

SAINT PAUL'S EPISCOPAL CHURCH

*We believe that God is healing and restoring the world,
and that we are recipients of and participants in that healing and restoration.*



Parable of the Workers in the Vineyard [Codex aureus Epternacensis]

SUNDAY, SEPTEMBER 20, 2020

THE SIXTEENTH SUNDAY AFTER PENTECOST

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Morning Prayer, Rite II

Welcome and Announcements

Please stand as you are able.

Opening Hymn 8

Morning Has Broken

Here & next page.

Unison or harmony

The musical score is written for a single melodic line on a treble clef staff and a bass line on a bass clef staff. The melody is simple and consists of eighth and quarter notes. The lyrics are arranged in three parts, with the first part having three verses. The second part continues the melody and lyrics. The bass line provides a simple accompaniment with chords and single notes.

1 Morn-ing has bro - ken like the first morn - ing,
2 Sweet the rain's new fall sun - lit from hea - ven,
3 Mine is the sun - light! Mine is the morn - ing

black-bird has spo - ken like the first bird. _____
like the first dew - fall on the first grass. _____
born of the one light E - den saw play! _____

Morning Has Broken

Cont'd.

Praise for the sing - ing! Praise for the morn - ing!
Praise for the sweet - ness of the wet gar - den,
Praise with e - la - tion, praise ev - ery morn - ing,

Praise for them, spring - ing fresh from the Word!
sprung in com - plete - ness where his feet pass.
God's re - cre - a - tion of the new day!

Opening Sentence

Officiant: God is Spirit, and those who worship must worship in spirit and in truth.

John 4:24

Confession of Sin

The Officiant says to the people:

Let us confess our sins to God.

Silence may be kept.

Officiant and People together:

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

The Officiant stands and says:

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

The Invitatory and Psalter

All stand, as able.

Officiant: Lord, open our lips.

People: And our mouth shall proclaim your praise.

Officiant and People:

**Glory to the Creator, and to the Redeemer, and to the Sanctifier: *
as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

Officiant: The earth is the Lord's, for he made it:

People: Come let us adore him.

Officiant and People:

Christ our Passover

Pascha nostrum

1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia.

Christ our Passover has been sacrificed for us; *

therefore let us keep the feast,

Not with the old leaven, the leaven of malice and evil, *

but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead will never die again; *

death no longer has dominion over him.

The death that he died, he died to sin, once for all; *

but the life he lives, he lives to God.

So also consider yourselves dead to sin, *

and alive to God in Jesus Christ our Lord. Alleluia.

Christ has been raised from the dead, *

the first fruits of those who have fallen asleep.

For since by a man came death, *
 by a man has come also the resurrection of the dead.
 For as in Adam all die, *
 so in Christ shall all be made alive. Alleluia.

The people are seated.

Psalm 145:1-9



I will ex-alt you, O God my King, and bless your Name for



ev-er and ev—er.

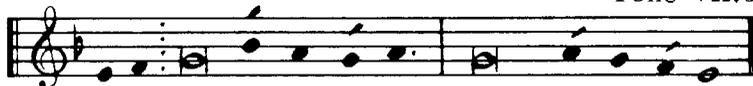
Ev'ry day /will I bless you*
 and praise your Name for /éver and ever.
 Great is the Lord and /greatly to be praised;*
 there is no /end to his greatness. [ANTIPHON]

One generation shall praise your /works to another*
 and shall de/clare your power.
 I will ponder the glorious /splendor of your majesty*
 and /all your marv'lous works. [ANTIPHON]

They shall speak of the /might of your wondrous acts,*
 and I will /tell of your greatness.
 They shall publish the remembrance of /your great goodness;*
 they shall /sing of your righteous deeds. [ANTIPHON]

The Lord is gracious and /full of compassion,*
 slow to anger /and of great kindness.
 The Lord is /lóving to ev'ryone*
 and his compassion is /over all his works. [ANTIPHON]

Tone VII.3



Readings

A period of silence will follow each reading.

Jonah 3:10-4:11

The people remain seated.

When God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and he became angry. He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O Lord, please take my life from me, for it is better for me to die than to live.” And the Lord said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.”

But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

Lector: The Word of the Lord.

People: Thanks be to God

Silence.

All stand, as able.

Canticle 9 The First Song of Isaiah

Ecce, Deus

Isaiah 12:2-6

Surely, it is God who saves me; *

I will trust in him and not be afraid.

**For the Lord is my stronghold and my sure defense, *
and he will be my Savior.**

**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;

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.**

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

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

Glory to the Creator, and to the Redeemer, and to the Sanctifier: *

as it was in the beginning, is now, and will be for ever. Amen.

Philippians 1:21-30

The people are seated.

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

Lector: The Word of the Lord.

People: Thanks be to God.

Silence.

All stand, as able.

Canticle 16 The Song of Zechariah

Benedictus Dominus Deus

Luke 1: 68-79

**Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.
This was the oath he swore to our father Abraham, *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the
shadow of death, *
and to guide our feet into the way of peace.**

**Glory to the Creator, and to the Redeemer, and to the Sanctifier: *
as it was in the beginning, is now, and will be for ever. Amen.**

Matthew 20:1-16

The people are seated.

Officiant: A reading from the Gospel of Matthew.

Jesus said, “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

Officiant: The Word of the Lord.

People: Thanks be to God

Silence.

All stand, as able.

Canticle 19 The Song of the Redeemed *Magna et mirabilia*

Revelation 15:3-4

**O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.**

**Your ways are ways of righteousness and truth, *
O King of all the ages.**

**Who can fail to do you homage, Lord,
and sing the praises of your Name? *
for you only are the Holy One.**

**All nations will draw near and fall down before you, *
because your just and holy works have been revealed.**

**Glory to the Creator, and to the Redeemer, and to the Sanctifier: *
as it was in the beginning, is now, and will be for ever. Amen.**

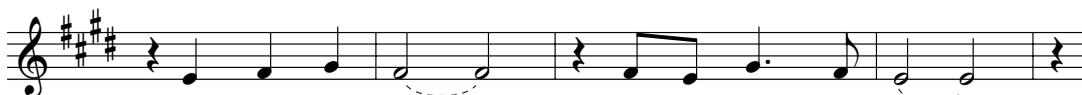
The people are seated.

The Sermon

Baudelina Paz



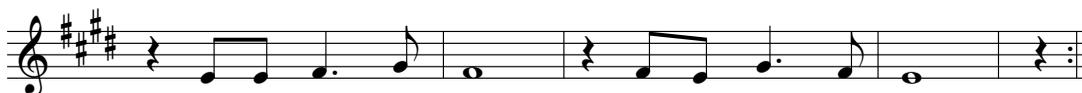
1. Pues	si	vi - vi - mos	pa - ra	Él	vi - vi - mos,		
1. <i>If</i>	<i>we</i>	<i>are</i>	<i>liv - ing</i>	<i>we are in</i>	<i>the Lord,</i>		
2. En	es - ta	vi - da,	fru - tos	he - mos	de dar;		
2. <i>Through-out</i>	<i>our</i>	<i>lives</i>	<i>we have</i>	<i>fruit</i>	<i>to bear.</i>		
3. En	la	tris - te - za	y	en	el do - lor,		
3. <i>When</i>	<i>there</i>	<i>is</i>	<i>sad - ness,</i>	<i>when</i>	<i>there</i>	<i>is</i>	<i>pain</i>
4. En	es - te	mun - do,	he - mos	de en - con - trar			
4. <i>And</i>	<i>in</i>	<i>this</i>	<i>world</i>	<i>we will</i>	<i>al - ways</i>	<i>find</i>	



y	si	mo - ri - mos	pa - ra	Él	mo - ri - mos.		
<i>and</i>	<i>if</i>	<i>we</i>	<i>die</i>	<i>we are in</i>	<i>the Lord,</i>		
las	o - bras	bue - nas	son	pa - ra	of - ren - dar.		
<i>All</i>	<i>of</i>	<i>our</i>	<i>good</i>	<i>works</i>	<i>are for us</i>	<i>to share.</i>	
en	la	be - lle - za	y	en	el a - mor		
<i>in</i>	<i>Christ</i>	<i>the</i>	<i>Lord,</i>	<i>we have</i>	<i>love</i>	<i>to gain.</i>	
gen - te	que	llo - ra	y	sin	con - so - lar.		
<i>those</i>	<i>who</i>	<i>are</i>	<i>weep - ing,</i>	<i>sick</i>	<i>in heart</i>	<i>and</i>	<i>mind.</i>



Sea	que	vi - va - mos	o	que	mu - ra - mos,		
<i>for</i>	<i>if</i>	<i>we</i>	<i>live</i>	<i>or</i>	<i>if</i>	<i>we</i>	<i>die</i>
Ya	sea	que	de - mos	o	que	re - ci - ba - mos,	
<i>Whe - ther</i>	<i>we</i>	<i>give,</i>	<i>or</i>	<i>we</i>	<i>re - ceive</i>		
Sea	que	su - fra - mos	o	que	go - ce - mos,		
<i>Whe - ther</i>	<i>we</i>	<i>suf - fer</i>	<i>or</i>	<i>we</i>	<i>re - jice,</i>		
Sea	que	a - yu - de - mos	o	que	al - i - men - te - mos,		
<i>They</i>	<i>need</i>	<i>our</i>	<i>help,</i>	<i>they</i>	<i>need</i>	<i>our</i>	<i>care.</i>



so - mos	del	Señ - or,	so - mos	del	Señ - or.		
<i>we</i>	<i>be - long</i>	<i>to</i>	<i>God,</i>	<i>we</i>	<i>be - long</i>	<i>to</i>	<i>God.</i>

Apostles' Creed

All stand, as able.

**I believe in God, the Father almighty,
creator of heaven and earth.**

I believe in Jesus Christ, his only Son, our Lord.
**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**
**He suffered under Pontius Pilate,
was crucified, died, and was buried.**
He descended to the dead.
On the third day he rose again.
**He ascended into heaven,
and is seated at the right hand of the Father.**
He will come again to judge the living and the dead.

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Prayers

All stand, as able.

Officiant: The Lord be with you.

People: **And also with you.**

Officiant: Let us pray.

The Officiant and People say responsively:

V. Help us, O God our Savior;

R. Deliver us and forgive us our sins.

V. Look upon your congregation;

R. Give to your people the blessing of peace.

V. Declare your glory among the nations;

R. And your wonders among all peoples.

V. Do not let the oppressed be shamed and turned away;

R. Never forget the lives of your poor.

V. Continue your loving-kindness to those who know you;

R. And your favor to those who are true of heart.

V. Satisfy us by your loving-kindness in the morning;

R. So shall we rejoice and be glad all the days of our life.

Collects

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.**

Almighty God, to whom we must account for all our powers and privileges: Guide the people of the United States (or of this community) in the election of officials and representatives; that, by faithful administration and wise laws, the rights of all may be protected and our nation be enabled to fulfill your purposes; through Jesus Christ our Lord. **Amen.**

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light; and where he lives and reigns for ever. **Amen.**

Gracious God, to whom our needs are known before we ask: we pray for strength and courage to meet the days ahead. May your arms of love guide us through this strange land. Teach us the power of stillness and of deep listening. Open our eyes and broaden our vision. Help us to let go of those things that no longer serve us, and to welcome new ways of connecting, of sharing, and of showing our love and care for others. We pray for our sisters and brothers around the globe. Together we walk through this storm asking for awakened hearts. Guide us, O Lord, and show us your ways. We ask these prayers in the name of the One who suffers with us, in the name of Christ who is the bread of life and the hope of the world. **Amen.**

God of faithful surprises, throughout the ages you have made known your love and power in unexpected ways and places: May we daily perceive the joy and wonder of your abiding presence and offer our lives in gratitude for our redemption. **Amen.**

Guide us, O God, as we move through troubled waters. Save us, above everything else, from self-righteousness. Keep our minds open and alert, knowing that life is always changing and that we must be ready for change: and give us the anchors that we need to hold us to the things that are real, and true, and good. We ask this in the name of Jesus our Lord and Master. **Amen.**

Generous Giver, you pour forth your extravagant bounty without measure upon your whole creation: Teach us such generosity, that the fruits of our spirits and the works of our hands may build your commonwealth of blessing. **Amen.**

Almighty and ever living God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. **Amen.**

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. **Amen.**

Hymn 571

All Who Love and Serve Your City

Unison

1 All who love and serve your cit - y, all who bear its dai - ly stress,
 2 In your day of wealth and plen - ty, wast - ed work and wast - ed play,
 3 For all days are days of judg - ment, and the Lord is wait - ing still,
 4 Ris - en Lord, shall yet the cit - y be the cit - y of de - spair?

all who cry for peace and jus - tice, all who curse and all who bless:
 call to mind the word of Je - sus, "You must work while it is day."
 draw - ing near a world that spurns him, of - fer - ing peace from Cal - vary's hill.
 Come to - day, our judge, our glo - ry. Be its name "The Lord is there!"

Prayers of the People

The Leader and People pray responsively.

Officiant: Let us offer prayers for all who labor in the vineyard of the Lord and for all in every danger and need.

For this holy gathering, and for the people of God in every place.

Lord, have mercy.

For all peoples and their leaders, for candidates for office, and for justice, mercy, and peace in the world.

Lord, have mercy.

For all who work for daily wages, those who have lost their work and for their employers and managers.

Lord, have mercy.

For abundant fruits of the earth, and for safety from violent storms.

Lord, have mercy.

For the sick and the suffering, travelers and the victims of war, prisoners and refugees, and the dying and dead.

Lord, have mercy.

For those who tend the sick and serve the suffering, support those who are traveling, prisoners and refugees, tend the dying; keep them all safe in this time of pandemic.

Lord, have Mercy.

For our city of Mount Vernon and those who live in it, and for our families, companions, and all those we love.

Lord, have mercy.

Lifting our voices with all creation, with Mary, Paul and all the saints, let us offer ourselves and one another to the living God through Christ.

To you, O Lord Our God.

Gracious and merciful God, who honors the last as well as the first, hear the prayers we offer this day and welcome your people into your kingdom; through Jesus Christ
our Lord. **Amen.**

The General Thanksgiving

Officiant and People:

**Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.**

**We bless you for our creation, preservation,
and all the blessings of this life; but above all for your immeasurable love in the
redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.**

**And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you in holiness and righteousness all our days; through
Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and
glory throughout all ages. Amen.**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Officiant: Let us bless the Lord. Alleluia, Alleluia!

People: Thanks be to God. Alleluia, Alleluia!

Closing Hymn 344

Lord, Dismiss Us with Thy Blessing

Next page.

Officiant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

Lord, Dismiss Us with Thy Blessing

1 Lord, dis - miss us with thy bless - ing; fill our hearts with
2 Thanks we give and a - dor - a - tion for thy Gos - pel's
3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
joy - ful sound: may the fruits of thy sal - va - tion
world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
in our hearts and lives a - bound: ev - er faith - ful,
glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
ev - er faith - ful to thy truth may we be found;
may we ev - er reign with thee in end - less day.

Offertory - Thank you for giving!

Please drop your offering in the church's mailbox or mail it to:

St. Paul's Episcopal Church
415 S. 18th Street
Mount Vernon, WA 98274

Your Vestry members request your prayers for this congregation and their leadership. They want to be in conversation with you. Speak with them so they know the needs of the congregation:

Bonnie Schuh
Dan Niven

Susan Cooper
Sara Young

Sandy McDougall
Margaret Bird

St. Paul's Prayer Team prays daily for those on the prayer list. Please email Penny Worrell at *penny.worrell@gmail.com*.

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Morning Prayer:

Until we can meet together once again, our Sunday Morning worship will generally be Morning Prayer, as per the Bishop's instruction. For those who remember the days in the Episcopal Church when the Eucharist was only celebrated once a month, these days may have a familiar feel. For those of us who do not, it feels like a Eucharistic Fast. It has been so described by others who have written about our current situation. In the liturgical reforms of the 1970's the Eucharist has become the center of Sunday worship. Now, however, because of the worldwide pandemic, we are back to Morning Prayer as our regular fare.

What is Morning Prayer? It is a rite originally developed for the Benedictine monastic life in England in the Medieval period. Monks and nuns prayed seven times a day. Four of those prayer services became popular among the common people, Morning Prayer (or Matins,) Noonday Prayers (or Non,) Evening Prayer, (or Vespers,) and Compline. Matins and Vespers grew into full-blown services in themselves. Matins came to fill in on Sunday mornings when a priest was not available to preside at the Eucharist.

In the American church, the term Matins is rarely used, preferring the more descriptive, Morning Prayer. The rite became very popular in the western expansion precisely because it could be led by lay people. Our Prayer Books throughout the years have reflected this, always including a well-constructed rite. Our current one is no exception.

Adapted as it is for lay leadership, you will notice that the lay form for the absolution is provided for in the rubrics (instructions written in italics and smaller size.) There is no provision for a sermon. It has always been an Anglican thought that the Bible, read aloud to the people in their own language, was the foundation of spiritual formation in worship. When used as the primary service on Sunday, a sermon is usually inserted where we do it, or after the Creed, or even just before the dismissal. Rubrics for a blessing are also omitted.

The structure of the rite borrows from the synagogue worship of the early Jewish Christians, just like the first part of a Eucharistic service. It follows the same format of an introductory rite, readings from Scripture, prayers and a dismissal. Because Morning Prayer's focus is Scripture and Prayer, the introductory rites and the readings themselves are more elaborately done, and the prayers are more extensive. At St. Paul's, after the Collects, where the rubrics allow for "other authorized intercessions," we insert another set of prayers that focus our petitions on concerns of our time and place.

Because it is not a Eucharistic service, the services do not employ the liturgical colors. Instead of a white alb and stole, the presider often wears a black cassock, a white surplice over it, and a tippet. The tippet looks like a black stole, but it is really an academic vestment. It often has emblems of academic affiliations attached near the tips. Fr. Paul's has an Episcopal shield, and the shields of two seminaries from which he holds degrees. A simple alb with no stole may also be used.

Welcome to Saint Paul's!

We hope that your worship with us will be both inspirational and spiritually nurturing. Please feel free to participate in the worship service as much or as little as you wish. The prayer book gives directions as to when we stand, sit, or occasionally kneel; these are guidelines. What is more important is that you bring your complete self to worship God.

Everyone is welcome to receive Holy Communion at the Lord's table. We use real wine in the cup. If you wish to receive only a blessing, simply cross your arms in front of you as the priest approaches. If you do not want to drink from the chalice, keep the piece of bread on your open palm, and present it to the chalice bearer, who will then dip the bread into the wine and place it on your tongue. Non-gluten bread is also available. Please inform us if this is your preference.

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If you would like to receive our e-news, please send a message to stpaulmv@comcast.net.