



## St. Paul's ePistle from McHenry

January 6, 2016

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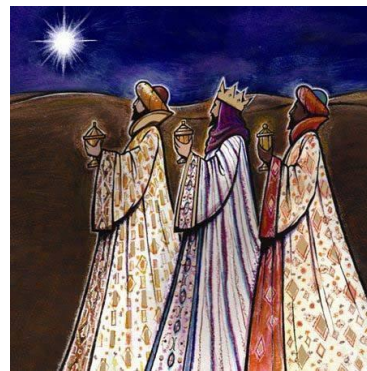


**St. Paul's  
Episcopal Church**

**3706 W. St. Paul Ave.  
McHenry, IL 60050  
815-385-0390**

**TODAY JANUARY 6<sup>TH</sup>  
FEAST OF THE EPIPHANY**  
(CELEBRATION OF THE THREE KINGS)  
TONIGHT AT 7PM  
**THE REV. WILLIAM P. MCLEMORE**  
PREACHER AND CELEBRANT

*Kings shall see and stand up,  
princes, and they shall prostrate themselves,  
because of the LORD, who is faithful,  
the Holy One of Israel, who has chosen you.*



The wise men brought gold, representing wealth, power and royalty; frankincense, representing prayer and worship; and myrrh, representing both the oil of anointing and of embalming.  
(artist unknown)

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## Quick Links

St. Paul website

Vestry Minutes

January 2015

February 2015

March 2015

April 2015

May 2015

June 2015

August 2015

September 2015

October 2015

November 2015

Diaper Bank

Episcopal News  
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Lectionary Calendar

Forward Day by Day

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**NOTE: Women's Wednesday  
has been rescheduled for next week  
November 13 at 7:15pm  
following the 6:30 Eucharist  
and Laying on of Hands for Healing**

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## Thoughts from Lori

The only thing that is true about the Church is that there is no such thing as "we've always done it that way." Any review of church history will confirm this. Trust me. In fact, one example is the way scripture has been read in the liturgy according to the last two versions of the Book of Common Prayer (which itself has undergone many changes): in the 1928 BCP, the readings concluded with the simple phrase, "Here ends the reading." The 1979 BCP -- we can hardly call it the *new* prayer book anymore -- gives the option of an ending phrase, "The Word of the Lord," and a response, "Thanks be to God." But wait! There's more!

In 1998, two additional contemporary forms of the Eucharist were authorized in a body of work called *Enriching Our Worship*. In these liturgies each reading ends with "Hear what the Spirit is saying to God's people," and we respond as usual, "Thanks be to God." And this is being used in more and more Episcopal churches. But it is not just change for the sake of change. There is a good reason for this shift. It has to do with what we mean when we say "the *Word* of God."

One interpretation is that it means the scripture just read is God's holy word, which of course it is. It is the story of God and God's people. But for some, "The Word of God" means that it was literally dictated by God and is inerrant. While there is room for all people and all manner of understanding of scripture in The Episcopal Church

(TEC), that is not the prevailing view. Episcopalians are encouraged to use our God-given intellect as *part* of the process of hearing and studying scripture, which we understand as inspired by God and given through very human servants of God.

More to the point, the Word of God is much more than scripture. The Word is Jesus! "In the beginning was the Word, and the Word was with God, and the Word was God.... The Word became flesh and lived among us," as the Gospel of John proclaims. [see John 1, especially verses 1-5 and 14-18] "The Word" harkens back to the story of creation in Genesis. "In the beginning when God created the heavens and the earth... God *said*, 'Let there be light...'" [Genesis 1:1-3] This is all a bit abstract and theological, isn't it? But words are important. What we say matters.

Beginning this Sunday, we will end our first two readings with the phrase, "Hear what the Spirit is saying to God's people," and we will respond as usual, "Thanks be to God." It is dynamic, dramatic, and appropriate. For some, this will be one more unwelcome change. For others, it will be a new and positive way to engage scripture. For some, it will go practically unnoticed. Again, what we say and how we say it matters.

I hope you will find this tiny change stimulating. Remember: there is no such thing as "we've always done it this way."

With much love and affection, I am faithfully,

*Loritt*

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**Many thanks!**

Thank you so much for the thoughtful and generous "purse" you gave me as a very special Christmas gift. I will enjoy it immensely! lml+

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**Feast of the Epiphany** - Tonight, 7:00 p.m.  
**Men's Breakfast** - Saturday, Jan. 9, 8:00 a.m.  
**Women's Wednesday** - Jan. 13, 7:00 p.m.  
**Vestry** - Wednesday, Jan. 20, 7:15 p.m.  
**Annual Parish Meeting** - Jan. 24

**Shrove Tuesday** - Feb. 9  
**Ash Wednesday** - Feb. 10

*Note: Watch for information to come about  
Shrove Tuesday and Ash Wednesday.*

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## **Lessons and Hymns**

Sunday, January 10, 2016  
First Sunday after Epiphany  
*by the Rev. William P. McLemore*

### **THE SCRIPTURE LESSONS:**

***The Old Testament:*** Isaiah 43:1-7. The prophet reminds Israel that they have been redeemed by God who is always with them.

***Psalms 29:*** "The Lord shall give strength to his people; the Lord shall give his people the blessing of peace."

***The New Testament:*** Acts 18:14-17. Peter and John lay hands on the Samaritan Christians since they hadn't yet received the Holy Spirit.

***The Gospel:*** Luke 3:15-17, 21-22. This is Luke's account of the baptism of Jesus.

### **THE HYMNS:**

***Processional Hymn:*** No. 119. "As With Gladness." William Chatterton Dix wrote this hymn on his sick bed in the middle 19th century. He was reading the story of the visit of the Magi in the Gospel according to St. Matthew and came up with the words. The tune "Dix" was composed by Conrad Kocher who lived in Stuttgart, Germany.

**Sequence Hymn:** No. 76. "On Jordan's Bank." Charles Coffin, a French Latin teacher, wrote this hymn in that ancient language and it was later translated into English by the Episcopal priest/musician, the Rev. Dr. Charles Winfred Douglas (1867-1944). The second verse truly captures the nature of repentance: "Then cleansed be every breast from sin; make straight the way for God within, and let each heart prepare a home where such a mighty guest may come." The hymn is set to the lively tune, "Winchester New."

**Presentation Hymn:** No. 135. "Songs of Thankfulness." Christopher Wordsworth, Bishop of London and nephew of the poet, William Wordsworth, wrote this hymn for the sixth Sunday I after the Epiphany. The fourth verse was written and added by Francis Bland Tucker an Episcopal priest who authored and translated many hymns and helped develop the 1940 hymnal. The tune, "Salzburg," was composed by Jakob Hintze and later harmonized by Johann Sebastian Bach.

**Communion Hymn:** No. 312. "Strengthen for Service, Lord." This beautiful hymn comes from the Coptic Christians of the 4th century and is attributed to St. Ephraim the Syrian. The translation was made by Charles William Humphries (1840-1921). The words implore us to move from receiving the Holy Gifts of the Eucharist to a life of service and witness to God. "The bodies by thy Body fed with thy new life replenish." The tune, "Malabar" was composed in 1941 by David McKinley Williams (1887-1978) for this text's first appearance in the Episcopal Hymnal. It is best sung with reverent deliberation.

**Recessional Hymn:** No. 128. "We Three Kings." The text and tune of this Epiphany carol were both composed by John Henry Hopkins, Jr., in 1857. It is one of the few hymns in our modern hymnal which have withstood alteration over the years.

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### **January 10th Servants**

Usher: Bill Lang

Lector: Judy Robel

Intercessor: Barb Moriarty

Eucharistic Ministers: Deb Lang, Charlie Boak

Vestry Person of the Day: Darrell Rowe

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From the cartoons created by  
*the Rev. William P. McLemore*



Church  
Bulletin  
Bloopers



*"Next Sunday Mrs. Vinson will be soloist for the morning service. The pastor will then speak on 'It's a Terrible Experience'."*