



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

The Seventh Sunday after the Epiphany:  
Migration with Dignity Sunday

The Holy Eucharist:  
Rite Two

Black History Month  
February 23, 2025  
10:30 a.m.

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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.

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*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.*

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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*

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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.

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*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.*

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

**Organ Voluntary**

*Adoration*  
Florence B. Price (1887-1953)

**Welcome and announcements**

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

We begin with Gathering.

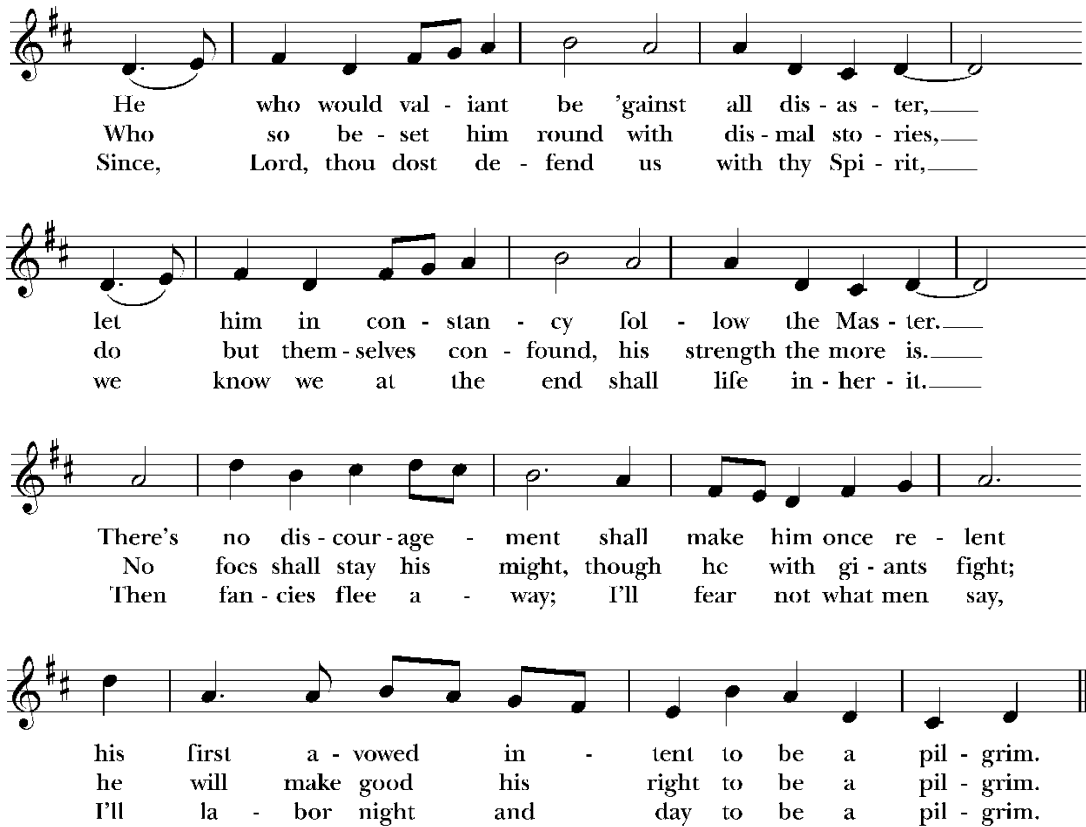
*The choir and altar party form the Entrance Procession to begin the Entrance Rite.*

*Each verger, 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 green stoles. Green is the color we use for the season of Epiphany. 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!*

*During the entrance hymn, 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.*

## Hymn 565



He who would val - iant be 'gainst all dis - as - ter, —  
Who so be - set him round with dis - mal sto - ries, —  
Since, Lord, thou dost de - fend us with thy Spi - rit, —

let him in con - stan - cy fol - low the Mas - ter. —  
do but them - selves con - found, his strength the more is. —  
we know we at the end shall life in - her - it. —

There's no dis - cour - age - ment shall make him once re - lent  
No foes shall stay his might, though he with gi - ants fight;  
Then fan - cies flee a - way; I'll fear not what men say,

his first a - vowed in - tent to be a pil - grim.  
he will make good his right to be a pil - grim.  
I'll la - bor night and day to be a pil - grim.

Words: Percy Dearmer (1867-1936), after John Bunyan (1628-1688). Music: *Monk's Gate*, Sussex folk melody; adapt. and arr. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

## The Word of God

The Book of Common Prayer (BCP) page 355

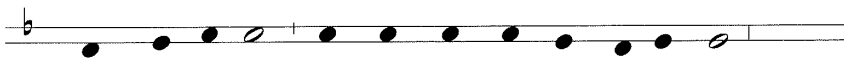
### *The Acclamation and Collect for Purity:*

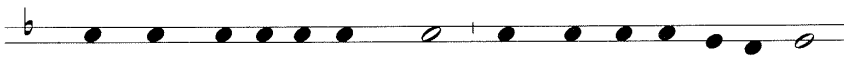
*The Acclamation is a salutation or greeting in the opening dialogue of the eucharistic liturgy arranged by versicle and response and varied according to the liturgical season.*

*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.*

## Opening Acclamation

S 76

*Presider*   
Bless - ed be God: Fa - ther, Son, and Ho - ly Spi - rit.

*People*   
And bless-ed be God's king-dom, now and for ev-er. 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. **Amen.**

*All remain standing as able.*

*A response is sung, and the Presider censes the "Christus Rex" Chancel Cross 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.*

*The Gloria "Glory in the highest," is 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.*

**The Gloria** (choir) *from Missa "Praeparate Corda Vestra" Stefano Bernardi (1580-1637)*

*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.

## 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.*

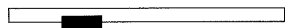
*Chanting the liturgy came into use as churches became larger: chanting is easier on the voice than shouting.*

*Presider*



The Lord be with you.

*People*



*And also with you.*

*Presider*



Let us pray.

*Presider*

O Lord, you have taught us that without love whatever we do is worth nothing: Send your Holy Spirit and pour into our hearts your greatest gift, which is love, the true bond of peace and of all virtue, without which whoever lives is accounted dead before you. Grant this for the sake of your only Son Jesus Christ, 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 Genesis.

Genesis 45:3-11, 15

Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence.

Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there--since there are five more years of famine to come--so that you and your household, and all that you have, will not come to poverty.'"

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

*After each Lesson the Reader may say*

The Word of the Lord.

*Answer*        **Thanks be to God.**

Psalm 37:1-12, 41-42 *Noli aemulari (choir)*

BCP 633

chant: Humphrey Clucas

- 1 Do not fret yourself because of evildoers; \*  
do not be jealous of those who do wrong.
- 2 For they shall soon wither like the grass, \*  
and like the green grass fade away.
- 3 Put your trust in the LORD and do good; \*  
dwell in the land and feed on its riches.
- 4 Take delight in the LORD, \*  
and he shall give you your heart's desire.
- 5 Commit your way to the LORD and put your trust in him, \*  
and he will bring it to pass.
- 6 He will make your righteousness as clear as the light \*  
and your just dealing as the noonday.
- 7 Be still before the LORD \*  
and wait patiently for him.

- 8 Do not fret yourself over the one who prospers, \*  
the one who succeeds in evil schemes.
- 9 Refrain from anger, leave rage alone; \*  
do not fret yourself; it leads only to evil.
- 10 For evildoers shall be cut off, \*  
but those who wait upon the LORD shall possess the land.
- 11 In a little while the wicked shall be no more; \*  
you shall search out their place, but they will not be there.
- 12 But the lowly shall possess the land; \*  
they will delight in abundance of peace.
- 41 But the deliverance of the righteous comes from the LORD; \*  
he is their stronghold in time of trouble.
- 42 The LORD will help them and rescue them; \*  
he will rescue them from the wicked and deliver them,  
because they seek refuge in him.

1 Corinthians 15:35-38,42-50

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

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

Someone will ask, "How are the dead raised? With what kind of body do they come?" Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

*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.*

**The word of the Lord stands fast for / ev-er;\***  
**his word is the / Gospel preached to you.**

*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 6:27-38

*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, "I say to you that listen, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back."

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 Andrew Green

§ *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 - shiped 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,



*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: Praying for Refugees and Displaced People Worldwide**

*The Deacon bids the prayers.*

As we continue to witness the most widespread refugee crisis since World War II, we remember that the stories of our tradition are stories of wandering, of flight, of forced migration. Our Holy Scriptures tell us of the sojourns of the people of God – of slavery and persecution, of wandering in the wilderness, of exile and loss.

Today, as we pray for the Church and for the world, we remember our own sacred stories and how they call us to live in God’s world, to bring forth God’s dream of shalom.

*Leader*

With all our heart and all our mind, let us pray to our God, saying, “Lord, hear us.”

Sovereign God, may we who are the Body of Christ, the Church, embrace and welcome the immigrant, the refugee, and all who seek shelter from any danger. We lift our prayer to You,

*People: **Lord, hear us.***

God of protection, whose Son fled violence from his own home with Joseph and Mary and sought refuge in a foreign land, hear the cries of all who suffer because of hatred, war, violence, greed, and famine. Help us to peacefully mend our divisions, that all you have created in this world may be whole. We lift our prayer to You,

*People: **Lord, hear us.***

God Who makes us One, we pray for our nation and all the nations of the world, that those who govern the people and have authority over them may consider each life to be of value and may serve the people of their nation with equity and fairness, dedicating themselves to peaceful resolution of conflict. We lift our prayer to You,

*People: **Lord, hear us.***

Gracious God, we pray for our newest neighbors, that those families who have sought refuge from the ravages of war and violence may find not only shelter and sustenance, but also a loving and supportive community in which to create a new beginning with dignity. We lift our prayer to You,

*People: Lord, hear us.*

Loving God, there is no one that goes unnoticed in Your eyes. Take into Yourself all who suffer. May Christ the Wounded Healer relieve the pain of hunger of the refugee, heal the afflicted body, soothe the fears of the mind, bring peace to the soul, and be tender with the broken hearted, that those who have endured unspeakable trials may find themselves restored in Christ.

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

We lift our prayer to You,

*People: Lord, hear us.*

Eternal God, may you receive those who have died during times of war and violence into your loving and peaceful arms and may they find rest for their souls. Comfort those who mourn the loss of their friends and loved ones and give them relief from the painful memories they bear, giving assurance of eternal life.

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

We lift our prayer to You,

*People: Lord, hear us.*

Almighty and Loving God, you who have crossed the boundaries of Heaven and Earth to be with your people, visit those who must flee their homes because of violence and oppression and lead them to a land of safety. We lift our prayer to You,

*People: Lord, hear us.*

*Silence*

*The Presider continues*

We give thanks to you, Source of All Being, that you hear our intercessions on behalf of our refugee brothers and sisters. We thank you that love swallows fear, that in your compassion we learn to walk with those who suffer, that when we give of ourselves we receive far more, and that when we receive those who stand knocking at our doors, we receive Christ the Beloved One. May all praise, glory and honor be to our God, the Most High.

*People: Amen.*

*The Presider adds the prayer for Black History Month.*

Creator God, in this Black History Month, we lift up and thank you for our Black siblings who have shaped history. We pray that the learning happening this month in schools, homes and workplaces will be meaningful and deep-rooted. We pray for open hearts and minds, and spirits willing to learn and be transformed by you. May this month be a time of curiosity and sharing, conversations and celebrations, challenge and encouragement. Loving God, help us to dig deeper, look closer, and think bigger. In Jesus' name we pray.  
*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.*

*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*

## **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**

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*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.*

### **At the Offertory, Anthem**

*Set me as a seal upon thine heart*

**William Walton (1902-1983)**

*Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death, Many waters cannot quench love, neither can the floods drown it.*

*[Song of Solomon 8:6–7, alt.]*

*During the Anthem, 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.*

*Once the table is set, 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.*

*We enter the Remembering part of our service as we celebrate Jesus' words and actions of the night before he died. We call this whole last half of the service the Liturgy of the Table, or Holy Communion, or Eucharist. The word Eucharist means to "give thanks."*

§ *Please 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.*

## The Great Thanksgiving Eucharistic Prayer B

BCP 367

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 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)

S 125



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heaven and earth are full of your glo - ry. Ho -



san - na in the high - est. Ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est. Ho - san - na in the high - est.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 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*

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 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.*

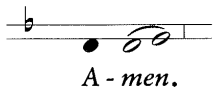
*The Presider continues*

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.

*Presider and People*



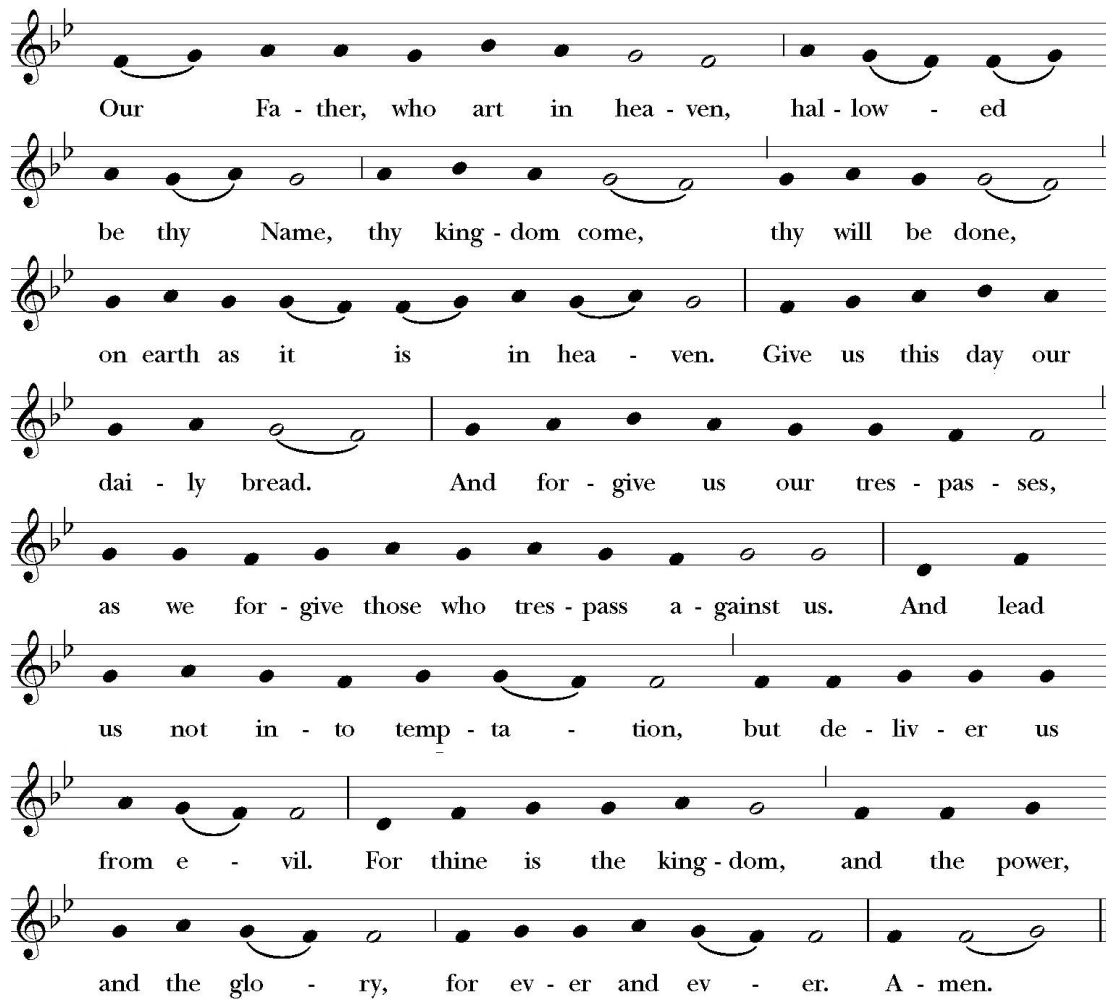
*The Great Amen, from the Hebrew meaning "so be it," is the only word in our Book of Common Prayer in all capital letters. We assent to and affirm what we've just heard.*

*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



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  
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

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: Alleluia, Christ our Passover

S 154

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

### 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.*

*+ 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*)

Bernardi

*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**

*God be merciful unto us*  
Adolphus Hailstork (b. 1941)

God be merciful unto us and bless us; and make his face to shine upon us. May thy way be known upon earth, and thy saving health among all nations. Let the people praise thee, O God; let the nations be glad and sing for joy.

[from Psalm 67]

*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 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. **Amen.**

Hymn LEVAS 194

Lead— me, guide— me, a - long the way,

The first system of the hymn features a vocal line in G major (one flat) and 3/4 time. The piano accompaniment consists of a treble and bass clef. The vocal line has a melodic contour that rises and then falls. The piano accompaniment includes several triplet markings (indicated by a '3' over the notes) in both the treble and bass staves.

For— if you lead me, I can - not stray.

The second system continues the melody. The vocal line has a similar melodic pattern. The piano accompaniment continues with triplet markings in both staves.

Lord, — let me walk each day with Thee.

The third system continues the melody. The vocal line has a similar melodic pattern. The piano accompaniment continues with triplet markings in both staves.

Lead me, Oh Lord, lead me. —

**Fine**

The fourth system concludes the hymn. The vocal line has a similar melodic pattern. The piano accompaniment continues with triplet markings in both staves. The system ends with a double bar line and the word "Fine" above the staff.



1. I am weak— and I need thy strength and power to—  
 2. Help me tread— in the paths of right - eous - ness, be my  
 3. I am lost— if you take your hand from me, I am

1. help me o - ver my weak - est hour; Help me  
 2. aid when sa - tan and sin op - press; I am  
 3. blind with - out— thy light to see; Lord, just

1. through the dark - ness thy face to see,  
 2. put - ting all— my trust in thee.  
 3. al - ways let me thy ser - vant be.

*D.C.*

1. Lead me, Oh Lord, lead me.  
 2. Lead me, Oh Lord, lead me.  
 3. Lead me, Oh Lord, lead me.

Words: Doris M. Akers (b. 1922). Music: Doris M. Akers; arr. Richard Smallwood. Copyright © Doris Akers. Copyright renewed, all rights controlled by Unichappell Music, Inc. (Rightsong Music Publisher). International Copyright Secured. All Rights Reserved.

*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*        Go in peace to love and serve the Lord.  
*People*        **Thanks be to God.**

### **Organ Voluntary**

*Toccata on “Great Day”  
 Adolphus Hailstork (b. 1941)*

§        *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 listen or pray for a while. Thank you.*



*If you are new to St. Paul’s we invite you to gather at the chancel steps at the end of the service, for a brief tour and then brunch in the Guild Room.*



*Everyone is invited to coffee hour in the Great Hall.*

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*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.*

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### **Ministers of the Liturgy**

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

*Preacher:* The Rev. Cn. Andrew Green

*Deacon:* The Rev. Cn. Brooks Mason

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

*Healing:* The Rev. Cn. Richard Lief

*Readers:* Julia Gorman, Margret Hernandez

*Intercessor:* Donna Perdue

*Head Verger:* Cn. Lisa Churchill

*Verger:* Todd Hurrell, Don Mitchell

*Altar Server:* Cherie Dean

*Thurifer:* Judy MacDonald

*Altar Guild:* Martha Duque, Gale Graysage, Ellen Hargus, Craig Monsell, Mary Rathbun,  
Mary Tranbarger

*ASL Interpreter:* Cherie Dean

*Head Usher:* Cn. Lucinda Parsons

*Usher-in-charge:* John Will

*Ushers:* Rosie Bird, Julia Gorman, Angel Ibarra, Gene Killian, Wanda Porrata, Robert Reed

*Director of Music:* Cn. Martin Green

*Choir:* The Cathedral Choir

*Cathedral Audio:* Craig Monsell

*Audio/Visual Technicians:* Bob Knight, Marshall Moore, Mark Sanzi, Mike Thornburgh,  
Jim Wright, Paul Young

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*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/>

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*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.*

## Today we celebrate Migration with Dignity Sunday

### DIGNITY, NOT MASS DEPORTATION

An Urgent Statement of the Episcopal Migration Caucus  
December 16, 2024

In the wake of calls for mass deportation of immigrants from the United States beginning in January of 2025, the Episcopal Migration Caucus entreats The Episcopal Church to redouble efforts toward protection and justice for persons who have migrated to the United States seeking safety and freedom. We call upon every Episcopalian to stand up for Gospel values and oppose and prepare for the incoming U.S. administration's planned mass deportations.

The Episcopal Migration Caucus, a new grassroots group of lay and ordained Episcopalians, feels deeply concerned about the devastating impacts mass detention and deportation will have on immigrant families and communities in The Episcopal Church and across the world.

We implore all Episcopalians to *take action now to prepare and protect immigrant families and communities*. We also invite all Episcopal communities and ministries to take part in the caucus's **Migration with Dignity Action Week in the season of Epiphany**, starting Monday, January 20, and culminating in a **Migration with Dignity Sunday** in parishes across the church (or observed another Sunday in Epiphany). Actions such as prayer vigils, protests at ICE/CBP offices and detention facilities, donation drives, educational events, and fundraisers are encouraged during the week of action and beyond. (Migration with Dignity Sunday liturgical resources and an MWD action toolkit are in development; [email the caucus](#) to receive materials when available.)

We believe that ALL Episcopal parishes, seminaries, and communities will be affected in some way by the sudden, sweeping removal of noncitizen immigrants. In recent years, the church has seen exponential growth in immigrant-based parishes and in dioceses in the Caribbean and Latin America. Noncitizens, both newly arrived and long-term residents, are essential to the fabric of our increasingly diverse church, serving as lay leaders, clergy, staff, seminarians, and seminary faculty. We know that Episcopalians work in law enforcement, the military, government, and prisons, and they face a greater risk of moral injury. We are concerned for all those who will be more vulnerable to harm, especially children in constant fear of separation from loved ones, deportation, or imprisonment.

Many caucus members, citizens and noncitizens alike, work directly with recently arrived immigrants in our Church's provincial, diocesan, and parish ministries. We count many new arrivals as well as long-term noncitizen families as friends, neighbors, fellow parishioners, and beloved clergy and teachers. Based on announced policy plans and our lived experience of the previous Trump administration, we expect to soon see a marked increase in immigration detention, lives uprooted, families broken apart, and communities further traumatized.

Specifically, we anticipate:

- increased racial profiling and collusion between local police and ICE,
- workplace, neighborhood, and even church and school raids,
- “collateral” arrests (including those with legal permanent residency [green cards]),
- rounding up noncitizens using local police forces and National Guard troops,
- the resumption of family separation at the U.S./Mexico border and in the interior,
- increased deaths near the border and in detention facilities,
- removal of Temporary Protected Status (TPS),
- increased criminalization of dissent, protest, and humanitarian efforts, and
- the jailing of immigrants (including women, children, the elderly, and persons with disabilities and infirmities) in private, for-profit detention centers, internment camps and local jails.

These are horrendous and unacceptable actualities that deny the dignity and basic human and constitutional rights entitled to every person on U.S. soil, regardless of immigration status. The Episcopal Church, at all levels, must preemptively strengthen and expand webs of support for migrating and deported persons across the entire church, worldwide. We suggest:

- deep listening to immigrants in every parish, ministry, and community, followed swiftly by actions to support their expressed needs in ways that align with [Migration with Dignity](#) principles, to which the church committed at the 81<sup>st</sup> General Convention,
- hosting or seeking out “know your rights” and community defender trainings,
- creating preparedness plans for churches, ministries, schools, seminaries, and workplaces,
- forming collaborative alliances with other faith-based and secular groups working to protect immigrants’ rights and dignity,
- educating congregations and organizing or participating in community events designed to dispel myths and foster understanding,
- developing sanctuary ministries, as encouraged [by General Convention resolution 2018-C009](#), or creating sanctuary spaces in church buildings (with legal counsel),
- creating or joining rapid response networks, such as one forming through the [Episcopal Migration Response Network](#),
- advocating for immigrant rights through The Episcopal Church’s [Office of Government Relations](#) and by asking your representatives to support bills like the [New Way Forward Act](#),
- contributing funds to legal aid organizations, bond funds, [Episcopal Migration Ministries](#), advocacy groups, and legal defense funds for movement organizers and protestors,
- strengthening ties between Episcopal dioceses in the U.S., dioceses in countries with large immigrant populations in the U.S., and Anglican partners around the world,
- providing legal and material support for persons anticipating or experiencing detention or deportation,
- offering pastoral care to all enmeshed in the immigration system, including employees, and
- documenting and reporting human and constitutional rights violations.

Resources for many of these actions and links to church policies that support them can be found on the [Episcopal Migration Ministries](#) and [Office of Government Relations](#) websites.

While we do not know for sure what will unfold in January and the coming years, we know that a “wait and see” approach will unnecessarily imperil beloved children of God. Together, we can take meaningful action *now* to save lives, keep families together, welcome newcomers, and build resilient communities.

We urge Episcopalians to shine the light of hope in three ways: PRAY, ACT, and ADVOCATE. PRAY for all migrants now at great risk; ACT to support migrants in our churches and communities; and ADVOCATE among local, state, national, and international governments to stop mass deportation and treat all with dignity. We summon all Christians to stand in solidarity with forced migrants in honor of Mary, Joseph, and Jesus, who depended on the mercy and care of neighbors in their perilous journey.