



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

The Holy Eucharist: Rite Two
Thanksgiving Day

Indigenous Peoples' Awareness Month

November 28, 2024

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.

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*

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/>

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.

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.

Instrumental Voluntary

*Fugue in G Minor, BWV 542/b
J.S. Bach (1685-1750)*

§ 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 vergier, the person who carries a virge, leads the procession and assists with the organization and operation of worship services. The acolytes are vested in white albs and clergy in albs and white stoles. White is the liturgical color we use for Thanksgiving Day.

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 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 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.**

§ Please remain standing as able. A song of praise is sung.

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 Höhe*, melody att. Nikolaus Decius (1490?-1541)

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 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 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, and major holy days, including Thanksgiving Day. 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 Book of Joel.

Joel 2:21-27

Do not fear, O soil; be glad and rejoice, for the LORD has done great things! Do not fear, you animals of the field, for the pastures of the wilderness are green; the tree bears its fruit, the fig tree and vine give their full yield. O children of Zion, be glad and rejoice in the LORD your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you.

And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no other. And my people shall never again be put to shame.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

Psalm 126 *In convertendo*

BCP 782

(said by all)

- 1 When the LORD restored the fortunes of Zion, ***
then were we like those who dream.
- 2 Then was our mouth filled with laughter, ***
and our tongue with shouts of joy.
- 3 Then they said among the nations, ***
"The LORD has done great things for them."
- 4 The LORD has done great things for us, ***
and we are glad indeed.
- 5 Restore our fortunes, O LORD, ***
like the watercourses of the Negev.
- 6 Those who sowed with tears ***
will reap with songs of joy.
- 7 Those who go out weeping, carrying the seed, ***
will come again with joy, shouldering their sheaves.

The Second Lesson is read, the Reader first saying

A Reading from the First Letter of Paul to Timothy.

1 Timothy 2:1-7

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

there is one God;
there is also one mediator between God and humankind,
Christ Jesus, himself human,
who gave himself a ransom for all

-- this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

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

Matthew 6:25-33

The Deacon reads the Gospel, first saying

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

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

Jesus said, "I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you-- you of little faith? Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well."

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 Rev. Canon Allisyn Thomas

§ *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: Thanksgivings for National Life

BCP 838

The Deacon bids the prayers.

In peace, we pray to you, Lord God.

The Leader and People pray responsively.

Almighty God, giver of all good things:

We thank you for the natural majesty and beauty of this land.

They restore us, though we often destroy them.

People **Heal us.**

We thank you for the great resources of this nation.

They make us rich, though we often exploit them.

People **Forgive us.**

We thank you for the men and women who have made this country strong.

They are models for us, though we often fall short of them.

People **Inspire us.**

We thank you for the torch of liberty which has been lit in this land.

It has drawn people from every nation, though we have often hidden from its light.

People **Enlighten us.**

We thank you for the faith we have inherited in all its rich variety.
It sustains our life, though we have been faithless again and again.
People **Renew us.**

Help us, O Lord, to finish the good work here begun.
Strengthen our efforts to blot out ignorance and prejudice,
and to abolish poverty and crime.
And hasten the day when all our people,
with many voices in one united chorus,
will glorify your holy Name.
People **Amen.**

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.

People **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.*

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

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."

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

During the offertory hymn:

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 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 surc; 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 - - joice.
 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 *Pseumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

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 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.

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.

Holy, holy, holy Lord 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 the One 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:

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.

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 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.

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.

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.

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.

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.

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: 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.

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.

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 verger monitors 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, organ voluntary

Hózhó
Connor Chee (b. 1987)

As communion concludes, the vergers and acolytes respectfully take the communion vessels to the sacristy for sacristans to clean. The Lay Eucharistic Visitors may 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*

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 **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.

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 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

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.

Organ Voluntary

*Nun Danket alle Gott
Sigfrid Karg-Elert (1877-1933)*

§ *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.

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 and Advent Wreath 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: The Rev. Cn. Allisyn Thomas; Deacon: The Rev. Cn. Brooks Mason; Dean: The Very Rev. Penny Bridges; Reader: Robert Heylmun; Head Verger: Cn. Lisa Churchill; Verger: Wanda Porrata; Altar Servers: Jeff Erwin, Marian Gaston; Thurifer: Judy MacDonald; Altar Guild: Ushers: Cn. Lucinda Parsons, John Will; Director of Music: Cn. Martin Green; Cathedral Audio/Visual Technicians: Marshall Moore, Mark Sanzi, Mike Thornburgh, Jim Wright, Paul Young

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.*
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