



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

The Third Sunday of Advent
The Holy Eucharist:
Rite Two

Indigenous Peoples' Awareness Month
November 24, 2024
8:00 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.

Assisted hearing devices are available from an usher.

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/>*

As a courtesy to others, please silence electronic devices.



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

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

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.

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.

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

The bell tolls as the altar party enters in procession to begin the Entrance Rite. 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.

The Word of God

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.

Kyrie Eleison

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.

Presider Lord, have mercy upon us.
People **Christ, have mercy upon us.**
Presider Lord, have mercy upon us.

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.

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 everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for 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 Second Book of Samuel.

2 Samuel 23:1-7

These are the last words of David:

The oracle of David, son of Jesse,
the oracle of the man whom God exalted,
the anointed of the God of Jacob,
the favorite of the Strong One of Israel:
The spirit of the LORD speaks through me,
his word is upon my tongue.

The God of Israel has spoken,
the Rock of Israel has said to me:

One who rules over people justly,
ruling in the fear of God,
is like the light of morning,
like the sun rising on a cloudless morning,
gleaming from the rain on the grassy land.

Is not my house like this with God?

For he has made with me an everlasting covenant,
ordered in all things and secure.

Will he not cause to prosper
all my help and my desire?

But the godless are all like thorns that are thrown away;
for they cannot be picked up with the hand;
to touch them one uses an iron bar
or the shaft of a spear.

And they are entirely consumed in fire on the spot.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

(said by all)

- 1 **LORD, remember David, ***
 and all the hardships he endured;
- 2 **How he swore an oath to the LORD ***
 and vowed a vow to the Mighty One of Jacob:
- 3 **"I will not come under the roof of my house," ***
 nor climb up into my bed;
- 4 **I will not allow my eyes to sleep, ***
 nor let my eyelids slumber;
- 5 **Until I find a place for the LORD, ***
 a dwelling for the Mighty One of Jacob."
- 6 **"The ark! We heard it was in Ephratah; ***
 we found it in the fields of Jearim.
- 7 **Let us go to God's dwelling place; ***
 let us fall upon our knees before his footstool."
- 8 **Arise, O LORD, into your resting-place, ***
 you and the ark of your strength.
- 9 **Let your priests be clothed with righteousness; ***
 let your faithful people sing with joy.
- 10 **For your servant David's sake, ***
 do not turn away the face of your Anointed.
- 11 **The LORD has sworn an oath to David; ***
 in truth, he will not break it:
- 12 **"A son, the fruit of your body ***
 will I set upon your throne.
- 13 **If your children keep my covenant**
 and my testimonies that I shall teach them, *
 their children will sit upon your throne for evermore."

The Second Lesson is read, the Reader first saying

A Reading from the Revelation to John.

Revelation 1:4b-8

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

The Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

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. There is evidence from the 9th century that people made a sign of the cross on their foreheads at the Gospel announcement.

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

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. May the Gospel touch us in mind, speech, and heart.

The Holy Gospel

John 18:33-37

The Deacon reads the Gospel, first saying

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

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

Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

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

Prof. David J Shepherd

§ *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.

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 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 Absolution

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.*

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

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.

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.

§ Please stand as able for the offering to be brought forward and remain standing for the Great Thanksgiving.

The Presider may say

All things come of thee, O Lord,

The People may say

and of thine own have we given thee. (2 Chronicles 29:14)

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.

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."

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. 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

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.**

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:

Sanctus (*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 he who comes in the name of the Lord.

Hosanna in the highest.

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 following 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.
AMEN.

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*)

**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.

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.

Presider Alleluia. Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. Alleluia.**

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 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.

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 altar servers monitor the distribution to ensure there is sufficient sacrament available. When necessary, the Presider consecrates additional bread and wine, using the form on BCP page 408.

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 following the distribution of communion, please stand as you are able for the following 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.

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 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.**

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 Deacon dismisses them with these words

Let us bless the Lord.

People **Thanks be to God.**

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

Everyone is invited to coffee hour in the Guild Room following the service.

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 & Dean: The Very Rev. Penny Bridges

Preacher: David J Shepherd, PhD (Edin), Trinity College, Dublin, Ireland

Assisting: The Rev. Cn. Richard Hogue, Jr.

Head Verger: Cn. Lisa Churchill

Reader: Steve Mater

Altar Server: Danni Arregui

*Altar Guild: Cn. Konnie Dadmun, Martha Duque, Ellen Hargus, Craig Monsell, Mary Rathbun,
Mary Tranbarger*

Ushers: Christie Batten, Norm Friesen, Carl Mattina, Mary Rathbun

Audio: Tom Merrick

The Instructed Eucharist texts are adapted from:

*Michno, Dennis G. A Priest's Handbook: The Ceremonies of the Church. 2nd. 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.

2025 PLEDGE CAMPAIGN

Patient

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!

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.*