



The Fourth Sunday after the Epiphany:
The Presentation of our Lord Jesus Christ in the Temple

Holy Eucharist:
Rite Two

February 2, 2025
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*

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.

§ 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 white stoles. White is the color we use for today's Feast Day, The Presentation.

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

Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

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.

People **Amen.**

The Gloria

"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. The Gloria may be used from Christmas Day through the Feast of the Epiphany, on Sundays in Easter season, on all the days of Easter Week, on Ascension Day, and at other times.

(Presider and People)

**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.**

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 everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by 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. 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 Malachi.

Malachi 3:1-4

Thus says the Lord, See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight-- indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

After each Lesson the Reader may say

The Word of the Lord.

Answer **Thanks be to God.**

Psalm 84 *Quam dilecta!* (said by all)

BCP 707

1 How dear to me is your dwelling, O LORD of hosts! *

**My soul has a desire and longing for the courts of the LORD;
my heart and my flesh rejoice in the living God.**

2 The sparrow has found her a house

**and the swallow a nest where she may lay her young; *
by the side of your altars, O LORD of hosts,
my King and my God.**

3 Happy are they who dwell in your house! *

they will always be praising you.

- 4 **Happy are the people whose strength is in you! ***
 whose hearts are set on the pilgrims' way.
- 5 **Those who go through the desolate valley will find it a place of springs, ***
 for the early rains have covered it with pools of water.
- 6 **They will climb from height to height, ***
 and the God of gods will reveal himself in Zion.
- 7 **LORD God of hosts, hear my prayer; ***
 hearken, O God of Jacob.
- 8 **Behold our defender, O God; ***
 and look upon the face of your Anointed.
- 9 **For one day in your courts is better than a thousand in my own room, ***
 and to stand at the threshold of the house of my God
 than to dwell in the tents of the wicked.
- 10 **For the LORD God is both sun and shield; ***
 he will give grace and glory;
- 11 **No good thing will the LORD withhold ***
 from those who walk with integrity.
- 12 **O LORD of hosts, ***
 happy are they who put their trust in you!

The Second Lesson is read.

Hebrews 2:14-18

A Reading from the Letter to the Hebrews.

Since God's children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

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 2:22-40

The Gospeller first says

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

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

When the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

"Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel."

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed-- and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

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 Rev. 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 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.

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.
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.

All may say 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

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 B

BCP 367

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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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 for us, 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, according to his command, O Father,

Presider and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the blessed Virgin Mary, blessed Paul, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

People **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

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 Lay Eucharistic Visitor(s) may be sent forth 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 Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **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 go forth in the name of Christ.

*People **Thanks be to God.***

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

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 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

Altar Server: Jerry Coughlan

Reader: Mark Lester

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

Usher-in-charge: Rich Davis

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

Audio: Lorenzo Nericcio

About the cover print:

The subject of this woodcut by Albrecht Dürer is the bringing of the infant Jesus by Mary and Joseph to the Temple in Jerusalem to be consecrated to the Lord. According to the Bible, the Jewish rite of the 'purification' of the mother, which required the sacrifice of a pair of turtle doves or young pigeons, was celebrated simultaneously with the consecration of the infant.

A devout man, Simeon, who had been told he would not die until he had seen the Messiah, came to the Temple and took the infant Christ in his arms saying 'Lord, now lettest thou thy servant depart in peace...'. At the same time he prophesied that through her child Mary would be pierced to the heart. An aged prophetess, Anna, was also present.

Dürer has produced a dramatic and highly memorable representation of these events, crowded with onlookers and set in a monumental architectural setting. Simeon, dressed as a High Priest of the Temple, holds the infant Christ above the altar. A female attendant kneels in the foreground with the cage of birds. Joseph stands behind her and next to him stands Mary, with the prophetess Anna pointing at her.

The Victoria and Albert Museum Collections

adapted from: <https://collections.vam.ac.uk/item/O129357/the-presentation-of-christ-in-woodcut-dürer-albrecht/>

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/>

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.*

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:
Altar Guild (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
Altar Servers:			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		

Lector	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
Choir	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
Usher	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
Prayground	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
Audio Control	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
Video & Broadcast Engineering Control	Schedule Streaming, Prepare Graphics, Operate Cameras on air and recording maintain archive	Ministry leaders will train	Assignment varies depending on team rotation between Organ Recitals, 10:30, Evensong and Special Events	Contact ministry leader	Mike Thornburgh Paul Young	jthornburgh1@mac.com bassblu@gmail.com

2025 Pledge Campaign



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!



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