

SAINT PAUL'S EPISCOPAL CHURCH



THE EIGHTEENTH SUNDAY AFTER PENTECOST

SUNDAY, SEPTEMBER 22, 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?

St. Paul's is an Episcopal Church and uses liturgy or language for worship from *The Book of Common Prayer*. While we use a variety of other resources, all the words and music needed for today's service are found in this bulletin. There are helpful tips on when to stand and sit; however, do what feels most comfortable for you throughout the service.

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 on the website, 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. A host will be at the table throughout coffee hour, which is an opportunity immediately following the service to share refreshments with our members and visitors here today.

Restrooms

Restrooms are located in the Parish House. You are welcome to use the bathroom that best aligns with your gender identity.

Nursery

The nursery is open from 8:50 a.m. to 12:30 p.m. There is a child-size restroom and a changing table available as well as the ability to hear service.

Contact the Clergy

The St. Paul's clergy are eager to hear from you and to support you. On most Sundays a member of the clergy is available to pray with you during Communion at the station to the left of the altar railing. If you are going through a life transition, have an emergency, or are in need of pastoral care for any other reason, please call the church at 804.643.3589.

For Families and Children During Worship

Young ones need to be able to see and experience worship. Our ushers are 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. During the **Gospel Procession**, children and families are encouraged to participate, and Children's Chapel follows. Kids will leave with our staff to participate in their own time of prayer and fellowship. They will return after the sermon during the Peace.

THE ENTRANCE RITE

ORGAN VOLUNTARY

Aria

Paul Manz (1919-2009)

HYMN

1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord; o - ver all things he glo - rious - ly
3. Praise to the Lord, who doth pros - per thy way and de -
4. Praise to the Lord! O let all that is in me a -
a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with
health and sal - va - tion: join the great throng, psal - ter - y,
saints he sus - tain - eth. Hast thou not seen how all thou
ev - er at - tend thee; pon - der a - new what the Al -
prais - es be - fore him! Let the a - men sound from his
or - gan, and song, sound - ing in glad ad - o - ra - tion.
need - est hath been grant - ed in what he or - dain - eth?
might - y can do, who with his love doth be - friend thee.
peo - ple a - gain; glad - ly for ev - er a - dore him.

Text: Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.

Music: *Lobe den Herren*, melody from *Erneuerten Gesangbuch*, 1665;
harm. *The Chorale Book for England*, 1863; desc. Harrison Oxley (1933-2009)

LAND ACKNOWLEDGEMENT

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.

Bishop 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.

OPENING ACCLAMATION

Presider Blessed be God: most holy, glorious, and undivided Trinity.

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

All say together the Collect for Purity.

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

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.

GRANT US, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; 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

Proverbs 31:10-20, 25-31

A CAPABLE WIFE who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from far away. She rises while it is still night and provides food for her household and tasks for her servant-girls. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds herself with strength, and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her happy; her husband too, and he praises her: "Many women have done excellently, but you surpass them all." Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her a share in the fruit of her hands, and let her works praise her in the city gates.

Lector The Word of the Lord.
People **Thanks be to God.**

THE GRADUAL: PSALM 1 *Beatus vir qui non abiit*

setting: Peter R. Hallock (1924-2014)

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



Hap-py are they whose de-light is in the law of the Lord.

- 1 Happy are they who have not walked in the counsel of the wicked, *
nor lingered in the way of sinners, nor sat in the seats of the scornful!
- 2 Their delight is in the law of the Lord, *
and they meditate on his law day and night. ***Antiphon***
- 3 They are like trees planted by streams of water,
bearing fruit in due season, with leaves that do not wither; *
everything they do shall prosper.
- 4 It is not so with the wicked; *
they are like chaff which the wind blows away. ***Antiphon***
- 5 Therefore the wicked shall not stand upright when judgment comes, *
nor the sinner in the council of the righteous.
- 6 For the Lord knows the way of the righteous, *
but the way of the wicked is doomed. ***Antiphon***

THE EPISTLE READING

James 3:13-4:3, 7-8a

WHO IS WISE and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace. Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit

murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

Lector The Word of the Lord.

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 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;
2 Sweet were his words and kind his look, when mo - thers round him pressed;
3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;



like us, un - hon - ored and un - known, he came to dwell on earth.
their in - fants in his arms he took, and on his bos - om blessed.
for joy they plucked the palms and strowed their gar - ments on the ground.



Like him may we be found be - low, in wis - dom's path of peace;
Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,
Ho - san - na our glad voic - es raise, ho - san - na to our King!



like him in grace and know - ledge grow as years and strength in - crease.
thus in the cir - cle of his arms may we for ev - er lie.
Should we for - get our Sa - vior's praise, the stones them - selves would sing.

Text: James Montgomery (1771-1854)

Music: Kingsfold, English folk melody;

adapt. and harm. Ralph Vaughan Williams (1872-1958)

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

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

JESUS and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him. Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

Gospeler The Gospel of the Lord.

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

THE SERMON

The Rev'd Charles Dupree, D.Min., *Rector*

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 God of growth and discovery, in this season of new beginnings,
we come to you for strength, for hope, and for guidance.

Intercessor Holy One, we pray for faith communities across space and time;
People **Unite us in love and service.**

Intercessor When troubled, confused, or lonely, help us turn to you for insight and direction;
People **May we know you as the source of all wisdom.**

Intercessor We pray for all, lay and ordained, who minister to your people in ways large and small;
People **That we may find joy in studying your Word, praising you in worship,
and serving others in your name.**

Intercessor Remembering those who take responsibility for shaping our community, especially those who offer themselves for public office, we pray for all who govern and hold authority in this country and in the nations of the world;

People **May we use power wisely to promote justice and peace.**

Intercessor Give us strength and mercy to remain faithful to the commitments we make;
People **Keep our hearts centered in your love.**

Intercessor Remembering especially those who have asked for our prayers (*N.*),
have compassion on those who suffer from any grief or trouble;
People **Surround them with your comfort and healing.**

Intercessor Remembering especially *N.*, give to the departed eternal rest.
People **Let light perpetual shine upon them.**

Intercessor We praise you for your saints who have entered into joy;
People **May we also come to share in your heavenly kingdom.**

Intercessor For whom or what shall we pray (*please offer your intercessions and thanksgiving silently or aloud*).

Presider God of curiosity and wonder: Enlighten by your Holy Spirit those who teach and those who learn. Keep us awake to the sacred ties that hold us together, and help us to embody your love in all that we say and do. All of these prayers and praises we offer in the name of the one who came to lead us into freedom and peace, Jesus, the Risen One.

People **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

O for a closer walk with God,
A calm and heav'nly frame;
a light to shine upon the road
that leads me to the Lamb!

Return, O holy Dove, return!
Sweet messenger of rest;
I hate the sins that made thee mourn,
and drove thee from my breast.

So shall my walk be close with God,
calm and serene my frame;
so purer light shall mark the road
that leads me to the Lamb.

Text: William Cowper (1731-1800)

Music: Charles Villiers Stanford (1852-1924)



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

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.

For you are the source of light and life; you made us in your image,
and called us to new life in Jesus Christ our Lord.

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

SANCTUS AND BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, 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 sharp) 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 sharp (F#). The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow-er and". The second staff continues: "might, hea - ven and earth are full of your glo - ry. Ho -". The third staff continues: "san - na in the high - est. Bless - ed is he who". The fourth staff concludes: "comes in the name of the Lord. Ho - san - na in the high - est." There are three triplet markings (indicated by a '3' above a bracket) in the second, third, and fourth staves.

Text: Mass Ordinary, Fifth century

Music: Robert J. Powell (b. 1932)

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 and Presider say together

**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 Saint Paul 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.**

The Presider continues

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

The people and Presider say together

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

Cantor, then All




We who are man-y are one bo - dy, for we all share in the one bread.

Cantor



We break this bread to share in the Bo - dy of Christ.

All



We who are man-y are one bo - dy, for we all share in the one bread.

Music: Mode 6, based on Ubi caritas, adapt. David Hurd (b. 1950)

THE INVITATION TO THE TABLE AND HOLY COMMUNION

All are welcome at God's table. An usher will signal when you may go forward. All are invited to the altar rail to receive the sacraments (bread and wine) or a blessing. Bread will be placed in your hand by the priest. If you choose to receive the wine, the preferred (and most sanitary) way is by drinking from the common cup, guiding it by the base to your lips. While our preference is to keep fingers OUT of the chalice, if you plan to intinct, please use hand sanitizer before coming to the altar rail. Hand sanitizers are located on the tables in the front and back of the church.

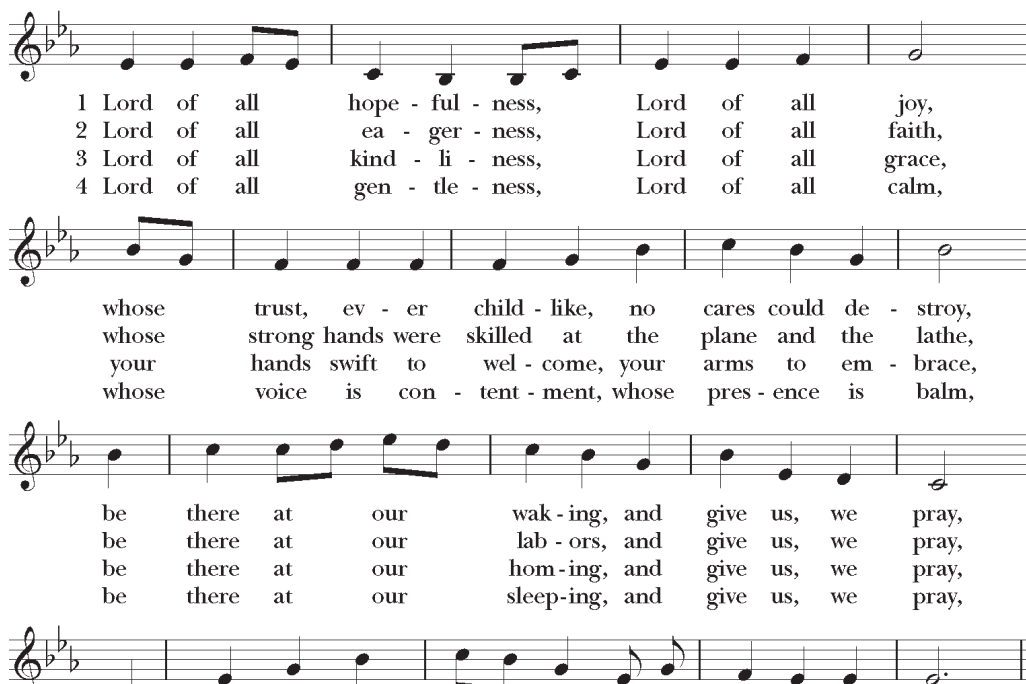
ANTHEM AT COMMUNION

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life, and bid thee feed
By the stream and o'er the mead?
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little Lamb who made thee?
Dost thou know who made thee?

Little Lamb, I'll tell thee
Little Lamb, I'll tell thee!
He is called by thy name,
For he calls himself a lamb.
He is meek, and he is mild;
He became a little child.
I, a child, and thou a lamb,
We are called by his name.
Little Lamb God bless thee!
Little Lamb God bless thee!

Text: William Blake (1757-1827)
Music: John Tavener (1944-2013)

HYMN



1 Lord of all hope - ful - ness, Lord of all joy,
2 Lord of all ea - ger - ness, Lord of all faith,
3 Lord of all kind - li - ness, Lord of all grace,
4 Lord of all gen - tle - ness, Lord of all calm,

whose trust, ev - er child - like, no cares could de - stroy,
whose strong hands were skilled at the plane and the lathe,
your hands swift to wel - come, your arms to em - brace,
whose voice is con - tent - ment, whose pres - ence is balm,

be there at our wak - ing, and give us, we pray,
be there at our lab - ors, and give us, we pray,
be there at our hom - ing, and give us, we pray,
be there at our sleep - ing, and give us, we pray,

your bliss in our hearts, Lord, at the break of the day.
your strength in our hearts, Lord, at the noon of the day.
your love in our hearts, Lord, at the eve of the day.
your peace in our hearts, Lord, at the end of the day.

Text: Jan Struther (1901-1953)

Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. *Hymnal* 1982

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 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 All praise to thee, for thou, O King di - vine,
2 Thou cam'st to us in low - li - ness of thought;
3 Let this mind be in us which was in thee,
4 Where - fore, by God's e - ter - nal pur - pose, thou
5 Let ev - ery tongue con - fess with one ac - cord

1 didst yield the glo - ry that of right was thine,
2 by thee the out - cast and the poor were sought;
3 who wast a ser - vant that we might be free,
4 art high ex - alt - ed o'er all crea - tures now,
5 in heaven and earth that Je - sus Christ is Lord;

1 that in our dark - ened hearts thy grace might shine.
2 and by thy death was God's sal - va - tion wrought.
3 hum - bling thy - self to death on Cal - va - ry.
4 and given the Name to which all knees shall bow.
5 and God the Fa - ther be by all a - dored.

Al - le - lu - ia! A - men.

Text: F. Bland Tucker (1895-1984)

Music: Engelberg, Charles Villiers Stanford (1852-1924)

THE DISMISSAL

Presider Let us go forth into the world, rejoicing in the power of the Spirit.

People **Thanks be to God.**

ORGAN VOLUNTARY

Voluntary on *Engelberg*

Craig Phillips (b. 1961)

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

The altar flowers are given in memory of Dr. William H. Whitehurst, Sr., Mrs. Sarah J. Whitehurst, Mr. William H. Whitehurst, III, Malachi Cook, and Olivia Cooper.

PARTICIPANTS

Clergy

The Rev'd Charles Dupree, D.Min., *Rector*
The Rev'd Gwynn Crichton, *Associate Rector for Community Engagement*

Musicians

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

Lectors

Deborah Love Yoder
Michelle Walker

Intercessor

David Hoover

Acolytes

Isabelle Cresswell
Colin Matthews
Mary Hayden Stehle
Sally Ray Griffith, *Mentor*

Eucharistic Ministers

Cynthia Ellis
Phyllis James

Altar Guild

Yvonne Gold, Mary Jo Kearfott, Mary Fran Lowe;
Michelle Whitehurst-Cook, *Chair*
Sue Davis, *Flower Guild*

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.

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.

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.

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/>

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AT ST. PAUL'S, WE ARE COMMITTED TO...

Racial Justice

St. Paul's is committed to naming and dismantling systemic racism. We foster community healing and support the work of reparative action through local, regional, and international dialogue and action.

Being a Spiritual Center for Downtown

St. Paul's extends a generous, affirming, and inclusive welcome. We are a place for serving, partnering, gathering, learning, growing, and worshiping.

Progressive Christian Thinking

St. Paul's embraces our commitment to nurture a curiosity of spirit and mind. We are a spiritual space in which a diversity of people and perspectives are supported and shaped.

Transformative and Relevant Worship

St. Paul's offers worship and liturgical experiences that are beautiful, thoughtful, grounded in the Episcopal tradition, and reflective of a God who is speaking into current conversations and contexts.

Embracing and Caring for All Ages

St. Paul's builds a multi-generational community. We engage and support people through all of life's journeys and transitions.



ST. PAUL'S
EPISCOPAL CHURCH