



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

The Second Sunday of Advent  
The Holy Eucharist:  
Rite Two

Indigenous Peoples' Awareness Month  
November 17, 2024  
10:30 a.m.

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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.

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*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.*



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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*

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WELCOME to our liturgy, our customary public ritual of worship. Liturgy is Greek for "the work of the people", so worship is not a performance by the clergy and musicians, and you are not the audience. Instead, all of us make an offering to God. You are invited to sing, respond, and contribute your own voice to our worship today. Please follow along; parts of the service are explained briefly in each major section of the Eucharistic liturgy.

It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Our worship is designed to engage all our senses - sight, sound, smell, taste, touch - and we use all of our bodies in worship. Typically, we follow the biblical Jewish and Christian traditions of standing as able to praise God and to pray, sitting in order to listen, and kneeling as able in order to express penitence or devotion. You may notice that some people engage in various acts of personal devotion, such as bowing or making the sign of the cross. These also are optional, used by some in order to enhance their individual experience of worship.

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*Kneelers are available in the back of the church: please bring one to your seat if you wish to kneel during the service.*

*Parents with young children are invited to worship with their children in the Prayground area of the Nave, where age-appropriate activities are available.*

*The people gather and prepare for worship during the following voluntary.*

### **Organ Voluntary**

*Nun komm' der Heiden Heiland, BWV 659  
Johann Sebastian Bach (1685-1750)*

### **Welcome and announcements**

§ *Please stand as you are able for the tolling of the bell.*

We begin with Gathering.

*The choir and altar party form the Entrance Procession to begin the Entrance Rite. Each vergger, the person who carries a virge and assists with the organization and operation of worship services, is responsible for a section of the procession. Choir members wear black cassocks and white surplices. The acolytes are vested in white albs and clergy in albs and blue stoles. Blue is the color we use for the current liturgical season, Advent, a time of preparation for Christmas.*

Just before the procession begins, a priest will scoop incense from the boat, the small container with a lid and spoon, place it on the hot coals in the thurible or censer and bless the burning incense.

The entrance hymn begins, and we gather by singing together as one of our opening acts of worship; this is something we do together, as a community. This is not just the act of an individual, but of all of us together. It unifies us, right from the beginning, which is why it is important to join in, even if you don't think you can sing well – God doesn't care how well you sing!

## Hymn 444



1 Blessed be the God of Is - rael, who comes to set us free;  
 2 He from the house of Da - vid a child of grace has given;  
 3 On pri - son - ers of dark-ness the sun be - gins to rise,



he vis - its and re - deems us, he grants us lib - er - ty.  
 a Sa - vior comes a - mong us to raise us up to heaven.  
 the dawn - ing of for - give - ness up - on the sin - ner's eyes.



The pro - phets spoke of mer - cy, of free - dom and re - lease;  
 Be - fore him goes his her - ald, fore - run - ner in the way,  
 He guides the feet of pil - grims a - long the paths of peace.



God shall ful - fill his prom - ise and bring his peo - ple peace.\_\_\_\_  
 the pro - phet of sal - va - tion, the har - bin - ger of Day.\_\_\_\_  
 O bless our God and Sa - vior, with songs that nev - er cease.\_\_\_\_

Words: Michael A. Perry (b. 1942), alt.; para. of *The Song of Zechariah*. Copyright © 1973 by Jubilate Hymns (admin. by Hope Publishing Co., Carol Stream, IL 60188). All Rights Reserved. Used by permission. Music: *Thornbury*, Basil Harwood (1859-1949). Published by permission of the Executors of the late Dr. Basil Harwood. Originally composed for the hymn, "Thy hand, O God, has guided."

# The Word of God

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The Book of Common Prayer (BCP) page 355

*The Acclamation and Collect for Purity:*

*The Acclamation is a salutation or greeting in the opening dialogue of the eucharistic liturgy arranged by versicle and response and varied according to the liturgical season.*

*The Collect for Purity has its roots as a private, preparatory prayer of the priest dating back to the 11th century. It draws from Psalm 51 – the great penitential psalm of David. It is a way for all of us to prepare for worship.*

*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.**

*All remain standing as able.*

*A response is sung, and the Presider censes the Chancel Cross “Christus Rex” and the altar. Incense was widely used in Judaism and other cultures of the ancient world as a means of sacrifice, purification, and veneration. Incense is symbolic as it represents the Holy Spirit carrying our prayers towards the heavens. It is a fragrant honorific and an expression conveying respect.*

**Kyrie eleison** (*choir*) from *Mass for Four Voices*

William Byrd (1540-1623)

*In the early church, in the east, the Greek supplication Kyrie eleison (“Lord, have mercy”) was the common response to intercessory biddings addressed to the people. It now may be used in the eucharist at the entrance rite in the Episcopal Church. Kyrie eleison may be sung or said in place of the Gloria in excelsis in the entrance rite in seasons other than Christmas and Easter.*

*Kyrie eleison. Christe eleison. Kyrie eleison.*

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

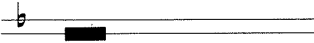
§       *Please remain standing as able.*

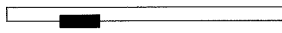
## The Collect of the Day

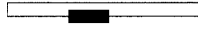
*The Collect of the Day is assigned in the Book of Common Prayer (pp 211-261), one for each Sunday and Holy Day of the year.*

*This concludes the Entrance Rite and brings us to the Liturgy of the Word. It introduces the theme of the day from either the Gospel or the life of the Church and frames the conversation we will have in (and with) our readings. It collects our thoughts and intentions.*

*Chanting the liturgy came into use as churches became larger: chanting is easier on the voice than shouting.*

Presider   
The Lord be with you.

People   
*And also with you.*

Presider   
Let us pray.

Presider

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **Amen.**

§ *Please be seated.*

## The Lessons

*The Liturgy of the Word is based on ancient Jewish worship: we hear and learn about God's work in the world by listening to Lessons from Scripture. Scripture is read every time God's people gather for worship, whether for Eucharist or for the Daily Office, or for any other prayer service. We are a church grounded in the Word of God, the Holy Scriptures.*

*We follow a three-year cycle of readings called a Lectionary which is a reading plan that goes through Hebrew Scripture, the psalms, the New Testament, and a Gospel lesson each Sunday. This reading plan is shared by many denominations, and can be found in the Book of Common Prayer starting on p. 888.*

*The First Lesson is read, the Reader first saying*

A Reading from the First Book of Samuel.

1 Samuel 1:4-20

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. Her rival used to provoke her severely, to irritate her, because the LORD had closed her womb. So it went on year by year; as often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?"

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the LORD. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. She was deeply distressed and prayed to the LORD, and wept bitterly. She made this vow: "O LORD of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head."

As she continued praying before the LORD, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, "How long will you make a drunken spectacle of yourself? Put away your wine." But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time." Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him." And she said, "Let your servant find favor in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, "I have asked him of the LORD."

*After each Lesson the Reader may say*

The Word of the Lord.

*Answer*        **Thanks be to God.**

The Gradual (in place of the Psalm)      (*choir*)

1 Samuel 2:1-10  
chant: J. Corfe

- 1 My heart exults in the Lord;  
    my strength is exalted in my God.
- 2 My mouth derides my enemies,  
    because I rejoice in your salvation.
- 3 There is no Holy One like you, O Lord,  
    nor any Rock like you, our God.
- 4 For you are a God of knowledge  
    and by you our actions are weighed.
- 5 The bows of the mighty are broken,  
    but the feeble gird on strength.
- 6 Those who were full now hire themselves out for bread,  
    but those who were hungry are well fed.
- 7 The barren woman has borne sevenfold,  
    but she who has many children is forlorn.
- 8 Both the poor and the rich are of your making;  
    you bring low and you also exalt.
- 9 You raise up the poor from the dust,  
    and lift the needy from the ash heap.
- 10 You make them sit with the rulers  
    and inherit a place of honor.
- 11 For the pillars of the earth are yours  
    and on them you have set the world.

*The Second Lesson is read, the Reader first saying*

A Reading from the Letter to the Hebrews.

Hebrews 10:11-25

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," and since then has been waiting "until his enemies would be made a footstool for his feet." For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

"This is the covenant that I will make with them  
    after those days, says the Lord:  
I will put my laws in their hearts,  
    and I will write them on their minds,"

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

*The Reader may say*

The Word of the Lord.

*Answer*     **Thanks be to God.**

*The alleluia verse between the second lesson (Epistle) and the proclamation of the Holy Gospel is a verse of scripture bearing some relationship to the Gospel sung with the acclamation “alleluia”. The Gospel reading highlights the Liturgy of the Word because it symbolizes the presence of Jesus the Christ. We stand to indicate the importance we place on Jesus’ words and actions. This has been a tradition of Christian churches since at least the late 4th century. Proclaiming the Gospel is one of the liturgical roles of the deacon who carries the Gospel book closer to the people. We turn our bodies toward the gospel, as we hope to turn our hearts, minds, and lives toward the gospel as well. In the 9th century there is evidence that people made a sign of the cross on their foreheads at the gospel announcement. The gospel presence mirrors how Jesus and the Holy Spirit are present in the Liturgy of the Table in the Sacrament.*

§           *Please stand as able when the Presider stands. The thurifer and deacon begin to move to the place designated for the proclamation of the Gospel.*

**Alleluia Verse (Cantor, then all repeat)**

*Alleluia. Alleluia. Alleluia.*

**Be faithful until death, says / the Lord, \*  
and I will / give you the crown of life.**

*Alleluia. Alleluia. Alleluia.*

*At the announcement of the Gospel, it is traditional for the deacon to make a small sign of the cross, using the thumb of the right hand, on the forehead, mouth and heart following the signing of the book. The people may sign themselves in the same way. The deacon then censes the Gospel book with three swings before reading.*



## The Holy Gospel

Mark 13:1-8

*The Deacon reads the Gospel, first saying*

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

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

As Jesus came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

The Gospel of the Lord.

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

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

*The sermon is a personal reflection by the preacher on the Scripture readings, our current situation, and the Christian life.*

## The Sermon

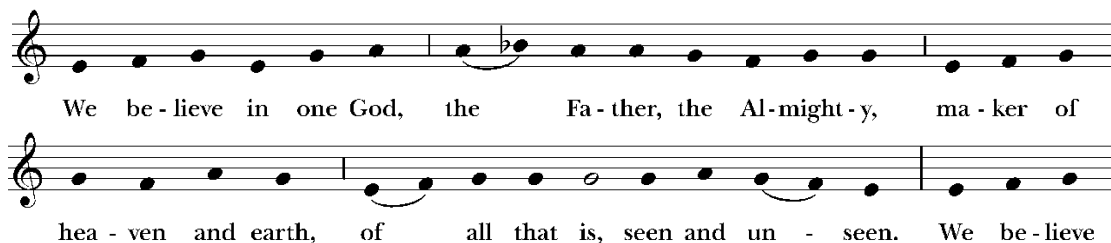
The Very Reverend Penny Bridges

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

## The Nicene Creed

*The Nicene Creed is a summary statement of Christian belief. It was adopted by the undivided church in the fourth century and is one of the oldest texts of Christian worship. These are the major points we agree upon as Christians, though we continue discussing what they mean. We pray it rather than merely saying it, because it is a statement of faith, a symbol of unity among all Christians throughout history.*

*(Sung by all)*



We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of  
hea - ven and earth, of all that is, seen and un - seen. We be - lieve

in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly  
be - got - ten of the Fa - ther, God from God, Light from Light, true God  
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.  
Through him all things were made. For us and for our sal - va - tion  
he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit  
he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.  
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;  
he suf - fered death and was bur - ied. On the third day he rose a - gain  
in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven  
and is seat - ed at the right hand of the Fa - ther. He will come a -  
gain in glo - ry to judge the liv - ing and the dead, and his king - dom  
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,  
the giv - er of life, who pro - ceeds from the Fa - ther and the Son.

With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.  
 He has spo - ken through the Pro - phets. We be - lieve in one ho - ly  
 cath - o - lic and a - po - sto - lic Church. We ac - know - ledge one bap - tism  
 for the for - give - ness of sins. We look for the re - sur - rec - tion of the dead,  
 and the life of the world to come. A - men.

Music: Plainsong, Mode 4; Credo I; adapt. Mason Martens (1933-1991). Copyright © 1984 Mason Martens.

*The Creed is followed by the Prayers of the People, one of the most ancient portions of our liturgy, dating back at least to the 2nd century. Prayer is the primary way we enter into those relationships as Christians, as we intercede for the whole world. Prayer is offered for the Universal Church, the Nation and all in authority, the welfare of the world, the concerns of the local community, those who suffer and those in any trouble, and the departed. It is the function of the deacon to bid or lead the prayers.*

## **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...

*The Intercessor offers prayers on behalf of the congregation and bids their prayers.*

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...

*The Intercessor offers prayers for the deceased on behalf of the congregation and bids their prayers.*

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**

*Another way we respond to the proclamation of God's word is by praying for ourselves in the Confession, an acknowledgment of sin, as in Psalm 51: "Against you only have I sinned and done what is evil in your sight." A general confession before receiving Holy Communion is a good practice: we are taught that we must examine our consciences before receiving Communion. In community, we acknowledge our own falling short - and the world's - of the goal of true amendment of life, and, sharing abundant peace with each other. As part of the deacon's role to direct the order of the assembly, the deacon bids and leads the Confession.*

*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 Absolution is a formal act by a bishop or priest pronouncing God's forgiveness of sins through Jesus Christ. We follow the Absolution with the Peace when we affirm our reconciliation with one another as preparation for receiving Communion; and it serves as a transition point or bridge between the Proclamation of the Word of God and the Celebration of Holy Communion portions of the liturgy. The Peace is a sign of the reconciliation established by Jesus between God and God's people. It originated as the kiss of peace, and you are exchanging peace with your Christian siblings, the peace of Christ which passes all understanding.*

## **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.*

§      *Please be seated.*

## **Recognition of New Members**

## Ingathering and Dedication of Pledges

### Instrumental Voluntary

*Brass and organ*

*Trumpet*

Steve Foster

*Largo, HWV 40*

George F. Handel (1685-1759)

*Today we invite all to bring their 2025 pledge to the altar. If you have already submitted your pledge, look for a card that says "I already pledged" to bring with you. You may make your pledge online now using the QR code for pledging on p. 27.*

### 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

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*The Presider may begin the Offertory with one of the sentences on page 376 of the Book of Common Prayer or with some other sentence of Scripture.*

*Representatives of the congregation, the Oblation Bearers, bring the people's offerings, the oblations, of bread and wine to the deacon.*

*The ushers pass the offering plates or alms basins to the congregants. Collecting financial gifts, or passing the plate, serves as a visible reminder that our whole lives are offered to God, and a part of the riches God has given to us are offered back to God in thanksgiving for all that we have and all that we are.*

*The altar servers assist the Deacon setting the altar. The dressed chalice, the chalice with the corporal and purificator linens and square pall cover, is presented to the deacon who spreads the corporal on the altar before receiving the oblations from the people. Another acolyte brings the paten with gluten free wafers to be placed on the corporal.*

*We use wine as Jesus did and as he commanded us to do. The deacon pours wine from the cruet into the chalice. A little water is generally added to reduce the strength of the wine and to symbolize the water that poured out of Jesus' side after his death. We typically use vessels made from precious metals as a way of honoring the importance of communion; and the silver and gold used in most chalices don't harbor microbes. We use linen cloths on the altar in ways which are very similar to the way in which you might use linen napkins and tablecloths at a dinner party.*

*Both scripture and Christian tradition often compare communion to a great heavenly banquet or feast of all the saints.*

*We enter the Remembering part of our service as we celebrate Jesus' words and actions of the night before he died. We call this whole last half of the service the Liturgy of the Table, or Holy Communion, or Eucharist. The word Eucharist means to "give thanks."*

### **At the Offertory, Anthem**

*Lo, in the time appointed*  
Healey Willan (1880-1968)

Lo, in the time appointed the Lord will come; The mountains and the hills shall break forth into singing and all the trees of the field shall clap their hands: for the Lord God shall come into his everlasting kingdom; And upon the throne of David shall he reign for ever, Alleluia.

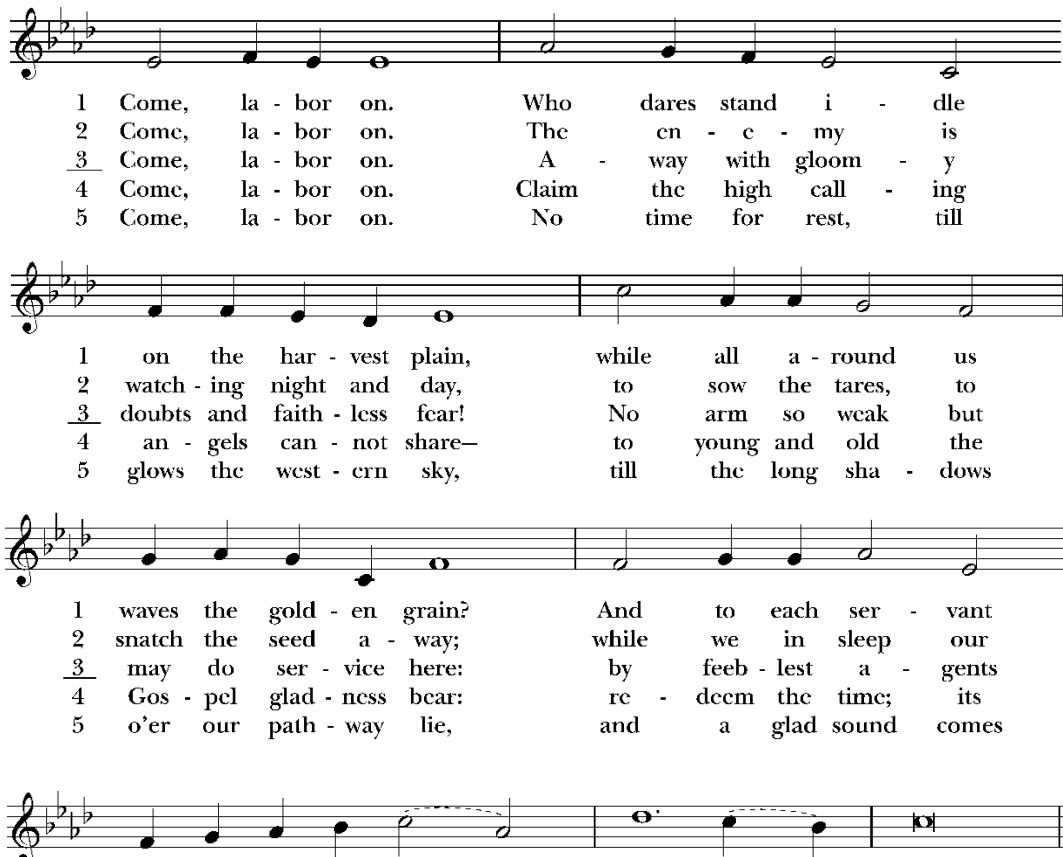
§ *Please stand as able for the following hymn.*

*During the offertory hymn:*

*The thurifer meets the presider in front of the altar and the presider censes the altar and gifts. The thurifer then bows and censes the presider, deacon, and assisting clergy or preacher, sometimes referred to as the three sacred ministers. The thurifer bows and censes the altar party, choir, and congregation before standing aside for the Great Thanksgiving. The thurifer may gently swing the thurible during the Eucharistic Prayer and cense during the Sanctus, "Holy, holy, holy Lord", and at the elevation of the Consecrated Elements during the Doxology at the conclusion of the Great Thanksgiving and during the Great Amen.*

*The Lavabo refers to the washing of hands prior to leading the Eucharistic Prayer. An acolyte pours water over the presider's fingers using the lavabo bowl and linen towel. An acolyte completes the preparation of the altar by putting the altar book and stand in place for the presider. The ushers present the money offering to the deacon and the presider may bless the offering and say "All things come from thee, O Lord," and the People may say "and of thine own have we given thee" from 2 Chronicles 29:14.*

## Offertory Hymn 541



1 Come, la - bor on. Who dares stand i - dle  
 2 Come, la - bor on. The en - c - my is  
 3 Come, la - bor on. A - way with gloom - y  
 4 Come, la - bor on. Claim the high call - ing  
 5 Come, la - bor on. No time for rest, till

1 on the har - vest plain, while all a - round us  
 2 watch - ing night and day, to sow the tares, to  
 3 doubts and faith - less fear! No arm so weak but  
 4 an - gels can - not share— to young and old the  
 5 glows the west - ern sky, till the long sha - dows

1 waves the gold - en grain? And to each ser - vant  
 2 snatch the seed a - way; while we in sleep our  
 3 may do ser - vice here: by feeblest a - gents  
 4 Gos - pel glad - ness bear: re - deem the time; its  
 5 o'er our path - way lie, and a glad sound comes

1 does the Mas - ter say, "Go work to - day."  
 2 du - ty have for - got, he slum - bered not.  
 3 may our God - ful - fill his right - eous will.  
 4 hours too swift - ly fly. The night draws night.  
 5 with the set - ting sun, "Ser - vants, well done."

Words: Jane Laurie Borthwick (1813-1897), alt. Music: *Ora Labora*, Thomas Tertius Noble (1867-1953).

§ Please remain standing as able for the Great Thanksgiving. The children may come forward to the sanctuary steps for their participation in the Eucharistic Prayer.

*During the Eucharistic Prayer, we focus on the death and resurrection of Jesus which is the heart of the Christian faith. We recall his words to his disciples at the Last Supper, in which Christ commanded us to continue the tradition he was beginning. You will find the clearest expression of the meaning of communion by listening carefully to the words of the Eucharistic Prayer.*

*The one who presides over Eucharist is always an ordained person known as a presbyter or priest. In the earliest centuries of the church, the bishop, or chief pastor, would always preside, but soon the church grew too large for one person to do this. The bishop has since ordained and delegated priests to celebrate the Eucharist in each local congregation. The four-fold order of the ministry of bishops, priests, deacons, and lay people goes back to the beginnings of the church; that is why Episcopalians and others retain these orders to this day.*



*The Sursum Corda, Latin for “Lift up your hearts,” is a phrase dating back to 215 AD and helps us to focus our attention on God’s action coming to us.*

*The Presider continues with the Proper Preface which is seasonal and helps us to further focus on what is happening (BCP 377). It ends with the Sanctus (Holy, Holy, Holy, Holy Lord) which is a hymn dating back to the 4th Century based on writings of the Prophet Isaiah (and later St. John the Divine in the Revelation to John) in anticipation of the heavenly banquet.*

## The Great Thanksgiving

Eucharistic Prayer A

BCP 361

Lift up your hearts

*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 staff is for the Presider and the second for the People. The third and fourth staves are for the Presider and People respectively. The lyrics are: "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."

*The Presider continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

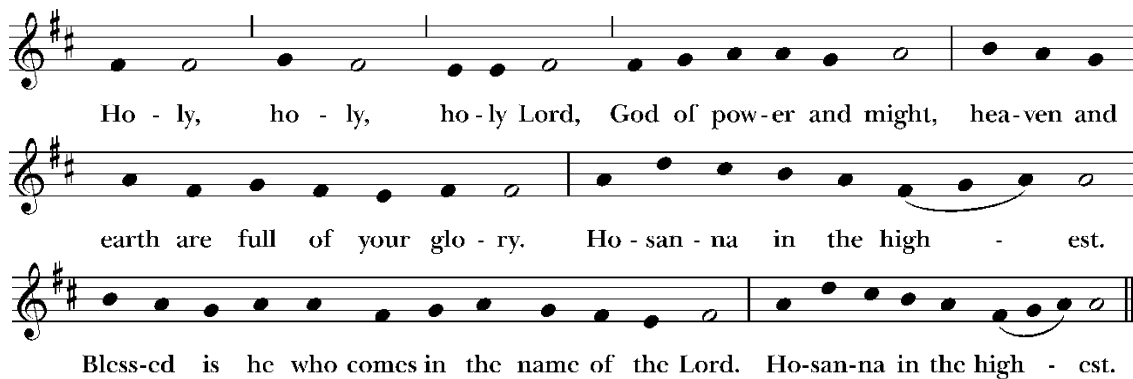
*Here a Proper Preface is sung or said on all Sundays as appointed.*

Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

**Holy, holy, holy Lord** *Sanctus*  
(*Presider and People*)

S 124



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven 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 - san - na in the high - est.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

*The first part of the Eucharistic Prayer recalls the events of salvation history, and this is called Anamnesis, meaning 'remembering' or 'reminiscence.'*

*The Presider continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

*The following Words of Institution recall Jesus' words at the Last Supper instructing the disciples to 'do this in remembrance of me.'*

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

*Presider and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

The Words of Invocation called the 'Epiclesis' are where we ask the Holy Spirit to descend upon these gifts and upon us to make the bread and wine holy and to make us part of Christ's body. This 'validates' the Mass.

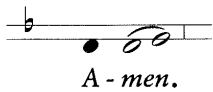
*The Presider continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. ✠ Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Paul, and all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*Presider and People*



The Great Amen, from the Hebrew meaning "so be it," is the only word in our Book of Common Prayer in all capital letters. We assent to and affirm what we've just heard.

The Lord's Prayer follows: it becomes the summation of our prayers to God in blessing the Bread and Wine and is also another way of affirming our heritage as the church. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread, symbolizing that God's presence with us is also essential to our getting through the day.

And now, as our Savior Christ has taught us, we are bold to say,

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

S 119

Musical notation for 'The Lord's Prayer' in three staves. The key signature is one flat (B-flat) and the time signature is common time (C). The melody is written in a soprano-like range. The lyrics are: 'Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our'.

dai - ly bread. And for - give us our tres - pas - ses,  
 as we for - give those who tres - pass a - gainst us. And lead  
 us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.

Setting: Plainsong; adapt. Charles Winfred Douglas (1867-1944)

## The Fraction: The Breaking of the Bread

*A period of silence follows as the Bread is broken.*

*In the Eucharist, the use of silence is active rather than passive and in this silence, we break the bread and recall the body of Christ broken for us. We may hear the sound of the bread breaking, too.*

## Fraction Anthem: Whoever eats this bread

S 170

*Antiphon*  
*Cantor; then All*

Who - ev - er eats this bread will live for ev - er.

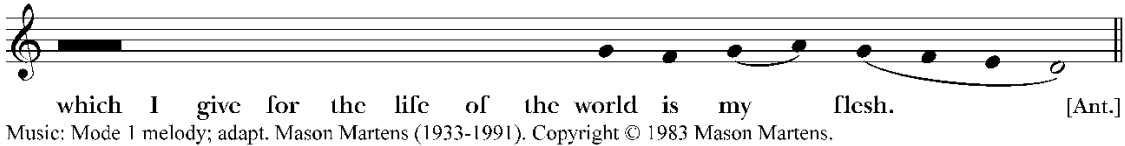
*Cantor*

1. This is the true bread which comes down from hea - ven

*Cantor*

and gives life to the world. [Ant.] 2. Who - ev - er

believes in me shall not hun - ger or thirst, for the bread



## 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.

*The acolytes bring additional chalices and patens to the altar. The altar ministers divide the sacrament accordingly, and once the communion ministers receive communion, they move to their assigned stations to distribute. The ushers guide the people to the communion stations and lead the communion ministers to anyone in the congregation who is unable to come forward to receive.*

*After the Invitation has been given, please be seated until you are ushered to the communion stations at the altar. 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.*

*+ Laying on of hands for healing – for your own needs or for the needs of another person - is available during Communion at the healing station at the south wall near the pulpit.*

*The Bread and the Cup are given to the communicants with these words*  
The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. **Amen.**

*or with these words*

The Body of Christ, the bread of heaven. **Amen.**  
The Blood of Christ, the cup of salvation. **Amen.**

*The vergers monitor the distribution to ensure there is sufficient sacrament available. When necessary, the Celebrant consecrates additional bread and wine, using the form on BCP page 408.*

**At the Communion, Agnus Dei** (choir) from *Mass for Four Voices* Byrd

*Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem.*

Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: grant us peace.

**Anthem**

*O taste and see*

Ralph Vaughan Williams (1872-1958)

O taste and see how gracious the Lord is. Blest is the man that trusteth in him.

*[text: Psalm 34:8]*

*As communion concludes, the vergers and acolytes respectfully take the communion vessels to the sacristy for sacristans to clean. The Lay Eucharistic Visitors come forward to the credence table to gather their portable communion kits which now contain sacrament from the mass. The altar is cleared, and the altar ministers return to their seats.*

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

### **The Postcommunion Prayer**

*Postcommunion prayers date from the fourth century. This is a prayer of thanksgiving after communion that also seeks God's help for Christian service. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry. We move out to be God's hands and heart in the world. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ.*

*Presider* Let us pray.

*All* **Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

*The Deacon may send forth the Lay Eucharistic Visitor(s) with a prayer.*

*A Lay Eucharistic Visitor (LEV) may be licensed to go from a eucharist to share the sacrament with members of the congregation who were unable to be present at the celebration because of illness or infirmity.*

*The Presider may bless the people.*

*This function of the priest is a sacerdotal pronouncement of God's love and favor, addressed to the people and the Presider may make the sign of the cross (✠) over 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 382

1 King of glo - ry, King of peace, I will love thee;  
 2 Where - fore with my ut - most art, I will sing thee;  
 3 Seven whole days, not one in seven, I will praise thee;

*Tenor or soprano ad libitum*

3 Seven whole days, not one in seven, I will praise thee;

and that love may nev - er cease, I will move thee.  
 and the cream of all my heart, I will bring thee.  
 in my heart, though not in heaven, I can raise thee.

in my heart, though not in heaven, I can raise thee.

Thou hast grant - ed my re - quest, thou hast heard me;  
 Though my sins a - gainst me cried, thou didst clear me;  
 Small it is in this poor sort to en - roll thee;

Small it is in this poor sort to en - roll thee;

thou didst note my work - ing breast, thou hast spared me.  
 and a - lone, when they re - plied, thou didst hear me.  
 e'en e - ter - ni - ty's too short to ex - tol thee.

e'en e - ter - ni - ty's too short to ex - tol thee.

Words: George Herbert (1593-1633). Music: *General Seminary*, David Charles Walker (b. 1938). Copyright © 1976, David Charles Walker.



*The final act of our common worship is the Dismissal, another liturgical function of the deacon. It is not an afterthought, but an integral part of the service. The word “mass” comes from the Latin words “missa est”- “you are sent.” Jesus’ final action on earth was to send his followers into the world to make disciples, baptizing and teaching them to obey all that he commanded. This is what we are all called to do, to be a blessing to others.*

### **The Dismissal**

*Deacon*        Let us bless the Lord.

*People*        **Thanks be to God.**

### **Instrumental Voluntary**

*Moderato*

*Brass and organ*

Johan Helmich Roman (1694-1758)

*Trumpet*

Steve Foster

§        *The clergy, altar party, and people depart.*

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

*Everyone is invited to follow the procession to a special luncheon in the Great Hall,  
celebrating the generosity of our community.*

*The sacristans clear the credence table and begin their tasks of washing the communion vessels and linens. The sacristans transfer any remaining sacrament to the ciborium, the vessel in which the Blessed Sacrament is kept when reserved in the Aumbry on the wall in the Chapel of the Holy Family. Any remaining consecrated wine is poured into the piscina, the sacristy sink with a designated drain which bypasses municipal sewer systems and runs straight down into the earth. The used communion vessels are first ablated or cleansed by rinsing them with water over the piscina.*

*After the credence table is cleared, the acolytes extinguish the Eucharistic and Office candles.*

*The altar servers then clear the sanctuary of any items which will not be used at the next service.*

*The cathedral sound tech collects the microphones and stores them in the sacristy.*

## Ministers of the Liturgy

*Presider:* The Rev. Cn. Richard Hogue, Jr.

*Preacher & Dean:* The Very Rev. Penny Bridges

*Deacon:* The Rev. Cn. Brooks Mason

*Healing:* The Rev. Cn. Dorothy Curry

*Readers:* Elizabeth Fitzsimons, Carolyn Lief

*Intercessor:* Rockette Ewell

*Head Verger:* Cn. Lisa Churchill

*Verger:* Todd Hurrell

*Altar Server:* Robert Reed

*Thurifer:* Judy MacDonald

*Altar Guild:* Tom Barb, Frances Doyle, Julia Gorman, Steve Mater, Joyce Vogel, Elaine Wolfe

*ASL Interpreter:* Cherie Dean

*Head Usher:* Cn. Lucinda Parsons

*Usher-in-charge:* John Will

*Ushers:* Pat Crary, Darien De Lorenzo, Micah Lomax, Allen Mutchler, Paula Peeling,  
Kevin Van Wanseele

*Director of Music:* Cn. Martin Green

*Choir:* The Cathedral Choir

*Cathedral Audio:* Bob Knight

*Audio/Visual Technicians:* Marshall Moore, Mark Sanzi, Mike Thornburgh, Jim Wright,  
Kelsey Young, Paul Young

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*The Instructed Eucharist texts are adapted from:*

Michno, Dennis G. *A Priest's Handbook: The Ceremonies of the Church*. 2<sup>nd</sup>. ed. Morehouse-Barlow Co.:  
Wilton, Conn., 1983.

---. *A Manual for Acolytes*. Morehouse Publishing. Harrisburg, PA, 1981.

*Instructed Eucharist*, St Andrew's Episcopal Church. Encinitas, CA, 2018.

*St Andrew's Episcopal Church Instructed Eucharist*. Pacific Beach, CA, 2024.

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## Additional Music Center Donors

*(as of November 13, 2024\*)*

Gene & Peggy Killian

Meredith Saylor

A complete list of Music Center Donors can be found here:

<https://stpaulcathedral.org/music-center-donors/>

*\* This is how the names will be listed on the permanent Wall of Honor in the Music Center.*

*If any changes need to be made, or for questions about the project, please contact:*

Rev. Cn. Richard Hogue, Canon for Congregational Life

[hoguer@stpaulcathedral.org](mailto:hoguer@stpaulcathedral.org) 619.298.7261 ext 210

For accounting related questions contact: Wesley Dayhoff, Accountant

[bookkeeper@stpaulcathedral.org](mailto:bookkeeper@stpaulcathedral.org) 619.298.7261 ext 227

## 2025 PLEDGE CAMPAIGN

# Patient

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## ENDURANCE

*And the seeds that fell on the good soil represent honest, good-hearted people who hear God's word, cling to it, and patiently produce a huge harvest. -Luke 8:15*

Patient Endurance: As we look at the weeks, months, and year ahead, we recognize that so many are hurting in the world, and that our nation is in turmoil and tumult with an election and other events making our lives seem more fractured than ever. Yet God promises peace to God's people. If we cling to the good news of Christ's love, we can sow seeds of peace, and harvest rewards of joy. Through patient endurance, together we will make space for new life and growth among us and our community. We invite you to join with us this year in offering something back to God through this community, your cathedral, supporting our common mission and vision with the gifts God bestows to each of us. You can help us achieve our \$1.1 million goal that will help produce a huge harvest of love, a blessing that endures forever.

Make your pledge online:



*Thank you!*

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*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.*