



60th Anniversary Celebration and Homecoming

Sunday, September 18th
Covered dish lunch following the 10:00 a.m. service.
Please join us!



St. Paul's ePistle from McHenry

September 7, 2016



New Information....

NEW FORMAT

You may notice a different look to today's edition of The ePistle. That's because we are using a new, mobile friendly format. All the content you've come to expect is still here. It's just laid out in a way that makes it easier to read on a mobile device and still works on your computer's email. Let us know what you think.

Women's Wednesday is tonight!

Women's Wednesday resumes tonight, and continues the first Wednesday of each month, at 7:00pm. When we last met in July, we agreed to read Composing a Life, by Mary Catherine Bateson. All women of the church (and friends and family) are welcome. Not to worry if you haven't read the book. Come anyway! It's the fun and fellowship that's important.



Thoughts from Lori

There are a lot of ways to pray. The most common form, the one we're most likely to think of when someone says "keep me in your prayers" or "pray for me," is *intercessory* prayer. It is to pray for another; to intercede on their behalf, usually for healing or protection or help in a crisis. There are other kinds of prayer, of course. There is adoration, confession, and thanksgiving. But its intercessory prayer with which we are most familiar. It's what we do whenever we whisper "help" toward the heavens.

In one of C. S. Lewis' best known books, Screwtape Letters, there is an exchange between Screwtape and Wormwood (the devil and his nephew) in which they discuss the prayers of one who isn't sure his prayers go beyond the ceiling. It goes something like, 'You fool! Don't you know that those are the prayers that [God] most honors!' The point is this: our prayers don't depend on us, on whether we're doing it right somehow, or on having enough faith (however much or little that may be). Our prayer depends on God, not on us, and God is steadfast, faithful, and merciful.

Intercessory prayer is what we do in the Prayers of the People in our worship. We usually use one of the forms found on pages 383 - 393 in the Book of Common Prayer (BCP). We're currently using Form VI, which provides for the full participation of the congregation, not only in the responses, but with opportunities for worshipers to add their own petitions; that is, intercessions for the people on our hearts and minds.

The practice here at St. Paul's has been for people to write the names of those they want us to pray for in the notebook that the Intercessor will use for the Prayers of the People. I have mixed feelings about this practice and wonder why we do it this way. Is it because some of us are too shy to say a name out loud during the prayers? If that's the case, I urge (beg, cajole, encourage) you to find the wherewithal to add your prayers - yes, out loud - when we prayer together. Pray for "the special needs and concerns of this congregation," pray for "all the blessings of this life," (What? Too embarrassed to give thanks?), and "for all who have died..."

We will, of course, continue to print our parish prayer list. And you can call in prayer requests when you're going to be absent. I'm not doing away with the notebook used by the Intercessor, but please notice what it asks: the name of the person for whom we'll pray, YOUR name (that's so we can follow-up with questions if necessary), and how long to keep him or her on the list. Here in the office, we keep a list of ongoing or long-term prayers for those who are in need of our prayers for an indeterminate period; for instance, our shut-ins and those undergoing lengthy treatment. We also keep a list of current prayers which we review frequently to keep it updated. I encourage you to take home the list each Sunday and use it in your personal prayers.

We'll continue to provide the notebook for the Intercessor, but again, I urge (beg, cajole, and encourage) you to add your prayers aloud when we pray together. Emphasis: *together*. Meanwhile, keep me in your prayers. You are certainly in mine.

Peace and blessings,

Lori

Children's Corner

This week's lesson will be about "How God Made the World". Leaders will be Kim Morris and Terry Jaworski.



All children are welcome to gather in the Seaton Room for the weekly bible story, snack, and activity after the service.



In case you missed it....

Mid-Week Eucharist

Every Wednesday at 12:15 p.m. there will be a simple service of Holy Eucharist. It will include an opportunity of Unction, commonly referred to as the Laying on of Hands for Healing. This service usually lasts about 30 minutes. Those who wish to bring a bag lunch are invited to stay for an informal Bible study focusing on the readings for the upcoming Sunday. All are welcome.



Sunday, September 18th will be our 60th Anniversary Celebration and Homecoming! We'll enjoy a covered dish lunch as we celebrate St. Paul's history. Please join us! There is a sign-up poster in the narthex to indicate what you plan to bring.



A new Coffee Hour sign-up sheet has been posted in the Parish Hall. Please consider helping out!



The Rev. Bill McLemore prepares an emailed Daily Devotion for parishioners of St. Paul's. If you are not receiving this and would like to be on the list, please let Lisa know in the office. You can email her at lisa@stpaulmchenry.com or call the office at 815-385-0390.

The usual fare...



Men's Breakfast - Saturday, September 10, 8:00 a.m.

**60th Anniversary Celebration and Homecoming
Sunday, September 18**

Finance Committee - Tuesday, September 20, 7:00 p.m.

Vestry - Wednesday, September 21, 7:00 p.m.

Blessing of the Animals - Sunday, October 2, 3:00 p.m.

Diaper Bank Auction/Dance - Saturday, October 22, 5:00 p.m.

September 11th Servants

Usher: Bill Lang

Lector: Judy Robel

Intercessor: Terry Jaworski

Eucharistic Ministers: Deb Lang, Charlie Boak

Vestry Person of the Day: Michelle Wiejaczka

Lessons and Hymns

Sunday, September 11, 2016

Pentecost XVII (Proper 19, Year C)

by the Rev. William P. McLemore

The Scripture Lessons:

First Lesson: Jeremiah 4:11-12, 22-28 or Exodus 32:7-14. The Prophet Jeremiah says the Lord God sees the world in a state of mourning for their unrighteousness. In Exodus, God tells Moses to warn the people because they've created a golden calf to worship.

The Psalm: Psalm 14 or Psalm 51:1-11. Psalm 14 begins, "The fool has said in his heart 'There is no God.'" The portion of Psalm 51 speaks of atoning for one's sins.

Second Lesson: I Timothy 1:12-17. The writer reminds the faithful that Jesus Christ "came into the world to save sinners."

The Gospel: Luke 15:1-10. Jesus relates that joy that comes when a sinner repents of his or her sins.

THE HYMNS:

Processional Hymn: No. 388. "O Worship the King." This hymn is based on Psalm 104 and reputedly written by a Scottish priest, William Kethe, who with other biblical scholars in Geneva sought to render the Hebrew psalms into English meter and prose. His original first stanza included, "My soule praise the Lord, speake good of his Name, O Lord our great God how dost thou appeare, So passing in glorie, that great is thy fame, Honor and maiestie in thee shine most cleare." Like the psalm, the hymn rejoices in all aspects of God's creation. The tune 'Hanover' has been erroneously attributed to Handel but nevertheless is an easy to sing hymn tune.

Sequence Hymn: No. 439. "What wondrous love is this." This is a beautiful American folk hymn, the words and music of which date back to the early 19th century. It first appears in the "Southern Harmony" of 1835 compiled by William 'Singin Billy' Walker, a shape note and tune book. The book contained 335 songs, went through several editions, and became one of the most popular southern tune-books of the century.

Presentation Hymn: No. 645. "The king of love my shepherd is." This hymn was written by Henry Williams Baker (1821-1877) and is a paraphrase of Psalm 23. Baker was the son of Vice Admiral Henry Loraine Baker. He attended Trinity College at Cambridge, was ordained an Anglican priest in 1844. In 1851, he became Vicar of Monkland Priory Church in Herefordshire, England, where he served most of his life. Baker was editor-in-chief of the Anglican Hymns Ancient and Modern, to which he contributed hymns, tunes, and translations. This historic hymnal sold 60 million copies. The tune, "St. Columba," is a folk melody of Ireland adapted by the Irish organist Robert Prescott Stewart (1825-1894).

Communion Hymn: "Take me as I am." This tune, composed by John L. Bell, is one of the best-known and often-used songs from the Iona Community in Scotland, having found its way into numerous hymnals, songbooks, and arrangements. The Iona Community is an ancient Christian community on the small island of Iona in the Inner Hebrides Islands of western Scotland. It was founded by St. Columba, a monk from Ireland and missionary to Scotland, in 563 A.D. It became an important monastery in the Early Middle Ages and played a major role in the conversion of the Picts to Christianity and in the evangelization of Europe. Today, the Iona Community is a place of pilgrimage from all over the world. It has become a major center for ecumenism, social justice, healing, reconciliation, and worship renewal. John Lamberton Bell was born in 1949 in Kilmarnock, Ayrshire, Scotland. He is a hymn writer, minister in the Church of Scotland, and a member of the Iona Community.

Recessional Hymn: No. 708. "Savior, like a shepherd lead us." The authorship of this hymn has never been established, but it first appeared in Dorothy Ann Thrupp's "Hymns for the Young," published in 1836. The tune is taken from a hymn of Sicilian mariners, "O Sanctissima."

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



Funny Church Signs!



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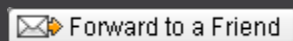
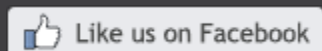
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Vestry Minutes

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