



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

The Seventh Sunday of Advent  
The Holy Eucharist:  
Rite Two

December 22, 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.*

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of 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 Micah.

Micah 5:2-5a

You, O Bethlehem of Ephrathah,  
    who are one of the little clans of Judah,  
from you shall come forth for me  
    one who is to rule in Israel,  
whose origin is from of old,  
    from ancient days.

Therefore he shall give them up until the time  
    when she who is in labor has brought forth;  
then the rest of his kindred shall return  
    to the people of Israel.

And he shall stand and feed his flock in the strength of the LORD,  
    in the majesty of the name of the LORD his God.

And they shall live secure, for now he shall be great  
    to the ends of the earth;  
and he shall be the one of peace.

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

*Answer*      **Thanks be to God.**

The Song of Mary   *Magnificat*  
*Luke 1:46-55*

BCP 91

*(said by all)*

**My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior; \*  
    for he has looked with favor on his lowly servant.**  
**From this day all generations will call me blessed: \*  
    the Almighty has done great things for me, and holy is his Name.**  
**He has mercy on those who fear him \*  
    in every generation.**

He has shown the strength of his arm, \*  
he has scattered the proud in their conceit.  
He has cast down the mighty from their thrones, \*  
and has lifted up the lowly.  
He has filled the hungry with good things, \*  
and the rich he has sent away empty.  
He has come to the help of his servant Israel, \*  
for he has remembered his promise of mercy,  
The promise he made to our fathers, \*  
to Abraham and his children for ever.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. *Amen.*

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

A Reading from the Letter to the Hebrews.

Hebrews 10:5-10

When Christ came into the world, he said,

"Sacrifices and offerings you have not desired,  
but a body you have prepared for me;  
in burnt offerings and sin offerings  
you have taken no pleasure.

Then I said, 'See, God, I have come to do your will, O God'  
(in the scroll of the book it is written of me)."

When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

*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**

Luke 1:39-45

*The Deacon reads the Gospel, first saying*

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

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

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

The Gospel of the Lord.

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

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

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

## **The Sermon**

The Very Reverend Penny Bridges

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

## **The Nicene Creed**

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

*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 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.*

Lord, hear the prayers of your people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your Name; through Jesus Christ our Lord.

*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*

**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.*

### **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* **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.**

*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 Great Hall 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:* The Rev. Cn. Richard Hogue, Jr.

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

*Deacon:* The Rev. Cn. Brooks Mason

*Head Verger:* Cn. Lisa Churchill

*Reader:* Blair Shamel

*Altar Server:* Cn. Lisa Churchill

*Usher-in-charge:* Rich Davis

*Altar Guild:* : Cn. Konnie Dadmun, Martha Duque, Gale Graysage, 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*. 2<sup>nd</sup>. ed. Morehouse-Barlow Co.:  
Wilton, Conn., 1983.

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

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

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

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

---

## What are they doing up there?

Worship is an important part of what we do here on Sunday, and it involves a lot of people. Have you ever wondered what these roles are or wanted to participate yourself? Below you will find brief explanations along with contact information should you wish to get involved.

Ministry Name	What do we do?	How do we train?	Time Commitment Per Month	First Step(s)?	Contact Name	Contact Email:
<b>Altar Guild</b> (Sacristans)	Prepare the altar area for services and clean up after	On the job with the team we will work with monthly	1 weekend a month: 1.5 hours Saturday, Sunday from 45 minutes before assigned service to 30 minutes after	Observe the team at work	Canon Konnie Dadmun	konniedadmun@gmail.com
<b>Altar Servers:</b>			Once or twice a month as desired; arrive 45-60 minutes before assigned service	Take Safe Church course	Canon Lisa Churchill	SPCheadverger@gmail.com
1. Chalice bearer	Hold Communion cup for clergy	On the job	8:00 or 10:30 am Sunday	Schedule to shadow a service, arriving early		
2. Crucifer	Carry cross in procession; set Gospel stand	On the job	Any Sunday service	Schedule to shadow a service, arriving early		
3. Acolyte	Carry torches in procession; help set the table	On the job	8:00 or 10:30 am Sunday	Schedule to shadow a service, arriving early		
4. Thurifer	Provide smoke using the thurible which is filled with incense	Become proficient in roles above; apprentice under experienced thurifers	10:30 am or 5 pm Sunday	Become thoroughly proficient in all other altar server roles above		
5. Verger	lead processions, plan services, supervise other altar servers	Become proficient in roles above; train as subverger	Any Sunday service	Become thoroughly proficient in all other altar server roles above		

## Roles in our Worship Services Continued

---

Ministry Name	What do we do?	How do we train?	Time Commitment Per Month	First Step(s)?	Contact Name	Contact Email:
<b>Lector</b>	Read Bible lessons; lead Prayers of People	annual workshop plus one on one coaching	One hour's prep ahead of time; schedule about one service every 6-8 weeks	Contact ministry leader	Mark Lester	mlestersd@sbcglobal.net
<b>Choir</b>	Help lead the liturgical music offerings at service from within the choir (children and adults).		10:30 am or 5 pm Sunday (with early call time for rehearsals), plus weekly rehearsal sessions.	Arrange appointment with the Canon for Music to discuss audition.	Canon Martin Green	greenm@stpaulcathedral.org
<b>Usher</b>	Welcome all; help with taking the offering and communion traffic control	On the job	8 or 10:30 am 1 Sunday a month; Evensong as desired	Hand out bulletins	Canon Lucinda Parsons	lulu2parsons@gmail.com
<b>Prayground</b>	Help Kate supervise young children	On the job; requires Safe Church training	10:30 am Sunday, schedule TBD	Take Safe Church course	Kate Gould	gouldk@stpaulcathedral.org
<b>Audio Control</b>	Operate ipad to mute and unmute spoken roles in worship	Ministry leader will train	8, 10:30 or 5 pm Sunday; about once a month. Arrive 20-30 minutes before the service	Contact ministry leader	Craig Monsell	craigmonsell@gmail.com

*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.*

## ADVENT & CHRISTMAS SERVICES AT ST PAUL'S CATHEDRAL

**Lessons & Carols for Christmastide** – *December 22, 5 pm with 4:30 pm Benjamin Britten's Ceremony of Carols with the St Cecilia Alumni choir.* In Person and Live-Streamed.

**Christmas Eve Family Service** - *Tuesday, December 24, 5 pm.* Join us for a children and youth-led Carol Service on Christmas Eve. If you would like your children to participate in the Nativity Procession, please meet in the Chapel of the Holy Family at 4:30 pm (located within the Cathedral).

**Christmas Eve Solemn Midnight Mass** - *10:30 pm (Prelude 10 pm).* The celebration, presided over by our Bishop, features members of the Cathedral Choir, instrumentalists, pageantry, carols, and a sermon from the Dean, the Very Rev. Penny Bridges. In Person and Live-Streamed.

**Christmas Day Choral Eucharist** - *Wednesday, December 25, 10:30 am.* We celebrate Christmas morning with a service of Eucharist featuring organ and carols. Our Bishop, the Rt. Rev. Dr. Susan Brown Snook, will preach and preside. In Person in the Cathedral.

**New Year's Eve Labyrinth Walk and Evening Prayer** - *Tuesday, December 31, 7 pm.* In the Dean's Courtyard (entrance on 5th or 6th Ave. Labyrinth located on 6th Ave side)

**Holy Name Eucharist** - *Wednesday, January 1, 10:30 am.* In the Chapel of the Holy Family (located within the Cathedral). Welcome the New Year with a Eucharist service observing the Feast of the Holy Name of Jesus

---

2025 Pledge Campaign

*Pat*ent  

---

E N D U R A N C E

*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 year ahead, we recognize that so many are hurting in the world, and that many are worried about their future. 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!*

---