



ST PAUL PINE GROVE MILLS

A congregation of the Evangelical Lutheran Church in America



CREATION IN CHRIST (OBSERVED)

AUGUST 30, 2026

WELCOME TO SAINT PAUL!

We are happy to have you here!

HOW TO KNOW WHEN TO STAND, SIT, OR SPEAK

Whenever you see an asterisk (*) at a heading, you are invited to stand as you are able. You are not required to stand, so if, for health or emotional reasons you cannot or do not wish to stand, that is okay. You are invited to speak the words printed in **bold type**.

HOW TO SING HYMNS IN HARMONY

To save space in printing the bulletin, we usually limit what is printed to the melody. If you'd like to sing in harmony, the hymn numbers are listed in our bulletin so you can open the red books in the pews (called ELWs).

WE ARE AN OPEN COMMUNION CONGREGATION

This means that any Christian who has received the Sacrament of Holy Baptism is invited to receive Holy Communion.

HOW TO FINANCIALLY SUPPORT US



Offerings can be made online at stpaulpgm.org/give, mailed to St. Paul Lutheran Church, PO Box 200, Pine Grove Mills, PA 16868, placed in the mail slot (outside door to Pastor Paul's office), or in the offering plate located in the lobby/narthex near the entrance of the sanctuary.

A NOTE ON COMMUNION WAFERS



To topple barriers that prevent participation in worship, we want to make it possible for individuals with Celiac Disease or gluten intolerance to be able to eat the Body of our Lord. Our default wafers are made by Parish Crossroads and are known as "Low Gluten Wafers" because they contain trace amounts of gluten. However, the wafers are tested at least once a year for how much gluten is in them. Since 2020, the wafers have routinely tested to contain 15ppm gluten or less (The US FDA defines most food products with 20ppm or less as "gluten free"). Use the QR Code and look for the link that gives the most recent test results. If you still have concerns, we have some truly gluten-free wafers available upon request.

GATHERING

The Gathering for worship began when you started readying yourself for worship

AN INTRODUCTION TO THE DAY

Today we keep a festival the church has not had before. In April 2026 the Consultation on Common Texts added Creation in Christ to the Revised Common Lectionary — the first feast added since the lectionary's release in 1983, when Baptism of Our Lord and Christ the King were included. It is supported by the Lutheran World Federation and the World Council of Churches, and it is kept in both Eastern and Western calendars, which has not happened with a new feast in a very long time.

Its roots are old. Byzantine Christians have opened their liturgical year on September 1 since at least the fifth century, keeping it as the Feast of the Indiction. From the seventh century their calendar also reckoned that date as the day God began to create the world — a memory Rosh Hashanah keeps in its own way.

The festival falls on September 1 or the Sunday following. Because that Sunday is Labor Day weekend and our community service with Pine Grove Presbyterian, we keep it today.

The name matters. This is not a day about nature in general. It is a day about Christ, through whom all things were made and in whom all things hold together. Today's readings proclaim the triune God who makes sun and moon, shining stars, sea monsters, creeping things, flying birds, and human beings — and who has not stopped. Because Christ holds the creation, we are free to care for it.

PRELUDE — *Out of consideration for our musicians, please refrain from talking during the prelude.*

***CONFESSION AND FORGIVENESS**

P: In the name of the Father, and of the ☩ Son, and of the Holy Spirit. **A: Amen.**

P: Let us confess our sin, in the presence of God and of one another.

P Everlasting God, the Alpha and the Omega, the beginning and the end, **A: we confess that we participate in systems that perpetuate oppression and injustice. We are often numb to the pain of the world around us, resistant to change that costs us something, and reluctant to love our neighbors as ourselves. We sin against your good creation, failing to be faithful stewards of the land, the sea, and all their creatures. Make your home among us once more, O God, naming us beloved and opening our hearts to do your will. Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by

his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✠ Son, and of the Holy Spirit. **A: Amen.**

***GATHERING HYMN** *"Of the Father's Love Begotten"* (ELW 295)

1 Of the Fa-ther's love be-got-ten ere the worlds be-
 2 Oh, that birth for-ev-er bless-ed, when the vir-gin,
 3 This is he whom seers in old time chant-ed of with
 4 Let the heights of heav'n a-dore him; an-gel hosts, his
 5 Christ, to thee, with God the Fa-ther, and, O Ho-ly

gan to be, he is Al-pha and O-me-ga,
 full of grace, by the Ho-ly Ghost con-ceiv-ing,
 one ac-cord, whom the voic-es of the proph-ets
 prais-es sing; pow'rs, do-min-ions, bow be-fore him
 Ghost, to thee, hymn and chant and high thanks-giv-ing

he the source, the end-ing he, of the things that are, that
 bore the Sav-ior of our race, and the babe, the world's re-
 promised in their faith-ful word; now he shines, the long-ex-
 and ex-tol our God and King; let no tongue on earth be
 and un-wea-ried prais-es be: hon-or, glo-ry, and do-

have deem-er, and that fu-ture years shall see,
 first re-vealed his sa-cred face,
 pect-ed; let cre-a-tion praise its Lord
 si-lent, ev-'ry voice in con-cert ring
 min-ion, and e-ter-nal vic-to-ry

ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more.
 ev-er-more and ev-er-more!

A - men.

Text: Marcus Aurelius Clemens Prudentius, 348–413; tr. composite
 Music: DIVINUM MYSTERIUM, plainsong mode V, 13th cent.

***GREETING**

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **A: And also with you.**

***PRAYER OF THE DAY**

P: Let us pray. O God, in whom we live and move and have our being, in Christ you created the worlds, and your Spirit breathes life into the universe. We praise you for your wondrous creation. Bless us and all your handiwork with your infinite light, and direct our lives to the care of this good earth, through your Son, Jesus Christ, our Savior and Lord. A: Amen.

WORD

FIRST READING: GENESIS 1:1—2:4A

As the final verse indicates, this story was told to explain why the Israelites rested on the seventh day of the week. But it also affirms that everything finds its origin in God, and (for Christians at least) that the Word and the Spirit were involved in creation from the beginning.

¹ When God began to create the heavens and the earth, ² the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters. ³ Then God said, "Let there be light," and there was light. ⁴ And God saw that the light was good, and God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." ⁷ So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. ⁸ God called the dome Sky. And there was evening and there was morning, the second day.

⁹ And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. ¹⁰ God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. ¹¹ Then God said, "Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. ¹² The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. ¹³ And there was evening and there was morning, the third day.

¹⁴ And God said, "Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, ¹⁵ and let them

be lights in the dome of the sky to give light upon the earth." And it was so. ¹⁶ God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ God set them in the dome of the sky to give light upon the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." ²¹ So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. ²² God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. ²⁵ God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good. ²⁶ Then God said, "Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth."

²⁷ So God created humans in his image,
in the image of God he created them;
male and female he created them.

²⁸ God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." ²⁹ God said, "See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. ³⁰ And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. ³¹ God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

^{2:1} Thus the heavens and the earth were finished and all their multitude. ² On the sixth day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. ³ So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

^{4a} These are the generations of the heavens and the earth when they were created.

L: The word of the Lord. **A: Thanks be to God.**

PSALM 148 "Praise the Lord! O Heavens" (ELW 823)

Like Genesis 1 this psalm declares that all creation is in relationship to God, and that humans are given the duty and joy of leading creation's praise.



1 Praise the Lord! O heav'ns, a - dore him; praise him, an - gels, in the height;
2 Praise the Lord, for he is gra - cious; nev - er shall his prom-ise fail.



sun and moon, re - joice be - fore him; praise him, gleam-ing stars and light.
God has made his saints vic - to - rious; sin and death shall not pre - vail.



Praise the Lord, for he has spo - ken; worlds his might-y voice o - beyed;
Praise the God of our sal - va - tion; hosts on high, his pow'r pro-claim;



laws which nev - er shall be bro - ken for their guid - ance he has made.
heav'n and earth, and all cre - a - tion, laud and mag - ni - fy his name!

Text: *Foundling Hospital Collection*, London, 1796

Music: AUSTRIA, Franz Joseph Haydn, 1732–1809

SECOND READING: ACTS 17:22A, 24-28

The Areopagus was a place in Athens where philosophers taught and argued. Here Paul begins his preaching not with the law (familiar to Jews) or the cross (familiar to Christians) but something with which everyone is familiar – creation.

^{22a} Then Paul stood in front of the Areopagus and said, ²⁴ "The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, ²⁵ nor is he served by human hands, as though he needed anything,

since he himself gives to all mortals life and breath and all things. ²⁶ From one ancestor he made all peoples to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, ²⁷ so that they would search for God and perhaps fumble about for him and find him—though indeed he is not far from each one of us. ²⁸ For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we, too, are his offspring.’

L: The word of the Lord. **A: Thanks be to God.**

*GOSPEL ACCLAMATION



How manifold are your | works, O LORD!*

In Wisdom you have | made them all.

*GOSPEL READING: JOHN 1:1-5

The Gospel of John begins with an intentional echo of Genesis 1, identifying Jesus as the Word through which creation came into being.

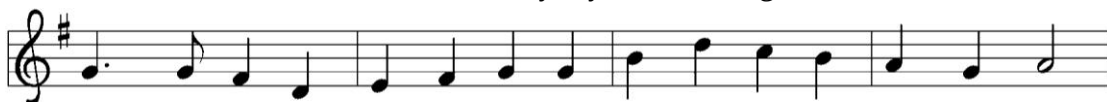
P: The Holy Gospel according to St. John, the 1st chapter. **A: Glory to you, O Lord.**

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through him, and without him not one thing came into being. What has come into being ⁴ in him was life, and the life was the light of all people. ⁵ The light shines in the darkness, and the darkness did not overtake it.

P: The gospel of the Lord. **A: Praise to you, O Christ.**

SERMON

***HYMN OF THE DAY:** *“Christ, the Life of All the Living” (ELW 339)*



- 1 Christ, the life of all the liv - ing, Christ, the death of death, our foe,
- 2 You have suf - fered great af - flic - tion and have borne it pa - tient - ly,
- 3 Then, for all that bought my par - don, for the sor - rows deep and sore,



Christ, your - self for me once giv - ing to the dark - est depths of woe:
e - ven death by cru - ci - fix - ion, ful - ly to a - tone for me;
for the an - guish in the gar - den, I will thank you ev - er - more;



through your suf - f'ring, death, and mer - it life e - ter - nal I in - her - it.
for you chose to be tor - ment - ed that my doom should be pre - vent - ed.
thank you for the groan - ing, sigh - ing, for the bleed - ing and the dy - ing,



Thou - sand, thou - sand thanks are due, dear - est Je - sus, un - to you.
Thou - sand, thou - sand thanks are due, dear - est Je - sus, un - to you.
for that last tri - um - phant cry, praise you ev - er - more on high.

Text: Ernst Christoph Homburg, 1605–1681; tr. Catherine Winkworth, 1827–1878, alt.
Music: JESU, MEINES LEBENS LEBEN, *Das grosse Cantional*, Darmstadt, 1687

***INVITATION TO BAPTISM**

***APOSTLES' CREED**

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

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit, born of the virgin Mary,
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,
he is seated at the right hand of the Father,
and he will come 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 OF INTERCESSION**

We join with Christians far and near to worship God the Creator, praying for the earth and for all in need, responding to each petition with the words “Your mercy is great.”

A brief silence.

O God of mystery, mercy, and might, for the church we pray: that churches around the globe collaborate in care for the earth, and that all the baptized nurture a zeal for the wellbeing of creation. Hear us, O God, source of life: **A: Your mercy is great.**

For the earth we pray: that this bounteous creation receive continued divine blessing, that the air be wholesome, that the waters be plentiful and clean, that the land be treasured, and that animals be protected. Bless the land entrusted to our care: Tussey, Nittany, Rothrock Forest, the Scotia Barrens, and Slab Cabin Run. Grant that what on earth has been despoiled will be healed. Hear us, O God, our creator:

A: Your mercy is great.

For the nations we pray: that farmers, herders, foragers, fishers, and grocers provide the food humans need, that legislators strive in all things for the common good, and that science and technology lead us toward more responsible ways to live. Hear us, O God, our stronghold: **A: Your mercy is great.**

For our country we pray: that national parks, forests, and wildlife refuges be safeguarded, that all natural resources benefit the whole population, and that our children learn respect for nature. Hear us, O God, our guardian:

A: Your mercy is great.

For those in need we pray: that humankind be sheltered from pandemic and from extreme weather, and that all who are sick or suffering receive medical attention and communal support. Give heed to those whose names we call out to you (*especially*). Hear us, O God, our healer: **A: Your mercy is great.**

Here other intercessions may be offered.

We praise you for the riches of faith and hope which came before us in your saints William Randolph Kocher, Charles Albert Bloom, and Paul Harner, and for all believers who have lived and died in communion with the earth. Grant that in your good time we join with all your creatures in your presence forever. Hear us, O God, the beginning and the end: **A: Your mercy is great.**

Into your hands, O God, our maker and keeper, we commend ourselves and your whole creation, trusting in your mercy, through Jesus Christ, our Savior and Lord. **A: Amen.**

***PEACE**

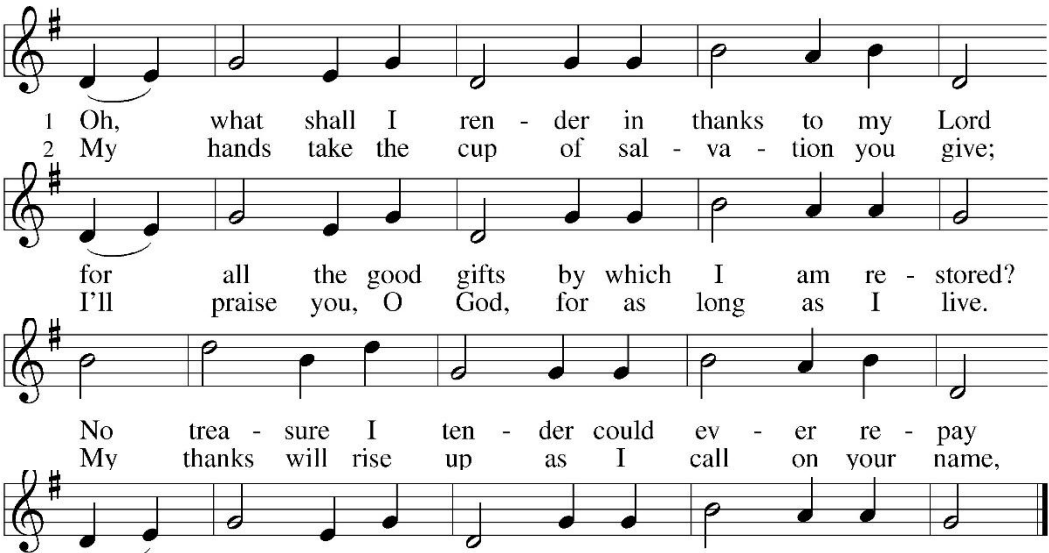
P: The peace of Christ be with you always. **A: And also with you.**

MEAL

OFFERING

MUSICAL OFFERING

***OFFERTORY**



1 Oh, what shall I ren - der in thanks to my Lord
2 My hands take the cup of sal - va - tion you give;
for all the good gifts by which I am re - stored?
I'll praise you, O God, for as long as I live.
No trea - sure I ten - der could ev - er re - pay
My thanks will rise up as I call on your name,
God's mer - cy and faith - ful - ness, new ev - 'ry day.
with all of your peo - ple your good - ness pro - claim.

Text: Martin A. Seltz, based on Ps. 116

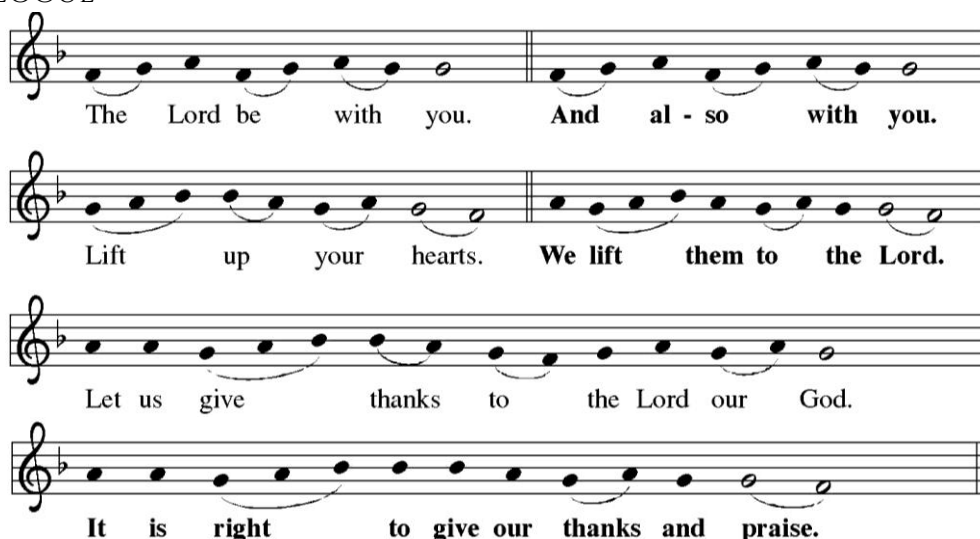
Text © 1998 Augsburg Fortress

***OFFERING PRAYER**

L: Let us pray: O God, maker of heaven and earth, your steadfast love embraces all creation. You send rain and sunshine to nourish the earth and bring forth its bounty. Through these gifts of bread and wine, draw us into the death and life of your Son, who calls us to bear witness to his saving work. We ask this in Jesus' name. **A: Amen.**

*THE GREAT THANKSGIVING

* DIALOGUE



The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

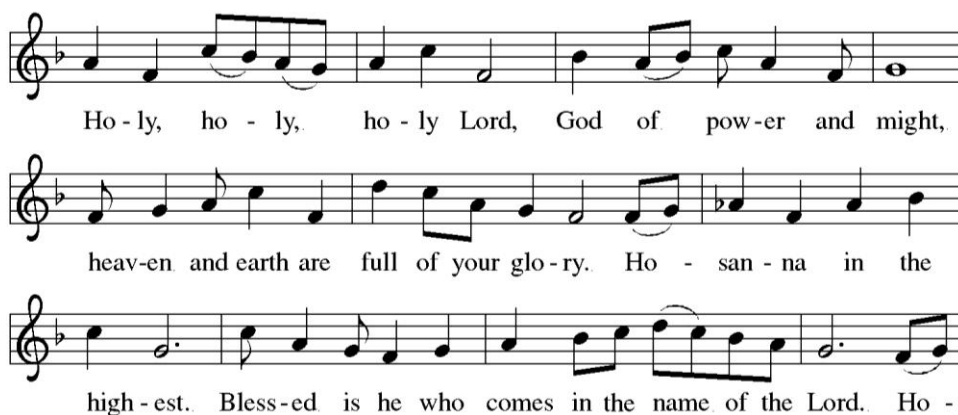
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

*PREFACE

P: It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; through whom all things came into being, and who came to dwell among the creatures he has made, that by his dying and rising all creation might be united in your life. And so, with earth and sea and all their creatures, with the church and the creatures of heaven, we praise your name and join their unending hymn:

*SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow - er 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 -



*THANKSGIVING AT THE TABLE

P: You are indeed holy, almighty and merciful God,
and heaven and earth are full of your glory.
At your word the light broke upon the waters,
and every living thing received its breath from you.
When we turned against the gift and against the giver,
you did not withdraw your hand,
but gave your only Son to enter our dust and our death,
that the whole groaning world might be set free
and come at last to the freedom of your children.

In the night in which he was handed over,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.
Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

A: Christ has died. Christ is risen. Christ will come again.

Remembering, therefore, his life-giving passion and death,
his glorious resurrection and ascension,
and the promise of his coming again,
we give you thanks, not as we ought but as we are able.
We ask you to send your Holy Spirit upon us
and upon these your own gifts of bread and wine,
that we who eat and drink at this table

may be joined to the body of your Son,
and that your Spirit, poured out upon all flesh,
may renew the face of the ground.

To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church and in all your works,
now and forever. **A: Amen.**

*LORD'S PRAYER

P: Gathered into one by the Holy Spirit, let us pray as Jesus taught us:

**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,
forever and ever. Amen.**

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into time of trial,
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
forever and ever. Amen.**

*INVITATION TO COMMUNION

P: The gifts of creation for God's beloved creatures. Come and share.

*LAMB OF GOD

Lamb of God, you take a-way the sin of the world; have mer - cy on
us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you



take a - way the sin of the world; grant us peace.

COMMUNION

P: The body of Christ, given for you. L: The blood of Christ, shed for you. **A: Amen.**

COMMUNION HYMN: "Thine Is the Glory" (ELW 376)



- 1 Thine is the glo - ry, ris - en, con-qu'ring Son; end - less is the
- 2 Lo, Je - sus meets thee, ris - en from the tomb! Lov - ing - ly he
- 3 No more we doubt thee, glo - rious Prince of life; life is naught with-



vic - t'ry thou o'er death hast won! An - gels in bright rai - ment
greet thee, scat - ters fear and gloom; let his church with glad - ness
out thee; aid us in our strife; make us more than con-qu'rors,



rolled the stone a - way, kept the fold - ed grave-clothes
hymns of tri - umph sing, for the Lord now liv - eth;
through thy death - less love; bring us safe through Jor - dan

Refrain



where thy bod - y lay.
death hath lost its sting! Thine is the glo - ry, ris - en, con-qu'ring
to thy home a - bove.



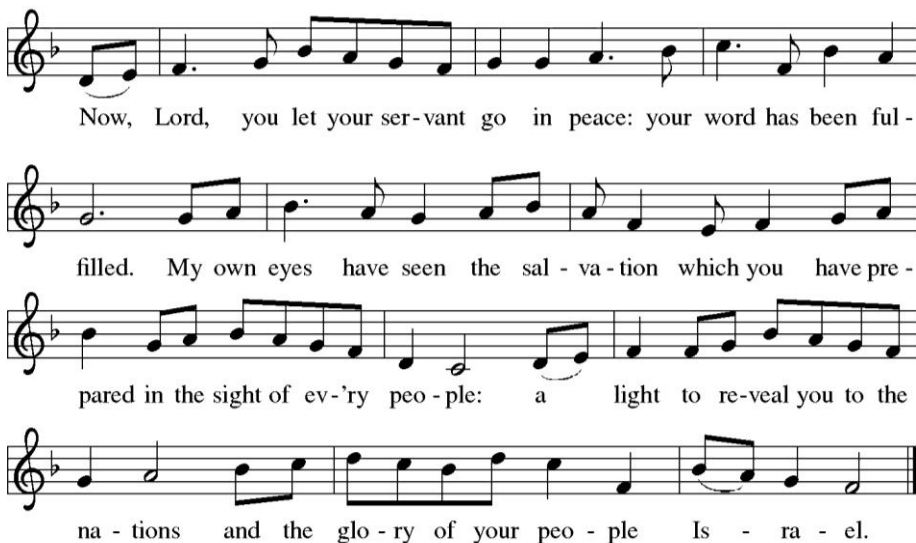
Son; end - less is the vic - t'ry thou o'er death hast won!

Text: Edmond Budry, 1854–1932; tr. R. Birch Hoyle, 1875–1939
Music: JUDAS MACCABAEUS, George Frideric Handel, 1685–1759

*POST-COMMUNION BLESSING

P: The body and blood of our Lord Jesus Christ strengthen and preserve you, body, mind, and soul, now, and unto eternal life. **A: Amen.**

*POST-COMMUNION CANTICLE – *Nunc Dimittis* (Now, Lord)



Now, Lord, you let your ser-vant go in peace: your word has been ful -

filled. My own eyes have seen the sal - va - tion which you have pre -

pared in the sight of ev-'ry peo - ple: a light to re-veal you to the

na - tions and the glo - ry of your peo - ple Is - ra - el.

*POST-COMMUNION PRAYER

L: Let us pray. God of our salvation, we give you thanks for this meal that restores our souls, reconciles us to you, and strengthens us for the journey. Through the body and blood of your Son, may we become Christ's body in the world, bearing witness to your love for all creation, through Jesus Christ, our Savior and Lord.. **A: Amen.**

SENDING

*SENDING OF COMMUNION

P: Gracious God, loving all your family with a mother's tender care: As you sent the angel to feed Elijah with heavenly bread, assist those who set forth to share your word and sacrament with those who are *sick, homebound, and imprisoned*. In your love and care, nourish and strengthen those who will receive this sacrament, and give us all the comfort of your abiding presence through the body and blood of your Son, Jesus Christ, our Lord. **A: Amen.**

ANNOUNCEMENTS

You may be seated.

*CHARGE TO THE PEOPLE

*BLESSING

P: The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favor and give you peace. In the name of the Father, and the Son, ✠ and the Holy Spirit. **A: Amen.**

*SENDING HYMN: "He Came Down" (ELW 253)



- 1 He came down that we may have love; he came down that we may have love;
- 2 He came down that we may have light; he came down that we may have light;
- 3 He came down that we may have peace; he came down that we may have peace;
- 4 He came down that we may have joy; he came down that we may have joy;



he came down that we may have love;
he came down that we may have light; hal - le - lu - jah for - ev - er - more.
he came down that we may have peace;
he came down that we may have joy;

Text: Cameroon traditional

Music: HE CAME DOWN, Cameroon traditional

*DISMISSAL

L: Go in peace! Flourish with creation!

A: Thanks be to God.

POSTLUDE

REFLECTIONS FOR AFTER WORSHIP

Every Sunday as a feast of creation

In one of the earliest accounts of Christian worship from outside the Bible, Justin Martyr (died c. 165) summarized the reason Christians come together on Sunday for worship. His reference to the resurrection is secondary, coming after he evocatively describes

Sunday as marking the beginning of creation: “We hold this meeting together on the day of the sun since it is the first day, on which day God, having transformed darkness and matter, made the world. On the same day Jesus Christ our savior rose from the dead” (*First Apology*, 67). For Justin, the first reason to worship weekly on Sunday is to give thanks for God’s creation. His assertion helps us put into perspective any efforts toward a once-per-year festival of creation. Yet, planning for a *yearly* festival of this sort may helpfully remind us that our *weekly* Sunday gatherings are also feasts of creation.

Many of the liturgical practices and themes we might explore in an annual festival can deepen our weekly gatherings too. Moreover, we might newly notice the profound creation themes that orient our two festival cycles, Christmas and Easter. The seasons themselves are anchored by ecological and cosmic cycles, with Christmas originally synchronized with the solstice, and Easter’s date determined by a sequence of ecological and cosmic occurrences: springtime in Jerusalem, equinox, full moon, sunset on Saturday marking the beginning of Easter Sunday. The church’s pattern of daily prayer, too, is traditionally a way to align ourselves liturgically with the cardinal moments of each day, especially around sunrise, solar noon, sunset, and night.

COMMENTS FROM THE CLOUD OF WITNESSES

Because God’s goodness could not be adequately represented by one creature alone, God produced many and diverse creatures, that what was wanting to one in the representation of the divine goodness might be supplied by another. For goodness, which in God is simple and uniform, in creatures is manifold and divided and hence the whole universe together participates in the divine goodness more perfectly, and represents it better than any single creature whatever.

—Thomas Aquinas

[Thomas Aquinas, *Summa Theologica* 1.47.1.]

UPCOMING COMMEMORATIONS

AUGUST 31: WILLIAM RANDOLPH KOCHER, † 2004

SEPTEMBER 2: NIKOLAI FREDERIK SEVERIN GRUNDTVIG, BISHOP, RENEWER OF THE CHURCH, † 1872

Grundtvig was, with Søren Kierkegaard, one of the two great Danish theologians of the nineteenth century. As a pastor, he battled the prevalent idea that Christianity was more a philosophy than divine revelation. He wrote over a thousand hymns, one of which is *Built on a Rock*.

SEPTEMBER 5: CHARLES ALBERT BLOOM, † 2001

SEPTEMBER 9: PAUL HARNER, † 2008; PETER CLAVER, PRIEST, MISSIONARY TO COLOMBIA, † 1654

Born into Spanish nobility, Claver became a Jesuit missionary, and served in present-day Colombia. His ministry was focused on the enslaved people who arrived there. He gave them food and medicine, learned their dialects, and taught them Christianity.



SERVING TODAY

Worship Leader.....	Pastor Paul Tomkiel
Assisting Minister.....	Karen Magnuson
Musicians.....	Jacob Heller
Sacristan.....	Karen Magnuson
Reader.....	Eleanor Bird

ABOUT ST. PAUL

PURPOSE

We are a beacon, boldly sharing the light of Jesus' grace and love.

MISSION

Guided by Jesus, we strengthen faith, deepen compassion, extend generosity, and serve community.

CORE VALUES

Faith ♡ Compassion ♡ Generosity ♡ Community

OUR BIBLE VERSES

As Paul was going along and approaching Damascus, suddenly a light from heaven flashed around him. [Jesus said,] 'Paul is an instrument whom I have chosen to bring my name before the nations.' – Acts 9:3,15

LAND ACKNOWLEDGEMENT

St. Paul is located on the original and ancestral homelands of the Conestoga-Susquehannock people, where we gather. We also acknowledge the Seneca, Cayuga, Lenape, as well as all of our Indigenous siblings who have and continue to care for this place – this land – and call it their home.

Find out more about the Conestoga-Susquehannock at www.conestogasusquehannocktribe.com

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