will its beams a - lone
are with - drawn. Watch-man, let thy wan - derings cease;

aught of joy or hope fore - tell? Trav-eler, yes; it
 gild the spot that gave them birth? Trav-eler, a - ges
 hie thee to thy qui - et home. Trav-eler, lo! the
 brings the day, prom - ised day of Is - ra - el.
 are its own; see, it bursts o'er all the earth.
 Prince of Peace, lo! the Son of God is come!

Text: John Bowring (1792-1872)
Music: Aberystwyth, Joseph Parry (1841-1903)

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.

GENEROUS GOD, you have fed us at your heavenly table. Set us on fire with your Spirit that when Christ comes again we may shine like lights before his face; who with you and the Spirit lives for ever. **Amen.**

THE BLESSING

GOD, send us anywhere you would have us go, only go there with us.
 Place upon us any burden you desire, only stand by us to sustain us.
 Break any tie that binds us, except the tie that binds us to you.
 And may the blessing of God Almighty, Creator, Redeemer, Sustainer,
 be with you this day and forevermore. **Amen.**

HYMN

1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 ers; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Text: Charles Wesley (1707-1788)

Music: Helmsley, melody Thomas Augustine Arne (1710-1778);

harm. Ralph Vaughan Williams (1872-1958), alt.; desc. Stuart Forster (b. 1972)

THE DISMISSAL

Presider Let us go forth in the name of Christ.

People **Thanks be to God.**

ORGAN VOLUNTARY

Finale on *Wachet auf*

Wayne Wold (b. 1954)

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

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/>

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 2 is taken from *Enriching Our Worship*.

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.

PARTICIPANTS

Clergy

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

Musicians

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

Advent Wreath Lighting

Josh, Amelia, and Caroline Paulie

Lectors

Christie Montgomery
Isabelle Cresswell

Intercessor

Mary Page Jones

Acolytes

Isabelle Cresswell
Luke Cresswell
Ryon Sinclair
Brian Carr, *Mentor*

Eucharistic Ministers

Nancy Burns
Scott Sirles

Eucharistic Visitors

Cynthia Ellis
Phyllis James

Altar Guild

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



ST. PAUL'S
CELEBRATING 175 YEARS