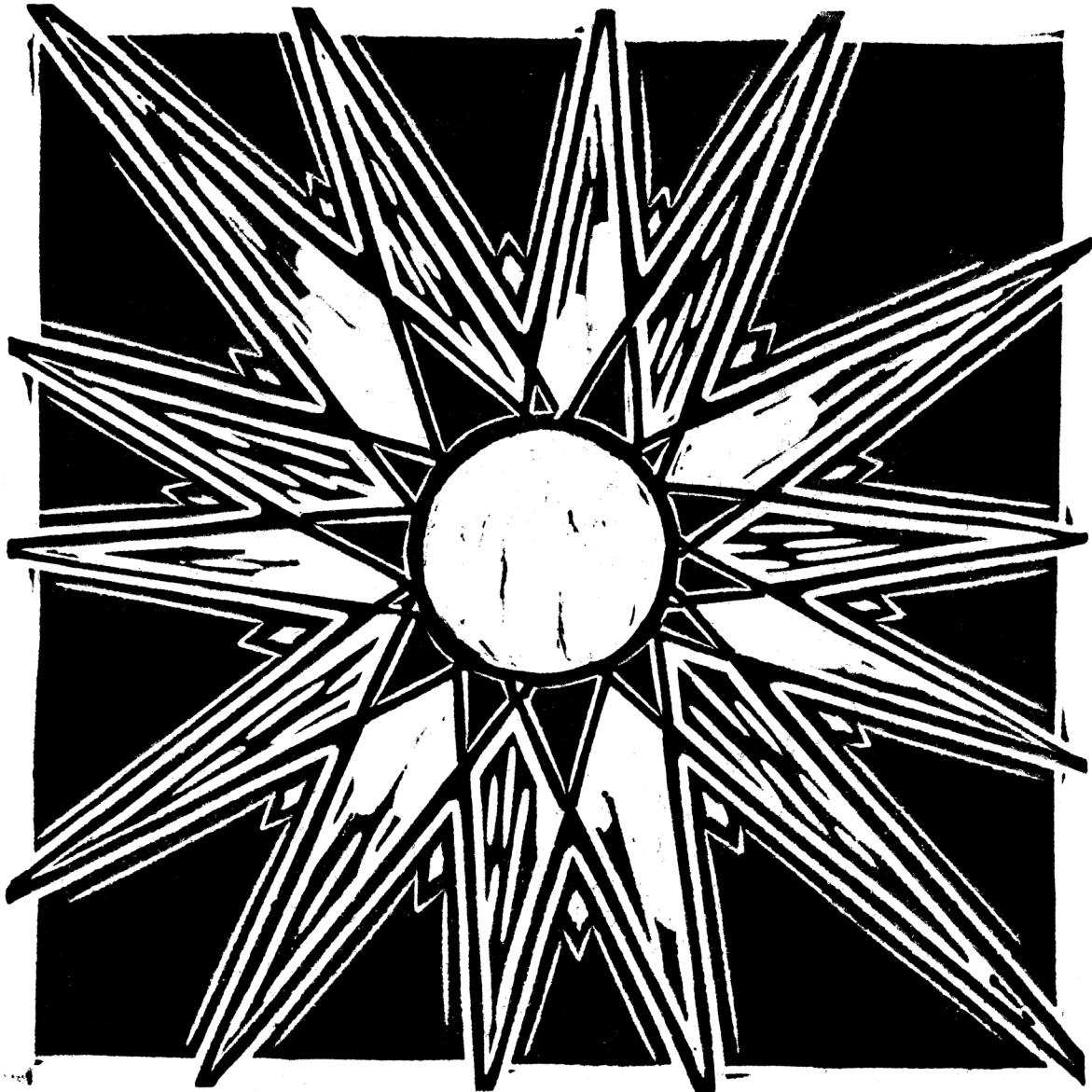


SAINT PAUL'S EPISCOPAL CHURCH



THE LAST SUNDAY AFTER THE EPIPHANY
Alleluia Sunday

SUNDAY, FEBRUARY 11, 2024
TEN O'CLOCK IN THE MORNING

WELCOME TO SAINT PAUL'S CHURCH

Whatever brings you here, and whoever you are,
we are glad you are here.

FIRST TIME WORSHIPPING AT ST. PAUL'S?

Are you new to St. Paul's or the surrounding area? Let us know by filling out a Welcome Card located in the pew rack, and we will connect with you. We also have a Welcome Table you can visit following the service in the Gathering Space of the Parish House.

RESTROOMS

Restrooms are located in the Parish House.

NURSERY

Nursery is open from 8:50 a.m. to 11:30 a.m.

COVID SAFETY

St. Paul's is committed to creating a safe and welcoming environment for everyone who enters our building and grounds. You can read more about our safety protocol, including for children and our response if there is a COVID exposure at St. Paul's, on our website at www.stpaulsrva.org/covidsafety.

CONTACT THE CLERGY

The St. Paul's clergy are eager to hear from you if you have questions, concerns, or a pastoral emergency. Contact can be made by phoning the church at 804.643.3589. The church office hours are Monday through Thursday, 9:00 a.m. to 4:00 p.m. and Friday, 9:00 a.m. to 12:00 p.m.

FAMILY SPACE IN THE SANCTUARY

Young ones need to be able to see and experience worship. Our ushers will be happy to direct you to our Family Space at the front of the church where you will find picture books, paper and crayons, and small hand-held toys. We also have Worship Bags as you enter the church that contain Children's Bulletins, paper and crayons.

THE ENTRANCE RITE

ORGAN VOLUNTARY

Prelude on *Picardy*

Gerald Near (b. 1942)

HYMN

1 O won - drous type! O vi - sion fair of glo - ry
2 With Mo - ses and E - li - jah nigh the in - car - nate
3 With shin - ing face and bright ar - ray, Christ deigns to
4 And faith - ful hearts are raised on high by this great
5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

1 that the Church may share, which Christ up - on the
2 Lord holds con - verse high; and from the cloud, the
3 man - i - fest to - day what glo - ry shall be
4 vi - sion's mys - ter - y; for which in joy - ful
5 Spi - rit, ev - er One, vouch - safe to bring us

1 moun - tain shows, where bright - er than the sun he glows!
2 Ho - ly One bears re - cord to the on - ly Son.
3 theirs a - bove who joy in God with per - fect love.
4 strains we raise the voice of prayer, the hymn of praise.
5 by thy grace to see thy glo - ry face to face.

Text: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861,
after John Mason Neale (1848-1866), alt.

Music: *Wareham*, melody William Knapp (1698-1768); alt.;
harm. *Hymns Ancient and Modern*, 1875, after James Turle (1802-1882)

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 be the one, holy, and living God.

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

All say together the Collect for Purity.

ALMIGHTY GOD, to you all hearts are open, all desires known, and from you no secrets are hid: **A** cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

CANTICLE: ARISE, SHINE

Antiphon sung by all, verses sung by the choir.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of text: "A - rise, shine for your light has come". The second staff contains the melody for the second line of text: "and your glo - ry has dawn'd up - on you." The lyrics are written below the notes.

Arise, shine for your light has come and the glory of the Lord has dawned upon you.
For behold, darkness covers the land, deep gloom enshrouds the peoples. *Antiphon*

For over you the Lord will rise and his glory will appear upon you.
Nations will stream to your light and kings to the brightness of your dawning. *Antiphon*

Your gates will always be open by day or night they will never be shut.
They will call you the city of the Lord the Zion of the Holy One of Israel. *Antiphon*

Violence will no more be heard in your land. Ruin or destruction within your borders.
You will call your walls salvation and all your portals praise. *Antiphon*

The sun will no more be your light by day, by night you will not need the brightness of the moon.
The Lord will be your everlasting light and your God will be your glory. *Antiphon*

Text: The Third Song of Isaiah (*Surge, illuminare*)

Music: Donald Pearson (b. 1949)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O GOD, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE FIRST READING

2 Kings 2:1, 5-12

NOW WHEN the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent." Then Elijah said to Elisha, "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

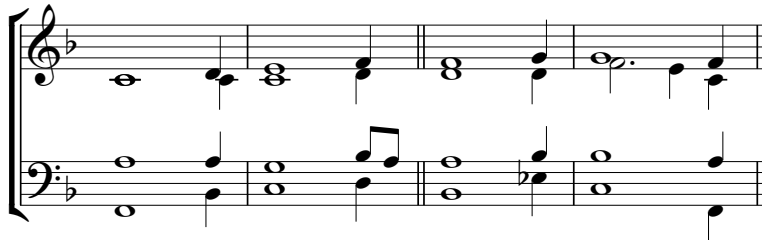
Lector Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

THE GRADUAL: PSALM 50:1-6 *Deus deorum*

chant: Charles T. Dupree (b. 1969)

The Psalm is sung by all.



- 1 The Lord, the God of gods, has spoken; *
he has called the earth from the rising of the sun to its setting.
- 2 Out of Zion, perfect in its beauty, *
God reveals himself in glory.
- 3 Our God will come and will not keep silence; *
before him there is a consuming flame, and round about him a raging storm.
- 4 He calls the heavens and the earth from a-bove *
to witness the judgment of his people.
- 5 "Gather before me my loyal followers, *
those who have made a covenant with me and sealed it with sacrifice."
- 6 Let the heavens declare the rightness of his cause; *
for God himself is judge.

EVEN IF our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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. We have come at Christ's own bid-ding to this high and
 2. Light breaks in up-on our dark-ness; splen-dor bathes the
 3. Strength-ened by this glimpse of glo-ry, fear-ful lest our
 ho-ly place, where we wait with hope and long-ing
 flesh-joined Word; Mo-ses and E-li-jah mar-vel
 faith de-cline, we like Pe-ter find it tempt-ing
 for some to-ken of God's grace. Here we pray for new as-
 as the heaven-ly voice is heard. Eyes and hearts be-hold with
 to re-main and build a shrine. But true wor-ship gives us
 sur-ance that our faith is not in vain, search-ing like those
 won-der how the Law and Proph-ets meet: Christ, with gar-ments
 cour-age to pro-claim what we pro-fess, that our dai-ly
 first dis-ci-ples for a sign both clear and plain.
 drenched in bright-ness, stands trans-fig-ured and com-plete.
 lives may prove us peo-ple of the God we bless.

Text: Carl P. Daw, Jr. (b. 1944)

Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991)

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

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

JESUS TOOK with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

Gospeler The Gospel of the Lord.

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

THE SERMON

The Rev'd Rainey G. Dankel, *Associate Rector for Parish Life*

THE NICENE CREED

The people stand.

WE BELIEVE IN ONE GOD, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Presider In peace, we pray to you, Lord God.

Intercessor For African-Americans, enslaved and free, who have contributed to the building of this country; for all people in their daily life and work;

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

Intercessor For those who work to end to gun violence and the suffering it produces; for this community, the nation, and the world;

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

Intercessor For those suffering from extremes of weather and dangers from climate change; for the just and proper use of your creation;

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

Intercessor For all in search of a safe home; for those who work for healing of mind and body; for all who are in danger, sorrow, or any kind of trouble;

People **For those who minister to the sick, the friendless, and the needy.**

Intercessor For all who work to bring the reign of love into our community; for the peace and unity of the Church of God;

People **For all who proclaim the Gospel, and all who seek the Truth.**

Intercessor For the clergy, Vestry, and ministry leaders of St. Paul's; for Michael, our Presiding Bishop; Mark and Gayle, our bishops; for all bishops and other ministers;

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

Intercessor For the special needs and concerns of this congregation, especially *N.*, and those we name now. (*The People may add their own petitions.*) Hear us, Lord;

People **For your mercy is great.**

Intercessor We thank you, Lord, for all the blessings of this life. (*The People may add their own thanksgivings.*) We will exalt you, O God our King;

People **And praise your Name for ever and ever.**

Intercessor We pray for all who have died, that they may have a place in your eternal kingdom, especially *N.*, those killed due to violence, disaster, and disease; and those we name now. (*The People may add their own petitions.*) Lord, let your loving-kindness be upon them;

People **Who put their trust in you.**

Intercessor We pray to you also for the forgiveness of our sins.

Silence is kept.

People **Have mercy upon us, most merciful God; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.**

The Presider gives the absolution.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

ANTHEM AT THE OFFERTORY

Oh Elijah rock.

Come on sister help me to pray,
tell me my Lord done pass dis way.

Elijah rock shout, shout,
Elijah rock comin' up Lawdy,
Elijah rock shout, shout,
Elijah rock comin' up the Lawd.

Satan ain't nothin' but a snake in the grass.
He's a conjur. He's a Liar.

If I could I surely would
stand on the rock where Moses stood.

Text: Spiritual

Music: arr. Moses G. Hogan (1957-2003)

Moses Hogan was a distinguished African-American composer and pianist celebrated for his choral arrangements of spirituals. He founded the Moses Hogan Chorale and the Moses Hogan Singers, and as a pianist, he earned first place at the Kosciuszko Foundation Chopin Competition in New York. Hogan's groundbreaking work in revitalizing Negro spirituals has left a profound impact on the world of choral music. (from Oberlin College)



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.

COMMISSIONING OF RICHMONDERS INVOLVED TO STRENGTHEN OUR COMMUNITIES (RISC) TEAM

THE GREAT THANKSGIVING

The people stand.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

The Presider continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you,
Almighty God, Creator of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts,
to give the knowledge of your glory in the face of your Son Jesus Christ our Savior.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of
heaven, who for ever sing this hymn to proclaim to the glory of your Name:

SANCTUS AND BENEDICTUS

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

The musical score is written on three staves in G major (one sharp). The first staff contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, heav-en and earth are'. The second staff contains 'full of your glo-ry. Ho - san - na in the high - est. Bless-ed is he who'. The third staff contains 'comes in the Name of the Lord. Ho - san - na in the high - est.' and features two triplet markings over the notes 'na' and 'na' respectively.

Text: Mass Ordinary, Fifth century

Music: Jack Warren Burnam (b. 1946)

The people stand or kneel as the Presider continues.

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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

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

Therefore, according to his command, O God,

The people say with the Presider.

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

The Presider continues

And we offer our sacrifice of praise and thanksgiving to you, O Savior of all;
presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Paul, Mary, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

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.

FRACTION ANTHEM

The Refrain is sung by the choir, then sung by all. Verses are sung by the choir.

The dis - ci - ples knew the Lord Je - sus
in the break - ing of the bread.

The bread which we break, Alleluia,
is the communion of the Body of Christ. *Refrain*

One body are we, Alleluia,
for though many we share one bread. *Refrain*

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

Music: Jack Warren Burnam (b. 1946)

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

*O nata lux de lumine,
Jesu redemptor saeculi,
Dignare clemens supplicum
Laudes precesque sumere.*

O Light born of Light,
Jesus, redeemer of the world,
with loving-kindness deign to receive
suppliant praise and prayer.

*Qui carne quondam contegi
Dignatus es pro perditis,
Nos membra confer effici
Tui beati corporis.*

Thou who once deigned to be clothed in flesh
for the sake of the lost,
grant us to be members
of thy blessed body.

Text: Office hymn for Lauds on the Feast of Transfiguration

Music: Jessica Nelson (b. 1983)

HYMN



1. Al - le - lu - ia, song of glad - ness, voice of joy that can - not die;
2. Al - le - lu - ia thou re - sound - est, truth Je - ru - sa - lem and free;
3. Al - le - lu - ia though we cher - ish and would chant for ev - er - more
4. There - fore in our hymns we pray thee, grant us, bless - ed Trin - i - ty,



al - le - lu - ia is the an - them ev - er raised by choirs on high;
al - le - lu - ia, joy - ful mo - ther, all thy chil - dren sing with thee;
al - le - lu - ia in our sing - ing, let us for a while give o'er,
at the last to keep thine Eas - ter, with thy faith - ful saints on high;



in the house of God a - bid - ing thus they sing e - ter - nal - ly.
but by Bab - y - lon's sad wa - ters mourn - ing ex - iles now are we.
as our Sa - vior in his fast - ing plea - sures of the world for - bore.
there to thee for ev - er sing - ing al - le - lu - ia joy - ful - ly.

Text: Latin, 11th cent.; tr. John Mason Neale (1818-1866), alt.

Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860;
harm. after *The English Hymnal*, 1906

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.

ETERNAL GOD, you have graciously accepted us as living members of 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 Savior. Amen.

THE BLESSING

HYMN



1. Al - le - lu - ia! sing to Je - sus! his the
 2. Al - le - lu - ia! not as or - phans are we
 3. Al - le - lu - ia! Bread of Hea - ven, thou on
 4. Al - le - lu - ia! King e - ter - nal, thee the
 5. Al - le - lu - ia! sing to Je - sus! his the



1. scep - ter, his the throne; Al - le - lu - ia! his the
 2. left in sor - row now; Al - le - lu - ia! he is
 3. earth our food, our stay! Al - le - lu - ia! here the
 4. Lord of lords we own: Al - le - lu - ia! born of the
 5. scep - ter his the throne; Al - le - lu - ia! his the



1. tri - umph, his the vic - to - ry a - lone; Hark! the
 2. near us, faith be - lieves, nor ques - tions how; though the
 3. sin - ful flee to thee from day - to - day: In - ter -
 4. Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
 5. tri - umph, his the vic - to - ry a - lone; Hark! the



1. songs of peace - ful Zi - on thun - der like a
 2. cloud from sight re - ceived him, when the for - ty
 3. ces - sor, friend of sin - ners, earth's Re - deem - er,
 4. in the veil hast en - tered, robed in flesh, our
 5. songs of ho - ly Zi - on thun - der like a



1. might - y flood; Je - sus out of ev - ery
 2. days were o'er, shall our hearts for - get his
 3. plead for me, where the songs of all the
 4. great High Priest: thou on earth both Priest and
 5. might - y flood; Je - sus out of ev - ery



1. na - tion hath re - deemed us by his blood.
 2. prom - ise, "I am with you ev - er - more"?
 3. sin - less sweep a - cross the crys - tal sea.
 4. Vic - tim in the eu - cha - ris - tic feast.
 5. na - tion hath re - deemed us by his blood.

Text: William Chatterton Dix (1837-1898)

Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887);

desc. David Jernigan (b. 1984), based on a harmonization by Noel Rawsthorne (1929-2019)

RETIRING ANTHEM

Alleluia.

Amen.

Music: Calvin Hampton (1938-1984)

THE DISMISSAL

Presider Go in peace to love and serve the Lord. Alleluia. Alleluia.

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

ORGAN VOLUNTARY

Prelude on *Hyfrydol*

Ralph Vaughan Williams (1872-1958)

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 B is taken from *The Book of Common Prayer (Expansive Language)*.

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

Lectors

Mary Fran Lowe
Kia Bentley

Intercessor

Edie Patterson

Acolytes

Isabelle Cresswell
Will Stehle
Sally Ray Griffith, *Mentor*

Eucharistic Ministers

Jim Cramer
Vivian Cramer

Altar Guild

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



ST. PAUL'S
CELEBRATING 175 YEARS