



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

The Fourth Sunday of Advent
The Holy Eucharist:
Rite Two

World AIDS Day
December 1, 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.

As a courtesy to others, please silence electronic devices.

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



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

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

*If you're interested in more information about the cathedral's ministries,
we would like to hear from you: <http://stpaulcathedral.org/im-new/>*

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

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

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

Approved by the Cathedral Chapter, May 2023

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 Playground area of the Nave, where age-appropriate activities are available.

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

Organ Voluntary

Veni Emmanuel
Leo Sowerby (1895-1968)

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 vergier, 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 59

Descant

2 Wak-ened by the sol-cmn warn-ing, from earth's bond-age let us rise;
 5 Hon-or, glo-ry, might, and bless-ing to the Fa-ther and the Son,

1 Hark! a thrill-ing voice is sound-ing; "Christ is nigh," it seems to say;
 2 Wak-ened by the sol-cmn warn-ing, from earth's bond-age let us rise;
 3 Lo! the Lamb, so long ex-pect-ed, comes with par-don down from heaven;
 4 so when next he comes with glo-ry, and the world is wrapped in fear,
 5 Hon-or, glo-ry, might, and bless-ing to the Fa-ther and the Son,

2 Christ, our sun, all sloth dis-pel-ling, shines up-on the morn-ing skies.
 5 with the ev-er-last-ing Spi-rit while un-end-ing a-ges run.

1 "Cast a-way the works of dark-ness, O ye child-ren of the day."
 2 Christ, our sun, all sloth dis-pel-ling, shines up-on the morn-ing skies.
 3 let us haste, with tears of sor-row, one and all to be for-given;
 4 may he with his mer-cy shield us, and with words of love draw near.
 5 with the ev-er-last-ing Spi-rit while un-end-ing a-ges run.

Words: Latin, ca. 6th cent.; tr. *Hymns Ancient and Modern*, 1861, alt. Music: Merton, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935).

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.**

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.

Gloria (choir) from *Missa Secunda*

Hans Leo Hassler (1564-1612)

“Glory in the highest,” a short hymn of praise to the Trinity. Its opening verse is based on the song of the angels to the shepherds at the time of Jesus’ birth, as reported in Lk 2:14. It is known as the “Angelic Hymn.” It is also known as the “Greater Doxology,” distinguishing it from the Gloria Patri, the “Lesser Doxology.” It dates from the fourth century and was the canticle for the morning office in the Apostolic Constitutions. It continues to be used in the morning office by the eastern churches. The 1979 BCP restored the Gloria to its place in the eucharistic entrance rite (pp. 324-325, 356).

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

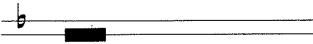
§ Please remain standing as able.

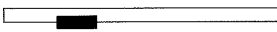
The Collect of the Day


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

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him 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 Book of Jeremiah.

Jeremiah 33:14-16

The days are surely coming, says the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The LORD is our righteousness."

After each Lesson the Reader may say
The Word of the Lord.

Answer **Thanks be to God.**

Psalms 25:1-9 *Ad te, Domine, levavi* (choir)

chant: John Stainer

- 1 To you, O LORD, I lift up my soul;
 my God, I put my trust in you; *
 let me not be humiliated,
 nor let my enemies triumph over me.
- 2 Let none who look to you be put to shame; *
 let the treacherous be disappointed in their schemes.
- 3 Show me your ways, O LORD, *
 and teach me your paths.
- 4 Lead me in your truth and teach me, *
 for you are the God of my salvation;
 in you have I trusted all the day long.
- 5 Remember, O LORD, your compassion and love, *
 for they are from everlasting.
- 6 Remember not the sins of my youth and my transgressions; *
 remember me according to your love
 and for the sake of your goodness, O LORD.
- 7 Gracious and upright is the LORD; *
 therefore he teaches sinners in his way.
- 8 He guides the humble in doing right *
 and teaches his way to the lowly.
- 9 All the paths of the LORD are love and faithfulness *
 to those who keep his covenant and his testimonies.

The Second Lesson is read, the Reader first saying

A Reading from the First Letter of Paul to the Thessalonians.

How can we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

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.

**Show us your mercy / O Lord, *
and grant / us your salvation.**

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

Luke 21:25-36

The Deacon reads the Gospel, first saying

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

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

Jesus said, "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near."

Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away.

"Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

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

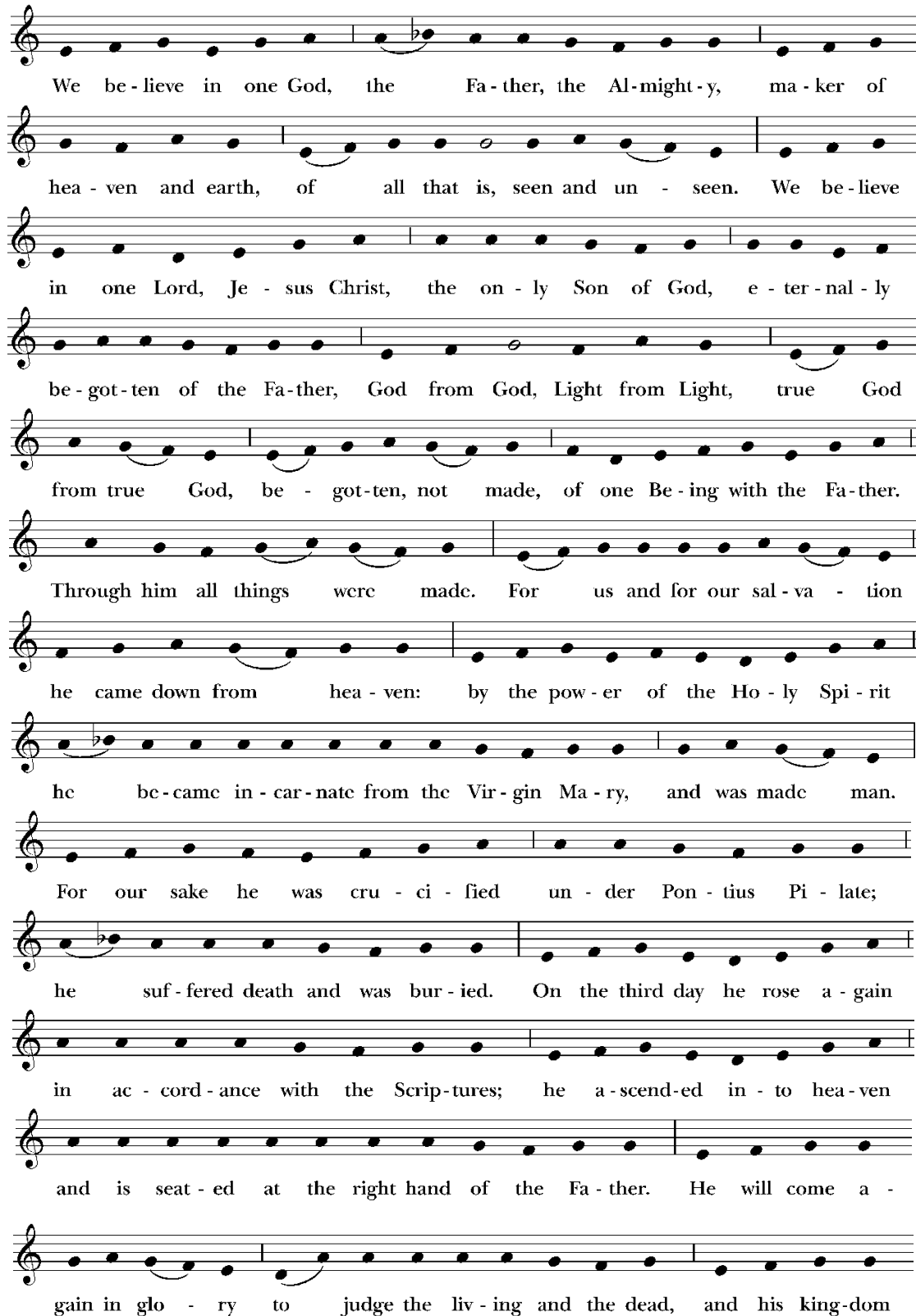
The Reverend Canon Richard Hogue, Jr.

§ *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-shipped 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 Form III

BCP 387

The Deacon bids the prayers.

Let us pray for the Church and for the world.

The Leader and People pray responsively.

Father, we pray for your holy catholic Church;

People That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on the unsheltered and refugees, and on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

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

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

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

We thank you, Lord, for all the blessings of this life.

The Leader offers thanksgivings on behalf of the congregation.

Silence

The Presider adds a concluding Collect.

Loving God, we lift up before this day all those whose lives have known the pain of sickness and loss due to HIV/AIDS. We pray that each may know your tender and loving presence, and we seek your sustenance for all who offer care and advocate for the needs of others. We pray in your holy name, trusting in the hope that your kingdom might come upon the earth; through Jesus Christ our Lord. **Amen.**

- All Saints' Episcopal Church, Atlanta

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

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name.
Amen.**

The Presider says the Absolution

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

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.*

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."

At the Offertory, Anthem

O Thou the central orb
Charles Wood (1866-1926)

O Thou the central orb of righteous love, Pure beam of the most High, eternal Light of this our wintry world, Thy radiance bright Awakes new joy in faith, hope soars above. Come quickly come, and let Thy glory shine, Gilding our darksome heaven with rays Divine. Thy saints with holy lustre round thee move, As stars about Thy throne, set in the height of God's ordaining counsel, as Thy sight Gives measured grace to each, Thy power to prove. Let Thy bright beams disperse the gloom of sin, Our nature all shall feel eternal day, In fellowship with Thee, transforming day to souls erewhile unclean, now pure within. Amen.

§ *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 66

1 Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
 2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
 3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
 4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
 dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
 born to reign in us for ev - er, now thy gra - cious king - dom bring.
 by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Words: Charles Wesley (1707-1788). Music: *Stuttgart*, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

§ 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.

Lift up your hearts

Sursum corda

S 120

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

Presider *People*
Lift up your hearts. 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:

Holy, holy, holy Lord *Sanctus*

S 124

(Presider and People)

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.

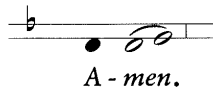
The Presider continues

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.

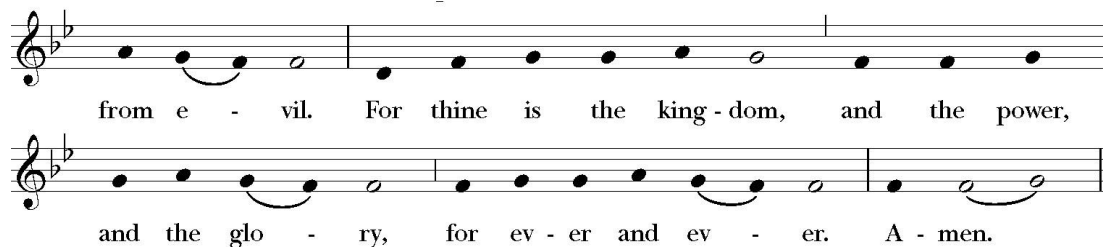
The Lord’s Prayer follows: it becomes the summation of our prayers to God in blessing the Bread and Wine and is also another way of affirming our heritage as the church. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord’s Prayer 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

A musical score for 'The Lord's Prayer' in G major (one sharp) and 4/4 time. It consists of six staves of music with lyrics written below. The melody is simple and hymn-like, using a mix of quarter, half, and whole notes with some ties. 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'.



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

which I give for the life of the world is my flesh. [Ant.]

Music: Mode 1 melody; adapt. Mason Martens (1933-1991). Copyright © 1983 Mason Martens.

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 Missa Secunda

Hassler

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

Rejoice in the Lord alway

Anon.

Rejoice in the Lord alway, and again I say rejoice. Let your softness be known unto all men: the Lord is e'en at hand. Be careful for nothing: but in all prayer and supplication let your petitions be manifest unto God with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

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 57



1 Lo! he comes, with clouds de - scend - ing, once for
 2 Ev - ery eye shall now be - hold him, robed in
 3 Those dear tok - ens of his pas - sion still his
 4 Yea, a - men! let all a - dore thee, high on

our sal - va - tion slain; thou - sand thou - sand
 dread - ful ma - jes - ty; those who set at
 daz - zling bo - dy bears, cause of end - less
 thine e - ter - nal throne; Sa - vior, take the

saints at - tend - ing swell the tri - umph of his
 nought and sold him, pierced, and nailed him to the
 ex - ul - ta - tion to his ran - somed wor - ship -
 power and glo - ry; claim the king - dom for thine

train: Al - le - lu - ia! Al - le - lu - ia!
 tree, deep - ly wail - ing, deep - ly wail - ing,
 crs; with what rap - ture, with what rap - ture,
 own: Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia! Christ the Lord re - turns to reign.
 deep - ly wail - ing, shall the true Mes - si - ah see.
 with what rap - ture gaze we on those glo - rious scars!
 Al - le - lu - ia! Thou shalt reign, and thou a - lone.

Words: Charles Wesley (1707-1788). Music: *Helmsley*, melody Thomas Augustine Arne (1710-1778); harm. Ralph Vaughan Williams (1872-1958), alt.

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

Concerto in F: Allegro
Johann Walther (1684-1748)

§ *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 coffee hour in the Guild Room.

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 abluted 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. Allisyn Thomas

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

Deacon: The Rev. Cn. Brooks Mason

Dean: The Very Rev. Penny Bridges

Healing: The Rev. Cn. Dorothy Curry

Readers: Jack Hayman, John Clemens

Intercessor: Jane Batarseh

Head Verger: Cn. Lisa Churchill

Vergers: Todd Hurrell, Don Mitchell

Altar Servers: Stacey Klamann, Jairus Kleinert

Thurifer: Judy MacDonald

Altar Guild: Rew Carne, Cherie Dean, Almira Fort, Todd Hurrell, Phyllis Lengyel, Paula Peeling

ASL Interpreter: Cherie Dean

Head Usher: Cn. Lucinda Parsons

Usher-in-Charge: Roxanne Perfect-Knight

Ushers: Bob Longstreth, Roberta Price, Tom Price, Bob Reed

Director of Music: Cn. Martin Green

Choir: The Cathedral Choir

Cathedral Audio: Craig Monsell

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

An Episcopal Dictionary of the Church; <https://www.episcopalchurch.org/glossary/>

St Paul's Cathedral Music Center Donors

Additional Music Center Donors

(as of November 26, 2024)*

Martha L Duque

Kaye Hobson

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, please contact:*

Rev. Cn. Richard Hogue, Canon for Congregational Life

hoguer@stpaulcathedral.org 619.298.7261 ext 210

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.*

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!

