



ST PAUL'S CATHEDRAL
E P I S C O P A L

**The Holy Eucharist:
Rite Two**

**Thanksgiving Day
November 23, 2023
10:30 a.m.**

Whoever you are, and wherever you find yourself on the journey of faith,
we welcome you and invite your full participation in today's worship.

As a courtesy to others, please silence electronic devices.

For the link to the webpage with the announcements and bulletins, use this QR code:



Services are regularly streamed and recorded and you can find them:

<http://www.stpaulcathedral.org/watch>

If you're interested in more information about the cathedral's ministries,

we would like to hear from you: <http://stpaulcathedral.org/im-new/>

ASL interpretation is provided for those seated in the front row on the left facing the Altar.

This service is being streamed live and if you don't wish to be seen on camera, please ask an usher for appropriate seating.

St. Paul's Cathedral acknowledges that we gather on unceded Kumeyaay land. We value the knowledge, culture, and worldview of Indigenous people. We commit to the vital work of educating ourselves, increasing community awareness, and promoting reconciliation with our Indigenous neighbors. As we examine actions and practices that perpetuate harm against Indigenous communities, we pledge to work toward a meaningful and respectful relationship as we follow their example in honoring this sacred land.

Approved by the Cathedral Chapter, May 2023

Instrumental Voluntary

Prelude on Rhosymedre
 Ralph Vaughan Williams (1872-1958)

§ *Please stand at the tolling of the bell.*

Hymn 290

1 Come, ye thank - ful peo - ple, come, raise the song of har - vest-home:
 2 All the world is God's own field, fruit un - to his praise to yield;
 3 For the Lord our God shall come, and shall take his har - vest home;
 4 E - ven so, Lord, quick - ly come to thy fi - nal har - vest-home;

all is safe - ly gath - ered in, ere the win - ter storms be - gin;
 wheat and tares to - geth - er sown, un - to joy or sor - row grown:
 from his field shall in that day all of - fens - es purge a - way;
 gath - er thou thy peo - ple in, free from sor - row, free from sin;

Descant

4 there, for ev - er pur - i - fied, in thy pres - ence

1 God, our Ma - ker, doth pro - vide for our wants to
2 first the blade, and then the ear, then the full corn
3 give his an - gels charge at last in the fire the
4 there, for ev - er pur - i - fied, in thy pres - ence

to a - bide; come, with all thine an - gels,
be sup - plied; come to God's own tem - ple,
shall ap - pear: grant, O har - vest Lord, that
tares to cast, but the fruit - ful ears to
to a - bide; come, with all thine an - gels,

come, raise the glo - rious har - vest - home.

come, raise the song of har - vest - home.
we whole - some grain and pure may be.
store in his gar - ner ev - er - more.
come, raise the glo - rious har - vest - home.

Words: Henry Alford (1810-1871), alt.

Music: *St. George's, Windsor*, George Job Elvey (1816-1893); desc. Craig Sellar Lang (1891-1971)

The Word of God

The Presider says

Our King and Savior now draws near.

People **Come, let us adore him.**

Presider

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.**

§ *Please remain standing as able.*

Hymn 421



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -



hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who



to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,



your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

Words: Nikolaus Decius (1490?-1541); tr. F. Bland Tucker (1895-1984), rev.; para. of *Gloria in excelsis*

Music: *Allein Gott in der Höh*, melody att. Nikolaus Decius (1490?-1541)

The Collect of the Day

The Presider says to the people

The Lord be with you.

People **And also with you.**

Presider Let us pray.

The Presider says the Collect.

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labors of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

§ *Please be seated.*

The Lessons

The First Lesson is read, the Reader first saying

A Reading from the Book of Deuteronomy

Deuteronomy 8:7-18

Moses said to all Israel: For the LORD your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the LORD your God for the good land that he has given you. Take care that you do not forget the LORD your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the LORD your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

The Psalm (said by all)

Psalm 65 *Te decet hymnus*

BCP 672

- 1 You are to be praised, O God, in Zion; *
to you shall vows be performed in Jerusalem.
- 2 To you that hear prayer shall all flesh come, *
because of their transgressions.
- 3 Our sins are stronger than we are, *
but you will blot them out.
- 4 Happy are they whom you choose
and draw to your courts to dwell there! *
they will be satisfied by the beauty of your house,
by the holiness of your temple.
- 5 Awesome things will you show us in your righteousness,
O God of our salvation, *
O Hope of all the ends of the earth
and of the seas that are far away.
- 6 You make fast the mountains by your power; *
they are girded about with might.
- 7 You still the roaring of the seas, *
the roaring of their waves,
and the clamor of the peoples.
- 8 Those who dwell at the ends of the earth will tremble at your marvelous signs; *
you make the dawn and the dusk to sing for joy.
- 9 You visit the earth and water it abundantly;
you make it very plenteous; *
the river of God is full of water.
- 10 You prepare the grain, *
for so you provide for the earth.
- 11 You drench the furrows and smooth out the ridges; *
with heavy rain you soften the ground and bless its increase.
- 12 You crown the year with your goodness, *
and your paths overflow with plenty.
- 13 May the fields of the wilderness be rich for grazing, *
and the hills be clothed with joy.

**14 May the meadows cover themselves with flocks,
and the valleys cloak themselves with grain; *
let them shout for joy and sing.**

The Second Lesson is read, the Reader first saying

A Reading from the Second Letter of Paul to the Corinthians

2 Corinthians 9:6-15

The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. As it is written,

"He scatters abroad, he gives to the poor;
his righteousness endures forever."

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!

The Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

§ *Please stand as able.*

The Holy Gospel

Luke 17:11-19

The Deacon reads the Gospel, first saying

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

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

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

The Gospel of the Lord.

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

§ *Please be seated at the introduction of the sermon.*

The Sermon

Kate Gould,
Family Minister, St Paul's Cathedral

§ *After a moment of silence, please stand as able for the Nicene Creed.*

The Nicene Creed

Presider

Let us stand and proclaim our faith in the words of the Nicene Creed.

(Presider and People)

**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 for Indigenous Peoples' Month

The Deacon bids the prayers.

Creator and Redeemer, as we approach you in prayer, make us walk in beauty and balance, make us open our hearts and minds, make us speak the truth.
In peace, we pray to you, Lord God.

The Leader and People pray responsively.

We pray first for your Community, the Church, The Body of Christ. We pray for those commended to us...

for all our relatives in the circle of life throughout all Creation; and for those chosen to be our leaders and teachers.

People: Teach us and show us the way.

We call upon the earth, our Mother and home, with its beautiful depths, soaring heights and deep waters, its vitality and abundance of life, and together we ask that it may:

People: Teach us and show us the way.

We call upon the mountains and tundra, the high green valleys and prairies filled with wild flowers, the snows, the summits of intense silence, and we ask that they:

People: Teach us and show us the way.

We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards, and we ask that they:

People: Teach us and show us the way.

We call upon the forests, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the fir and the pine, the cedar and the maple, we ask them to:

People: Teach us and show us the way.

We call upon the creatures of the fields and forests and the waters, our brothers and sisters the wolves and deer, the eagle and bear, the great whales and the fish. We ask them to:

People: Teach us and show us the way.

We call upon all those who have lived on this earth, our ancestors and our friends, who dreamed the best for future generations, and upon whose lives our lives are built, remembering especially...

and with thanksgiving, we call upon them to:

People: Teach us and show us the way.

Silence

The Presider adds a concluding Collect.

Creator, you made the world and declared it to be good: the beauty of the trees, the softness of the air, the fragrance of the grass speaks to us; the summit of the mountains, the thunder of the sky, the rhythm of the waters speak to us; the faintness of the stars, the freshness of the morning, the dewdrops on the flower speak to us. But above all, our heart soars, for you speak to us in Jesus the Christ, in whose name we offer these prayers.

Amen.

adapted from *The Church of the Four Winds,*
Portland, Oregon

Confession of Sin

The Deacon says to the People

Let us confess our sins against God and our neighbor.

Silence may be kept.

Deacon and People together

**For all that separates our hearts from God
and from all that closes our eyes to God's love.**

Silence

**For what we have done, left undone,
and what has been done on our behalf.**

Silence

**For the pride that prevents us from forgiving others,
as we have been forgiven.**

Silence

Jesus, forgive us.

**Create in us clean hearts, O God,
and renew a right spirit within us.**

Amen.

The Presider says

The Lord enrich you with grace, and nourish you with many blessings; the Lord defend you in trouble and keep you from all evil; the Lord accept your prayers, and absolve you from your offences, for the sake of Jesus Christ, our Savior. **Amen.**

(University Episcopal Community at The Univ. of MN)

The Peace

Presider The peace of the Lord be always with you.

People **And also with you.**

§ *The People offer each other a sign of the Peace.*

Following the Peace, please be seated.

Welcome and announcements

The Offertory

You may give online now by using your phone's camera to scan the quick response code:



or text stpaulcathedral to 73256 using your cell phone.

Thank you!

The Holy Communion

§ Please stand as able for the hymn and remain standing for the Great Thanksgiving.

Offertory Hymn 377

Unison or harmony

1 All peo - ple that on earth do dwell, sing to the Lord with
2 Know that the Lord is God in - deed; with - out our aid he
3 O en - ter then his gates with praise, ap - proach with joy his
4 For why? the Lord our God is good, his mer - cy is for
*5 To Fa - ther, Son, and Ho - ly Ghost, the God whom heaven and

1 cheer - ful voice: him serve with mirth, his praise forth
2 did us make: we are his folk, he doth us
3 courts un - to; praise, laud, and bless his Name al -
4 ev - er - sur; his truth at all times firm - ly
5 earth a - dore, from men and from the an - gel

1 tell, come ye be - fore him and re - - jice.
2 feed, and for his sheep he doth us take.
3 ways, for it is seem - ly so to do.
4 stood, and shall from age to age en - - dure.
5 host be praise and glo - ry ev - er - - more.

Words: William Kethe (d. 1608?); para. of Psalm 100. Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

The Great Thanksgiving

Adapted from: *A Handbook for Native American Ministry*,
The Episcopal Diocese of Arizona Council for Native American Ministry

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

People: **We lift them to the Lord.**

Presider: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise.**

Presider:

From the place of the rising sun in the East to the South from where the warm winds come, from the West where soft rains bless us and from the coldness of the North, we unite with all creation from the four directions to join in everlasting thanksgiving and praise for the gift of your Son, Jesus Christ. With hearts lifted, we join with the angels, the guardian spirits, the saints and all our ancestors as we pray.

Presider and People:

Holy, holy, holy Lord, God of power and might.

Heaven and Earth are full of your glory.

Hosanna in the highest.

Blessed is the One who comes in the name of the Lord.

Hosanna in the highest.

The Presider continues:

O Great Spirit, Our Creator, you gave us the gift of ceremony, you taught us that everything is sacred and you asked us to walk with you on a path towards peace and love. Just as in generations past, like our grandfathers and grandmothers, we come humbly with arms outstretched to honor you and all that you have created for all of creation. Together with all creation we live, interdependently and marveling that when we do, creation serves as its best reflection of the awesome wonder that you are in our eyes.

You have always cared for us, even when it seemed that there was no way to save our misuse of creation and mistreatment of each other. Many years ago, you came to us as a human being so that we might understand you in a way that would help us find the path you had intended for us.

Our Elder Brother, Jesus, as he was called, came into creation in the same way that all humanity is born, because people had turned away from you and no longer loved each other, bringing death and destruction to all. Sharing our living and dying, our Elder Brother Jesus opened our eyes and our hearts to understand that we are all relatives and that you, our Creator, love us all.

Jesus lived in a good way. He rejected no one, fed the hungry, gave water to the thirsty and broke down the barriers that had been erected between race, class and sex. But, he paid a price for his loving ways. When it was his time, he stretched out his arms upon the cross and died. In this sacrifice our Elder Brother Jesus united us in all that is beauty, with all that has been and all that will ever be.

On the night before he died, he gave us another ceremony. He gathered those who had been closest to him for a meal. During the meal our Elder Brother Jesus took bread, gave thanks to you, blessed it, broke it, gave it to his friends and said: "Take, eat, this is my Body, given for you. Do this for the remembrance of me."

After supper our Elder Brother Jesus took the cup of wine, gave thanks to you, blessed it, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant of my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

We found it hard to understand these words and actions, but we followed the path celebrating this ceremony from that time until now. Through our experiences then we proclaim this mystery of our faith:

Presider and People:

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues:

In this ceremony that our Elder Brother Jesus gave us, we have experienced a transformation of our spirits. We have been brought into the death of Jesus and raised into his resurrection, and we eat and drink with Him in His new life. We have noticed that when we come together for this ceremony, we all leave nurtured and nourished no matter how lost we feel and no matter how hungry we have been.

We also offer our gifts in return just as our elders and ancestors teach us. It is through this sharing of what we have to give that we have found strength beyond imagining.

Presider and People:

**So, now once again, we humbly call upon your Spirit,
as we cry for a vision.**

**Feed us, quench our thirst,
make these simple elements from your creation
to be Christ's body and Christ's blood.**

**We cry for the vision that will help us be your holy people
in all that we do,
in all that we see,
in all that we hear,
in all that we breathe
and in all that we speak.**

The Presider continues:

Come Creator Spirit. Come now and be for us the holy food and drink that your people cry out for in this ceremony.

Surrounded now by our ancestor spirits, the spirits of those who have led saintly lives, the blessed Virgin Mary, blessed Paul, and all your saints and angels, we celebrate with all of creation – the two legged, the four legged, the winged, those that crawl and those that swim, those that give shade and those that offer us pleasing aromas – for together we see the awesome nature of all creation, the need to be one family living in relationship, interdependently and yet as one. May we be this unity and live as relatives to all.

Through Jesus the Christ and with Jesus the Christ and in Jesus the Christ, made possible by your Holy Spirit, we join with you our God and Creator as a community of relatives.

Presider and People:

Blessed are you now and for ever. AMEN.

Presider:

As our Brother Christ has taught us, we now pray,

The Lord's Prayer (*Presider and People*)

**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,
for ever and ever. Amen.**

The Fraction: The Breaking of the Bread

A period of silence follows as the Bread is broken.

Presider: **Whoever comes to me shall not hunger**

People: **and who ever believes in me shall never thirst.**

(Invitation, St. Gregory of Nyssa)

The Invitation

This is the table, not of the church but of Jesus Christ. It is made ready for those who love him and who want to love him more. So come, you who have much faith and you who have little; you who have been here often and you who have not been for a long time or ever before; you who have tried to follow and you who have failed; come, not because the Church invites you; it is Christ, and he invites you to meet him here.

- *The Iona Community Worship Book*

Presider **The Gifts of God for the People of God.**

After the Invitation has been given, please be seated until you are ushered to the communion stations at the Crossing. Please take your purse or valuables with you.

At Communion time we will offer the Host with the option to have it partially intincted (dipped) by the Eucharistic Minister into the wine and placed in the communicant's hand. For the time being we will not offer the option of drinking from the Common Cup. You may choose to receive only the dry Host or to receive a blessing instead of the sacrament.

As you come forward, please use one of these three gestures to indicate your preference:

- ❖ *To receive the host with wine, extend both your hands, palm up.*
- ❖ *To receive only the host, extend one hand, palm up.*
- ❖ *To receive a blessing, cross your hands at your shoulders.*

If you need to receive a gluten-free wafer, please go to the station at the extreme left.

At the Communion, organ voluntary

§ *After a moment of silence following the distribution of communion, please stand as you are able for the following prayer*

The Postcommunion Prayer

Presider Let us pray.

All **Creator God,
from you every family in heaven and earth takes its name.
You have rooted and grounded us in your covenant love,
and empowered us by your Spirit to speak the truth in love,
and to walk in your way towards justice and wholeness.
Mercifully grant that your people,
journeying together in partnership,
may be strengthened and guided to help one another
to grow into the full stature of Christ,
who is our light and our life.
Amen.**

The Presider may bless the people.

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Hymn 397

1 Now thank we all our God, with heart, and hands, and voices,
2 O may this bounteous God through all our life be near us!
3 All praise and thanks to God the Father now be given,
who wondrous things hath done, in whom his world rejoices;
With ever-joyful hearts and blessed peace to cheer us;
the Son, and him who reigns with them in highest heaven,
who from our mother's arms hath blessed us on our way
and keep us in his grace, and guide us when perplexed,
eternal, Triune God, whom earth and heaven adore;
with countless gifts of love, and still is ours to-day.
and free us from all ills in this world and the next.
for thus it was, is now, and shall be, ever-more.

Words: Martin Rinkart (1586-1649); tr. Catherine Winkworth (1827-1878), alt.
Music: *Nun danket alle Gott*, melody Johann Crüger (1598-1662);
harm. William Henry Monk (1823-1889), after Felix Mendelssohn (1809-1847)

The Deacon dismisses them with these words

Go now into the four Sacred Directions, the east, south, west, and north.

Go into your communities, into unknown lands and places.

Go where God's name is well known and where it has yet to be known.

Go to those who welcome you and those who reject you.

Go and share the Gospel with all who will hear.

People: Thanks be to God.

Instrumental Voluntary

Finale

Gerald Bales (1919-2002)

§ *The clergy, altar party, and people depart as music is played.*

If you choose not to remain for the Organ Voluntary, please leave quietly out of respect for those who would like to stay and listen or pray for a while. Thank you.

Ministers of the Liturgy

Presider & Dean: The Very Rev. Penny Bridges

Preacher: Kate Gould

Deacon: The Rev. Cn. Brooks Mason

Assisting: The Rev. Cn. Allisyn Thomas

Reader: Robert Heylmun

Head Verger: Cn. Lisa Churchill

Thurifer: Todd Hurrell

Verger: Cherie Dean

Sub-verger: Stacey Klaman

Altar Servers: Salvador Arce Guerra, Jehrib Cabarlo

Altar Guild: Cherie Dean

Usher-in-Charge: Cn. Lucinda Parsons

Usher: Tom Simmons

Director of Music: Cn. Martin Green

Assistant Organist: Gabriel Arregui

Cathedral Sound: Jim Wright

Cathedral Audio/Visual Technicians: Stacey Klaman, Marshall Moore, Mike Thornburgh,
Kelsey Young, Paul Young

A historical note about Thanksgiving Day – A national holiday and day of thanks. Thanksgiving Day is celebrated in the United States on the fourth Thursday in Nov. This custom is based on the celebration of three days of prayer and feasting by the Plymouth, Massachusetts, colonists in 1621. There was also a Thanksgiving celebration with prayer by members of the Berkeley plantation, near what is now Charles City, Virginia, in 1619. The first national Thanksgiving Day was celebrated in 1789. Under President Abraham Lincoln, Thanksgiving Day came to be celebrated annually on the last Thursday of Nov. Thanksgiving Day was celebrated on the third Thursday of Nov. in the three years 1939-1941 under President Franklin D. Roosevelt. However, the Thanksgiving Day commemoration was moved back to the fourth Thursday in Nov. by Congress in 1941. Thanksgiving Day is a major holy day and a national day in the Prayer Book calendar of the church year (pp. 16-17, 33).

- <https://www.episcopalchurch.org/glossary/thanksgiving-day/>

In the unlikely event of an emergency requiring us to evacuate the cathedral please follow the directions of the ushers and vergers, and remain as quiet and calm as possible. Please locate an exit nearest you.

The exit doors are:

- *South porch doors at Nutmeg Street and Fifth Avenue*
- *North porch doors to Fifth Avenue Courtyard*
- *South transept east and west doors to Nutmeg Street*
- *Northeast hallway door to Fifth Avenue breezeway*
- *West chapel (to the left of chapel altar) stairs leading down to landing.*