



(Please silence all cell-phones & digital devices until after the Service! Thank you.)

PRELUDE – Voluntary

THE ENTRANCE RITE

PROCESSIONAL HYMN – #530 “Spread, O spread, thou mighty word”

Gott sei Dank

THE OPENING ACCLAMATION

S 76

Celebrant



Bless-ed be God: Father, Son, and Ho-ly Spi-rit.

People



And blessed be his kingdom, now and for ev-er. A-men.

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.**

THE GLORIA

Music for the Holy Eucharist Rite II - Peter Crisafulli (b. 1946)

In 2



f

Glo-ry to God in the high-est, and

peace to his peo-ple on earth. — Lord God, hea-ven-ly King, al-

-might-y God and Fa-ther, we wor-ship you, we

poco rit.

give you thanks, we praise you for your glo-ry.

a tempo
mp



poco cresc.

Lord Je-sus Christ, on-ly Son — of the Fa-ther, Lord God,



THE COLLECT OF THE DAY

The Celebrant says to the people

The Lord be with you.

*People: **And also with you.***

Celebrant: Let us pray.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE WORD OF GOD

THE FIRST READING

Genesis 32:22-31

Reader A reading from the Book of Genesis

The same night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell

me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

Reader The Word of the Lord
People **Thanks be to God**

PSALM 121 – *Read at 8AM; chanted by the choir at 10:15*

Setting by Henry Walford Davies (1868-1941)

- 1 I lift up my eyes to the hills; *
 from where is my help to come?
- 2 **My help comes from the Lord, *
 the maker of heaven and earth.**
- 3 He will not let your foot be moved *
 and he who watches over you will not fall asleep.
- 4 **Behold, he who keeps watch over Israel *
 shall neither slumber nor sleep;**
- 5 The Lord himself watches over you; *
 the Lord is your shade at your right hand,
- 6 **So that the sun shall not strike you by day, *
 nor the moon by night.**
- 7 The Lord shall preserve you from all evil; *
 it is he who shall keep you safe.
- 8 **The Lord shall watch over your going out and your coming in, *
 from this time forth for evermore.**

THE EPISTLE

2 Timothy 3:14-4:5

Reader A reading from the Second Letter to Timothy

As for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work.

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Reader The Word of the Lord
People **Thanks be to God**

THE SEQUENCE HYMN – #627 "Lamp of our feet, whereby we trace" *Nun danket all und bringet Ehr*

THE GOSPEL

Luke 18:1-8

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according to Luke.

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

Jesus told his disciples a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

Reader The Gospel of the Lord.
People **Praise to you, Lord Christ**

THE SERMON

The Very Reverend Rebecca A. Barnes

THE NICENE CREED – *All Stand, as able*

BCP page 358

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

Intercessor: Like the widow before the judge, let us be persistent in crying out to God for all in need, saying: *Holy One, hear our prayer.*

For the Church: especially Sarah, Archbishop of Canterbury - designate; Sean our Presiding Bishop; Steve our Provisional Interim bishop, and our Diocese as we seek to call a new Bishop Diocesan, that all we do may reflect the mercy of the Most High. ***Holy One, hear our prayer.***

For this cathedral community, that we may be the face of Christ for all who seek justice. ***Holy One, hear our prayer.***

For our nation and its leaders, that the Holy Spirit will guide us in all things with wisdom and truth. ***Holy One, hear our prayer.***

For the people of The Holy Land: Israeli and Palestinian, Jews, Christians and Muslims, that God's divine light may shine upon this sacred land, bringing harmony and lasting peace. ***Holy One, hear our prayer.***

For all who are growing weary in seeking justice and for those working to assist them, that the Holy Spirit will give them strength and help them to persevere. ***Holy One, hear our prayer.***

For protection of the earth, that God will guide us in being good stewards of God's creation, so that all people may experience the blessings which the earth brings forth. ***Holy One, hear our prayer.***

For all those who are hungry, homeless or struggling with daily life, remembering especially Judy, Miles, Clark, Geri, Dominic, Steve & Tracy, Juanita, Lisa and family, Andrea, Barbara, Larry and Diane, Byron, Chris, Joe, Carl, Lori, Larry, Carol, Renee, Sharon, Elaine, Don, Anne, Jim, Judy, and Shirley, that they may find hope and help from the maker of heaven and earth. ***Holy One, hear our prayer.***

For all the departed, remembering especially those whose anniversaries of death we mark this week, that they may be safe in the shade and presence of God. ***Holy One, hear our prayer.***

In the communion of Blessed Mary the God-bearer, Blessed Paul, Blessed James of Jerusalem, brother of our Lord and Martyr, and all the saints, let us commend ourselves, and one another, to Christ our God. **To you, O Lord our God.**

Celebrant: Gracious and Holy God, hear the prayers of your faithful people and fill us with such expectancy and thanks that we may walk confidently in your way, through Jesus Christ our Savior, who with you and the Holy Spirit, lives and reigns, one God, forever and ever. **Amen.**

CONFESSION OF SIN

The Deacon or Celebrant says

Let us confess our sins to God.

Silence may be kept.

Minister and 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.

Absolution

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

THE PEACE - *All stand.*

Celebrant The peace of Christ be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of Jesus Christ.

THE HOLY COMMUNION

OFFERTORY SENTENCE

BCP page 358

Walk in Love, as Christ loved us and give himself for us, an offering and sacrifice to God.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar.

I will lift up mine eyes unto the hills: from whence cometh my help
 My help cometh even from the Lord: who hath made heaven and earth
 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep
 Behold, he that keepeth Israel: shall neither slumber nor sleep
 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;
 So that the sun shall not burn thee by day: neither the moon by night
 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul
 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore

THE GREAT THANKSGIVING

EUCCHARISTIC PRAYER C – BCP page 369

*In this prayer, the lines in italics are spoken by the People.
 The Celebrant, whether bishop or priest, faces them and sings or says*

SURSUM CORDA

S 120

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first two staves are for the Celebrant and the People, respectively. The last two staves are for the Celebrant and the People, respectively.

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. We lift them to the Lord.

Celebrant
 Let us give thanks to the Lord our God.

People
 It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant, proceeds
 God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

**By his blood, he reconciled us.
By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS AND BENEDICTUS

Crisafulli



The Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

THE GREAT AMEN

Crisafulli



THE LORD'S PRAYER *(Contemporary)*

S 148

Celebrant
As our Sa - vior Christ has taught us, we now pray,

Celebrant and People
Our Fa - ther in hea - ven, hal - lowed be your Name,
your king - dom come, your will be done, on earth as in hea - ven.
Give us to - day our dai - ly bread.
For - give us our sins as we for - give those who sin a - gainst us.
Save us from the time of tri - al, and de - liv - er us from e - vil.
For the king - dom, the power, and the glo - ry are yours,
now and for ev - er. A - men.

THE BREAKING OF THE BREAD

BCP page 364

A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us,

People ***Therefore let us keep the feast.***

THE FRACTION ANTHEM

Crisafulli

Then may be sung or said



INVITATION TO COMMUNION

BCP page 364

The Celebrant says

The Gifts of God for the People of God.

We welcome all baptized persons, regardless of age or denomination, to receive communion here at Saint Paul's. If you do not wish to receive communion, we invite you to come forward to a blessing. To show that you wish to receive a blessing, please cross your arms across your chest.

COMMUNION ANTHEM – Teach Me, O Lord

Thomas Attwood (1765-1838)

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

POST COMMUNION PRAYER

BCP page 366

Let us pray.

Celebrant and People

***Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.***

GREETINGS AND ANNOUNCEMENTS

THE BLESSING

BCP page 339

HYMN AT THE RETIRING PROCESSION – #628 “Help us, O Lord, to learn”

St. Ethelwald

DISMISSAL

S 174

Deacon



Let us go forth into the world, rejoicing in the pow - er of the Spi - rit.

People



Thanks be to God.

POSTLUDE – Voluntary

CATHEDRAL LIFE | OCTOBER 19TH
ST. PAUL'S CATHEDRAL – SPCBUFFALO.ORG

UTO Offering

The Diocese of Western New York has returned to having a United Thank Offering (UTO) ingathering. A tradition paused but now renewed, it aims to rekindle awareness and participation in UTO's longstanding mission of gratitude and global support.

Why it matters: UTO's rich history, dating back to 1889, has been pivotal in expanding The Episcopal Church's mission through fostering gratitude and funding innovative projects worldwide. Its inclusive approach today continues to unite members across ages and genders in a shared spiritual practice. The big picture: This year's Diocesan Convention theme, inspired by Psalm 25:3, emphasizes the transformative power of gratitude in revealing God's path of hope and healing. It's a call to the diocese to embrace gratitude as we navigate the "what's next" in Western New York.

By the numbers: Since its inception, UTO has collected prayers and offerings, significantly impacting mission projects and the expansion of the church's global mission.

The bottom line: As the UTO ingathering approaches, the Diocese of Western New York invites its congregations to reconnect with this meaningful practice, promising a collective journey towards greater gratitude and global outreach.

The Cathedral took a special collection for the UTO last Sunday. Donations may still be made and placed in the offering plate this week, or by sending a check to the office, or submitting online.

Checks should be payable to the Diocese of WNY with UTO in the memo line.

More information about the UTO can be found at: <https://unitedthankoffering.com/>

Report from Diocesan Convention

This Sunday, during the coffee hour following the 10:15 Eucharist, the Delegates from St. Paul's will give a review of Convention and the various business that was conducted. We will share information on the budget, resolutions, and the election of our interim bishop and other offices. Please join us as we share this important news regarding our Diocese. (The Vestry meeting will follow immediately after.)

From the Dean's Desk: Property Update

For the last few months, the sidewalks and ramp to the lower level of the Cathedral have been impacted by ongoing construction. Installation of new drainage pipes was completed this summer, and work is now underway to restore the sidewalks and ramp.

We appreciate your patience and know that this has been an inconvenience for many of you disrupting your ability to attend services and other events at St. Paul's. Please know that this weighs on my heart and that you are missed.

While the work has been slow, we are moving ahead. This week, the sidewalks have been cut out and are being restored. Additionally, a temporary ramp was installed. We have determined however, that the ramp is not only inadequate for our needs, but the grade of it is dangerous and does not appear to meet ADA standards. We are engaging a preservation architect to design a new entry to the lower level. This firm will also assist us in replacing the current ramp with a more suitable one for use while work is underway. We hope the overall project will be completed soon and thank you again for your understanding.

Organ Project off to a Start!

From Dean Rebecca and the Organ Committee

On Monday, September 29th the three-manual Turner organ console in the Gallery was lifted out and loaded onto a truck to go to the workshop of the R.A.Colby Organ Co. in Johnson City, TN (photos of the move were taken by Bill Siener). This officially begins the first phase of our organ rebuild and restoration project. The console will be retrofitted with Walker Digital components and return to us, hopefully, in time for Easter.

This first phase follows a plan similar to other major Episcopal churches including Trinity Wall Street, The Cathedral of St. John the Divine, and the National Cathedral. It will allow us to have a functioning instrument while we move on to Phase 2 of our project which will include procuring bids from multiple organ builders and raising capital for a full pipe organ restoration and rebuild. Phase 2 of our organ project will commence in the coming months. Stay tuned for more information and updates from the organ committee and Vestry.



Laudato Si Book Study

In honor of the 10th Anniversary of Laudato Si, Pope Francis' encyclical on creation, a book study will be held on Mondays, September 8-October 27 (no meeting on 9/29) at 7PM on Zoom. Please use the following link: <https://tinyurl.com/4cf5fkje>. Meeting ID: **716 855 0900** Password: **4cathedral**. The program will be facilitated by Dean Rebecca Barnes and Mo. Liz Grohowski. The book may be purchased at your favorite book seller or a user friendly pdf version may be found online at: <https://tinyurl.com/4ee8h383>

SJAT Note

From Bill Siener for the Social Justice Action Team

"And Who Is My Neighbor . . . ?" an exhibit of portraits of some of the Cathedral's unhoused neighbors is coming to the narthex on September 20. Buffalo photographer, Joe George, has made 23 stunning images of people who, for a variety of reasons, live on the streets of the city. They will be on display for Doors Open, Buffalo, through the end of Hunger and Homelessness Awareness Week on November 22.

The exhibit will be open to the public on Sundays, Mondays, and Wednesdays from 12 Noon to 2 PM, and on Saturday, November 22 from Noon to 2. In order for us to be able to make the show available to the public, we need at least 2 people to act as docents/greeters each day that it is open. If you are able to give some time to explain to visitors more about one of St. Paul's ministries in downtown Buffalo, please sign up for one or more time slots on the sign-up sheet on the bulletin board in the Walker Room, or contact Bill Siener at whsiener@gmail.com.

A Hopeful Climate Story

Submitted by Chuck Casto for the Social Justice Action Team

Our curated lunchtime video series on water and climate (thanks, Estelle and all who helped!) left me better-informed, but maybe less optimistic that even communities facing the most immediate flooding and droughts will deal creatively with changes in our natural environment. I turned back to a fondly-remem-

bered 2019 documentary from Australian Damon Gameau, for a mix of realism and hope. Framed as a letter to his then four-year-old daughter, 2040 is "an exercise in fact-based dreaming." Gameau traveled the world, looking at ways people (especially women) have lived with climate change and begun mitigating its effects. He imagines what bringing already-existing solutions to a grander scale, combined with significant changes in human behavior, could mean for our shared future. The film got 7-8 out of 10 on various review platforms. Several DVD copies of 2040 are in the Buffalo library system, and I'll offer my own DVD each Sunday for one-week loan as long as there's interest.

Prayer and Pastoral Care

We lift up the following in prayer especially Judy, Miles, Clark, Geri, Dominic, Steve & Tracy, Juanita, Lisa and family, Andrea, Barbara, Larry and Diane, Byron, Chris, Joe, Carl, Lori, Larry, Carol, Renee, Sharon, Elaine, Don, Anne, Jim, Judy, and Shirley. We also remember all those who have died, and those whose anniversaries of death we mark this week. We pray for them and their loved ones who remember them.

ACROSS THE DIOCESE AND THE CHURCH

Holy Conversations

Please join us for Holy Conversations – about who God is calling us to be as a Diocese and what we need in a Bishop to lead us into that future.

The goal of these conversations is to hear from you – about what you hear the Spirit saying, about your experiences and needs, hopes and dreams as we work to call a Bishop as our new spiritual leader.

Conversations are scheduled across the Diocese, please come to whichever one works for you. Registration is requested so we have enough refreshments and materials for all participants.

October 18, 11am - St. Paul's, Lewiston (will end with Noonday Prayer)

October 21, 6:30pm - St. Mathias, East Aurora (will end with Compline)

October 25, 2pm - Grace Church, Randolph

October 28, 6:30pm - Good Shepherd, Buffalo (will end with Evening Prayer for the Feast of Simon and Jude)

November 1, 10am - St. Paul's, Stafford

We are in the Listening stage of our Bishop search. We know that the Spirit is already at work among us, building us into the community God wants us to become. Please add your voice to the conversation.

REGISTER FOR A LISTENING SESSION: <https://form.jotform.com/252643910742052>

Bishop Search - Diocesan Landscape Survey

Dear Friends,

As we begin the process of discerning our next bishop, we are entering a sacred time of listening—listening to God's call for our lives, for our diocese, and for our future together. Part of this

discernment is taking an honest look at where we are today and where we feel called to grow in the years ahead. This will help us identify the kind of leader who will be the best fit to guide us on that path.

To help with this, we are launching an assessment, which will be open until November 2nd. The link and QR code are provided below. The assessment must be completed in one sitting and will take about 15–20 minutes. Each week, we will send reminders so that everyone has the opportunity to participate. Your voice matters. We want to hear from as many members of our diocese as possible. Taking part in this process is truly time well spent, and your responses will help shape the future of our church.

If you have members of your congregations that do not have internet access, please download a printed copy of the survey [<https://tinyurl.com/m8prxyuk>] and mail it to:

Search Committee
59 Bonita Dr
Depew, NY 14043

*The Search Committee will have a presentation table at convention and you can drop off your printed completed surveys there also.

We are grateful for your prayerful participation and your commitment to this important work. Together, let us make this a successful beginning as we seek God's plan for our next bishop.

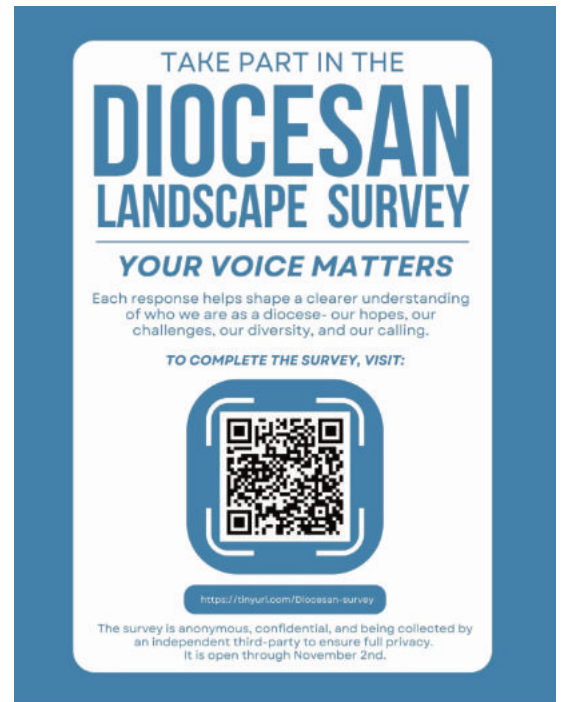
The Bishop Search Committee

A Prayer for the Bishop's Search

As the Diocese of Western New York continues the process of discerning and calling our next bishop, prayer is at the heart of our common work. The Rev. Barbara Price, Chaplain to the Search Committee, has written a prayer to guide us during this season of transition.

This prayer may be used by members of the Search and Transition Committees, prayed at their meetings, and included in the Prayers of the People in parish worship in the weeks and months ahead, trusting that God will guide us faithfully into the future. We commend it to the Diocese as a way of uniting our hearts in hope, trust, and discernment.

Gracious God, we give thanks for your loving care for the people of the Diocese of Western New York and the members of the Bishop's Search and Transition Committees. Give us wisdom and understanding as we discern your will. We ask for the gifts of honesty, to speak the truth in love; openness to the gifts and ideas of others and to the Holy Spirit; and willingness, to see your Light shining among us and on the path ahead. Prepare for our Diocese a bishop who will be a faithful pastor, and equip us for the ministries to which we are called in these changing times. Help us to love and serve your world and one another in the Spirit of Christ, trusting in you to be our steadfast helper and guide. Amen.





Tell Out My Soul

Music that Moves You

An Interview By the Very Rev. Julia McCray Goldsmith

Everyone loves the hymn version of “Tell Out My Soul.” It’s just so singable, and also so central to how we think about church. Stewardship may be about nuts and bolts, but—like everything we do in church—it needs theological context. The Magnificat beautifully supports a generous theology. There is an innate beauty to what Mary is saying, but it is framed within an expectation of justice and equality. Her words are a Gospel imperative. Church music should always be like that: it should grab people where we are and take us to a new place. Through the music, the message gets into our souls and minds and hearts, where we can’t get rid of it.

I was a childhood church nerd who felt called to music ministry from a young age. I’ve been fortunate to have worked in many fabulous places, and each place opened up new horizons for me. I’ve had to be open to each parish and their traditions, which means that I was learning as much as I was teaching. I feel especially grateful to my home parish in Kennewick, Washington. They took the risk of having me serve as their music director while I was still in high school!

Church musicians have a strange and mysterious gift. It can’t be seen, and people can’t always tell you what they’ve received, but I know that they do. All of our arts “tell out” what our bodies and souls are doing, but music has a pride of place. Alignment to the liturgy is what makes it principal. And because of this, music serves to deepen community and strengthen commitment. It builds energy around belonging to each other. If we’re not doing that as church musicians, then why are we doing it? Our work is to amplify the Gospel, lift people up, and bring them into the fold. tens.org



Questions for Reflection:

Music is one way that we tell story and align our words and actions, what are others that you have experienced or practice? How do you engage your creative efforts with your story?



After having served several parishes and cathedrals over the course of a half-century, **Bruce Neswick** now works in “semi-retirement” as the Artist-in-Residence at St. James by-the-Sea, La Jolla, California.



THE EPISCOPAL
NETWORK FOR
STEWARDSHIP



BULLETIN INSERTS

October 19, 2025 – Pentecost 19 (C)

The Nicene Creed: Week 6

To commemorate the 1700th anniversary of the Council of Nicaea, the Rt. Rev. Matthew Gunter, bishop of Wisconsin, has written a series of reflections on the Nicene Creed and its relevance for contemporary Episcopalians. Over the coming weeks, we'll share his teachings, written mostly in a question-and-answer format.

But isn't the language of the Creed poetic, rich in metaphors? Theologically and philosophically, “metaphor” is a tricky concept, but we'll use it for the moment. We should never forget that even our best language cannot fully comprehend God, who is always beyond our comprehension. In fact, you'd have a hard time finding a theologian of the early Church who did not say the same. They were not so naïve as moderns often suppose. Over and over again, the early theologians remind us that all our language for God is stammering. All images must be held lightly. Gregory Nazianzus, one of the more important defenders of the Creed, affirmed, “It is difficult to conceive of God, but to define him in words is an impossibility” (*Fourth Theological Oration*).

And yet those same theologians also affirm that we must speak of God because God has spoken a Word to us in history, especially in Jesus Christ. Thus, while we must speak cautiously and humbly in the face of the mystery that is God, we can yet dare to say something about God because God has said something to us in Jesus, the Word made flesh. “The impossibility has become a possibility by the boundless excellence of the grace of God,” is how Origen put it in his treatise *On Prayer*.

Because it is about God, some of the Creed is indeed metaphorical. Certainly, referring to God as “Father,” while it reflects the language of Jesus and signifies something true about God, does not mean God is male. Gregory of Nyssa, another foundational theologian who defended the Nicene Creed, is clear on this in his commentary on the *Song of Songs*. Similarly, affirming that Jesus Christ is “seated at the right hand of God the Father” metaphorically signifies something about the relationship between Jesus and God the Father, but it is not a spatial relationship. There is no literal physical chair on which Jesus sits.

But, because the Creed is about the God revealed in the life, death, and resurrection of Jesus much of it is not metaphorical, but historical, e.g., 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, etc. That has always been the scandal of Christianity to the philosophers and Gnostics (ancient and contemporary) who want to keep God safely on the side of the metaphorical beyond the messiness of material reality in space and time (protecting God? themselves?). But Christians confess a historical virgin birth to a historical Mary of an historical enfleshment of God who died an historical death under an historical Pontius Pilate but lives again through an historical resurrection, leaving behind an historical empty tomb – all “for us and for our salvation.”

The Creed is part poetry, part prose. Indeed, one might say that in the incarnation, God (ultimately hidden in Mystery and Metaphor) has become prose – prosaic – in order to turn all to poetry. Trying to keep them strictly separate or make it all one or the other always gets us into trouble.

To say that our language about God's essence is metaphorical is a theological truism. To conclude that, therefore, all metaphors for God are only human creations or that all metaphors are more or less equal is an assumption and a theological falsehood. To say that all language about God acting in history, e.g., the virginal conception, the incarnation, and the bodily resurrection as historical, physical events, is metaphorical and only true in some spiritual sense is to try to be more spiritual than the God we know through Jesus has chosen to be. This was the fundamental error of the Arians. Arius found it inconceivable and offensive to imagine the One beyond all things taking on human flesh and material reality. The God we know through Jesus and the Creed is a God who is prepared to get down and dirty in the material world to address and transform the very literal, tragic, and historical mess we have made of ourselves, others, and the world. And all so that we might be “become partakers of the divine nature” (2 Peter 1:4). As some of the bishops who were at the Council of Nicaea would say, the Son of God “became what we are that we might become what he is” (for example, Athanasius, *On the Incarnation*).



November Quiet Day with Barbara Cawthorne Crafton

The Also Life

Saturday, November 8, 2025

9 A.M. to 2 P.M. on Zoom

In November, we observe All Saints and All Souls; we remember and pray for our beloved dead and contemplate the lives of the saints who have gone before us. This month, is a good time to ponder some of the deeper meaning of creation, life as we know it, at the life to come.

On Saturday, November 8, from 9 A.M. to 2 P.M., The Rev. Barbara Cawthorne Crafton will offer a virtual retreat day on her book the *Also Life*. Playing off the last chapter of her previous book, *The Courage to Grow Old*, Mother Barbara will lead us in a prayerful look at the world around us: what do we know about creation? What gift is there for us in the "also life" of stars and other organic and non-organic forms of existence? How might that shape the way we see our existence and the God who breathed that life into us? And what might life after death be like?

Barbara Crafton, is an Episcopal priest, spiritual director, retreat leader, and author of many books. She heads The Geranium Farm, an institute for the promotion of spiritual growth. The Farm publishes her Almost-Daily eMo, a meditation read online by tens of thousands worldwide. *The Also Life* is available through Amazon or your preferred bookseller. **To get the most out of this retreat, Mother Crafton recommends reading the book before the retreat.**



This event is open to all and will be made available through St. Paul's Cathedral. The schedule will allow for appropriate breaks throughout. For more information and/or to register and receive log-on information, please email The Very Rev. Rebecca Barnes, Cathedral Dean at deanrebecca@spcbuffalo.org

UBE

The Union of Black Episcopalians (UBE) is an organization with 55 chapters in the US, Canada, Africa, Latin America, and the Caribbean. In WNY, the UBE Bishop James T. Holly Chapter is named for the first African American bishop of the Episcopal Church consecrated in 1874 (85 years after the founding of the church in America). Our journey of faith propels us to advocate for the people of the church and the world who are threatened by racism, injustice, and prejudice. We appreciate the support of allies in our efforts towards equality for all of God's children!



**The Union of Black Episcopalians
Spaghetti Meal Fundraiser**

When: Sat. October 25, 2025
Time: 1:00p - 4:00p
Location: St. Paul's Cathedral
139 Pearl Street

Menu: Spaghetti (w/meatballs or meatless), salad, roll, dessert, water

Advanced Donation by 10/19:
\$18 w/meatballs
\$15 meatless
\$20 on 10/25

Dine in
or take
out

For further information contact: Latanya, UBE President
jacoblatanya@gmail.com

New or visiting today? Everything you need to participate in worship is in this bulletin and the Hymnal in the pew (red or blue). We invite you to join in praying, singing, and responding, as you are comfortable.

Restrooms are located on the lower level. From the elevator, proceed through the double glass doors and look to your right for an accessible restroom. Additional restrooms are on the same level, to the left, near the kitchen.

Children are always welcome in worship and are invited to explore! Greeters can provide activity kits, available in the back of the church. Godly Play is also offered. For details: cathedral@spcbuffalo.org.

SERVING IN WORSHIP TODAY

Kathy Reiss, Delwyn Milander; Altar Guild
David Jemmott, Robert Jones; Ushers
Patricia Hills; Coffee Hour Host
Thomas Heyer; Livestream Coordinator

Sean Harkin, Michael Bonilla, Roger Woodard; Readers
Sean Harkin, Delwyn Milander; Intercessor
Evelyn Smigelsky, Latanya Jacob; Eucharistic Ministers
Peter Smith; Guest Organist

The Very Reverend Rebecca A. Barnes; Celebrant and Preacher

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CATHEDRAL CLERGY / STAFF

The Very Rev. Rebecca A. Barnes, Dean • deanrebecca@spcbuffalo.org • 646-533-1836
Teresa Carter, Administrator • teresa@spcbuffalo.org • 855-0900 ext. 222
Thomas Himmelsbach, Maintenance

CATHEDRAL WARDENS

Estelle Siener, Warden (estelle.siener@gmail.com) • Michael Bonilla, Warden (bonz5647@yahoo.com)

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spcbuffalo.org • 716-855-0900 • Facebook and Instagram: [spcbuffalo](#)
139 Pearl Street, Buffalo, New York 14202 • Offices and Mailing Address: 4 Cathedral Park

The people of St. Paul's Episcopal Cathedral strive to be a beacon
of God's love in Western New York through transformative worship, inclusive fellowship,
and active service in partnership with the wider community.

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